



Sri Krishna Kathamrita Bindu

तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ taptā-jīvanam

Issue No. 102 Fortnightly email mini-magazine from Gopal Jiu Publications

May 4 2005 Śrī Varuthinī Ekādaśī, 10 Madhusudana, 519 Gaurābda Circulation 1,531

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PREACHING MEANS CREATING A TASTE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada



This śraddhā has to be increased. Then when you come to the point of *ruci*, *vāsudeva-kathā-ruciḥ*, that is the beginning of our perfection. At the present moment, there is no *ruci*, no taste. There are so many exalted persons, but they have no taste. They have lost all taste. The preachers could not preach properly to create taste in the people in general. It is not the fault of the people; it is the fault of the so-called preachers. Because they could not create taste, they wanted to take the place of Krishna. That was their purpose. Imitation of Krishna. Imitation of God. That will not do. You have to create taste. Just like Chaitanya Mahaprabhu did. Therefore when Srila Rupa Goswami first met Chaitanya Mahaprabhu, he offered this prayer: *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*, "You are the most munificent incarnation because you are giving Krishna (Cc. madhya 19.53). You are greater than

Krishna, "mahā-vadānyāya". Krishna asked everybody to surrender, but He did not give himself immediately. However, Chaitanya Mahaprabhu, He is also Krishna in the form of a devotee. He is giving Himself, "Take me!" without any price.

So *vāsudeva-kathā-ruciḥ* (Bhāg. 1.2.16). People should be educated how to increase their taste for understanding Krishna. This is the Krishna consciousness movement. Everyone should come forward and assist this movement. One should behave in a Krishna conscious way and then he will be able to make others Krishna conscious — not by theoretical knowledge, but by behavior, *āpani ācari' bhakti karila pracāra* (Cc. ādi 4.41). ❀

— Lecture in Vrindavan, 27 October 1972.

FIVE CATEGORIES OF OFFENSES TO THE DEITIES

*Srila Thakur Bhaktivinode
Śrī Caitanya-śikṣāmṛta 3.3*

A *vaiṣṇava* should always be careful to avoid *sevā-* and *nāma-aparādhas*. According to the *Varāha* and *Padma Purāṇas*, *sevā-aparādhas* are of five types:



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- 1) *sādhyamata yatnābhāva* — negligence in spite of ability
- 2) *avajñā* — disrespect
- 3) *apavitrātā* — impurity
- 4) *niṣṭābhāva* — lack of determination
- 5) *garva* — pride

All of the offenses mentioned in the scriptures that can be committed against the form of the Lord in the temple fall within these five types. It is difficult to list all the offenses, but those mentioned in the Varāha and Padma Purāṇas will be briefly described.

The following offenses are included within *sādhyamata yatnābhāva*, negligence in spite of ability: not to hold the regular festivals for the deity, although there is money to do so; to worship the Lord with inferior items, although ability is there to supply better; not to offer seasonal fruits to the Lord; to come before the Lord without offerings, obeisances, prayers or verses of praise; and to enter the Lord's temple without lighting any lamp [one should not enter the deity room in the dark].

Offenses included in the category of *avajñā*, disrespect, are: entering the deity room with shoes or in a vehicle; not paying respects to the deity; paying respects to the deity using one hand; pointing at the deity with a finger; circumambulating someone in front of the deity; spreading the feet before the deity; reciting prayers while sitting on a bed; sleeping or eating before the deity; speaking loudly before the deity; gossiping with someone in front of the deity; crying because of material affairs; quarreling; speaking of others in front of the Lord; passing air before the Lord; giving part of an item to someone before offering it to the Lord; sitting with one's back to the deity; addressing or greeting others before the deity; and seeing the deity at the wrong time.

Offenses in the category of *apavitrātā*, impurity, are: going to the temple with an unclean body; serving the deity with clothing made of animal hair; spitting while serving the deity; and thinking of material things while serving the deity.

Offenses in the category of *niṣṭābhāva*, lack of determination, are: drinking water before worshiping the Lord; eating food or water that has not been offered; not daily seeing the Lord and his worship; not offering one's favorite items, foods, and fruits to the Lord; and not observing *ekādaśī* vows.

In serving the Lord, the devotee thinks of himself as the Lord's humble servant. Otherwise, the devotee will praise himself and think that he is the best worshiper. To think oneself great and offer many items with great pomp are offenses in the category of *garva*, pride.

In serving the Lord, these five types of offenses should be avoided. The installer of the deity, the *pujārī*, and the general devotees must all avoid them.

