



Sri Krishna Kathamrita Bindu

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tava kathāmṛtaṁ tapta-jīvanam

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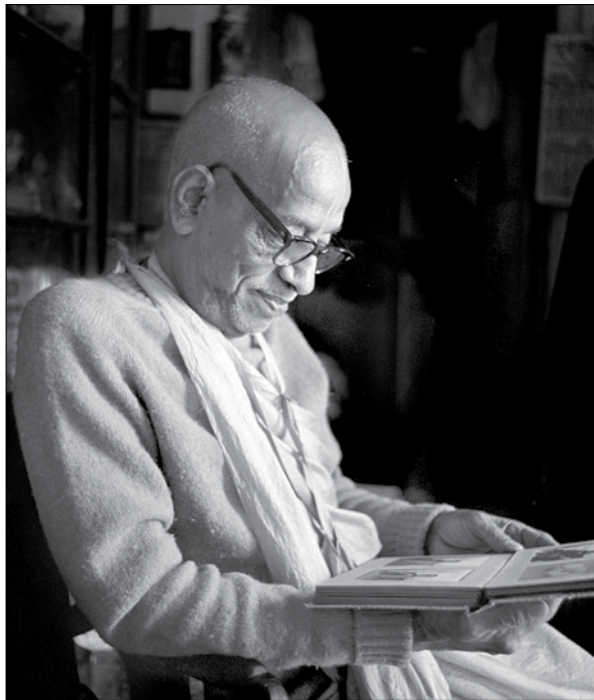
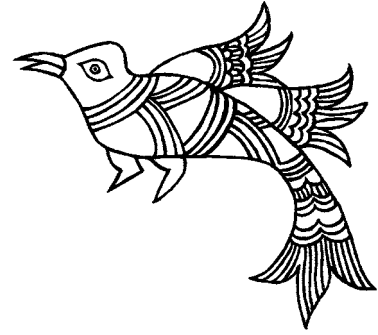
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COOPERATE WITH A COOL HEAD

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Even in Krishna conscious society, if there is no mutual cooperation then it will fall down immediately. So as Rupa Goswami advises, the first thing is enthusiasm, *utsāhāt*. If you want actually to make progress in our devotional life, *utsāhāt*, enthusiasm, is the first thing. If you are lacking enthusiasm then you should rest

instead of making too much agitation within the mind. You cannot see things that were dropped in the water by agitating the water. Just stand still for some time. As soon as the water is settled you'll see things as they are. Similarly, as long as our enthusiasm is agitated, it is better to sit down in any suitable temple and chant Hare Krishna. There is no question of being disappointed. After all, we commit so many mistakes. That is human nature. To err is human. That is not a fault. But try to rectify with a cool head. That is required. Similarly, there are different classes of men in society: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. They should cooperate for the common cause. They do not know the common cause. The common cause is Krishna. 🙏

— Lecture on *Nectar of Devotion* in Calcutta on 27 January 1973.

THE BEHAVIOR OF A TRUE SCHOLAR

Sri Srimad Gour Govinda Swami Maharaja

Mahaprabhu has practically taught us. He is the Supreme Personality of Godhead. *mattaḥ parataram nānyat* — No one is superior to him (*Bhagavad-gītā* 7.7). All are subordinate to him, yet how did he act? Sarvabhauma Bhattacharya was a professor, a teacher of *vedānta*. He said, "O Sri Krishna Chaitanya! You have taken *sannyāsa* at a young age. *Sannyāsa* is very difficult in *kali-yuga*. How can you maintain it? A *sannyāsī's* dharma is to hear *vedānta*, but you are chanting 'Hare Krishna' and dancing! You should hear *vedānta* from me."

He had so much pride because he was thinking, “I am the greatest professor of Vedanta.” He wanted to teach *vedānta* to him from whose breath the *vedānta* has emanated.

Mahaprabhu said, “Yes, yes. I am an ignorant fool. I don’t know anything. I must hear from you.” He was so humble. He heard from Sarvabhauma for seven continuous days without saying anything. Finally, Sarvabhauma asked, “Sri Krishna Chaitanya, did you understand what I said? You are not asking any questions.”

