



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita

Bindu 20th anniversary
issue of Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 497

Śrī Kāmadā Ekādaśī

23 April 2021

Circulation 9,872

Highlights

• DELIVERANCE FROM THE MATERIAL WORLD

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• ALL GLORIES TO ABHIRAM THAKUR

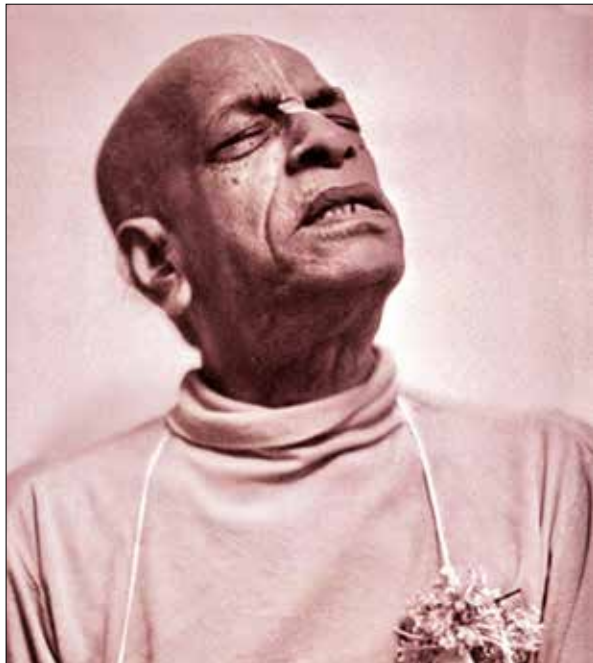
The medieval poet Gupta Das

• OFFERING THE RAREST LOVE — PART FOUR

Commentary on Vidagdha-mādhavam (1.2)

• NAMA-TATTVA: THE QUALITY OF JAPA

Gaura-govindārcana-smaraṇa-paddhatiḥ (64)



DELIVERANCE FROM THE MATERIAL WORLD

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Only the *dvijas* (the *brāhmaṇas*) and the *devas* (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a mantra and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence

(*manah śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [Bg 15.7]). Deliverance from this struggle constitutes the highest benefit, but unless one gets a mantra from the Supreme Personality of Godhead, deliverance is impossible.

The beginning mantra is the *gāyatrī* mantra. Therefore, after purification, when one is qualified to become a *brāhmaṇa* (*dvija*), he is offered the *gāyatrī* mantra. Simply by chanting the *gāyatrī* mantra, one can be delivered. This mantra, however, is suitable only for the *brāhmaṇas* and demigods. In Kali-yuga we are all in a very difficult position in which we need a suitable mantra that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in his incarnation as Lord Chaitanya, gives us the Hare Krishna mantra.... In his *Śikṣāṣṭaka*, Lord Chaitanya says, *param vijayate śrī-kṛṣṇa-saṅkīrtanam*: “All glories to the chanting of *śrī-kṛṣṇa-saṅkīrtana*!” The *mahā-mantra* — Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare — is directly chanted by the Lord himself, who gives us this mantra for deliverance.

We cannot invent any means to be delivered from the dangers of material existence.... Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities,

who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the mantra from the Supreme Personality of Godhead as it is offered by Sri Chaitanya Mahaprabhu. By chanting this Hare Krishna mantra, we shall be delivered from all the difficulties of this material world. 🕉

— Excerpted from Purport, *Śrīmad Bhāgavatam* (8.6.15).

ALL GLORIES TO ABHIRAM THAKUR

The medieval poet Gupta Das

ṭhākura śrī-abhirāma, kevala premera dhāma
avani vihare nijānande
gaurāṅga-cāndera raṅgī, nitāi-cāndera saṅgī
akhila jīvera mana bāndhe

Sri Abhiram Thakur is an exclusive abode of *prema*. He roams the earth in his own bliss. He is a joyous companion of Gaurangachand and a close associate of Nitaichand. He binds the hearts of all the living entities [with his *prema*].

śrī-rādhikāra agraja, śrī-kṛṣṇera sakhā-varya
purube śrīdāma yāira nāma
ebe sei bhāve matta, nāhi jāne divā rātra
teñi nāma ṭhākura abhirāma

He is the elder brother of Sri Radhika and the greatest friend of Krishna. His previous name is Sridam. Even now he is absorbed in that same ecstatic mood and has lost complete sense of day and night. For this reason, he is known as Thakur Abhiram.

[**Translator's Note:** The literal meaning of the term *abhirāma* is, *abhi* (all round) *rāma* (joy). The author wishes to convey that since Abhiram Thakur is always absorbed in all-round joy, he lives up to his name.]

gaurāṅgera prema-rase, sadā premānande bhāse
divā niśi kichuī nā jāne
sakala bhakata saṅge, vihare parama-raṅge
gāna nṛtya kare harṣa mane

He swims joyously in Gauranga's *prema-rasa*. Day and night he doesn't think of anything else. Along with all the devotees, he delights in the topmost mellows of *bhakti*. He sings and dances with a blissful mind.

dīna-hīna akiñcane, tāñre kaila prema-dāne
purāilā mana-abhilāsa
patitera avaśeṣe, paḍi raila gupta-dāse
kene prabhu na kaila talāśa

He bestows the gift of *prema* upon those who are the most fallen and downtrodden. In this way, he fulfills the choicest desires of their minds. Gupta Das, the lowest

remnant of all the lowly souls, still remains neglected. O Prabhu! Why did you not watch out for him? 🕉

— Translated from “A History of Brajabuli Literature”, p. 402. Collected and edited by Sukumar Sen. Published by Calcutta University Press, Senate House, Calcutta (Kolkata). Printed by Bhupendralal Banerjee. 1935 A.D.

