



# Sri Krishna Kathamṛta Bindu

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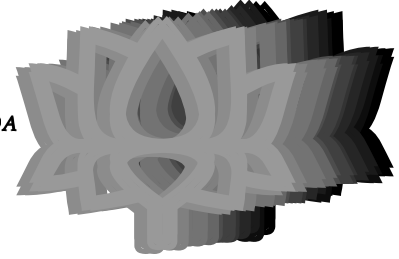
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## READING AND HEARING

HIS DIVINE GRACE A.C.  
BHAKTIVEDANTA SWAMI PRABHUPADA

### Reading

All the devotees connected with the Krishna consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad Bhāgavatam*, *Bhagavad-gītā*, and others); otherwise, after some time they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

— Purport to *Cc. madhya* 25.278

The more we become renounced from this material world the more we advance in Krishna Consciousness. But we are only able to make such sacrifices and perform tapasya if we have got knowledge. So first thing is to become knowledgeable in Krishna Consciousness, then the *tapasya* or voluntary life of austerity will result automatically. So I am requesting all of my students to read my books very seriously every day without fail. In this way, if your mind becomes absorbed at least one or two hours daily in the transcendental subject matter of *Śrīmad Bhāgavatam*, *Bhagavad-gītā*, and other books then very easily you will make your advancement in Krishna Consciousness.

— Letter to Bhargava, 13 June, 1972.

I am very much stressing at this point that all of my students shall be very much conversant with the philosophy of Krishna Consciousness, and that they should read our books very diligently at least one or two hours daily and try to understand the subject matter from varieties of angles. ... we have got ample stock for acquiring knowledge. And if the students get knowledge more and more they will automatically become convinced and very easily perform their duties for *tapasya* or renunciation of the material bondage, and that will be their successful advancement in Krishna Consciousness.

— Letter to Madhudvisa, 16 June, 1972.

### Hearing

The *Purāṇas* are also parts of the Vedas. And histories like the *Mahābhārata* or *Rāmāyaṇa* are also parts of the Vedas. The *ācārya* or the *gosvāmī* must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can assimilate the knowledge of the revealed scriptures only by hearing and explaining. Hearing is called *śravaṇa*, and explaining is called *kīrtana*. The two processes of *śravaṇa* and *kīrtana* are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

— Purport to *Bhāg.* 1.1.6

**(Reading and Hearing - continued)**

...if one wants to learn the meaning of *Śrīmad-Bhāgavatam*, one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a *vaiṣṇava*. As Narottama Das Thakur has confirmed, *chāḍiyā vaiṣṇava-sevā nistāra peyeche kebā*: one cannot be in a transcendental position unless one very faithfully serves a pure *vaiṣṇava*. One must accept a *vaiṣṇava* guru (*ādau guru-āśrayam*), and then by questions and answers one should gradually learn what pure devotional service to Krishna is. That is called the *paramparā* system.

— Purport to Cc. *antya* 7.53

**Indian lady:** How does one contact the spiritual master? Through a book can you contact the spiritual master?

**Prabhupada:** No, you have to associate.

**Syamasundar:** “Can you associate through a book?” she asked.

**Prabhupada:** Yes, through books, and also personal. Because when you make a spiritual master you have got personal touch. Not that in the air you make a spiritual master. You make a spiritual master concrete. So as soon as you make a spiritual master, you should be inquisitive.

... if you simply try to understand what is God by reading scriptures, you cannot achieve. You must approach a guru. Just like a medical book. It can be available in the market. If you purchase one medical book and study and you become doctor, that is not possible. You must hear the medical book from a medical man in the college, medical college. Then you will be qualified. And if you say, “Sir, I have read all the medical books. Recognize me as a medical practitioner,” no, that will not be.

— Lecture on the Appearance day of Srila Bhaktivinoda Thakura, 23 Sept 1969, London

**Madhudvisa:** One cannot become a medical practitioner by simply reading the books. He must study under a medical practitioner. So in the case of your books, is it possible to become a devotee without actually having personal association with you? Just by reading your books?

**Prabhupada:** No, it is not that you have to associate with the author. But one who knows, if you cannot understand you have to take lesson from him. Not necessarily that you have to contact with the author always.

**Devotee:** Just like the textbooks are not written by the teachers; they’re written by other professors.

**Devotee:** Usually you don’t even meet the author.

**Prabhupada:** Simply one who knows the subject matter, he can explain.

**Madhudvisha:** But can your, would your purports, would that serve as explanation besides...

**Prabhupada:** No, no, anyone who knows the subject matter, he will be able to explain. It is not necessary that the author is required to be present there. [break] ...to study from a medical man, I never said you have to study from the author. Or one who understood the author’s purpose. Just like we are explaining *Bhagavad-gītā* as it is. Not that one has to learn directly from Krishna. One who has understood Krishna, from him. That is the *paramparā* system. ❀

