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DISTURBING OTHERS

Srila Thakur Bhaktivinode
Śrī Caitanya-śikṣāmṛta 3.3

The devotee should not disturb other living entities. One type of disturbance is to kill other living beings for food. Talking about others' misdeeds, criticizing others, quarreling, scolding, bearing false witness, taking advantage at others' expense, violence, theft, spending others' money, beating others, and lusting after others' wives are all actions that disturb others and should be avoided. ❀

— English translation by Sri Bhanu Swami. Vrindavan Institute for Higher Education. No date.

PREACHING THE KIRTAN OF THE LORD

Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada

Please preach the *kīrtan* of the Supreme Lord, even if in doing so you have to incur debt; then in order to pay off that debt, you will have to be even more engaged in *sevā*. When your creditors put pressure on you, you will be forced to beg more for alms. Again, as the pious householders will not give you alms unless your character and conduct are pure, you will be forced to preserve a pure lifestyle with great determination and care. I will not leave one penny for you, and in that

way in the future you won't be able to indulge in laziness and you won't be able to give up your devotional lives full of *hari-kīrtan* and *hari-sevā*.

The *maṭha* is the center of *hari-kīrtan*, and *hari-kīrtan* is life and consciousness. To ensure that there is no place for laziness, bad conduct, trivial thought, gossip, or vulgar desire in the *maṭha*, you have to go from door to door, where your *hari-kīrtan* will be tested by the public. When the public will think that they are the givers of alms and you are the receivers of alms — in other words, that their status is higher than yours — they will criticize you in many ways, thinking you are objects of their mercy. Perhaps some of them will also be ready to kick you out. Then, on one hand, you will be able to become *ṭṛṇād api sunīcha*, humbler than a blade of grass, and *mānada*, respectful to others, and on the other hand you will take great care to make your lives and characters pure and exemplary. Furthermore, what will be beneficial for you is this: as you will correct the mistakes of the common people by citing the message of *sādhu*, *śāstra*, and *guru-varga*, you will not make those same mistakes.

Please do not be upset if someone criticizes you personally. But your *guru-varga*, *śāstra*, and *mahājans* are completely faultless, supremely liberated, and eternal associates of the Lord. If, due to ignorance, someone criticizes them, then you

should correct that person's mistakes by telling them the real truth. This will be very beneficial for both you and the ignorant people. If you become lazy about begging for alms from door to door to collect ingredients for *hari-kīrtan*, and if you indulge in laziness and bad habits, preferring reclusive bhajan so you can escape others' criticism, then your character will not be purified. You will not have the life of devotional practice. I will never give you any opportunity to become deceitful in the path of devotion in the privacy of your own home; I will never give you any opportunity to live in a reclusive place so that you can become undisciplined in your heart, thinking no one will come to see or hear you there. You are my dearest friends. I will never allow you to get into trouble. I will never allow you to give up the path of pleasing the senses of the Lord so that you can please the senses of the people of the world, as well as your own, because you received some temporary position or you could not tolerate some temporary criticism. ❀

— A message to disciples. Excerpted from "Bhaktisiddhanta Saraswati Thakur". Mandala Publishing Group. Eugene, Oregon. 1997. Page 42.

Nāma-tattva

EVEN BY NAMABHASA

*Srila Murari Gupta's
Sri Caitanya-carita Mahā-kāvya*

*nāma-mātra-vibhavana bhavābdheḥ
pāram eva para-dustarasya ca
gacchatu sa-gaṇa eva kupābdher
dhāma kiṁ punar ajasya su-sevā*

[Spoken by Sri Chaitanya Mahaprabhu:]
By the power of the holy name of the Lord, Ajamila and all those associated with him could surmount the insurmountable ocean of birth and death to attain the abode of the ocean of mercy, Lord Narayan. And how much more is liberation assured for one who renders favorable service to the unborn Lord? ❀

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OUR PROCESS OF SOLVING PROBLEMS

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada



Real education is that which makes people Krishna conscious so that they will properly utilize the resources of the earth and stop creating disturbances. It is not possible to solve problems by passing resolutions in the United Nations. One must know the actual method of solving problems.

