



Sri Krishna Kathamrita Bindu

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tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• QUOTING AUTHORITY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• NAMA-TATVA – NAMES THAT FEEL DISSATISFIED

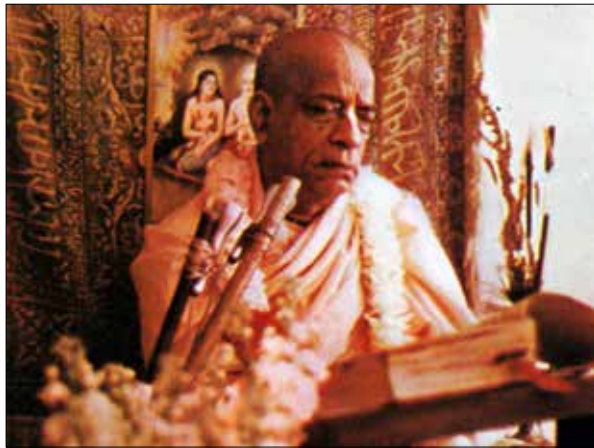
Hari-bhakti-vilāsa (11.502)

• FEEDING AND ACCEPTING PRASADA

Srila Bhaktisiddhanta Saraswati Thakura Prabhupada

• THE FLUTE THAT SLAUGHTERS

The medieval poet Kanai Khuntiya



QUOTING AUTHORITY

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Sometimes we argue, “Somebody has said like this, some mahātmā says like this.” That is not a very valued argument. A valued argument is when you quote from the Vedic literature. That is valuable. *Veda-pramāṇa*, *śruti-pramāṇa*. The *śruti-pramāṇa* is accepted amongst the authorities. Just like Chaitanya Mahaprabhu, all the *ācāryas*, they write comments on any authoritative book immediately giving quotations from Vedas to support his comments. Otherwise a personal comment has no meaning. If I comment on some Vedic literature on my personal point of view, that is useless, it has no meaning, but it is going on, “Oh such and such person...” (Lecture, 22 February 1971.)

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is *śabda-pramāṇa*, evidence from the Vedic literature. Srila Vyasa-deva is called *mahāmuni*. He is also known as Vedavyasa because he has compiled so many *śāstras*. He has divided the Vedas into four divisions — *Sāma*, *Ṛg*, *Yajur* and *Atharva*. He has expanded the Vedas into eighteen *Purāṇas* and has summarized Vedic knowledge in the *Vedānta-sūtra*. He also compiled the *Mahābhārata*, which is accepted as the fifth Veda. The *Bhagavad-gītā* is contained within the *Mahābhārata*. Therefore the *Bhagavad-gītā* is also Vedic literature (*smṛti*). Some of the Vedic literatures are called *śrutis*, and some are called *smṛtis*. Srila Rupa Goswami recommends in the *Bhakti-rasāmṛta-sindhu* (1.2.101): *śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā aikāntikī harer bhaktir utpātāyaiva kalpate* — Unless one refers to *śāstra* (*śruti*, *smṛti*, *purāṇa* and so on), one’s spiritual activity simply disturbs society. (Purport, Cc. madhya 20.353.)

In any spiritual statement you have to give references to *śruti* and *smṛti*. Otherwise it is not valid. There must be *veda-pramāṇa*, *śabda-pramāṇa*: evidence from the Vedas and from the explanatory Vedic literature. Otherwise there is no evidence. Your statement is not valid: you cannot change the original *śruti-smṛti*. But you have to take their particular recommendation for the particular time, just as Krishna Chaitanya

Mahaprabhu did when he urged his followers to heed the injunction of *Bṛhan-nāradya Purāṇa* (3.8.126):

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

“Chant the holy name, chant the holy name, chant the holy name of Krishna. In the present age of quarrel and anxiety, there is no other way to attain God realization, no other way, no other way.”

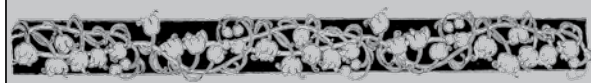
So *śruti-smṛti-pramāṇa* — citing evidence from the Vedas and the corollary literature — is the only method for making a spiritual statement. You have to take it. (*Civilization and Transcendence*, Chapter 5.)

According to Vedic civilization, all knowledge is received from the Vedas — perfect authorized source. *Śruti-pramāṇa* — evidence from the *śruti*, from the Vedas — that is perfect. Therefore, according to Vedic civilization, if you want to establish something you have to quote the section or the injunction from the Vedas. Then it is perfect. In learned circles you cannot say anything hodge-podge. That will not be accepted. If you support your statement by the evidence of the Vedas, then you are accepted as authority. Therefore our principle is... Not only our. This is the Vedic principle. You'll find Chaitanya Mahaprabhu giving instruction to Sanatana Goswami, to Rupa Goswami, or he was talking with Ramananda Raya — in *Caitanya-caritāmṛta* you'll find — and quoting support from the Vedas. Although Chaitanya Mahaprabhu is God himself, Krishna Chaitanya, but he is not what is called autocratic, or what is called a dictator. No. You'll never find him [like that]. Whatever he'd say, immediately he supported by Vedic evidence. He can say anything. He can manufacture anything. No, that he does not do. He does not violate the principle. In the *Bhagavad-gītā* also... Krishna is the Supreme Personality of Godhead. He is also quoting from Vedas. He does not say, “I say.” He says, but he says on the Vedic authority. He doesn't say anything superfluous, no. (Lecture on *Bhagavad-gītā*, 5 February 1975.)

