



Sri Krishna Kathamrita Bindu

तव कथामृतं तसजीवनम्
tava kathāmṛtam tapta-jīvanam

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THE CONSTANT NECESSITY OF GURU

*Prabhupada Srila Bhaktisiddhanta
Saraswati Thakur*

It is first of all necessary to sit at the lotus feet of Sri Guru and obey his commands. It is recognized as necessary to have to submit to a teacher to obtain capacity for work, knowledge, or the fulfillment of desires other than Krishna that are available in this world. The knowledge that those teachers give produces only a variety of small results. However, the lotus feet of Sri Gurudeva, who teaches about the highest good, do not give trivial fruits like the above. The lotus feet of Sri Gurudeva provide for our real good. The moment there is cessation of the mercy of Sri Gurudeva, diverse evil desires are bound to make their appearance in the world. It is necessary to have the constant help of the spiritual teacher to show us the way. It is necessary to be constantly advised regarding the method of seeking the protection of the lotus feet of Sri Gurudeva, to be instructed about the mode in which to deal with the lotus feet of Sri Gurudeva. If the spiritual teacher does not constantly teach us all of these matters we are bound to lose in no time the treasure we might have received.

The service of the holy name is undoubtedly the only method by which we can really serve Godhead. It is Sri Gurudeva who bestows on us the gift of this method of service. It therefore stands to reason that it should be our duty, above

every other thing, to worship the lotus feet of Sri Gurudeva. In the *Bhakti-rasāmṛta-sindhu* [1.2.74], Srila Rupa Goswami Prabhu has said, "Accepting the protection of the feet of Sri Guru is therefore the first duty. The next duty is to learn from him about Krishna by the processes of *dīkṣā*, etc. Then follows the duty of serving Sri Guru on a footing of intimacy. This is the path that is followed by the sadhus. It is our duty to follow their example. ❀"

— *Sri Chaitanya's Teachings*, page 260-261.

SIMPLY LOVE KRISHNA

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

Pradyumna: Is there a difference in the quality of service between a person who just outright accepts service to Krishna and one who wants to scrutinize and inquire more and more about it, between someone who just accepts, "That's it, this and this," and someone who inquires more and more?

Prabhupada: One who loves Krishna without inquiry — that is nice position. To inquire about Krishna is knowledge, and pure devotion is transcendental to knowledge. Love does not depend on the greatness [of the beloved]. If a boy loves a girl or a girl loves a boy, even in this material field, it does not depend on the greatness of the boy. Of course, here everything is based on material consideration. But actual love is without any consideration, what He is or what He isn't. That is real

love. That is the perfectional stage of love, without inquiring how great He is or what He is. However, because we have no love, it is necessary for the neophytes to know about Krishna. If we understand that Krishna is so great, then gradually we can love [Him]. Therefore it is said in *Caitanya-caritāmṛta* [ādi 2.117], *siddhānta baliyā citte nā kara alasa* — “Try to understand about Krishna.” Just like Krishna is explaining in *Bhagavad-gītā* that “I am this amongst the trees. I am this planet. Amongst this, I am this. I am this.” Just to impress upon the neophyte devotees about His greatness. But those who are advanced devotees, they do not want to see whether Krishna is great or small. They simply love Him. That’s all. That is pure love. In Vrindavan the *gopīs* never saw any of Krishna’s jugglery or greatness, but they still have pure love for Him. Pure love means:

*anyābhilāsitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṣṇānu śīlanam bhaktir uttamā*
[*Bhakti-rasāmṛta-sindhu*. 1.1.11]

Without any cultivation of knowledge, without any activities of fruitive action, without any desire, simply to love Krishna in order to please Him — that is the highest perfectional stage of devotion. There is no consideration whether Krishna is God or not, or whether we are getting benefit or not — simply we love Krishna. That is the perfectional stage.

— Questions and Answers, New York, 6 September 1968.

NIMAI AND THE PUPPY

*Excerpted from Srila Lochan Das Thakur’s
Śri Caitanya-maṅgala*

*jaya jaya jaya, śacīra nandana,
ānanda-kanda kiśorā
bālakera saṅge, khele nānā raṅge
kariyā arbhaka-līlā*

Glory, glory, glory to Saci’s son! He is the youthful root of all bliss. Accompanied by a host of other boys, He happily played. In this way He enjoyed His childhood pastimes.

With many restless young boys, Nimai played various games, enjoying blissful and amusing childhood pastimes. One day He found two or four puppies. Very happily, Lord Gaura-Hari chose one of them. Then one of His companions said, “Listen, Vishvambhar. You chose the best puppy and left the ugly ones for us. You go home. We won’t play with You.”

