



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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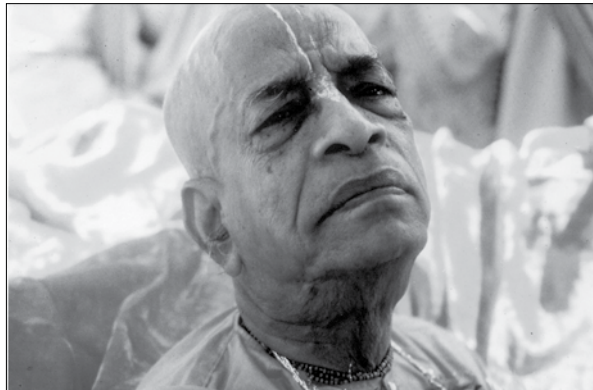
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BEYOND THE KANISTHA PLATFORM

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Srila Bhaktisiddhanta Saraswati Thakur has described the process by which one becomes an *uttama-adhikārī*. If one is fortunate, he gradually becomes disgusted with the limited vision and activities of the *kaniṣṭha-adhikārī* and learns to appreciate the expanded vision of the *madhyama-adhikārī*, who is able to recognize that every living entity should become a devotee of Krishna and that one achieves the perfection of life by following in the footsteps of an *uttama-adhikārī* devotee of the Lord. As one's devotional service gradually intensifies and one repeatedly bathes in dust from the lotus feet of a pure devotee, the harassment of birth, death, hunger,

thirst, fear and so on gradually cease disturbing the mind. As stated in *Bhakti-rasāmṛta-sindhu* (1.2.114):

*alabdhe vā vinaṣṭe vā bhakṣyācchādāna-sādhane
aviklava-matir bhūtvā harim eva dhiyā smaret*

“Even if a devotee is frustrated in his attempt to eat properly or clothe himself properly, he should not allow this material failure to disturb his mind; rather, he should use his intelligence to remember his master, Lord Krishna, and thus remain undisturbed.”

When one becomes mature in this process of remembering Krishna in all circumstances he is awarded the title *mahā-bhāgavata*.

There are three kinds of devotees: *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. *Uttama-adhikārī* means first class, most advanced; and *madhyama-adhikārī* means in the middle stage, not very advanced, not very lower; and *kaniṣṭha-adhikārī*, just the neophyte, beginning.

So for the beginners it is recommended that you see the deity daily or always. Beginning from the lotus feet, as you are practiced, then go up to the smiling face. And hear also *Śrīmad Bhāgavatam*. Simply if you try to see and if you don't hear, then it will not stay very much. Therefore, we see practically in many temples, because there is no discussion about Krishna, simply a deity is there, people go for some time, then gradually,

especially those who are educated, so-called educated, they do not feel very much interested. And it has actually happened so. Many temples, they are not visited even by the devotees, because there must be also hearing about.

Two things must go on — the deity must be worshiped, which is called *pāñcarātra-vidhi*, and *bhāgavata-vidhi* is to hear about the Supreme from *Bhagavad-gītā*, *Śrīmad Bhāgavatam* — Vedic literature. So the *pāñcarātra-vidhi* and *bhāgavata-vidhi* must go parallel. Then even if one is a neophyte, gradually he will come to the intermediate stage between the neophyte stage and the advanced stage. ❀

— Lecture in Bombay, 5 December 1974.

WORLDLY AND SPIRITUAL NEWS

Srila Thakur Bhaktivinode

Newspapers that make the readers happy by daily writing of new topics only write about varieties of the material world, but the topics of Lord Hari are different. They never become old. The more one hears or speaks of the Lord the more one relishes these topics. O readers! If you have any attachment for the topics of Hari, then again and again relish the descriptions written by the *mahājanas*. Although this newspaper [in which this article first appeared] is very small, nevertheless in each edition the conclusive descriptions of the mellows of devotional service written by the previous *mahājanas* are published part by part.

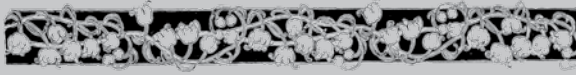
Since there is no question of worldly stories in this paper, we must publish some compositions of the previous great learned scholars. The material world is full of nonsense talks; therefore, do not avoid relishing the pastimes and the science of devotional service available in this small newspaper, *Śrī Sajjana-toṣaṇī*. There is no doubt that the compositions of the previous great saintly persons will be more covered than our own writings.

Another point of consideration is that those who are fond of reading should certainly read the devotional work of the previous saintly persons. If such readers gradually enter into and relish these writings, they will obtain immense pleasure. Unfortunately, we love to read our own writing or the writing of some new modern authors. But when we deeply absorb ourselves in the compositions of the *mahājanas*, we no longer like the modern compositions. The point is that we think we can compose better than the *mahājanas*, but when this illusion is destroyed we no longer like the modern compositions. Great personalities and

poets are not always coming to the material world. They are rare. Therefore, it is very difficult to find great poets after Jayadev Goswami and Sri Rupa Goswami. Only when some recipients of Sri Krishna's mercy appear in this world will we again see books like *Śrī Gīta-govinda* and *Śrī Bhāgavatāmṛta*. To feel happy by reading the work of modern authors and poets is like imagining one is relishing milk by drinking buttermilk because there is an absence of milk.

