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Highlights

• **LET US DIE PREACHING**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **INSTRUCTIONS FOR PREACHERS IN THE WEST**

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• **MAKING THE PANDITS DANCE**

Srila Lochan Das Thakur



LET US DIE PREACHING

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Our Krishna consciousness movement is facing these rascals, these *duṣkṛtina*, these *narādhama*s, to request them to become Krishna conscious. This is the Krishna consciousness movement. You cannot sit idly to show your gorgeousness in a secluded place, imitating Haridas Thakur, “Hare Krishna, Hare Krishna”. No. You have to preach. That is the order of Chaitanya Mahaprabhu. *Āmāra ājñāya guru hañā tāra ei deśa* [Cc. *madhya* 7.128]. That is really following Chaitanya Mahaprabhu. Not to imitate Haridas Thakur. One who is facing a dangerous position for others’ benefit, they are very quickly recognized by Krishna.

Just like fighting soldiers who are facing danger for the country, they are recognized. Similarly, those who are preachers on behalf of Krishna, preaching to people to take to Krishna consciousness, they are great soldiers.

So I am very happy that you Europeans and Americans are helping me. Continue this process. This is the very easy way to be recognized by Krishna. He says, *na ca tasman manusyesu kaścīn me priya-kṛttamaḥ* — “There is no servant in this world more dear to me than he.” [Bg. 18.69] I thank you very much that you have come here in Vrindavan, and that you are traveling and preaching. Let us dedicate this life for preaching Krishna consciousness all over the world. Never mind if we die preaching. It will be glorious. 🙏
— Arrival Address in Vrindavan. 3 September 1976.

INSTRUCTIONS FOR PREACHERS IN THE WEST

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
Address to London-bound disciples in 1933

The happy day has come when we are destined to spread the message of our great master [Sri Chaitanya Mahaprabhu] to distant corners of the earth. The spiritual service to which we are dedicated has now passed the bud stage and blown fully into a flower whose aroma we have to carry across the seas with that willingness which characterized Sri Hanuman when he leapt over the wide ocean with the message of Sri Rama. This extension of Sri Chaitanya Mahaprabhu’s spiritual gift to foreign countries is our humble offering at his feet.

The words of instruction of Sri Gaurasundara are verily his beautiful body, the preachers of his word through the ages are his secondary limbs, the teaching of Sri Gaurasundara is his potent weapon, and the grace of Sri Hari himself established in the word of Sri Chaitanya is his eternal associate. Therefore, for

the purpose of truly presenting Sri Gaurasundara, the Lord of the *Gauḍīyas*, to the aliens, I am addressing these few words of mine to the preachers who are about to proceed to countries beyond India.

We find the following great precepts (*mahāvākya*) in the body of the teaching that has been vouchsafed to us by the supreme master of all masters: “To chant constantly the discourse of Hari by — (1) being extremely more humble than the blade of grass, (2) being as forbearing as the tree, (3) seeking no honor for oneself, and (4) offering due honor to all entities — is the highest natural function of the unalloyed individual souls (*jīvas*).” The lotus-feet of my Sri Gurudeva attracted me to his service by his manifestation as the living embodiment of these four great precepts. My friends [those about to depart for London] will be in a position to attract all souls of the world to the footstool of the real truth by purchasing the same unflinching method.

The crest jewel of the order of the *sannyāsīs* of the triple staff, Srila Prabodhananda Saraswati Gosvamiṇī, has taught the same process to those who assume the triple staff of renunciation in the following words: “I say this by holding straw between my teeth, by falling at your feet, and by uttering hundreds of the humblest entreaties: All ye good souls, by throwing off everything to a distance, practice love to the feet of Sri Chaitanya, who is so surpassingly beautiful.”

