



# Sri Krishna Kathamrita Bindu

तव कथामृतं तसजीवनम्  
tava kathāmṛtaṁ taptā-jīvanam

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## SUCH PERSONS CANNOT UNDERSTAND

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Persons who are always planning to do harm to other living entities are not eligible to understand Krishna consciousness and cannot enter the realm of transcendental loving service to the Lord. Also, there are so-called disciples who become submissive to a spiritual master most artificially, with an ulterior motive. They also cannot understand what Krishna consciousness or devotional service is. Persons who, due to being initiated by another sect of religious faith, do not find devotional service as the common platform for approaching the Supreme Personality of Godhead, also cannot understand Krishna consciousness. We have experience that some students come to join us, but because of being biased in some particular type of faith, they leave our camp and become lost in the wilderness. Actually, Krishna consciousness is not a sectarian religious faith; it is a teaching process for understanding the Supreme Lord and our relationship with Him. Anyone can join this movement without prejudice, but unfortunately there are persons who feel differently. It is better, therefore, not to instruct the science of Krishna consciousness to such persons.

Generally, materialistic persons are after some name, fame and material gain. So if someone takes to Krishna consciousness for these reasons, he will never be able to understand this philosophy. Such persons take to religious principles as a social decoration. They admit themselves into some cultural institution for the sake of name only, especially in this age. Such persons also cannot understand the philosophy of Krishna consciousness. Even if one is not greedy for material possessions but is too attached to family life, he also cannot understand Krishna consciousness. Superficially, such persons are not very greedy for material possessions, but they are too attached to wife, children and family improvement. When a person is not contaminated by the above-mentioned faults, yet at the ultimate issue is not interested in the service of the Supreme Personality of Godhead, or if he is a non-devotee, he also cannot understand the philosophy of Krishna consciousness. ❀

—Purport to *Bhāg.* 3.32.40.

## IS GURU NECESSARY?

*Srila Bhaktisiddhanta Saraswati  
Thakur Prabhupada*

**Question:** Can one worship Krishna without being under the guidance of Gurudeva?

**Srila Prabhupada:** Never. Our only aim in life is to cultivate Krishna consciousness. This can only be done under the guidance

or instruction of a devotee of Krishna. Sri Varshabhanavi-devi, Srimati Radharani, is most favored by Krishna. Worshiping her is most favorable for worshiping Krishna. No one is more favorable than Sri Radha. Those who are very dear to Srimati Radharani are all our spiritual masters. We, the Gaudiya Vaishnavas, are the worshipers of Krishna, who belongs to Radharani. The Gaudiya Vaishnavas are more on the side of Radharani than on the side of Krishna. Sri Gurudeva is non-different from Srimati Radharani.

Only by obtaining the favor of the most favored is it possible to cultivate Krishna-consciousness. When one is not under the guidance of the most favored, one will not find anything favorable for the cultivation of Krishna consciousness or for the pursuit of Krishna's happiness. Instead, one will find that one's heart is dominated by the demoniac desire for one's own happiness. One has to give up such tendencies, which are unfavorable for devotion, and one has to give up all pride and arrogance. A devotee can find all opportunity to serve Krishna only when he wants to serve Krishna under the guidance of Gurudeva. But unfortunately, we have forgotten to make any effort to make Krishna happy. Instead, we have become busy in pursuit of our own happiness.

Alas! Instead of making Krishna the head of our household, we are acting in the role of the householder and we have become attached to our family life. But if we want what is good for us, then we have to become careful while we are alive in this human body. Otherwise we will be deceived; we will miss our excellent opportunity. ❀

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

## THE GREED OF THE LORD

### Sri Srimad Gour Govinda Swami Maharaja

When we speak of the advent of Gauranga Mahaprabhu, we should understand the cause of His appearance. There are two types of causes — external and internal. The external cause is to spread love of God through *hari-saṅkīrtana*, the chanting of the holy name. The chanting of the holy name is the process of religion for this age of quarrel and hypocrisy, *Kali-yuga dharma*. Srila Vrindavana Das Thakur describes in *Caitanya-bhāgavata* (ādi 2.22, 23, 26, 27):

*kali-yuga dharma haya hari-saṅkīrtana  
etad arthe avatīrṇa śrī śacīnandana*

*ei kahe bhāgavate sarva-tattva-sāra  
kīrtana-nimitta gauracandra-avatāra*

*kali-yuge sarva-dharma hari-saṅkīrtana  
sarva prakāśilena caitanya-nārāyaṇa*

*kali-yuge saṅkīrtana-dharma pālībāre  
avatīrṇa hailā prabhu sarva-parikare*

Sachinandana Gauranga Mahaprabhu is the father of *hari-saṅkīrtana*, and He appears with all His associates, His paraphernalia, and His abode for this purpose — to teach the chanting of the holy name. The chief result of this *hari-nāma-saṅkīrtana* is to achieve *kṛṣṇa-prema*, pure love for Krishna, by which one will get Krishna. Srila Locan Das Thakur has written in *Caitanya-maṅgala*:

