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Bindu

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ALWAYS GIVE UP BAD ASSOCIATION

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*



In this letter, Srila Bhaktisiddhanta responds to a question about association with members of the sakhi-bheki sect, a group that practices dressing as "sakhis", female companions of Srimati Radharani.

śrī śrī guru-gaurāṅgau jayataḥ

[All glories to Sri Sri Guru and Gaurāṅga]

śrī gaudīya maṭha, kalikātā, 7 May 1930

Sri Chaitanya Dev instructed householder devotee men and women to engage in the service of the Lord in their homes with body, mind and words. Giving up the service of Krishna, the *jīva* becomes conditioned and thus becomes entangled with things that are not related to Krishna.

Asking whether it is appropriate to accept remnants from a renunciate in the line of *sakhi-bheki* is like asking, "Who is the father of Sita?" after reading the seventh canto of the *Rāmāyaṇa* [where the appearance of Sita as the daughter of Janak Maharaj is described].

It is prohibited to even talk with or see *kālanemīs*, those who give wicked counsel,

dharmadhvajīs, those who pretend to be religious, or *kaupīnaparās*, false renunciates — what to speak of eating their remnants! Similarly, degradation is inevitable should one's remnants be given to them. Kali causes some *jīvas* to fall down into many degraded forms that appear to be *vaiṣṇavas*.

To reside in a holy place and follow religious principles with a desire to engage in irreligious activities in the future in the name of religion is not at all approved. That is why the Lord's associates like Srila Rupa and Sanatan withdrew their pastimes from this world and simply engaged in the service of the Supreme Lord. Otherwise, the so-called religious activities of the hypocrites will lead the conditioned souls further into conditioned life.

When there is a self-realized soul present, to neglect that association and instead associate with persons whose propensity for service to the Supreme Lord has not manifested maturely is never desirable, even though it may be very pleasing. Everything will reveal itself if you discuss the conversation and dealings in Jagannath Puri between Sri Chaitanya and the wife of Parameswar Modak. [See *Cc. antya* 12. 54-60].

Nityāśīrbādak [Your ever well-wisher],
Sri Siddhanta Saraswati

— Translated by Sri Madhavendu Das from *Prabhupādera Patrāvālī, prathama-khanda*. Sri Chaitanya Math. Mayapur. 1991. Bengali. Pages 73-74.

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KIRTANA SHOULD NOT BE STOPPED

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada



You are finding some difficulty in keeping pace regularly with the routine work. My advice to you under the circumstances is that at least for one hour you must all go to have *sankīrtana* outside on the streets or in the park. That is your life and soul, your first business. The next business is completing 16 rounds every day. The next business is your editing, and if you find extra time, then you can attend the temple ceremonies. Otherwise you can stop these activities, but outdoor *kīrtana*, your editing work and the chanting of 16 rounds must be done. Outdoor *kīrtana* must be done, even at the cost of suspending all editorial work. That is your first and foremost business. Temple worship is not so important. If need be, the whole temple can be locked, but the outdoor *kīrtana* cannot be stopped. ❀

— Letter to Rayaram. 17 May 1969.

APPEARANCE OF THE SON OF MOTHER SACHI

Adapted from Srila Lochan Das Thakur's
Śrī Caitanya-maṅgala 2.1.1-44

*jaya jaya gadādhara śrī gaurāṅga narahari
jaya jaya nityānanda sarva-śaktidhārī*

Glory, glory to Gadadhara and Lord Gauranga-Narahari! Glory to the all-powerful Lord Nityananda! (Text 1)

*jaya jaya advaita-ācārya mahēśvara
jaya jaya gaurāṅgera bhakta mahāvāra*

Glory, glory to Advaita Acharya, who is Lord Shiva himself! Glory, glory to the great devotees of Lord Gauranga! (Text 2)

I place my head in the dust of all their feet. Now please listen attentively as I speak the *ādi-khaṇḍa*.

When the Lord's personal associates had taken birth on the earth, a heavenly voice was heard, "Everyone go to the earth. Don't delay. Our Lord will soon make his appearance from Srimati Sachidevi's womb." Then sounds of "Jaya! Jaya! Glory! Glory!" filled the universe. Overwhelmed with ecstatic love, the demigods, *nāgas*, and human beings looked on. Some said, "It is the eternal spiritual effulgence, the Supreme

Brahman." Others considered the child to be Lord Narayan, who is greater than the greatest and smaller than the smallest. In this way they described the Lord who entered Sachi's womb.

