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## SEEING A VAISHNAVA

Śrīmad Bhāgavatam 4.22.9

Translation and Commentary by  
*His Divine Grace A.C. Bhaktivedanta  
Swami Prabhupada*

*naiva lakṣayate loko lokān paryāṭato 'pi yān  
yathā sarva-dṛśaṁ sarva ātmānaṁ ye 'sya hetavaḥ*



[Prithu Maharaja to the four Kumaras:] Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul although He is within everyone's heart as the witness of everything.

Even Lord Brahma and Lord Siva cannot understand the Supersoul.

### PURPORT

In the beginning of the Śrīmad Bhāgavatam it is said: *muhyaṁti yat sūrayaḥ*. Great demigods like Lord Brahma, Lord Siva, Indra and Chandra are sometimes bewildered trying to understand the Supreme Personality of Godhead. It so happened that when Krishna was present on this planet, Lord Brahma and King Indra also mistook Him. And what to speak of great yogis or *jñānīs* who conclude that the Absolute Truth, the Personality of Godhead, is impersonal? In the same way, great personalities and *vaiṣṇavas* like the four Kumaras are also invisible to ordinary persons, although they are traveling all over the universe in different planetary systems. When Sanatana Goswami

went to see Lord Sri Chaitanya Mahaprabhu, he could not be recognized by Chandrasekhar Acharya. The conclusion is that the Supreme Personality of Godhead is situated in everyone's heart, and His pure devotees, the *vaiṣṇavas*, are also traveling all over the world, but those who are under the modes of material nature cannot understand the form of the Supreme Personality of Godhead, the source of this cosmic manifestation, or the *vaiṣṇavas*. It is said, therefore, that one cannot see the Supreme Personality of Godhead or a *vaiṣṇava* with these material eyes. One has to purify his senses and engage in the service of the Lord. Then gradually one can realize who is the Supreme Personality of Godhead and who is a *vaiṣṇava*.

## BE WHOLESALE MY SERVANT

*From the Life of Srila Bhaktisiddhanta  
Saraswati Thakur*

One day, during the latter days of his presence in the world, our Guru Maharaja Srila Prabhupada said to a certain *sannyāsī* who had led a full twenty years of life in the mission, "You did not see me — you could not see who I am. Like a zamindar you have kept some householder servitors under you, and from them you periodically give a donation to me. You have become like a broker, but you should be wholesale mine — my agent. You are not doing that. You are dependent on those householders while maintaining some connection with me. You are

not a member of this world, you are mine alone. Whatever I say, you should do. You should not sell yourself to any proposal of this world. You are to be wholesale my servant.” ❀

— Remembrance by Sri Srimad Bhakti Raksaka Sridhara Deva Goswami

## THAKURA HARIDASA

*Srila Thakur Bhaktivinode*

Oh born of Moslem parents Haridas!  
And trained in youth in Moslem creed  
Thy noble heart to *vaiṣṇava* truth did pass  
Thy holy acts thy candor plead!

Is there a soul that cannot learn from thee  
That man must give up sect for God  
That thoughts of race and sect can ne'er agree  
With what they call Religion broad

Thy love of God and brother soul alone  
Bereft thyself of early friends  
Thy softer feelings oft to kindness prone  
Led on thyself for higher ends!

I weep to read that Kazis and their men  
Oft persecuted thee, alas!  
But thou didst nobly pray for th' wicked then!  
For thou wert *vaiṣṇava* Haridas!

And God is boundless grace to thee, Oh man!  
United thee to one who came  
To save the fallen souls from Evil's plan  
Of taking human souls to shame

And He it was who led you all that came  
For life eternal, holy, pure!  
And gave you rest in Heaven's endearing Name  
And sacred blessings ever sure!

Thy body rests upon the sacred sands  
Of Swargadwar near the sea,  
Oh, hundreds come to thee from distant lands  
T' enjoy a holy, thrilling glee!

The waters roar and storming winds assail  
Thy ears in vain, ah, *vaiṣṇava* soul!  
The charms of Vrindavan thy heart regale,  
Unknown the wheel of time doth roll!

He reasons ill who tells that *vaiṣṇavas* die  
When thou art living still in sound  
The *vaiṣṇavas* die to live and living try  
To spread the holy name around!

Now let the candid man that seeks to live  
Follow thy way on shores of time,  
Then posterity sure to him will give  
Like one song in simple rhyme! ❀

## REAL SADHU-SANGA

*Sri Srimad Gour Govinda Swami Maharaja*

If you are very greedy, very eager to have *sādhu-saṅga*, *sat-saṅga*, the association of *grantha-bhāgavata* and *bhakta-bhāgavata*, first of all you have to give up *duḥsaṅga* or *asat-saṅga*. What is association? One may say that to come in close proximity to a person is association. But that is not the fact. Association takes place in the mind, in the heart. As long as there are desires for material enjoyment, desires for liberation, desires for mystic perfections, and other desires in your heart, then you are doing *asat-saṅga*. Even though you may come and sit here, and even though you may be staying in the temple, if all these thoughts and desires are in your mind, you are doing *asat-saṅga*, *duḥsaṅga*. You are not doing real *sādhu-saṅga*.

