



Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 450

Śrī Aparā Ekādaśī

30 May 2019

Circulation 9,401

Highlights

• [ANXIETIES IN BHAKTI](#)

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• [THE SPIRIT OF SERVING GURU](#)

Sri Srimad Gour Govinda Swami Maharaja

• [NAMA-TATVA: PRAYING FOR FREEDOM FROM OFFENSE](#)

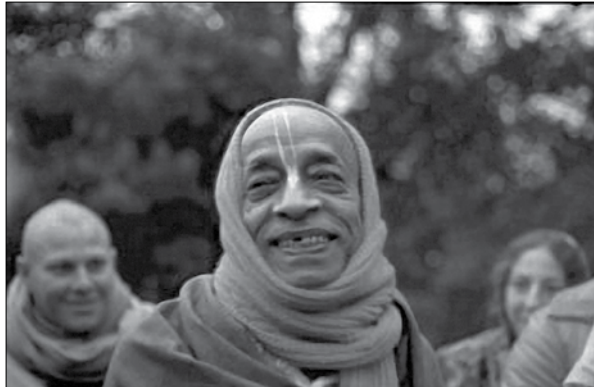
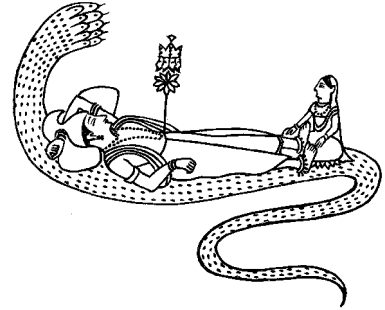
Srila Bhaktivinode Thakur

• [OFFERING EVERYTHING TO THE LORD](#)

From the Hari-bhakti-vilāsa (8.410)

• [VARUNA KIDNAPS NANDA MAHARAJA](#)

by the medieval poet Radha Das



ANXIETIES IN BHAKTI

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

A person in full Krishna consciousness is not unduly anxious about executing the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Krishna consciousness, Lord Krishna becomes the most intimate friend. He always looks after his friend's comfort, and he gives himself to his friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. (Purport to Bg. 18.58.)

As long as one is in conditional life, in the material body, it is natural that he will suffer from anxieties and agonies. One cannot avoid the influence of material

energy, even when one is on the transcendental plane. Sometimes disturbances come, but the agonies and anxieties of the devotees are at once mitigated when they think of the Supreme Personality of Godhead in his beautiful form or the smiling face of the Lord. The Lord bestows innumerable favors upon his devotee, and the greatest manifestation of his grace is his smiling face, which is full of compassion for his pure devotees. (Purport to Bhāg. 3.28.31.)

In the spiritual world there is anxiety, there is crying, and there are other feelings similar to those of the material world, but because the reality of these feelings is in the transcendental world, of which this world is only an imitation, mother Yashoda and Rohini enjoyed them transcendently. (Purport to Bhāg. 10.8.25.)

Just like in this Krishna consciousness movement, all the activities are not material. They're all spiritual. But still, because it is being enacted in the material world, we have also so much anxiety because we are in the material world, although that anxiety is also *bhakti*. That is nothing else. That is not material. When we are anxious how to protect a property, how to push on this movement, how people will take it, what line of action we shall take, this is also anxiety, but that anxiety is for Krishna. Therefore it is *bhakti*. Even in Vrindavan there is anxiety. Radharani is in anxiety that "Krishna is not here.

How Krishna will come?” The *gopīs* are also in anxiety. *Gopīs* are so in anxiety that about them it is said that when Krishna used to go to the forest for tending the cows, the *gopīs* were thinking at home that “Krishna’s feet are so soft that we hesitate to take his feet on our breast, but he is now walking in the forest, and there were so many stones and pricks, and they are giving pain to Krishna’s lotus feet.” And thinking like this, they fainted. This is *gopī*. Krishna is out of the village, and they are at home, and they are thinking of Krishna, and they fainted. This is also anxiety. So much anxiety they fainted. But that is for Krishna. (Lecture in Hawaii, 7 February 1975.)

