



# Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 296

Śrī Vijayā Ekādaśī

08 March 2013

Circulation 6,250

Highlights

• **THE GLORIES OF SRI ISHWAR PURI**

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

• **LAYING THE FOUNDATION**

*Sri Srimad Gour Govinda Swami*

• **THREE TYPES OF DRAMA PLOTS**

*From Srila Rupa Goswami's Nāṭaka-candrikā*

• **DEVOTIONAL GEMS BY SRI ISHWAR PURI**

*From Srila Rupa Goswami's Padyāvalī*



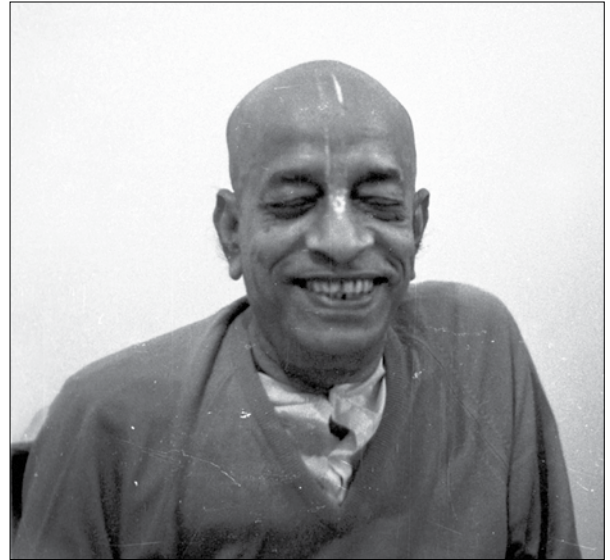
## THE GLORIES OF SRI ISHWAR PURI

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

Ishwar Puri, the spiritual master of Sri Chaitanya Mahaprabhu, performed service to Madhavendra Puri, cleaning up his stool and urine with his own hand. Ishwar Puri was always chanting the holy name and pastimes of Lord Krishna for Madhavendra Puri to hear. In this way he helped Madhavendra Puri remember the holy name and pastimes of Lord Krishna at the time of death. (*Caitanya-caritāmṛta*, *antya* 8.28-29.)