Only then, when he was asked, did Mahaprabhu open his mouth. He said, “I understand the *sūtras* very well. But your explanation is very difficult to understand.”

Common people cannot understand the *sūtras*, therefore an explanation is required. But Mahaprabhu said, “Your explanation is very difficult to understand.” This is because Sarvabhauma was not presenting the correct explanation. His words were all imaginative. He was presenting Shankaracharya’s commentary, the *Śārīraka-bhāṣya*.

Then in a nice, pleasing way, Mahaprabhu defeated him. Mahaprabhu is a practical teacher. He has taught us through his dealings. *prīti-pūrṇa vyavahāra yukti-pūrṇa kathā* — His dealings are very sweet, but when he speaks it is like a bullet. No one can defeat him because he speaks the truth. Mahaprabhu behaves very humbly, and sweet; not harsh and strong.

When Mahaprabhu went to Kashi, the *māyāvādīs* headed by Prakashananda Saraswati were very proud, thinking, “Oh, we are great. Are there any *sannyāsīs* like us?” Prakashananda Saraswati’s man reported: “One *sannyāsī* from Gaudades (Bengal) has come. He is chanting and dancing in the street.”

Prakashananda Saraswati then criticized Mahaprabhu:

*sannyāsī — nāma-mātra, mahā-indrajālī
kāśīpure nā vikābe tāra bhāvakālī*

He is a *sannyāsī* by name only. Actually he is a great magician come here to Kashipur to sell his *indrajāla*, magic. But he cannot sell it here. (Cc. *madhya* 17.120)

This was very painful for Mahaprabhu’s men to hear. When they reported it to Mahaprabhu, he listened, but only smiled and didn’t become angry. He tolerated it — *taror api sahiṣṇunā*. Then Mahaprabhu said:



Nāma-tattva

NAMA IS THE GREATEST

**Ādi Purāṇa quoted in
Hari-bhakti-vilāsa 11.465-469**

*na nāma-sadr̥śaṁ jñānaṁ na nāma-sadr̥śaṁ vratam
na nāma-sadr̥śaṁ dhyānaṁ na nāma-sadr̥śaṁ phalam*

[Krishna said to Arjuna:] There is no knowledge equal to my holy name. No vow is equal to my holy name. No meditation is like my holy name. No result is like my holy name.

*na nāma-sadr̥śas tyāgo na nāma-sadr̥śaḥ śamaḥ
na nāma-sadr̥śaṁ puṇyaṁ na nāma-sadr̥śī gatih*

No renunciation is like my holy name. No peace is like my holy name. No piety is like my holy name. No goal of life is like my holy name.

*nāmaiva paramā muktir nāmaiva paramā gatih
nāmaiva paramā śāntir nāmaiva paramā sthitiḥ*

My holy name is the supreme liberation. My holy name is the supreme goal. My holy name is the topmost peace. My holy name is the supreme abode.

*nāmaiva paramā bhaktir nāmaiva paramā matiḥ
nāmaiva paramā prītir nāmaiva paramā smṛtiḥ*

My holy name is the supreme devotion. My holy name is the supreme thought. My holy name is the supreme happiness. My holy name is the supreme meditation.

*nāmaiva kāraṇaṁ jantor nāmaiva prabhur eva ca
nāmaiva paramārādhyo nāmaiva paramo guruḥ*

My holy name is the life of all living entities. My holy name is the supreme Lord and master. My holy name is the supreme object of worship. My holy name is the supreme guru.

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Painting by Asit Kumar Halder

The passing away of Srila Haridas Thakur

*bhāvakāli vecite āmi āilāna kāśīpure
grāhaka nāhi, nā vikāya, lañā yāba ghare*

“I came to Kashipur to sell my jugglery, but there are no customers available here. So I will take it back to my home.” (Cc. *madhya* 17.144)

*bhārī bojhā lañā āilāna, kemane lañā yāba?
alpa-svalpa-mūlya pāile, ethāi veciba*

“I came with a very heavy load; how can I take it back again? There are no customers available, so if I can get even a meager amount, I will sell it here.” (Cc. *madhya* 17.145)

Mahaprabhu went there to deliver those *māyāvādīs*. Unless he showers his mercy on them they cannot be delivered. *māyāvādī kṛṣṇe aparādhī* — Mayavadis are great offenders to Krishna. By the will of Mahaprabhu, the *sannyāsīs* came together in an assembly. They invited Mahaprabhu to attend. Generally, Mahaprabhu was not going there. But this time he went and he sat down at the place where they washed their feet.