If your heart is not crying how to have the real association of *grantha-bhāgavata* and *bhakta-bhāgavata*, then you cannot get their association. Even if you don't go anywhere, if you just sit in one place, still you will have *duḥsaṅga*. The example is Saubhari Muni. He entered into the water of the Yamuna and stayed there for thousands of years, but still he had *duḥsaṅga*. In our minds there are hundreds and thousands of desires giving *duḥsaṅga* to us. Is your stupid mind thinking about Krishna? Is your stupid mind thinking about the instructions of *sādhu-guru-vaiṣṇava*? Is your stupid mind thinking about the instructions of Mahaprabhu and His dear devotees? If the stupid mind is not thinking these things, then you are doing *duḥsaṅga*, *asat-saṅga*. You are not doing *sādhu-saṅga* at all. Externally or apparently you are staying in the temple, but you are really doing *asat-saṅga*.

We should think about it: Are these thoughts pleasing to Krishna? Are these thoughts pleasing to guru and Gauranga? Krishna gave His most confidential instruction, *man-manā bhava* — “Only think of Me” [Bg. 18.65]. Sriman Mahaprabhu gave the same instruction:

*ki śayane ki bhojane, kibā jāgarane  
ahar-niśa cinta kṛṣṇa, balaha vadane*

Whether asleep, awake, or eating your meals, think only of Lord Krishna day and night. With your mouths speak only of Him. [Cb. *madhya* 28.28]

Day and night, twenty-four hours, *cinta-kṛṣṇa*, *balaha vadane* — think of Krishna and utter His

name — in all conditions, whether sleeping, waking, or even when taking food. This is Mahāprabhu's instruction. So we should analyze what we are thinking about. Srīla Kaviraj Goswami describes what is *duḥsaṅga*:

*'duḥsaṅga' kahiye—'kaitava', 'ātma-vañcanā'  
kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā*

Those who desire things other than Krishna or Krishna's service are *duḥsaṅga*, bad association. They are cheaters of others (*kaitava*), and cheaters of their own selves (*ātma-vañcanā*). [Cc. madhya 24.99]

*Duḥsaṅga* means desiring things other than Krishna and *kṛṣṇa-bhakti*. That is *ātma-vañcanā*, cheating yourself, not cheating anyone else. If we don't think of the happiness and pleasure of Krishna, if we don't think of *kṛṣṇa-bhakti*, if we think of something else and try to fulfill that desire, then even though we may be staying in the temple it is *duḥsaṅga*. With this frame of mind or heart one cannot have the association of *bhakta-bhāgavata* or *grantha-bhāgavata* and one cannot render service unto guru, *bhakta-bhāgavata*, or *grantha-bhāgavata*.

*Guru-pāda-padma* is very heavy, not light. Guru means heavy. He is *gambhīra-vastu* — very grave. We cannot approach him. We cannot go to him. If we are fortunate and we can go, then it is to be understood that there will be no more material attachment, no more material world. Thereby we will enter into Vaikuntha. There will be no more dense darkness in our hearts, no more of these other thoughts in our minds, no more contamination. There will be no more duplicity, crookedness, and desire for name, fame, and prestige.

We should think deeply about it. We should make a self-inquiry: "Have we reached *guru-pāda-padma*? Have we entered into his heart? Is he really merciful towards us? Is he really giving his *darśana* to us?" If he gives his *darśana* then there will be no more *duḥsaṅga*! We are only pretending that we have done *ātma-nivedana*, that we have surrendered. But we have not really surrendered. We have only been pretending, pretending, pretending for so many years, and also for so many years to come in the future. As long as we continue to act artificially we cannot approach *guru*, *sādhū* or *vaiṣṇava*. We cannot get their mercy at all and therefore we cannot see their real form. We will be cheated. We will get all external things. ❀

— Lecture in Bhubaneswar 28 September 1995.

## DEVOTION MUST BE FREE OF DECEIT

*From the Life of*

*Srīla Gour Kishor Das Babaji*

There was one person who lived near Srīla Gour Kishor Das Babaji Maharaja for some time. Because he was living near Srīla Gour Kishor and rendering him assistance, many people respected him and would sometimes give him money for Babaji Maharaja's service. However, after some time this man began to take some of that money. He would hide it and then give it to his father, who was very poor. As Srīla Gour Kishor was in contact with the Lord in the heart, he knew that this activity was going on. That person used to cook rice for Srīla Gour Kishor, but after he came to understand this misbehavior, Babaji Maharaja refused to accept anything from the hands of that person and resumed his previous practice of eating only raw cracked rice soaked in Ganga water. Many persons, including the aforementioned servant, upon seeing this became disturbed and unhappy.

When Srīla Gour Kishor heard that others were becoming disturbed, he said, "If that person who has been living in my vicinity does not immediately leave from this place then I will give up my life in the Ganges River."

