



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 422

Śrī Varūthinī Ekādaśī

12 April 2018

Circulation 9,224

Highlights

• [TO MAKE FURTHER PROGRESS](#)

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• [THE GREATNESS OF THE ACHARYA](#)

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• [NAMA-TATVA: SINFUL, ANGRY, LUSTY CHANTERS](#)

From the Bhagavan-nāma-māhātmya-saṅgrahaḥ

• [MEASURING DIFFERENT LEVELS OF VAISHNAVAS](#)

Srila Bhaktivinode Thakur

• [DREAMS OF A PAUPER](#)

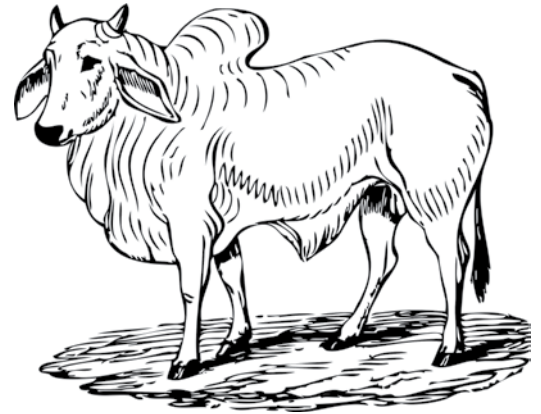
The medieval poet Vaishnava Das

• [A DOG'S LIFE](#)

Hari-bhakti-vilāsa (9.257)

• [LIKE A DOG IN VRAJA](#)

Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (7.46)



TO MAKE FURTHER PROGRESS

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Vaidhī-bhakti is apprenticeship. Real bhakti, parā-bhakti, is rāgānuṣā-bhakti. After surpassing vaidhī-bhakti we have to come to rāgānuṣā-bhakti. If we do not try to make further and further progress in devotional service, if we are simply sticking to the scriptural regulation process

and do not try to go beyond that... The śāstric process is kaniṣṭha-adhikāra, the lowest stage of devotional service.

*arcāyām eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

A devotee who faithfully engages in the worship of the deity in the temple but does not behave properly toward other devotees or people in general is called a prākṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position. [Bhāg. 11.2.47]

People come to the temple; they are very devoted to the deity. They offer their respects, flowers, and other things. They follow the regulative process, and circumambulate. This is a nice beginning, but one has to go above this. One has to know who is actually a bhakta. One has to do good for others. That is madhyama-adhikārī. If I become satisfied with only the regulative principles for worshiping the deity in the temple and following the regulative principles, but I have no other idea, then sa bhaktaḥ prākṛtaḥ smṛtaḥ. Prākṛta means on the material platform. Such a devotee can fall down at any moment because he's on the prākṛta stage.

Any devotee can fall down if he remains *prākṛta-bhakta*. So he has to raise himself above this to the platform of *madhyama-adhikāra*. My Guru Mahārāja used to say that licking the bottle of honey is not real honey. You have to open the bottle and lick the real honey. Then you'll be able to taste. That is advancement of spiritual knowledge.

*satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. [Bhāg. 3.25.25]

Therefore, if we do not associate with advanced devotees, *uttama-adhikārī*, if we simply want to remain in the lowest stage of devotional service, then we are not making progress. Then we shall simply enjoy the material field, without entering into the spiritual platform. 🙏

— From a lecture in Vrindavan. 12 November 1972.

THE GREATNESS OF THE ACHARYA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Despite knowing that one's hands may be injured while uprooting thorny bushes, and that wild animals or cruel snakes residing in the bushes may bite, one engaged in such work should not lose enthusiasm for performing his duty. Rather, his endeavour and enthusiasm for removing all the thorns will progressively increase as he continues to progress towards his goal.

Similarly, increasing enthusiasm for removing the thorns on the path of devotional service is seen as one of the characteristics of an *ācārya*. Those who are selfish, being simply desirous of their own happiness, and who are idle and afraid of irreligious people, generally desist from doing well unto others upon hearing the shouting of atheists. They think, "All we need is to fulfil our self-interest by achieving fame and personal happiness. Why should we go to so much trouble for the benefit of others? Why should we risk being abused by others?"

Another group of people think, "Let us simply become *bhajanānandīs*, solitary worshipers, so that we won't have to face all this trouble. In this way we won't have to hear criticism from others." On the other hand, an *ācārya* who becomes distressed upon seeing others' suffering is not selfish, idle, or simply desirous of his personal happiness. He is not afraid of other people. He thinks, "Even if hundreds of people, even if all the godless people of the countless universes assemble and abuse me with harsh language, I will accept it and boldly continue to declare the truth. If the topics of reality

enter the ears of even a single person among millions of people from millions of universes completely averse to Krishna, and thus remove the contamination of the cheating propensity from his heart, then I will think that I have been able to fulfil Mahaprabhu's mission."

I know for certain that all living entities within the innumerable universes are wandering about in different species of life because of their aversion to Krishna. All living entities within the universe, beginning from Brahma, are averse to Lord Krishna, or the supreme Absolute Truth. Therefore, not everyone is going to hear about the truth. If we can find even one person who is interested in hearing the truth, that is sufficient. Such a person can first perfect his life and then preach the truth to others. Perhaps it is for this reason that Sri Bhaktivinode Thakur said, "A preacher brings more benefit to the people of the world than those who, according to their own taste, neglect preaching work by absorbing themselves in the bliss of their own *bhajan*." 🙏

— *The Life and Teachings of the Four Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasi. Jai Nitai Press. Vrindavan. 2007.



