



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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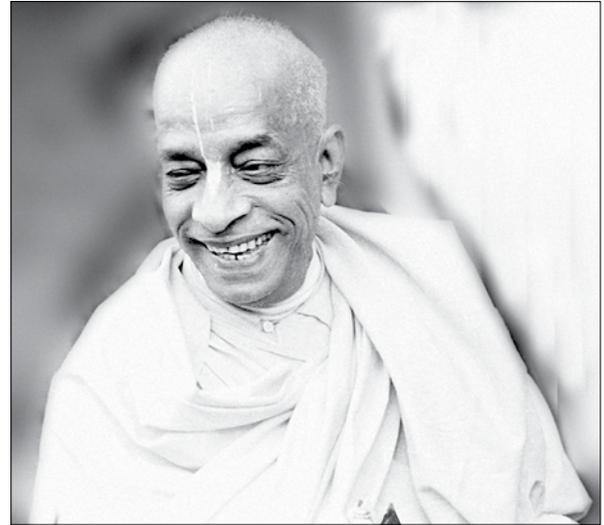


## PERFECTION OF MANTRAS

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

In continuation of my yesterday's letter, which I hope you have duly received by this time, and with reference to your request of submitting the way of powerful mantra for broadcasting all over the world, I beg to inform you further that in every mantra the prefix *namaḥ* is generally added. Just for example you said the other day *namaḥ śivāya*. This mantra includes the holy name of Lord Shiva. 'na' means negation and 'maḥ' means false ego, *ahaṅkāra*. Therefore, *namaḥ* means surrendering to the name Shiva. In other words, *namaḥ śivāya* means to accept the supremacy of Lord Shiva. Therefore the conclusion is that in mantra the name of the deity is unavoidably amalgamated. By the *ṛsis* such as Narada, the mantra is surcharged with spiritual power like copper is electrified by magnetic force. The alphabets become surcharged. All mantras indicating the transcendental holy name of God or Godhead, are to be understood in that way.

Just as we have experience in the material world of physical wave vibrations, when we chant the mantras as they were presented by the authorities they help communication with the Personality of Godhead by the sound waves. By chanting mantras one can spiritualize



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

the whole existence, just like heat causes spherical objects to expand. *Mantra-siddhi* means complete liberation. Therefore, there is no difference between the holy name and mantra. "Man" means mind and "tra" means deliverance. That which delivers one from mental speculation is called *mantra*. *Mantra-siddhi* is to transcend the gross and subtle mental plane. In this age, all the mantras that can help us in reaching perfection up to the plane of Godhead have been concentrated into *hari-nāma*. We find therefore in the

*Bṛhan-nārādīya Purāṇa* [38.126] a particular stress on *hari-nāma*, which is stated as follows, *harer nāma harer nāma harer nāma eva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. (Letter to Padampatiji, 7 May 1957.)

I am so glad to learn that you are now getting the fruit of chanting Hare Krishna. Hare Krishna is so nice that it clears the dirty things from the mind of the devotee and the more one is used to chanting the holy name offenselessly the more one develops love of God, forgetting all material nonsense. It is my duty to deliver you the right thing in right earnestness, and it is the duty of the receiver to act in the standard spiritual regulation. When you left us I simply prayed to Krishna for your return to Krishna consciousness because that was my duty.

Any good soul who approaches me once for spiritual enlightenment is supposed to be depending on my responsibility to get him back to Krishna, back to home. The disciple may misunderstand a bona fide spiritual master, being obliged to do so under pressure of *māyā*'s influence. But a bona fide spiritual master never lets go of a devotee, once accepted. When the disciple misunderstands a bona fide spiritual master, the master regrets his inability to protect the disciple, and sometimes he cries with tears in the eyes. We had an experience while my Guru Maharaja was alive. One of his disciples who had accepted *sannyāsa* was one day forcibly dragged away by his wife. My Guru Maharaja lamented with tears in his eyes, saying that he could not save that soul.

We should always therefore be careful in the matter of being attacked by *māyā*'s influence, and the only way to guarantee that is to chant Hare Krishna offenselessly. The greatest offense is to defy the spiritual master and act sinfully on the strength of chanting. If a man thinks that chanting will save him from all kinds of sinful reaction deliberately committed by him, then he becomes the greatest offender. By chanting Hare Krishna we become free from all sinful reaction, but that does not mean that we should deliberately commit sin and try to counteract it by chanting. (Letter to Umapati, 23 November 1967.)

## VAISHNAVAS AND VARNASRAMA

*Srila Bhaktivinode Thakur*  
*Jaiva Dharma Chapter 7*

**Yadavadas:** O revered master, householder devotees live under the shelter of the *varṇāśrama*

system. If such a *grhastha* gives up *varṇāśrama*, can he be a *vaiṣṇava*?