As Sachidevi's womb grew larger and larger, everyone's joy increased more and more. Six months passed and great bliss was manifest in Sachi's womb. Day by day her body grew more and more effulgent. Seeing this, the devotees felt great joy in their hearts. No one knew who it was that had entered Sachi's womb. Everyone speculated on the child's identity. When the sixth month ended, the effulgence in Sachi's womb filled her body and the entire house with light.

At that time, Advaita Acharya arrived unexpectedly. Seeing the *ācārya*, Jagannath Mishra respectfully stood up. Advaita Acharya Gosai is the abode of all transcendental virtues. In all the three worlds, no one is as fortunate and glorious. Jagannath Mishra respectfully offered a sitting place to his guest and humbly placed the dust from Advaita's feet on his head. Sachi-devi washed the feet of their exalted guest with water.

Respectfully gazing at the mother-to-be, Advaita became ecstatic. His two lotus eyes became red with jubilation. Tears flowed from his eyes and his face became red. His limbs trembled. Unable to restrain himself, he spoke broken words. He began circumambulating Sachi, and bowed down before her.

Seeing these unusual activities, Sachi was very surprised and Jagannath Mishra was full of doubt. Unhappy at heart, he said, "Why are you doing this? Why? I don't understand your behavior. Please kindly dispel my doubt."

*ācārya kahila — śuna miśra purandara
jānibe sakala pāche — kahila uttara*

Advaita Acharya said, "Please hear, O Jagannath Mishra. In the future you will understand it all." That was his reply. (Text 26)

Then Advaita Acharya, who was learned in all the scriptures, the hairs on his body standing erect, began to anoint Sachi's glorious womb with fragrant sandalwood paste. He circumambulated her seven times. Then he bowed down. Without saying a word, he left for his own home.

Sachi and Jagannath Mishra wondered, "Why did he bow down and worship my womb?"

After Advaita Acharya worshiped Sachi's womb, it became a hundred times more effulgent. Sachi forgot herself. She saw that

everything was full of bliss and free from all suffering. Then she saw all the demigods standing before her. Lord Brahma, Lord Shiva, Sanaka Kumar, and all the demigods began offering prayers to her womb:

*jaya jaya ananta, advaita, sanātana
jayācyutānanda, nityānanda, janārdana*

“Glory, glory to the limitless, eternal Supreme Lord who has no rival! Glory to the Supreme Lord, abode of eternal bliss and deliverer of his devotees! (Text 33)

*jaya sattva-rajasa-tama — prakṛtira para
jaya mahāviṣṇu kāraṇa-samudra-bhitara*

Glory to you who are beyond the material modes of goodness, passion, and ignorance! Glory to you, Lord Maha-Vishnu, who reside in the Karana Ocean! (Text 34)

*jaya paravyoma-nātha mahimā vistāra
jaya sattva, parasattva, viṣṇu-sattoākāra*

Glory to the master of the spiritual sky, of unlimited majesty! Glory to the Lord whose form, transcending ordinary goodness, consists of pure spiritual goodness! (Text 35)

*jaya golokera-pati — rādhāra-nāgara
jaya jaya ananta-vaikuṅṭha-adhīśvara*

Glory to the master of Goloka and the lover of Radha! Glory, glory to the king of limitless Vaikuntha worlds! (Text 36)

*jaya jaya niścanta dhīra-lalita
jaya jaya sarva-manohara nanda-suta*

Glory, glory to you who are playful and graceful! Glory, glory to you, Nanda’s son, who charms the hearts of all! (Text 37)

*ebe kali-yuge śacīgarbhethe prakāśa
āpane bhūñjite āilā āpana-vilāsa*

In the Kali-yuga you have entered Sachi’s womb. You have come here to enjoy pastimes. (Text 38)

*jaya jaya parānanda-dātā ei prabhu
e hena karuṇā āra nāhi haya kabhu*

Glory, glory to our master and giver of transcendental bliss! No one is compassionate like you! (Text 39)

*āpani āpana-dātā hailā kalikāle
pātrāpātra-vicāra nā haiba gadādhare*

In the Kali-yuga you come and give yourself. You don’t consider whether the people are worthy or not to receive your mercy. (Text 40)

*ye prema yāciṅā karoṅ morā saba deve
nā pāila laba-leśa gandha anubhave*

Even though again and again we begged for it, we demigods could not attain even the slightest fragrance of ecstatic *prema*. (Text 41)