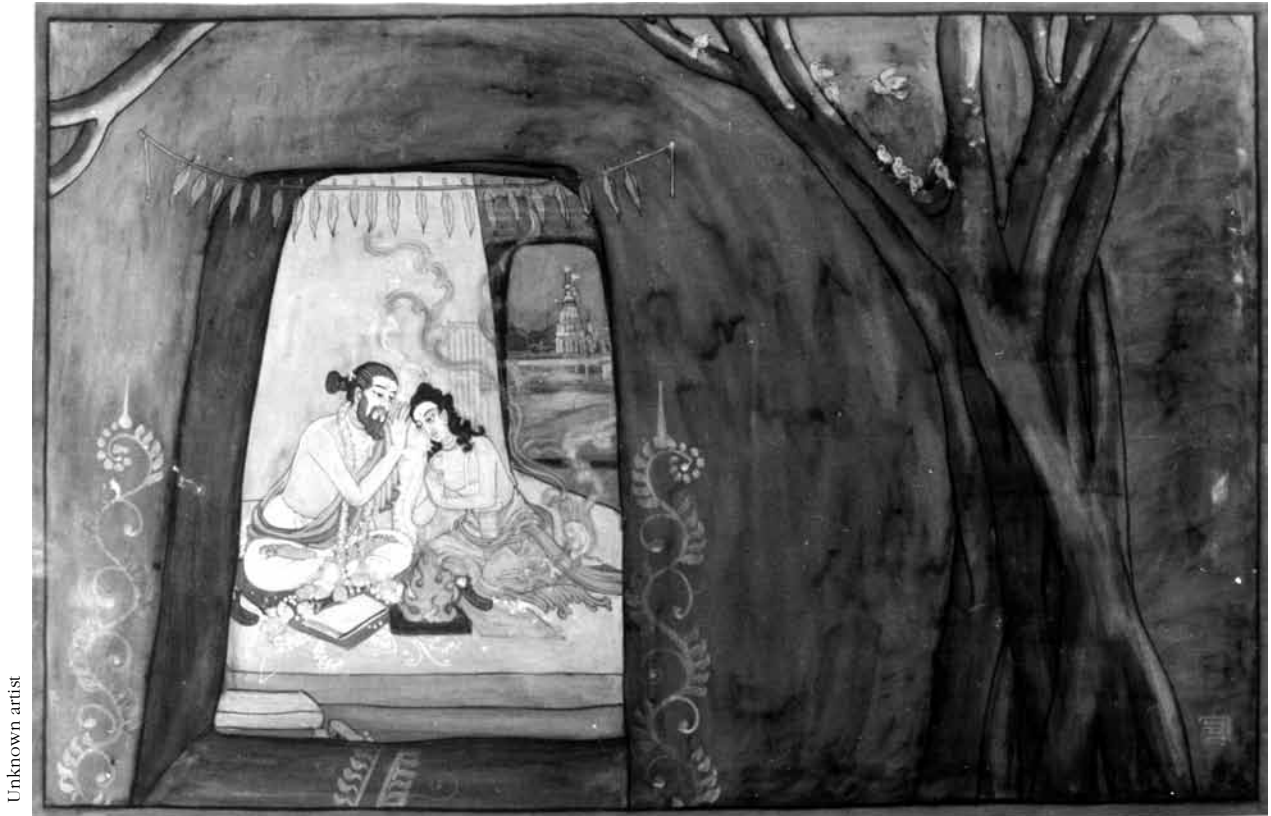
Sarvabhauma Bhaṭṭacharya asked Sri Chaitanya Mahaprabhu why Ishwar Puri accepted a disciple from a *śūdra* family. According to the *smṛti-śāstra*, which gives directions for the management of the *varṇāśrama* institution, a Brahmin cannot accept a disciple from the lower castes. In other words, a *kṣatriya*, *vaiśya* or *śūdra* cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sarvabhauma Bhaṭṭacharya therefore asked why Ishwar Puri accepted a servant or disciple born of a *śūdra* family.

In answer to this, Sri Chaitanya Mahaprabhu replied that his spiritual master, Ishwar Puri, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Ishwar Puri was the spiritual master of the whole world. He was not a servant to any mundane rule or regulation.



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

An empowered spiritual master like Ishwar Puri can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that an empowered spiritual master is authorized by Krishna and should be considered to be as good as the Supreme Personality of Godhead himself. That is the verdict of Srila Vishwanath Chakravarti — *sākṣād-dharitvena samasta-śāstraiḥ*. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. If Hari is free to act as he likes, the empowered spiritual master is also free. As Hari is not subject to the criticism of mundane rules and regulations,



*Sri Chaitanya Mahaprabhu getting initiated by Ishwara Puri in Gaya*

the spiritual master empowered by him is also not subjected. According to *Caitanya-caritāmṛta* (antya 7.11) *kṛṣṇa-śakti vinā nahe tāra pravartana* — an authorized spiritual master empowered by Krishna can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Krishna through his bona fide spiritual master should be considered as good as the Supreme Personality of Godhead himself. (Purport to *Caitanya-caritāmṛta madhya* 10.136-137.)

It is the custom amongst the Hindus to offer oblations at Gaya after the death of the father. There is a Vishnu temple there where they offer *prasādam*. This is a Hindu custom. The father and forefathers are offered that *prasādam*. Chaitanya Mahaprabhu went to perform that ceremony and by chance he met Ishwar Puri, and he was initiated by him. After coming back from Gaya, he became very emotional for Krishna, and sometimes people thought that he had become crazy. So his mother treated him with some Ayurvedic oil. But learned

devotees said that his condition was devotional emotion. His initiation was in Gaya, when he went to perform that ceremony, and he became emotional chanting Hare Krishna after initiation. (Play narration, 4 August 1969.) ❀