*brahmāra durlabha prema sabākāre yāche  
dīna hīna patita pāmara nāhi bāche*

It is very difficult, even on the part of Lord Brahmā, to get such *prema*. But Mahaprabhu is offering and distributing this *kṛṣṇa-prema* freely and indiscriminately, even to the most degraded and sinful persons, *āpāmaraiṃ yo vitatāra* (Cc. *madhya* 23.1). He freely distributes love of Godhead even to the lowest of men, the Jagais and Madhais. Therefore, He is known as *prema-puruṣottama*, the Personality of Godhead who gives *kṛṣṇa-prema*.

Five thousand years ago, Krishna came in His own *svarūpa*, His original form. In His *kurukshetra-līlā*, Kṛṣṇa gave His message in the form of *Bhagavad-gītā* to Arjuna, and through Arjuna He instructed all mankind. There He gave confidential, more confidential, and most confidential instructions. His most confidential instruction is *man-manā bhava mad-bhakto mad yāji mām namaskuru* — “Engage your mind always in thinking of Me, become My devotee, worship Me, and offer your homage unto Me.” (Bg.18.65) His concluding instruction is *sarva dharmān parityajya mām ekam śaraṇam vraja* — “Give up all varieties of *dharma* and just surrender unto Me.” (Bg.18.66) However, Krishna only said this theoretically. He never taught how to surrender practically.

Krishna is *suhṛdam sarva-bhūtānām* — the only well-wishing friend of all living entities. (Bg.5.29) Therefore, after winding up

His pastimes at the end of *Dvāpara-yuga*, the previous age, He thought, “I have given confidential, more confidential and most confidential instruction to Arjuna for all mankind. But after *Dvāpara-yuga* comes *Kali-yuga*, the most sinful age. Owing to an increase in sinful activities, the consciousness of the people is most polluted. They cannot understand the path of surrender, *śaraṇāgati-tattva*. And I have only spoken theoretically. I have not practically demonstrated how to surrender. Therefore I have to go again.” So Krishna came as Gauranga Mahaprabhu.

*yuga-dharma pravartāimu nāma-saṅkīrtana  
cāri bhāva-bhakti diyā nācāmu bhuvana*

(Krishna said:) “I shall go and preach the *yuga-dharma*, the chanting of the holy name, and give the four forms of *bhakti*, devotional service in *dāsya* — servitorship; *sakhya* — friendship; *vātsalya* — parental love, and *mādhurya* — conjugal love. *Śānta*, the mellow of neutrality, is discarded in Mahaprabhu’s line. The Lord decided, “I shall make the whole world dance with *bhāva-bhakti*, ecstatic love of God.” (Cc. ādi 3.19)

*āpani karimu bhakta-bhāva aṅgikāre  
āpani ācari’ bhakti śikhāimu sabāre*

*āpane nā kaile dharma śikhāna nā yāya  
ei ta’ siddhānta gītā-bhāgavata gāya*

I shall accept *bhakta-bhāva*, the mood of a devotee, and I shall teach *bhakti*. Unless I practice *bhakti*, *śaraṇāgati*, in My own life, I cannot teach it to others. (Cc. ādi 3.20, 21)

This is the external cause for the advent of Lord Chaitanya, *bahirāṅga-kāraṇam*. The external cause is for the sake of others, the people of *Kali-yuga*, whereas the internal cause, *antarāṅga-kāraṇam*, is for Himself. *Caitanya-caritāmṛta* (ādi 1.6) describes that the internal cause is to fulfill three desires:

*śrī rādhāyāḥ praṇaya-mahimā kīṛśo vānayaivā-  
svādya yenaḍbhuta-madhurimā kīṛśo vā madīyaḥ  
saukhyam cāsya mad-anubhavataḥ kīṛśam veti lobhāt  
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ*

Swarupa Damodara Goswami has spoken this, and it is quoted by Rupa Goswami in his *Lalita-mādhava*. In *kṛṣṇa-līlā*, three desires remained unfulfilled. First, Krishna wanted to know, “What is Radharani’s love?” Next, He desired to know, “What is My *rūpa-mādhurī*, My excellent beauty that

Radharani relishes? How can I relish it?” And the third desire, “What type of pleasure or happiness does Radharani derive by relishing My beauty, and how can I relish it?” These three desires developed in the Supreme Lord Krishna. Therefore, *śacī-garbha-sindhau harīnduḥ* — He appeared from the womb of Sachi-mata. That is Gauranga Mahaprabhu.

