



तव कथामृतं तप्तजीवनम्
tava kathāmyṛtaṁ tapta-jīvanam

Sri Krishna Kathamṛta

Bindu

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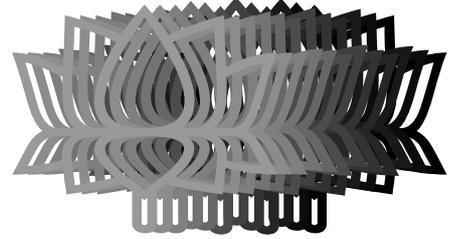
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MEETING IN SEPARATION

LETTERS FROM HIS DIVINE GRACE
A.C. B HAKTIVEDANT A SWAMI
PRABHUPADA

The separation, which you are feeling on account of my physical absence is a good sign. The more you feel such separation the more you will be situated in Krishna Consciousness. Lord Chaitanya felt this separation and His process of approaching Krishna is the feeling of separation.

— Letter to Ballabhi, 22 April 1967

I am always thinking of your separation feelings. Please do your duty nicely and Krishna will help you in all respects.

— Letter to Brahmananda, 24 July 1967

My Dear Students,

Please accept my blessings. I am always thinking of you, and I am feeling separation. I wish to return at the earliest opportunity. I cannot stop my Western World activities and I have taken leave from you for only six months, and it may be that on or before I will come to you again. So continue your activities with great vigor. I shall always pray to Krishna for your steady advance, but try to follow the principles, which are necessary to strengthen oneself in the matter of spiritual advance. Never think that I am absent from you. Physical presence is not essential; presence by message (or hearing) is real touch. Lord Krishna is present by

His message, which was delivered 5,000 years ago. We feel always the presence of our past Acaryas simply by their immutable instructions. I hope you will understand me right and do the needful.

— Letter to Students, 2 Aug 1967

I am always feeling separation for you all. Let Krishna help us meet again.

— Letter to Mrinaline, 27 Aug 1967

Your eagerness to get me back in the States will surely be a success because I'm also eager to return. Tears for Krishna is as good as associating with Him personally. In the spiritual world separation is more valuable than meeting. So your feelings and tears of Krishna Consciousness will make you more enriched in spiritual advancement.

— Letter to Janaki, 16 Sept 1967

In the Bhagavad-gita it is stated that for the fixed-up devotee there is one duty. This duty is understood through the transparent via media of the spiritual master. It is better to serve Krishna and the spiritual master in a feeling of separation, since sometimes there is risk in the matter of direct service. For example, _____ was giving me direct service by massaging, cooking for me, and so many other things; but later on by dictation of Maya he became puffed up, so much so that he thought his spiritual master a common man, and was existing only on account of his service. This mentality at once pushed him down. Of course, those who are sincere devotee,

they take direct service as an opportunity, but the illusory energy is so strong that it acts on this doctrine of familiarity breeds contempt.

_____ was thinking I was existing on his service instead of realizing I was giving him opportunity to do me some service.

— Letter to Madhusudana, 30 Dec 1967

Yes, the ecstasy of separation of spiritual master is even greater ecstasy than meeting with him.

— Letter to Jadurani, 13 Jan 1968

Please be happy in separation. I am separated from my Guru Maharaja since 1936 but I am always with him so long I work according to his direction. So we should all work together for satisfying Lord Krishna and in that way the feeling of separation will transform into transcendental bliss.

— Letter to Uddhava, 5 March 1968

The nice sentiments expressed in your letter under reply are very much pleasing to me. When I initiated you I accepted you on that very moment as my daughter. So you are eternally my daughter and I am your father. There is no doubt about it. And our relationship is based on Krishna consciousness; so the more successful you preach and help the Krishna consciousness movement, the more our relationship in transcendental platform is firm and fixed up. Our business is to chant and glorify the holy name of Krishna, and wherever we may remain, Krishna is with us. Krishna is within your heart and Krishna is within my heart, so spiritually there is no question of separation, even physically we may be in far distant place.

— Letter to Syama, 30 Aug 1968

I am so glad to learn that the New York devotees are all feeling my separation and you are feeling also. This is very blissful. On the transcendental platform, actually separation is more relishable than meeting. But either separation or meeting, the state is always absolute. Actually, in the spiritual platform there is no separation, but it is different stages of rasa.

— Letter to Advaita, 6 Oct 1968

To feel separation from the spiritual master or Krishna is a very good position. That means, one who is in pure love with Krishna and His representative the spiritual master, he thinks always of Them. And this thinking process is Krishna consciousness. If we can think always of Krishna even in separation,

that is Krishna consciousness. And on the absolute platform there is no difference between separation and meeting. The separation is also meeting, rather in separation one relishes the loving relationship more tasty. So don't be disappointed that you are separated from me. I am also always thinking of you how you are making progress there.