Shortly thereafter, Srīla Gour Kishor was walking next to the bank of the Ganga, when he suddenly threw himself in. Seeing his plight, many persons came to rescue him from the water. But Srīla Babaji Maharaja began to yell very loudly, "Leave me alone! Leave me alone! Because I have not been able to perform worship unto the Supreme Lord properly I'm not going to keep this body any longer."

With the help of many persons they finally managed to take Gour Kishor Das Babaji from the river and bring him up onto the bank. After Babaji Maharaja had regained external consciousness, he said, "Why did you take me out of the Ganga? That person who is living with me has given everything I have to his father."

Some people then told Babaji Maharaja, "As much money as is necessary for you, we will bring that."

Then that person who was living with Srīla Gour Kishor said, "As much money as was wasted by me, I will bring four times that amount to you right now."

Srila Babaji Maharaja replied, “Wealth is not important to me. I don’t want to live in the presence of deceitful persons because in their association it is not possible to properly worship the Lord.”

At first those persons thought that Gour Kishor Das Babaji Maharaja had thrown himself into the Ganga because of his attachment to his money. But now, they could understand that Srila Gour Kishor was not a beggar of wealth. Rather, he refused in any way to tolerate a person who was deceitful in devotional service. One cannot become a *vaiṣṇava* by becoming deceitful. One has to remain very simple in his or her behavior. ❀

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

## JUST WORSHIP

### RADHA KRISHNA IN VRINDAVAN!

Excerpts from *Srila Prabhodananda  
Saraswati Thakur’s  
Śrī Vṛndāvana-mahimāmr̥ta*

*mā kuru karma na yogaiṁ  
na viṣṇu-bhajanaiṁ na vā śravaṇam  
dhr̥uṇam avāpsyasi para-padam  
vṛndāraṇye yathā tathā tiṣṭhan*

Don’t perform pious acts. Don’t practice yoga. Don’t worship Lord Vishnu. Don’t hear Lord Vishnu’s glories. Just reside in the grove of *tulasī*

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trees known as Vrindavan, and you will certainly attain the spiritual world. — Text 7.9

*kecit kurvanti viṣṇor bhajanam anudinam kecana dhyāna-yogādy  
anye karmāṇi kecid dhana-suta-vanitādyeṣu nityam sajanti  
śrī-rādhā-kṛṣṇa-nityonmada-surata-kalā-rañjitodāra-kuñje  
premaikāntena vṛndā-viṇam adhivasams teṣu ko 'ham na jāne*

Some worship Lord Vishnu, some daily perform meditation or yoga, some perform the *karma-kānda* rituals of the Vedas, and some are simply attached to wife, children, money, and other things. But I do not know who lives with unalloyed love in Vrindavan forest, which is beautified by Sri Radha Krishna’s eternal, passionate, amorous pastimes?— Text 7.44

*kiṁ vidyā-kula-śīla-rūpa-vibhavaṁ kiṁ dāna-yajñādibhiḥ  
kiṁ vikhyāti-śataiḥ kiṁ ugra-tapasā kiṁ nyāsa-yogādibhiḥ  
kiṁ tattvānubhavana viṣṇu-bhajanaiḥ kiṁ tasya vāty-adbhute  
yo vṛndāvana īśa-mohana-rase 'py aśin na sarvasva-dhīḥ*

Of what use are scholarship, noble birth, good character, handsomeness, and wealth? Of what use are charity, sacrifice, and other pious acts? Of what use are a hundred varieties of fame? Of what use is severe austerity? Of what use is renunciation, yoga, and other spiritual practices? Of what use is service to Vishnu in full realization of the truth? Of what use are these very wonderful things for a person who has not made Vrindavan, whose sweetness enchants even the Lord, the sole object of his meditation? — Text 4.79

*tyaktvā dharmam cārtha-kāmau vimuktim  
aiśin bhaktim vātha tat-sādhanaṁ  
rādhā-kṛṣṇau sevituṁ ke 'pi dhanyā  
vṛndāraṇyāvāsam āmr̥tya-kuryuḥ*

A fortunate person will abandon material piety, economic development, sense-gratification, impersonal liberation, devotion to Lord Narayan, and the means by which any of these goals may be attained, and in order to attain the direct service of Sri Sri Radha Krishna will reside in the grove of *tulasī* trees known as Vrindavan until the time of his death. — Text 14.54

*kāmaṁ vāso bhavatu narake cen mahānanda-kandaiḥ  
śrīmad-vṛndāvana-guṇa-gaṇaiḥ pūryate karma-randhraḥ  
gīyante vā smṛti-patham atho yānti vā nānyathā me  
śrī-vaikuṇṭhe 'py ahaha rucidam śrīśituh preya-dāsyam*

I shall voluntarily choose to live in hell if there my ears may be filled with the supremely blissful glories of Sri Vrindavan, or if I may sing those glories, or if those glories will enter the pathway of my memory. If I cannot do any of these things then even the loving service of Lord Narayan in Vaikuntha will give no happiness to me. — Text 14.56 ❀