



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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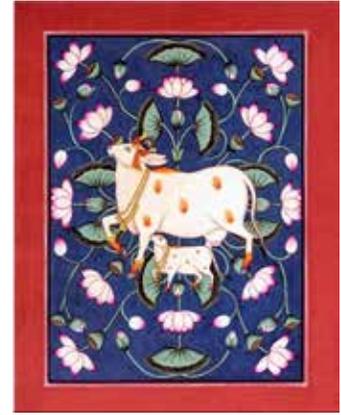
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BE CAREFUL, AVOID INFECTION

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Devotee: It was by chance that I got infected.

Prabhupada: No, no. Not chance. Why did you go where there is cholera case? That is your foolishness. Why did you go there? When there is infectious disease a man is forbidden to go there. You went there without any knowledge and you got infected. Now you are suffering. That's all. There is no question of chance. That is foolishness. Chance means ignorance. Ignorant people, they do not know this. They perform sinful activities, and [when there is a karmic result] they say "by chance." There is no question of chance. Krishna says, "Kāraṇam guṇa-saṅgo 'sya" — there is no chance. 🙏

— Morning walk in Nairobi. 1 November 1975.

BHAKTIVINODE MADE THE CURRENT OF BHAKTI FLOW

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Jagad-guru Srila Bhaktivinode Thakur is one of those spiritual masters who have been sent to this world by Sri Gaurangadev for the benefit of the jīvas of this world. That great personality who has given everyone the opportunity to know about pure devotional service and the disciplic succession is none other than Srila Bhaktivinode Thakur. He is dear to Gauranga and our only shelter.

Srila Bhaktivinode Thakur considers devotional service to be *preyas*, for the immediate good. Previous *ācāryas* have considered devotional service to be *śreyas*, a process to bring us ultimate good. But Bhaktivinode Thakur, as a *rūpānuga*, has specifically revealed that *bhakti* is *preyas*. Those who do not consider devotional service *preyas* are godless non-*vaiṣṇavas*, devoid of their own ultimate good. Human beings consider sense gratification, fruitive activities, and mental speculation *preyas*; but one who considers service to the Lord as *preyas* and whose only concern is to gratify Krishna's senses, becomes an intimate devotee. Srila Bhaktivinode Thakur is such an intimate associate of Sri Gauranga and is nondifferent from him.

Accepting unalloyed devotional service as his primary duty, Srila Bhaktivinode Thakur instructed everyone to practice it. People may say that all paths lead to ultimate good, but Bhaktivinode Thakur protected human society from such nondevotional propaganda. Srila Bhaktivinode Thakur never discussed the incomplete, nor did he discuss nondevotional topics. His philosophy is distinct from those who try to reconcile spirit with matter and who maintain that devotional service and nondevotional service are the same. Nondevotional service and devotional service are never the same. Pleasing Krishna and pleasing Maya are not synonymous. Srila Bhaktivinode Thakur had no love for anything other than pure devotional service.

Before Bhaktivinode Thakur appeared, the current of *bhakti* had been obstructed by the worldly masses. Srila Bhaktivinode Thakur alone considered devotional service *preyas* and again made the current of *bhakti* flow.

My spiritual master is he whose life and soul is Srila Bhaktivinode Thakur's teaching. Those who respect Bhaktivinode Thakur's words are as good as my spiritual masters.

We are under the shelter of that spiritual master who considered devotional service to be the only goal and the only thing of value. We have no relationship whatsoever with those who consider Bhaktivinode Thakur, who was a dear associate of Gaura, an ordinary man. May we never for the rest of our lives see the sinful faces of any unfortunate persons who are envious of Srila Bhaktivinode Thakur. ❀

— Amrta Vani. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Pp. 120-121. Touchstone Media. Mumbai. 2004.

DON'T IMPRISON THOUGHTS

Srila Thakur Bhaktivinode

We love to read a book that we have never read before. We are anxious to gather whatever information is contained in it, and with such acquirement our curiosity stops. This mode of study prevails amongst a great number of readers, who are great men in their own estimation as well as in the estimation of those who are of their own stamp. In fact, most readers are mere repositories of facts and statements made by other people. But this is not study.

The student is to read the facts with a view to create, and not with the object of fruitless retention.

Students, like satellites, should reflect whatever light they receive from authors and not imprison the facts and thoughts.... Thought is progressive.



The last photograph of Thakur Bhaktivinode

The author's thought must have progress in the reader in the shape of correction or development. The best critic is one who can show the further development of an old thought; but a mere denouncer is the enemy of progress. ❀

— From "Notes on the Bhāgavata", an English article by Bhaktivinode. Found in the Vaiṣṇava Folio Archives. Compiled by Sri Narasingha Caitanya Matha. No date.

THE NATIVE PLACE OF THAKUR BHAKTIVINODE

Sri Srimad Gour Govinda Swami Maharaja

Today is the holy appearance day of Saccidananda Bhaktivinode Thakur. He is a great *vaiṣṇava ācārya* in the line of *gauḍīya vaiṣṇava paramparā* and is known as the Seventh Goswami.

