



Sri Krishna Kathamrita Bindu

Issue No. 51 Fortnightly email mini-magazine from Gopal Jiu Publications

13 April 2003

Kāmada Ekādaśī, 27 Viṣṇu, 516 Gaurābda

Circulation 1,288

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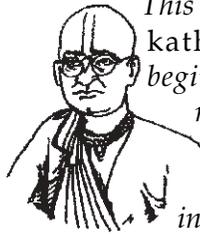
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PURE HARMONY

Srila Bhaktisiddhanta Saraswati Thakur



This fifty-first issue of Sri Krishna-kathamrita Bindu marks the beginning of the third year of this magazine. For this reason, and in light of the innumerable conflicts that are raising their ugly heads in every sphere of today's troubled world, we offer the following sagacious words from Srila Saraswati Thakur:

It is the usual practice with journals to offer greetings at the commencement of a fresh year. At the commencement of our twenty-ninth year we offer our salutations to the Supreme Lord Sri Krishna and His eternal consort Varshabhanavi, the ever-cool shade of whose feet brings in eternal harmony that could save mankind. The two moieties are fastened by the tie of love that has brought down before our view the transcendental all-beautiful boon-giver of *prema* to one and all who do not hanker after any secular interest save the transcendental felicity of the Pair. As they are the fountainhead of all representative conceptions of Godhead and identical with the Supreme Lord Sri Krishna Chaitanya, all other views entertained by agents of different stages are but manifestations emanating from the same. So we can easily conclude that the conciliatory parts and different aspects of the same are also saluted

along with the above offering. Those existences dislocated from the transcendental integer are also automatically offered our respective greetings when we pay our reverential homage to the very fountainhead of all causes. For a service-holder to serve different masters is quite impossible. To please men of different temperaments is quite impossible when we stick to a definite harmonious principle.

Pure harmony can only be had if different aspects terminate in one view. The mental world and the physical atmosphere are made up in such a way as to show that their different positions do not act in harmony. So we are found to change our views every moment unless we submit to unite the contending energies in one thread, sometimes neutralizing the disintegrated parts and sometimes giving prominence to conspicuous aspects without having a breach.

The transcendental footmarks of the loving fountainhead of all beings will remind us to chalk out our future activities towards the true theistic principle, which can secure the boon of eternal peace among us. The differences that are inherent in our mental speculations can only be settled by our devotion to the One, without offering any hostile suggestions to check the evil propensities of those who do not subscribe to the true theistic principle. But the footprints of the Absolute will ever guide us to leave off volcanic ruptures of the mind.

In this world we are busy to satisfy our senses and to show our different predilections which are detrimental to the one cause of perfect peace. Real and true submission to the absolute truth is essentially necessary, and we will hold this as a cardinal point in our future march. We should be loving toward the absolute aim and His paraphernalia. Whenever there is any departure from this we are likely to be situated in a different atmosphere. So we welcome our loving friends to join in our prayer service of the Absolute. ❀

— Editorial to *Harmonist* vol. XXIX July 1931. Originally titled, “A Feeble Warning”.

WE EXIST ON COOPERATION

His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada



The whole process is that all living entities, being constitutionally parts and parcels of the supreme living being, the Absolute Personality of Godhead, have proportionately minute independence of action also. So the preliminary qualification for entering into the devotional service of the Lord is that one become a willing cooperator, and as such one should voluntarily cooperate with persons who are already engaged in the transcendental devotional service of the Lord. By cooperating with such persons the prospective candidate will gradually learn the techniques of devotional service, and with the progress of such learning one becomes proportionately free from the contamination of material association. Such a purificatory process will establish the prospective candidate in firm faith and gradually elevate him to the stage of transcendental taste for such devotional service. Thus he acquires a genuine attachment for the devotional service of the Lord and his conviction carries him on to the point of ecstasy, just prior to the stage of transcendental love. — Purport to *Bhāg.* 2.7.19.

