



Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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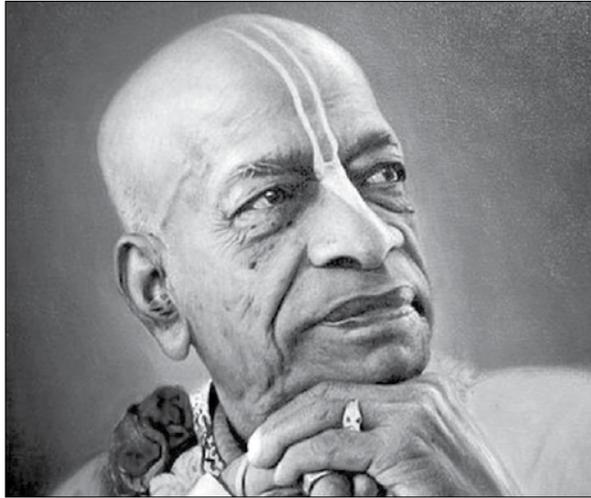
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THE BUSINESS OF INFERIOR MEN

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Let them do something first, then we shall see what is their criticism. Simply criticizing and no work – that is the business of inferior men. So do not be disturbed by them. Go on with your work, increasing more and more. Never mind the jackal's howl. 🐾

— Letter to Nityananda. 25 November 1972.

PASTIMES ARE OPPORTUNITIES FOR SERVICE

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Those who are simply interested in controlling the urges of their senses cannot gain anything tangible. On the other hand, even the most uncontrolled persons can achieve perfection if they take to devotional service. The devotees of the Lord can easily cut the knots in their hearts that exist in the form of desires for fruitive activities by remembering the effulgence that emanates from the toenails of the Lord's lotus feet.

One should assist the Lord in his pastimes with a service attitude, just as Hanuman helped Lord Ramachandra rescue Sita. For the Lord these are pastimes, but for the devotees these are opportunities for service. 🐾

— Bhāgavat Tātparyā. English translation by Bhumipati Das. Rasbihari Lal and Sons. Vrindavan. 2005. Pages 52-53.

BONAFIDE VS BOGUS GURUS

Srila Thakur Bhaktivinode

There are two types of gurus: *antarāṅgā*, internal, and *bahirāṅgā*, external. The living entity who is situated in samadhi is his own internal spiritual master. One

who accepts argument as his spiritual master and who learns the process of worship from such a spiritual master is said to have accepted the shelter of a bogus spiritual master. Argument then poses as nourishment for that living entity's constitutional duties. This may be compared to Putana's falsely posing as a nurse. Worshipers on the path of attachment must immerse all arguments in spiritual subjects and take shelter of *samādhi*. The external spiritual master is he from whom the science of worship is learned. One who knows the proper path of attachment and who instructs his disciples according to their qualification is a *sad-guru*, an eternal spiritual master.

[**Note:** Herein Bhaktivinode is indicating that certain people consider argument and debate as the highest indication of advancement and progress. Such persons, either grossly or subtly accept the path of reasoning and quarrel, and they imagine that they will receive spiritual nourishment there.]

— *Kṛṣṇa-saṁhitā* 8.14. From Śrī Bhaktivinoda Vāñī Vaibhava. P. 43. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

THE MERCIFUL GLANCE OF GURU

Sri Srimad Gour Govinda Swami Maharaja

When guru casts his merciful glance on a jīva, that is *guru-darśana*. Guru can see you. *Sad-guru* will cast his merciful glance on you. Otherwise, the conditioned soul has no vision to see guru. He can see the external body of the guru consisting of bone, flesh, urine, marrow, blood — nasty things, not real *darśana*, not the real *svarūpa* of guru. When guru casts his merciful glance on us then our eye is opened and we can understand who he is, how he is an associate of the Lord.

— Lecture in Seattle. 18 May 1993.

THE BEST SERVICE IS WHAT PLEASURES THE MASTER

From the life of Srila Ramanujacharya

Once a Brahmin came to Srila Ramanujacharya and said, "I wish to purify myself by serving you, for you are the best of devotees. By such service I shall be freed from the influence of material nature."

Yatiraja [Ramanuja, the best of sannyasis] accepted the request, saying, "What you have said is correct, for one can be liberated only by service. If you wish to serve me, then you must stay here and do whatever I ask of you."

The Brahmin was very pleased by this reply, and said eagerly, "O master, tell me what is your desire. I will do anything you ask of me."

