



Sri Krishna Kathamrita Bindu

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SIMPLY DEPEND ON KRISHNA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Reporter: Does “surrender” mean that someone would have to leave his family?

Srila Prabhupada: No.

Reporter: But suppose I were to become an initiate. Wouldn't I have to come and live in the temple?

Srila Prabhupada: Not necessarily.

Reporter: I can stay at home?

Srila Prabhupada: Oh, yes.

Reporter: What about work? Would I have to give up my job?

Srila Prabhupada: No, you'd simply have to give up your bad habits and chant the Hare Krishna mantra on these beads — that's all.

Reporter: Would I have to give any financial support?

Srila Prabhupada: No, that is your voluntary wish. If you give, that's all right. And if you don't, we don't mind. We do not depend on anyone's financial contribution. We depend on Krishna.

Reporter: I wouldn't have to give any money at all?

Srila Prabhupada: No.

Reporter: Is this one of the main things that distinguishes the genuine guru from the fake guru?

Srila Prabhupada: Yes. A genuine guru is not a businessman. He is a representative of God. Whatever God says, the guru repeats. He does not speak otherwise. 🙏

— From an interview with the London Times. Published in *Science of Self-Realization*, chapter 2.b.

THE FAILURE OF SOCIAL REFORM

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The cult of the so-called social reformers (or society makers) of the past or present age is quite different from the ideas and principles of *bhaktas*. And the followers of the former are engaged, at present, in various movements relating to personal advantages and self-enjoyment.

Those agitators, who, leaving aside all considerations of *bhakti*, are busily engaged in movements for temporal advantages only, are doing harm to themselves. And their failure to serve Krishna — who is the emporium, or rather effigy, of all the endless, immeasurable nectar of love, joys and pleasures — bespeaks simply of their ignorance of the real state of affairs. And such desistance of service to Krishna gradually turns a man into an upholder of *nirviśeṣa-vāda* [the doctrine of the unspecifiedness of the absolute truth]. And what can be more deplorable than such misfortune of the mankind? So, to counteract the aforesaid tendencies in us, we should sing, every morning, advising our wicked mind to hold *bhajan*, which is impossible if we be unmindful of the dictum: *trṇād api sunīcena taror api sahiṣṇunā, amāninā mānadena kīrtanīyaḥ sadā hariḥ*, which means that *hari-kīrtana* should be continued ceaselessly and with the humility of low grass. (Cc. ādi 17.31)

Now, what is the object of our *bhajan*? It is only the holy feet of Radha-Krishna, roaming about freely in the woodland of Vraja. And what should be our line of conduct in holding *bhajan*? Mahaprabhu's advice to Srila Das Goswami, in this connection, is as follows:

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe*

*amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

Have no worldly talk, nor pay heed to it,
Wear no good clothes, nor rich food eat,
Have *kṛṣṇa-nāma* always, humbly, on your tongue,
Serve Radha-Krishna in the closet of the mind,
all day long. (Cc. antya 6.236-237)

In the aforesaid verse, the first two advices are in the negative and the remaining two are in the affirmative.

By, “*vraja-sevā*” Mahaprabhu meant service to Krishna by one who has a transcendental body and whose self-realization is complete. People ignorant of this generally turn into mental speculators and cannot rightly understand the teachings of the Gaudiya Math.

This wicked mind, which is never to be trusted, should be broom-sticked every morning with such warnings as, “Be not anxious to find fault with others, or to proclaim thyself as a true, sincere, bonafide *bhakta*, which certainly thou art not.” In this connection, the advice of a *vaiṣṇava mahājana* is this:

*karmī jñānī michā bhakta, nā habe tāte anurakta,
viśuddha bhajana kara mana
vraja janera yei rīta, tāhāte dūbāo cita,
ei se parama tattva dhana*

Be not attached to *karmis*, *jñānis* and *bhaktas* false. But pure, unalloyed *bhajan* you should always endorse.