### Greed is Natural

In the above verse, the word *lobha*, “greed,” is very significant. The Lord has greed. Therefore it is quite natural that we also have greed. We are greedy persons — materially greedy. But the greed of the material world is condemned; it is considered one of our enemies. In the *Bhagavad-gītā* (16.21), Lord Krishna says:

*tri-vidham narakasyedam  
dvāram nāśanam ātmanaḥ  
kāmaḥ krodhas tathā lobhas  
tasmād etat trayam tyajet*

Give up these three, *kāma*, *krodha*, *lobha* — lust, anger and greed. If you become influenced or affected by them, then you will open your door to hell. So give them up.

Greed is condemned, because those who are materially greedy must definitely suffer. In this regard, there is a small story:

Once, a greedy boy saw his mother put some berries into an earthen pot that had a very narrow opening. Greedy to get some of those berries, he put his hand into the pot and grasped a handful. But when he tried to get his hand out of the pot, his hand got caught because the opening was too narrow. This caused some pain as he pulled, so he was crying. Although he was suffering, he would not let go of the berries. This is a simple story showing that the consequence of greed is suffering. Therefore, Bhagavan Krishna says in the *Gītā*, “Give up greed.”

But greed can be engaged in Krishna’s service. The word *lobha* is an ancient word, not a modern word. The seed of greed exists in both *bhagavān*, the Lord, and *bhakta*, the devotee. In respect to *bhagavad-bhakta*, the devotee of the Lord, Srila Narottam Das Thakur says (*Prema-bhakti-candrikā* 2.10), *lobha sādhu-saṅge hari-kathā*. How can you use greed? Develop greed to have more and

more *sādhu-saṅga*, association with *sādhus*, pure devotees, and to hear more and more *kṛṣṇa-kathā*, talks about the Lord. Develop this greed. Such greed is spiritual, transcendental. One should not give it up. Rather, one should develop it more and more. The more one develops this greed, the more he gets spiritual relishment and makes spiritual advancement. One who is not greedy in this way cannot make advancement on the spiritual path. So material greed should be given up, whereas spiritual greed should be developed. Srila Rupa Goswami has said (*Padyāvalī* 14):

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ  
krīyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalaṁ  
janma-koṭi-sukṛtair na labhyate*

Pure devotional service in Krishna consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price — intense greed to obtain it. If it is available somewhere, one must purchase it without delay.

In this verse, the word *laulya* means *lobha*, greed. The purport of the verse is that if you have such spiritual greed you can achieve *kṛṣṇa-bhakti-rasa*, the mellow of love for Krishna. Otherwise, you cannot achieve it. Therefore, one should

develop the greed to have more and more association with pure devotees and hear more and more about the Lord. Then you will make advancement in *bhajana-sādhana*, devotional service. Materialistic people do not know how to use greed. They abuse greed by directing it toward material enjoyment and possessions, and thus they suffer. So when we speak about the advent of Sachinandana Gaura Hari, we speak of spiritual greed, not this material greed.

## THE MASTER OF THE GOPIS HAS BECOME A MENDICANT

*The medieval Vaishnava Shivananda*

(*Suha-i-rāga*)

*pūrve ye-i gopīnātha śrīmatī rādhikā sātha  
se sukha bhāviyā ebe dīna  
ye kare muralī bāya danḍa kamaṇḍalu tāya  
kaṭi-taṭe e ḍora kaupīna*

He who was formerly Radha's companion and the master of the *gopīs* has now become a joyful poor mendicant. He who formerly held a flute in His hand now holds a *danḍa* and *kamaṇḍalu*. At His waist, a *kaupīna* is tied.

*adhare muralī pūri vṛaja-badhūra mana curi  
kari sukha bāḍaye tāhāra  
nayana-kaṭākṣa-bāṇe marame paṣiyā hāne  
se mārāṇe bahe aśru-dhāra*

He who formerly filled the flute at His lips, stole the *gopī's* hearts, enjoyed many blissful pastimes, and fired many arrows of sidelong glances at the *gopī's* hearts, now sheds flooding rivers of tears from His eyes.

*yamunāra vane vane go-dhana rākhāla sane  
naṭa-veṣe vijayī bākhāne  
nāhi jāni seha ebe ki jāni kāhāra bhāve  
vilāsaye saṅkīrtana sthāne*

He who formerly, dressed like a dancing-actor, walked from forest to forest by the Yamuna as He herded the cows, is now overcome with love. Enjoying pastimes of *saṅkīrtana*, He knows nothing but ecstasy.

*bhāvite se saba sukha dvi-guṇa bāḍhaye dukha  
viraha anale jari jari  
e śivānandera hiyā gaḍila pāṣāṇa diyā  
nā darabe se sukha soṅari*

In the ecstasy of meeting, He is filled with bliss. In the agony of separation, His unhappiness doubles and He burns in the flames of suffering. His chanting of the holy name fills with bliss even Shivananda's heart, a heart built of stone. ❀

— Gokulananda Sen. *Pada-kalpa-taru*. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali.

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