— Morning Walk, 21 May 1975, Melbourne

**NAMA IS NOT INFERIOR TO DIKSA**

FROM THE LIFE OF

SRILA BHAKTISIDDHANTA SARASWATI PRABHUPADA

Once, at the Baghbazar temple, Srila Bhaktisiddhanta Saraswati saw the devotees sitting for *prasāda*. Kunjada had made a system whereby the *dīkṣit* (devotees who had taken *dīkṣā*) sat in a separate line from those who had only received *hari-nāma* initiation. Srila Prabhupada said, “Those who are *dīkṣit* are inferior to those who are taking shelter of the holy name, *hari-nāmāśraya* [although they were thinking *dīkṣit* superior]. Those who are *dīkṣit* don’t believe *nāma nāmī abhinna* — the name and the named are non-different. For them, *arcanā* (deity worship) is required.” He quoted many references from *Caitanya Bhāgavata* and *Caitanya-caritāmṛta*. Lord Chaitanya’s instructions to His followers were:

*prabhu bale*, — “*kahilāṇa ei mahā-mantra  
ihā japa’ giyā kariyā nirbandha*

*ihā haite sarva-siddhi haibe sabāra  
sarvākṣaṇa bala’ ithe vidhi nāhi āra*

“The Lord said, ‘Regularly chant *japa* of this *mahā-mantra*. By this chanting you will attain all perfections. Chant at any time and in any circumstance. There are no rules for chanting.’ [Cb. *madhya* 23.78]

*“eka kṛṣṇa-nāme kare sarva-pāpa kṣaya  
nava-vidhā bhakti-pūrṇa nāma haite haya*

“Simply by chanting the holy name of Krishna, one is relieved from all of the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

*dīkṣā-puraścaryā-vidhi apekṣā nā kare  
jihvā-sparśe ā-caṇḍāla sabāre uddhāre*

“One does not have to receive formal initiation (*dīkṣā*) nor undergo the various purificatory activities required before initiation known as the *puraścaryā-vidhi*. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest caste [*caṇḍāla*] can be delivered.” [Cc. *madhya* 15.107-108]

Chanting of the holy name is not dependent on brahminical initiation or anything else. Those who were *dīkṣit* had been in the math longer. Because *dīkṣā* was awarded after *hari-nāma*, therefore they were thinking themselves superior. ❀

— Remembrances of Sripad Jatisekhar Das, disciple of Srila Bhaktisiddhanta Saraswati, from the upcoming biography of Srila Bhaktisiddhanta by Sri Srimad Bhaktivikash Swami

## Plow and Flute

SRILA GOUR GOVINDA SWAMI

**Devotee:** We have been hearing from you the reason for the hue [color] of Krishna, Radharani and Mahaprabhu’s bodies. What is the reason for Lord Balaram’s whitish hue?

**Srila Gour Govinda Swami:** Balaram is Nityananda Prabhu. *Nitāi pada-kamala, koṭī-candra suśītala* — the lotus feet of Nityananda Ram are as cool and merciful as the cooling effect of millions of moons. White is the color of moonlight, which indicates coolness and mercy!

Therefore Balaram has a plow in His hand and Krishna has a flute. First, cultivation is needed, *karṣaṇa*. Then all nasty weed-like things will be rooted out. The field should be cultivated properly with the plow of Balaram, then the field of the heart, *hr̥daya-kṣetra*, becomes fertile and the seed of the devotional creeper, *bhakti-latā*, may be sown. The field must not be barren. If you sow the seed on barren land it will never fructify. That is what Gopinathacharya said to Sarvabhauma Bhattacharya, “Why am I sowing seeds in a barren land [by trying to convince you]? I am doing useless labor, because it will never fructify.” After proper cultivation by Balaram’s plow, when the land is fertile, then the seed should be sown. When the seed sprouts and you develop *premī-bhakti* then you will be attracted by Krishna’s flute. The flute represents *ākaraṣaṇa*, attraction.

**Devotee:** When we hear from a bona fide guru, is that cultivation of the land?

**Srila Gour Govinda Swami:** Cultivating the land means following the rules and regulations, *vaidhi-bhakti*. The guru will give you some do’s and

some don’ts: follow the rules and regulations, chant sixteen rounds per day, etc. After proper cultivation the unwanted weed-like things are rooted out, *anartha-upaśama*, and the field becomes fertile. Then the guru will sow the *bhakti-latā-bīja*. Under his guidance you will do *śravaṇam kīrtanam*, you will hear *kṛṣṇa-kathā*, and then you will develop *rāgānuga-bhakti*. You will come to *rāga-mārga-bhakti* and develop *prema* under the guidance of that guru. Then you will see Krishna. Then you will get Krishna. Then the sweet flute singing of Krishna, which attracts everyone, will enchant you. *Ākarṣaṇa* is the ultimate thing, but first must come *karṣaṇa*, cultivation. *Kāraṣaṇa-ākaraṣaṇa*, cultivation and enchantment, this is the Krishna-Balaram Mandir [name of the temple in Bhubaneswar]. ❀