Following in the footsteps of all the predecessor devotees, I am making my submission to them to pursue the identical method of propaganda. Sri Krishna Chaitanya Dev is the supreme teacher of all teachers of this world and the ideal possessor of intelligence that is the highest of all. It should be our only duty to constantly chant those words regarding the cleansing of the mirror of the heart of which he speaks in his eight precepts (*Śikṣāṣṭakam*). We are only the bearers of the transcendental word. We shall never in any way hesitate to offer every honor and facility, for which they are eligible, to all persons of this world. We must pray to all for the boon of aptitude for the service of Krishna. We shall come across many persons in this world, possessing an endless variety of characters, disposed or hostile to the service of Krishna. But we should not slacken in our loving service of the Lord of our hearts and should offer due honor to all persons.

We will have opportunities, as we approach different persons in all parts of the world with the vendor’s bag of the discourse of Hari, to see a good many sights,

to hear much and to seek to derive much benefit from our experience. May we never forget that all entities of this world are essentially proteges of the lotus feet of Sri Guru for helping the expansion of his service. May we always remember that they are excellent only if they are prepared to wait with the utmost eagerness on the particle of dust of the lotus feet of my Sri Guru, and that otherwise they are merely the mirage devised by the deluding potency for our ruin. I wish to remind those friends of mine who are proceeding to the West for preaching the words of Sri Chaitanya of the two precepts of my master, Sri Rupa: (1) “The constant endeavor for cultivating relationship with Krishna of a person who, being free from all mundane affinity, enjoys the entities of this world, having due regard to the propriety of each case, in pursuance of his purpose, is called the proper kind of renunciation. (2) The abnegation, by persons desirous of liberation, of entities that have an affinity with Hari, in considering their mundane nature, is termed renunciation possessing little real value.”

...Those nations to which you are going for the propagation of the chant of Hari are mounted on the summit of proficiency in all affairs of this world. They are practiced in the exercise of their rational judgment and are endowed with the quality of good manners. This should maintain our hope unshaken that they will prove to be the worthiest recipients of the heard transcendental voice, should we be able to unlock to them the gates of the natural exhibition of abiding argument and enduring judgement. If we unpack our baggage of the genuine discourse of Hari by relying on the qualities of forbearance, it will certainly receive the garland of welcome from the hearts of nations gifted with keen intelligence.

We have not been actuated by any attempt of rivalry or hostility in undertaking this propaganda. This should always be borne in mind. We should call at the door of each and every seeker of the truth, bearing on our heads the baggage of the real truth to be offered to them. It is no business of ours to be elated or discouraged by the praise or neglect of any person. We must be constantly alive to the duty of enhancing the pleasure of our master by serving him with perfect sincerity.

We must not look at the world by being weighed down with the mentality that is oppressed with the sense of deficiency or otherwise, by the poverty or otherwise, of the display of worldly erudition, rank, etc., by any particular person. This is the state of



Unknown artist

The members of the Pancha-tattva

forgetfulness of our real selves. All persons of this world are really superior to us in every way as far as this world is concerned. All those matters are not any commodities that are fit to be coveted by us. We are merely beggars with the triple staff of renunciation devoted to the chanting of the words of Sri Chaitanya. We have no more nor any higher desirable object than the pleasure of serving Sri Hari-Guru-Vaishnavas.

We are not the operators of the instrument, but only the instrument. We must always bear this in mind. The triple-staff *bhikṣus* [beggars] are the living *mṛdaṅgas* of Sri Chaitanya. We must constantly give forth our music at the lotus feet of Sri Guru. We should practice the function of the peripatetic [itinerant] preacher (*parivrājaka*), of carrying aloft the victorious banner of the commands of divine Sri Gaurasundara by constant submission to Sri Guru and the *vaiṣṇavas*, fixing our eye on the pole star of the heard transcendental voice. We must always bear in mind that we have been initiated in the vow of the peripatetic preacher for the sole purpose of promulgating the heart's desire of Sri Guru and Gauranga. If we are constantly inspired with the duty of discoursing about the truth under the guidance of Sri Guru, no hankering after travelling, nor any veiled form of desire other than chanting of *hari-nāma*, will ever strike any terrors into our hearts.

