



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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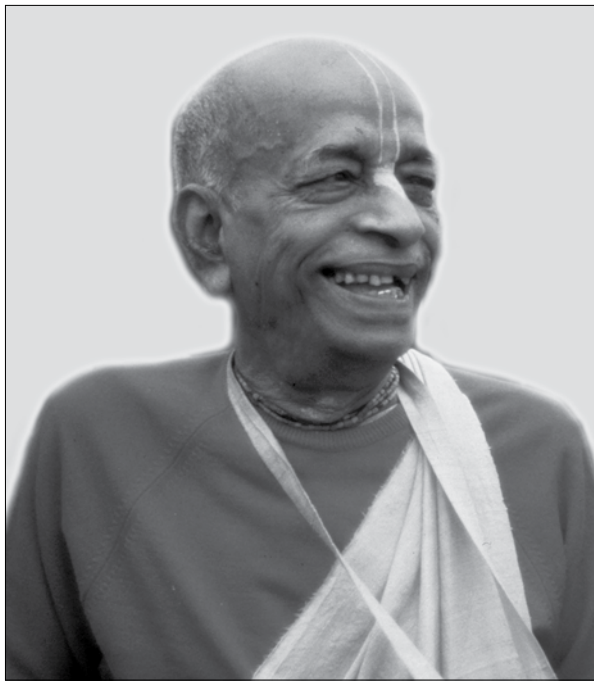
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CULTIVATING REMEMBRANCE OF KRISHNA

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

While chanting “Hare Krishna, Hare Krishna” you should always feel the presence of Krishna in person, and as soon as you remember Krishna in person you can remember also about his talks with Arjuna. If you cannot remember Krishna in person you should try to hear attentively the words “Krishna” and “Hare” as you go on chanting. (Letter to Ballabhi. 5 May 1967.)

Regarding your first question, “Is it offensive to think of Krishna’s pastimes while chanting?” I think you should know that it is not offensive, but rather it is required. One must try for the point that when one simply hears “Krishna” then immediately all of Krishna — his pastimes, his form, his qualities — are in ones thoughts. So to be always immersed in thoughts of Krishna — this is our process. When we are full in Krishna then where there can be any chance for *māyā* in us? So this is our duty, to remember Krishna’s pastimes. One who cannot remember Krishna, let him always hear “Hare Krishna”, and then when he has perfected this art he will always remember Krishna, his activities, his qualities, etc. (Letter to Sivananda, 4 December 1968.)

In the neophyte stage one should always engage in hearing *kṛṣṇa-kathā*. This is called *śravaṇa-daśā*, the stage of hearing. By constantly hearing the transcendental holy name of Krishna and hearing of his transcendental form, qualities and pastimes, one can attain to the stage of acceptance called *varaṇa-daśā*. When one attains this stage, he becomes attached to the hearing of *kṛṣṇa-kathā*. When one is able to chant in ecstasy, he attains the stage of *smaraṇāvasthā*, the stage of remembering. Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive *kṛṣṇa-smaraṇa*. At first, remembrance of Krishna may be interrupted at intervals, but later the remembrance proceeds uninterrupted. When remembrance is uninterrupted it becomes concentrated and is called meditation.

When meditation expands and becomes constant, it is called *anusmṛti*. By uninterrupted and unceasing *anusmṛti* one enters the stage of *samādhi*, or spiritual trance. After *smaraṇa-dasā*, *samādhi*, has fully developed, the soul comes to understand his original constitutional position. At that time he can perfectly and clearly understand his eternal relationship with Krishna. That is called *sampatti-dasā*, the perfection of life. (Purport, *Nectar of Instruction*, 8.) ❀

RUBBER-STAMPED SADHUS

Sri Srimad Gour Govinda Swami Maharaja

Question: How will we decide who is a spiritual master?

Gour Govinda Swami: Are baba! That decision comes from Krishna Chaitanya Mahaprabhu. Mahaprabhu has ordered, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* — “Whomever you meet, tell him about Krishna. Don’t concoct, just present it as it is. I order you, become a spiritual master and deliver the world. If you just do this one thing — present the message as it is, follow the disciplic succession, you’ll become guru.” Krishna will give you that position, don’t hanker after it.

