



Sri Krishna Kathamrita Bindu

Issue No. 159 Fortnightly email mini-magazine from Gopal Jiu Publications

24 August 2007 Śrī Pavitrārōpaṇī Ekādaśī, 25 Śrīdhara, 521 Gaurābda Circulation, 1,984

Highlights

• MISSION OF THE NITYA-SIDDHAS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• PRABHUPADA IS KRISHNA'S OWN MAN

Sri Srimad Gour Govinda Swami Maharaja

• MAHAPRABHU'S DANCING ON JANMASTAMI

Srila Narahari Chakravarti Thakur's Śrī Bhakti-ratnākara 12.3169-3172

• SADHUS ARE ALWAYS PRESENT

Padma-purāṇa 7.2.81

MISSION OF THE NITYA-SIDDHAS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Bhakti-rasāmṛta-sindhu has given considerable discussion about *nitya-siddha* and *sādhana-siddha* devotees. *Nitya-siddha* devotees come from Vaikuntha to this material world to teach by their personal example how to become a devotee. The living entities in this material world can take lessons from such *nitya-siddha* devotees and thus become inclined to return home, back to Godhead. A *nitya-siddha* devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (*anyābhilāṣitā-śūnyam*). In spite of coming to this material world, the *nitya-siddha* devotee is never attracted by the allurements of material enjoyment. A perfect example is Prahlad Maharaja, who was a *nitya-siddha*, a *mahā-bhāgavata* devotee. Although Prahlad was born in the family of Hiranyakasipu, an atheist, he was never attached to any kind of materialistic enjoyment. Desiring to exhibit the symptoms of a pure devotee, the Lord tried to induce Prahlad Maharaja to take material benedictions, but Prahlad Maharaja did not accept them. On the contrary, by his personal example he showed the symptoms of a pure devotee. In other words,



[next column](#) ☞

the Lord himself has no desire to send his pure devotee to this material world, nor does a devotee have any material purpose in coming. When the Lord himself appears as an incarnation within this material world, he is not allured by the material atmosphere, and he has nothing to do with material activity, yet by his example he teaches the common man how to become a devotee. Similarly, a devotee who comes here in accordance with the order of the Supreme Lord shows by his personal behavior how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities. ☞

— Purport to *Bhāg.* 7.10.3

PRABHUPADA IS KRISHNA'S OWN MAN

Sri Srimad Gour Govinda Swami Maharaja

Yesterday we observed the holy appearance day of Bhagavan Sri Krishna, the Supreme Personality of Godhead. Today we are observing the holy appearance day of our revered spiritual master, Sri Srimad A. C. Bhaktivedanta Swami Prabhupada.

On the day Nanda Maharaja observes a great festival for the appearance of Sri Krishna — that very day his dear devotee, his own man, a very intimate devotee, has appeared.

Purpose in Coming

Why does a *sādhū-vaiṣṇava* come here? What is the necessity? Krishna's own men are



always with him in his *sat-cid-ānanda-maya dhāma*. Those who have gotten Krishna see everything and everyone in relation to him only. Every *jīva* has a perfect eternal loving relationship, *nitya-sambandha*, with Krishna. A completely Krishna conscious person, a *premi-bhakta*, sees things in this way. Krishna is his most beloved, the object of his love, *prāṇanātha*. So, since the fallen *jīvas* are related to Krishna, how can the *sādhu-vaiṣṇava* tolerate their suffering? He cannot. His heart bleeds to think of their suffering due to their forgetfulness of Krishna. He wants to inculcate them with Krishna consciousness — redevelop their lost consciousness — so they will no longer suffer.

*janma karma ca me divyam evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

In the *Gītā* (4.9), Krishna says, “My appearance, birth, and activities are not material; they are transcendental.” For one who knows this *tattva*, this truth, there will be no more birth in this material world. After leaving this body he will definitely go back home, back to Godhead. There will be no rebirth for him. He will never come back to this miserable material world, *prapañca*, *duḥkhālayam*. The only thing required is for him to imbibe Krishna consciousness and thus become free from suffering.

Always in the Spiritual World

Because of your *prarabdha-karma*, you have forgotten Krishna and are wandering through *lakhs* and *lakhs* of species of life, afflicted by the three *tapas*. Krishna’s own man comes and wanders in this material realm just to shower his mercy on you. *Bhāgavata* (3.5.3) says:

*janasya kṛṣṇād vimukhasya daivād
adharmā-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnam
bhūtāni bhavyāni janārdanasya*

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

Krishna’s own man comes and wanders in this material realm just to shower his mercy on you. Actually, such great souls are always in the spiritual world; we just do not have the vision to see it.

