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ALWAYS DEPEND ON KRISHNA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

We must always depend on Krishna. Rest assured that this nonsense idea of cataclysmic earthquakes will never take place. And even if it takes place, why should we be afraid of it? As soon as there is sign of such earthquake, we shall sit down together and chant Hare Krishna. So it will be a great opportunity of meeting death while chanting Hare Krishna. If one dies on sound condition of body and mind chanting Hare Krishna, he is the most fortunate man. There is a proverb in which it is said, “My dear royal prince,

please do not die. My dear *brahmacārī*, you die immediately. My dear saintly person, you die or live it is all the same. My dear butcher, you do not die and do not live.” So we are neither butcher nor royal prince, some of us are *brahmacārīs*, and some of us are supposed to be saintly persons, so if the *brahmacārī* dies, he immediately goes to Vaikuntha, and if the saintly person dies, he is all the same — he is engaged here in Krishna’s work, and he will be engaged in Krishna’s work there also. So don’t bother about this earthquake business. Chant Hare Krishna peacefully and do your duty nicely. Of course, if there is such danger, I must take care like others. It is not good however to unnecessarily risk my life, but I think the predictions given by so many astrologers are not very sound. I take your advice that as soon as there are series of minor tremors I must leave for your shelter. 🌿

— Letter to Rayaram. 19 November 1969.

THE MENTALITY OF A SINCERE DISCIPLE

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Sincere disciples should be completely devoted to their guru. They should know their spiritual master to be as good as God and the only object of their love and devotion. “The spiritual master is my eternal master and I am his eternal servant.” This is how a disciple thinks. Service to the spiritual master is a disciple’s life, ornament, and means of survival. Disciples do not know anything except their spiritual master. They always think of their spiritual master

while eating, sleeping, dreaming, and serving. They are fully convinced that the spiritual master is the fully independent Personality of Godhead.

A sincere disciple has the following mentality: “Even if my spiritual master does not accept service from such an unqualified person as myself, I will always be prepared to render unalloyed service at his feet with body, mind, and words. If he kicks me, I will think it is because of my incompetence; his kick will come because of my faults. He is always right. May temporary sense desires not distract me from his service even for a moment. My only prayer is that my spiritual master mercifully accepts my service. I pray never to fall into bad association or to fall away from his lotus feet. My only solace is that my spiritual master is more merciful to unqualified persons like me. With a desire to achieve his causeless mercy, I will become greedier for his service.” 🍌

— From *Amṛta Vani* 3.26, collected teachings of Srila Bhaktisiddhanta Saraswati Thakur. Compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Adapted and translated into English by Bhumipati Das and Isvara Das. Touchstone Media. Mumbai. 2004.

NON-DEVOTIONAL SELF-DECEIT

Sri Srimad Gour Govinda Swami Maharaja

Those who have desires other than Krishna and *kṛṣṇa-bhakti* deceive themselves. To serve the lotus feet of Krishna is the eternal dharma of the soul, *ātmā-vṛtti*, *ātmā-dharma* or *sanātana-dharma*. That is *vaiṣṇava-dharma*. If you don't cultivate this *dharma* then you will deceive yourself. Such self-deceit is known as *ātmā-vañcanā*. If you associate with non-devotees, those who have no desire for Krishna or *kṛṣṇa-bhakti*, who are *asat*, then you will be influenced by them, by their mood, by their actions, everything. Thereby you'll deceive yourself. You won't surrender unto Krishna and won't serve Krishna. You'll be engaged in the service of your senses, or, in other words, service of your body, those who are related to your body, and, in a wider sense, in the service of your country or countrymen, or nation, the so-called leaders of the country or state — big, big politicians.

They say, “We are your servants. We are ready to serve you. We have no business other than serving you.” They also say that they're the servants of the country. They declare, “We give up everything only to serve you, serve the country.” But thereby they have cheated themselves because they are not serving the lotus feet of Krishna. They may be great persons here, but — *saṁskṛta-puruṣa-paśuḥ* — in reality they are big animals like lions and

tigers which are glorified by other inferior animals. They are considered great *mahātmās*, great dedicated souls and dedicated persons, completely dedicated for the service of the country. However, they should be understood as *saṁskṛta-puruṣa-paśuḥ*. Just as the inferior animals praise the big animals as the king of the jungle, similarly, such persons get so much praise from other two-legged animals. What are they doing? They are just cheating themselves because they are not engaged in the service of the lotus feet of Krishna. What is the benefit of such service? By serving your nation, your country or countrymen, at last you will go to hell. So *ātma-vañcanā*, they deceive themselves. One should not associate with such persons. They are non-devotees, they are *duḥsaṅga*, bad association, because they have no desire to have Krishna or *kṛṣṇa-bhakti*, service of Krishna. 🍌

— From a lecture in Bhubaneswar. 15 January 1995.

