



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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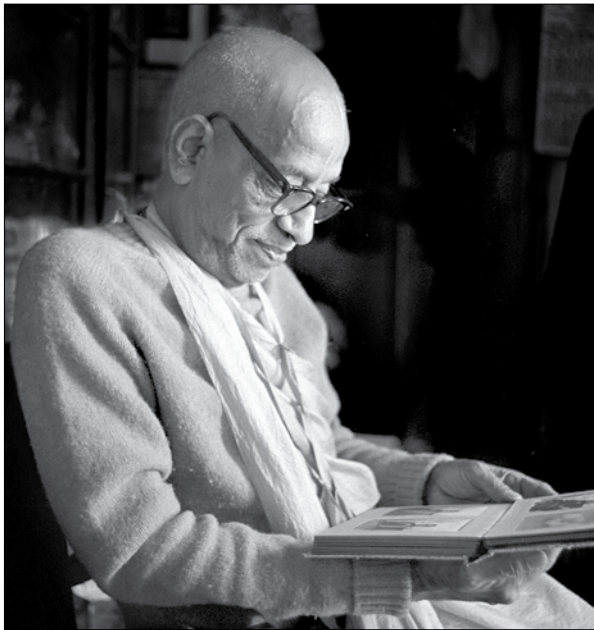
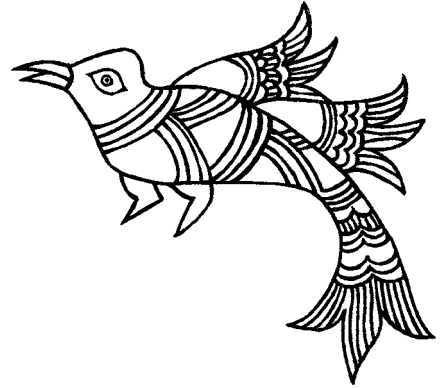
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## DISCREPANCIES ARE EXPECTED IN NEOPHYTES

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Your complaint is that you have met two of my young disciples in California and they appeared to you to have, “a very negative outlook toward the people they meet”. Of course, I do not know the

case and what the circumstances are, but kindly forgive my beloved disciples for any unkindness or indiscretion on their part. After all, to give up one's life completely for serving the Lord is not an easy thing, and *māyā*, the illusory material energy, tries especially hard to again entrap those who have left her service to become devotees. Therefore, in order to withstand the attack of *māyā* and remain strong under all conditions of temptation, young or inexperienced devotees in the neophyte stage of devotional service will sometimes adopt an attitude against those things or persons which may possibly be harmful or threatening to their tender devotional creepers. They may even overindulge in such feelings just to protect themselves, and thus they will appear to some nondevotees, who are perhaps themselves still very much enamored by the material energy of *māyā*, to be negative or pessimistic....

*bahūnām janmanām ante jñānavān mām prapadyate  
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*

[Krishna says:] “After many births and deaths, he who is actually wise surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” (Bg. 7.19)

Krishna uses the word *mahātmā*, great soul. Therefore, our devotees that you have met are

not ordinary boys and girls. No. They are to be considered actually wise, great souls because they have experienced in many births the miserable disease of material life and have become disgusted. Therefore, they are seeking higher knowledge — they are seeking something better — and when they find Krishna and surrender unto him, they become *mahātmās*, who are actually situated in knowledge. This material world is just like a prison house; it is a punishing place meant to bring us to that point of becoming disgusted, surrendering at last to Krishna, and going back to our original nature of eternal life in bliss and complete knowledge. Therefore, it is to the credit of these devotees that they have done what is *sudurlabhah*, very rare among all men in human society....

At present many of our students are young boys. They are learning gradually, but the process is so effective, certain, and authorized that if they stick to it they will come to the right point, as you say, of loving. But that love is not material, so it should not be judged on the false, sentimental platform of ordinary, mundane dealings. That is our point. Therefore, to say they are not loving may be true from the materialists' point of view. They have given up affection for family, friends, wife, country, race, and so on, which is all based upon the bodily concept of life, or flickering sense gratification. They have become a little detached from *māyā's* love, or lust, and they want Krishna's love, or endless, fully rewarding love, but they have not yet developed to that point, that's all. We cannot expect that all of a sudden your countrymen, who are addicted to so many bad habits, will give up eating flesh, taking intoxicants, having illicit sex life, and so many other nasty things, and overnight become great, self-realized souls. That is not possible. That is utopian. But just being initiated as Krishna's devotee puts one in the topmost category of human society. *Sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt* — “He is intelligent in human society. He is in the transcendental position, although engaged in all sorts of activities.” [Bg. 4.18] And although such a devotee may not yet have advanced to the highest level of spiritual understanding, still he is to be considered the most exalted personality, regardless of any temporary frailties....