Sukadev Goswami says that simply by pure devotional service one can solve the problems of life. Who can do this? It is not possible for an ordinary man, but for those who are *vāsudeva-parayaṇāḥ*, devoted to Lord Krishna (Vāsudev). Only those whose concern is to satisfy Krishna and who take to pure unalloyed devotional service can solve the problems of life. (*Kṛṣṇa Consciousness, the Matchless Gift*, chapter six.)

Prabhupada: Our process of solving problems is Krishna. Krishna says, *kaunteya pratijānīhi na me bhaktaḥ pranaśyati* [Bg. 9.31]. So we take Krishna's shelter and our problems are solved. As it is mentioned in the *Bhagavad-gītā*, *yatra yogeśvaraḥ kṛṣṇaḥ*. Krishna is the reservoir of all mystic power, *yogeśvara*. So instead of endeavoring to become a yogi, the devotees' business is to take shelter of the Supreme Personality of Godhead, who is *yogeśvara*, the master of all mystic power. We take this as the solution for our problems. There are different methods for solving the problems, but the best method is to surrender unto Krishna. Then all problems are solved.

Shyamasundar Das: On a social scale as well?

Prabhupada: Yes. Everything. Social scale also. Just like on the political scale, the Pandavas took shelter of Krishna. (Undated philosophical discussion with Syamasundar Das about the ideas of the American philosopher John Dewey.)

[Regarding Gandhi's solving of problems, Srila Prabhupada said that Gandhi, at the end of his life, had admitted:] "I have not solved any problem. I have simply created problems." He was a sane man. He could understand. Similarly, everyone is simply creating problems and not solving anything. What has the United Nations done for the last twenty years? Simply creating problems.

Without Krishna consciousness, there is no question of solving problems. That's a fact. Any sane man, any philosopher, any scientist may come. I shall convince him. (Room conversation, 18 April 1972, Hong Kong.)

It is not only in India — all over the world. There cannot be peace unless you reform the whole social structure, and only this movement, Krishna consciousness, can do that. That's a fact, and it is being done. (Lecture on *Śrīmad Bhāgavatam*, 3 January 1971, Adubhai Patel's house, Surat.)

Kalau nāsty eva nāsty eva nāsty eva. There is no other alternative. You have to take to this purificatory process of chanting Hare Krishna. There is no other way. You cannot reform the society. That is not possible. You cannot train them in the Vedic way. Everything is lost now. (Lecture on *Śrīmad Bhāgavatam*, 3 January 1971, Adubhai Patel's house, Surat.)

In Kali-yuga you cannot reform the population by any other means except this *harer nāma*. Therefore we are introducing Hare Krishna movement everywhere. (Room conversation, 12 December 1970, Indore.)

ISKCON is not going to be a social reformer, but as far as possible we can help. Our main business is how to make everyone Krishna conscious. That is our business. (Morning walk conversation, 9 February 1976, Mayapur.)

If you chant the Hare Krishna *mahā-mantra* and give up these sinful activities, automatically you become reformed. You come to the spiritual platform. And in this way your life will become successful. (*Civilization and Transcendence*, chapter 10.)

All the leaders talk about peace, and they meet in peace conferences, but there can be no peace from conferring and passing resolutions. There cannot be peace unless the whole social structure is reformed, and that can be done only by Krishna consciousness. (*A Second Chance*, chapter 12.)

