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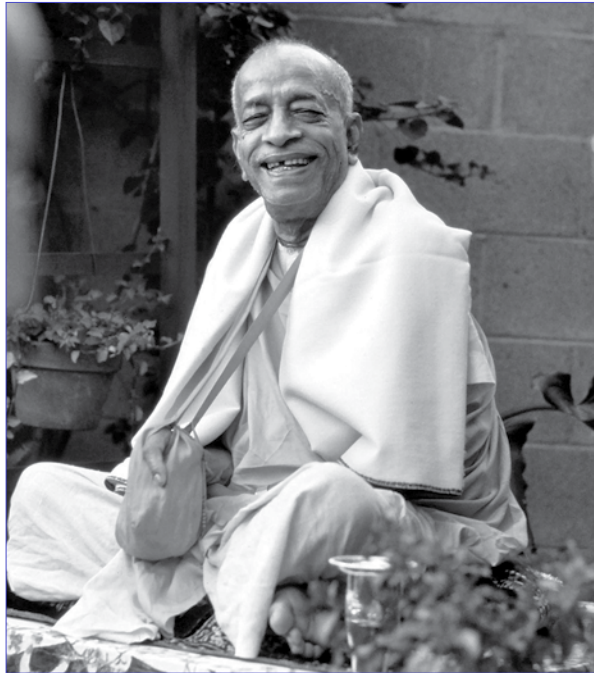
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## DO NOT RETIRE INTO SECLUSION

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

Where have you got this idea to retire and simply translate books? That is not in our line. My spiritual master has given me the instruction to spread this movement all over the world, and you my good disciples

are helping me do this. Without your good help I could not have done anything, so practically you can take all the credit for spreading this Krishna Consciousness movement and fulfilling the prophecy of Lord Chaitanya Mahaprabhu. (Letter to Gaurasundara, 26 August 1972.)

Just like Haridas Thakur was chanting in a secluded place always. Now, if somebody, without being elevated to such a high position, imitates, "Oh, Haridas Thakur chanted. Let me sit down in a solitary place and chant," he cannot do that. It is not possible. He'll simply imitate and he'll do all nonsense. Therefore everyone should be engaged in his own work, and by the fruit of his work he should serve Krishna. We cannot imitate Haridas Thakur. That is a different position. If one is elevated to that position, that is a different thing, but generally that is not meant for an ordinary person. Therefore everyone should do his occupational duty and try to serve the Lord by the result of his work. That should be the motto of life. (Lecture on *Bhagavad-gītā*, 30 December 1968.)

My guru maharaja never liked to open a branch or preaching center in a place where there is less population. We are not meant for living peacefully in a secluded place. We are meant for recruiting Krishna's eternal servants and therefore better a populated place. Of course, we don't neglect the villages, but our first preference is to the cities. Please therefore organize the place nicely. (Letter to Subala, 16 December 1967.)



## THE WONDERFUL MERCY OF MAHAPRABHU

*Sri Srimad Gour Govinda Swami Maharaja*

It is said that the Supreme Lord's *kṛpā-śakti*, mercy potency, is subordinate to his *icchā-śakti*, freewill potency, but here in the case of Sriman Mahaprabhu it is the reverse. His *kṛpā-śakti* is not subordinate to his *icchā-śakti*. Mahaprabhu has granted independence to his *kṛpā-śakti* to not remain under his *icchā-śakti*. This is wonderful! Mahaprabhu would not have distributed his *prema*, the most confidential secret, to one and all indiscriminately, if he had not given this independence to his *kṛpā-śakti*. Therefore Mahaprabhu's *kṛpā*, Mahaprabhu's mercy, is so wonderful, *abhūta-kārunya*. Thereby he has become *abhūta-vadānya*, wonderfully munificent, because his *kṛpā-śakti* acted independently, not waiting for the direction of his *icchā-śakti*. His *kṛpā-śakti* acted independently. Thereby Mahaprabhu has shown his wonderful munificence. Indiscriminately he distributed his hidden treasure, *prema*, to one and all. Even these *māyāvādīs*, who are not accepted, they also attained it. They did not deserve to get it, but they attained it. This was Mahaprabhu's wonderfully munificent act. 🙏

— From the introduction to *Ṭṛṇād api sunicena*. Tattva-vicāra Publications, Australia.