Just do it. The decision comes from Krishna, from Chaitanya Mahaprabhu. There is no question that somebody will decide. *Apratihata*, it will automatically come, nobody can check it. If Chaitanya Mahaprabhu wants, Krishna wants, then no one can check it. You should have full faith and patience (*dhairya*) and just follow as it is. Don’t be pessimistic. There is no question of pessimism. Rather, this is all optimism. We need not bother about these things [false gurus]. They are blowing their own trumpet, beating their own drum. At any time Krishna will finish them. Don’t disturb. You should have patience, full faith in *śāstra*, guru, and *sādhu*.

Some disturbance will always come up because it is the material world. *padarṇi padarṇi yad vipadām* — At every step there is danger. So many things are there, and at the same time it is Kali-yuga, the age of quarrel and hypocrisy. This world is filled with hypocrites. So some hypocrites will come and say, “I am guru, I’m *sādhu*, I’m such a great man.” He may come, beat his own drum, blow his own trumpet, and make some politics. It is quite natural; you should not be disturbed by these things. Be *dhīra*, don’t be disturbed. You should have full faith in *sādhu*, *śāstra*, and guru. Just do your duty as guru has instructed — as it is — and present it as it is. The time may come in the long run, you need not be worried. Have patience. Quote *śāstra* and *ācāryas*. Our basis is guru, *śāstra*, and *sādhu*.

Say it as it is. Just as Srila Prabhupada got the full mercy of Srila Bhaktisiddhanta Saraswati Thakur and Chaitanya Mahaprabhu, although he was a *gṛhastha*. He never spent any time in the *maṭha*. But he became *ācārya* because he was very simple, not envious. You cannot put a stamp on someone, “You are *ācāryas*!” like it is a fashion. If you put a stamp on someone who’s not genuine then the day will come that will prove he’s not an *ācārya*. I’ll tell you a nice story. Once a jackal fell in the blue dye water of a washerman. He became blue, then he went to the forest and declared — “I am the king of all the animals.” The animals said, “O yes! He’s strange looking. He might be king”. They made him king and he sat on the throne. In the evening all the jackals came and started howling, “Woo hoo! Woo hoo!” So he also started howling the same thing, and then they understood, “Oh! He’s a jackal! Beat him! He’s not king!” So he was exposed. We know these things, so why should we be disturbed? Don’t be disturbed; let anyone pretend. The time will come; Krishna Chaitanya Mahaprabhu will reveal everything. Have patience. ❀

— From a lecture in France. 29 August 1985.

WHERE IS BHAKTI TO BE FOUND — PART 4

Srila Jiva Goswami’s Bhakti-sandarbha (115)

[*Srila Jiva Goswami continues explaining the universality of bhakti.*]

Moreover, bhakti is also to be performed at all times. This is spoken using the term *sarvadā* (at all times) in the following verse:

*tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām*

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and at all times. (*Bhāg. 2.2.36*)

[**Translator’s Note:** Does “all times” also mean at the time of creation and destruction of the universe? Srila Jiva Goswami replies as follows.]

Bhakti can be performed at the dawn of creation too. The *Śrīmad Bhāgavatam* (11.14.3) says:

*kālena naśtā pralaye vāṇīyam veda-samjñitā
mayādau brahmaṇe proktā dharmo yasyām mad-ātmakaḥ*

At the beginning of the creation, I spoke to Brahma that transcendental Vedic sound that was destroyed after the previous annihilation. This sound consisted of religious practices devoted to me.

After creation has taken place, there are many examples of performing bhakti in the scriptures.

After the various types of annihilations, too, bhakti can be performed. The *Śrīmad Bhāgavatam* (3.7.37) specifies this through a question by Vidura: *tatremam ka upāsīran ka u svid anuśerate* — “After the final annihilation, who worships the Lord and who remains asleep?”