— Letter to Krishna Das, 21 Oct 1968

Our meeting and separation in the material world is like the flowing tide of the river. During the flowing tide of the river, so many different floating articles meet together, and with the flowing they again become separated by the movement of the waves. That is the way of material life. But our separation, although it resembles exactly in the material way, it is completely different. In the spiritual world, separation is more relishable than meeting. In other words, in spiritual life there is no separation. Separation is eternal, and meeting is also eternal. The separation is simply another feature of meeting.

— Letter to Brahmananda, 3 April 1969

So far I am concerned, I do not factually feel any separation from my spiritual master because I am trying to serve Him according to His desire. That should be the motto. If you kindly try to fulfill my mission for which you have been sent there, that will be our constant association.

— Letter to Hamsaduta, 22 June 1970

You are expecting to see me, but I also expected to see the London Rathayatra, but you made no arrangement, so what can I do? So let us meet by sankirtana. I also do not feel separation from my guru maharaja. When I am engaged in His service His pictures give me sufficient strength.

— Letter to Syamasundara, 19 July 1970

So far personal association with the guru is concerned, I was only with my guru maharaja four or five times, but I have never left his association, not even for a moment. Because I am following his instructions, I have never felt any separation. There are some of my godbrothers here in India who had constant personal association with guru maharaja, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can

succeed in doing is biting the king. Personal association is not so important as association through service.

— Letter to Satadhanya, 20 Feb 1972

I am feeling very intensely your separation. In 1967 you joined me in San Francisco. You were driving my car and chanting hare kñēa. You were the first man to give me some contribution (\$5000) for printing my Bhagavad-gētā. After that, you have rendered very favorable service to Krishna in different ways. I so hope at the time of your death you were remembering Krishna, and as such you have been promoted to the eternal association of Krishna. If not, if you had any tinge of material desire, you have gone to the celestial kingdom to live with the demigods for many thousands of years and enjoy the most opulent life of material existence. From there you can promote yourself to the spiritual world. But even if one fails to promote himself to the spiritual world, at that time he comes down again on the surface of this globe and takes birth in a big family like a yogi's or a brāhmaēa's or an aristocratic family, where there is again chance of reviving Krishna Consciousness. But as you were hearing kñēa-kērtana I am sure that you were directly promoted to kñēa-loka.

janma karma ca me divyam evaà yo vetti tattvataù
tyaktvā dehaà punar janma naiti mām eti so 'rjuna

(Bg. 4.9)

Krishna has done a great favor to you, not to continue your diseased body, and has given you a suitable place for your service. Thank you very much. .

— Letter to Jayananda, 5 May 1977

THE GLORIES OF RUPA AND

SANATAN GOSWAMIS

FROM ŚRĪ BHAKTI-RATNĀKARA

(refrain)

jaya mora prāṇa sanātana-rūpa
agatin-ke gati do-u bhāyā, yoga-yajñake yūpa

(refrain) Glory to Srila Rupa Goswami and Srila Sanatan Goswami! They are my breath of life. The two brothers are the shelter of those with no other refuge. They are the yūpa

(central pole in a sacrificial arena) in the yajña of bhakti-yoga.

vṛndāvanake sahaja mādhurī-prema-sudhāke kūpa
karuṇā-sindhu anāthana-bandhu, bhakta-sabhāke bhūpa

They are Vrindavana's well filled with the sweet nectar of pure spiritual love. They are the ocean of mercy and the friends of those lost souls who have no master. In the assembly of devotees they are the kings.

bhakti-bhāgavata matahi ācaraṇa-kuśala su-catura-camūpa
bhuvana-caturdaśa-vidita bimala yaśa rasanāke rasa-tūpa

They are the great generals leading the army of preachers who expertly speak on bhakti and the Bhāgavatam. Their pure glories are known throughout the fourteen worlds, and are nectar for the tongue.

carāṇa-kamala-komala-rajah chāyā miṭata kali-vari-dhūpa
vyāsa upāsaka sadā upāse rādhā-carāṇa anupa

The dust of their lotus feet has become the vaiṣṇavas' fragrant tilaka. Having deep reverence for Srila Vyasadeva, they always worship Sri Radha's peerless lotus feet.

jaya mora sādhu-śiromaṇi rūpa-sanātana
jñke bhakti eka rasa-nibahī, prīta kṛṣṇa-rādhā-tana

