



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 425

Śrī Padminī Ekādaśī

25 May 2018

Circulation 9,235

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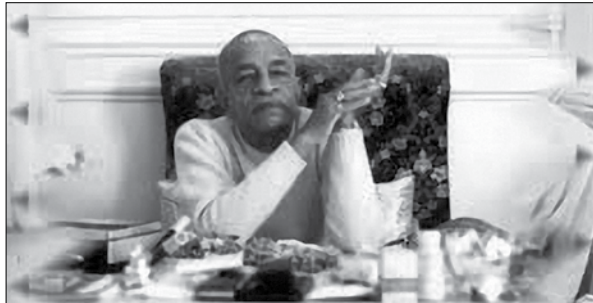
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DON'T DISCUSS HIGHER TOPICS WITH ORDINARY PERSONS

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

Basically, and practically speaking, everything that is done sincerely for Krishna's satisfaction is perfect. But we have to be very, very careful in our dealings with others so that they will not take the wrong view. Just like the *gopīs*. They left their homes in the dead of night to go and meet this young boy Krishna for kissing and embracing. To the ordinary person this is sinful. But to the devotee it is worshipable, and it is considered the highest form of devotion even by Lord Chaitanya, who was himself a very strict *sannyāsī*. Therefore, we are

very careful not to discuss this *rāsa-līlā* in the presence of ordinary men because they will only misunderstand and commit offense. While dealing with ordinary men, we must spread this movement in such a way that they will not misunderstand us and take offense. Try to sell as many of my books as possible to your best ability. 🙏

— Letter to Ramesvara Das. 1 January 1975.

THE NECESSITY OF INTROSPECTION

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

We have to give up external vision, the vision of material enjoyment and material forms, and become introspective. Until we become introspective we will continue to depend on external vision. External vision is illusory.

If we are eager to know the contents of a letter we show no patience when looking at the envelope. If we see objects in this material world only as ingredients for the Lord's service we will no longer have external vision.

The Supreme Lord is situated everywhere in this world. He is situated in the hearts of all living entities. "The Lord is always situated in the temple of my heart

just to give me the opportunity to serve Him.” When this conviction becomes prominent in our minds, then, according to the logic that “A learned person sees everyone equally. Therefore, I can perceive my worshipable Lord everywhere,” we will find our external, inferior, worldly vision cleared. At that time I will consider the entire world to be full of happiness. ❀

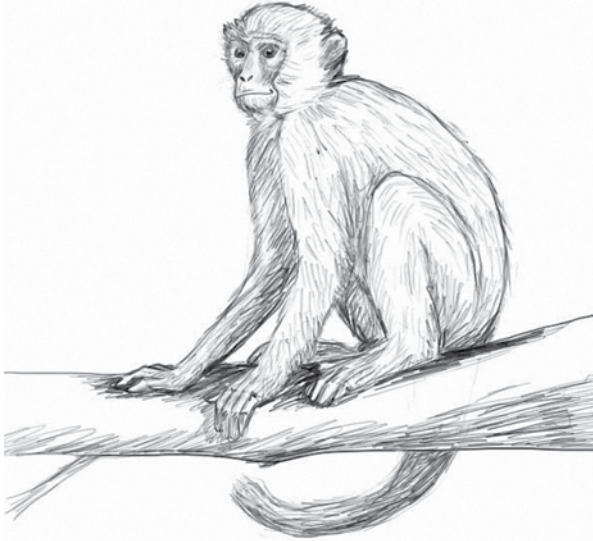
— *Amṛta Vāṇī*, page 77. Compiled by Sripad Bhakti Bhagavat Mayukha Maharaja. Published by Isvara Das and Touchstone Media. Mumbai, India. 2004.

NOT JUST BY EXPERT SPEAKING

Srila Thakur Bhaktivinode

The responsibility of preaching is better entrusted to those who are engaged in performing *bhajana*. Simply being an expert speaker does not qualify one to preach the teachings of Gauranga. ❀

— *Sajjana-toṣaṇī* 10.11, quoted in *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 30. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.