We do not find any writing sweeter than the writing of the *mahājanas*. Oh! What can be a more instructive book about *rasa* than *Bhakti-rasāmṛta-sindhu*? All glories to Sri Rupa Goswami! All glories to Sri Sanatan Goswami! We do not find any sweet and conclusive composition other than their compositions. O readers! Please daily relish the essence of *Śrī Brahma-saṁhitā*, *Śrī Kṛṣṇa-karṇāmṛta*, and *Śrī Bhāgavatāmṛta*. ❀

— *Śrī Sajjana-toṣaṇī* 10.5, quoted in *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 39. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.



Nāma-tattva

PREMA-SANKIRTAN


Bṛhad-Bhāgavatāmṛta 2.3.166

*sal-lakṣaṇaṁ prema-bharasya kṛṣṇe
kaiścid rasa-jñair uta kathyate tat
premṇo bhareṇaiva nijeṣṭa-nāma-
saṅkīrtanaṁ hi sphurati sphuṭāṛtyā*

According to some knowers of *rasa*, the real sign of a person full of *prema* is this: As he performs *saṅkīrtana* of the name he worships, the full force of spiritual agony erupts in him by the weight of his own love.

Commentary: Other expert *vaiṣṇavas* consider *saṅkīrtana* and *prema* to be altogether the same. They are mutually the cause of one another and are therefore non-different.

— 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.





Painting by Rosana Araujo

Krishna Devotees

WHO IS AN ACTUAL DISCIPLE?

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

“If I can fully surrender at the lotus feet of my spiritual master, in whose hands Lord Krishna has entrusted the responsibility for my well-being, then I am an actual disciple. It is my duty to accept, without fail, whatever arrangements my spiritual master makes for me.” This is how a true disciple thinks. To think otherwise means our downfall is inevitable.

Those who instead of becoming sense enjoyers serve the Supreme Lord constantly under the spiritual master’s guidance are genuine disciples. Everything in this world is meant to be used in the spiritual master’s service for Krishna’s service. We will not find benefit if we think anything is meant for our pleasure. If we fail to see that all objects in this world are intended for service to guru and Krishna, we will certainly become degraded. An ideal disciple realizes this fact and always makes service to his guru and Krishna his life and soul.

A real disciple sees his spiritual master both internally and externally. Although he considers himself insignificant, a disciple’s vision is not low. A sincere disciple certainly possesses the good intelligence to know that he has no well-wisher in this world other than his spiritual master. A real disciple is always steady in the understanding that he should

serve his spiritual master; he considers his spiritual master as good as God. A good disciple possesses firm faith in and spontaneous love for his spiritual master.

A true disciple accepts the spiritual master as his most intimate well-wisher. He knows that his guru is most dear to Krishna and therefore an object of love. The guru is his eternal master, his life and soul. A disciple knows that the spiritual master is simultaneously the personification of devotional service and of the Supreme Lord. The spiritual master is dearer to Krishna than even his own life. He is non-different from Krishna because he is a manifestation of Krishna. It is not possible to attain Krishna’s service without serving the spiritual master. Only those who serve their spiritual master are real *vaiṣṇavas* and disciples. Others are simply bewildered by false ego. Frankly speaking, they are filled with material desire. ❀

— From chapter 3 of *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 Bhumiapati Das. Published by Iswara Das and Touchstone Media. Mumbai. 2004.

TRADITIONAL BATHING

Hari-bhakti-vilāsa (3.237 – 238)

With the Dig-darśinī commentary

*nadī-nada-tadāgeṣu deva-khāta-jaleṣu ca
nitya-kriyārthaṁ snāyita giri-prasavaṇeṣu ca
kūpeṣūddhṛta-toyena snānaṁ kurvita vā bhuvī
snāyītoddhṛta-toyena athavā bhuvy asambhava*

[The *Viṣṇu Purāṇa* (3.11.25) says that] one should bathe regularly in rivers, rivulets, ponds, stepwells of temples, or waterfalls emerging from hills. Or else one should extract water from a well and bathe on the land next to the well. Or if one is unable to do that then one should bathe [at one’s home] using water extracted from these sources.

Commentary by Srila Santana Goswami: One should bathe on the land next to the [nearby] well in the condition that one is unable to go to [faraway] rivers, rivulets etc. If one is unable to go even to the nearby well, one should bathe at home using cold water extracted from the well. If one is not even able to bathe in cold water [at home], one should bathe using warm water. The previous authorities have said:

*āpaḥ svabhāvato medhyāḥ kiṁ punar vahni-saṁyutāḥ
tasmāt santaḥ praśaṁsanti snānaṁ uṣṇena vāriṇā*

Water is by its very nature purifying. What then to speak of warm water? It is certainly more beneficial.

Therefore, great sages praise a warm water bath. ❀

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

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