



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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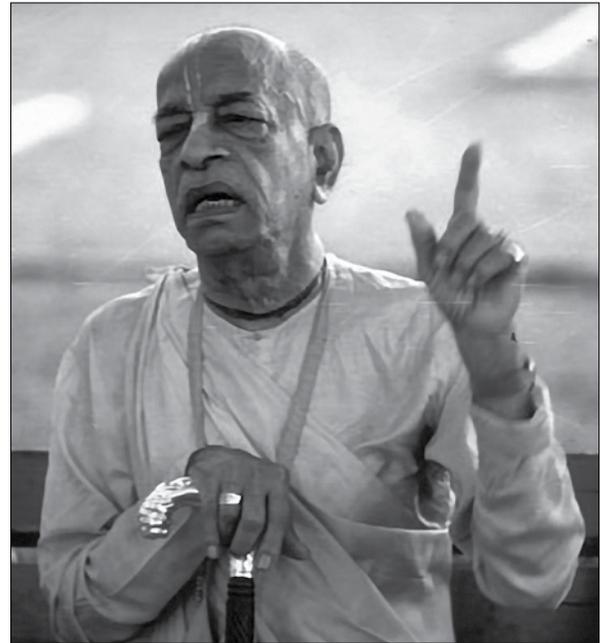
## CHILDREN AND KRISHNA BHAKTI

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

The photos were so nice. I was very much englandened to see how jolly Subhadra is. You write that she is already enthusiastic about *saṅkīrtana* party, so train her up nicely. If such a pious child is trained properly as you and Murari are doing then surely she will play a worthy role in our society and in helping to improve the world condition by the propagation of Krishna consciousness. It is not unusual that a little child is often jolly. In the material situation this jolliness passes very quickly. But in Krishna consciousness, because the spirit soul is by nature very jolly and blissful, this jolliness only increases more and more as the bliss of serving Krishna increases more and more. So now your daughter has a very good opportunity to make a final solution to her births in the material world, so keep her nicely. (Letter to Lilavati, 31 July 1969.)

Children should always be instructed by taking advantage of their playful mood and teaching them to play Krishna games like being cowherd boys, cows, peacocks, and demons, etc. In this way if they always think of Krishna by playing as if they are actually present in association with Krishna then they will become Krishna conscious very quickly. In addition, there should be a little ABC, then *prasādam*, then worshipping the deity, then more playing Krishna games, some *kīrtana*, a



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

little more ABC, like that. In this way, always keep their minds and bodies engaged in different activities because children are restless by nature so they will want to change often. (Letter to Stoka Krishna. 13 June 1972.)

## FLOWING WATER AND MOVING SADHUS

*Sri Srimad Gour Govinda Swami Maharaja*

A *sādhu* never stays in the house of a householder for a long time or for many days. There is a Hindi proverb,

behatā hu-ā pānī aura calate hu-e sādhu sadā pavitra hote haim — “The water that constantly flows and the sādhu that constantly moves never develop impurity or attachment.”

A sādhu only has attachment to the lotus feet of the Lord, nothing else. A sādhu moves constantly. If he stays in one place then he will develop attachment to that place. That will turn into material attachment. Therefore it is said in the *Śrīmad Bhāgavatam* (1.4.8) that, “Shukadev Goswami hardly stayed in the houses of men long enough to milk a cow.”

Because he wants some milk, he waits just five or ten minutes for the householder to milk a cow. And if he cannot get it within that time he leaves that house. Such is Shukadev Goswami, who is *parivrājākācārya*, one who always moves and preaches the science of Krishna consciousness.

A sādhu’s business is to preach the science of Krishna consciousness, because this rarely achieved human birth is meant for developing complete Krishna consciousness. That is the supreme perfection of human birth. Their only business is to instruct how a human being can develop complete Krishna consciousness and understand what is *bhāgavata-dharma*. ❧

— Excerpt from a lecture given in Paris on 12 August 1994.

## REMEMBERING KRISHNA

### From Srila Jiva Goswami’s *Bhakti-sandarbha* (278)

There are five types of remembrance of Krishna:

- 1) **Smarāṇa** (general remembrance) — The natural appearance in the mind of thoughts related to the Lord.
- 2) **Dhāraṇā** (fixation) — The thorough attraction of the mind to the Lord.
- 3) **Dhyāna** (meditation) — Meditation on specific forms and pastimes of the Lord.
- 4) **Dhruvānusmṛti** (ceaseless remembrance) — A spontaneous and constant nectarean flow of remembrance.
- 5) **Samādhi** (accomplished meditation) — Only the Lord (the object of meditation) exists in one’s consciousness.