In his footnote to this section, Bhaktivinode quotes the following verses from Padma Purāṇa:

*sarvāparādha kṛd api mucyate hari saṁśrayaḥ
harer apy aparādhān yaḥ kuryād dvi-pada pāmsanaḥ
nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ
nāmno hi sarva suhṛdo hy aparādhāt pataty adhaḥ*

One who commits all offenses can be relieved of the reactions by taking shelter of Lord Hari, but if one commits an offense to Hari, that is very serious. If one takes shelter of the holy name, he can overcome the effects. But one who commits offenses against the name, who is the friend of all, must fall down. ❀

Bibliography

— Bhaktivinode Thakur. *Śrī Caitanya-śikṣāmṛta*. Sri Chaitanya Math. Mayapur. Bengali. Gaurabda 420.

— Bhaktivinode Thakur. *Śrī Caitanya-śikṣāmṛta*. English translation by Sri Bhanu Swami. Vrindavan Institute for Higher Education.

SWEET FRAGRANCE OF THE HOLY DHAM

*From the Life of Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

Once a few disciples were accompanying Srila Bhaktisiddhanta Saraswati Prabhupada as he walked from the Chaitanya Math to the Yoga Pith. Unfortunately, people from Mayapur village were in the habit of using the sides of the road to go to the toilet. One of Prabhupada's dear disciples covered his nose with his cloth and showed signs of discomfort at the odor. Prabhupada laughed and said, "It seems that you cannot smell the sweet fragrance of the holy *dhāma*; only the mundane stink of this material world is entering your nose. You should not think of the *dhāma* as a mundane place; it is an extension of the Lord's own person."

He then quoted from Jiva Goswami's *Sandarbhās*:

*ekam eva tat parama-tattvaṁ svābhāvīkācintya-
śaktyā sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-
pradhāna-rūpeṇa caturdhāvatiṣṭhate*

“The one Supreme Truth is always manifested in four different ways by His inseparable inconceivable potency: as *svarūpa*, His original form; as *tad-rūpa-vaibhava*, His expansions or spiritual energy; as the *jīva* souls; and as the *pradhāna*, the material energy.” ❀

— Remembrance by Sri Srimad Bhakti Pramod Puri Maharaja. *Of Love and Separation*. Guardian of Devotion Press. 2001. San Jose, California.

THE DEPARTURE OF JAGANNATH MISHRA

Srila Murari Gupta's

Śrī Caitanya-carita Mahā-kavya 1.8.11-24

Listen to the sublime history of Sri Chaitanya Mahaprabhu. A mortal being who hears it with full faith becomes freed from the bondage of birth and death. While staying in the house of His guru, the victorious Lord, the husband of Saraswati, studied all the Vedas. Thereafter He began to teach His own students.

While Sri Gaura Hari was happily studying *Vedānta-sūtra* and the other scriptures, His most fortunate father, the exalted *brāhmaṇa* Jagannath Mishra, returned to the Lord's abode. By the will of providence, Jagannath became afflicted with a fever that plundered his very life force. Seeing that His father was in such a condition, Viswambhara Hari together with His mother brought His father to the bank of the Ganga, surrounded by devotees fully absorbed in *hari-kīrtana*.

Embracing His father's feet, Sri Hari addressed him in a voice choked with tears, “O venerable master, dear father, you are abandoning Me so suddenly. Where will you now go?”

His father eagerly drank through his ears his son's nectarean words, and replied, “I wholly dedicate You to the feet of Lord Raghunath.”

The host of the devas, including mighty Indra, appeared in the sky and the people on earth were immersed in *hari-saṅkīrtana*. That best of the twice-born entered the waters of the Ganga and abandoned his mortal coil. Taking his seat on a chariot of the celestials, he departed for Sri Hari's abode. He was an eternally liberated soul who had come by his own free will to benefit humanity by showing an example of pure paternal devotion.

When Jagannath Mishra had departed for the destination of perfected souls, Sachi Devi was deeply afflicted with grief. ❀

Surrounded by a group of women, she fell lamenting at the feet of her prabhu, as the female osprey laments for her lost mate. As the ocean of mercy, Sri Chaitanya Mahaprabhu repeatedly grieved for His father. Tears cascaded down from His eyes and glistened on His chest, creating an illusion of a lustrous string of pearls. Although He was full of sadness, Prabhu was pacified by His kinsmen. Then He performed acts of purification to invoke an auspicious future for His father. All these were performed by *brāhmaṇas* according to the guidance of scripture.

Apparently dejected, the Lord, feeling very affectionate for His father, with His accumulated wealth brought clay pots and other pure ingredients to perform a *yajña* for his father's welfare. Afterwards, He honored each of the *brāhmaṇas* present according to their seniority and age.