Bhakti can also be performed in all the four yugas. The *Śrīmad Bhāgavatam* (12.3.52) specifies this as follows:

*kr̥te yad dhyāyato viṣṇum tretāyām yajato makhaiḥ
dvāpare paricaryāyām kalau tad dhari-kīrtanāt*

Whatever result was obtained in *Satya-yuga* by meditating on Vishnu, in *Tretā-yuga* by performing sacrifices, and in *Dvāpara-yuga* by serving the Lord’s lotus feet can be obtained in *Kali-yuga* simply by *kīrtana* of his names.

What more? Even a single moment of time spent without bhakti is the greatest loss. The *vaiṣṇava* tantras say:

*sā hānis tan mahac chidram saḥ mohaḥ sa ca vibhramah
yan muhūrtam kṣaṇam vāpi vāsudevo na cintyate*

That moment or hour when Lord Vasudev is not remembered is the greatest loss, the greatest defect, the greatest illusion, and the biggest blunder.

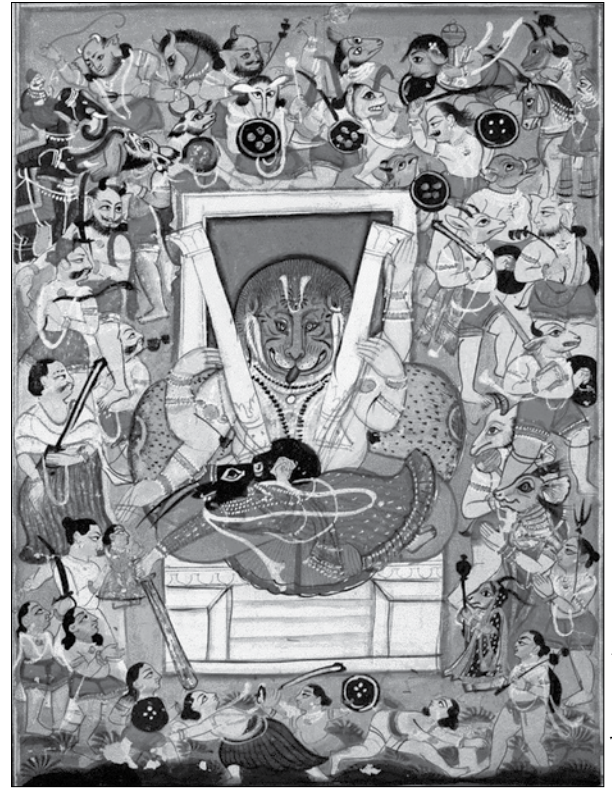
In all stages of human life, too, bhakti can be performed:

- (a) *garbhe*, in the womb — Prahlad heard instructions spoken by Narada.
- (b) *bālye*, as a toddler — bhakti was seen in Dhruva.
- (c) *yauvane*, as a youth — bhakti was seen in Sri Ambarish Maharaja.
- (d) *vārdhake*, in old age — bhakti was seen in Dhritarashtra.
- (e) *maraṇe*, at the time of death — bhakti was seen in Ajamila.
- (f) *svargitāyām*, in those who have attained heaven — bhakti was seen in Chitraketu.
- (g) *nārakitāyām*, in those who attained hell — even in such people, bhakti is seen as specified in the following verse of the *Nṛsimha Purāṇa*:

*yathā yathā harer nāma kīrtayanti sma nārakāḥ
tathā tathā harau bhaktim udvahanto divam yayuḥ*

Gradually, as the residents of hell engaged in the *kīrtana* of Lord Hari’s names, they attained the spiritual world, being possessed of bhakti towards Hari.

Therefore the sage Durvasa also says in the *Śrīmad Bhāgavatam* (9.4.62): *mucyeta yan-nāmnī udite nārako ’pi* — “You can do everything, for even if a person is fit for



Unknown artist

Nrisimhadev fighting Hiranyakasipu and his followers

going to hell, you can deliver him simply by awakening within his heart the holy name of your Lordship.”

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

PRAYERS TO NRISIMHA

Assorted verses from various sources

*surāsura-śīroratna-kānti-vic-churitānhraye
namas tribhuvaneśāya haraye simha-rūpiṇe*

Obeisances to Hari, the Lord of the three worlds, who has taken on the form of a lion and whose feet are glowing with the brilliance of the gems of the crowns of both the demigods and the demons.

