



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 408

Śrī Indirā Ekādaśī

16 September 2017

Circulation 9,065

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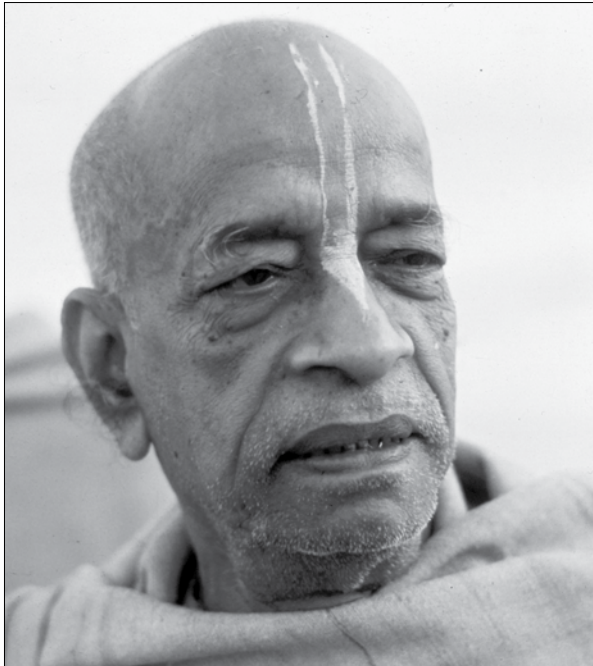
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OF FLIES AND BEES

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The flies, they are finding out where is sore, and the bees, they are finding out where there is honey. Two classes: Fault-finding and collecting the good things. Similarly, there are many rascals who are simply fault-finding. Blasphemy means you have good qualities

but still I am defaming you. The saintly person tends to overlook the bad qualities and see the good ones.

— Morning walk in Mayapur. 6 February 1976. ११

GURU IS THE LORD'S TEMPLE

Srila Bhaktisiddhanta Saraswati Thakur
Prabhupada

The spiritual master is the Lord's transcendental temple. The Supreme Lord lives in that temple. Lord Sri Krishna, who is controlled by his devotee's love, manifests himself in the hearts of the spiritual master and the devotees. Scripture states, *śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ, aham iha nandaṁ vande yasyālinde paraṁ brahma*: "Let others, fearing material existence, worship the Vedas, the Vedic supplementary *Purāṇas*, and the *Mahābhārata*, but I shall worship Nanda Maharaja, in whose courtyard the Supreme Brahman is crawling." (*Padyāvalī* 126)

Many people say that they are eager to see the Supreme Lord, but they do not understand that the Lord's *darśana* is possible simply by taking *darśana* of the spiritual master. Unless we meet the spiritual master we cannot meet the Supreme Lord. Devotional service does not begin without first taking shelter at a spiritual master's lotus feet.

The spiritual master is certainly the *via media* between Krishna and the living entity. Lord Krishna sends his best servant, his best associate, to this world to distribute his unlimited mercy. The spiritual master is the personification of that mercy. Those who teach us to serve the Lord's deity and to chant his holy names are spiritual masters. It is not enough to serve the spiritual master with awe and reverence only from a distance. We must serve him with strong faith and love. The best example of this is the intimate service Srila Raghunath Das rendered to Srila Swarup Damodar Prabhu. ❧

— *Amṛta Vāṇī*, a collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Published by Iswara Das and Touchstone Media. Mumbai. 2004. Page 35.

THE VAISHNAVA-SEVA OF SRI DIBAKAR

From the Bhaktamāla of Sri Nabha

Sri Dibakar was a disciple of Sri Agradevacharya. He had staunch faith in the service of saintly persons. Once, for the sake of serving the devotees, he mortgaged his patched quilt. Unable to repay the debt, he could not get back his quilt and so he suffered from cold during the winter. While he was chanting the holy names on a cold winter night, Lord Ramachandra appeared and gave him a blanket to cover himself.

However, the merchant who had Dibakar's quilt also took this one since he had been unable to repay the debt. The Lord then gave him another quilt. When the merchant came to know of this, he understood it to be the mercy of the Supreme Lord, and so he returned both quilts and became a disciple of Sri Dibakar Das. By the prowess gained from serving saintly devotees, many people became attracted and took initiation from him. ❧

— Translated by Bhumipati Das. Unpublished manuscript.

TWO TYPES OF LIVING ENTITIES – PART 1

*From Srila Jiva Goswami's
Paramātmā-sandarbhāḥ (47)*

tad evam anantā eva jīvākyās taṣṭasthāḥ śaktayaḥ

Verily, infinite are the marginal potencies [of the Lord] referred to as "jīva".