## THE LIBERATED DO NOT RETURN

*from Srila Jīva Goswami's Prīti-sandarbhā (10)*

The conclusion of no return from the spiritual world has been accepted in the *Vedānta-sūtra* (4.4.23) as follows:

*anāvṛttiḥ śabdād anāvṛttiḥ śabdāt*

There is no return [for the liberated], because scriptures say so. There is no return [for the liberated], because scriptures say so.

The Vedas (*Chāndogya-upaniṣad* 8.15.1) also say, *na sa punar āvartate* — “The liberated soul does not return back.” Similarly, the gods troubled by Hiranyakashipu said to the Supreme Lord in the *Śrīmad Bhāgavatam* (7.4.22):

*tasyai namo 'stu kāṣṭhāyai yatrātmā harir īśvaraḥ  
yad gatvā na nivartante śāntāḥ sannyaśino 'malāḥ*

Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return.

Sri Kapila also says in the *Śrīmad Bhāgavatam* (3.25.38):

*na karhicin mat-parāḥ śānta-rūpe  
naikṣyanti no me 'nimiṣo leḍhi hetih*

Devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences.

The Supreme Lord also says the following in the *Bhagavad-gītā* (8.16):

*ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna  
mām upetya tu kaunteya punar janma na vidyate*

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to my abode, O son of Kunti, never takes birth again.

He also says in the *Bhagavad-gītā* (15.6):

*yad gatvā na nivartante tad dhāma paramam mama*

Those who reach my abode never return to this material world.

He also says in the *Bhagavad-gītā* (18.62):

*tat-prasādāt parām śāntim sthānam prāpsyasi śāśvatam*

By the mercy of the Lord you will attain everlasting peace as well eternal shelter [in his abode].

The *sr̥ṣṭi-khaṇḍa* of the *Padma Purāṇa* states:

*ā-brahma-sadanād eva doṣāḥ santi mahīpate  
ata eva hi necchanti svarga-prāptim mañiṣiṇaḥ*

*ā-brahma-sadanād ūrdhvaṁ tad viṣṇoḥ paramaṁ padam  
śubhram sanātanaṁ jyotiḥ para-brahmeti tad viduḥ*

*na tatra mūḍhā gacchanti puruṣā viṣayātmakāḥ  
dambha-lobha-bhaya-droha-krodha-mohair abhidrutāḥ*

*nirmamā nirahaṅkāraṁ nirdvandvāḥ saṁyatendriyāḥ  
dhyāna-yoga-ratāś caiva tatra gacchanti sādavaḥ*

O King! The faults of the material world are only up to the planet of Lord Brahma. Therefore, intelligent souls do not hanker to attain the heavenly planets. Above the abode of Lord Brahma is the supreme abode of Sri Vishnu, which is understood by the learned as pristine, eternal and the ever-effulgent *brahman*. Foolish materialists absorbed in sense objects and overtaken by pride, greed, fear, malice, anger and illusion cannot attain that planet. Saintly souls engaged in meditation who are free from false ego, pride, duality and who are in control of their senses can attain that planet.

In the same scripture, a king named Subahu says:

*dhyāna-yogena deveśam yajīṣye kamalā-priyam  
bhava-pralaya-nirmuktaṁ viṣṇu-lokaṁ vrajāmy aham*

I now worship the Supreme Lord through the process of *dhyāna-yoga*. I will attain the planet of Lord Vishnu, free from birth and death.

In four out of the five types liberations – *sālokya*, etc., there is no fear of falling down. This is specified in the *Śrīmad Bhāgavatam* (9.4.67):

*mat-sevayā pratītaṁ te sālokyādi-catuṣṭayam  
necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam*

My devotees, who are always satisfied to be engaged in my loving service, are not interested even in the four principles of liberation [*sālokya*, *sārūpya*, *sāmīpya* and *sārṣṭi*], although these are automatically achieved by their service. What

then is to be said of such perishable happiness as elevation to the higher planetary systems?

This verse clearly indicates that all abodes besides those of Lord Vishnu are destroyed by time.

