



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 204

Śrī Yoginī Ekādaśī

19 June 2009

Circulation 2,482

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INITIATION IN PERSON

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

Madhudvisha: His question was that can you take initiation by accepting the spiritual master in your heart without actually taking...

Prabhupada: This is a bogus proposition. It has no meaning. If you think within yourself, "I am eating," will you be satisfied? If you starve and simply think, "I have eaten everything." Is that a very practical proposal? You must eat. We don't say all these bogus propositions. ❧

— Lecture in Melbourne, on 21 May 1975

THE HOLY NAME IS EVERYTHING PART V *Sri Srimad Gour Govinda Swami Maharaja* (concluded in this issue)

For the first four parts of this talk, see Bindus 1, 167, 200 and 202.

In *Bhagavad-gītā* (6.30), Krishna says:

*yo mān paśyati sarvatra sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati*

For one who sees me everywhere and sees everything in me, I am never lost, nor is he ever lost to me.

This is most important. *śrī-nāma smarile rūpa āise saṅge saṅge* — If you can remember the holy name of Krishna, or utter the pure name of Krishna, then immediately the all-beautiful form of Krishna will manifest before you. [*Sri Harināma-cintāmaṇi* 2.21] You will see



Drawing by Anuradha Dasi

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

Krishna! Krishna says, *yāhān netra paḍe tāhān dekhaye āmāre* — "Such a devotee sees me everywhere. Wherever he looks he only sees me." [*Cc. madhya* 25.127]

*sihāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

The advanced devotee, sees innumerable objects, but he does not exactly see their forms. Rather, everywhere he only sees manifest the form of his worshipable Lord. [*Cc. madhya* 8.274]

He may be seeing *sthāvara-jaṅgama*, moving and non-moving objects, but he never sees the outward form. Mahaprabhu, who is non-different from Krishna, says, “Everywhere he sees me.”

He whose tongue is chanting the pure name has completely taken shelter of this holy name. His mind is fixed, not deviating from Krishna for even a moment. In *Śrīmad Bhāgavatam* (6.17.28) it is said:

*nārāyaṇa-parāḥ sarve na kutaścana bibhyati
svargāpavarga-narakeṣu api tulyārtha-darśinaḥ*

Those who have completely taken shelter at the lotus feet of Lord Narayan have become fearless. Whether they are situated in *svarga* or *apavarga*, *brahmajyoti* or *naraka* — in the heavenly or hellish planets or liberated — every place is the same for them. *Svarga* is in the higher planetary system, *naraka* is in the nether regions. But these places and the *brahmajyoti* are all equal for one who has completely surrendered unto the lotus feet of Lord Narayan, because wherever he may be, he only sees Lord Narayan. For others it may be *svarga*, *naraka* or *apavarga*, but for him it is the abode of the Lord. Such a devotee is fearless. He is not afraid of any situation. Therefore the lotus feet of Krishna are known as *abhaya-caraṇāravinda*, the place of complete fearlessness. If someone takes full shelter of the holy name of Krishna he becomes fearless. This is stated in *Śrīmad Bhāgavatam* (1.1.14):

*āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gr̥ṇam
tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam*

The holy name of the Lord is feared by fear personified. A devotee who always, at every moment, chants the pure holy name of Krishna, has become fearless. *yad bibheti svayaṁ bhayam* — Even fear itself is afraid of approaching such a person: “No, I cannot go, because he has taken complete shelter of the holy name.” This is the teaching given by Srīman Mahaprabhu and all the *śāstras* and *mahājanas*.

The most important principle is to act under the guidance of guru. *āśraya la-iyā bhaje tāre kṛṣṇa nāhi tyaje* — One who takes shelter of a *vaiṣṇava* and worships Krishna is never forsaken by the Lord. [Narottam Das Thakur’s *Prārthanā* 5.43] *jīvera svarūpa haya-kṛṣṇera nitya-dāsa* — This is our

real identification, our real *svarūpa*, to be eternal servants of Krishna. [Cc. *madhya* 20.108] We serve Krishna by chanting his holy name under the direction of guru. Unless one accepts a bona fide spiritual master, he cannot become a servant of Krishna. Those who have not accepted such shelter are bewildered by their false ego — *ahaṅkāra-vimūḍhātmā*. [Bg 3.27] They want to be enjoyers. But Krishna is the only enjoyer, no one else. It is most important that one take complete shelter of the lotus feet of the bona fide representative of Krishna and under his instruction chant the holy name. One who does so is a real *śiṣya*, disciple, a real *vaiṣṇava*, and can serve Krishna. Krishna will never accept the service of one who does not take shelter of a bona fide guru.

