



# Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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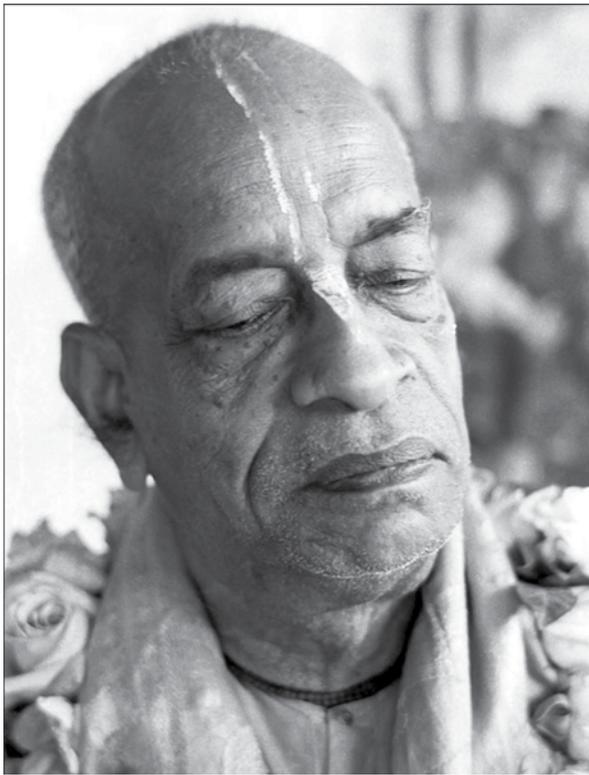
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## AVOIDING NEEDLESS CRITICISM

His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada

Unnecessarily we do not want to criticize anyone. But when there is necessity, because we are preachers, it may be sometimes you'll be faced with opposite elements, so we have to criticize in

that respect. Generally, we don't praise or eulogize somebody or criticize somebody. That is not our business. Our business is Krishna consciousness, God consciousness, always thinking that we are eternal servant of Krishna. (Lecture, 26 July 1968, Montreal.)

These are all fanaticism. Real unity is in advancing Krishna consciousness — *kalau nāsty eva nāsty eva ...* In *kali-yuga*, you cannot strictly follow, neither I can strictly follow. If I criticize you, if you criticize me, then we go far away from our real life of Krishna consciousness. (Morning walk, 10 March 1976, Mayapur.)

If there is some incident and I claim that no one is cooperating with me or no one will work with me, that is my defect, not theirs. The *vaiṣṇava* devotee must think like this. We should not find fault with others and criticize and go away, that is not the *vaiṣṇava* way. Better we should always be willing to offer all respects to others and consider them as our superiors always. (Letter to Gaurasundara, 26 August 1972.)

We should not criticize each other, as *vaiṣṇavas*, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. (Letter to Madhumangala, 18 November 1972.)

Your appreciation for the service of your god-brothers is very much laudable. This is actually a devotee's business that everyone should appreciate the value of other devotees. Nobody should criticize anyone. Because everyone is engaged in the service of the Lord according to one's capacity, and the thing is, Krishna wants to see how much one is sincere in rendering him service. Materially we may think that his service is greater than his. That is our material vision. (Letter to Tamala Krishna, 19 August 1968.)

Regarding Acyutananda's preaching, what is the use of criticizing Sai Baba and creating some enemies? Do not do this in public meetings. It is different to do it in a private meeting. (Letter to Mahamsa, 3 June 1975.)

We should not criticize the Ramakrishna Mission by name, or directly, for they have become somehow or other popular and people are against us for it. So carefully avoid this type of preaching. (Letter to Jayapataka, 22 September 1976.)

You should understand that Krishna Consciousness is a purificatory process. One may not be purified immediately, but since he is on the right path for purification, one should not criticize him for some faults that he may still have. Just because someone has made some mistakes, does that mean that one should give up one's whole career in Krishna Consciousness? What will that accomplish? Simply more rebirth and death. The fact that you have left our movement just on account of some minor disagreements shows that you are not actually serious about going back to home, back to Godhead. I suggest that you become serious about spiritual life and try to overlook the minor offenses of others. You should keep yourself in the association of devotees, chant at least 16 rounds, read my books, and follow all of the rules and regulations very strictly. (Letter to Bhanutanaya, 14 March 1975.)

