



Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 498

Śrī Varūthini Ekādaśī

6 May 2021

Circulation 9,875

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MEETING KRISHNA FACE TO FACE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

There is no difference between chanting of Hare Krishna mantra and meeting Krishna eye to eye, face to face. There is no difference. Simply one has to realize. The more you become purified by chanting this Hare Krishna mantra, you see Krishna face to face. People are asking, “Can you show me God?” You can see God. Simply prepare your eyes. Simply prepare your ears. You will see by hearing.

This is a very scientific movement, authorized, practical. You chant the Hare Krishna mantra and you will realize that gradually you are advancing to meet Krishna face to face. That is possible. Chant Hare Krishna. 🎧

— From a lecture in Bombay. 12 January 1973.

THE CUSTODIAN AND DOORKEEPER OF THE STOREHOUSE OF PREMA

Sri Srimad Gour Govinda Swami Maharaja

Mahaprabhu is *prema-puruṣottama*, he gives *kṛṣṇa-prema*. That *prema* is like an unlimited ocean. Whoever is the custodian of that storehouse of *prema* and whoever is the doorkeeper of that storehouse, by their mercy you can get it. Nityananda Prabhu is the custodian and Sanatan Goswami is the doorkeeper. Therefore, here you see Mahaprabhu manifested himself in the form of Nityananda Prabhu. Nityananda Prabhu is more merciful, more munificent, and more magnanimous than Chaitanya Mahaprabhu. Nityananda Prabhu distributes *prema* with two hands, not with one hand. He is always intoxicated with that *prema-madirā*, intoxicating *prema*. He is *avadhūta-dhāraṇa*, one who has the nature of a madman. He is more indiscriminate than Gaurasundar. Previously there were very strong doors and bolts on that storehouse, but when Mahaprabhu appeared and gave the custodianship to Nityananda Prabhu and engaged Sanatan Goswami as the doorkeeper, they broke open the doors. Sanatan Goswami wrote a commentary on the tenth canto of Śrīmad *Bhāgavatam* called *Bṛhad-vaiṣṇava-toṣaṇī*, and thus he opened the door, unbolted it, and called everyone, “O my brothers, please come! Now the door is open. It is unbolted. Come and take this mellow. Drown yourself in this unlimited

ocean of *prema*. If you take this *prema* then you will consider the position of Lord Brahma to be very, very insignificant.” Mahaprabhu knows the nature of these two personalities, therefore He appointed them in these positions. Without the mercy of such *vaiṣṇavas* no one can understand *bhāgavata-dharma-tattva*. *Nirmatsarāṇāṁ satārṇ vedyārṇ* — only those *vaiṣṇavas* who are *nirmatsara*, non-envious, can understand *bhāgavata-dharma-tattva*. [Bhāg. 1.1.2] Otherwise no one can understand the *Bhāgavata*. The *Bhāgavata* will never reveal himself before them. Only those who are *nirmatsara*, and free from crookedness, *kāpatya*, can understand *bhāgavata-dharma*.

There are three types of crooked persons, *dhana-kapaṭi*, *bala-kapaṭi*; and *prema-kapaṭi*. *Dhana-kapaṭis* are those persons who have much wealth, but they never spend it for the propagation of *bhāgavata-dharma*. They never give donations to *bhakta-bhāgavata*, the *vaiṣṇavas* who are propagating *bhāgavata-dharma*. They are the number one type of *kapaṭi*, crooked person. They never spend their wealth for the service of Sri Guru, Krishna, or the *vaiṣṇavas*, but instead they spend so much money in other ways. They are *kṛpaṇa*, misers. They cannot understand *bhāgavata-dharma*. They cannot get the mercy of Mahaprabhu. They cannot get *prema*, even though Mahaprabhu is offering it.

The second type of *kapaṭi*, crooked, duplicitous person, is the *bala-kapaṭi*. He has strength, but even though Mahaprabhu’s tumultuous *kīrtana* is going on, he is not dancing in that *kīrtana*. He has strength, but he doesn’t dance, *tāṇḍava-nṛtya*, in *gaura-kīrtana*.

