

Sri Krishna Kathamrita



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Spiritual Societies



Mahaprabhu and his associates with the sixty-four mahants



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• [THE MISSION OF THE KRISHNA CONSCIOUSNESS MOVEMENT](#)

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• [SECTARIANISM IS A BYPRODUCT OF THE ABSOLUTE TRUTH](#)

Srila Thakur Bhaktivinode

• [COOPERATE IN KIRTANA](#)

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• [PRABHUPADA IS STILL DIRECTING](#)

Sri Srimad Gour Govinda Swami Maharaja



THE MISSION OF THE KRISHNA CONSCIOUSNESS MOVEMENT

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

When Dhruva Maharaja saw Krishna, he said, *svāmin kṛtārtho 'smi varam na yāce*: [Cc. madhya 22.42] “My dear Lord, I don’t want anything else.” Dhruva Maharaja went to see Krishna to get the kingdom of his father, and when he saw Krishna, Krishna offered, “Now, whatever benediction you want, you take.” Dhruva said, “My dear Lord, I no longer have any desire.” That is seeing Krishna!

So, if you’re eager to see Krishna, regardless of whatever motive you have, somehow or other, due to your eagerness, you’ll see Krishna. That is the only qualification.

In another verse [Padyāvalī, text 14, also quoted in Cc. madhya 8.70], Rupa Goswami says, *Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ kriyatām yadi kuto 'pi labhyate*. (I have translated the words Krishna consciousness from *Kṛṣṇa-bhakti-rasa-bhāvitā*.) So here Rūpa Gosvāmī advises, “If Krishna consciousness is available, please purchase it immediately. Don’t delay. It is a very nice thing.”

Yes, Krishna consciousness is available. You can purchase it from this Krishna consciousness movement. But what is the price? It is such a nice thing, but you have to pay the price. What is that? *Tatra laulyam api mūlyam ekalam*: Simply your eagerness. That is the price. You have to pay this price. Then you get Krishna, immediately. Krishna is not poor, and the Krishna-seller — the Krishna devotee — he’s also not poor. He can distribute Krishna free. And he’s doing that. You simply have to purchase him by your eagerness.

Someone may say, “Oh, eagerness? I have eagerness.” Ah-h-h... but it is not so easy. *Janma-kotī-sukṛtair na labhyate*: This eagerness cannot be achieved even by executing pious activities for millions of births. If you simply go on performing pious activities, still this eagerness is not available.

So, this eagerness is a very important thing, but it can be awakened only by the association of devotees.

Cover: Mahaprabhu and his associates with the sixty-four mahants. Traditional painting by an unknown artist.

Therefore, we are giving everyone a chance to invoke that eagerness; then they'll see God, face to face.

This life is meant for seeing Krishna. It is not meant for becoming dogs and hogs. Unfortunately, the whole modern civilization is training people to become dogs and hogs. It is only this institution—this Krishna consciousness movement—that is teaching people how to see Krishna. It is so important. (*Journey of Self-discovery*, chapter 2)

To Make People Happy

This should be our program. Our propaganda means to make people happy. It is not a business – to make business and take some money. (Morning walk in Los Angeles, 3 May 1973)

... we are making our teeny effort, how to make people happy. Our only business is to make people happy. We have no other desire. We don't say, "You give us some money in exchange of your Krishna consciousness." No. That is not our business. We are not merchants. We are spreading this Krishna consciousness free of charge. We are engaged servant of Krishna. Krishna will provide us. Krishna will provide us. Krishna says, *yoga-kṣemaṁ vahāmy aham, teṣāṁ nityābhīyuktānām* [Bg. 9.22]. Those who are engaged in the service of Krishna, they have no problem. There is no problem because Krishna is their protector.

*... rādhā-kṛṣṇa bol bol bolo re sobāi,
[ei] śikhā diyā, sab nadiyā,
phirche nece gaura-nitāi*

["Everyone chant, chant, chant 'Radha-Krishna'!"] Lord Chaitanya and Lord Nityananda are dancing all over the land of Nadia, giving this teaching.]

This is the teaching of Lord Chaitanya.

Bhaktivinod Thakur, the composer of this song, says, "You will get out of all kinds of dangers," — *jaysakal bipod, bhaktivinod bole, jakhon o nām gāi*, — "if you simply take to chanting this Hare Krishna mantra." And at last he says, quoting Lord Chaitanya — *rādhā kṛṣṇa bolo saṅge calo*: "Please cooperate with me and chant Hare Krishna." *Ei mātra bhikhā* — "I am only asking for this. I am begging."