That is the gift of Lord Chaitanya Mahaprabhu. It is in the *śāstra*. Chaitanya Mahaprabhu does not give you anything that is not in the *śāstra*. He's *ācārya*, although he's God himself. He can make *śāstra*. Whatever he does, whatever he speaks, that is *śāstra*. But still, because he's playing the part of *ācārya*, he immediately gives Vedic evidences. That is the way of *ācārya*. *Ācāryas* will never say, “I think.” “It is my opinion.” No. Such things are not accepted. No personal opinion. It must be supported

by Vedic evidences. That is called *paramparā* system, genuine system of understanding. (Lecture on *Śrīmad Bhāgavatam*, 22 October 1972.)

What is your proof? Everyone is saying, “I believe.” Hundreds and thousands... And what is correct? We don't say, “I believe.” This is not our process of knowledge. We Krishna conscious persons never say, “I believe.” No. We immediately quote from the *śāstra*. “Here is the statement, *śruti-pramāṇam*.”



Nāma-tattva

NAMES THAT FEEL DISSATISFIED

Hari-bhakti-vilāsa (11.502)

*kṛṣṇaḥ kṛṣṇaḥ kṛṣṇa ity anta-kāle
jalpan jantur jīvitam yo jahāti
ādyah śabdaḥ kalpate tasya muktyai
vrīḍā-namrau tiṣṭhato 'nyāv ṛṇa-sṭhau*

For a person who gives up his life while muttering “Krishna! Krishna! Krishna!” it is ensured that the very first instance of the name “Krishna” awards him liberation, while the remaining two names are dissatisfied, thinking that everything has already been achieved for the chanter by the first instance of the name and they can't really do anything else for him. Thus these two remaining names become ever indebted to the chanter.

[**Note:** In the commentary to this verse, Srila Sanatana Goswami says that due to this indebtedness, these names of Krishna keep appearing spontaneously in the mouth, mind, etc., of the devotee who has now achieved liberation. Moreover, he also says that since the name is non-different from Krishna, the indebtedness of these names indicates that Krishna himself has become indebted. This proves that chanting *hari-nāma* can conquer and control even the Supreme Lord.]

— Translated from the Sanskrit available at the Gaudiya Grantha Mandira (www.granthamandira.com)



According to Vedic civilization, evidence is *śruti*, Vedas. If you say something and if you give evidence, proof, from the Vedic literature, then it is perfect. No such nonsense things: “I believe,” “We believe,” “Perhaps,” “Maybe.” No. Such foolish things are not accepted. Then everyone will say something. There are thousands and millions of people. Everyone will imagine something and say something. Then where is the correct thing? This is not good. *Veda-pramāṇam* will be described in the next verse. *Veda-praṇihito dharmo*. What is explained in the Veda, that is *dharma*. You cannot manufacture *dharma*. If it is mentioned in the Vedas what is *dharma* and what is *adharmā*, then it is acceptable. I have several times explained that you cannot make law in your comfortable home. (Lecture on *Śrīmad Bhāgavatam*, 5 June 1976.)

Without the support of *śruti*, *smṛti*, *purāṇa*, any religious movement for understanding God is simply a disturbance - *utpātāyaiva kalpate*. Even Krishna. He is God himself. He’s speaking, he’s giving reference to the *Vedānta-sūtra: brahma-sūtra-padaīś caiva hetumadbhir viniścītaiḥ* (*Bhagavad-gītā* 13.5). So without reference to the Vedic literature, anything you speak, it has no ground. *Śruti-pramāṇa*, this is Vedic culture, *śruti-pramāṇa*. It must be supported by *śruti*. In *Caitanya-caritāmṛta* you’ll find whatever Sri Chaitanya Mahaprabhu says, he immediately gives Vedic evidence, *śruti-pramāṇa*. (Evening Darshan, 12 August 1976.)

That is our Vedic proof. Whenever we say something, we immediately quote from the Vedic literature to support it. This is our process of proof, which is just like that in the law court. When a lawyer is arguing in court, he must quote from previous judgments. Then his argument will be accepted by the judge as legal proof. Similarly, as soon as we say something, we immediately support it by quoting from the Vedic literature. That is the way of proof in spiritual matters. (Room Conversation, September 1973.) 🌀

FEEDING AND HONORING PRASADA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

We have to forcibly feed *prasāda* to those who are full of *anarthas*. Those who have no interest in spiritual life should be given *prasāda*. By eating *prasāda* they will gradually attain the *kaniṣṭha-adhikāra* platform. If someone has no propensity for serving the Lord then you should offer some food to the Lord while chanting mantras and then distribute that *prasāda* to him.