Then Lord Vishvambar said, “This puppy

belongs to all of us. Come to My house and we’ll all play with him.” Speaking these words, and taking the puppy with Him, Lord Gaura went to His house. Arriving home, He put a rope around the puppy’s neck and tied him to the veranda. While all of this was going on, Lord Vishvambar’s mother was busy with household chores. Then, accompanied by the village ladies, she went to bathe in the Ganga. Seeing that his house was empty, accompanied by the boys Lord Vishvambar entered and played many games with the puppy. They all became covered with dust. As they played and played, a quarrel arose among the boys. One boy praised Lord Gaura-Hari and another boy rebuked Him.

Lord Gaura said, “Every day you come, and every day you pick a fight. Why do you act like that?” The other boy said, “I know what You’re like. You stole the puppy.”

Angry at heart, that boy ran off. Meeting Mother Saci, with a voice choked with anger he called out, “Listen! Listen! Your Vishvambar has a pet puppy. One moment He hugs the puppy, the next moment He holds the puppy’s neck. Go and see for yourself!”

Hearing the boy’s words, Saci hurried home. She saw the puppy in Lord Vishvambar’s lap. Putting her hand to her head, Mother Saci said, “Why do You play like this? I do not know. There are so many ways You could play. Still, You play with a puppy. You are very mischievous.

“Your father is very religious. What will the people say? What happiness do You think You will find by playing with a puppy? You are a *brāhmaṇa*’s son, but You do not even slightly act like one. What will I be able to say to defend You? Ah, the words I will hear will be like an iron spear pushed into my heart. What happiness do You find by covering Your beautiful form with dust? I bow my head to speak such words. I feel that flames burn in my mouth. How many moons does Your face defeat, and Your limbs are like lightning. Yet, You do not wear nice garments. Instead You cover Your limbs with dust and stay among low-class boys.”

Angrily pressing her teeth to her lip, Saci Devi rebuked all the boys. To Lord Gaura she said, “Go to Your room and take Your puppy with You. You can renounce Your mother and father.” After speaking these words, she looked at her son’s face and became overcome with bliss. Then she said, “Come, dear one. Come and sit in my

lap. Be quiet. I will kiss You. O beloved son, leave Your dog and take bath in the Ganga's waters. Six hours of the day have already passed, are You not hungry? How much trouble do You give to me? Tie up your puppy and go take Your bath. Later You can play with Your puppy. Now You should eat some lunch."

As a golden lotus wilts in the hot sunshine, so Lord Gaura's face wilted. On the tip of His nose, a drop of perspiration awakened. Gazing at her son, Saci felt her life breath split apart. Lord Vishvambar then smiled and said, "I will go to bathe." Speaking these words, the Lord hugged His mother's neck and prepared for His bath. Wiping the dust from His face, Mother Saci anointed the Lord's limbs with scented oil.

Lord Vishvambar went to the Ganga's bank to take His bath. He happily played with His friends in the Ganga's waters. Lord Vishvambar's form was wonderful and immovable like Mount Sumeru. As a wild elephant plays in the water with its companions, so Lord Vishvambar played in the water with His friends.

Meanwhile, Saci Devi set the puppy free. She said, "I do not know where the puppy went. Perhaps the puppy ran to his own mother."

One of the boys was there at that time. He ran to the Ganga's bank and said, "Vishvambar! Your mother set the puppy free!"

Hearing the boy's words, the Lord ran home. He saw that the puppy was gone. He looked in the four directions but He did not see the puppy. His heart burned with flames of anger. He was overcome with grief for His puppy. He wept and rebuked His mother. He said, "Listen, O foolish mother. Why did you do that? You have given Me great suffering. That puppy was very beautiful. Why did you do that?"

Saci said, "I don't know what happened to Your puppy. Perhaps some boys came and stole him. Why must You cry for a puppy? Tomorrow I will search in forest after forest. I will find Your puppy and bring him back. Stop Your lamentation. I will bring back Your puppy. I promise. Please don't weep any more."

After speaking these words, she wiped the tears from her son's face and hugged Him. Gazing at His face, she became filled with bliss. She kissed Him millions and millions of times. She wiped His limbs, pretending to make Him a little cleaner, and then she bathed Him with water from the Ganga. Then she fed Him many delicious sweets like *sandēśa*, *modaka*, *kṣīra*, and *kadalaka*. She tied

His hair in a topknot and decorated His eyes with fine black *kajjala*. She made Him completely splendid. Around His waist she tied a red sash that hung to His toes. On His chest she rested a string of pearls. On His forehead she placed sandalwood *tilaka*. She decorated Him with bracelets and armlets of priceless jewels. On His feet she placed anklets. Grasping the *kṣīra* and *lāḍḍu* candies in His hands, He went to play with the boys. His graceful walking defeated the graceful wild elephants. His voice was like thick honey. Surrounded by the boys, Lord Gaura, the king of the *brāhmaṇas*, was like a moon surrounded by stars.

Gazing at the Lord as He played, the demigods all smiled. Seeing that Lord Gaura touched even cats and dogs, Locan Das is filled with wonder.