The vowed service to the name, the transcendental abode, and the desire of Sri Gaurasundara, is our only eternal function. We are *bhikṣus* of the triple staff. The in-gathering of the smallest alms, even such as are gathered by the bees, is our only means for serving the manifestation of the divine form of Sri Chaitanya Math all over the world. We are neither enjoyers nor abnegators of mundane entities. We recognize as our highest objective the desire for carrying with veneration the shoes of the order of the *paramahansas*.

It will be our only duty to proclaim to all the people that complete reliance on the transcendental absolute truth is by far the highest form of freedom and one that is infinitely superior to the partial independent mastery over the distorted reflected entity in the shape of this mundane world. By holding straw between our teeth in supplication, we shall carry aloft the banner of that real freedom to all persons. We should be constantly engaged in chanting the exhilarating name of Sri Hari by adopting as our fundamental enlightening principle that the highest path is the path of submission, endorsed by Sri Rupa, with the further exhortation to cherish the unwavering faith that he will always protect us. 🙏

— *The Harmonist* Vol XXX No. 10. April 1933, article, "My Advice".

MAKING THE PANDITS DANCE

Srila Lochan Das Thakur's Caitanya-maṅgala ādi-khaṇḍa song 11

*hari hari bola cāridig bhari śuni
hāte tāli jaya jaya nāce dvijamaṇi*

Hearing how he had filled the four directions with sounds of “Hari! Hari!” Lord Gaura, the jewel of the brahmaṇas, chanted “Jaya! Jaya!” clapped his hands and danced. (text 404)

*bayasya bālaka saba kari eka melā
hariḡuṇa-kīrtana bhāla pātīyāche khelā*

Assembling all the boys, Lord Gaura made a game of chanting Lord Hari’s holy names. (405)

*caudike bālaka beḡhi hari-hari bole
ānande vibhora prabhu bhume gaḡi bule*

Surrounding him on four sides, the boys chanted, Hari! Hari!” Overcome with bliss, Lord Gaura rolled on the ground. (406)

*bola bola bali ḡāke megħa-gambhīra-svare
āisa āisā baliyā bālaka bole kare*

With a voice like thundering clouds, he called, “Chant! Chant!” Replying, “He has come! He has come!” the boys embraced him. (407)

*śrī aṅga paraśe bālaka pāsare āpanā
phānphare paḡiyā dekhi bālakera kāṇḍanā*



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Touching Lord Gaura’s graceful limbs, the boys forgot themselves. Overcome, they fell to the ground and wept. (408)

*āpādamastake pulaka -- aśrūdḡhārā gale
karatāli diyā bālaka hari-hari bale*

From head to foot the hairs of their bodies stood erect. Flooding streams of tears flowed down their necks. Clapping their hands, the boys chanted, “Hari! Hari!” (409)

*caudike bālaka beḡhi mājhe gorāsīmha
madhumaya-kamale yena beḡhila matta bhṛiḡa*

Surrounded on four sides by the boys, Lord Gaura was like a lion, or like a bumblebee madly flying in a nectar lotus flower. (410)

Just then, two or four pandits came walking down the path and saw Lord Vishwambhar enjoying these pastimes. Seeing the boys’ wonderful activities, Lord Gaura placed forest-flower garlands around their necks. Everyone clapped their hands and chanted “Hari! Hari!” Lord Gaurahari joyfully danced in their midst. Forgetting themselves, the pandits joined the *kīrtana* with the boys. They also clapped their hands and chanted “Hari! Hari!”

Some women carrying waterpots came on the path and saw all these pastimes. Listening to the chanting of “Hari! Hari!”, those ladies chanted “Jaya! Jaya!” The sound of the chanting drew a crowd of people who watched.

Hearing the chanting, Sachi Mata suddenly came there. She saw her son Nimai and she also saw the pandits. Calling out, “Son! Son!” Sachi hugged Nimai. Then noticing all the people, she spoke harsh words, “You pandits are all like this. You turn others’ sons into madmen. You make them dance like madmen.”

Hearing her harsh words, in their hearts everyone thought: Why does she speak like that?”

Then taking her beloved son with her, Sachi returned home. 🐾

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