Regarding the general state of affairs at the Amsterdam temple, I can understand there is some disturbance among you, but that is not to be taken very seriously. The real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good. If our preaching work is neglected, or if we fall down in

following the regulative principles such as rising before four, chanting 16 rounds, like that — if these things are not strictly observed then *māyā* will enter and spoil everything. So my best advice to you is to strictly observe these things yourself and be the example so that all others may follow. We should not criticize each other, as *vaiṣṇavas*, because there is fault in everyone and we may ourselves be subject to criticism. The best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestions the others will automatically respect and take action to rectify matters. That is cooperation. We must exist on such cooperation, otherwise if we simply go on fighting over some small thing then the whole thing is doomed. So try to organize things and preach together in this spirit, and that will please me very, very much. — Letter to Madhumangala, 18 November 1972.

It is good that you have invited the other devotees for such a program. Let them come, and combine together in cooperation, not to be aloof. There are always some factions — everywhere in this world we find so many factions. But we must, in Krishna consciousness, do the needful and cooperate. So I am very glad to see your activities and you please continue to keep up the good work. — Letter to Ksirodakasayi, 4 March 1973.

I can understand that previously there must have been some quarrel amongst you. That sometimes happens amongst god-brothers. Whatever is done is done; the main thing is we must not carry grudges or continue to quarrel amongst one another. So I am asking you personally, along with Tamala Krishna Goswami to whom I am sending a copy of this letter, to bury the hatchet and join together to push on this movement cooperatively. — Letter to Gurukrpa and Yasodanandana, 25 December 1973.

If all you leaders cannot work together, then how can you expect the others to cooperate with you? Differences may be there, but still you have to cooperate together, otherwise where is the question of my being relieved of so many problems and decisions? — Letter to Ramesvara, 15 September 1975.

Now this displeasing of godbrothers has already begun and gives me too much

agitation in my mind. Our Gaudiya Math people fought with one another after the demise of Guru Maharaja, but my disciples have already begun fighting even in my presence. So I am greatly concerned about it.

Follow in the footprints of Lord Chaitanya Mahaprabhu:

*trṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.”
[Śikṣāṣṭaka 3]

We must always remember this verse and be as tolerant as the tree as we execute the Krishna consciousness movement. Without this mentality we cannot but be successful.

Material nature means dissension and disagreement, especially in this Kali yuga. But, for this Krishna consciousness movement, its success will depend on agreement, even though there are varieties of engagements. In the material world there are varieties but there is no agreement. In the spiritual world there are also varieties, but there is agreement. That is the difference. The materialist, without being able to adjust the varieties and the disagreements, makes everything zero. They cannot come into agreement with varieties. But if we keep Krishna in the center then there will be agreement in varieties. This is called unity in diversity. I am therefore suggesting that all our men meet in Mayapur every year during the birth anniversary of Lord Chaitanya Mahaprabhu. With all GBC and senior men present we should discuss how to make unity in diversity. But if we fight on account of diversity then it is simply the material platform. Please try to maintain the philosophy of unity in diversity. That will make our movement successful. One section of men have already gone out, therefore we must be very careful to maintain unity in diversity. Remember the story in Aesop’s Fables of the father of many children with the bundle of sticks.

When the father asked his children to break the bundle of sticks wrapped in a bag, none of them could do it. But when they removed the sticks from the bag, and tried one by one, the sticks were easily broken. So this is the strength in unity. If we are bunched up we can never be broken, but when divided then we can become broken very easily. — Letter to Kirtanananda, 18 October 1973. ❀
(continued in the next issue)

FROM MOSES TO MAHAPRABHU

Srila Saccidananda Thakur Bhaktivinode

If the reader carefully considers, it will be found that the spiritual science gradually evolved from ancient times and became simpler, clearer, and more condensed. The more that impurities arising from time and place are removed, the more the beauties of the spiritual science brightly shine before us. This spiritual science took birth in the land of *kuśa* grass on the banks of the Saraswati river in Brahmavarta. As it gradually gained strength, this spiritual science spent its childhood in the abode of Badarikashram, which is covered with snow. It spent its boyhood in Naimisharanya on the banks of the Gomati river, and it spent its youth on the beautiful banks of the Kaveri river in the province of Dravida. The spiritual science attained maturity in Nabadwip, on the banks of the Ganga, which purifies the universe.