In *Sajjana-toṣaṇī*, Bhaktivinode Thakur has described what is the best type of welfare work, *para-upakāra*. He says that there are three types of *dayā*, mercy. Showing mercy to this gross body is also one type of doing good, known as *sat-karma*, or *puṇya-karma*. To feed the hungry, to make arrangements for the medical treatment of patients, to give water to thirsty persons, to give warm clothing to someone

suffering from cold — all these are types of mercy pertaining to the gross material body. Others open schools and colleges and make arrangements for free education. That is showing mercy to the mind. But the topmost activity is showing mercy to the soul. Those who are engaged in preaching the science of Krishna consciousness to others and speaking about the science of devotional service, they are doing the topmost humanitarian work for others whereby they will be freed from material sufferings and develop complete Krishna consciousness. Developing pure devotion, they will be freed from material bondage and at last go back home, back to Godhead, never to return again in this material world to suffer.

Those *vaiṣṇavas* who have dedicated their life to preaching the science of Krishna consciousness are doing the best type of good. Those who are following the *karma-kāṇḍa* section of the Vedas don't do such good. They may be engaged in doing something beneficial for the gross body or the mind, but pure devotees, who are only engaged in preaching the science of Krishna consciousness, are doing the topmost good. This is what Bhaktivinode Thakur has said.

How many can understand Bhaktivinode Thakur's words? And who is following them? Only *vaiṣṇavas*, *mahājanas*, they know, they understand, and they are engaged in such activities.

How many persons are glorifying such *vaiṣṇavas* in this material world? *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya* [adapted from *Cc. madhya* 23.39] — even a *vijñā*, a very wise and learned person, cannot understand the activities of *vaiṣṇavas*. Those who are engaged in doing some good to the body or mind are glorified in this human society. But how many are glorifying those who are engaged in doing good to the soul? How many are recognizing them? How many know about the soul? How many see the soul? How many have developed the vision to see the soul? Very, very few.

Bhaktivinode Thakur's previous name was Kedaranath Dutta. He was born on 2 September 1838 in the village Ula in Nadia district, West Bengal. However, that was his maternal uncle's house, not his paternal house. His paternal house was in Odisha. So he belongs to Odisha. [According to the tradition in India, the village where one's paternal ancestors resided is considered to be one's native place.]

The name of his father was Ananda Chandra Dutta. The name of his grandfather was Raja Vallabha Dutta. The name of his mother was Jagat Mohini. The name of the father of Jagat Mohini was Ishwara Chandra Mustafi.

So Bhaktivinode's paternal house was in Odisha. At that time it was in the district of Cuttack. Now it is in the district of Kendrapara, near the river Birupa, and the name of the village is Choti Mangalpur. This is Bhaktivinode Thakur's *śrīpāta*.

Last year on the 155th appearance day of Bhaktivinode Thakur some of our devotees went to this village. One assembly was held there, organized by Dr. Fakir Mohan Das, a research scholar. He was a professor at Utkal University. He is writing a book that is soon to be published about Bhaktivinode Thakur and is bringing out some undiscovered facts.

On this day last year the Kendrapara Law College installed a picture of Bhaktivinoda Thakur at their school, because he was the first law graduate of Odisha. He was also a magistrate. Today in both Chotigram and at the Law College in Kendrapara there will be some meetings for the glorification of Srila Bhaktivinode Thakur. I hope that those who are engaged in doing this activity will get the mercy of Bhaktivinode Thakur and achieve all perfection. 🌸

— Lecture in Bhubaneswar on 17 September 1994.

GAURA GADADHAR BECOME RADHA MADHAVA

Srila Thakur Bhaktivinode

Śrī Kalyāṇa-kalpataru 3.10

Srila Thakur Bhaktivinode compiled his early songs into Kalyāṇa Kalpataru, and it was published in 1881 while he was serving in Odisha as the first headmaster of Cuttack Victoria High School, known today as Bhakta Madhu Vidyapith.

*hā hā morā gaura-kiśora
kabe dayā kori' śrī-godruma-bane
dekhā dibe mana-cora*

O Gaura Kishore! O thief of my heart! When will you mercifully let me see you in the forest of Godruma?

*ānanda-sukhada kuñjera bhitare
gadādhare bāme kari'
kāñcana-baraṇa cāñcara cikura
naṭana su-veṣa dhari'*



Srila Thakur Bhaktivinode's deities of Sri Sri Gaura Gadadhar in Svananda Sukhada Kunj near Mayapur, and Sri Sri Radha Madhava currently being worshiped at ISKCON Patamundai in Odisha

In Ananda Sukhada Kunja you will dance, your complexion like gold, your hair gracefully curled, your garments glorious, with Gadadhar on your left.

*dekhite dekhite śrī-rādhā-mādhava
rūpete karibe ālā*

*sakhī-gaṇa-saṅge karibe naṭana
galete mohana-mālā*

As I watch, you will manifest the effulgent forms of Sri Sri Radha Madhava. Charming flower garlands on your necks, you will dance in the company of your *gopī* friends.

*anaṅga-mañjarī sadaya ha-iyā
e dāsī-karete dhari'
dunhe nivedibe dunhara mādhuri
heriba nayana bhori'*

Merciful Ananga Manjari will take the hand of this maidservant and place her before the divine couple. Filling my eyes, I will gaze at the sweetness of the divine couple.

[**Note:** in this song Thakur Bhaktivinode addresses both Sri Sri Gaura Gadadhara, his personal deities of his home in Godruma, as well as Sri Sri Radha Madhava, his ancestral deities in Choti, Odisha. He also prays to Ananga Manjari, who is the form of Nityananda's wife Jahnava Mata in the spiritual world. Bhaktivinode took *vaiṣṇava-dīkṣā* from Sri Bipin Bihari Goswami in the line of Sri Jahnava.]

— Translated by Dasarath Suta Das. Nectar Books. Union City, Georgia, USA. 1988.

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