



# Sri Krishna Kathamṛta Bindu

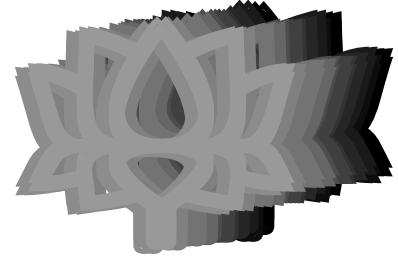
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## CONTENTS

- **BEHAVIOR OF A SADHAKA**  
HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA
- **CRAZE FOR GAUDY BAUBLES**  
SRILA BHAKTISIDDHANTA SARASWATI PRABHUPADA
- **CROOKED DISCIPLES**  
SRILA GOUR GOVINDA SWAMI
- **THE ACTIVITIES OF SRINIVAS ACARYA**  
FROM KARNANANDA



## BEHAVIOR OF A SADHAKA

ŚRĪMAD BHĀGAVATAM 3.29.18  
TRANSLATION AND COMMENTARY BY

HIS DIVINE GRACE A.C.  
BHAKTIVEDANTA SWAMI PRABHUPADA

*ādhyātmikānuśravaṇān nāma-saṅkīrtanāc ca me  
ārjavenārya-saṅgena nirahaṅkriyayā tathā*

**A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.**

### PURPORT

In order to advance in spiritual understanding, one has to hear from authentic sources about spiritual knowledge. One can understand the reality of spiritual life by following strict regulative principles and by controlling the senses. To have control it is necessary that one be nonviolent and truthful, refrain from stealing, abstain from sex life and possess only that which is absolutely necessary for keeping the body and soul together. One should not eat more than necessary, he should not collect more paraphernalia than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulations without purpose. He should follow the rules and regulations so

that he may actually make advancement.

There are eighteen qualifications mentioned in *Bhagavad-gītā*, one of which is simplicity. One should be without pride, one should not demand unnecessary respect from others, and one should be nonviolent — *amānitvam*, *adambhitvam*, *ahiṁsā*. One should be very tolerant and simple, one should accept the spiritual master, and one should control the senses. These are mentioned here and in *Bhagavad-gītā* as well. One should hear from authentic sources how to advance in spiritual life; such instructions should be taken from the *ācārya* and should be assimilated.

It is especially mentioned here, *nāma-saṅkīrtanāc ca*: one should chant the holy names of the Lord — *hare kṛṣṇa*, *hare kṛṣṇa*, *kṛṣṇa kṛṣṇa*, *hare hare* | *hare rāma*, *hare rāma*, *rāma rāma*, *hare hare* — either individually or with others. Lord Chaitanya has given special stress that the basic principle of spiritual advancement is to chant these holy names of the Lord. Another word used here is *ārjavena*, meaning “without diplomacy.” A devotee should not make plans out of self-interest. Of course, preachers, under proper guidance, sometimes have to make some plan for execution of the mission of the Lord. But regarding personal self-interest, a devotee should always be without diplomacy, and he should avoid the company of persons who are not advancing in spiritual life.

Another word is *ārya*. *Āryans* are persons who are advancing in both knowledge of Krishna consciousness as well as in material

**BEHAVIOR OF A SADHAKA** *continued*

prosperity. Association with persons who are not spiritually advanced is forbidden. Lord Chaitanya advised, *asat-saṅga-tyāga*: one should avoid persons who are attached to the temporary. *Asat* is one who is not a devotee of the Lord or who is too materially attached, who is too attached to women or enjoyable material things. Such a person, according to *vaiṣṇava* philosophy, is a *persona non grata*.

A devotee should not be proud of his acquisitions. The symptoms of a devotee are meekness and humility. Although spiritually very advanced, he will always remain meek and humble, as Kaviraj Goswami and all the other *vaiṣṇavas* have taught us by personal example. Chaitanya Mahaprabhu taught that one should be humbler than the grass on the street and more tolerant than the tree. One should not be proud or falsely puffed up. In this way one will surely advance in spiritual life. ❀

**CROOKED DISCIPLES**

SRILA GOUR GOVINDA SWAMI

Once a guru went to the house of one of his disciples. The disciple prepared nice food, and after the guru had eaten, the disciple wanted to show his *guru-bhakti*. In Ayurveda the *harītakī* fruit is recommended for good digestion, so the disciple came with *harītakī* for his guru. The guru said, “All right. Remove the unnecessary things and give me the necessary part.” That disciple was a speculator, a crooked person. He thought, “Oh, the outer portion of the *harītakī* is unnecessary and the inner portion is necessary.” So he threw away the outer skin and gave the inner portion, the hard seed, to the guru. But with *harītakī* the outer skin is necessary and the inner portion is thrown away. That disciple did the opposite because he was a speculator — *bhāravāhī, sāragrahi nāhiñ* — he always accepted the unnecessary things that are not the essence. His guru could not enjoy the *harītakī*. “You are such a unintelligent fellow,” he said. “Don’t you know? The inner portion, the hard nut of *harītakī*, is unnecessary. The outer portion, the skin, is necessary.”