The *Gītā-māhātmya* (text 7) says:

*ekam śāstram devakī-putra-gītam
eko devo devakī-putra eva
eko mantras tasya nāmāni yāni
karmāpy ekam tasya devasya sevā*

The Vedic literature is vast; people in this present day have no time to study all these *śāstras* — “Tell me only one scripture.” That scripture is *Bhagavad-gītā*, which was spoken by the son of Devaki — *ekam śāstram devakī-putra-gītam*. One may ask, “Out of the countless forms of the Lord, which form shall I meditate on and take shelter of?” *eko devo devakī-putra eva* — Just think of Devaki-nandan Krishna. “The Supreme Lord has innumerable names and thus there are innumerable *mantras*. Don’t tell me so many hymns and prayers. Instruct me on one *mantra* I should chant.” *eko mantras tasya nāmāni yāni* — There is no need for any other mantra. There is only one mantra to chant, the *mahā-mantra*:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

“There is a variety of services one can offer. What is the one occupation to be engaged in?” *karmāpy ekam tasya devasya sevā* — That one activity is to serve the Supreme Lord. This is the only *karma* one has to perform.

The one *śāstra* is *Bhagavad-gītā*, the one Lord is Krishna, the one *mantra* is Krishna’s name, and the one work is service to him. Fix

your mind on only one scripture, one Lord, one mantra and one work. Be one-pointed, not multi-pointed. This is unalloyed devotion.

Questions and Answers

Devotee: Srila Bhaktisiddhanta Saraswati Maharaja gave ten principles; the first one is that one who doesn't chant sixty-four rounds is a fallen soul. Krishna will never accept whatever *bhoga* he offers. We are not chanting sixty-four rounds, so then does it mean that whatever we are offering is not accepted by Krishna?

Gour Govinda Swami: Why do you speak about Srila Bhaktisiddhanta Saraswati? My guru maharaja, Srila A. C. Bhaktivedanta Swami Prabhupada, said, "You can never become a disciple of my guru maharaja. He is very strict." You cannot chant sixty-four rounds. Your chanting will be offensive. You cannot concentrate your mind to chant sixty-four rounds. You cannot concentrate your mind to even chant sixteen rounds, what to speak of sixty-four rounds? You cannot concentrate for two hours, so how can you concentrate for eight hours? Your mind is so fickle.

Sri Srimad A.C. Bhaktivedanta Swami Prabhupada Maharaja is very, very merciful. What he has said, just follow it. He is a very dear, intimate associate of the Lord, a *gaura-priya-jana*, very dear devotee of Gauranga Mahaprabhu. Whatever his dear devotee says, Krishna accepts it. Guru has said this thing, so we are following it, *guru-vāṇī-vākya-sevā*. If you go on deliberating what instructions have been given by different *ācāryas* and the Goswamis then you will not be able to follow those things. What is your standard? What position are you in? What level are you on, and what is meant for you? You have gotten instructions, now just follow them.

The *ācārya* acts according to time, place and circumstances — *deśa, kāla, pātra*. He is a pure and very dear devotee of Krishna and Mahaprabhu; whatever he says, Krishna accepts, Mahaprabhu accepts. Don't think anything else. He has instructed this for one and all, not only for the Westerners. We should not bother about it. Just follow the instructions of guru as it is. Have full faith in guru. Why are you deliberating on these things?



THE SOURCE OF ARJUNA'S SUCCESS *Brahmāṇḍa Purāṇa*



Unknown artist, *Bhagavad-gīta*, Kashmir, late-18th c

*idam kirīṭi sañjapya jayī pāśupatāstra-bhāk
kṣṇasya prāṇa-bhūtaḥ san kṣṇanī sarathim āptavān*

By chanting the name of Krishna, Arjuna obtained the *pāśupāta* weapon, conquered his enemies, became Krishna's life-friend, and made Krishna his chariot driver. ❀

— Quoted in Srila Sanatan Goswami's *Śrī Hari-bhakti-vilāsa* 11.498. Translation by Sri Kusakratha Das.