I have received one letter from Sudharu Deva Das whom you have transferred to Madras. He likes to stay in Hyderabad to be engaged in the service of the deity, so what was the difficulty to keep him there? He is interested in worshipping Radha-Madanmohan deity and very, very anxious to stay at Hyderabad. If there is not great difficulty, I think he may be called back. (Letter to Mahamsa Swami, 6 January 1975.)

That is Krishna-anxiety. If you become anxious how to worship the deity, how to dress Krishna nicely, how to do, if you remain, that will develop your anxiety for Krishna. Therefore deity worship is essential. Exactly in time to get up, to offer *maṅgala-ārati*, to dress — this anxiety is the beginning of Krishna anxiety. Then, when you become perfect, you’ll always be anxious for Krishna. And that is perfectional stage. Therefore, by the injunction of the *śāstra*, regulative, it is a way of creating that anxiety. So we must follow. Then we’ll come to the real anxiety. (Morning walk, 26 April 1976.)

THE SPIRIT OF SERVING GURU


Sri Srimad Gour Govinda Swami Maharaja

Whatever best thing I have I will offer to Sri Guru. If I am poor man, and I only have a straw mat, I will give him a straw mat and pay *daṅḍavats*, “Please excuse me. I cannot do proper service to you because I am a poor man. I’m offering the best I have. Please accept it.” You should say this with much humility from the heart. Not external. You see, everything should be applied for the pleasure of guru. *yasya prasādā bhagavat-prasād* — If guru is pleased then Krishna will be pleased and you will get Krishna’s mercy.

Once Ramanujacharya came to a place with some of his disciples. In that village he had a wealthy and a poor disciple. He sent one of his followers to

his wealthy *grhastha*, “Tell him that I am coming. He should make *prasāda* and arrangements.” That wealthy disciple had some pride. He said, “Alright. I will prepare some nice food for my guru and my god brothers.” So he went to make arrangements. The cooks were cooking for several hours. Meanwhile these two disciples were left standing outside the doorstep. He did not invite, “Come inside. Take a seat. I will take care of you.” He just went inside by himself and left his godbrothers standing for hours. The disciples outside thought, “Who is this man? He went inside, not telling us anything and he is not coming back.” So they left the place and told Ramanujacharya about the rich disciple’s attitude.

“Alright. We won’t go there,” said Ramanujacharya. Then he went to the door of his poor disciple. They were a very poor Brahmin couple. The husband maintained them by begging. His wife was very beautiful. Her name was Lakshmi. She was so poor that she didn’t have a saree to cover her body. There was another wealthy person in that village who had been trying his best to attract that lady. Taking advantage of their poverty, he was sending people with messages, “Oh Lakshmi, why are you suffering?”



Nāma-tattva


**PRAYING FOR
FREEDOM FROM OFFENSE**

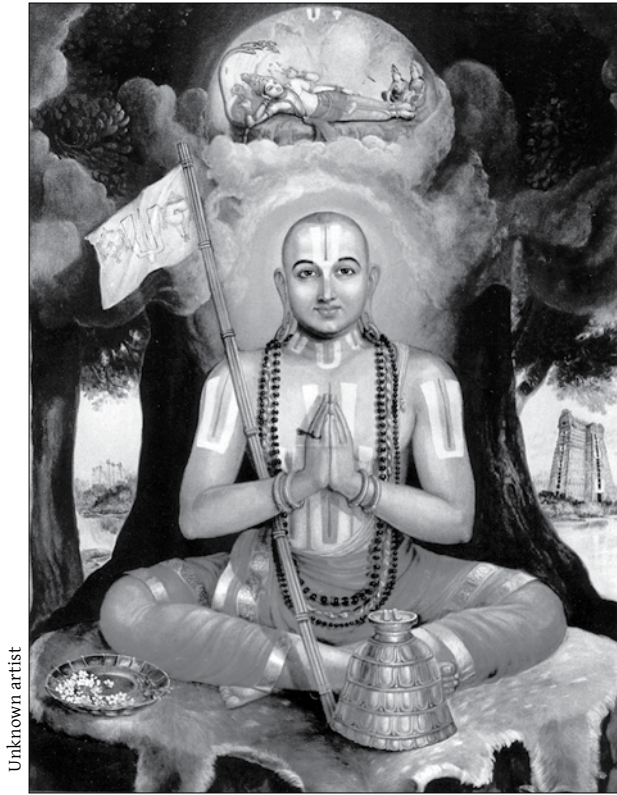
Srila Thakur Bhaktivinode
Śrī Hari-nāma-cintāmaṇi 13.59

