



Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 496

Śrī Pāpa-mocanī Ekādaśī

8 April 2021

Circulation 9,867

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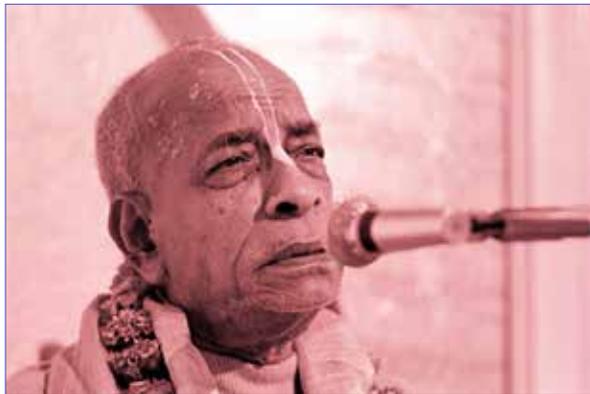
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Satvata Tantra



TEARS OF THE SPIRITUAL MASTER

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

When you left us I simply prayed to Krishna for your return to Krishna Consciousness because that was my duty. Any good soul who approaches me once for spiritual enlightenment is supposed to be depending on my responsibility to get him back to Krishna, back to home. The disciple may misunderstand a bona fide spiritual master being obliged to do so under pressure of māyā's influence. But a bona fide spiritual master never lets go a devotee once accepted. When a disciple misunderstands a bona fide spiritual master, the master regrets for his inability to protect the disciple and sometimes he cries with tears in the eyes. We had an experience while my Guru Maharaja was alive. One of

his disciples who accepted *sannyāsa* was one day forcibly dragged by his wife. My Guru Maharaja lamented with tears in his eyes saying that he could not save the soul. We should always, therefore, be careful in the matter of being attacked by māyā's influence and the only means of guarantee is to chant Hare Krishna offenselessly. The greatest offense is to defy the spiritual master and to act sinfully, thinking in the strength of chanting. If a man thinks that chanting will save him from all kinds of sinful reaction deliberately committed by him, then he becomes the greatest offender. By chanting Hare Krishna certainly we become free from all sinful reactions, but that does not mean that we shall deliberately commit sins and counteract it by chanting. Your reference to _____ and _____ is very nicely appreciated. We shall silently pray for them to Krishna and shed tears for them for our inability to save them. Let us honestly pray and go ahead with Krishna Consciousness. 🙏

— Srila Prabhupada letter, 23 November 1967.

SRILA PRABHUPADA'S COMPASSION

A Remembrance by Srutakirti Das

On many occasions devotees would say to Prabhupada, "This devotee is doing something wrong," or "This devotee is not chanting his rounds." But Prabhupada would never say, "Then he should be removed." Instead he would always say, "Perhaps he is so busy that he does not have time to chant his rounds." It was interesting,

because when Prabhupada would lecture and write, he was always strict: “One must follow the four regulative principles. One must chant sixteen rounds. One must be fully engaged in Krishna’s service.” That was it. But as soon as he was in his quarters and some difficulty was brought to his attention, then he had nothing but compassion. He would say, “You have done so much service. See how you can take care of this. You just try.” And, “Chant your rounds and we will see what we can do.” An arrangement could be made. He would never reject someone because of falling down and breaking one of the regulative principles. There was always some way to work it out. Of course, if someone said something about the philosophy, then that was bad. Immediately he was gone. But a fall down was different. “This was to be expected,” Prabhupada would say. Once in Los Angeles he said, “If it were not for the chanting of the *mahā-mantra*, you boys and girls could not do anything. In the West you have used so many drugs that you cannot accomplish anything. Chanting Hare Krishna has enabled you to get all these temples and devotees. It is simply Krishna’s mercy and the chanting.” ❀

— Srila Prabhupada Remembrances Volume 1. Chapter 4. Siddhanta Das. ITV.

SHOULD WE TREAT EVERYONE AS GURU?