Devotee: In ISKCON we are following Prabhupada, but I am speaking of other people.

Gour Govinda Swami: Why are you talking about other people? What is that to us? We have taken shelter of Srimad Bhaktivedanta Swami Prabhupada Maharaja and we are very strictly following his instructions. Why talk about others? What is that to us?

Yes, we have respect for them. We don't say that they are not *vaiṣṇavas* and we don't disrespect them. But what is it to us what they do? Why are you deliberating? Take care of yourself. Mahaprabhu said, *janma sārthaka kari' kara para-upakāra* — "First make your life perfect, and then do good to others who are not conscious, instruct them how they can make their life perfect."



Devotee: I asked you because of a philosophical discussion that is going on between ISKCON devotees and *Gauḍīya Maṭha* devotees.

Gour Govinda Swami: We follow our guru! He is a bona fide guru and we follow his instructions. That is everything for us! This is the one universal instruction for everybody. Every *vaiṣṇava* will say, “Yes, follow your guru.” Guru has given instruction, so follow it as it is, with full faith. What their guru has said, let them follow. We’ll never criticize; we’ll never bother about it. *yaśya prasādād bhagavad-prasādo yaśyā prasādām na gatīḥ kuto pi*—“If guru is pleased, then Krishna is pleased. If guru is displeased, then Krishna will never be pleased.” [Śrīla Viswanath Chakravarti Thakur’s *Śrī Gurv-aṣṭaka*, text 8] This is the only thing required—nothing else, nothing else, nothing else. We should not bother about what others are doing. ❀

— From a lecture in Perth, Australia, 23 November 1990.

DANCING IN LORD GAURA’S KIRTAN Ghanashyam Das

Ghanashyam Das is the pen name of Śrīla Narahari Chakravarti, the author of Śrī Bhakti-ratnākara.

Dhānaśī-rāga

*nāce śacīra dulāla raṅge
advaita nitāi gadādhara śrīvāsādi parikara saṅge*



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, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

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

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(Refrain) Sachi’s son dances, surrounded by Adwaita, Nitai, Gadadhar, Srivas and a host of other associates.

*aṅga-bhaṅgī ki madhura-chānde
pada-bhare mahi-kare ṭhālamāla, ke tāhe dhairāja bāndhe*

His limbs move with graceful sweetness. His restless dancing feet touch the surface of the earth. Who is peaceful and quiet now?

*nānā tāle diyā karatāli
govinda mādhave vāsu yaśa gāya caudike śobhaye bhāli*

The *karatālas* play many different rhythms. Govinda, Madhava, and Vasu sing the Lord’s glories. The four directions are filled with splendor.

*gorācānda mukhe hari bole
jagāi mādhai heri bāhu pasāri karaye kole*

From the moon of Lord Gaura’s mouth come calls of “Hari!” Seeing Jagai and Madhai, Lord Gaura hugs them in his arms.

*gorācāndera paraśa pānā
jagāi mādhai nāce bhūja tuli bhāvete bibhola haiñā*

Attaining Lord Gauracandra’s touch, Jagai and Madhai are filled with ecstatic love. Raising their arms, they dance.

*dohe loṭāya dharañī-tale
kāmpa tanu anuṣama pulakita titaye ānkhera jāle*

Then they roll on the ground. They tremble. The hairs of their bodies stand erect. Tears stream from their eyes.

*gorā-karuṇā prakāśa dekhi
nāce sura-gaṇa gaganete rahi saghane juḍāya āñkhi*

Seeing what Lord Gaura’s mercy has brought, the demigods dance in the sky. Their eyes are flooded with tears.

*ke nā dhāya se karuṇā-āṣe
jāya jāya dhvani avani bharala bhāṇe ghanaśyāma-dāse*

Ghanashyam Das says, “Who will not run to get Lord Gaura’s mercy? The whole world is filled with sounds of ‘Jaya! Jaya!’” ❀

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