



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 412

Śrī Uṭpannā Ekādaśī

14 November 2017

Circulation 9,091

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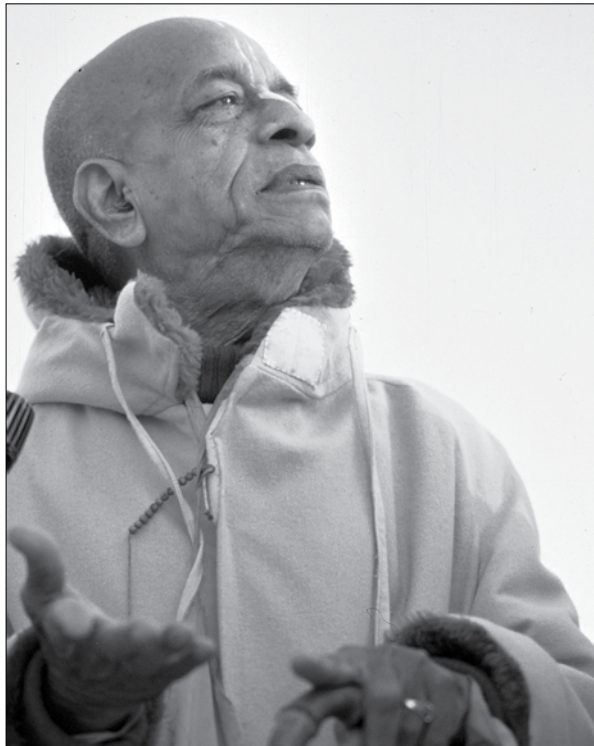
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FALSE PRESTIGE AND FALSE PROPAGANDA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

False propaganda. Simply if one can satisfy the mass of people by false propaganda then he will be

accepted, “You are very learned.” Nobody will inquire whether he is learned according to the standard books, because nobody has got knowledge of the standard books. I may speak something without any reference to the standard books, but if I can convince you, if I can flatter you, then you will accept me. Just like so much propaganda is going on that, “You can become a great yogi and at the same time you can indulge your senses. There is no restriction.” People are attracted to that, so people are following that. But actually, if we refer to the standard books of yoga, it is very difficult. But that will not be spoken because they will not like it. So everyone can manufacture in his own way some cheap thing, and people will like it. So *pāṇḍitye cāpalam vacaḥ* — anyone who can cleverly juggle words will be considered a scholar. 🙏

— From a lecture in San Francisco. 18 March 1968.

KIRTANA OF THE TRUTH

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

One cannot become or make another a *vaiṣṇava*. All living beings in the universe are intrinsically *vaiṣṇavas*; they simply have to realize it. It is the task of the Vishwa Vaishnava Raja Sabha, the world assembly of *vaiṣṇavas*, to assist such realization in every way.

Unknown artist



Radha and Krishna in Vrindavan

The people of this world are simply measuring in terms of caste-ism, nationalism and other temporary inauspicious social divisions. This measuring should be erased not only in Bengal, not only in India, but all over the universe. Past, present, and future — everyone's auspiciousness will come by preaching about Lord Chaitanya. Like itinerant merchants you should take the wares of *Caitanya-vāṇī* throughout the globe. If necessary, go to all four corners of the earth. Violence to oneself and others under the name of *nirjana-bhajana* must be stopped. Every single door must be knocked on at least once. If the inhabitants sincerely inquire as to which manner of *hari-bhajana* may be performed aright, tell them that the only way is through the *bhaktivinoda-dhārā*, the line of Bhaktivinode Thakur. The *bhaktivinoda-dhārā* must be kept alive by the *kīrtana* of *śrauta-vāṇī*, audible instructions. If *kīrtana* of the truth is stopped then we will be riven from the *bhaktivinoda-dhārā*. ❀

— From an address at the disappearance festival of Srila Thakur Bhaktivinode in 1936. Quoted in *Bhaktisiddhanta Vaibhava*. Volume 1, by Bhakti Vikasa Swami. Bhakti Vikas Trust. Surat, India. 2009.

GURU IS ALWAYS THERE

Sri Srimad Gour Govinda Swami Maharaja

He always sees me, and I always see him. The spiritual master is always there. Don't think that he is not physically present, that he is not there. He is there. He is always there. If you have developed love


for the spiritual master, if you have developed the eye, you can see him, you can talk to him. He is also present in this form (banging the book), *vāṇī-rūpa*, his instructions are there. When he is away, don't think that he is gone. ❀

— From a house program in France. 18 July 1986.