In the neophyte stage we may always expect some discrepancies. Kindly see the thing in this light and forgive their small mistakes. The big thing is that they have given everything, even their lives, to Krishna — and that is never a mistake. ❀

— Letter to Lynne Ludwig, 30 April 1973.

## BECOMING FREE FROM THE FLAW OF ENVY (PART ONE)

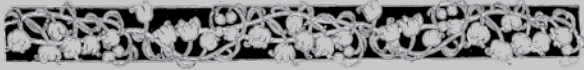
*Srila Thakur Bhaktivinode*

The word “envy” is applied in many places and is used in connection with various things. Envy of another's good fortune, being disturbed at seeing the wealth of others, jealousy, etc., are some of the various examples. Wherever the word *mātsarya*, envy, has been explained in the *vaiṣṇava* scriptures, it is fully understood that its influence is the competitor of divine love (*prema*).

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām*

“The path described in the Bhagavatam is entirely devoid of any dishonest purpose. It is held in adoration by those who are free of the flaw of envy.” (*Bhāg.1.1.2*)

These words of the *Śrīmad Bhāgavatam* reveal who is eligible to receive the highest conception of *dharma*.



**Nāma-tattva**


### THE MANTRA FOR ATTAINING PREMA

**Bṛhad-Bhāgavatāmṛta 2.3.164**

*nāma-saṅkīrtanaṁ proktaṁ kṛṣṇasya prema-sampadi  
baliṣṭhaṁ sādhanam śreṣṭham paramākarṣa-mantra-vat*

The *saṅkīrtana* of Krishna's names is praised as the best and most powerful means to attain the treasure of *kṛṣṇa-prema*. It is like a potent mantra that can attract precious objects from a distance.

— Sanatan Goswami. *Śrī Bṛhad-bhāgavatāmṛta*. Translated from the original Sanskrit, with a summary of the author's *Dig-darśinī* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.



In the scriptures it is indicated that *prema-rasa* is the topmost *dharma*. One who is non-envious is eligible to receive that. The quality of non-enviousness is called *nirmatsaratā*. Although respected commentators have explained *mātsarya* as feeling miserable at seeing the happiness of others and taking pleasure in the sufferings of others, nevertheless they have not revealed the broader meaning of this word and the general populace cannot understand it.

The ignorant *baddha-jīvas* are tightly bound in the material world by six things — lust, anger, greed, illusion, madness and envy. These are said to be the six categories. These are the transformations of the fivefold afflictions — ignorance, forgetfulness, self-absorption, attachment and jealousy.

Absorption in material objects in relation to the origin of lust has been explained in *Śrīmad Bhagavad-gītā* (2.62-63):

*saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate  
krodhād bhavati sammohaḥ sammohāt smṛti-vibhramah  
smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati*

In association with material attachment, lust develops. From lust, anger arises. From anger, delusion appears. Delusion means unlawful material greed. From material greed, *moha*, bewilderment of memory, appears. From *moha*, intelligence is destroyed, which means that one becomes mad and bereft of the understanding of what is right and wrong. By madness the living entity becomes ruined by envy.

This instruction has also been mentioned in *Bhagavad-gītā* 3.43:

*evam buddheḥ paraṁ buddhvā samstabhyātmānam ātmanā  
jahi śatruṁ mahā-bāho kāma-rūpaṁ durāsadam*