It is Chaitanya Mahaprabhu's mercy that we are reforming the whole society in a very simple way — chant Hare Krishna. It is so nice. Therefore Caitanya Mahaprabhu recommended [Cc. ādi 17.21]:

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*



There is no other alternative. Simply chant Hare Krishna mantra. Everything will be reformed. Life will be polished and everything will be successful. This is *ceto-darpaṇa-mārjanam* [Cc. antya 20.12]. (Lecture on *Śrīmad Bhāgavatam*, 12 July 1974, Los Angeles.) ❀

NOT PREACHING IS VIOLENCE

Sri Srimad Gour Govinda Swami Maharaja

Where there is really *hari-kīrtana*, there is no question of Kali at all! Where there is no *hari-kīrtana*, that is the place of Kali. And those who hesitate to go out and preach the message of Mahaprabhu are subject to committing the sin of animal killing, *prāṇi-hatyā*. They violate that regulative principle. A *vaiṣṇava* should not hesitate — he should be ready at any moment to go out and preach.

Bhaktivinode Thakur was very old. His eyelids were hanging down so he couldn't see. If he wanted to see someone he would have to hold open his eyes. At that time, at the fag end of his life, he couldn't even move. But he was saying, "I want to ride on a horse and go out and preach!" This is real life. If there is no *hari-kathā*, then life has gone out. There is only death.

Bhaktivinode Thakur has sung in his *Gītāvālī* (4.4.2):

*jīva kṛṣṇa-dāsa, ei viśvāsa,
karle ta' āra duḥkha nāi*

If you can put complete faith in this statement, that the *jīva* is the eternal servant of Krishna, then there is no distress and no suffering. Then you will engage in Krishna's service day and night under the guidance of a bona fide guru. Then where is the question of the entrance of Kali? Kali means *adharmā*, irreligiosity or sin. There will be no question of his entrance. ❀

— From a lecture on *Śrīmad Bhāgavatam*, given on 5 April 1992, in Bhubaneswar.

KINDNESS OF RAMA

Rev. A. G. Atkins

Part five of a six-part series

For more about Reverend Atkins, see Bindu 116. Meeting Lord Rama for the first time, Vibhishan has just offered prayers:

As these words he uttered, he bowed lowly to him;

But Rama rose quickly, great joy surging thro' him;



Those humble words pleased Rama; now as
he faced him,
He put his strong arms round this friend and
embraced him.

With Lakshman he seated Vibhishan then
near him,
And spoke words to scatter his fears and to
cheer him:

“Can all, Lanka’s prince, with your fam’ly
be well,

“When you live in a place that is one living
hell?

“Day and night, friend I know, you with evil
ones live;

“There how can you its due place to true
worship give?

“I know all about your devout ways and
spirit;

“All evil you hate, but you’re keen in all
merit.”

Vibhishan said, “God will not put me, I
trust,

“With such rascals; ‘twere better in hell to
be thrust;

“But now, lord Raghuraya, since your feet I see,



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“And you own me as friend, all is thriving
with me.

“Not a soul can find happiness, no heart find rest
“Anywhere — No! Not even dream fashion,
“Till worshipping at Rama’s feet, it forsakes
“That one source of all grief, selfish passion.

“Until, bow and shaft bearing, his quiver
bound fast,

“In the heart Raghunath rightful place find
at last,

“In that heart till then all kinds of evil
abide,

“Envy, greediness, foolishness, passion and
pride.

“Like the first moon-less nights is conceit’s
gloomy murk,

“In which envy and lust like great owls love
to lurk;

“They will keep their sure place in the soul
till the hour

“When, like morning’s bright sun, Lord, you
rise in your pow’r.

“I’ve seen now your lotus-feet; nothing else
mattered;

“I am well indeed; all my fears have been
scattered;

“Whomever in kindness you look upon,
such

“A one none of this world’s greatest torments
can touch;

“I’m a demon, by nature corrupt and
undone;

“I have never a worthy thing practised, not
one;

“Yet he whose form the saints in deep thought
cannot trace,

“Here has welcomed e’en me in his happy
embrace

“By the kindness of Rama, the treas’ry of
bliss,

“Without limit my blessing has been;

“For the one whose feet Brahma and Siva
both worship

“At last with my own eyes I’ve seen.”