These types of remembrance are illustrated in various *śāstras*:

**Smarāṇa:**

*yena kenāpy upāyena smṛto nārāyaṇo ’vyayaḥ  
api pātaka-yuktasya prasannaḥ syān na samśayaḥ*

The unchangeable Lord Narayan becomes pleased if by any means even a sinful person remembers him. (*Bṛhan-nāradya Purāṇa*)

**Dhāraṇā:**

*viṣayān dhyāyatas cittaṁ viṣayeṣu viṣajjate  
mām anusmaratas cittaṁ mayy eva pravilīyate*

The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers me (Krishna), then the mind is absorbed in me. (*Śrīmad Bhāgavatam* 11.14.27)

**Dhyāna:**

*bhagavac-caraṇa-dvandva-dhyānaṁ nirdvandvam īritam  
pāpino ’pi prasaṅgena vihitaṁ suhitaṁ param*

According to the scriptures, meditation on the two feet of the Supreme Lord is an activity beyond the duality of this world. Even if sinful souls accidentally take to such meditation, they attain the highest auspiciousness. (*Nṛsiṁha-purāṇa*)

**Dhruvānusmṛti:**

*mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye  
mano-gatir avicchinnā yathā gaṅgāmbhaso ’mbudhau*

The manifestation of unadulterated devotional service is exhibited when one’s mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone’s heart just as the water of the Ganges flows naturally down towards the ocean. (*Śrīmad Bhāgavatam* 3.29.11)

*tri-bhuvana-vibhava-hetave ’py akunṭha-  
smṛtir ajitātma-surādibhir vimṛgyāt  
na calati bhagavat-padāravindāl  
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ*

The lotus feet of the Supreme Lord are sought even by the greatest of demigods such as Brahma and Shiva, who have all accepted the Lord as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment — indeed, not for half a moment — even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the *vaiṣṇavas*. (*Śrīmad Bhāgavatam* 11.2.53)

**Samādhi:**

*tayor āgamaṇaṁ sāksād iśayor jagad-ātmanoḥ  
na veda ruddha-dhī-vṛttir ātmānaṁ viśvam eva ca*



Unknown artist

Mahaprabhu and his associates perform kirtana

Because Markandeya's material mind had stopped functioning, the sage failed to notice that Lord Shiva and his wife, the controllers of the universe, had personally come to see him. Markandeya was so absorbed in meditation that he was unaware of either himself or the external world. (*Śrīmad Bhāgavatam* 12.10.9) 🙏

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira ([www.granthamandira.net](http://www.granthamandira.net))

## GAURA GOES TO BATTLE

*The medieval poet Dukhi Dina Krishnadas*

*Rāmakeli rāga*

*navadvīpe śuni simha-nāda*

*sājala vaiṣṇava-gaṇa, kari hari-saikīrtana*  
*mūḍha-mati gaṇila pramāda*

A lion-like roar was heard in Nabadwip. The vaiṣṇavas performed the congregational chanting of the names of Hari. The foolish [non-devotees] thought that the vaiṣṇavas had gone mad.

*gaurachandra mahā-rathī, nityānanda senāpati*  
*advaita yuddhera āguyāna*

Gaurachandra is the *mahā-rathī*. Nityananda Prabhu is the commander-in-chief. Advaita is at the forefront of the battle.

[**Translator's Note:** According to Srila Sridhar Swami's commentary on *Bhagavad-gītā* 1.6, a *mahā-rathī* is a warrior who can simultaneously fight ten thousand warriors and is expert in all weapons of warfare.]

*prema-ḍora phāmsa kari, bāndhila aneka airi*  
*nirantara garje hari-nāma*

Making a noose of love of Krishna, they tied up many enemies. The sounds of *hari-nāma* reverberated loudly.

*śrī-caitanya kare raṇa, kali-gaje ārohaṇa*  
*pāṣaṇḍa-dalana vīra-vānā*

Sri Chaitanya fights valiantly and climbs upon [and thus subdues] the elephant named *Kali-yuga*. Defeating atheists and pretenders are his heroic pastimes.