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Question: Should everyone be respected as a spiritual master?

Srila Bhaktisiddhanta: One should not disobey his spiritual master. We should not blaspheme the Vedic literature or disrespect the guru by considering many persons his equal. The only benefit the living entities can experience is to take complete shelter of the Supreme Personality of Godhead, Krishna.

My spiritual master is an ocean of mercy. A single drop of that mercy ocean can drown me in an ocean of happiness. Out of great compassion, my spiritual master used to tell me, “Give up your high education, sanctity, high birth, and come to me. You do not need to go anywhere else. Whatever you need—whatever house, palace, knowledge, self-control, or renunciation—you will attain simply by coming to me. Do not run after these insignificant material objects. Do not consider them the goal of your life. Ordinary people consider such things important.” ❀

— From *Amṛta Vani* 3.29, collected teachings of Srila Bhaktisiddhanta Saraswati Thakur. Compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Adapted and translated into English by Bhumiapati Das and Isvara Das. Touchstone Media. Mumbai. 2004.

INITIATION IS NOT OPTIONAL

Srila Thakur Bhaktininode

After finding a qualified guru, a faithful disciple should serve him with firm conviction and without duplicity. One should accept initiation and *kṛṣṇa-mantra* after pleasing the guru. Those who are averse to taking initiation and only make a drama of pseudo-*kīrtana* while advertising themselves as *vaiṣṇavas* certainly cheat themselves. It is not the duty of materialistic persons to renounce the process of initiation because a few great souls like Jada Bharat did not take initiation. Initiation is a constitutional injunction for every birth of the living entity. If initiation is not seen in the life of a perfected soul, it should not be taken as an example. General rules are not changed because something happens to particular person in a special situation. Sri Dhruva Maharaja went to Dhruvalok in his material body; seeing that, should one waste time hoping for the same? The general rule is a living entity gives up his material body and goes to Vaikuntha in his spiritual body. General rules should be accepted by people in general. Whenever and whatever is desired by the Lord, who is full of inconceivable potencies, that only happens. Therefore, we should never transgress the general rules. After pleasing the guru by serving him without duplicity, one should receive from him instructions on the Absolute Truth and initiation into chanting the holy name of the Lord.

After receiving initiation and instructions from a bona fide guru, a fortunate disciple should follow the path of the previous sadhus. Those who are proud neglect the previous *mahājanas* and create new paths. As a result, they soon proceed on their inauspicious path and ruin themselves. ❀