The third type of *kapaṭi* is the *prema-kapaṭi*. He has not gotten *prema*, but he develops the *abhimāna*, “Oh, I am a *vaiṣṇava*. I am a great devotee.” These three types of *kapaṭis* cannot get Mahaprabhu’s mercy. They cannot understand *bhāgavata-dharma-tattva*. They cannot get *prema* unless they give up their *kāpatya* and enviousness and serve *sadhu*, *guru* and *vaiṣṇava* — *niṣkapaṭa-seva*. They should render service without duplicity and get the mercy of Mahaprabhu. Even though Mahaprabhu is giving *prema* indiscriminately, they cannot get it. 🙏

— *The Worship of Sri Guru* pp. 63-65. Gopal Jiu Publications. Bhubaneswar. 2000. Lecture in Bhubaneswar. 3 March 1995.

OFFERING THE RAREST LOVE — PART 5

Commentary on *Vidagdha-mādhavam* (1.2)
Attributed to Srila Jīva Goswami

*anarpita-carīm cirāt karuṇayāvātirṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*

hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ

The fortune of his own *bhakti* replete with the highest variety of *mādhurya-rasa* was not offered by anyone for a long time. In order to offer that fortune in the age of Kali-yuga, Hari appeared mercifully. His complexion glowed due to his multitudes of radiance that are more resplendent than molten gold. May that Hari, also known as the son of Sachi, always appear within the core of the caves of your hearts.

Continuation of Commentary: [Objection]: Alright, but please listen! It is well known that when the sages at Dandakaranya, the śrutis, Gayatri-devi, etc., appeared in Vraja as *ṛṣi-cārī gopīs*, śruti-cārī *gopīs*, etc., Lord Gokulchandra bestowed *ujjvala-rasa* upon them. Besides this, there are also statements such as, *kṛṣṇād anyañ ko vā latāsv api prema-do bhavati* — “Who besides Krishna is capable of bestowing *prema* even upon the inanimate creepers?” (*Laghu-bhāgavatāmṛtam* 1.5.37). These statements prove that Krishna bestowed *ujjvala-rasa* even upon the unqualified. [So what’s special about Gaura?]

[Reply:] True indeed! That same prince of Vraja has now appeared as Gaura. Why should one differentiate between both of them? Also, even if a king bestows charity upon others within the closed quarters of his palace, that doesn’t prove his magnanimity, even though such a king may give away everything just like a desire tree. The king’s true magnanimity is proven only when he bestows charity upon the fallen, downtrodden people outside his kingdom. This is proved by statements such as, *api ca kṛpaṇa-pakṣe hy uttama-śloka-śabdaḥ* — “The epithet *uttama-śloka* (the most worthy of glorification) is suitable only for a person who takes sides with the miserly and fallen.” (Śrīmad *Bhāgavatam* 10.47.15)

[Translator’s Note: The implication is that Krishna only bestowed *ujjvala-rasa* upon the *ṛṣi-cārī gopīs*, śruti-cārī *gopīs* when they took birth as *gopīs* in Vraja. Thus, Krishna is like the king who gives charity only to selected people within the closed quarters of his palace. Gaura on the other hand comes out and distributes *ujjvala-rasa* even to the most fallen, downtrodden people. Thus, only Gaura can truly be called *uttama-śloka*.]

[Question:] Are there any currently existing treasure-houses containing the jewels of *prema*, deposited by Gaura, from where other fortunate people can also become rich in *prema*?



Painting by Kamala Dasi

Srila Jiva Goswami speaks to his students Shyamananda Prabhu, Rasikananda Prabhu, and Narottam Das Thakur

[Reply:] Yes there are the eighteen thousand verses of the Śrīmad Bhāgavatam, and by listening to them one develops *prema*. This is described in the *Bhāgavatam* itself, *yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe bhaktir utpadyate* — “Verily, by listening to this literature, pure devotion unto the Supreme Personality Krishna develops.” (Śrīmad Bhāgavatam 1.7.7) In this way, through the Śrīmad Bhāgavatam, Gaura himself distributes the jewels of love, and there is nothing astonishing about this.

[Question:] If Gaura is the main distributor of the treasure-house of Śrīmad Bhāgavatam, then who is the devotee in charge of this treasure-house? Who is the door-keeper? Does the treasure-house have gates or not?

[Reply:] The person in charge is Nityananda Prabhu, who also distributes the jewels with both his hands. Due to being completely intoxicated with *prema*, he is even more devoid of the sense of discrimination between qualified and unqualified. The door-keeper is Sri

Sanatan Goswami, who removed all the existing gates, sharp nails on the gates, etc., by writing his *vaiṣṇava-toṣaṇī* commentary. Doing so, he invites one and all and says, “O brother! Come here for experiencing how to drown in the ocean of *prema*! By experiencing the happiness of *prema*, even the attainment of the impersonal *brahman* will also become insignificant.”