He was so humble. He didn't go where the other *sannyāsīs* were sitting. Finally, they came and brought him amongst the others. Then their discussion began. At that time Mahaprabhu spoke, defeated their philosophy, and established the pure *bhakti-siddhānta*.

This is Mahaprabhu's process. It is so sweet and so nice. We should behave the way he did. Unless we learn Mahaprabhu's teachings, how can we get his mercy? How can we make advancement on Mahaprabhu's path? This is most important. 🌸

— From *Vaishnava Institutions and the Sweet Dealings of Chaitanya Mahaprabhu*. Gopal Jiu Publications. Bhubaneswar, India. 2007.

THE CHARIOT OF THE MIND

By the medieval poet Govinda Das

Govinda Das is considered the greatest poet of Brajabuli language and one of the great poets of Bengal. He appeared in Srikhanda, Burdwan District, probably in the third decade of the sixteenth century. He appeared as the younger

brother of Ramachandra Kaviraj, the close friend of Srila Narottam Das Thakur (rāmacandra-saṅga māge narottama-dāsa — “Narottam prays that he may have the association of Ramachandra.” — Prārthanā song 40). Like his elder brother Ramachandra, Govinda Das also accepted initiation and shelter at the lotus feet of Srinivas Acharya.

bhūpālī-rāga

śrī-pada-kamala-sudhā-rasa-pāne
śrī-vigraha-guṇa-gaṇa kari gāne
śrī-mukha-vacana-śravaṇa-anuṣaṅgī
anubhavi kata bhela prema-taraṅgī

By drinking the nectarean honey of the lotus feet of Sri Gaura, by singing the glories of Sri Gaura’s deity, by listening to the instructions of Sri Gaura, and by associating with devotees who follow his instructions, so many fortunate individuals experienced the joyous waves of *prema*.

re mana! kāhe karasi anutāpe
pahūṅka pratāpa-mantra karu jāpe

O mind! Why do you keep burning repeatedly in the fire of worldliness? Simply keep chanting the mantra of your dear Lord. (refrain)

yo kichu vicāri mano-rathe caḍabi
pahūṅka caraṇa-yuga sārathi karabi



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Think carefully about the ultimate aim of your life and then climb on the chariot of the [purified] mind. Make the feet of Lord Gaura your charioteer.

ratha-rohana karu prāṇa-turaṅga
āśā-pāśa jori naha bhaṅga

Engage your five life-airs (prāṇa, apāna, udāna, vayāna and samāna) as the five horses driving this chariot. Let āśā, the hope of attaining the Lord, be the strong rope controlling these horses so that the chariot may never break down.

līlā-jaladhi tīre calu dhāi
prema-taraṅge aṅga avagāi

Using this chariot, go quickly towards the shore of the unlimited ocean of the Lord’s loving pastimes. Having reached there, bathe thoroughly in the waves of this ocean of *prema*.

rasa-taraṅgī saṅgī hari-dāse
rati-maṇi deī puraba abhilāse

In this ocean, you will swim along with other servants of Hari who are delighting in the waves of *bhakti-rasa*. These servants of Hari will fetch you the rare jewel of *prema* from the depths of this ocean and will thus fulfil your most cherished desire.

so rasa-jaladhi mājhe maṇi-geha
tahiṅ rahu gori suśyāmera deha

In the middle of that ocean of *bhakti-rasa* is a house decorated with precious jewels in which brilliant complexioned Radha and dark complexioned Shyam reside.

sārathi leī milāyaba tāya
govinda-dāsa gaura-guṇa gāya

The charioteer, Lord Gaura’s lotus feet, will help you meet these two, Radha and Shyam. It is for this reason that Govinda Das sings the glories of Gaura. 🌸

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