*daśa aparādha yena hṛdaye nā paśe
kṛpā kara mahāprabhu maji nāma rase*

[Haridas Thakur prayed:] “O Mahāprabhu, please be merciful to me so that the ten offenses never touch my heart and I can always remain absorbed in the *rasa* of the holy name.”

— Translated from *Śrī Hari-nāma-cintāmaṇi*. Sri Chaitanya Gaudiya Math. Mayapur. Bengali. Gaurabda 497.





Sri Ramanujacharya

Come to me. I will give you money. Lakshmi didn't listen to him, although he tried many times.

When Ramanuja came to their door, her husband was out for begging. Lakshmi was inside but she couldn't come out to pay obeisances because she had no proper saree to put on her body. She was almost naked with only a torn cloth. Ramanujacharya could understand. He said, "Many of us have come. Will you please take care of us?"

"Yes, gurudeva," she said. That is the disciple's duty. "Gurudeva has come with many disciples so we have to do our duty to take care of them, make arrangements for their prasāda, etc."

Then Ramanuja said, "We are staying at that such and such place. Please come and bring prasādam. However there was nothing in their house, not even a grain of rice, and her husband was out begging. She thought, "What to do? How can I serve my guru?" Then she thought, "Oh! I must approach that wealthy person who was trying to entrap me. I must go to him. He wants my body. For this cause I will serve my guru." She went. That person was very astonished, "Oh Lakshmi, why are you here? I tried so many times but you wouldn't come. Now you have come voluntarily. What happened to you?"

Lakshmi replied, "My gurudeva has come. Many things are required to serve him. So I have come to you. You may do whatever you like with me, but I want these things."

Krishna is the supersoul. He knows her inner feelings. He understood that she was so eager to serve her guru, even at the cost of giving her body for the enjoyment of this wealthy man. Seeing her mood, the heart of that wealthy person changed. He thought, "Oh! She really is Lakshmi. What devotion she has towards her guru! What a sinful man I am! Such nasty desires are present in me! She is really Lakshmi."

He fell flat at her feet said, "Please excuse me. I am such a nasty person. You are a real disciple. Please be merciful on me and take me to your guru. Let me touch his feet and be purified. Let me take shelter of him." How his heart changed. He made nice arrangements and Ramanujacharya and his disciples were very pleased. Ramanujacharya asked, "Lakshmi, how could you do all these things? There is nothing in your house." Then she narrated everything to him. That is real guru-sevā. 🙏

— From a conversation in France, 24 July 1986.

OFFERING EVERYTHING TO THE LORD

From the Hari-bhakti-vilāsa (8.410)

[The following mantra from the Hari-bhakti-vilāsa can be chanted by a devotee to offer all their activities to the Lord.]

*itaḥ pūrvaṃ prāṇa-buddhi-dharmādhikārato jāgrat-
svapna-suṣṭy-avasthāsu manasā vācā karmaṇā
hastābhyāṃ padbhyāṃ udareṇa śiśnā yat smṛtaṃ
yad uktaṃ yat kṛtaṃ tat sarvaṃ śrī-kṛṣṇārpaṇaṃ
bhavatu svāhā. mām madīyaṃ ca sakalaṃ haraye
samarpayāmi. om tat sat.*

I as a soul am situated in the network of prāṇa (life air), buddhi (intelligence), dharma (religiosity), etc. Whatever I thought of through my mind, uttered through my speech, performed through my deeds, hands, legs, stomach and genitals — may all of that be offered unto Sri Krishna. I offer it to him. I offer myself and everything belonging to me to Lord Hari. Om tat sat.