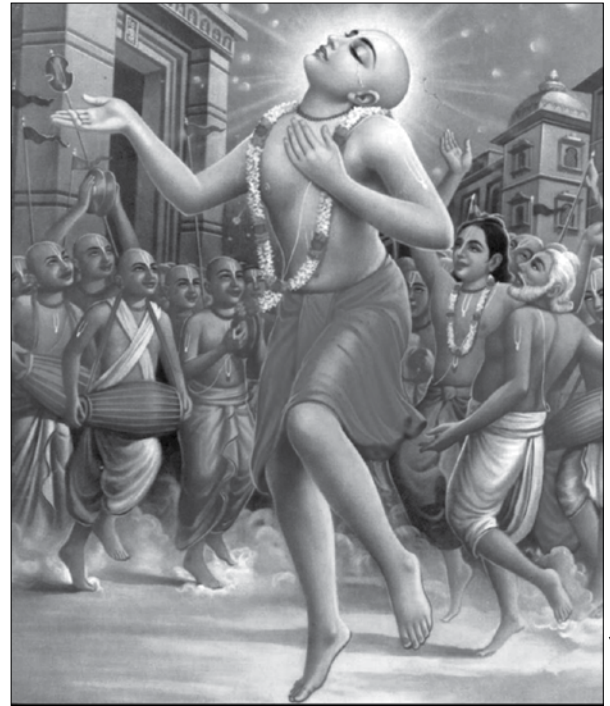
“O mighty armed Arjuna, knowing that individual unit of consciousness to be superior to the intelligence, steady the mind with firm intelligence and conquer this indomitable enemy in the form of lust.”

Considering the *jīva* as fully spiritual and beyond intelligence, with determination and through proper *siddhānta* one must conquer the formidable enemy of lust by subduing the mind.

From all of these instructions it can be understood that this sprout of lust, arising due to the misconception of one's own *svarūpa*, in due course of its development becomes transformed into the

tree of enviousness, and thereby the *dharma* of the *jīva*, which is *prema*, remains unapproachable. There is lust in anger, and in greed there is anger as well as lust. In illusion there is anger and lust. In madness there is greed, anger and lust. In enviousness there is madness, illusion, greed, anger and lust. We may understand that the word *mada*, insanity, refers to the six types of bewilderment which includes being intoxicated by one's beauty, one's caste, one's education, etc. [To be continued.] 🌸

— From *Śrīla Bhaktivinoda Thākureṇa Prabandhāvali*. Compiled by Sri Narahari Das. Published by Sri Bhakti Prajñana Keshava Maharaja, Sri Gaudiya Vedanta Samiti, Devananda Gaudiya Math. Nabadwip, West Bengal. 1951. Unknown translator.



Unknown artist

## WHY IS GAURA CRYING?

by the medieval poet Basu Ghosh

*gāndhāra-rāga*

*hari hari gorā kene kānde  
nija sahacara-gaṇa pūcha-i kāraṇa  
hera-i gorā mukha-cānde (refrain)*

“Hari Hari! Why does Gaura cry?” His close associates ask each other the reason as they look at his moon-like face.

*aruṇita locana prema bhare bhela dūna  
jhara jhara jhare prema-vāri  
yaichana śithila gāṁthala motima phala  
khasaye upari upari*

Unknown artist



His eyes are reddened and filled with love as tears flow down incessantly. These tears appear like suddenly-loosened stringed pearls that are rolling down.

soṅari vṛndāvana, niśvāsa-i puna puna  
āpanāra aṅga nirakhiyā  
dui hāta būke dhari, rāi rāi kari  
dharañi paḍaye mūrachiyā

Remembering Vrindavan, he repeatedly heaves heavy sighs and looks at his own limbs. Then placing both his hands on his heart he cries out loudly, “Rai! Rai!” and falls unconscious on the ground.

☞

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tahi priya gadādhara, dhariyā karila kora  
kahaye śravaṇe mukha diyā  
punaḥ aṭṭa aṭṭa hāse, jaga-jana-mana toṣe  
bāsu-ghoṣa maraye jhuriyā

Thereafter, dear Gadadhar places him on his lap and utters something in his ears. Then, Gaura starts laughing and laughing, thus bringing peace to the mind of everyone. Seeing all this, Basu Ghosh, in a dying condition, simply weeps. ☞

— Translated by Hari Parshad Das from *Vaiṣṇava-padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

WILL DEATH WAIT?

*Srila Prabodhananda Saraswati's*  
**Vṛndāvana-mahimāmṛtam 1.50**

bhrātas te kim u niścayena viditaḥ svasyānta-kālaḥ kim u  
tvam jānāsi mahā-manuṁ balavato mṛtyor gati-stambhane  
mṛtyus tvat-karaṇam pratikṣata iti tvam vetsi kim vā yato  
vāram vāram aśaṅka eva calase vṛndāvanād anyataḥ

O Brother! Do you know for sure the exact time of your death? Or have you perfected some great *mahā-mantra* for the sake of preventing the advancement of powerful death? You think death will wait for you to finish all your tasks in life? [I think that the answer to all these questions is yes,] because you seem to confidently walk out of Vrindavan again and again to go elsewhere. ☞

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