So our mission is like that. The same thing. We are asking people, without any argument or social or political purpose. Simply we are asking that, "You chant Hare Krishna." That's all. Wherever we are opening our branches, it is our only business that we are requesting people to chant Hare Krishna or Radha-Krishna. We don't want anything. We don't want to

do any business. We are simply spreading this Hare Krishna mantra because people are being washed away. (Room Conversation in Hong Kong, 20 April 1972) 🍌

SECTARIANISM IS A BYPRODUCT OF THE ABSOLUTE TRUTH

Srila Thakur Bhaktivinode

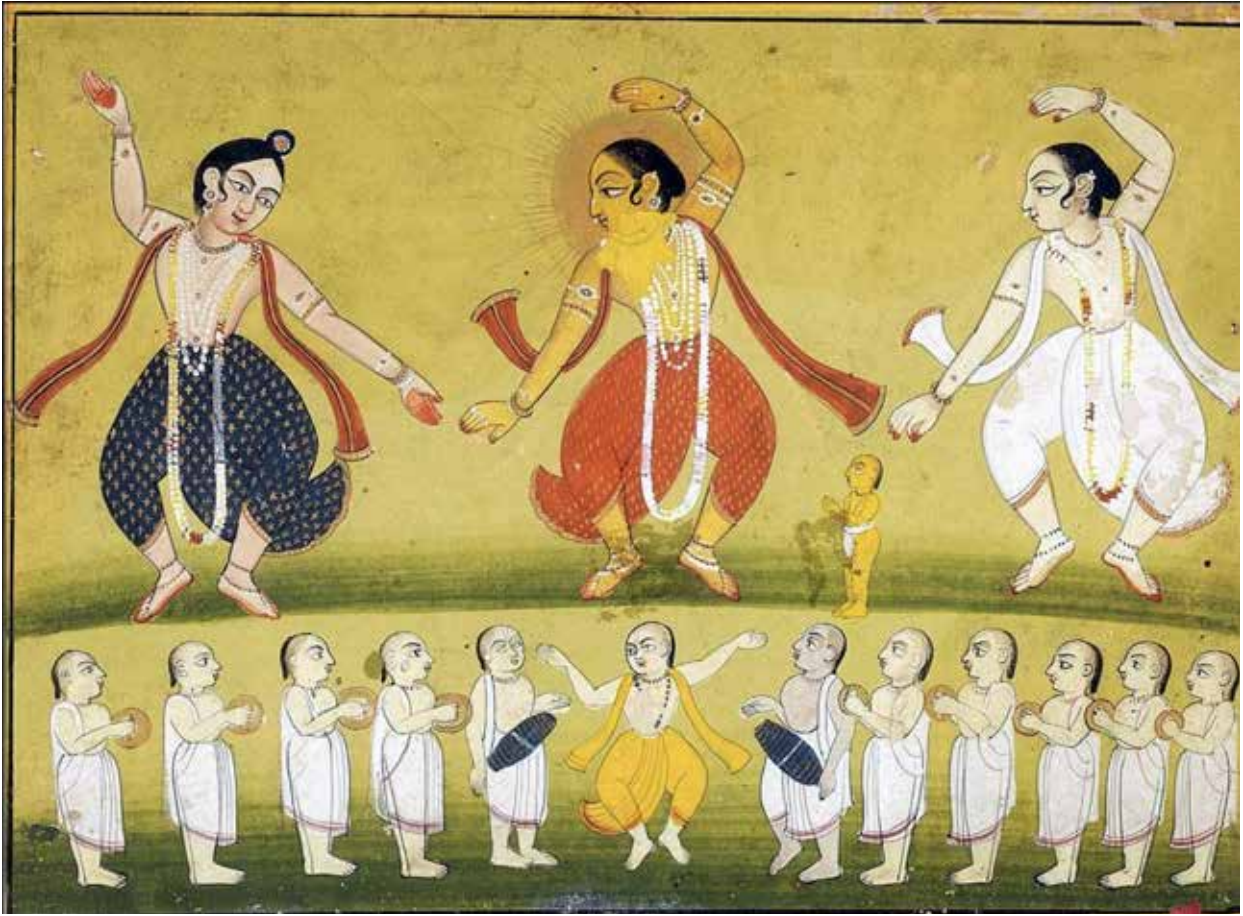
Sectarianism is a natural byproduct of the absolute truth. When *ācāryas* first ascertain and instruct the truth, it is not polluted with sectarianism. But the rules and regulations received through disciplic succession regarding the goal and the method of achieving it are changed in due course of time according to the mentality and locale of the people.

*yathā-prakṛti sarveṣāṁ citrā vācaḥ sravanti hi
evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇāṁ
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo `pare*

"Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, mantras, and rewards. Due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom, and disciplic succession. There are other teachers who directly support atheistic viewpoints." (*Bhāg.* 11.14.7-8)

A rule that is followed by one society is not necessarily accepted in another society. That is why one community is different from another. As a community gradually develops more respect for its own standards, it develops hatred towards other communities and considers their standards inferior. These sectarian symptoms are seen in all countries since time immemorial. This is prominent amongst neophytes.