## LAYING THE FOUNDATION

### *Sri Srimad Gour Govinda Swami*

An *ācārya* like Srila Prabhupada teaches according to time, place and circumstance. People can understand only according to their consciousness. Neophytes cannot comprehend higher things, subtle philosophy. Just speak to them according to their capacity and let them make advancement. When the time comes, then all the subtle points will come out. An *ācārya* teaches like that. You should not think that there is some hard and fast rule as to what they must explain in the beginning. You should try to understand Srila Prabhupada's purpose. Following the orders of his revered spiritual master, Bhaktisiddhanta Saraswati, our Prabhupada went to the Western world, the country of *mlecchas* and *yavanas*. The people there have very low consciousness. *Vaiṣṇava* philosophy, Mahaprabhu's philosophy, is the highest,

most sublime philosophy. *Caitanya-caritāmṛta* is post-graduate study. It is difficult for Western people to understand. Therefore, Prabhupada stressed, “You first chant ‘*hare kṛṣṇa*’. Let your consciousness be purified. Hear the transcendental sound vibration.”

Buddhadeva is an incarnation of Lord Vishnu, but he blasphemed the Vedas. He is the origin of the Vedas, so why will he speak like that? Because at the time it was needed. The people were indiscriminately killing animals for sacrifice. If you would ask them, “Why are you killing?” they would say, “The Vedas say we should.” But they could not understand the purport of the Vedas. They were in the mode of ignorance. How could they understand? Unless one comes to the level of *sattva-guṇa*, mode of goodness, one cannot understand what the Vedas say.

At that time it was needed for Buddhadev to teach people to stop following the Vedas. He told them to give up indiscriminate killing of animals. In that way they could elevate themselves to the mode of goodness. Then they would be able to understand. At that time it was needed. But Buddha’s followers cannot understand the real reason why he did so.

Similarly, you cannot understand why Prabhupada said what he did. *Tat-kālīka*—at that time it was needed. But not for all time. He was laying the foundation. Before building a mansion you should lay the foundation, and the foundation should be very strong. Then you will be able to build a big mansion, skyscraper. If the foundation is not strong the skyscraper will collapse. Prabhupada laid the foundation. Then he left it for you: “Now you build a mansion.” That time has now come. Don’t stay in the foundation only. Now a mansion should be built. This is gradual development.

Buddhadev came and did this thing. He criticized the Vedas and the people became atheists. Then when the Vedas were about to be lost, Lord Narayan ordered Lord Shiva, who is *mahā-balī*, very powerful: “Shiva, you go and establish the Vedas!” Then Lord Shiva came in the form of Shankaracharya. It is all mentioned in *Caitanya-caritāmṛta*. Shankara was not at fault. His master ordered him, so he preached this *māyāvāda*



Sri Srimad Gour Govinda Swami Maharaja

philosophy. It was needed at the time. When you establish something, you first start from the lower and then go to the higher part. You cannot all of a sudden establish the higher part. Shankara established the lower part of the Vedas, *karma-kāṇḍa*, *jñāna-kāṇḍa* section, which is *gauṇa*, secondary. Shankara laid the foundation. Therefore Mahaprabhu has accepted Shankara as *ācārya* because he did the work of an *ācārya*. Mahaprabhu said, “Shankara has helped us. He has laid the foundation. Now I have to build the mansion.” This was the need at that particular time.

That is what an *ācārya* does, and in the same way Srila Prabhupada did the work of an *ācārya*. Fools and rascals criticize him. I say they cannot understand Srila Prabhupada. They can’t understand what he has done. He has done what was needed at that particular time. He has laid the foundation. Now the time

has come, we have to build the mansion. These fools cannot understand Krishna. They are committing a great offense at the lotus feet of Srila Prabhupada — leaving ISKCON, joining another camp, and criticizing ISKCON’s teachings, Srila Prabhupada’s teachings. Nonsense! I get so much pain in my heart from this. Such rascals will definitely go to hell. So I have taken up this task — now the time has come we’ll teach all this higher philosophy. Prabhupada left it in a seed form. Now that seed should be fructified, and a big tree will come out. That is our duty. Prabhupada was teaching Westerners — *mlecchas* and *yavanas* eating beef and drinking liquor. They were hippies, mad fellows taking strong drugs, LSD and marijuana. What they can understand of this philosophy? He did what was needed for them at that particular time. He did a great job and brought us to the path. Otherwise so many persons would not have come here. But now the time has come to understand this philosophy. ❧

— Chapter 12. My Revered Spiritual Master. Gopal Jiu Publications.