## VRINDAVAN IS LIKE A LOTUS

FROM PREMA-VILĀSA

*Nityananda Das, the author of Prema-vilāsa, was born at Sri Khanda in 1537 AD in a dynasty of physicians. His original name was Balaram, and his father’s name was Atmaram Das. Both of his parents passed away when he was a small boy. When he took initiation from Srimati Jahnavā Thakurani, the consort of Lord Nityananda Prabhu, she gave him the name Nityananda Das. Some scholars say he wrote Śrī Prema-vilāsa in the year 1600.*

*Prema-vilāsa is composed in the standard Bengali verse style known as pāyar. Yet, unlike most Bengali Gaudiya vaiṣṇava literatures, the facts are narrated in a comparatively brief and straightforward manner, without much poetic ornamentation. Although both vaiṣṇava and secular scholars consider parts of Prema-vilāsa to have been later interpolated, the book is still valued in devotional as well as academic circles for its historical merit and philosophical content. There are two editions of the book available today, an older edition that contains 20 chapters and the Berhampur edition that contains twenty-four and a half chapters.*

*Nityananda Das gives some description of the pastimes of Mahaprabhu and information concerning many other devotees such as Lord Nityananda Prabhu, Jahnavā Mata, Sri Virabhadra Gosai, Adwaita Acharya Prabhu, and Rupa, Sanatan and Jiva Goswamis. However, the book is mostly an account of the lives of Srinivas Acarya and Syamananda Prabhu.*

*Prema-vilāsa is quoted by both Srila Bhaktisiddhanta Saraswati Thakur and Srila A.C. Bhaktivedanta Swami Prabhupada in their purports to Caitanya-caritāmṛta ādi 13.60.*

The following excerpt from *Prema-vilāsa* (chapter 16, texts 174 – 191) is from a conversation between Nityananda Das and Srila Raghunath Das Goswami that took place while the two were at Radha-kunda.

Raghunath Das Goswami said, “While staying here and visiting the various pastime places, be careful not to commit any offense even in your mind. The pastimes of Krishna cannot be understood, but if you read the books of Srila Rupa Goswami then you will understand them. If you cannot hear about these subjects from the mouth of your guru then you should hear from persons in whom you have full faith, for by doing so you will become fixed in your mind. You should understand the different pastimes that Radha and Krishna are performing day and night in different places in Vrindavan. Although Radha and Krishna are always performing pleasure pastimes in Vrindavan, no one can perceive them. The amazing conjugal pastimes of Radha and Krishna are only understood by the *gopīs*.”

Nityananda Das replied to Raghunath Das, “There is one doubt in my heart. If you give me your kind permission I will express it to you. My inquisitive mind has become blessed by hearing from your lotus mouth about Vrindavan.

“The distance between Vrindavan and the bank of Radha kunda and Syama kunda is about eight *krośas* [a *krośa* is about two miles or

three kilometers] and Govardhana is two *krośas* from the *kuṇḍas*. Sanketa is eight *krośas* from Vrindavan, Nandiswara is two *krośas* and Yavat is one *krośa*. Radha and Krishna travel between these places in a moment. How is it possible for Radha, Krishna, and their associates to travel such distances daily? For a long time I have had a desire to hear the answer to this question. Otherwise how can a *sādhaka* understand these pastimes?”

Mercifully, Das Goswami said, “Listen, Nityananda Das! Krishna’s pastimes are always going on in these places. Through *sāstra*, Mahaprabhu has established that Vrindavan is just like a lotus flower.

*mudita prakāśa haila dui ta prakāra  
vilāse mudita hana līlāya vistāra*

“As a lotus, Vrindavan is manifested in two ways, closed and open. It closes itself in pleasure, *vilāsa*; and opens itself in sport, *līlā*.

*ei rūpe haya saba gamanāgamana  
tadāśrita yei tāñra haya ei mana*

In this way Radha Krishna and Their associates come and go. Only those favored devotees of the Lord can understand this.

*yogamāyā bale ihā ghaṭanā āchaya  
yāñhāra gamana sei kichu nā jānaya*

By the strength of *yogamāyā* one can understand these matters. Other persons cannot understand. ❀

[Translated from the Mahesh Library edition, Calcutta, 1999]

## Vrindavan Nistha

*vṛndāraṇyaṁ tyajeti pravadati yadi ko 'py asya  
jihvām chinadmi  
śrīmad-vṛndāvanān mām yadi nayati balāt ko 'pi  
tam hanmy avāśyam  
kāmaṁ veśyām upeyām na khalu pariṇayāyānyato  
yāmi kāmaṁ  
cauryaṁ kuryām dhanārtham na tu calati padam  
hanta vṛndāvanān me*

If someone tells me, “You should leave Vrindavan,” I will cut out his tongue. If someone tries to drag me from Vrindavan by force, I will kill him. If a beautiful girl begs me to leave Vrindavan and marry her, I will not go. If need be I will become a thief and steal the money of others, but I will not take a single step out of Vrindavan. ❀

—Srila Prabodhananda Saraswati’s *Śrī Vṛndāvana-mahimāmṛta* 2.15. Translated by Srimad Kusakratha Das.

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