OFFERING THE RAREST LOVE — PART 6

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

*anarpita-carīm cirāt karuṇayāvatiṛṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
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: [Doubt]: If Gauranga is indeed Krishna, then he should have the same dark complexion of Krishna that is described in all the Vedas and *purāṇas*.

[Reply]: His complexion is defined in the verse as, *puraṭa-sundara-dyuti-kadamba-sandīpitaḥ* — “Glowing due to his multitudes of radiance that are more resplendent than molten gold.” The derivation of this term is as follows, the term *puraṭa* refers to pristine molten gold found in the Jambunada river, yet even more beautiful (*sundara*) than such molten gold is his brilliance (*dyuti*), and due to multitudes (*kadamba*) of such brilliance, he appears resplendent (*sandīpitaḥ*). Due to such golden resplendence, his original dark blue emerald-like complexion has now become concealed.

Painting by Gaganendranath Tagore. Circa 1912.



Nimai Pandit leaves home

Hari, the enchanter of the three worlds, has thus appeared as Krishna himself, but covered by the luster of his beloved Radha. Therefore [due to having the mood and luster of Radha], *prema* arises simply by receiving his darshan or meditating on him. He doesn't expect anything in return. Instead, he steals away everything from us [and bestows *prema*]. Therefore he is known as Hari.

[Question]: I desire to hear about his pastimes. Please speak about them to me.

[Reply]: For this reason the verse says, *sadā hṛdaya-kandare sphuratu vaḥ* — “May he always appear within the core of the caves of your hearts.” Since you have not heard of him before, your heart can certainly be compared to an empty cave in a hard rocky mountain, even though you have acquired a lot of *jñāna*. In such a cave, may my Lord always appear. [By this blessing of Rupa Goswami] the Lord will appear in your heart and his pastimes full of *prema* will always manifest spontaneously. You will certainly witness it directly [in your heart]. What then is the need to speak those pastimes separately? Even if those pastimes are spoken to you, can your hole-like ears grasp them

at all? [Question]: I am a *mahā-aparādhī*, a most offensive person. Alas! I did not develop attraction to Gauranga's pastimes. How will the Lord bestow his favour upon me?

[Reply]: As mentioned in the final term of the verse, he is *śacī-nandanah*, the son of Sachi. Sachi is the mother of the entire universe. She certainly has a lot of affection for her children. There is a famous saying, *kuputro jāyeta kvacid api kumātā na bhavati* — “A son may turn out to be evil, but a mother is never evil.” (*Devy-aparādha-kṣamāpana-stotram*, verse 2) Gauranga is a devotee of his mother, [and by her mercy] he will definitely bestow his mercy upon you.

Besides this, there is also the following historical incident recollected by the great souls. This incident is the conversation between Mother Sachi and Gauranga at the home of Advaita Acharya after Gauranga took *sannyāsa*. Therein Mother Sachi said:

“O Vishwambhar! You know the grief caused by your brother Vishwarup. It seems that my hosts of sins of previous lives has now fructified. If I suddenly die today like your father then I will be relieved of lamentation, grief, sarcastic comments by people, shame, etc. Let anything happen to me after my death. If I do not die suddenly today, then should I drink poison? Or should I drown myself within the Ganges? Because if I do not do so, then everyone will sarcastically over-glorify me as ‘Vishwambhar's mother’. By such over-glorification, I will certainly feel criticized.

“Moreover, no one will want to converse with me or even utter my name. They will all say, ‘Oh! Don't speak her name, because her name will destroy whatever piety is within our destiny! She is an extremely unfortunate woman! Throw her out of Nabadwip!’

“In this way, Nabadwip will become full of gossip against me! What should I do, O Vishwambhar? Please tell me!”

[Translator's Note: Sarcastic over-glorification is a form of criticism. This is confirmed in *Caitanya-caritāmṛta*, *madhya*, 10.182, *ati-stuti haya ei nindāra lakṣaṇa* — “Over-glorification is a symptom of criticism.” Hearing these words of Sachi, Gauranga replied as follows.]

mātar mā vada mā vadedr̥sam aho kaṣṭāti-kaṣṭam vacas tathyam te nigadā mi yāmi bhavanāt tiṣṭhāmi yady anyataḥ tvam mātā mama sarva-deśa-vasatau devādi-janmasv api tvat-putro 'ham aham sadā tri-jagatām arcyas tvam arcyā mama

“O Mother! Please don’t utter these exceedingly painful words. I speak to you the truth. Even if I leave home and reside elsewhere, you will always remain my mother in all those places. You are my mother even in other births among the demigods, etc., and I always remain your son. In all the three worlds I am worshipable, and yet you are my worshipable deity.”