Adherence to a particular standard is the prominent symptom of a society. There are three types of standards — *ālocakagata*, *ālocanāgata*, and *ālocyagata*. *Ālocakagata* is when sectarianists accept some external signs. Examples of *ālocakagata* are *tilaka*, neckbeads, saffron robes, as well as the baptism practiced abroad. The different activities practiced in the process of worship are called *ālocanāgata*. Examples of *ālocanāgata* are sacrifices, austerities, fire sacrifices, vows, studying scriptures, deity worship, constructing temples, respecting the purity of various trees and rivers, dressing like *sannyāsīs*, acting like *ācāryas*, dressing like *brahmacārīs* or *grhasthas*, closing one's eyes, respecting particular types of books, rules and regulations in eating, and respecting the purity of particular times and places. The examples of *ālocyagata*



Unknown artist, Jaipur early 19th century.

Mahaprabhu's kirtana

are attributing personalism or impersonalism on the Supreme Lord, installing deities, exhibiting the mood of an incarnation of the Lord, speculating on heaven and hell, and describing the future destination of the soul. The different forms of these spiritual activities create divisions of sectarianism. Differences that arise from places, times, languages, behaviors, foods, dresses, and natures of various communities are incorporated within their spiritual practices and gradually make one community so completely different from another community that even the consideration that everyone is a human being may cease to exist. Due to these differences there is disagreement, cessation of social intercourse, and fighting, even up to the point of killing one another. When an ass-like mentality becomes prominent within the *kaniṣṭha-adhikārīs*, then they certainly indulge in these things. But if they develop a swanlike mentality then they do not take part in quarrels. Rather, they endeavor to attain a higher level. 🌱

— From the introduction to *Kṛṣṇa-sāṁhitā*. English translation by Bhumipati Das. Vrajaraj Press. Edited and published by Pundarik Vidyanidhi Das. Vrindavan. 1998.

COOPERATE IN KIRTAN

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

We, surrounded by enemies, are determined to engage in the service of Lord Hari and his devotees. All of us are more or less forgetful of Lord Krishna while serving the six enemies. All of you together should serve Lord Hari with unity. This is my request. *ekaki āmāra, nāhi pāya bala* — “I have no strength to do it alone.” [Bhaktivinode’s Śaraṇāgati 7.3] Remembering this line, all of you should continue to execute *kīrtana-yajña*, which is the goal of life. The responsibility of the leaders in charge of the execution of *kīrtana-yajña* is to make friendship with all, and especially to satisfy all the *vaiṣṇavas*, while engaging in the service of Hari. 🌱

— Patāmṛta - Nectar from the Letters. English translation by Bhumipati Das. P. 74. Touchstone Media. Kolkata. 2012.

PRABHUPADA IS STILL DIRECTING

Sri Srimad Gour Govinda Swami Maharaja

Devotee: Why are there so many conflicting ideas for the ISKCON movement?



Unknown artist. Relief on the Gopinath Temple, Dasghara West Bengal

Mahaprabhu performing saṅkīrtana with his associates

Gour Govinda Swami: Bah, stop it! There is no conflict. No conflict. No conflict. You are a mad fellow! There is no conflict, no confusion. It is all clear, *bābā!* Conflict and confusion are within you. Therefore, you see conflict. If you put on yellow



glasses, everything looks yellow. A man sees the reflection of his mind. In your mind there is conflict and confusion, and therefore you see it outside.

When Hanuman went to Ravana's capital Lanka, he was extremely angry because the demon Ravana had kidnapped his master's wife, Sita. Out of anger, Hanuman's eyes were red hot. Ravana had kept Sita in a very lovely garden, called the Ashok Van. *Asoka* means, "no lamentation". That garden was extremely beautiful. Ravan had brought so many varieties of nice flowers, fruits, and birds from the heavenly planets. In that garden were many wonderful ponds and springs. Hanuman went there, but he saw no variety. He saw everything red, because anger was inside him. His eyes were red hot. Do you understand? Are your doubts clear?

Devotee: No.

Gour Govinda Swami: No? Why not?

Devotee: For instance, when Srila Prabhupada was directly present, everything in ISKCON was under his direction.

Gour Govinda Swami: He is still directing, but you can't see it. You have no vision. It will take time for you to understand. Be patient and wait, wait, wait. All these problems are inside you. The conflict is within you. Therefore, you see such things outside. 🌱

— From a lecture in Bhubaneswar, 23 March 1993.

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