## RAMANUJA AND THE HUNTER COUPLE

### *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

One day, while Yadavacharya (Sri Ramanujacharya's instructor) was explaining a mantra from *Taittirīya Upaniṣad: satyaṁ jñānam anantaṁ brahma* (Anandavallī 2), Lakshman (the *pūrvāśrama* name of Sri Ramanujacharya) pointed out some discrepancies, because his teacher's explanation was based on

the philosophy of impersonalism. By giving the correct meanings, Lakshman established that the Supreme Brahman is not impersonal, but is the Supreme Personality of Godhead. After being insulted by his disciple again and again in this way, Yadavacharya hatched a conspiracy to kill Lakshman, considering him to be an enemy of his *sampradāya*.

One day thereafter, Yadava proposed that they go to Prayag to bathe at the confluence of the three rivers, and he practically forced Lakshman to agree. Thus Lakshman began the long journey with Yadava from Kanchipuram to Prayag. Along the way, near the Vindhya Mountains, Lakshman's cousin-brother and a disciple of Yadava named Govinda secretly informed Lakshman of his teacher's evil plot to drown him, and advised him to run away if he hoped to save his life.

Lakshman left the main road and began to run as fast as possible along a smaller path. After some time he became exhausted and sat down under a tree to rest. At that time it suddenly started raining heavily, and so Yadava and his associates became drenched. When Yadavacharya saw that Govinda was alone, he inquired from him about Lakshman. Thereafter, although by the order of Yadava his disciples searched for Lakshman for a long time, they all



**Nāma-tattva**

**EVEN IN DREAMS**

**From Bhagavan-nāma-māhātmya-saṅgrahaḥ**

*svapne 'pi nāma-smṛtir ādi-purīṣaḥ  
kṣayaṁ karoty āhita-pāpa-rāḡeḥ  
prayatnataḥ kiṁ punar ādi-purīṣaḥ  
saṅkīrtite nāmnī janārdanasya*

Even if the name of the original *puruṣa* named Janardan is remembered in dreams, it causes unlimited amounts of sins to be destroyed. What then to speak of a person who utters his name by putting conscious effort?

— From the *Bhagavan-nāma-māhātmya-saṅgraha*. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





Unknown artist

Young Ramanuja and a hunter couple

returned disappointed. Finally Yadava concluded that Lakshman must have died in a mishap, and thus he felt relieved, as if his mission had been accomplished.

Meanwhile as Sri Lakshman was lying under a tree, thinking about the Supreme Lord, he suddenly saw a hunter couple coming toward him. Lakshman understood that the couple was also travelling and so he accompanied them. Gradually the whole day passed and evening arrived. After taking shelter under a tree, the hunter's wife requested her husband to fetch some drinking water. When Sri Lakshman said that he would bring some water, the hunter would not allow him to go anywhere in the dark.

Early the next morning the hunter asked Lakshman to bring some water and so he went down a well by the stairs inside it and thus fetched water three times for the hunter's wife, carrying it in the palms of his hands. On the fourth trip, as Lakshman came out of the well, he could not see the hunter couple. And, rather than the dense and dark forest, he saw a beautiful locality

with roads. When he inquired about this from passersby, he realized that he had arrived back in his hometown, Kanchipuram.

When Lakshman narrated the story to another devotee named Kanchipurna, that exalted devotee informed him that Lakshmi-Narayan had appeared as the hunter couple to save his life and accept his service. From that day onwards, Kanchipurna ordered Lakshman to bring water from that well and use it for the service of Lord Varadaraj. 🙏

— *The Life and Teachings of the Four Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasī. Jai Nitai Press. Vrindavan. 2007.

## AUSPICIOUS APPEARANCE OF RAMA

### From *Krittivas Rāmāyaṇa, ādi-kāṇḍa*

*rāmera janama śuni, nācila sakala muni,  
daṇḍa kamaṇḍalu kari hāte  
sarge nāce deva-gaṇa, martye nāce martya-jana,  
hariṣe nāciche daśarathe*

Hearing of the appearance of Lord Rama, all the sages danced with staffs and waterpots in their hands.