Seeing the man's sincerity, Ramanuja then told him, "O Brahmin, I have resolved to purify myself by taking daily the water which has washed the feet of a pure-hearted Brahmin. Now, by the grace of the Lord, you have come here. My order is that you stay here, and every day give me the water that has washed your feet. Only if you do this will you be able to render real service to me."

Although a very humble person by nature, the Brahmin could not refuse this direct order. From that time on, every day when Yatiraja returned from taking his noon bath in the Kaveri, he would take upon his head some of the water that had washed the Brahmin's feet.

One day, Ramanuja was invited to take *prasādam* at the home of one of his householder disciples, and he went there directly after bathing in the river. After they had eaten, all the devotees began to discuss the glories of Lord Narayana, putting various questions to Ramanujacharya and listening intently to the explanations he gave. So sweet were these discussions that the devotees became



Nāma-tattva

ALWAYS REMEMBER

*Srila Sanatan Goswami's
Hari-bhakti-vilāsa 11.309*

*māṅgalyaṁ māṅgalaṁ viṣṇuṁ māṅgalyeṣu ca kīrtayet
uttiṣṭhan kīrtayed viṣṇuṁ prasavaṇa mādhavaṁ naraḥ
bhōjane caiva govindaṁ sarvatra madhusūdanaṁ*

While performing an auspicious activity, the name of Vishnu, which is the abode of all auspiciousness, should be remembered. While going to sleep, one should remember Madhava, while eating, one should remember Govinda, and in all spheres of life, one should glorify Madhusudan.

— English translation by Bhumipati Das. Rasbiharilal & Sons. Vrindavan. 2005.





Unknown artist

Srila Ramanujacharya offers prayers to Lord Ranganath

unaware of the passage of time. Thus, by the time Yatiraja rose to leave the house, it was very late at night.

When they arrived back at the ashram, they found that the only person still awake was the pious Brahmin. “Why have you waited up so long for me?” asked Yatiraja. “Have you eaten yet?”

“How could I think of eating,” replied the Brahmin, smiling, “when I have not yet rendered my service to you?”

At this, Yatiraja smiled broadly and embraced the man, saying, “You are a wonderful devotee, the perfect servant of the Lord. By being absorbed only in thoughts of service, you have attained perfection.” Then he drank the water that had washed the Brahmin’s feet and offered it to all his other disciples. 🙏

— From chapter 8 of *The Life of Ramanujacharya*, by Naimisaranya Das. Rasbihari Lal & Sons. Vrindavan. 2005.

WORSHIP KRISHNA’S NAMES

The Medieval Gaudiya Poet Sri Dwija Haridas

Dwija Haridas was also known as Bada Haridas and Haridas Acharya. He was from the village Kancanagadiya in the district of Mursidabad, West Bengal. Caitanya-caritāmṛta (ādi 10.112) describes him as the seventy-second branch of the Chaitanya tree. According to the Gauḍīya Vaiṣṇava Abhidhāna,

after the disappearance of Chaitanya Mahāprabhu Dwija Haridas wanted to give up his life. But Mahāprabhu came to him in a dream and ordered him to give up this idea and go to Vrindavan. Haridas immediately accepted the renounced order and shifted to Vrindavan.

(Dhānaśī-rāga)

govinda jaya jaya gopāla gadādhara
kṛṣṇacandra kara kṛpā karuṇā-sāgara

All glories, all glories to you, Lord Govinda, who protect the cows and hold a mace! O moonlike Krishnachandra! O ocean of mercy! Please be merciful to me.