[**Translator's Note:** Srila Jiva Goswami has used plural case in the term *śaktayaḥ*. This shows that each living entity is a unique, distinct marginal potency.]

*tatra tāsām varga-dvayam — eko vargo 'nādita eva
bhagavad-unmukhaḥ anyas tv anādita eva bhagavat-
parānmukhaḥ svabhāvatas tadya-jñāna-bhāvāt tadya-
jñānābhāvāc ca*

Among all these living entities, there are two broad categories. One category has a beginningless inclination toward the Supreme Lord and the other has a beginningless disinclination toward the Supreme Lord.

[This distinction in the inclination of these two categories is] due to the presence of inherent knowledge related to the Supreme Lord [in the former category] and due to the absence of such inherent knowledge related to the Supreme Lord [in the latter].

[**Translator's Note:** In other words, the *jīvas* who are inclined towards the Lord are those who are naturally possessed of knowledge related to the Lord. Those who are disinclined are naturally devoid of that knowledge.]



Nāma-tattva

REVELATION OF ONE'S ETERNAL IDENTITY

Śrīmad Bhāgavatam 12.3.50-51

*mriyamāṅnair abhidhyeyo bhagavān paramēśvaraḥ
ātma-bhāvaṁ nayaty aṅga sarvātmā sarva-saṁśrayaḥ*

[Sukadev Goswami to Maharaja Parikshit:]
My dear King, the Personality of Godhead is the ultimate controller. He is the Supreme Soul and the supreme shelter of all beings. When meditated upon by those about to die he reveals to them their own eternal spiritual identity.

[The next verse states the type of meditation that is recommended:]

*kaler doṣa-nidhe rājan asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krishna *mahā-mantra* one can become free from material bondage and be promoted to the transcendental kingdom.

— *Śrīmad Bhāgavatam*. English translation and commentary by the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1985.





Painting by Sambanand Monappa Pandit

Radha and Krishna in Vrindavan

atra prathamo 'ntaraṅgā-śakti-vilāsānuḡrhitō nitya-bhagavat-parikara-rūpo garuḍādikah. yathoktaṁ pādmottara-khaṇḍe tripād-vibhūter lokās tv ity-āḍau bhagavat-sandarbhodāhrte.

Among these two categories, the first category is of those living entities who are blessed with the various pastimes belonging to the *antaraṅgā-śakti*, intrinsic potency of the Lord. These living entities have their identities established as eternal associates of the Lord, viz. Garuda and others. This is specified in verses from the *Uttara-khaṇḍa* of the *Padma Purāṇa* which have already been previously cited in the *Bhagavat-sandarbha*.

[Translator's Note: The verses are as follows:

*tripād-vibhūter lokās tu asaṅkhyāḥ parikīrtitāḥ
śuddha-sattva-mayāḥ sarve brahmānanda-sukhāvayāḥ
sarve nityā nirvikārā heya-rāga-vivarjitāḥ
sarve hiraṇmayāḥ śuddhāḥ koṭi-sūrya-sama-prabhāḥ
sarve vedamayā divyāḥ kāma-krodhādi-varjitāḥ
nārāyaṇa-padāmbhoja-bhakti-eka-rasa-sevinaḥ
nirantaraṁ sāmā-gāna-paripūrṇa-sukhaṁ śrītāḥ
sarve pañcopaniṣat-sva-rūpā veda-varcasaḥ*

The various entities belonging to the *tripād-vibhūti*, the abode of Lord Vishnu, are innumerable. They are all suffused with *śuddha-sattva*, the mode of transcendental goodness, and are replete with *brahmānanda*, the pleasure experienced by liberated souls. All these entities are

eternally free from degradable mutations and are devoid of debased worldly passions that are worthy of being rejected. They are ever pure, dazzling with effulgence as golden as millions of suns combined. All of them are divine, resounding with Vedic vibrations, and free of the six vices such as lust and anger. These living entities exclusively relish the nectar of devotion towards the lotus feet of Lord Narayan. They are sheltered in the constant sweet resounding chants of the *Sāma-veda*. Their eternal form is composed of five transcendental substances illuminated by Vedic potencies.

[Translator's Note: These five substances are named, without any explanation, by Sri Parashara Bhatta, a Sri Vaishnava *ācārya*, in his commentary to *Viṣṇu-sahasranāma*, as *viśvaḥ*, *nivṛttaḥ*, *sarvaḥ*, *parameṣṭhi* and *pumān*.

