



तव कथामृतं तसजीवनम्  
*tava kathāmṛtaṁ tapta-jīvanam*

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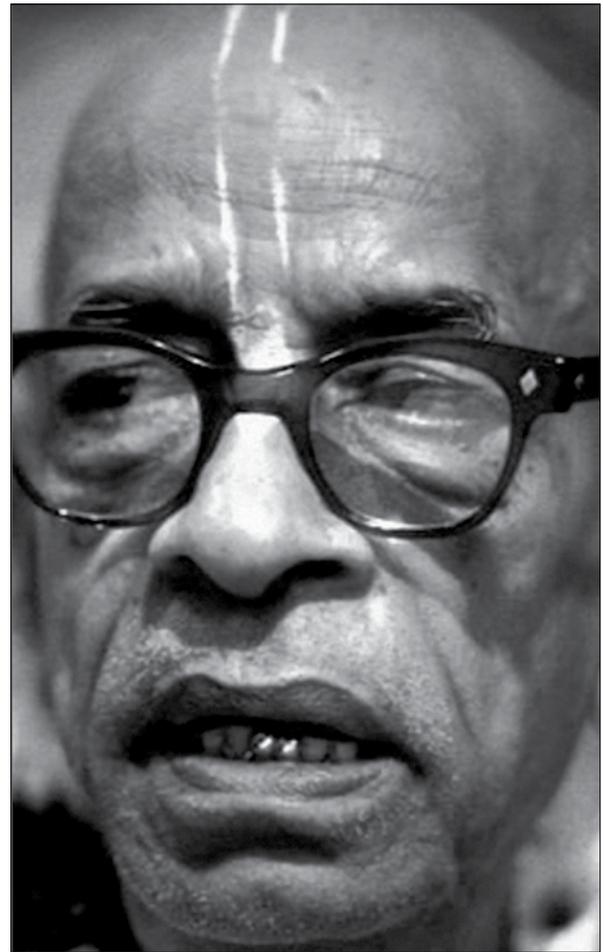


## READ MY BOOKS

***His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada***

This practice should be adopted. Don't waste time. As much as possible, try to hear about this transcendental subject matter, *Śrīmad Bhāgavatam*. *yad vaiṣṇavānām priyam* — It is stated that the *Śrīmad Bhāgavatam* is very, very dear to the devotees." In Vrindavan, you will find, they are always reading *Śrīmad Bhāgavatam*. That is their life and soul. So now we have got already six volumes, and further eight volumes are coming. You will have enough stock, so you should read. *Śrāvamaṇi kīrtanaṁ viṣṇoḥ* is the main business. That is pure devotional service. Because we cannot devote twenty-four hours in hearing and chanting, therefore we have extended our activities, program activities, in so many ways. Otherwise, *Śrīmad Bhāgavatam* is so nice. If you practice anywhere, any condition, simply by reading *Śrīmad Bhāgavatam*, you will be happy. So adopt this practice and make your spiritual life perfect more and more. (From a lecture in Geneva, 3 June 1974.)

Your first job should be to make sure that every one of the devotees in your zone of management is reading regularly our literatures and discussing the subject matter seriously from different angles of vision, and that they are somehow or other absorbing the knowledge of Krishna Conscious philosophy. If they are fully educated in our philosophy and if they



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

can get all of the knowledge and study it from every viewpoint, then very easily they will perform *tapasya* or renunciation and that will be their advancement in

Krishna Consciousness. So the first thing is to instruct all of your temple presidents and the other devotees to read daily, just as we have done in our morning class in Los Angeles. You may remember that we were reading one *śloka* each morning in Sanskrit and reciting it altogether, and then discussing it thoroughly by seeing different new things. So you introduce this system and train the devotees first. Don't be too much concerned for the time being with non-devotees. Now we must fix-up what devotees we have got in the knowledge of Krishna Consciousness. Then we will succeed. What good are many, many devotees if none of them are knowledgeable? (Letter to Satsvarupa, 16 June 1972.) ❀

## BHAJANA OF SRILA MADHAVENDRA PURI

### *Sri Srimad Gour Govinda Swami Maharaja*

Srila Ishwar Puri has made the following statement:  
*yoga-śruty-upapatti-nirjana-vana-dhyānādhva-sambhāvita-  
svānāyāni pratīcārya nirbhayaṁ anī mukā bhavantu devījāḥ  
asmākaṁ tu kadamba-kuñja-kuhara-pronmilad-indivara-  
śreṇī-śyāmala-dhāma-nāma juṣatāṁ jamaṣtu lakṣāvadhī*

Let the twice-born enter the fearless kingdom of yoga, Vedic study, and solitary meditation in the forest. Let them become liberated in that way. As for us, we will spend hundreds of thousands of births chanting the holy name of Lord Krishna, whose splendid dark complexion and yellow garments are like a host of blue lotus flowers blooming in a grove of yellow flower-bearing *kadamba* trees. [Rupa Goswami's *Padyāvalī*, text 18.]