A MONKEY’S DHARMA

Sri Srimad Gour Govinda Swami Maharaja

The *Rāmāyaṇa* describes that just before the fighting started between Rama and Ravana, Ravana’s younger brother, Vibhishan, came to take shelter of Rama. Rama immediately gave him shelter. That is the duty of a king, a *kṣatriya* — one who takes shelter, you must give him protection. However, the advisors of Lord Rama said, “No, don’t give him shelter. He’s from the enemy’s camp. He has come as a spy.” Lord Rama then told them a story:

Once a man was passing through a dense jungle that was full of ferocious animals such as tigers, and lions. A tiger attacked that man but he climbed up a tree and saved his life. This tiger had developed greed to drink human blood, so he sat down under the tree. Then the tiger noticed a monkey in the tree. He told the monkey,



Nāma-tattva

THE BEHAVIOR OF THE SERVANTS OF KRISHNA’S NAMES

Bṛhad-Bhāgavatāmṛta 2.3.170

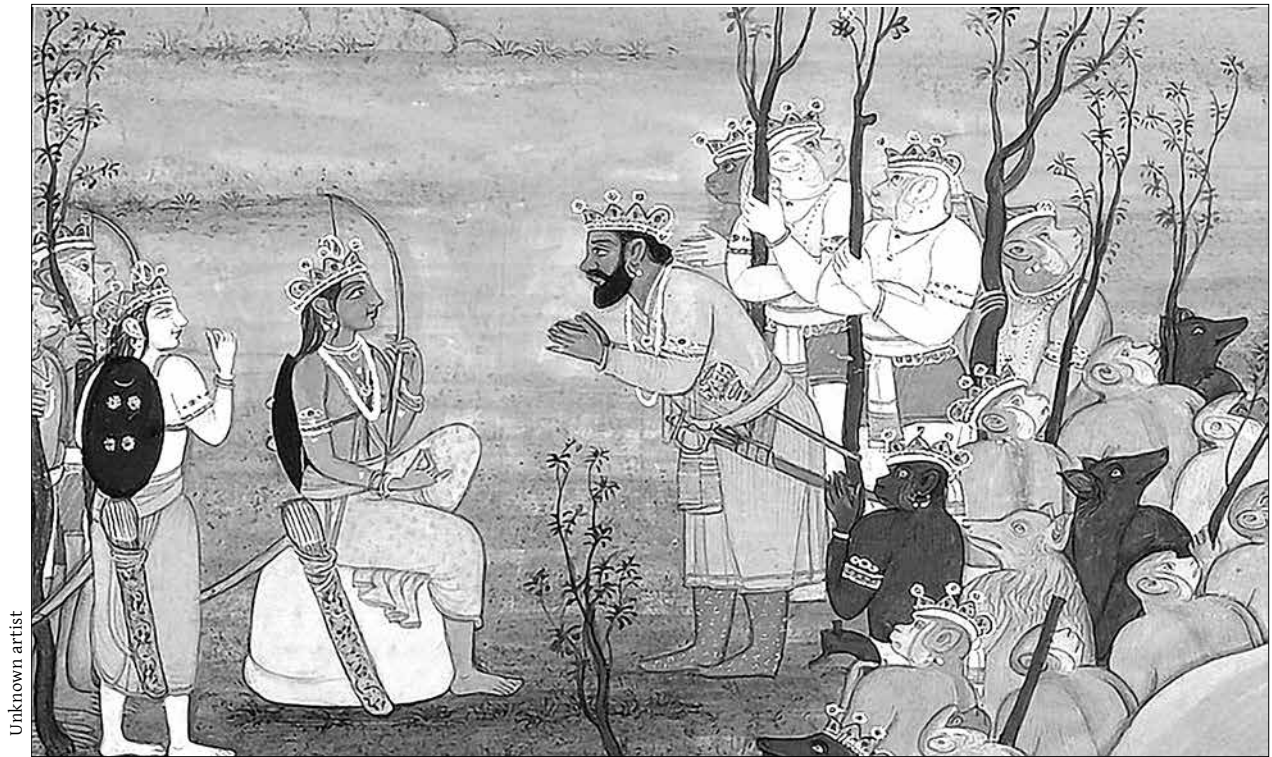
*mahāśayā ye hari-nāma-sevakāḥ
su-gopya-tad-bhakti-mahā-nidheḥ svayam
prakāśa-bhītyā vyavahāra-bhaṅgibhiḥ
sva-doṣa-duḥkhāny anudarsayanti te*

The great souls who spontaneously serve the names of Lord Hari fear to reveal the vast treasure of his confidential devotional service. So they behave in peculiar ways to show their own faults and unhappiness.

Commentary: What about advanced worshipers like Bharata Mahārāja, whose impending sinful reactions apparently kept going on? We should understand that when saintly devotees like Bharata, deeply absorbed in the moods of loving service to the Lord, seem to exhibit material attachment (as when Bharata became obsessed with the care of an infant deer) and when they seem to fall into bad association and miserable conditions (as when Bharata took his next birth as an animal), they are only pretending to be materially affected in order to keep the confidential moods of devotional service hidden from public view. Such devotees would rather be treated with undeserved contempt than honored and worshiped.

— Sanatan Goswami. *Śrī Bṛhad-bhāgavatāmṛta*. Translated from the original Sanskrit, with a summary of the author’s *Dig-darśinī* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.