Follow principles, which Vraja folk adopt,

These being valued truths to be kept aloft. 🍌

— From a lecture at Sri Gaudiya Math. 12 July 1936. Published in *Śrī Bhaktisiddhānta Vaibhava* (3.14), by Bhakti Vikasa Swami. Bhakti Vikasa Trust. Surat, India. 2009.



Nāma-tattva

THE RESULTS OF CHANTING

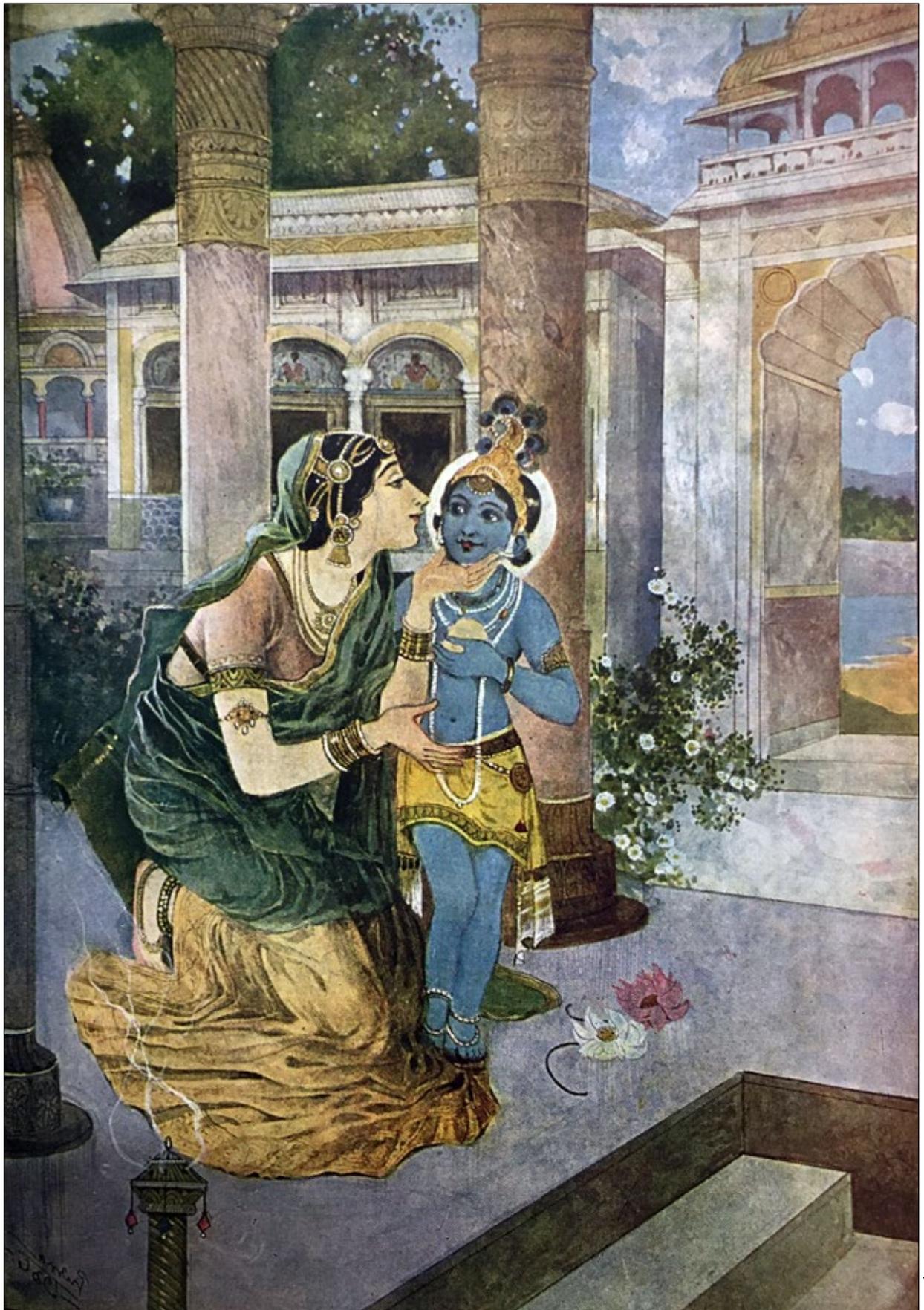
Cc. ādi 7.73

*kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

Simply by chanting the holy name of Krishna one can obtain freedom from material existence. Indeed, simply by chanting the *hare kṛṣṇa mantra* one will be able to see the lotus feet of the Lord.

— Krishnadas Kaviraj Goswami. *Śrī Caitanya-caritāmṛta*. English translation and commentary by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.





Unknown artist

Mother Yasoda and Krishna

DEAD BODIES DON'T PREACH

Sri Srimad Gour Govinda Swami Maharaja

Krishna is the source of life. Life comes from life. So he who has life goes out and preaches the science of Krishna consciousness. His heart bleeds seeing the souls' suffering since time immemorial. *pratiṣṭhā-bhikṣuka tā'rā nahe 'śava'* — He is not begging for name, fame, adoration and prestige [*Vaiṣṇava Ke*, text 18]. Those who do so, they have no life — they are dead bodies. This is what Bhaktisiddhanta Saraswati Goswami and Bhaktivinoda Thakur have said about the qualification for preachers. The qualification is that you must get life — that is Krishna — and then give life to everyone. Only he is a real preacher. Otherwise, who will preach? 🙏

— *The Flow of Nectar*, p. 51. Lecture, Bhubaneswar, 21 March 1994.

THE YAMADUTAS ARE LAUGHING

The Medieval Poet Premananda Das

For more about the poet Premananda Das, see Bindu issue 519.

*e mana! tumi ba bhulecho kise
tomāre dekhīyā, śamana-kiṅkara