This is Srila Ishwar Puri's statement. He says that those who are brahmins, let them do *aṣṭāṅga-yoga*, let them read the Vedas, let them stay in secluded places, let them be engaged in meditation, or let them be engaged in visiting all the holy places. By doing those things, let them get liberation. But for himself, he doesn't want all those things. He only wants Shyamsundar, whose bodily complexion is like a blue lotus. He wants that Shyamsundar inside a *kuñja*. That is his goal of life.

Krishna's name is non-different from him. *abhīnatvān nāma-nāminoḥ* — There is no difference between the name of Krishna and Krishna himself. And we are the servants of that holy name. We should perform *nāma-sevā* because the chief result of chanting this holy name is Krishna *prema*. Mahaprabhu gives that *prema* through chanting, which is like an intoxicant. That is mentioned:



*Deity of Madhavendra Puri at  
his samādhi in Remuna, Orissa*

*mahā-mādaka prema-phala peṭa bhari' khāya  
mātīla sakala loka—hāse, nāce, gāya*

The fruit of love of Godhead distributed by Chaitanya Mahaprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys. [Cc. ādi 9.49]

And Ishwar Puri says that same thing. We are servants of that holy name. We should always be engaged in chanting that holy name and be maddened. If lakhs and lakhs of lives will go one after another, there will be no loss. We don't want liberation. *janmani janmaniśvare bhavatād bhaktir ahaitukī tvayi* — Let hundreds and thousands of births come and let us be maddened with chanting of the holy name. We want only this, nothing else.

That is our *sādhana* and *sādhya*, the chanting of the holy name is the means as well as the end — *kṛṣṇa-prema*. And if we cannot get Krishna — if we only feel pangs of separation from him, if we become mad for him — then that is the success of our life. If someone becomes mad after this, he automatically gives up all other desires:

na dhanam na janam na sundarim  
 kavitam va jagad-isa kamaye  
 mama janmani janmaniśvare  
 bhavatād bhaktir ahaitukī tvayi

In this way there will be no desires for material wealth, no desires for material followers, no desires for enjoying beautiful women, and no desires for liberation. [Cc. antya 20.29, Śikṣāṣṭaka 4] Rather, there will only be desires for hundreds and thousands of lives engaged in chanting his holy name and feeling pangs of separation from him. This is the mood of a *kṛṣṇa-virahī*, a person experiencing pangs of separation from Krishna. And when he feels such pangs of separation, which are like a fire, he will say, *tava kathāmṛtam tapta-jīvanam*—“O Lord Krishna, Your nectarean *kathā* is a soothing balm to our hearts that are burning with the heat of separation from you [Bhāg. 10.31.9]. *Kṛṣṇa-kathā*, *kṛṣṇa-nāma*, is the only medicine for us, nothing else. We don’t want anything else. Let us take birth hundreds and thousands of times in this material world, for this only! We only want this and nothing else!” Such devotees are completely intoxicated with *kṛṣṇa-prema*.

But here in the material world, materially intoxicated people are spending day after day, week after week, month after month, and year after year becoming mad after material enjoyment and lust, not love for Krishna. Suryadev, the sun god, is taking away their lifespan day by day. They are getting closer and closer to death. They cannot understand how their days without Krishna consciousness are being wasted away. But on the other hand, those who are intoxicated with *kṛṣṇa-prema*, chanting the holy name of Krishna, feeling pangs of separation from him, such dear devotees of Gauranga Mahaprabhu, every moment of their time is passed in crying for Krishna. Nothing else. They say:

*gato yāmo gatau yāmau gatā yāmā gataṁ dinam  
 hā hanta kim kariṣyāmi na paśyāmi harer mukham*

A *prahara* is 3 hours. One day, 12 hours, is four *praharas*. Such devotees say, “One *prahara* has now passed! A second *prahara* has now passed! Alas! Three *praharas* have passed away! Now four *praharas* have passed away! The whole day has gone! What shall I do? *na paśyāmi harer mukham*— Still I cannot see the all-beautiful lotus-like face of Lord Hari! What shall I do?” [Rupa Goswami’s *Padyāvalī*, text 320.] They are saying this and

crying. This is *bhajan* in *vipralambha-bhāva*, the mood of separation.

Madhavendra Puri, the guru of Ishwara Puri, was feeling this mood of separation. Madhavendra Puri comes in the line of the *brahma-madhva-sampradāya*. Madhavendra Puri’s guru is Lakshmipati. Up to Lakshmipati, this mood of feeling pangs of separation from Krishna had not come. It first manifested with Madhavendra Puri. This disciplic succession begins from Madhavendra Puri. So Madhavendra Puri is considered the root of this tree, the fruit of which is *prema*.