Vibhishan Surrenders to Lord Ramachandra

“Oh monkey, you are my brother. This human is your constant enemy. When you jump from one tree to another to get fruit, the human beats you, and throws stones at you. Then when you come down he orders his dog to catch you. He is your constant enemy. Also, human beings cut down trees. You are very intelligent, you are my brother, my friend. Don't stay with such an enemy. It is very dangerous. You should push that man down from the tree. I am hungry. I'll get food, I'll satisfy my hunger and our friendship will remain forever. I'll be very, very grateful to you.

The monkey replied, “O my brother tiger, I understand what you have said, but the human being has *dharma*. We have no *dharma*. My conscience doesn't approve of putting someone in danger who has climbed this tree to save himself from danger. Although I am an animal and I have no *dharma*, yet my conscience won't allow me.

Then the tiger thought of another way. He gave assurance to the human being and said, “O my brother human being, you have *dharma*, you are a human being. Is it not your *dharma* that you should give food to one who is very hungry? I am very hungry, you must give food to a hungry *jīva*. So you should push this monkey down from the tree, then I'll get food.

The man thought, “Yes, very good!” and he pushed the monkey down. The monkey fell just in front of the tiger, but the tiger didn't eat him and the monkey climbed back up the tree. The tiger had developed greed to drink human blood, so he didn't eat the monkey.

The tiger spoke again, “O my brother monkey! You see, we are friends. I didn't harm you. I didn't kill you. I spared you because we



are friends. But see what that ungrateful man did! He pushed you down right in front of my face. So now you should push him down for me so I can satisfy my hunger. In this way the human will get a good lesson.

The monkey replied, “This man may be ungrateful, but although I am an animal I am not ungrateful.”

Bhagavan Ramachandra told this story and said, “This is my mission. I have come to establish idealism in human society.” Therefore he is known as *maryādā-puruṣottama*, the topmost example of and enjoyer of Vedic propriety. He never transgressed Vedic etiquette. He very strictly observed it. Lord Ramachandra was the ideal king, ideal father, ideal son, ideal friend, ideal brother, ideal husband. He was ideal in all respects. He has established idealism. So telling this, Lord Ramachandra said, “If someone comes to take shelter of me, I never think of his past history. I immediately give him shelter. Vibhishan has come to take shelter. I give him shelter and he’s our friend. No one should have any doubts about him. From this point on he is now commander-in-chief of our army.” This is Lord Ramachandra. 🙏

— From a lecture in Bhubaneswar on 6 February 1995.



LORD GAURANGA’S TEACHINGS TO THE STUDENTS

Adapted from Srila Lochan Das Thakur’s
Śrī Caitanya-maṅgala, Madhya-khanda 1

One day Lord Gaura Hari gave instructions to his Brahmin students in Nabadwip. The Lord kindly said:

*paṭa eka satya vastu — kṛṣṇera caraṇa
sei vidyā — yāthe hari-bhaktira lakṣaṇa*

“Krishna’s lotus feet are the only truth you should study. This understanding is the symptom of devotion for Krishna. (11)

*tāhā vinu āvidyā sakala śāstre kahe
rādhā-kṛṣṇa bhakti vine keho saṅgi nahe*

“Śāstra says that everything other than devotion to Radha and Krishna is ignorance. (12)

*vidyā-kula-dhana-made kṛṣṇa nāhi pāya
bhaktite se anāyāse pāi yadu-raya*

“Persons intoxicated with pride in their learning, high family, and wealth do not attain Krishna. Only by devotional service can one easily attain Krishna, the lord of the Yadus. (13)

“Krishna is conquered by *bhakti-rasa*. To prove this, I quote these words from *śāstra*:"

*vyādhasyācaraṇaṁ dhruvasya ca vayo vidyā gajendrasya kā
kubjāvāḥ kim u nāma rūpam adhikaṁ kim tat sudāmno dhanam
vaṁśaḥ ko vidurasya yādava-pater ugrasya kiṁ pauruṣaṁ
bhaktiā tusyati kevalaṁ na ca guṇair bhakti priyo mādhaveḥ*

Where was the hunter Dharma’s piety, Dhruva’s maturity, and Gajendra’s knowledge? Where was Kubja’s beauty? Where was Sudama’s wealth? Where was Vidura’s noble birth? Where was Ugrasena’s chivalrous strength? Lord Madhava is pleased only by devotional service and not by material qualifications. (Quoted in Srila Rupa Goswami’s *Padyavalī* 8)

Teaching his students in this way, Lord Gaura Ray manifested his ecstatic spiritual love and bliss. 🙏

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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, Orissa, India, 751015



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Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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