hāte tāli diyā hāse*

🙏

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O mind! How can you forget? Seeing you, the servants of Yamaraj clap their hands and laugh.

*rātri-dine kata, asat pacāla
śrī-hari kahite nāro
emana durlabha janama pāiyi
ki sukhe e kṣepa hāro*

Day and night, you go on talking nonsense, but you can't utter the holy names of Sri Hari. Obtaining this rare human form of life, for what happiness are you losing this greatest opportunity?

*dhana-jane yata āpana balicha
ke tora jāibe sāthe
gāyera gumāne kichu nā gaṇili
ṭhekili śamana-hāte*

You consider your wealth and relatives as your own. But who will go with you? Being proud of your bodily strength, you didn't care for anything and now you are stuck under the grip of the lord of death.

*dekhiye śuniye, bujhite nārili
asāre jānili sāra
āpanāra mātā āpani bhāṅgili
bala nā e doṣa kāra*

Even after seeing and hearing you couldn't understand. You thought that which is empty is the essence. You broke your own head, now tell -- whose fault is that?

*ekhana takhana kakhana ki jāni
hāsīte khelite paḍi
e sukha smaribe galāya jakhana
caḍibe cāmera daḍi*

You do not know whether your body will fall now or later. You will remember all your so-called happiness once you are tied with the leather noose around your neck.

*vadana bhariyā hari hari bala
śamana taribe sukhe
kahe premānanda hari nā bhājili
kāli-cuṇa tora mukhe*

Chant the names of Hari, Hari constantly! Then only can you escape the punishment of Yamaraj. Premananda says, if you do not serve Hari, then may your face be turned black in shame (a symbol of defamation). 🙏

— Translated by Mani Gopal Das from Premananda Das' *Manah-śikṣā*, Song 5. Published by Haridas Sastri. Vrindavan. Śrī Caitanyābda 484 (1970). Bengali.