By studying the history of the world it is found that the spiritual science reached its peak in Nabadwip. The Supreme Absolute Truth is the only object of love for the living entities. Unless one worships Him with attachment, however, the living entity can never attain Him. Even if a person gives up all affection for this world and thinks of the Supreme Lord, the Lord is still not easily achieved. He is controlled and attained by transcendental mellows alone. These mellows are of five types — *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*.

The first mellow, *śānta*, is the stage in which the living entity surpasses the pains of material existence and situates himself in transcendence. In that state there is a little happiness, but no feeling of independence. At

this time an active relationship between the practitioner and the Lord is not yet established.

Dāsya-rasa is the second mellow. It contains all the ingredients of *śānta-rasa*, and in addition it contains affection. “The Lord is my master and I am His eternal servant”. This type of relationship is found in *dāsya-rasa*. No one cares much for any of the best things of this world unless they are connected with affection. Therefore *dāsya-rasa* is superior to *śānta-rasa* in many ways.

Sakhya is superior to *dāsya*. In *dāsya-rasa* there is a thorn in the form of awe and reverence, but the main ornament in *sakhya-rasa* is the feeling of friendship in equality. Among the servants, one who is a friend is superior. There is no doubt about it. In *sakhya-rasa* all the wealth of *śānta* and *dāsya* is included.

It is easy to understand that *vātsalya* is superior to *sakhya*. A son gives more affection and happiness than any friend. Therefore in *vātsalya-rasa* we find the wealth of four *rasas*.

Although *vātsalya-rasa* is superior to these other *rasas*, it appears insignificant before *mādhurya-rasa*. There may be many secrets unknown between father and son, but this is not the case between husband and wife. Therefore, if we deeply consider, it will be seen that all the above-mentioned *rasas* attain perfection within *mādhurya-rasa*.

If we go through the histories of these five *rasas*, it is clearly understood that *śānta-rasa* was seen in the beginning days of India. When the soul was not satisfied after performing sacrifices with material ingredients, then transcendentalists like Sanaka, Sanatan, Sanat-kumar, Sananda, Narada and Lord Shiva all became detached from the material world, situated in transcendence, and realized *śānta-rasa*.

Much later, *dāsya-rasa* manifested in Hanuman, the servant of Sri Ramachandra. That same *dāsya-rasa* gradually expanded in the northwest and manifested in a great personality named Moses.

In the age of *Dvāpara*, Uddhava and Arjuna became the qualified authorities of *sakhya-rasa*. They preached this *rasa* throughout the world. Gradually that *rasa* expanded up to the Arabian countries and touched the heart of Mohammed, the knower of religious principles.

Vātsalya-rasa manifested throughout India in different forms at different times. Among the different forms, *vātsalya* mixed with opulence crossed India and appeared in a great personality named Jesus Christ, who was a preacher of Jewish religious principles.

Mādhurya-rasa first shone brightly in Vraj. It is extremely rare for this *rasa* to enter the hearts of conditioned souls, because this *rasa* tends to remain only with qualified, pure living entities. This confidential *rasa* was preached by Chaitanya Mahaprabhu, the moon of Nabadwip, and His followers.

Till now, this *rasa* has not crossed beyond India. Recently a scholar from England named Newman realized something about this *rasa* and wrote a book about it. The people of Europe and America have not been satisfied with *vātsalya-rasa* mixed with opulence, as was preached by Jesus Christ. I hope, by the grace of the Lord, in a very short time they will become attached to drinking the intoxicating nectar of *mādhurya-rasa*.

It has been seen that any *rasa* that appears in India eventually spreads to the western countries, therefore *mādhurya-rasa* will soon be preached throughout the world. Just as the sun rises first in India and gradually spreads its lights to the West, the matchless splendor of spiritual truth appears first in India and gradually spreads to the Western countries. ❀

SRI KRISHNA KATHAMRITA BINDU

a free bi-monthly service provided by:

Gopal Jiu Publications

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