Madhavendra Puri prayed:

*ayi dīna-dayārdra nātha he  
 mathurā-nātha kadāvalokyase  
 hṛdayam tvad-aloka-kātarām  
 dayita bhrāmyati kim karomy aham*

*Dīna* refers to those who feel themselves to be the lowest of the low. Madhavendra Puri says, “O Krishna! You are the Lord of the *dīna*. Your heart bleeds for those devotees.” Then, to indicate Krishna who has left Vrajabhumi and gone to Mathura, he says, “O Lord of Mathura! You have left us and we are feeling separation from you. When shall I have *darśana* of you again? Without seeing you, my heart is very much agitated, like big waves in the ocean. O my dear Lord, what shall I do now that I’m unable to see you?” These are feelings of separation. All *mahānta-gurus* have felt such things and they have done *bhajana* in this mood. This is Mahaprabhu’s *bhajana-dhārā*, his line of *bhajana*. [Rupa Goswami’s *Padyāvalī*, text 330.]

Raghunath Das Goswami is always engaged in serving Radha and Krishna. Still, he feels pangs of separation. He says:

*āśaika-tantum avalambya vilambamānā  
 rakṣāmi jīvam avadhīr niyato yadi syāt  
 no ced vidhiḥ sakala-loka-hitaikakārī  
 yat kāla-kūṭam asṛjat tad idam kim artham*

“A feeble hope is still there. Therefore I have survived. I am thinking that the time will come when I will again see my beloved, the dearest of my heart, Krishna. There must be some limit to this time separated from Krishna. That is the feeble hope that I am maintaining. If the time does not come when we are reunited then I will be unable to keep my life. I shall take the help of the very dreadful *kālakūṭa* poison and end my life. [Rupa Goswami’s *Padyāvalī*, text 333.]

Narottam Das Thakur also says,

*kena vā āchaye prāṇa ki sukha lāgiyā  
narottama dāsa kena nā gela mariyā*

We are chanting Narottam Das Thakur's song, *gorā pahuñ nā bhajiyā mainu*. My Guru Maharaja, Srila Prabhupada, always chants it because he feels such pangs of separation. He is very fond of this song. He sings in such a nice, sweet voice. All great *mahānta-gurus*, they have this feeling, this mood, pang of separation. In that mood they do *bhajana*. That is Mahaprabhu's teaching.

Narottam Das Thakur says, "For what happiness shall I survive? It is better to die — *narottama dāsa kena nā gela mariyā*." Raghunath Das Goswami also thinks in a similar way to Narottam Das Thakur. Those who are very dear to Krishna think like this. This desire for death is the topmost level of *kṛṣṇa-prema*. There are ten conditions of separation from the beloved, the last of which is *mṛtyu*, death. [For more on this topic see Gour Govinda Swami's article, "The Ten Stages of Viraha" in *Sri Krishna Kathamrita* magazine, issue 12.] Such lovers are so anxious to render loving service unto their beloved Krishna that they are always crying for it. If they cannot get it they are even prepared to end their life. This death is not an ordinary death



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like the punishment of Yamaraja. Yama only comes to materialistic persons. Even in dreams he cannot approach such dear devotees. So this is not *yama-danḍa*, the punishment of Yama. Rather, their pangs of separation and their desire for death is *gokula-mahā-mahotsava*, a great festival in Gokul. Prabhupada has said in his purport to *Cc. ādi 9.51*:

If one is serious and sincerely follows the regulative principles and chants the Hare Krishna mantra, the time will come when these symptoms will appear. Tears will fill one's eyes; one will be unable to chant the *mahā-mantra* distinctly and one's heart will throb in ecstasy.

Have you ever prepared sweet rice? After cooking for some time, the rice, milk and sugar combination gradually becomes thicker and thicker. You still have to keep it on the fire. Then it begins intense boiling, making the sound, "*dhak-dhak-dhak-dhak*." The heart will throb in ecstasy like that. In *Śaraṇāgati*, Bhaktivinode Thakur has sung, *kabe ha'be bolo se-dina āmār* — a devotee should long for the day when such symptoms of trance will automatically appear in his body. ❀

— From a lecture in Bhubaneswar, 30 April 1994.

## EVERYONE SHOULD SPEAK KRISHNA KATHA

*Hari-bhakti-vilāsa* 10.535-536

*kīrtane 'py atra taj jñeyāṅ māhātmyāṅ śravaṇe 'ya yat  
sidhyati śravaṇāṅ nūnāṅ kīrtanāt svayam eva hi  
śāstrābhyaśasya cābhāve pūrveṣāṅ loka-vīśrutām  
satām ādhunikānāṅ ca kathāṅ bandhuṣu kīrtayet*

The glories of hearing apply to the glories of chanting as well. After all, by chanting, one automatically hears. One can hear from others or hear one's own chanting.

Only a person who is well-versed in the *śāstra* should be allowed to speak. However, if there is no such speaker, and even if there are not many inquisitive listeners, one should never give up discussing topics about the Supreme Lord. One can always discuss narrations of the Lord, as presented by saintly persons, in the association of one's friends, brothers, children, and other family members. ❀

— Translation by Bhumipati Das. Rasbihari Lal & Sons. Vrindavan. 2005.