Knowing these facts very well, the Lord has given authority to these two individuals for their respective tasks.

[Not everyone who reads the *Bhāgavatam* gets *prema*. How then can we say that Gaura distributes *prema* through the medium of the *Bhāgavatam*? In reply to this, the commentator says:] Even though the Śrīmad Bhāgavatam doesn’t bestow *prema* on one and all, it is still known as *premadah*, bestower of *prema*. This is because crooked cheaters in the name of religiosity are rejected from receiving *prema*. Three types of crooked cheaters are rejected: 1)

dhana-kapaṭī, crooked due to wealth; 2) *bala-kapaṭī*, crooked due to not showing required strength; and 3) *prema-kapaṭī*, crooked due to false displays of *prema*.

Dhana-kapaṭī refers to people who stay away from service to guru, Krishna, and the *vaiṣṇavas*, even after hearing the glories of *Bhāgavata-dharma*, but at the same time are expert in spending tens of millions of times more in anti-devotional acts in hopes of getting more returns. Such persons are extremely hesitant to even give a few hundred for *Bhāgavata-dharma*.

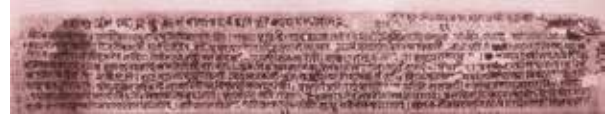
Next, even though capable in all ways, some people exhibit extreme sloth when it comes to serving Krishna and *vaiṣṇavas*, and are also lazy in dancing nicely in the *saṅkīrtana* process of Mahaprabhu. Such people are *bala-kapaṭī*.

Finally, there is the person who doesn't have *prema* and is also devoid of the intense desire to attain such *prema*. Such a person is instead possessed of the false pride that, "I am now a devotee." Such a person is known as *prema-kapaṭī*.

Having given up all of one's crookedness, one who becomes inundated by the causeless mercy of the great souls of the past ends up attaining *prema*. 🌸

(To be continued)

— Sanskrit transliteration from Gaudiya Grantha Mandir: <http://granthamandira.org>



Srila Jiva Goswami's original handwriting at the Vrindavan Research Institute in Vrindavan

THE GLORIOUS WRITINGS OF SRI JIVA

The medieval poet Balaram Das

*rūpa-sanātana saṅge śrī-jīva-gosāñi
kata bhakti-grantha kaila lekhā-jokhā nāi*

Srila Jiva Goswami wrote many devotional literatures in the association of Sri Rupa and Sanatana. The number of books composed by him knows no bounds.

*manera vāsana ātma-suddhira kāraṇa
katipaya grantha-nāma kariba kīrtana*

Desiring to purify myself [I take up glorification of these literatures]. Now I shall glorify the names of some of these literatures.

*gopāla-virudāvalī kṛṣṇa-pada-cihna
śrī-mādhava-mahotsava rādhā-pada-cihna*

*śrī-gopāla-campū āra rasāmṛta-śeṣa
kṛpāmbudhi-stava ṣaṭa sandarbha viśeṣa*

*sūtra-mālā dhātu-saṅgraha kṛṣṇārcana
saṅkalpa-kalpa-vṛkṣa harināma-vyākaraṇa*

[These books include] *Śrī Gopāla-virudāvalī*, *Śrī Kṛṣṇa-pada-cihna*, *Śrī Mādhava-mahotsava*, *Śrī Rādhā-pada-cihna*, *Śrī Gopāla-campū*, *Bhakti-rasāmṛta-śeṣa*, *Kṛpāmbudhi-stava* and especially the six *Sandarbhās*, as well as *Sūtra-mālā*, *Dhātu-saṅgraha*, *Rādhā-kṛṣṇārcana-dīpikā*, *Saṅkalpa-kalpadruma* and *Hari-nāmāmṛta-vyākaraṇa*.

*likhilā nikhila grantha kata kaiba nāma
khulilā bhaktira dvāra kahe balarāma*

So many literatures have been written by him. How can I speak them all? Balaram Das says, "The doors of *bhakti* have been opened by these literatures." 🌸

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



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, Odisha, India 751015



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a section of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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