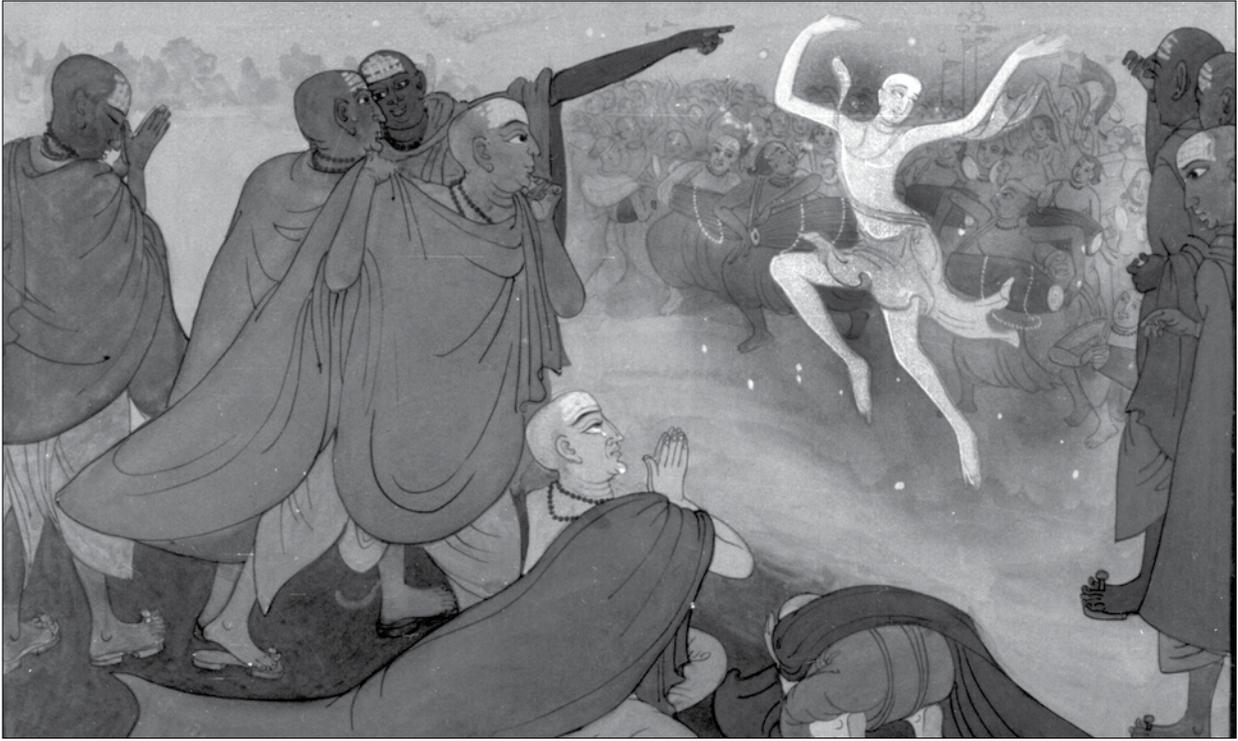
jaya guru govinda gopeśa giridhārī
śrī-rādhikāra prāṇa-dhana mukunda murāri

Glories to you, the spiritual master of all, Govinda, the lord of the cowherd boys, the lifter of Govardhan Hill, the treasure of Radhika’s life, the giver of liberation, and the enemy of the demon Mura!

hari-nāma vine re govinda nāma vine
biphale manuṣya janma yāra dine dine

If one does not chant Lord Hari’s holy names or Lord Govinda’s holy names, day after day one passes this human birth without any good result.

dina yāya bṛthā kāje rātri yāya nide
nā bhajilāma rādhā-kṛṣṇa-caraṇāravinde



Painting by Kartick Biswas

Sri Chaitanya Mahaprabhu and his associates do kīrtana in front of the Māyāvādīs of Kashi

My days and nights I passed in fruitless labor. I did not worship Sri Sri Radha and Krishna's lotus feet.

*kṛṣṇa bhajivāra tare saṁsāre āinu
michā māyāra baddha haiyā vṛkṣa samāna hainu*

I came to this material world to worship Krishna. but I was bound by the illusions of *māyā* and I became dull like a tree.

*kāla-kali pāpa-prapañca prāktana-vaśe
nāhi maje hāya jīva kṛṣṇa-nāma rase*

Alas! By the influence of my past sinful activities and the age of Kali I did not immerse myself in the sweet mellow of Krishna's names.

*kṛṣṇa-nāma bhaja jīva āra saba miche
palāite patha nāi yama āche piche*

Just worship Lord Krishna's holy names, O *jīva*! All else is illusion! There is no alternative, as Yamaraj is following you!

*kṛṣṇa-nāma hari-nāma baḍa-i madhura
yei jana kṛṣṇa bhaje se baḍa catura*

Kṛṣṇa-nāma and *hari-nāma* are very sweet. Those who worship Krishna are very intelligent.

*ye nāma śravaṇe haya pāpa vimocana
dvija hari-dāsa kahe nāma-saṅkīrtana*

By hearing this name one becomes free from sin. Dwija Haridas thus performs *saṅkīrtana* of the holy name. 🙏

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Subscriptions: minimag@gopaljiu.org

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