If the sun and moon didn’t exist, how could the world go on? Similarly, if there were not dear devotees present here how could this world go on? It would be impossible. *premāñjana-cchurita-bhakti-vilocanena* — If you are endowed with *bhakti-cakṣu*, a devotional eye smeared with the ointment of love, then you can see the Lord. *yāhān netra paḍe tāhān kṛṣṇa sphure* — Wherever you look you see Krishna.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena tasmai śrī-gurave namaḥ*

The *guru-sādhu-mahājana* opens the eye. Then you can see Krishna’s dear devotee. You think you are the seer, but that is completely backwards. “Krishna and his dear devotees are the seers. You are to be seen. If they cast their merciful glance on you, good fortune will arise.

Krishna sent and specially empowered my revered spiritual master. His guru ordered him, “Go to the Western world and preach the science of Krishna consciousness in English.” The Western world is abundant with gross materialists who have no Krishna or God consciousness at all. Inculcating them with Krishna consciousness is an impossible task. *kṛṣṇa-śakti vinā nahe tāra pravartana* — Unless one is *śakti-puṣṭa-parikara*, empowered and nourished by Krishna’s *śakti*, how can one inculcate Krishna consciousness unto the conditioned souls?

Prabhupada’s Greatness

There is no doubt that Srila Prabhupada received the full mercy of Krishna, Mahaprabhu, and the previous *ācāryas* — Bhaktivinode Thakur, Bhaktisiddhanta Saraswati, all *sādhu-mahājanas*. Therefore, he could do it. Who else could go to the Western world at such an advanced age? Others would have been afraid, thinking, “How can I go? It is a completely foreign land. Who will take care of me? I will be a stranger there.” But he went to carry out the order of his guru and to fulfill the desire of Mahaprabhu:

*prthivīte āche yata nagarādi-grām
sarvatra pracāra haibe mora nāma*

Mahaprabhu prophesized, “My name and teachings will be spread to all corners of the world [*Cb. antya* 4.126].” Who did it? My dear *guru-pāda-padma*, revered spiritual master, Sri Srimad A. C. Bhaktivedanta Swami

Prabhupada Maharaja. He did it fearlessly. In such a short time, within ten years, he traveled to all corners of the world twelve times and preached the science of Krishna consciousness. As a result, you see Westerners, previously gross materialists, who have developed Krishna consciousness. They have realized they are *kṛṣṇa-dāsa*. Now they are preaching and engaging in the loving service of Krishna. This is clear proof of Prabhupada's greatness. *Padma Purāna* (6.229.58), states:

*na karma-bandhanam janma vaiṣṇavānām ca vidyate
viṣṇur anucaratoam hi mokṣam āhur manīṣiṇaḥ*

A *vaiṣṇava* has no birth or bondage of karma, *karma-bandhana*. He is not a conditioned soul but is a dear associate of Krishna and Vishnu. He appears and disappears as Krishna appears and disappears. *Baddha-jīvas*, conditioned souls, take birth. They stay in the womb of their mother in a very miserable and painful condition, *mātā-kūpe-duḥkha*. But a *vaiṣṇava* does not have the same experience. *Janma* is not a *duḥkha*, misery, for him. He never experiences the pain that others do. Apparently he accepts a father and mother, but even Krishna accepts a father and mother when he appears here.

Krishna Cries for You

The appearance day of Bhagavan is all-auspicious. Similarly, the appearance day of a *vaiṣṇava* is just as auspicious. No one is equal to Krishna, *mattaḥ parataram nānyat kiñcid asti dhanañjaya*, — “O Dhananjaya, O Arjuna, there is no one superior to me [Bg. 7.7].” Everyone is his *kiñkara*, his servant. He is the supreme *īśvara*: *ekale īśvara kṛṣṇa, āra saba bhṛtya* [Cc. ādi 5.142]. He is *asamordhva-tattva*, unable to be equaled. But, *kṛṣṇera samatā haite baḍa bhakta-pada* — if you become very dear to him, then Krishna, who is *bhakta-vatsala*, will give you a superior position to himself [Cc. ādi 6.100]. You have no qualification to be in such a position, but if you are completely surrendered then according to his last instruction in *Bhagavad-gītā* he will confer that benediction upon you. Krishna will think, “Yes, this person has understood. He deserves my mercy.”

