



# Sri Krishna Kathamrita Bindu

तव कथामृतं तसजीवनम्  
tava kathāmṛtam taptā-jīvanam

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## THE PROCESS FOR PREACHING

Śrī Caitanya-caritāmṛta madhya 25.272-279

Translations and purport by

His Divine Grace A.C. Bhaktivedanta  
Swami Prabhupada

*bhakta-gaṇa, śuna mora dainya-vacana  
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',  
kichu muṣi karoṇ nivedana*

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

*kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,  
tāra madhu kari' āśvādana  
prema-rasa-kumuda-vane, praphullita rātri-dine,  
tāte carāo mano-bhṛṅga-gaṇa*

Devotional service to Krishna is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Krishna day and night, their mental speculation will be completely transcendently satisfied.

*nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,  
yāte sabe' karena vihāra  
kṛṣṇa-keli sumṛṅāla, yāhā pāi sarva-kāla,  
bhakta-haṁsa karaye āhāra*

The devotees who have a relationship with Krishna are like the swans and *chakravaka* birds who play in that forest of lotus flowers. The buds of those lotus flowers are the pastimes of Krishna, and they are edibles for the swanlike devotees. Lord Sri Krishna is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Sri Chaitanya Mahaprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

*sei sarovare giyā, haṁsa-cakravāka haṣā,  
sadā tāhān karaha vilāsa  
khaṇḍibe sakala duḥkha, pāibā parama sukha,  
anāyāse habe premollāsa*

All the devotees of Sri Chaitanya Mahaprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Sri Chaitanya Mahaprabhu, become swans and *cakravāka* birds in those celestial waters. They should go on rendering service to Lord Sri Krishna and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

*ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,  
viśvodyāne kare variṣaṇa  
tāte phale amṛta-phala, bhakta khāya nirantara,  
tāra śeṣe jīye jaga-jana*

The devotees who have taken shelter of the lotus feet of Sri Chaitanya Mahaprabhu

take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

*caitanya-līlā—amṛta-pūra, kṛṣṇa-līlā—sukarpūra,  
duhe mili' haya sumādhurya  
sādhū-guru-prasāde, tāhā yei āsvāde,  
sei jāne mādhyura-prācurya*

The pastimes of Sri Chaitanya Mahaprabhu are full of nectar, and the pastimes of Lord Krishna are like camphor. When one mixes them they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

*ye līlā-amṛta vine, khāya yadi anna-pāne,  
tabe bhaktera durbala jīvana  
yāra eka-bindu-pāne, utphullita tanu-mane,  
hāse, gāya, karaye nartana*

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Chaitanya Mahaprabhu and Krishna gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Krishna's pastimes his body and mind begin to bloom and he begins to laugh, sing and dance.

#### PURPORT

All the devotees connected with the Krishna consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Srīmad 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.

*e amṛta kara pāna, yāra sama nāhi āna,  
citte kari' sudṛḍha viśvāsa  
nā paḍa' kutarka-garte, amedhya karkaśa āvarte,  
yāte paḍile haya sarva-nāśa*

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into

the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions he is finished. ❀

## WHAT IS ASSOCIATION?

*Srila Thakur Bhaktivinode*

What is association and giving up association? Many people have doubts about this. Doubts may be there, because if just by coming close to a materialist or material object is consider associating with them, then there is no way to give up this association. As long as the material body is there, how can one give up the proximity of these things? How can a *grhastha vaiṣṇava* give up his family members? Even if one is a renunciate, still one cannot give up the association of deceitful persons. One will have to come across materialists in one's life, whether one is a *grhastha* or a renunciate. Therefore the limit for giving up the association of materialists is prescribed in *Śrī Upadeśāmṛta* as follows:

*dadāti pratigrhṇāti guhyam ākhyāti pṛcchati  
bhuṅkte bhojayate caiva ṣaḍ-vidham prīti-lakṣaṇam*

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasāda*, and offering *prasāda* are the six symptoms of love shared by one devotee and another.