**Incurable**

The next day, after the guru had eaten, that so-called disciple brought some cardamom. Remembering the previous day’s event, he thought, “Oh, the guru has taught that this inner portion is unnecessary and this outer portion is neces-

sary.” So he threw away the inner portion of the cardamom and offered the outer skin to the guru. But with cardamom, the seed is necessary and the skin is useless. That means that those who are *kapaṭi*, crooked persons, only speculate. They will not accept anything as it is. Therefore the *mahājanas* have said that one who is very serious and eager to achieve perfection in his human birth, that is *kṛṣṇa-bhakti*, should cultivate simplicity. Simplicity is *vaiṣṇavism*. Those who are real *vaiṣṇavas* are simple by nature. *Kāpaṭya*, crookedness, is a great hindrance on this path of perfection. It is a sort of disease. And because a crooked person becomes envious towards the doctor who has come to cure him, his disease is incurable. In *Bhakti-sandarbha*, Jiva Goswami has said that there are many such persons who pretend to be devoted, but inside their heart there is great crookedness. Outwardly they pay *daṇḍavats*, falling down like a rod from a great distance, as if they are very humble. Yet they criticize sadhu, *ācārya* and gurus. They may even offer worship, but actually they have no respect at all. They are very keen to find out the faults of the sadhu. Such persons take to *karma, jñāna, yoga, tapasya, tyāga* and *nīti* — fruitive activities, speculative knowledge, penance, renunciation and morality. Externally they practise these things and pose as if they are of very high moral character, but actually their hearts are very hard.

**Unreal Shelter**

Those persons who leave the bona fide guru and go elsewhere, due to crookedness cannot be delivered. In *Skanda Purāṇa* it is said, *bhūmau skhalitapādānām, bhūmir evāvalambanam* — “If your feet slip up from the ground, only that same ground can give you shelter.” Similarly, if you have slipped up from the lotus feet of a bona fide guru, only that guru can give you shelter. A crooked person, who pretends to be a humble follower of the guru, will leave that guru and go somewhere else to take shelter. But he should understand that no one can give him shelter. It may seem that some one may give him shelter, but that is not real shelter at all because he cannot make any advancement there. Rather, for his offense he will definitely fall down and go to hell. If he does not come back to his guru and beg to be excused, his offense cannot be destroyed or counteracted. If he is really an intelligent, simple-hearted person, he will understand this and come back. Unless he comes back, he must be

entrapped by this crookedness. In this way, Jiva Goswami has discussed *kāpaṭya* in his *Bhakti-sandarbhā*, and how it is a great stumbling block on the path of devotional service.

### Stool of a Hog

*Śāstra*, *sadhus* and *mahājanas* have all warned us about *kāpaṭya*. But still you will find this crookedness going on in the *vaiṣṇava* community. Why is it that people do not become simple? It is because they are running after name, fame and prestige. Our *vaiṣṇava ācāryas* have said, *vaiṣṇava pratiṣṭhā*, *śukarera viṣṭhā*, such fame is the stool of a hog. A real *vaiṣṇava* will never run after it. But all are running after this by cultivating crookedness. “How can I get *lābha*, *pūjā* and *pratiṣṭhā*? How can I get worship from others and occupy a superior position?” Those who think in this way cannot understand that an incurable disease has infected them. They have given up *kanaka* and *kāminī*, wealth and women, but they have not given up this *pratiṣṭhā*, the desire for worldly reputation. ❀

## THE ACTIVITIES OF SRINIVAS ACARYA

FROM KARNANANDA

*Srinivas Acarya's grandson was the Gauḍīya ācārya Subala-chandra. Yadunandan Das Thakur was a disciple of Subala-chandra. Yadunandan Das appeared in a family of Ayurvedic doctors in the mid to late 1500s.*

*Yadunandan Das revealed a little about himself in his book Karṇānanda (2.35):*

dīna yadunandana vaidya dāsa nāma tāra  
mālihāṭi grāme sthiti premahīna chāra

*I, the wretched doctor named Yadunandan Das, have no devotion. My birthplace is Malihati.*

*Malihati, also known as Meleti, is a village south of Katwa in Bengal.*

*Aside from being a doctor, Yadunandan Das was also a great poet and a Sanskrit scholar. He composed many *vaiṣṇava* songs, and he also wrote Bengali verse translations of many important Gauḍīya books, including Srila Rupa Goswami's *Vidagdha-mādhava*, *Krishnadas Kaviraj Goswami's Govinda-lilāmṛta*, and *Bilvamangala Thakur's Kṛṣṇa-karṇāmṛta*.*

*Karṇānanda (bliss for the ears) contains seven chapters. It is said that Srinivas Acarya's daughter Hemlata Thakurani personally gave the title to the book. Karṇānanda is a famous book*

*of *vaiṣṇava* history, mostly focusing on the life and teachings of Srila Srinivas Acarya Prabhu. It also includes excerpts from the life of Ramachandra Kaviraj as well as many philosophical conclusions of the Six Goswamis. Karnananda is similar in subject matter to the book *Prema-vilas*, but it is considered superior in terms of its poetic language, its philosophical content, and especially its historical accuracy. Srila Yadunandan Acarya completed it in 1529 śakābda [1608 A.D.]. The following excerpt from the first chapter of that book describes something about the daily activities of Srinivas and his associates.*

When Srinivas Acarya Prabhu established himself at Yajigram, all of his *vaiṣṇava* followers would come and meet together daily. They all listened to Prabhu's ecstatic discourses on love and devotion. In this way Srinivas helped them to destroy their disease-like attachments to knowledge and fruitive activities. Like this their ecstatic *prema* continued for some days. Full of *bhāva*, they floated in the juice of love of Krishna.