*kali-jīva tarāite, āila prabhu avanīte*  
*caudige cāpiyā dila thānā*

To deliver the souls of Kali-yuga, the Lord appeared on earth and conquered the four directions.

*uttama adhama jana, sabe pāila prema-dhana  
nitāi-caitanya kṛpā-leśe*

Whether elevated or fallen, all people attained the treasure of *prema* due to the mercy of Nitai and Chaitanya.

*samukhe śamana dekhi, kṛṣṇa-dāsa baḍa dukhī  
na pāiyā premera uddeśe*

Seeing the form of death standing nearby, Krishna Das is very unhappy. He did not attain the desired goal of love of Godhead. ❧

— Translated by Hari Parshad Das from *Vaiṣṇava-padāvalī*, fourth edition. April 2010. Compiled and Edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd. Kolkata.

## EVEN WHEN REJECTED BY THE REJECTED

### *Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (7.21)*

*dharmākhyām api naiva vetti sakalādharmair nigīrṇo 'sakṛc-  
cāṇḍālair api dhik-kṛtaḥ kucaritān mlecchair api nyakkṛtaḥ  
aty ucchrīkhalayā nijoru-kṛpayā kṣāntiyā ca vṛndāvanam  
svasminn āmṛti ced dadāti vasatiṁ dhanyo 'sti vṛndāvane*

If out of its great unstoppable magnanimity Sri Vrindavan grants life-long residence to a person who does not know what is religiosity,

ॐ

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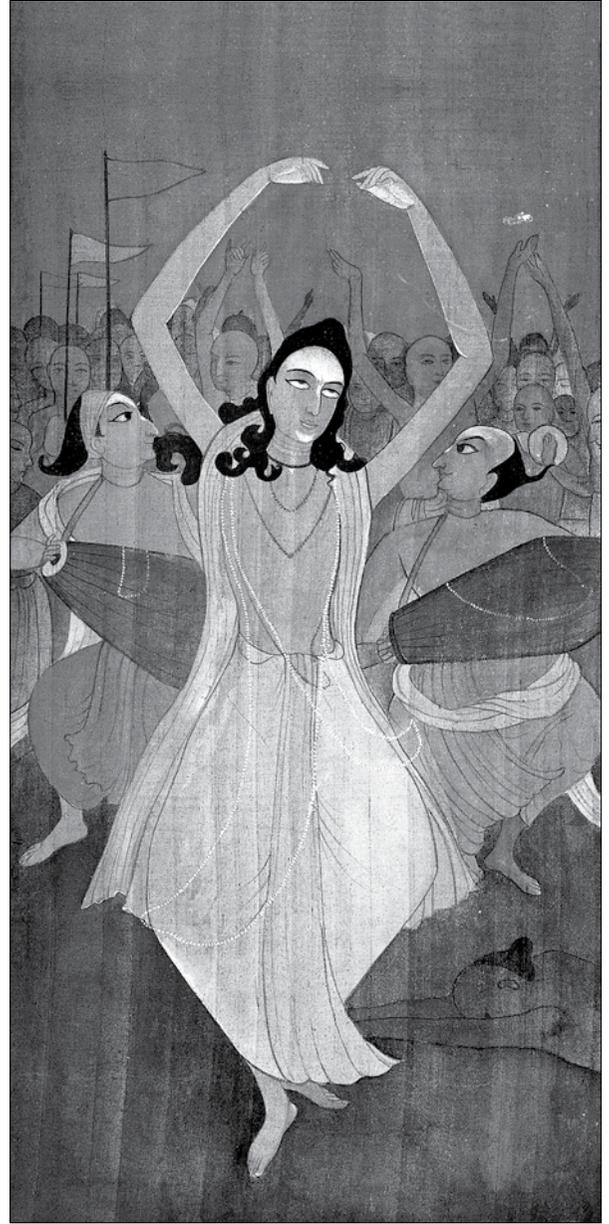
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#### *Mahaprabhu's prema-nāma-saṅkīrtana*

who has been consumed by principles of irreligion, who due to his wicked character has been repeatedly censured even by the dog-eaters, and who has been ostracized even by the cow-flesh eating *mlecchas*, still such a person is most fortunate. ❧

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira ([www.granthamandira.net](http://www.granthamandira.net))