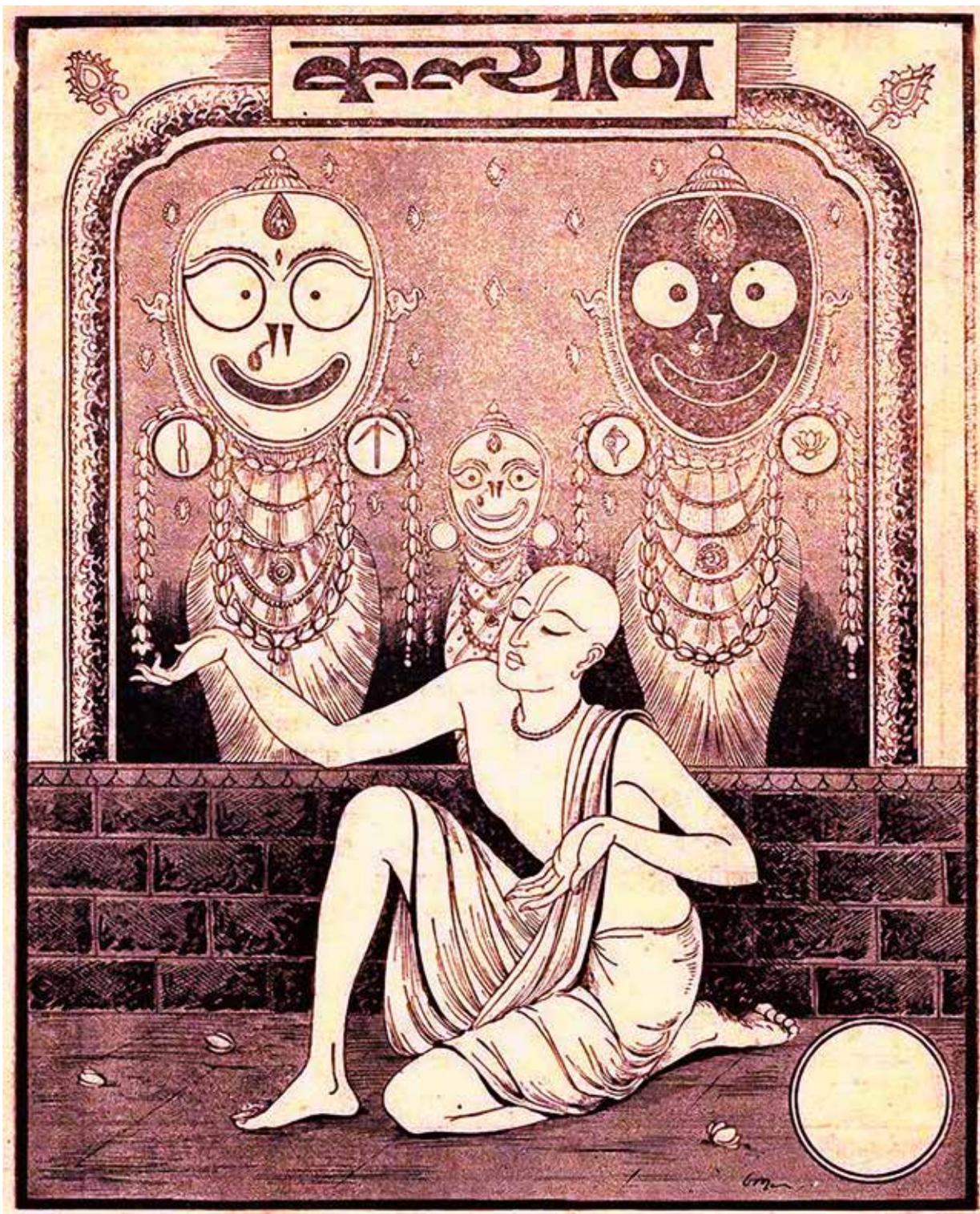
— From *Śrī Bhaktyāloka*, chapter 10. Translated by Sri Bhumiapati Das. Edited and Published by Sri Pundarik Vidyanidhi Das, Vrajraj Press. Vrindavan. 1996

OFFERING THE RAREST LOVE — PART 3

Commentary on Vidagdha-mādhavam (1.2)
Attributed to Srila Jiva Goswami

*anarpita-carīm cirāt karuṇayāvatiṛṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-sriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanah*

The fortune of his own *bhakti* replete with the highest variety of *mādhurya-rasa* was not offered by anyone for a long time. In order to offer that fortune in the age of Kali-yuga, Hari appeared mercifully. His complexion glowed due to his multitudes of radiance that are more resplendent than



molten gold. May that Hari, also known as the son of Sachi, always appear within the core of the caves of your hearts.

Continuation of Commentary: Another doubt — if this Lord is the son of Nanda himself, then it is well known that he doesn't have any happiness greater than his Vrindavan pastimes. Moreover, in order to relish that greatest happiness, he arranges separation in the form of going to Mathura, etc. and then arranges

reunion in the form of *saṁṛddhimān-sambhoga* in the mood of *mādana-mahābhāva* with his beloved Srimati Radha and the other *gopīs*. He is doing this eternally. Why then did he appear in Nabadwip?