By Lord Gauranga's touch that dog became very fortunate. Abandoning his dog's nature, he became filled with transcendental knowledge. Calling out, "Radha Krishna! Govinda!" the dog danced. Everyone in Nadiya ran to see him. Everyone watched as the dog manifested signs of ecstasy. The hairs of his body stood erect and his eyes filled with tears. That soul suddenly renounced his dog's body and went to Lord Krishna's abode of Goloka. A divine airplane arrived and took that soul on the path in the sky. Decorated with jewels and pearls, that golden airplane glistened like a thousand-rayed sun. Millions and millions of bells chimed. Hosts and hosts of *karatālas* sounded. Hearing the sounds of conchshells and the calls of "Jaya!" and "Hari!" the Gandharvas and Kinnaras sang the glories of Sri Sri Radha-Krishna. The airplane was decorated with hosts of flags. It glistened like the circle of the sun. In the middle of the airplane the handsome, splendid, charming, newly liberated soul sat on a jewelled throne. His pleasant coolness defeated ten million moons. He chanted, "Radha-Krishna! Gauranga!" A host of Siddhas fanned him with *cāmara* whisks. In this way he traveled on the path to Goloka. Brahma, Siva, Sanak, and a host of others stood before him with folded hands. Surrounding him on the airplane, they all sang the glories of Lord Gauranga.

They sang:

(*dhānaśī rāga — madhya-chanda*)

*jaya jaya kṛpāsindhu śacīra nandana
emana karuṇā prabhu nā kaila kathana*

Glory, glory to Saci's son, who is an ocean of mercy! O Lord, why are You not merciful to us in this way?

*kukkura uddhāra kari goloke pāṭhāya
divoya deha hena kabhu keho nāhi pāya*

You delivered a dog, gave him a spiritual body, and took him to Goloka. Why will You not do the same for us?

*jaya jaya agatira gati gaurahari
jaya jaya avatāra sabhāra upari*

Glory, glory to Lord Gaura-Hari, the shelter of the shelterless! Glory, glory to He, who is the best of all *avatāras*!

*tora karuṇāya kali-jīva nistāriba
āra kibā līlā tora alaukika haba*

By Your mercy the souls who live in Kali-yuga will be delivered. What other wonderful pastimes will You manifest?

*morā-saba deva kabe ha'ba bhāgyavān
pāiba tomāra pada-prasāda pradhāna*

When will we demigods become fortunate? When will we attain the mercy of Your feet?

*kukkura toriyā jāya tomāra paraśe
emana karuṇā kabhu nāhi hr̥ṣīkeśe*

By touching him, You delivered a dog. Even as Lord Krishna You did not display such kindness as this.

*kabe morā ha-iba emana bhāgyabhāgī
kukkure kṛtārtha kaile — tāi morā māgi*

When will we become fortunate? You gave perfection to a dog. We pray that we may become fortunate like him.

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*namo namaḥ adoṣa-darśī gaurarāya
namo namaḥ tomāra sundara dui pāya*

Obeisances, obeisances to You, O Lord Gaura Ray, whom only the pure and faultless may see! Obeisances, obeisances to Your two graceful feet!

*anuvraji henarūpe saba devagaṇa
kabe morā pāba gauracandrera caraṇa*

We demigods are all the Lord's followers and servants. When will we attain Lord Gaurachandra's feet?

In this way that very fortunate soul went to Goloka, and the great devotees sang the glories of Lord Gauranga. With great joy Locana Das describes the wonderful pastimes that Lord Gaurachandra manifested.

— Śrī Caitanya-maṅgala ādi-kaṇḍa, dvitīya adhyāya — bālyā-līlā texts 282 to 347.

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ON SPEAKING THE GURU'S NAME Śrī Hari-bhakti-vilāsa

*śrī-manu-smṛtau —
nodāhared guror nāma parokṣam api kevalam
na caivāsyānukurvīta gati-bhāṣaṇa-ceṣṭitam*

In *Śrī Manu-smṛti* it is said:

"One should not speak the sacred name of his spiritual master, even if the spiritual master is not present. Neither should one imitate the style of his spiritual master's walking, talking, or way of doing things."

*śrī-nārada-pañcarātre
yathā tathā yatra tatra na gṛhṇīyāc ca kevalam
abhaktyā na guror nāma gṛhṇīyāc ca yatātmaṅgān*

In *Śrī Nārada-pañcarātra* it is said:

"One should never, under any circumstances, speak the sacred name of his spiritual master. A self-controlled disciple will never speak the name of his spiritual master without respect and devotion.

*praṇavaḥ śrīs tato nāma viṣṇu-śabdād anantaram
pāda-śabda-sametañ ca nata-mūrdhāñjalī-yutaḥ*

When speaking his spiritual master's name one should fold one's hands, bow one's head, and preface his spiritual master's name with the words *om śrī viṣṇupāda*." ❀

— Srila Sanatan Goswami's *Śrī Hari-bhakti-vilāsa* 1.92, 94-95.
Translated by Sripad Kusakratha Prabhu.