Commentary by Srila Sanatana Goswami: *manasā yat smṛtaṃ, vācā yad uktaṃ, hastādibhiḥ karmaṇā yat kṛtaṃ iti sambandhaḥ. tatra śiśnā śiśnena.*

The terms *manasā*, *vācā* and *karmanā* in the mantra should align with the terms *smṛtam*, *uktam* and *kṛtam* respectively. [Thus the translation will be] *manasā smṛtam* (whatever I thought of using the mind), *vācā uktam* (whatever I uttered through my speech) and *karmanā kṛtam* (whatever I performed through my deeds). In this mantra, the term *śísna* means *śíslena* i.e. through the genitals. 🙏

— Translated from the Sanskrit available at Gaudiya Grantha Mandira.

VARUNA KIDNAPS NANDA MAHARAJA

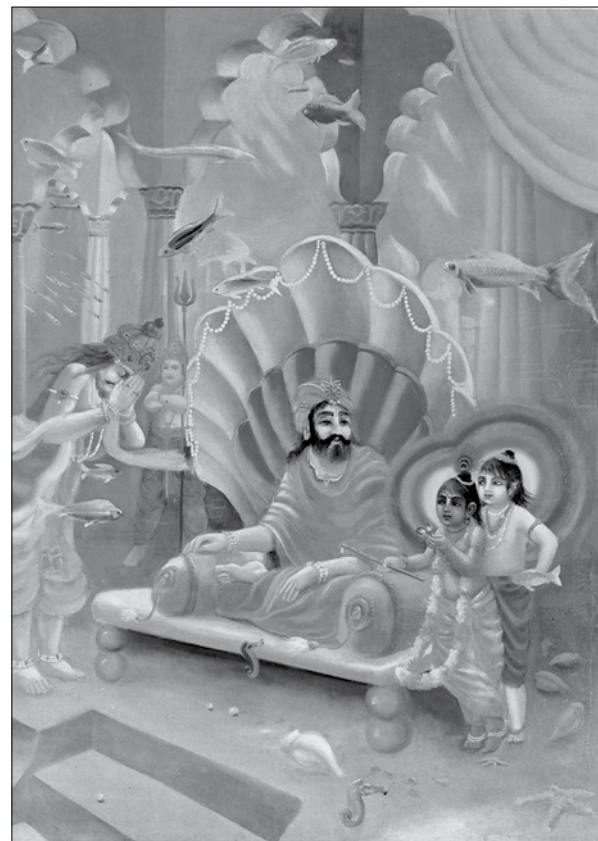
The medieval poet Radha Das

ekādaśī vrata kari nandīśvara adhikārī
sināite yamunāra jale
varuṇera cara chila dhariya la-iyā gela
nā dekhiyā kāndaye goyāle

Having fasted on *ekādaśī*, Nanda Maharaja took a bath in the Yamuna. The agents of Varuna kidnapped him and took him away. Not seeing him, the cowherd men started crying out loudly.

hari hari kāndanā uṭhila gopa-pure
śuniyā dhāila kānu bājāiyā śiṅga veṇu
praveśila varuṇa nagare

All over Vrindavan there was a loud commotion, “Hari! Hari! Hari!” Hearing these voices, Krishna ran



Krishna grants darśana to Varuna

[towards the Yamuna] and entered into the kingdom of Varuna while playing on his bugle horn.

dekhi jala adhipati aṣṭāṅge paḍiyā kṣiti
daṇḍavat nānā stuti kari
abodha āmāra dūte ānila tomāra tāte
hena aparādha kṣema more

Seeing Lord Krishna, Varuna fell down flat on the ground, offered prostrated obeisances and glorified him in various ways. Varuna said, “These ignorant agents of mine mistakenly brought your father to me. Kindly excuse me for this offense.”

nanda ghoṣa lañā hari āilā gokula puri
gopa gopī adhika ullāse
rādhā-dāsa kahe kānu varuṇa pūjila janu
kahe nanda sabhākāra pāse

Taking Nanda Maharaja with him, Krishna came back to Gokul. The *gopas* and *gopīs* were overjoyed to see both of them. Nanda Maharaja told everyone, “Varuna himself was worshipping my child Krishna.” Radha Das narrates this pastime. 🙏

— *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

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



Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

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

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.