HARASSING MADHUMANGAL

Srila Krishnadas Kaviraj Goswami

By speaking different kinds of joking words, the laughing cowherd boys made Krishna and Balaram laugh. Their jokes took various forms, such as *ālāpa* (speaking in many different ways), *anulāpa* (uselessly repeating the same statements), *pralāpa* (delirious speech), *vipralāpa* (useless prattle), *saṁlāpa* (friendly discourse), *su-pralāpa* (eloquent words), *vilāpa* (lamentation), *apalāpa* (speaking with hidden meanings), *graṣṭa-vākya* (speaking with slurred syllables), *avispata* (speaking with unclear meaning), *nirasta* (speaking very rapidly), *avajña* (playful insults), *viṭatha* (lies), *saṅgata* (reconciliatory words), *sunṛta* (pleasing words), *tirāskara* (loving rebukes), *sahasa* (laughter), *stuti-garbha* (mock prayers), *niṇḍa* (criticism), *narma* (many jokes), *gudha-kāvya* (hidden poetry), *praheli* (riddles), *dāna-bhāsa* (beautifully ornamented words), *citra-kavya* (astonishing poetry,



Nāma-tattva


THE SOURCE OF ARJUNA'S SUCCESS

Śrī Hari-bhakti-vilāsa 11.489

idaṁ kirīṭi sañjāpya jayī pāśupatāstra-bhāk
kṣṇasya prāṇa-bhūtaḥ san kṣṇaṁ sārathim āptavān

By chanting the name of Krishna, Arjuna obtained the *pāśupāta* weapon, conquered his enemies, became Krishna's life-friend, and made Krishna his chariot driver.

— Translated by Kusakratha Das.





Unknown artist

Krishna and his beloved cows in Vrindavan

such as writing stanzas employing only one or two consonants, or stanzas employing an elaborate scheme conceived in the form of a picture), and *samasya-dāna-pūrṇa* (reciting the first part of a stanza, and challenging others to complete it).

Just prior to this, Madhumangal had acted as a priest and worshiped Suryadev, the sun, on behalf of Jatila, for which she had given him some sweets. Madhumangal wrapped these in a cloth so that none of the boys would know of it. Balaram had noticed this, and addressed him as if he were a thief with stolen treasure.

“O Brahmin! What is that in your cloth?”

“I have some offerings made to the sun god.”

“From where did you get it?”

“From the priests engaged in offering sacrifices.”

“Who are those priests?”

“It was all the people of Vraja. Because it is Sunday, they are all worshipping the sun-god.”

“Open your cloth and show it to me.”

“No! You and your friends are greedy. You want to eat it.”

“You should share some with me and my friends.”

“I don’t want to give it away. I want to eat it.”

“The boys are very hungry. They want to take it from you by force.”

“I don’t consider your friends to be equal to grass. Who are they and who are you? I am a Brahmin. By my powers I do not consider you to be a blade of grass.”

Understanding Balaram’s hints, the cowherd boys humbly came before Madhumangal and begged for the food. Madhumangal hid it and remained silent to all their appeals. While they were begging, one boy snuck up from behind Madhumangal, grabbed the sweets and placed them before his friends. The boys quickly ran off with the package of sweets.

While the boys were eating the stolen sweets, Subal stole Madhumangal’s rings. Then another boy sneaked up from behind and pulled the tail of Madhumangal’s dhoti. While this was going on, another boy approached from the front and undid the front of his dhoti. When Madhumangal ran after him, another boy approached him from the side. He loosened Madhumangal’s turban and undid his hair. Someone took his flute and another boy took his stick and ran away. Crying, laughing loudly, bellowing, criticizing, accusing and cursing them, Madhumangal took Krishna’s stick, and chased them.

For a short time they fought with the sticks. Then Krishna interceded, embraced Madhumangal and stopped the friends from fighting. Krishna returned Madhumangal’s flute, stick and cloth. Seeing that he was deprived of the rings, Madhumangal cursed the cowherds in anger.

“By force you ate the property of a Brahmin and stole my gold rings. You are always impure and fickle. Do not touch me. I will go to Vraja and announce your actions.” Leaving quickly while huffing, he was

stopped by Balaram. He said to Balaram, “You have instigated the boys to do this sin. I will not speak to you unless you perform atonements.”

In this way, in Vraja, Krishna played with all his friends and herded the cows. ❀

— Adapted from a translation of *Govinda-līlāmṛta* (chapter 19, texts 2-21) by Bhanu Swami.

THE BEST CANDIDATE FOR YOUR MERCY

Srila Lochan Das Thakur

(Tuḍī-rāga)

*ei bāra karuṇā kara caitanya nitāi
mora sama pātakī āra tri-bhuvane nāi*

O Lord Chaitanya and Lord Nitai, please be merciful to me this time. In all of the three worlds there is no sinner like me.

*muñi ati mūḍha-mati māyāra naphara
ei saba pāpe mora tanu jara jara*

I am a great fool. I have been māyā’s servant. My body is filled with every sin.

*mleccha adhama yata chila anācārī
tā sabhā ha-ibe bujhi mora pāpa bhārī*

My sins are more weighty and grave than the sins of all the *mlecchas*, than all who are fallen and ill-behaved.

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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Unknown artist

Srila Lochan Das Thakur

*aśeṣa pāpera pāpī jagāi mādhai
tā sabhā uddharila tomāra du-bhāi*

You easily delivered the two brothers Jagai and Madhai even though they had committed every possible sin.

*locana bale mo adhame dayā naila kene
tumi nā karile dayā ke karibe āne*

Lochan Das says, “I am very fallen. Why will you not give mercy to me? If you will not give mercy to me, then where will you find a better candidate for your mercy?” ❀

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