Nāma-tattva

SINFUL, ANGRY, LUSTY CHANTERS

*From the Bhagavan-nāma-
māhātmya-saṅgrahaḥ*

*pāpātmanaḥ krodha-rāgādibhūtāḥ
kṛṣṇe bhaktāḥ nāma saṅkīrtayantāḥ
pūtātmano yajña-śilāḥ sumedhāḥ
yajñasyānte kīrtya-lokān vrajanti*

Sinful individuals who have devotion to Krishna yet are possessed of anger, lust, etc., become extremely intelligent, purified, and qualified to perform all Vedic sacrifices by chanting his holy names. Having performed such chanting, they attain the celebrated spiritual world.

— Translated by Hari Parshad Das from *Bhagavan-nāma-māhātmya-saṅgraha*. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





MEASURING DIFFERENT LEVELS OF VAISHNAVAS

Srila Thakur Bhaktivinode

Renunciate *vaiṣṇavas* should not think that they are more respectable than the *grhastha vaiṣṇavas*. One should know that the difference in respect among the *vaiṣṇavas* lies only between *uttama-adhikārī* and *madhyama-adhikārī*. Both *uttama-adhikārīs* and *madhyama-adhikārīs* are found among the *grhasthas*. This rule also applies to the renunciate *vaiṣṇavas*. The glories of the renunciate *vaiṣṇavas* are that they have given up the association of women, greed for money, and bodily pleasure. The *grhastha vaiṣṇavas* have special glories. Many of them work hard to earn money, and after serving Krishna they serve *grhastha* and *sannyāsī vaiṣṇavas*. Whether one is a *grhastha* or a *sannyāsī*, the principal cause for respect is the attainment of devotional service. One should be respected as a *vaiṣṇava* according to one's advancement in devotional service. There is no other cause to distinguish the level of a *vaiṣṇava*. ❀

— From *Sajjana-toṣaṇī* 5.11, quoted in *Śrī Bhaktivinoda Vānī* Vaibhava chapter 25. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumiapati Das. Published by Sri Iswara Das and Touchstone Media, Vrindavan, 2002.

DREAMS OF A PAUPER

By the medieval poet Vaishnava Das

*hari hari ki kariṣe pralāpa vacana
kāhā se sampada-sāra, kāhā ei mui chāra
kiṣe cie bāulera mana*

Hari! Hari! What nonsense do you blabber? On one hand is the essence of all good fortune and on the other hand is a useless waste of a person such as me. O mad mind! How can these two ever come together?

*ananta vaikuṅṭha sāra, vṛndāvana nāma yāra,
tāhe pūrṇa-tama kṛṣṇacandra
tāra priyā śīromaṇi, śrī-rādhikā ṭhākuraṇi,
vilasaye saṅge sakhī-vṛnda*

There is a place in the spiritual world named Vrindavan, which is the essence of unlimited Vaikuntha planets. In that Vrindavan stays the complete manifestation of Godhead named Krishnachandra along with the greatest of his lovers named Sri Radhika Thakurani. Both of them enjoy pastimes along with their *sakhis*.

*tāra anucarī saṅge, prema-sevā parabandhe,
brahmā śiva śeṣera agamya*

kāhān ei pāpiṣṭha jana, pāpālaya mūrtimāna,
āśā kari kare tāhā kāmya

To be engaged in arranging such loving pastimes in the association of the *sakhis* is not possible even for Lord Brahma, Lord Shiva and Lord Shesha. How can a wretched person as myself, who is the personified abode of all sins, ever think to attain such a position?

yathā vāṅganera indu, paṅgura laṅghana sindhu,
mūkera yemana veda-dhvani
paścime udaya sūra, mala-gandha sukarpūra,
pathera kaṅkara cintāmaṇi

A dwarf may touch the moon; a lame person may cross the ocean; a mute person may recite the Vedas; the sun may rise in the west; camphor may start giving off a bad odor; the stones lying on the street may one day turn into touchstones.

e-saba yadiha haya, tathāpiha mora naya
śrī-rādhā-mādhava-daraśana
vaiṣṇava-dāsera mane, daridra vijayā-pāne,
śūti yena dekhaye śvapana

All these things may happen one day, but I will never be able to receive the *darśana* of Sri Radha Madhava. Vaishnava Das thinks that his hopes are as useless as those of a poor man who has taken



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.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.

intoxication. Such a poor person can only dream of such things while lying down semi-conscious. ❀

— 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.

A DOG'S LIFE

Hari-bhakti-vilāsa (9.257)

sevā śva-vṛttir yair uktā na samyak tair udāhṛtam
svacchanda-caritaḥ kva śvā vikṛitāsuḥ kva sevakaḥ

Those who say that accepting some service as employment is like leading a dog's life have not described the situation correctly. How can one compare a [happy] free-roaming dog to a [miserable] servant who has sold his life-breath to others? ❀

— Sanskrit transliteration from Gaudiya Grantha Mandira: www.granthamandira.net. Translated by Hari Parshad Das.

LIKE A DOG IN VRAJA

Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (7.46)

nindyātmocita-nindane hi na manān-māno 'parādhy ātmano
daṅḍe 'kāku-paro 'vajānati pare matvādhamān śva-sthiram
dūrād durgatavat sthito 'khila-janasyānugrahārthi sadā
hīno 'haṁ śva-śṛgālavat sukha-ghane sthāsyāmi vṛndāvane

Not being affected by any criticism of any of my behaviour worthy of criticism, not complaining on receiving a punishment, always considering myself as the lowest in case anyone disregards me, staying at a distance from others like a wretched person, and always praying for the mercy of each and every individual — in these ways I will stay immersed in deep happiness like a fallen dog or fox in Sri Vrindavan. ❀

— Sanskrit transliteration from Gaudiya Grantha Mandira: www.granthamandira.net. Translated by Hari Parshad Das.