*se prema madhura rasa āpani khāiyā
bhūñjāibe ācaṅḍāle — doṣa nā dekhīyā*

Now you will give the sweet nectar of that divine love to everyone, even the *caṅḍālas*. They will all taste it. You will not see anyone’s faults. (Text 42)

*tuyā prema-laba-leśa morā yena pāi
tora saṅge rādhā-kṛṣṇa-guṇa yena gāi*

O Lord, please allow us to taste a small particle of that love. Please allow us to sing Sri Sri Radha-Krishna’s glories in your association. (Text 43)

*jaya jaya saṅkīrtana-dātā gaurahari
ihā bali deva-gaṇa pradakṣiṇa kari*

Glory, glory to you, O Sri Gaura-Hari, O Lord who gives the gift of *saṅkīrtana*! After speaking these words, the demigods all circumambulated the Lord. (Text 44) ❀

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NABADWIP PASTIMES

Adapted from Srila Narahari Chakravarti’s

Śrī Bhakti-ratnākara 12.3214-3260

One day, Mahaprabhu revealed his astonishing pastimes as a cowherd boy. When Gaurahari remembered His cows, he suddenly began calling out, “Saoli!” “Dhawali!” — the names of two of Krishna’s favorite cows. He began to twirl a cowherder’s stick, as Ramai, Sundar, and Nityananda joyfully watched.

Another day, Gaura Hari began wandering the streets of Nadia collecting alms. He requested everyone, “Give me something! Give me something!” Although this put some people in great difficulty, still they were unable to refuse. Afterwards they began to suspect that Gaurachand was actually an incarnation of Krishna.

One day, seeing a flower garden, Prabhu Gaura Ray wanted to enjoy pastimes with the flowers. He began picking flowers and throwing them on the heads of his devotees. His devotees, in turn, also threw flowers on the head of Prabhu.

One day, Gadadhara and Gaura Hari sat in the flower garden and became deeply absorbed in playing chess together. On another occasion, Prabhu and his companions played in the Ganga, delightfully throwing water on one another's bodies.

One day on the bank of the Ganga, Prabhu enjoyed a picnic with his companions. Srivas and Murari gathered many items, and in great ecstasy Adwaita directed all of them to sit in a circle, placing leaf plates with rice in front of each of them. First Prabhu began to eat, then everyone else started. With his own hands, Nityananda fed Gaura sweet rice, condensed milk, butter, and cheese. Adwaita then began feeding cheese to Lord Nityananda. Nitai reciprocated by feeding sweets to Adwaita. The devotees watched happily and began exchanging varieties of *prasāda* amongst themselves. After eating, they all drank the cold and pure water of the Ganga. ❀

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O MIND, CHANT THE NAMES OF GAURA AND GOVINDA!

The Gaudiya Poet Premananda Das

For more on Premananda Das, see Bindu 122.

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e mana, bala re govinda-nāma
āji kālī kari ki āra bhāvoicha
kabe tora ghucibeka kāma

O my mind, chant the name of Govinda! Day after day is passing, what are you thinking of? When will your material desires subside?

kālī se karibā tumi ye balicha
āji tā kara nā bhāi
āji yā karibā tā kara ekhani
ki jāni kakhana yāi

"I'll do it tomorrow", you say. Why don't you do it today, O my brother? What you can do today, do it immediately. Who can tell when they will pass away?

e hena kalite mānuṣa-janama
emana āra vā kāte
hari-nāma diyā jagata tārīlā
śrī-kṛṣṇa-caitanya yāte

In this age of Kali, where shall you obtain a human birth? It is in this age that Sri Krishna Chaitanya has brought salvation to the world by bestowing the name of Hari.

se tina yugera ācāra-vicāra
ekhana se-saba rākha
vadana bhariyā gaura-hari bala
yugera dharama dekha

Discard the rites and practices of the three previous yugas, and with a loud voice call out the name of Gaura Hari, and thus observe the process for this age!

rasanā vadana vaśera bhitare
kevala balile hay
ālisa kariyā narake yāite
kāra vā e apacaya

Your tongue and mouth are in your control. All you need to do is utter the name of God. Who wants to go to hell through laziness alone!

śamana-kiṅkara aṅguli gaṅiche
jāna nā kakhana pāḍe
kahe premānanda takhana kahibe
āsiyā caṛile ghāre

The messenger of death is counting the minutes with his fingers waiting to pounce on you. Don't you know that any moment he may fall upon you? Premananda says, "Only when he will be on you and seize you by the neck shall you utter the name." ❀

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