OFFERING THE RAREST LOVE — PART 4

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

anarpita-carīm cirāt karuṇayāvatiṛṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

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]: What are you saying [about Mahaprabhu freely bestowing *prema*]? Devotees such as Prahlad, Ambarish, Hanuman, Vibhishan, Pandavas, etc., have also



Nāma-tattva

THE QUALITY OF JAPA

Sri Dhyanchandra Goswami's
Gaura-govindārcana-smaraṇa-paddhatiḥ (64)

mano-madhye sthito mantra-madhye sthitam manaḥ
manomantra-samāyuktam etad dhi japa-lakṣaṇam

The mantra firmly situated in the mind. The mind firmly situated in the mantra. Such a seamless connection of the mind and mantra is the characteristic of japa.

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





Unknown photographer

The original deity of Gopinath worshiped by Abhiram Thakur in Khanakul Radhanagar

received the gift of *prema*. Such a gift is not new. It is seen in each and every *yuga*.

[Reply]: This gift of *prema* is certainly *anarpita-carīm*, not offered by anyone for a long time. In all these previous ages, these devotees received *prema* by the mercy of devotees [such as Narada]. This was due to their own strength and capability in *bhajana* by which they got the result. How then can the Lord be a donor of *prema* in such situations? If a king forcibly snatches away the wealth of a miser, should the miser be labeled as a charitable person? The purport is that if the Lord bestows *prema* equally on

friends, enemies and neutral people, and if he gives *prema* to all people without caring about his personal profit or loss, just as he bestowed *prema* on Jagai and Madhai, then such charity of *prema* will be glorified. How can other types of bestowal of *prema* be glorified as true charity?

[Another objection]: The demoness Putana was a child killer. She too got causeless *prema*. What about that?

[Reply]: For answering this objection, the verse clearly says *unnatojjvala-rasām* — the *prema* gifted by Mahaprabhu was pertaining to the highest *ujjvala-rasa*. The term *unnatojjvala-rasām*

(*unnata-ujjala-rasām*) is derived as follows: This gift of *prema* is *unnata*, situated in the highest category, due to the presence of *gopī-bhāva*, and it is *ujjala-rasām*, pertaining to conjugal mellows. Therefore it is *unnata-ujjala-rasām*. Such a gift of *madhura-rasa* is tightly locked away in a jewel-box. The *Śrīmad Bhāgavatam* (5.6.18) confirms this fact, *muktim dadāti karhicit sma na bhakti-yogam* — “Krishna easily bestows liberation, but rarely bestows *bhakti-yoga*”. If *bhakti-yoga* itself is so rare, then it certainly proves that *ujjala-rasa* is extremely confidential. Therefore, all these other incidents of individuals receiving causeless *prema* are not of the category of receiving causeless *unnata-ujjala-rasa*.

[Another objection]: What joy! What joy! If this is true, then why did the Lord not appear earlier?

[Translator’s Note: In Sanskrit literature, there is a popular proverb, *śubhasya śīghram* — “Whatever is auspicious should be carried out as quickly as possible”. If such a great gift was to be bestowed, why did the Lord not follow this policy of *śubhasya śīghram*?

[Reply]: For answering this objection, the verse says *cirāt karuṇayāvatiṛṇaḥ* — he appeared after a long time only out of his mercy. This Lord of Nabadwip was waiting for a long time, thinking,

“There are many pure-hearted *sādhakas*, but even among them I await those whose supreme good fortune has arisen. When such good fortune arises in *sādhakas*, I will appear and distribute *prema*.”

However, in the previous ages, nobody managed to get such a good fortune. Seeing this, he appeared out of his causeless mercy in the age of Kali to distribute it freely now to all the fallen, downtrodden people. For this reason, he has appeared after so much time.

[Another objection]: It is known that he appeared after hearing the piteous cries of Adwaita Acharya. How then can his causeless mercy be the cause of his appearance? There are statements such as *advaita-prakaṭīkṛtaḥ* — “He appeared due to Adwaita Acharya.” (Srila Vishwanath Chakravarti Thakura’s introductory verse to his commentary on *Prema-bhakti-candrikā*.) By such statements, it is clear that on the banks of the Ganga, Sri Adwaita Acharya offered *tulasī* leaves to his *śālagrāma* deity and was loudly crying out after seeing that the atheists were prospering and the *vaiṣṇavas* were reeling in anxiety due to people not surrendering to the Lord. So how can his causeless mercy be the cause?

[Reply]: True indeed. At the same time, one sees him by devotional service, experiences him by austerity and controls him completely only by *prema*. Even in incidents such as Mother Yashoda binding Krishna to the mortar, his *karuṇā*, causeless mercy, was the main cause of his getting bound. Similar is the case here. *Śrīmad Bhāgavatam* (10.9.18) confirms this by saying, *krpayāsīt sva-bandhane* — “Only by his causeless mercy did Krishna accept getting bound to the mortar.” Elsewhere, the *Śrīmad Bhāgavatam* (2.7.42) says, *yeṣāṃ sa eṣa bhagavān dayayed* — “Only those individuals cross over illusion whom the Supreme Lord bestows his *karuṇā* (mercy) upon”. In this way, the attainment is mainly due to his mercy. Thus it should be understood that when Adwaita Acharya roared loudly, the Lord thought, “All the worlds in the universe will be destroyed at an inappropriate time by the loud roaring of Maharudra Sri Adwaita Acharya.” Thinking this, he felt *karuṇā*, mercy. This mercy is the main cause of his appearance. 🙏 (To be continued)

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

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.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust. All other materials, unless specified, © ISKCON 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.