(Refrain) Glory to Srila Rupa Goswami and Srila Sanatan Goswami! They are the crest-jewels of saintly devotees. They are filled with the nectar of devotional love for Sri Sri Radha and Krishna.

vṛndāvanakī sahaja mādhurī rauma rauma sukha gātana
saba teji' kuñja-keli bhaji' ahar-niśi ati anurāga rādhā-tana

Tasting the sweetness of residing in Vrindavan, they are filled with bliss and their bodily hairs stand up. Renouncing everything, they worship Vraja's forest groves. Day and night they meditate on Radha's love for Krishna.

karuṇā-sindhu kṛṣṇa-caitanya-ke kṛpāphalī dau bhrātana
tina vinu vyāsa anāthana ye se sukhe taru-vara pātana

These two brothers brought the mercy of Sri Krishna Chaitanya, who is an ocean of compassion. Without these two brothers I am helpless and without a master. Without these two brothers, the tree of my happiness has broken and fallen to the ground. .

— Srila Narahari Chakravarti's Śrī Bhakti-ratnākara 6.299-305.

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THE DECEITFUL PREACHER

FROM THE LIFE OF SRILA GOUR KISHOR DAS BABAJI

A *brahmacārī* named Ayatra once came to Gour Kishor to perform devotional service. Srila Gour Kishor told him, “You should take proper association and you should give up offenses unto the lotus feet of the *vaiṣṇavas* of the Lord.”

Upon hearing this, that *brahmacārī*, did not take it in the proper mood. The *brahmacārī* did not tell Babaji Maharaja that he was going to Radhadesa to collect money by giving discourses on the *Śrīmad Bhāgavatam* and advertising himself as a disciple of Srila Bhaktisiddhanta Saraswati Thakur.

After returning from Radhadesa, the *brahmacārī* requested a scholar who lived in Nabadwip to teach him Sanskrit grammar. The *brahmacārī* thought that if he learned Sanskrit grammar then everyone would respect him. He also began to think that since Babaji Maharaja did not know how to read or write that he would be situated above him.

The *brahmacārī* came to Srila Gour Kishor one day and Srila Babaji Maharaja asked him, “Are you studying Sanskrit grammar to obtain wealth, women, and prestige?”

The *brahmacārī* answered, “I don’t have any bad intention like that. I’m simply studying so that I may understand *Śrīmad Bhāgavatam*.”

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Srila Gour Kishor Das Babaji then told him, “While you were in Radhadesa you saw how persons there earn their living by professionally reciting *Śrīmad Bhāgavatam* and thus you have become greedy for this. You should give up the association of those who are not favorable and simply take to chanting Hare Krishna with devotees of the Lord.”

The *brahmacārī* did not listen to Babaji Maharaja’s instructions. A few days later, the *brahmacārī* again came to Srila Gour Kishor and asked him, “Please be merciful unto me.”

Srila Gour Kishor Das Babaji remained quiet for some time, then he said, “You still have not given up that desire which you had before?”

Hearing this, the *brahmacārī* could not exactly understand what he meant. The *brahmacārī* then left and a little while later many people approached Srila Gour Kishor and informed him that the *brahmacārī* had some illicit connection with a widow. Srila Babaji Maharaja then told them to give the *brahmacārī* the following instruction, “One should never bring others into the field of his sinful activities.”

Srila Gour Kishor then made them understand that a person who approaches another man’s wife is very sinful and that improper activity and deceitfulness in the outward dress of a devotee is no less serious than any sin. The character of Srila Bhaktivinode Thakura, Srila Bhaktisiddhanta Saraswati and Srila Gour Kishor Das Babaji was always flawless. They never exhibited any type of deceitful activity.

— Translated by Vyenkata Das Brahmachari from Amara Prabhura-kathā,
a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada.

OBEISANCES TO THE DEVOTEES

tebhyo namo ‘stu bhava-vāridhi-jīrṇa-pāṅka-
sammagna-mokṣaṇa-vicakṣaṇa-pāḍukebhyaḥ
kṛṣṇeti varṇa-yugala-śravaṇena yeṣāṃ
ānandathur bhavati nartita-roma-ṛṇdaḥ

I offer my respectful obeisances to the devotees of the Lord. Simply by hearing the two syllables “Krish-na their bodily hairs stand up in ecstasy and they become moved to dance in ecstatic bliss. With their sandals they expertly extricate the fallen souls deeply sunk in the fetid mud of the ocean of repeated birth and death.

— Sri Autkala. Quoted in text 54 of Srila Rupa Goswami’s Padyāvali.
Translated by Sripad Kusakratha Das. Krishna Library. Alachua, Florida.