At the earnest request of the *vaiṣṇavas*, Srinivas married. After some time he accepted a second wife.

The devotees were constantly reading and hearing books such as *Bhakti-rasāmṛta-sindhu*, *Vidagdha-mādhava*, *Lalita-mādhava*, *Hari-bhakti-vilāsa*, *Bṛhad-bhāgavatāmṛta*, *Laghubhāgavatāmṛta*, *Daśama-ṭippanī*, *Daśama-carita*, *Mathurā-Māhātmya*, *Stavāvalī*, *Haṁsadūta*, *Uddhava-sandēśa*, *Ṣaṭ-sandarbhā*, *Vaiṣṇava-toṣaṇī*, and the tenth canto of *Śrīmad Bhāgavatam*. They systematically sang and recited all of these books. They were hearing and reading *Muktā-caritra*, *Kṛṣṇa-karṇāmṛta*, *Brahma-saṁhitā*, *Gopī-premāmṛta*, and *Mādhava-mahotsava*, etc. I know of the names of hundreds and thousands of books that they were continuously reading.

Hearing and reading these books, all of the *vaiṣṇavas* remained submerged in the nectarean ocean of love of God throughout the day and night. Each day they would spend one *prahāra* (three hours) chanting a fixed number of the holy names, and another *prahāra* they would spend reading all of these books. Two hours daily they spent

performing *kīrtana* of the names of Sri Sri Radha-Krishna, Govinda etc. In great ecstasy they sang the songs of Candidas and Vidyapati, as well as Gita-govinda and the plays written by Ramananda Ray.

In the evening, in the association of confidential devotees, Srinivasa Acarya Prabhu would sing songs and give teachings on the various pastimes of Krishna, such as the *rāsa-līlā*, as well as the science of bhakti and the happiness of *kṛṣṇa-prema*.

During the day he would worship *śālagrāma-śīlā* and sprinkle water on *tulasī* with great devotion.

He was always absorbed in meditation on the mantra and the names of Radha-Krishna, and remembering Their pastimes. Sometimes he would shout the names of Rupa and Sanatana. He would call out for Sri Gopal Bhatt a and bitterly lament.

*rādhā-kṛṣṇa kuṇḍa bali kṣaṇe murcchā jāya  
giri govardhana bali kare hāya hāya*

He was fainting at every moment while calling out “Radha Kund, Syama Kunda! Ha, ha Giri Govardhan!

*ei rūpe rātri dine premānande jāya  
premāmṛta āsvādāye ānanda hiyāya*

In this way he spent day and night immersed in devotional ecstasy. Relishing the nectar of love of God, he was immersed in ocean of happiness.

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*sukṛti bāsāye bhāla duṣkṛti hāsāya  
ebe sei loka sabe ānande bhāsāya*

Religious persons swam in the ocean of pleasure observing his activities, while the impious laughed at him. In this way he brought everyone happiness.

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## CRAZE FOR GAUDY BAUBLES

SRILA BHAKTISIDDHANTA

SARASWATI THAKUR PRABHUPADA

There exists a genuine aesthetic principle that is distortedly reflected in the aesthetic enterprises of this mundane world. But materialistic thinkers are repugnant to giving this genuine principle any serious consideration, and this repugnance is due to the craze for the gaudy baubles and trinkets of this world. This infatuated reliance on the unwholesome counterfeit of material aesthetics causes the materialistic thinkers to condemn the spiritual aesthetic without even a fair hearing. And this condemnation further perpetuates our degrading thralldom to the counterfeit version. All of the so-called wealth of mundane fine arts make their appeal to the sensuous nature of man and prompts ultimately to animality of the gross and subtle varieties. The finest songs of this world, says Shelley, are those that tell of saddest thoughts, pointing to the hollowness of the sensuality. But this consolation is only a passing ray. As a matter of fact the song that does not portray new vanities, stirs no emotion. ❀

— Sri Chaitanya’s Teachings, page 492-493

## SERVICE FOREMOST

FROM THE LIFE OF SRILA BHAKTISIDDHANTA  
SARASWATI THAKUR

*Sevonmukhe*, serving attitude, was foremost. Our *guru-mahārāja* did not allow us to read much, even of the lower types of scriptures dealing with general *sādhana* or practices, what to speak of the higher books. Rather, we were expected to actually follow those practices by hearing from the proper source and practicing accordingly whatever was instructed from there.

— Remembrance by Sri Srimad Bhakti Raksaka Sridhara Deva Goswami