O *sādhakas!* One must accept proximity with both bad and good people as one passes his life. This equally applies to householders and renunciates. Proximity must be there, nevertheless one should not engage in bad association. Giving in charity, accepting charity, revealing one's mind, hearing one's mind, accepting foods, and giving foods — if done with love are called *saṅga*, association. Giving some foodstuffs to a hungry person or accepting some charity from a pious man are done out of duty, not out of love. Even if they are materialists, this type of engagement is not considered association. But if they are pure devotees then such activities should be performed out of love. When acts are performed out of love, then it is association. Giving charity to pure *vaiṣṇavas* and accepting items or wealth from them becomes *sat-saṅga*. Thus, giving charity to or accepting charity from a materialist, if done out of love, becomes *asat-saṅga*. When a materialist approaches you, whatever is required to be done should be done only out of duty. One should

not speak confidentially with a materialist. Generally there is some love involved in confidential speaking, therefore it is association. While meeting a materialistic friend one should speak only what is extremely necessary. At that time it is better not to exhibit heartfelt love. But if that friend is a proper *vaiṣṇava* then one should accept his association by speaking to him with love. This type of behavior with relatives and friends creates no hostility. There is no association in ordinary talk. One should behave with ordinary people as one externally behaves with a stranger while buying something in the market. The same dealings with a pure devotee of the Lord should be done out of love. If one is obliged to feed hungry people, needy people, and teachers, he should do so as a host dutifully cares for his guest, there is no need to exhibit love. Care for them, but not out of love. One should feed pure *vaiṣṇavas* with love, and when required accept the remnants given by them with love. If one can behave in this way while giving in charity, accepting charity, speaking confidentially, hearing confidentially, feeding, and accepting food with one's wife, children, servants, maidservants, strangers, and whoever else one meets, there will be no unholy association, only good association. There is no hope of achieving devotion to Krishna until one gives up unholy association in this way. A renunciate *vaiṣṇava* should accept whatever alms he receives by *mādhukarī*, begging at the houses of honest householders with the above mentioned consideration. He should always remember the difference between gross begging and *mādhukarī*. A *grhastha vaiṣṇava* should accept *prasāda* grains and drinks in the house of another *grhastha* who has pure character. One should always be cautious about taking *prasāda* in the house of a non-devotee or someone with bad character.

There is no need to speak further about this. Due to their pious activities, those who have developed faith in devotional service have a little intelligence by the mercy of Krishna. Due to that intelligence they can easily understand the essence of the *ācāryas'* instructions. Therefore only a few words are needed to instruct them. Those who have no pious credits have no faith. Even if they are given volumes of

instruction they will not understand a thing. Therefore Srila Rupa Goswami has given only a few words of instruction in *Śrī Upadeśāmṛta*.

— Commentary on Srila Rupa Goswami's *Śrī Upadeśāmṛta* verse three, *saṅga-tyāga*. Translation by Sriman Bhumipati Prabhu. Edited and published by Pundarik Vidyanidhi Prabhu. Available from Vrajraj Press, c/o ISKCON Vrindavan. 1996.

## ETERNALLY UNDER THE GURU'S DISCIPLINE

*Sri Srimad Gour Govinda Swami*

Bhagavan descends in the form of words. That is *kṛṣṇa-kathā*, because *kṛṣṇa-kathā* and Krishna are nondifferent. So, Krishna descends in the form of this *kathā*, and the hearing of this *kṛṣṇa-kathā* is eternal. In other words, *śiṣyatva*, discipleship, is eternal, because one who hears is a disciple. The *śiṣya* hears, or does *śravaṇam*, and the guru does *kīrtana*, or speaks. So, the guru's *kīrtana* is eternal and the *śiṣya's* hearing is eternal. "I am eternally the servant, or disciple, of my guru." With this mood or attitude there is no question of pride. Rather, surrender and humility will be there. One should be disciplined by the guru. "Unless I am being disciplined by guru I will act whimsically. Pride will develop in me. That means a demoniac attitude will be there. I will become a demon instead of a devotee, a *vaiṣṇava*." So, this discipline is eternal. "My guru is inflicting discipline on me eternally, and I am eternally his disciple."

What I speak is a very, very serious, deep and subtle philosophy. It is not superfluous. This *śiṣyatva*, discipleship, is eternal. "I should be disciplined eternally. The guru inflicts discipline on me." To remain a disciple means to remain under discipline. Unless he catches hold of my ear and slaps me, how can I become humble? How can I surrender or dedicate myself?"