The answer is that he appeared to distribute the treasure of his pure love (*sva-bhakti-śriyam*). It should be known that treasures are mainly of three types: 1) coins made of gold, silver etc.; 2) gems viz. blue sapphire etc.; and, 3) transcendental

touchstone. These three are comparable to *sādhana bhakti*, *bhāva bhakti* and *premā bhakti*. This *premā bhakti* is the pinnacle of all devotion and it cannot be given by anyone except for that self-satisfied Supreme Lord.

Now the definition of the highest variation of union named *samṛddhimān sambhoga* is as follows:

*durlabhālokayor yūnoḥ pāratantryād viyuktayoḥ
upabhogaṭireko yaḥ kīrtyate sa samṛddhimān*

When the lover and beloved are unable to see each other due to being helplessly bound by social conditions, and if their union is suddenly made possible, then such a union is known as *samṛddhimān-sambhoga*. (Ujjvala-nīlamanīḥ 15.206)

Now it is not possible for the lover and beloved to become helplessly bound to each other unless they have truly become “one” with each other. Moreover, in order to be truly ātmārāma (self-satisfied), it is important for Radha and Krishna to become “one” with each other, because only in such a state of union will they not feel any incompleteness. Moreover, the variation of happiness named *mādanākhyā-mahābhāva* is the culmination of all types of *prema*, and it is defined as follows:

yoga eva bhaved eṣa vicitraḥ ko 'pi mādanaḥ

This *mādanākhyā-mahābhāva* manifests only during union. (Ujjvala-nīlamanīḥ 14.225)

This also proves that experience of *mādanākhyā-mahābhāva* is also possible in the complete union of Radha and Krishna. In this way, only in the combined



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, Odisha, India 751015



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

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

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form of Gauranga does he experience *mādanākhyā-mahābhāva* and *samṛddhimān sambhoga*.

Due to being so overwhelmed with such *mahābhāva*, he has distributed his love freely without considerations of who is qualified and who is not, and thus he has maddened the entire world. It is seen in this world that when a king wins over the entire world and is returning back to his kingdom, his associates distribute wealth with both their hands on both sides of the king, and such behavior is not considered inappropriate. Similarly, Gauranga too distributes such *prema* without worrying about qualified and non-qualified people. He has also distributed such *prema* through his associates viz. Nityananda Prabhu, and he has never taken back the *prema* that he has once distributed. (To be continued) 🙏

— Sanskrit transliteration from Gaudiya Grantha Mandir: <http://granthamandira.org>

DON'T CRITICIZE GURU

Sātvata Tantra 4.49-53

*sarva-bhakti-vyatikaraḥ sva-guror vāg anādarāḥ
dveṣeṇa nārakaṁ yāti kurvan bhaktim api dvija*

One who out of hatred acts contrary to all the rules of devotional service, disrespecting the words of their guru, goes to hell, in spite of performing *bhakti*.

*doṣa-dṛṣṭyā doṣavān syāt tatra doṣa-phalaṁ bhavet
martya-dṛṣṭyā kṛtaṁ sarvaṁ bhavet kuñjara-śauca-vat*

One who sees a fault is possessed of that same fault and will suffer the result of that fault. All the endeavors of one who sees their guru as an ordinary person become fruitless like the bathing of an elephant.

*sarva-sādhana-mukhyā hi guru-sevā sadāḍṛtā
yayā bhaktir bhagavati hy añjasā syāt sukhāvahā*

Of all the activities of *sādhana*, the most important is service to the guru. By that service, devotion to the Supreme Personality of Godhead is quickly, easily, and happily attained.

*tasmāt sarva-prayatnena guror vāg-ādareṇa vai
kāryā saiva tu tat sarvā bhagavad-bhakti-vardhini*

One should therefore very carefully respect the guru's words. They increase one's devotion to the Supreme Personality of Godhead.

*yeṣāṁ gurau ca japye ca viṣṇau ca paramātmani
nāsti bhaktiḥ sadā teṣāṁ vacanaṁ parivarjayet*

One should always reject the words of those who have no devotion for their guru, for sacred mantras, for Lord Vishnu, or for the all-pervading Supersoul. 🙏

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