Therefore, when we sometimes hear of the liberated souls appearing in the material world, it is to be understood for two reasons:

- Either they are liberated souls who are residing in the *prāpañcika-vaikuṇṭhas* – abodes of the Lord in the material world. Or,
- They have appeared in this world from the spiritual world to assist in the pastimes of the Lord [such as Jaya and Vijaya].

After both these types of devotees have fulfilled their purpose, they remain eternally liberated. The *Bhaviṣyottara Purāṇa* says the following [regarding the first of these types of devotees]:

*evam kaunteya kurute yo 'raṇya-dvādaśīm naraḥ  
sa dehānte vimāna-stha-divya-kanyā-samāvṛtaḥ*

*yāti jñāti-samāyuktaḥ śvetadvīpaṁ hareḥ puram  
yatra lokā pīta-vastrā ity ādi*

*tiṣṭhanti viṣṇu-sānnidhye yāvad-āhūta-samplavam  
tasmād etya mahā-vīryāḥ pṛthivyāṁ nṛpa-pūjitāḥ*

*martya-loke kīrtimantaḥ sambhavanti narottamāḥ  
tato yānti param sthānam mokṣa-mārgam śivaṁ sukham  
yatra gatvā na śocanti na saṁsāre bhramanti ca*

“O Arjuna! Those who perform the vow pertaining to *Aranya-dvādaśī* find themselves seated on a divine airplane at the end of their lives. Accompanied by relatives and surrounded by divine ladies, they go to Shvetadvīpa, the abode of Lord Hari. Everyone in that planet wears yellowish golden cloth. There they stay in the association of Lord Vishnu till the final inundation of the universe. Then they appear one last time on earth as extremely powerful personalities worshipable even by the kings. These best among men then attain the most auspicious eternal abodes of liberation in the spiritual world. Thereafter, they never have to lament or wander in the material worlds again.”



[**Translator's Note:** Srila Jiva Goswami has not specified any *pramāṇa* regarding the second category of devotees here because such a *pramāṇa* was already specified in *Kṛṣṇa-sandarbha*. There, Srila Jiva Goswami had quoted the following verse from *Śrīmad Bhāgavatam* (7.1.47) to support the conclusion that even the second category of devotees return back to an eternally liberated life:

*nītau punar hareḥ pārśvaṁ jagmatuḥ viṣṇu-pārsadau*

Because of always thinking of Krishna in this way, they regained the shelter of the Lord, having returned home, back to Godhead.] ❀

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

## JAGANNATH PURI – THE ULTIMATE SHELTER

*Sri Murari Gupta's Kṛṣṇa-caitanya-  
caritāmṛtam (3.13.9 – 10)*

*yāvat syāc cañcalaṁ cittāṁ na syād yāvat sunirmalam  
tāvat tīrthāni puṇyāni vicaret sarvataḥ pumān*

Sri Chaitanya Mahaprabhu said, “As long as the heart is fickle and has not become steadfast in nature,



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till that time one should wander around everywhere in all the holy places.

*tataḥ sunirmale citte sthira-dhīḥ puruṣottame  
nīvāsaṁ kurute nityaṁ pathikaḥ svāśrame yathā*

Once the heart has attained a steadfast nature, one should reside permanently in Sri Purushottam Kshetra, just as a traveler finally comes back to live in his own permanent home.” ❀

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

## RADHA'S CUTTING SARCASTIC

*Subhāṣita-ratna-bhāṇḍāgāram, khaṇḍitā, 11*

*satyam eva gaditaṁ tvayā vibho  
jīva eka iti yat purāvayoḥ  
anya-dāra-nihitā nakha-vrañās  
tāvake vapuṣi pīḍayanti mām*

[After Krishna doesn't come to meet her at night and instead turns up early next morning, Sri Radha is extremely sulky and says in a mood of sarcastic anger,] “O Lord! What you said earlier is true — both of us are one soul in different bodies, for the nail scratches made by another lady on your chest end up giving pain to me.” ❀

— Transliterated and translated by Hari Parshad Das from *Subhāṣita-ratna-bhāṇḍāgāram*. 8<sup>th</sup> Edition. Compiled by Pandit Kashinath Sharma. Nirnaya Sagar Press. Mumbai (Bombay). 1952 AD.