*antaḥ krodhojjihāna-jvalana-bhava-śikhā-kāra-jihvāvalīḍha-
prauḍha-brahmāṇḍa-bhāṇḍaḥ pṛthu-bhuvana-guhā-
garbha-gambhīra-nādaḥ
dṛpyad-pārindra-mūrtir murajid avatu vaḥ
suprabhā-maṇḍalibhiḥ
kurvan nirdhūma-dhūma-dhvaja-nicitam iva
vyoma roma-cchaṭānām*

Due to his inner anger a fire is rising, and his tongue resembles the color and shape of the tongues of that fire. Using that tongue he appears to be licking the vast pot of this universe. His roaring produces the same sound in the universe that a lion’s roar produces in a dark cave. By the shining hair spreading out into the sky from his neck, it appears as if the entire sky is covered

in a smoke so thick that it is covering its original fire. May that ferociously proud form of Lord Murari named Nrisimha protect you!

*ādityā kiṁ daśaite pralaya-bhaya-kṛtaḥ svīkṛtākāśa-desāḥ
kiṁ volkā-maṇḍalāni tribhuvana-dahanāyodyatānīti bhītaḥ
pāyāsura nārasimhaṁ vapur amara-gaṇair vibhrataḥ śārṅga-pāṇer
dṛṣṭā dṛptāsuroraḥ sthala-daraṇa-galad rakta-raktā nakhā vaḥ*

“Are these ten suns that have taken shelter of the sky due to the fear of impending destruction? Are these ten comets intent upon destroying the entire universe?” In this way, the demigods were all afraid when they saw the nails of Lord Nrisimha, the bearer of the Sarnga bow. These nails were covered in red blood dripping from the ripped chest of that proud demon. May these ten nails protect you all!

*kvedaṁ garjitam eṣa kin nu dalati stambho nṛsimhas tatas
so 'trādhāvati ko 'tra bho dhanurasi huṁheti daityeśvaram
jalpantaṁ nija-garjitena balavat stambhān nirīyāvadhīd
ekasmin kṣaṇa eva hā nara-haris trātā sa evāstu vaḥ*

The Lord of the demons named Hiranyakashipu asked, “From where is this sound of a lion’s roar arising? Is the pillar being torn apart?”

His servants replied, “It is a man-lion, and he is running fast in your direction.”

Hiranyakashipu ordered, “Who is that? Bring my sword and bow!” While the Lord of the demons was prattling on like this, Lord Narahari quickly tore apart



Unknown artist

Nrisimha kills Hiranyakasipu while Prahlaḍ and Lakshmi offer prayers

the pillar and finished him off in a single moment. May that Lord be the deliverer of you all!

*candrārdhāyita-niṣpidhāna-daśano vyomāyitāntar-mukho
bālārkhāyita-locanaḥ sura-dhanur līlāyita-bhrū-lataḥ
antarnāda-nirodha-pīvara-galan-nyak-kūpa-niryat-taḍit-
tāra-sphāra-saṭāvaruddha-gaganah pāyān nṛsimho jagat*

The teeth that protrude out from the sides of his mouth appear like crescents of the half-moon. When he opens his mouth, its inner area appears to be deep like the great sky. His eyes appear reddish like two rising suns and his eyebrows appear curved like two rainbows in that sky. When he tries to stop the roaring coming from within him, his throat expands and the hairs on his neck spread all over, giving the impression that bolts of lightning have overtaken the sky. May that Lord Nrisimha protect the world!

*sandhyā-rañjita-śīta-dīdhiti-kalā-saundarya-bhājo nakhāḥ
pṛītiṁ pīvarayantu kaitabha-ripoḥ krīḍā-nṛsimhasya vaḥ
daityorasthala-pīṭha-kunṭhitatayā dinena dambholinā
sāsūyam sa-kutūhalaṁ sa-vinayam sāścaryam ālokitāḥ*

These nails of Nrisimha, the enemy of the Kaitabha demon, have the complexion and effulgence of the reddish evening crescent moon. When the thunderbolt of Indra was unable to tear apart the chest of the demon Hiranyakashipu, it looked at these nails with envy, surprise, humility and amazement. May these nails of the Lord increase your happiness! 🙏

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