



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• ATTRACTION FOR KRISHNA'S PASTIMES

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• PURE PREACHERS NEEDED

Srila Bhaktivinode Thakur

• UNABLE TO SEE DEVOTEES

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• THE TEST FOR PREMA

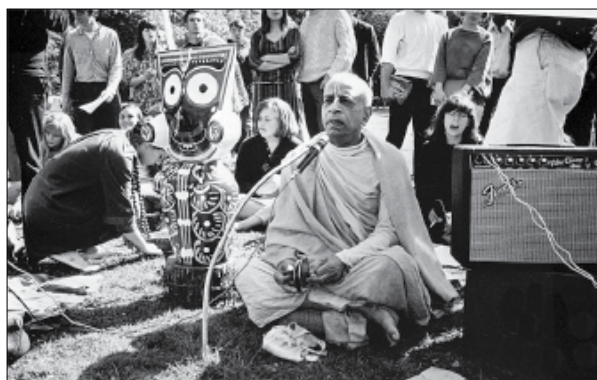
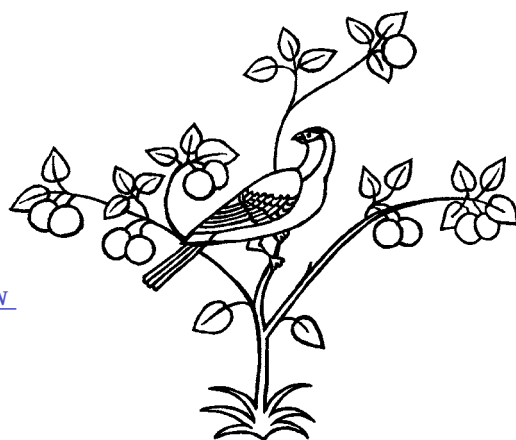
Sri Srimad Gour Govinda Swami Maharaja

• NAMA-TATTVA: SOURCE OF THE DEVOTEE'S SORROW

Srila Sanatan Goswami's Bṛhad-bhāgavatāmṛta

• MAHAPRABHU MANIFESTS THE FORM OF KRISHNA

Srila Lochan Das Thakur's Śrī Caitanya-maṅgala



## ATTRACTION FOR KRISHNA'S PASTIMES

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

One who is not attracted by Krishna's pastimes will be attracted by President Johnson's pastimes. (laughter) One has to be attracted. One will be attracted by the dog's pastimes. Don't you see a person how he is serving the dog? The dog stands and passes urine, he also stands. He's a human being, and he is waiting for the dog to pass urine. How much he is attending the pastimes of the dog? So, if you are not attracted by the pastimes

of God, then you'll have to be attracted by the pastimes of the dog. There is no other alternative. Either *māyā* or Krishna. The atheists and agnostics deny Krishna's pastimes and therefore they remain attracted by the pastimes of this material world. 🐕

— Lecture in Los Angeles, 27 November 1968.

## PURE PREACHERS NEEDED

Srila Thakur Bhaktivinode

For preachers to become pure is extremely necessary. Singing the holy names is found everywhere, but when we go to hear them we feel extremely sorry to see the impurity of the singers. Either they are chanting the holy names to stop the spread of disease in the village or they are chanting the holy names out of fear of Yamaraj. Such chanting, which comes from a heart that is polluted by thirst for liberation and material enjoyment, is the perverted reflection of the holy names. To achieve eternal auspiciousness by such chanting is impossible. If the shopkeepers and vendors [in the marketplace of the holy name] give up such desires, they can preach the pure holy names. If, however, they chant the holy names with a desire to either accumulate money,

or name and fame, the very purpose of opening the marketplace for distributing the Lord's holy names will not be fulfilled. ❀

— *Viṣṇupriyā Pallī* magazine vol. 2, quoted in *Śrī Bhaktivinoda Vānī Vaibhava*, chapter 39. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumiapati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

## UNABLE TO SEE DEVOTEES

***Srila Bhaktisiddhanta Saraswati Thakur Prabhupada***

The unfortunate, hellish people, bewildered by the material modes, forget their spiritual identity and their spiritual duties. Material greed captures them and sets them on the platform of mundane reputation, and they then claim that there is no devotion for Hari in this world, there are no devotees in the world, there have been only twelve devotees of Hari in the four *yugas*, and other similarly useless statements that dominate the thoughts of such people. Thus, the material kingdom becomes their own asset and course of wanderings. ❀

— From *Brāhmaṇa and Vaiṣṇava, Hari-jana-kāṇḍa* section. English translation by Bhumiapati Das. Vrajaraḥ Press. Vrindavan. 1999.

## THE TEST FOR PREMA

***Sri Srimad Gour Govinda Swami Maharaja***

Krishna will test you. Do you think without a test Krishna will give you *prema*? A test must come; at every moment you'll face a test. Krishna is the only object of love, so you will be put in all sorts of distress, all sorts of suffering, to test how you love Krishna. Thousands, thousands of obstacles will come. Impediments will come just to drive you away. This is the test. If you fail in the test, how will you serve Krishna? ❀

— From a talk in Bhubaneswar. September 1995.

## MAHAPRABHU MANIFESTS THE FORM OF KRISHNA

***Srila Lochan Das Thakur's  
Śrī Caitanya-maṅgala***

*prabhu re dvijacānda  
jagat-uddhāra lāgi' pāte nānā phānda*

O Lord Gaura, O moon of the Brahmins, O Lord who, to free the people from the world of birth and death, set various traps to catch the fallen souls! (refrain)



### Nāma-tattva

## SOURCE OF THE DEVOTEE'S SORROW

### **Ṛhad-Bhāgavatāmṛta 2.3.169**

*icchā-vaśāt pāpam upāsakānām  
kṣīyeta bhogonmukham apy amuṣmāt  
prārabdha-mātraṁ bhavatitareṣām  
karmāvaśiṣṭaṁ tad avaśya-bhogyam*

As the worshipers of the Lord desire, by the chanting of his holy names they see their sinful reactions dwindle to nothing, even the reactions they are about to suffer. And when other people somehow chant his names, they need suffer only that part of their karma already manifest.