Anyone who recites with attention this narration of the entrance of Sri Gauranga's father into the spiritual abode will also attain the divine Ganga at the time of death. Immediately giving up all contamination, he will attain the abode of Sri Hari. ❀

— Murari Gupta. *Śrī Caitanya-carita*. English translation by Sri Bhakti Vedanta Bhagavata Swami. Gaura Vani Press. Distributed by Nectar Books. Union City, Georgia. 1998.

ODE TO THE WEARERS OF KAUPINAS *Sripad Sankaracharya's* *Śrī Kaupīna-pañcaka-stotra*

*vedānta-vākyeṣu sadā ramanto
bhikṣānna-mātreṇa ca tuṣṭimantaḥ
viśokavantaḥ karuṇaikavantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ*

Fortunate are the *kaupīna* wearers! They always take pleasure in the words of Vedanta and are satisfied with whatever food can be obtained by begging. They are never unhappy, and they are merciful.

*mūlaṁ taroḥ kevalam āśrayantaḥ
pāṇi-dvayam bhoktum amantrayantaḥ
kanthām iva śrīm api kutsayantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ*

Fortunate are the *kaupīna* wearers! They live under trees and they eat whatever they can hold in their two hands. They revile even the goddess of fortune as if she were a useless rag. ❀

dehādi-bhāvaṁ parimārjayanta
ātmanam ātmany avalokayantaḥ
nāntaṁ na madhyaṁ na bahiḥ smarantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ

Fortunate are the *kaupīna* wearers! They have removed all false identification with the body and they see the supersoul within the self. They meditate on that which has no middle, end, or outside.

svānanda-bhāve parituṣṭimantaḥ
saṁśānta-sarvendriya-dṛṣṭimantaḥ
ahar-niśam brahmaṇi ye ramantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ

Fortunate are the *kaupīna* wearers! They are always situated in transcendental bliss and their senses are peaceful. Day and night, they delight in *brahman*.

pañcākṣaraṁ pāvanam uccarantaḥ
patim paśūnām ḥṛdi bhāvayantaḥ
bhikṣāsanā dikṣu paribhramantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ

Fortunate are the *kaupīna* wearers! They recite the purifying five-syllable mantra [(om) *namo śivāya*], meditating on lord Shiva in their hearts as they wander in all directions begging alms. ❀

— Translated by Sri Kusakratha Das and Sri Matsya Avatar Das.

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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THE NABADWIP PASTIMES OF RADHA'S MASTER

By the medieval poet Gaurasundar Das

(Śrī-rāga)

rādhā-nātha baḍa aparūpa līlā
kiśora kiśorī dui eka mile navadvīpe prakṛiyā

Radha's master enjoys very wonderful pastimes. In Nabadwip, a teenage boy and a teenage girl have joined together in a single form.

rādhā-nātha baḍa aparūpa se
śrī-caitanya nāme hīna-jane dayā tapata-kāñcana de

Radha's master is very wonderful. Now He calls Himself by the name Sri Chaitanya, is very merciful to the poor fallen souls, and has a form splendid like molten gold.

rādhā-nātha saṅgī aparūpa tāra
nitāi advaita śrīvāsa svarūpa rāya rāmānanda āra

Radha's master has wonderful companions, including Nitai, Advaita, Srivasa, Svarupa, and Ray Ramananda.

rādhā-nātha ki kahiba tava raṅga
sanātana rūpa raghunātha lokanātha bhāṭṭa-yuga saṅga

O master of Radha! How can I describe Your pastimes performed with Sanatan Goswami, Rupa Goswami, Raghunath Das Goswami, Lokanath Goswami, Raghunath Bhatta Goswami, and Gopal Bhatta Goswami?

rādhā-nātha e saba bhakata meli
nā kailā kīrtana āveśe nartana prema-dāna kutuhali

O master of Radha! Meeting with the devotees, You enjoy pastimes of *kīrtana*. You dance, overcome with ecstatic love, and create a great tumult, bestowing the gift of ecstatic spiritual love.

rādhā-nātha baḍa abhāgiyā mui
se-kāle thākitu prema-dāna pāitu kena nā karila tui

O master of Radha! I am very unfortunate. Why was I not present at that time to receive Your gift of ecstatic spiritual love?

rādhā-nātha baḍa-i rahila duḥkha
janama ha-ila takhana nahila dekhite nā pā-inu sukha

O master of Radha, I am very unhappy. I was not born at that time. I did not attain the happiness of seeing You.

rādhā-nātha ki jāni kahite āmi
gaurasundara dāsera bharasā uddhāra karibā tumi

O master of Radha, what do I know to speak about You? Gaurasundar Das simply has faith that You will deliver him. ❀

— Jagadbandhu Bhadra. *Gaura-pada-taraṅginī*. Sri Gauranga Press. Calcutta. 1931. Bengali.