**Anantadas:** Ah! *Vaiṣṇava-dharma* is very broad and generous. It is also known as *jaiva-dharma*, the religion for all living entities. Every human being is qualified to follow the *vaiṣṇava-dharma*. Even outcastes may embrace *vaiṣṇava-dharma* and live as householders. For them there is no *varṇāśrama*. They who break the *varṇāśrama* rules of *sannyāsa* may, by associating with devotees, attain pure *bhakti*. Then they can be householder devotees. For them there are no rules of *varṇāśrama*. They who because of their misdeeds have left the *varṇāśrama* system may still, along with their children, take shelter of pure *bhakti* in the association of devotees. Then they are householder devotees but they are not part of the *varṇāśrama* system. Householder devotees are of two kinds: Those who follow the *varṇāśrama* system, and those who do not follow the *varṇāśrama* system.

**Yadavadas:** Of these two, which is the best?

**Anantadas:** He who has more devotion is the best. If neither has any devotion then according to the material point of view the follower of *varṇāśrama* is better because he is pious and the other is an outcaste. However, from the spiritual point of view they are both degraded for neither has any devotion. ❧

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## THE UNAUTHORISED GAURA-NAGARIS

*Srila Bhaktisiddhanta Saraswati Thakura*

The worship with awe and reverence performed by neophyte devotees who follow the regulative principles and aspire for mundane fame cannot be accepted as transcendental. The execution of regulative devotional service with a desire for mundane fame is only an indirect worship of the personal Godhead. Even though the objective of worship with awe and reverence is Krishna, it is not the same as worship in the mood of sweetness mixed with faith and pure love.

There are differences in worship in terms of the understanding of the goal of life, the realization of the goal, and the nature of the goal. One cannot ignore these different grades and considerations. Although the Supreme Personality of Godhead is the



Krishna and the gopis

Absolute Truth, the truth of his existence is initially incomprehensible for a neophyte devotee. Since a neophyte devotee maintains a connection with the three material modes of nature, his conception of the Absolute Truth is incomplete. But a devotee who follows the path of pure devotional service establishes an eternal relationship with the Supreme Personality of Godhead and Absolute Truth.

Neophyte devotees who follow the regulative principles and worship the Lord with awe and reverence cannot understand that the opulence of the Absolute Truth is a manifestation of the Supreme Personality of Godhead's energy, and thus they are unable to enter into the path of attachment and sweetness.

Because of this defect, some of them fail to accept the Supreme Personality of Godhead, Lord Krishna, the son of King of Vraja, the cause of all causes, and the original Personality of Godhead, as the only source of all forms of Godhead. Because neophyte devotees have not properly heard from a bona fide spiritual master, they base their conception of Godhead on his *vaibhāva-prakāśa*, his opulent and all-powerful feature as the Absolute Truth.

No one has the right to drink even a drop of nectar from the ocean of the transcendental mellows of Lord Krishna's pastimes without the mercy of the daughter of King Vrishabhanu. That is why, due to lack of subordination to the *gopīs*, Lakshmi and her descendants, the followers of the *Śrī Sampradāya*, have no right to see the beauty of the service of Sri Radha-Govinda. Due to a lack of this understanding, the unauthorized *sampradāya Nadiyā-nāgarī* is bereft of the service of Sri Gaurasundara, whom they accept as an incarnation of Krishna's *vaibhāva-prakāśa*, and they try to establish themselves in the imaginary position of *Gaura-nāgarī*. This group of *gaura-nāgarīs*, who are situated in mundane *rasa*, think of themselves as beyond the concocted mundane *rasa* by establishing Gaurasundara as separate from Lord Krishna, who is the shelter of *mādhurya-rasa*. On the pretext of serving Krishna, they become busy in the service of Gaurahari's *vaibhāva-prakāśa*, Lord Narayan.

The dim reflection of *mādhurya-rasa* is *svakīya-rasa*, and so it is simply another form of *dāsyā-rasa*. Many people make a mistake by accepting Lord Narayan's pastimes with his legitimate wife as *mādhurya-rasa*. Those who have actually followed *Śrī Caitanya-caritāmṛta* are situated in *ujjvala-rasa*, which is hundreds of thousands of miles away from such illusion. They know that the reflected *mādhurya*-like *svakīya-rasa* is pure *dāsyā-rasa*. In *dāsyā-rasa*, a mood of awe and reverence, respect, following of rules and regulations, and a lack of pure love and devotion are prominent in the heart of the servant. In *ujjvala-rasa*, instead of these above-mentioned moods being prominent, the devotees who are fully inclined to Sri Gaurasundara, who is eternal and full of knowledge and bliss, who is the embodiment of sweetness, and who is the personification of magnanimous pastimes, display an intense attachment that is imbued with faith and love.