The servants of Jagannath wrap cloth around their mouths while cooking food that is to be offered to the Lord because they fear that their breath will contaminate the Lord’s food. When unoffered food is offered to the Lord, it becomes *prasāda*. A devotee thinks that everything belongs to Krishna, and so whatever Krishna gives him and whatever his spiritual master mercifully gives him he happily accepts as his quota.

Mahā-prasāda never becomes contaminated. The *smārtas* say, “There is a hair in this *prasāda*,” or, “This *prasāda* has been touched by a dog and so it should be thrown away.”

Sannyāsīs usually do not cook — they take the Lord’s remnants and they do not discriminate whether the *prasāda* contains rice or not. If someone accepts an invitation only where there is no rice, it should be understood that he is under the control of the urge of his tongue. In this regard, my spiritual master used to say, “Do not ever accept food from rich people. If you do so you will fall under the urge of your tongue and you will want to eat only palatable food.”

If you have even a little *bhakti*, the Lord will make such an arrangement that food will automatically come to your door. Indeed, he will send many palatable foodstuffs. We should accept whatever the Lord mercifully allots us. It is the duty of the *madhyama-adhikārī* devotees to preach the glories of the Supreme Lord as well as the benefits of accepting his remnants. Endeavor for eating too much or for eating palatable foodstuffs, and desires for money, women and fame, are completely separate from the loving service of the Supreme Lord. Let everyone serve the Lord with all of their senses. Let the teachings of *Śrīmad Bhāgavatam* be spread everywhere. 🌀

— Excerpt from Lecture 27. *Śrīmad-bhāgavata-tātparyā*. Translated by Bhumipati Das. Edited by Purnaprajna Das. Rasbihari Lal and Sons. Vrindavan. 2005.

THE FLUTE THAT SLAUGHTERS

The medieval poet Kanai Khuntiya

Suhai-rāga

Kanai Khuntiya was the head priest of the Jagannath temple and an associate of Sri Chaitanya Mahaprabhu in Puri. He is mentioned in Caitanya-caritāmṛta, madhya 15.19 and 15.29. This song is technically categorized as ākṣepānurāga, expressing deep attraction through one’s complaints. In this song, Sri Radha indirectly expresses her deep attachment to the sounds of the flute by complaining to the flute itself.



*mana corāra vāṁśī bājio dhīre dhīre
ākula karila tomāra sumadhura svare (refrain)*

[Sri Radhika says in a complaining mood,] “O Vamshi (flute) of the mind-stealer (Krishna)! Please play very softly. Your loud rapturous sounds make us cowherd girls extremely distressed.”

*āmrā kulera nārī hai, guru-janāra mājhe rai
nā bājio khamera vadane
āmāra vacana rākha, nīraba ha-iyā thāka
na vadhio abalāra prāṇe*

“O Vamshi (flute)! You have now become a lady of our family lineage, residing in a society of respectable elderly people, so we warn you not to make any sounds when you are placed on the lips of that ruffian (Krishna). Please listen to us and give us a promise of remaining completely speechless at all times. Please do not slaughter us helpless ladies.”

[**Translator’s Note:** The term for flute *vamśī*, is feminine in gender. Since the lady named *vamśī* is now in constant association of Krishna, Sri Radha says that she has become like a woman in the cowherd family lineage, residing in a society of respectable elderly cowherds such as Nanda and Upananda. Thus, she should learn to behave properly and stop making such captivating sweet sounds that cause the cowherd girls to behave in a manner not acceptable for the society and thus ruining their reputations, which is worse than killing them.]

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Painting by Dhriti-devi Dasi

Secrets

*yebā chila kulācāra, se gela yamunāra pāra
kevala tomāra ei dāke
ye āche nilāja prāṇa, śuniyā tomāra gāna
pathe yāite thāke vā nā thāke*

“Whatever family traditions and rules of modesty I had, have all flown away to the other side of the Yamuna now (where the dark ruffian plays upon you). The only thing I say to you now as I walk down the path of the Yamuna is that I do not know if after hearing your sweet sounding songs, these shameless life airs of mine will stay in my body or not.”

*tarale janama tora, sarala hṛdaya mora
ṭhekiyācha goṅānera hāte
kānāi khuṅṭiyā kaya, mora mane hena laya
vāṁśī haila abalā vadhite*

[Sri Radhika concludes], “O Vamshi! Your birth is in the rough village bush named *tarala* (tulda bamboo) whereas my heart is soft and simple. This simple heart of mine is now being thrashed to pieces in the hands of an uncouth, rough, village dweller like you.”

Kanai Khuntia sees this and says, “My mind now understands clearly that this flute has come into existence simply to slaughter innocent and helpless cowherd girls.” 🙏

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— *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.