## THREE TYPES OF DRAMA PLOTS

*From Srila Rupa Goswami’s Nāṭaka-candrikā*

*itivṛttam bhavet khyātam kṛtam miśram iti tridhā  
śāstra-prasiddham khyātam syāt kṛtam kavi-vinirmitam  
tayoh saṅkulatā miśram kṛtam varjyam tu nāṭake*

yaduktam —

*nāṭakam khyāta-vṛttam syāt kṛpta-vṛttā tu nāṭikā  
ihāmṛga miśra-vṛtta iti nāṭyāṅga-bhāṣitam*

The *itivṛtta*, plot, of a drama may be classified as one of three types — *khyāta*, *kṛpta* and *miśra*. *Khyāta* is a drama based purely on scriptures. *Kṛpta* is a drama invented by the poet. The mixture of these two is known as *miśra*. *Kṛpta* is disallowed in the category of drama known as *nāṭaka*. [Nāṭaka means both general drama and also a specific type of drama that is exclusively based on the śāstra.]

Just like it is said: The performance named *nāṭaka* is a narration of the *khyāta* category. The performance named *nāṭikā* is of the *kṛpta* category, whereas the theatrical performance named *ihāmṛga* belongs to the *miśra* category. ❀

— Verses 13-14. Translated by Hari Parshad Das, from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com)

## DEVOTIONAL GEMS BY SRI ISHWAR PURI

### From Srila Rupa Goswami's Padyāvalī

*yoga-śruty-upapatti-nirjana-vana-  
dhyānādhva-sambhāvita  
svārājyaṁ pratipadya nirbhayam amī  
muktā bhavantu dvijāḥ  
asmākaṁ tu kadamba-kuñja-kuhara-  
pronmilad-indivara-  
śreṇī-śyāmala-dhāma-nāma juṣatām  
jammāstu lakṣāvadhī*

❀

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, Odisha, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: [minimag@gopaljiu.org](mailto: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.

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. (Text 18)

*nṛtyan vāyu-vighūrṇitaiḥ sva-viṭapair  
gāyann alīnām rutair  
muñcann aśru maranda-bindubhir alam  
romāñca-vānānkuraiḥ  
mākando 'pi mukunda mūrccati tava  
smṛtyā nu vṛndāvane  
brūhi prāṇa-samāna cetasi katham  
nāmāpi nāyāti te*

Dancing, as its branches sway in the wind; singing through the sweet cries of the bees; crying through the nectar drops dripping from it; and shivering in ecstasy through the newly formed sprouts — this mango tree in Vrindavan faints thinking of you. Now tell us, O Mukunda! Why does the chanting of your name not bring about the same condition in us? (62)

*dhanyānām hr̥di bhāsatām girivara-  
pratyagra-kuñjaukasām  
satyānanda-rasam vikāra-vibhava-  
vyāvṛttam antar-mahaḥ  
asmākaṁ kila ballavī-rati-raso  
vṛndāṭavī-lālaso  
gopaḥ ko 'pi mahendranila-ruciraś  
citte muhuḥ kṛḍatu*

The fortunate ones staying in the spotless caves of the topmost mountain (Himalaya) experiencing a truly ecstatic flow of great happiness within their hearts [may continue to do so]. In our hearts, however, let he who is the enjoyer of the mellows of *gopī-prema*, and who is in love with Vrindavan — let that cowherd boy of the hue of a great *indranīla* gem, sport at every moment. (75) ❀

— Translated by Hari Parshad Das, from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com)