A question arises as to why the liberated living entities in the spiritual world are also referred to as *taṭastha-śaktis*, marginal potencies? Srila Jiva Goswami answers as follows:]

asya ca taṭasthatvaṁ jīvatva-prasiddher īśvaratva-koṭāv apraveśāt

The marginality of this first category [of liberated living entities] is due to them being ever established in their position as [miniscule] *jīvas*, incapable of admittance into the category of the Lord.

[**Translator's Note:** Having thus described the souls who are inclined towards the Lord, Srila Jiva Goswami now speaks about those who have turned away.]

*aparasya tat-parānmukhatva-doṣeṇa labdhac-chidrayā
māyayā paribhūtaḥ saṁsārī. yathoktaṁ haṁsa-guhyā-
stave — sarvaṁ pumān veda guṇāṁś ca taj-jñō na
veda sarvajñam anantam īde iti. ekādaśe ca — bhayaṁ
dvitīyābhiniveśataḥ syāt iti. yathoktaṁ ca vaiṣṇave —
tayā tirohitatvāc ca śaktiḥ kṣetrājña-sañjñitā
sarva-bhūteṣu bhūpāla tāratamyena vartate, iti*

Regarding the other category, due to the fault of disinclination towards the Lord, these souls are carried away by the effects of the opportunistic material energy, *māyā*, and become degraded. Such living entities thus become known as *saṁsārī*, worldly. This [condition of the materialistic soul] is specified in the *haṁsa-guhyā* prayers (*Śrīmad Bhāgavatam* 6.4.25) as follows, “The conditioned soul knows everything about the three modes of nature, but it doesn’t know the omniscient Supreme Lord, whom I praise.”

Śrīmad Bhāgavatam 11.2.37 adds, “Fear arises in a conditioned living entity due to absorption in a second object [other than the Lord].”

Also, as specified in the *Viṣṇu Purāṇa* (6.7.63), “O King Khandikya! Due to being covered by various

degrees of the *avidyā-śakti*, the potency of ignorance, the various conditioned souls have various degrees of the power of cognizance.”

[**Translator's Note:** The *Viṣṇu Purāṇa* verse says that *māyā* covers up different *jīvas* on different levels of ignorance. Those who are most covered up become inanimate entities such as trees and mountains, those who are slightly less covered become reptiles, and so on.]

*tad-varga-dvayam evoktaṁ śrī-vidureṇāpi,
tattvānām bhagavams teṣāṁ katidhā prati-saṅkramaḥ
tatremaṁ ka upāsīran ka u svid anuśerate ity anena*

The two categories of living entities are also mentioned by Sri Vidura in his question in the *Śrīmad Bhāgavatam* (3.7.37): “O master Maitreya! In how many ways are the universal elements destroyed? At the time of destruction, who are the living entities that [remain liberated and] worship the Lord, and who are those that enter into his body [due to not worshiping him]?”

[**Translator's Note:** The liberated entities, such as the servants of Lord Vishnu who fan him and who perform other services, remain distinct even after the *pralaya*, the partial destruction at the end of Lord Brahma’s life when all the living entities enter into the body of Garbhodakashayi Vishnu. The conditioned *jīvas*, however, merge into the body of Lord Vishnu at the time of the final destruction, the *mahā-pralaya*, when all of the living entities along with all the Garbhodakashayi Vishnus merge into the body of Karanodakashayi Vishnu. Does it mean that the conditioned souls have a birth and death in this world? Srila Jiva Goswami answers:]

*tatra parameśvara-parānmukhānām śuddhānām api tac-
chakti-viśiṣṭāt parameśvarāt sopādhikam janma bhavati.
tac ca janma nijopādhi-janmanā nija-janmābhīmāna-
hetukādhyātmikāvasthātva-prāptir eva.*

Even though living entities who have turned away from the Lord are pure [and unborn, in the ultimate sense], they acquire a *sa-upādhika* birth [a so-called birth in the material world along with a temporary designation during the time of creation] due to the arrangement of the Supreme Lord, who is endowed with his energies.

This so-called birth [along with temporary designations in this world] which causes the living entity to falsely think that it has actually taken birth is nothing but the attainment of *ādhyātmika-avasthā*, the creation of the material mind, intelligence and false ego. This attainment occurs due to the living entity’s identification with the temporary designation that it has acquired. (to be continued) 🌀

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.net).

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5,
IRC Village
Bhubaneswar, Orissa, India, 751015



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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