**Commentary:** This explains why devotees engaged in the all-powerful process of *nāma-sankīrtana* may sometimes still feel unhappy. In the beginning of their practice, they may carry some remnants of their past sinful karma. But the Lord's names very soon clean those remnants away, including the reactions about to be suffered and even those already manifest (*prārabdha*) in the body and mind. Only if

devotees for some reason want to keep their karma is that karma not removed. As the Lord says in *Śrī Hari-bhakti-sudhodhaya*:

*karma-cakraṁ tu yat proktam avilāṅghyaṁ surāsuraib  
mad-bhakti-prabalair martyair viddhi laṅghitam eva tat*

“The cycle of karma I have described is insurmountable for the demigods and the demons. But know that mortals empowered by my devotional service have already escaped it.”

Sometimes nondevotees chant the Lord's holy names in *nāmābhāsa* — that is, casually or unintentionally. If they somehow avoid offenses in their chanting, they too are absolved of their sinful reactions, except for their *prārabdha-karma*, the reactions already manifest. These they must suffer, and by that suffering their *prārabdha-karma* also is depleted.

— Sanatan Goswami. *Śrī Ṛhad-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.



Unknown artist



*gadādhara gaurāṅga narahari jaya jaya  
śunile gaurāṅga-guṇa prema labhya haya*

Glory to Lord Gaurāṅga! Glory to Gadadhara and Narahari! Anyone who hears Lord Gaurāṅga's glories attains ecstatic spiritual love. (1)

Please hear the story of another day's wonderful pastimes. To Nabadwip, Lord Gaurāṅga brought the most precious treasure. Surrounded by his associates in his own home, Lord Gaurāṅga placed very gentle words on the lotus flower of his mouth.

The words he spoke were like flooding rivers of nectar. Bathing in those rivers, the devotees became wild with bliss.

As Lord Gaurāṅga was enjoying these wonderful blissful pastimes, a wandering mendicant arrived unexpectedly. This mendicant was named Vanamali, he had been born in a Brahmin family in East Bengal, and he was travelling with his son. Seeing Lord Vishwambhar surrounded by his devotees, the Brahmin and his son became filled with joy.



The Brahmin and the boy could not speak clearly. In a voice choked with ecstasy the Brahmin said, “I am afflicted by poverty. Although I am poor, I have always remained pure and upright. I know for certain that Vishwambhar is the Supreme Personality of Godhead. This I see directly. He is no other. Now my birth in this world has borne its fruit, for I have seen fair Lord Vishwambhar, who is a treasure house of all transcendental virtues. Now that I gaze at him, I feel my heart filled with cooling pleasure. Now the horrible flames of my poverty are all extinguished. By tasting nectar food, one is pleased within. In the same way when I gaze at Lord Gauracandra I feel my body is sprinkled with showers of nectar.”

With merciful eyes Lord Gaura glanced at the two Brahmins. The two Brahmins then happily sang the glories of Lord Hari. By Lord Gaura’s mercy they attained the treasure of ecstatic divine love. The Brahmin and his son began to joyfully dance. In a moment the size of a single sesame seed the ropes that bound them to the world of birth and death were cut.

*hena mahāprabhu gorā karuṇāra sindhu  
ihāra ādhika āra nāhi dīnabandhu*

Lord Gaura Mahaprabhu is an ocean of mercy. No one else is a greater friend of the poor and fallen. (17)

On another day, Lord Vishwambhar, the king of dancers, danced in the midst of *saṅkīrtana*. At that time the two Brahmins again came. Watching, the boy became filled with wonder.

*gaura-śarīre prabhu bhela śyāmatanu  
koṭi-pīadhaṭhi śobhe — kare — bara — veṇu*

Where his fair form once was, Lord Gaura now manifested a dark form. His hips were decorated with a yellow cloth. In his hands was a flute. (20)

*mayūra pākhāra cūḍā ghana uḍe bāya  
sei-rūpa dekhi yata anugata gāya*

The peacock feather in his crown fluttered in the breeze. Gazing at this form, the devotees began to sing. (21)

*rādhā-saṅge vṛndāvane vipinera mājhe  
dekhilena śyāmatanu ṇaṭavara-rāje*

In this way, everyone saw Lord Krishna, whose form is dark and who is the king of dancers, manifest with Sri Radha in the Vrindavan forest. (22)

*yamunā tathāi dekhe govardhana-giri  
bahula, bhāndhīra, madhuvan ādi kari*

They saw the Yamuna, Govardhan Hill, Bahulavan, Bhandiravan, Madhuvan, and many other places also. (23)

*go, gopī, gopāla dekhe āra vanatāla  
navadvīpe dekhilena madana gopāla*

They saw the cows, *gopīs*, and *gopas*. In Nabadwip they saw Krishna, the cowherd boy, handsome like Kamadev. (24)

Seeing all this, the Brahmin fell unconscious. The hairs of his body stood erect. Tears filled his eyes. Then he roared like a thundering cloud. He slapped his arms. He called out: Krishna! Krishna!” He became like a brass-pot cymbal making a great din in a noisy marketplace. Seeing this, the Lord stopped dancing. “Hold him! Hold him still!” he said. The devotees held the Brahmin still. 🙏

— *Śrī Caitanya-maṅgala, madhya-kaṇḍa, mahāprabhura bhagavad-bhāve vicitra līlā* texts 1 - 27.

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