*sarva-sādhana-hīno 'pi mahā-pāpa-sahasra-kṛt
śacī-sūta iti proktaḥ sa-gaṇaṁ mām vaśaṁ nayet*

“Even if someone is devoid of all *sādhana* and has committed thousands of great sins, if he addresses me as Sachisuta, the son of Sachi, then such a person conquers me along with all my associates.”

*sa jñānī sarva-śāstra-jñāḥ sa premī mat-priyo 'dhikaḥ
śacī-nandana ity eva yena harṣeṇa gīyate*

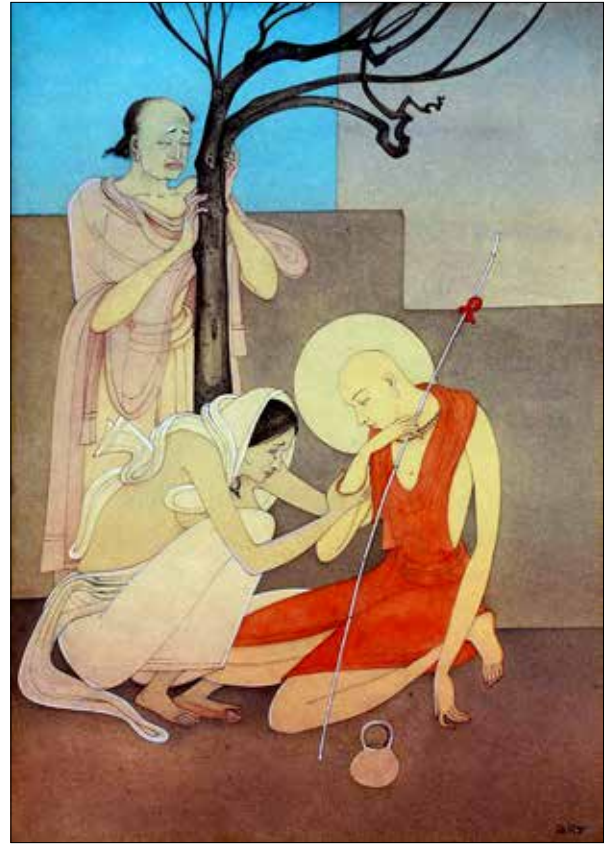
“He by whom the name Sachi-nandana is sung with joy is greatly dear to me. Such a person is a true *jñānī* and a knower of all scriptures.”

*mām kriṅāti jano dhanyaḥ pari-kriṅāti mad-gaṇam
śacī-nandana ity evaṁ yo 'bhidhatte kathaṅcana*

“Somehow or other, if a person addresses me as Sachi-nandana, then that fortunate person purchases me along with my associates.”

*tasya vidyā tasya vittaṁ sa tīrtha-saḍṣo bhavet
śacī-nandana ity evaṁ yena harṣeṇa gīyate*

“A person’s education and wealth is successful when he joyously sings the name Sachi-nandana. Such a person is just like a walking *tīrtha*.”



Painting by Kshitindranath Majumdar. 1891-1975

Sachimata cries seeing her son as a sannyāsi

*śacīm vā mām śacī-putraṁ navadvīpaṁ śacī-sthalam
yo vadet so 'vadac chāstraṁ veda-vedānta-saṅgraham*

“One who utters the name of Sachi, or my name Sachi-putra, or the name of Nabadwip, the residence of Sachi, has indeed recited the entire canon of scriptures, including Vedas and *vedānta*.”

*janma-janmani tat-pṛito jāto 'haṁ yo vadet kvacit
śrī-śacī śrī-śacī śrī-śacī sa me guruḥ*

“At any point of time, one who recites three times, ‘Shri Sachi, Shri Sachi, Shri Sachi’, is my guru, and I become pleased with him in each and every life.” [End of Conversation.]

Thus, by chanting the name of Sachi, even great *aparādhīs* become extremely dear to Gaurāṅga. Therefore the author of the verse [Srila Rupa Goswami] has concluded the verse with the name *śacī-nandanaḥ*. Knowing this, you too please chant and glorify this name of the Lord. By doing so, you will become free of all *aparādhās* even if you are affected by them at present. (The commentary concludes here.) 🍌

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



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