Krishna told Uddhava in *Śrīmad Bhāgavatam* (11.14.15):

*na tathā me priyatama ātma-yonir na sañkaraḥ
na ca sañkarṣaṇo na śrīr naivātmā ca yathā bhavān*

“Brahma, Shankara, my brother Sankarshan, my wife Lakshmi, even my very self, are not as dear to me as you are.” The *bhakta* is dearer to Krishna than his own soul. The devotee cries for Krishna, and Krishna cries for his devotee. What about you? Do you cry for Krishna? No, *bābā!* And you cannot understand how Krishna cries for his dear devotee. Krishna is the supreme father. He cannot tolerate the suffering of his children that are devoid of Krishna consciousness. He is in your heart as *paramātmā*. He has not forgotten or deserted you, but you have forgotten and deserted him. Krishna is always with you. He runs behind you. How merciful! He makes all arrangements for the *jīvas* to develop their original consciousness. He gives the *Vedas* and *Purāṇas*. To help the *jīvas* understand these in *tattva* he sends his bona fide representatives, *nija-jana*, to preach. Bhagavan is very merciful, *parama dayāl*. But his dear devotee is even more so. Unless such a *sādhu-vaiṣṇava* comes, how will anyone develop Krishna consciousness? Krishna and Mahaprabhu's own man, my revered spiritual master Sri Srimad A. C. Bhaktivedanta Swami Prabhupada Maharaja, descended here to teach this science.

Please read his biography — the life history of a *vaiṣṇava*. Then you can understand what he has done and how he has suffered. Why has he suffered? Because of love. Unless you love, how can you suffer? A mother has love for her child, and therefore suffers. A *vaiṣṇava* suffers because he has love for you. Krishna is his most beloved and the object of his love. Therefore he has love for everyone. If you develop love for Krishna, then you love one and all. Otherwise, there is no question of love here. *Rāga-dveṣa*, liking and disliking, are prominent in this material world. They come from bodily consciousness. You love this body and those who are related to this body — wife, son, daughter, brothers, countrymen, etc. Those not related to your body, family, or group are hated. There is no true love here. Unless you develop *kṛṣṇa-prema*, love of Krishna, you cannot love one and all.

Prabhupadji Maharaja set up this society, the International Society for Krishna Consciousness, to be a society of true *vaiṣṇavas*, a place without envy. Otherwise, will you be happy? You are celebrating the centennial of the Founder-Acharya of ISKCON, and he is observing everything. If he sees his purpose being fulfilled, if love and friendship are present, he will be very happy. That is the proper Centennial celebration! You may be doing so many things, but if the real purpose is not fulfilled, how will it be pleasing?

Srila Prabhupadaji Maharaja ki jaya!

— Chapter three of *My Revered Spiritual Master*. Gopaljiu Publications. Bhubaneswar, Orissa, India. 2007.

MAHAPRABHU'S DANCING ON JANMASTAMI

Srila Narahari Chakravati Thakur
Śrī Bhakti-ratnākara 12.3169-3172

This is the second song in the section of Bhakti-ratnākara describing Mahaprabhu's observance of the Janmastami festival. For the first song see Bindu number 133.

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.

(sung in dhānaśī-rāga)

gokulera śaśī *gorā guṇarāśī*
pūraba janama dine
kata nā ulase *nāce gopaveśe*
se bhāva-āveśa mane

He who was Krishna, the moon of Gokul, in his previous birth, has become the excellent Lord Gaura. Adopting the mood and dress of a cowherd boy of Vraja, Lord Gaura dances in great ecstasy.

nitāi ānande *nāce gopachande*
rāmāi sundara sāthe
advaita dhāiyā *dadhibhānda laiyā*
ḍhālaye nitāi mātthe

Nitai and beautiful Ramai ecstatically dance like cowherd boys. Advaita runs behind carrying a yogurt pot and pours it on Nitai's head.

śrīvāsādi range *advaitera ange*
harindrā siñciyā hāse
śankara mūrārī *kāndhe bhāra kari'*
nācaye gopera veśe

Srivas and the other devotees make fun of Advaita and laughingly sprinkle turmeric powder on his body. Shankar and Murari dance in the dress of cowherd boys and carry cowherders' bags.

mukundādi gāya *nānā vādya vāya*
herī gorāmukha-indu
narahari bhāle *bhaṅe tile tile*
uthale ānanda-sindhu

Mukunda and other devotees sing and play different musical instruments while gazing at Gaura's moonlike face. Narahari says that at every moment the ocean of happiness is overflowing. ❀

— Translated from the Gaudiya Mission edition. Bagbazar, Calcutta. 1987.

SADHUS ARE ALWAYS PRESENT

Padma Purāṇa 7.2.81

samśāro vaiṣṇavādhīno devā vaiṣṇava-pālitāḥ
aham ca vaiṣṇavādhīnas tasmāc chresthās ca vaiṣṇavāḥ

[Krishna says:] The whole world is under the care of the *vaiṣṇavas*. The gods are protected by the *vaiṣṇavas*. Indeed, I myself, the Supreme Lord, am under the care of the *vaiṣṇavas*. Therefore, the *vaiṣṇavas* are the best of all. ❀

— *Padma Purāṇa*. Nag Publishers. 2003. Delhi. Sanskrit.