### Don't Demand Respect

Therefore Bhaktivinode Thakur says,

*"āmi ta' vaiṣṇava" ei buddhi ha-ile  
amānī nā ha'ba āmi  
pratiṣṭhāsā āmi', hr̥daya dūhiba  
ha-iba nirayagāmi*

If this thing enters into your mind, "Oh, I am a great *vaiṣṇava* or *sādhu* now," a demon enters into you. You will develop pride and become puffed up. You will demand respect; you will never pay respect. But

Mahaprabhu says, *amānī mānada* — “Don’t demand respect, pay respect to one and all.” But if someone thinks, “I am a great *sādhū, vaiṣṇava* now,” then you cannot become *amānī* and pay respect to one and all. You will demand respect and your heart will become contaminated. *Pratiṣṭhāsā* — you will run after name, fame, prestige and adoration. That is material gain and thus your heart will become contaminated. *pratiṣṭhāsa āmi’ hṛdaya dūhiba haiba nirayaḡāmī* — Then I will go to hell. That is the consequence now. You will get *lābha, pūjā, and pratiṣṭhā* — name, fame, prestige, and adoration. Your heart will become contaminated and you will go to hell. Your heart will not be purified. So, this is the most important thing. One should eternally be a disciple and remain in that position of eternally being disciplined by guru. This is our relationship. It is a loving relationship. Otherwise, how can we obtain that supreme gain? And what is that supreme gain? *Kṛṣṇa-prema*. In other words, to serve Krishna with love. That is the supreme gain. Through that love of Krishna, Krishna becomes bound up. One gets Krishna and that is the supreme gain. ❀

— Excerpted from a lecture on *Śrī Caitanya-caritāmṛta*, ādi 11.7, Bhubaneswar 1993.

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## ADWAITA ACHARYA AND THE VAISHNAVA APARADHI From *Bhaktiratnākara*

Once there was a worthless *brāhmaṇa* in Mathura who had the habit of always criticizing *vaiṣṇavas*. He was a proud scholar and a wicked man, so the inhabitants of Mathura feared him. Once he spoke abusive words about the *vaiṣṇavas* in front of Adwaita Acharya Prabhu.

Adwaita became so furious that his lips began to tremble and his eyes grew red. He shouted at the *brāhmaṇa*, “O wicked man, today you will not be freed from me. I shall sever your head from your body with this *cakra*.” Adwaita then assumed a four-armed form, and the *brāhmaṇa* began to tremble in fear. He folded his hands and tried to pacify Adwaita by saying, “O Lord, punish me as you like. Unfortunately I have lost my good intelligence, and according to *vaiṣṇava-tattva* I have committed sins. Please be kind to me and save me from these sins.” The *brāhmaṇa* began to cry helplessly and Adwaita concealed his four handed figure. Seeing the wretched condition of the *brāhmaṇa*, Adwaita felt pity for him and decided to bless him. “The sins which you have committed will send you to hell,” said Adwaita. “But I will tell you some means to rectify yourself. You should admit your guilt, and you must try to give up all pleasures and engage yourself in *nāma-saṅkīrtana*. Serve the *vaiṣṇavas* with all of your heart and soul and be very cautious in your dealings with them. Engage yourself in worship according to the standards of pure devotion and do not tell anyone what you have seen today.”

After advising the *brāhmaṇa*, Adwaita Acharya Prabhu then left on pilgrimage. Following the instructions of Adwaita Prabhu, the *brāhmaṇa* absorbed himself in *nāma-saṅkīrtana* and humbled himself by visiting every house in Mathura with tears in his eyes. Observing his sincere efforts, the *vaiṣṇavas* became satisfied and wished him well. The *vaiṣṇavas* wondered what had caused the change in the *brāhmaṇa*’s behavior. One man knew the reason. He said, “A *brāhmaṇa* once came to Mathura whose effulgence was as bright as the sun. Most likely he was the Lord in a human form. He has changed the *brāhmaṇa*.” ❀

— Adapted from Srila Narahai Chakravati’s *Śrī Bhakti-ratnākara* 5th wave texts 5.173-196. From the Gaudiya Mission edition. Calcutta.1987.