The concept of a *mādhurya*-like *svakīya-rasa* conceived by the so-called *vaiṣṇavas* whose hearts are filled with regulative principles derived from [mechanically] studying literature like *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī* is nothing but a lack of submission to Sri Rupa. They say that since Lakshmi-priya's and Vishnu-priya's attachment for Sri Gaura is similar to the attachment of Satyabhama for the Lord of Dwarka and to Lakshmi's attachment for the Lord of Vaikuntha, therefore the concept of

*svakīya* is identical with *mādhurya-rasa*, both for the object of worship and the worshiper.

Therefore they conclude that the *svakīya* mood of Sri Gaura and Vishnupriya is certainly *ujjvala-rasa*. But mistaking the inferior *dāsya-rasa* to be *mādhurya-rasa* is simply not acceptable. By taking shelter of Sri Sanatana Goswami's *Brhat-bhāgavatāmṛta* and Sri Rupa Goswami's *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī*, the intelligence of an ordinary mundane rhetorician can be refined and the conception of the *Gaura-nāgarī* philosophy can be exposed as unauthorized. ❀

— *Patrāmṛta*, Nectar from the Letters, translated by Bhumiṇḍī Dasa, published by Isvara Dasa, Touchstone Media, Kolkata, 2012.

## CHANTING AND SERVICE

### *Sri Srimad Bhakti Vikasa Swami Maharaja*

Srila Bhaktisiddhanta Saraswati told his disciples:

During the day remain busy in service. Due to other engagements you might not chant a lakh [64 rounds of japa], but that should be your lakhya, aim. If sometimes you are too busy during the day to chant on your *mālā*, then instead of taking rest at night, chant. If you cannot finish your prescribed japa, then sleep less and chant. Do not increase your time for sleeping — increase your chanting. *Kīrtanyaḥ sadā hariḥ*: “Always chant the holy name.” Wake up with the holy name, go on chanting throughout the day, and go to sleep with the holy name. If you practice this, naturally you will also chant while sleeping. [Remembrance from Jati Sekhara Das]

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Srila Bhaktisiddhanta Saraswati also stated that without service to Hari-guru-vaiṣṇavas, chanting many *mālās* is simply blather. And he instructed followers to always perform service while simultaneously chanting *harināma*. To Sarvesvara Brahmachari, who submitted that due to his service load he had no fixed time for chanting *japa*, Srila Bhaktisiddhanta Saraswati responded, “According to the time available and individual ability, some rounds should be chanted on beads. And by chanting while performing various services, even without counting, a *lakh* or more names will be tallied in a day.” Sarvesvara added, “Even though you insist that we chant one lakh of *harināma* daily, I don't see everyone doing so.” Srila Bhaktisiddhanta shot back, “You don't see, but I see!” At the time, Sarvesvara Brahmachari could not understand the reply, yet by the mercy of his gurudeva he eventually realized that a devotee's continual engagement in service is non-different from chanting *japa*, and that Srila Bhaktisiddhanta Saraswati knew which disciples were or were not fulfilling the *lakhya* of service, regardless of whether they completed the stipulated *mālās*. ❀

— From *Śrī Bhaktisiddhānta Vaibhava*. Volume one, p. 254. Bhaktivikasa Swami. Bhakti Vikas Trust. Surat. 2009.

## PRAYER TO THE ASTA-SAKHIS AND MANJARIS

*lalitā ca viśakhā ca citrā campakavallikā*

*raṅga-devī su-devī ca tuṅgavidyendurekhikā*

*etābhyo 'ṣṭa-sakhībyaś ca satatañ ca namo namaḥ*

*tathāpi mama sarvasvā lalitā sarva vanditā*

*anaṅga mañjarīm tathā śrī rūpa-mañjarīm sadā*

*kamala-mañjarīm vande nayana-maṇī-mañjarīm*

I offer my repeated obeisances unto the *sakhīs* named Lalita, Vishakha, Chitra, Champakalata, Rangadevi, Sudevi, Tungavidya and Indurekha. I particularly offer my obeisances to Sri Lalita, who is my everything and who is glorified everywhere, and also to Sri Ananga Manjari, to Sri Rupa Manjari, to Sri Kamala Manjari and to Sri Nayana Mani Manjari. ❀

— *Śrī Gauḍīya-gīti-guḥa*. pp. 11-12. Edited by Sri Bhaktivedanta Vaman Maharaja. Devananda Gaudiya Math. Nabadwip. 1993