The gods danced in heaven and the mortals danced on earth. Dasharath, too, danced in ecstasy.

*brahmāṇī śaktira saṅge, nācichena brahmā raṅge,  
śacī saṅge nāce śacīpati  
sthāvara jaṅgama āra, sabe nāce camatkāra,  
ullāsita nāce vasumatī*

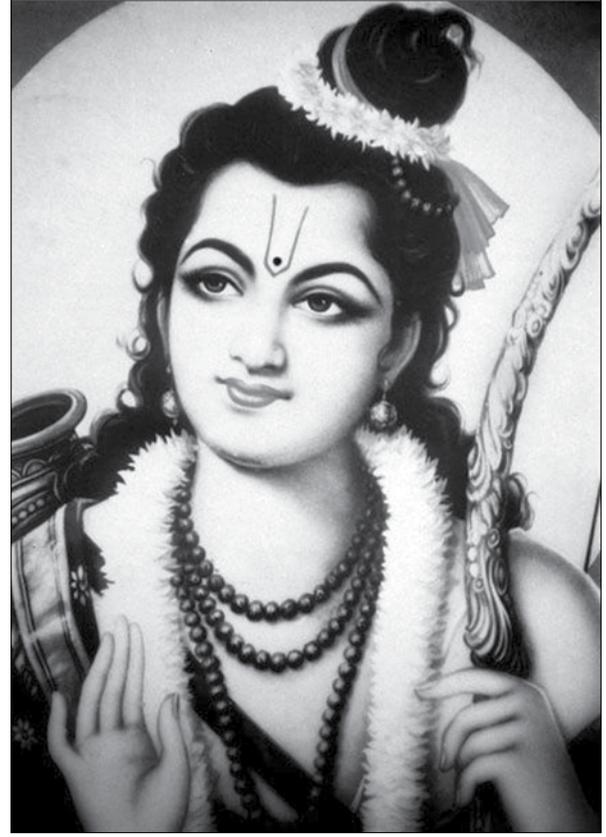
Brahma along with his wife danced in ecstasy. Indra danced with his wife Shachi. Amazingly enough, all the moving and non-moving objects on earth started dancing. In fact, mother earth herself danced in great joy.

*divya divya ābharāṇa, pari yata nārī-gaṇa,  
cali yāya aneka sundarī  
cali yāya rāja-pathe, śrī-rāmere nirakhite,  
sammukhete nāce vidyādhari*

Wearing divine auspicious ornaments, all the ladies [of Ayodhya] started walking on the royal road to gaze at Sri Rama. Ahead of these ladies, the vidyādhari, the female associates of Lord Shiva, danced.

*ratnera pradīpa jvale, purī pūrṇa kolāhale,  
kauśalyā ha-ila putravatī  
gagana-maṅḍale thāki, deva-gaṇa bale ḍāki,  
jaya jaya jaya raghupati*

The entire city appeared to dazzle due to the radiance of gemstones. There was a loud



Unknown artist

Bhagavan Raghupati Rama

commotion everywhere, “Kaushalya begot a son!” Up in the skies, all the gods loudly chanted, “Jaya! Jaya! Jaya! Raghupati!”

*janmilena nārāyaṇa, vadhibāre daśānana,  
devera karite avyāhati  
ihā śuni yei jana, kim vā kare adhyayana,  
bhavē mukta haya sei kṛtī*

Narayan has finally taken birth to kill the ten-headed demon Ravan and to relieve the gods. Whosoever listens to this pastime or studies it is an intelligent soul who will be delivered from material existence.

*vaikuṅṭha kariyā sūnya, prakāśite nara-puṇya,  
avatīrṇa prabhu bhagavān  
racila ye kṛttivāsa, pūrṇa kari abhilāṣa,  
vandyā se vālmiki purāṇa*

Leaving behind his abode of Vaikuntha, the Lord has descended on earth to cause the manifestation of auspiciousness for all humans. Krittivas fulfilled his desire by glorifying the work of Valmiki [and following in his footsteps].

— Kṛttivāsī Rāmāyaṇa, Ādi-kāṇḍa. Edited by Birendrakrishna Bhadra. Published by Sudhir Kumar Mandal. Unknown Year.

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