



# Sri Krishna Kathamrita Bindu

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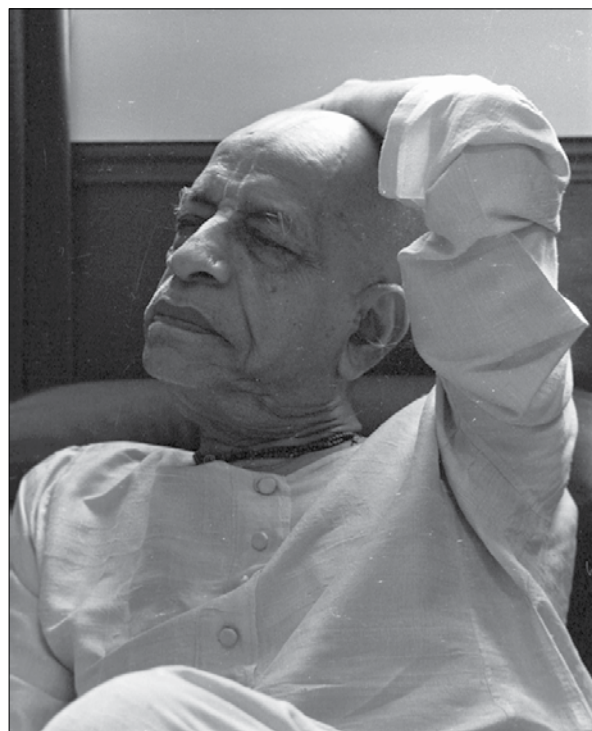
*Krishna Das*



## ENTERING KRISHNA'S FAMILY

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

Krishna in Vrindavan has got a wonderful family. He has his father Nanda Maharaja and his mother Yashoda. He has hundreds and thousands of boy-friends and girlfriends. The trees, the plants, the flowers, the fruits, the land, the water, the cows, the calves — he is surrounded by a wonderful family. He is not a single person. Suppose we say, “Now the president is coming.” The president means that he is not coming alone; he is coming with his secretaries, ministers, some soldiers, bodyguards, and so many other people. He is not alone. So if an insignificant material president is always surrounded by his associates, you can just imagine the supreme being. He cannot be alone. That is Krishna. Krishna is not zero. The *śūnyavādīs* say, “Everything is zero after this.” And the *nirviṣeṣavādīs* say, “Everything is like sky.” No. Krishna is an individual, a person. He says in the second chapter of *Bhagavad-gītā*, “My dear Arjuna, you are a person, I am also a person, and all these soldiers and kings assembled here are also persons. So don't think that we were not always persons in the past, that we are not



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

persons at present, or that in the future we shall not be persons. We are all eternally persons.” And whenever there is a person, there are associates,

there is family, and there is an exchange of love. That is Krishna consciousness.

This Krishna consciousness movement means to become trained up to enter Krishna's wonderful family. In Krishna's family there are no *sannyāsīs*. In the books, have you ever heard about a *sannyāsī* in Vrindavan? The material world means that we are running after false family. But don't think that there is no real family life. There is real family. That is Krishna's eternal, blissful family. This Krishna consciousness movement is meant to train up people to be detached from false family and to enter into the real family. ❀

— From an arrival lecture in Dallas, 3 March 1975.

## ONLY BY MAHAPRABHU'S MERCY *Srila Bhaktisiddhanta Saraswati* *Thakur Prabhupada*

Those who have not heard the narrations of Sri Chaitanyadev and who are bereft of Chaitanyadev's complete mercy will not understand the purport of *Śrīmad Bhāgavatam*. Those who do not follow this path cannot properly translate *Śrīmad Bhāgavatam*.

Some unfortunate people put forward strange arguments. Yesterday, a learned man from Mathura asked me, "When there is no mention of Radha's name in *Śrīmad Bhāgavatam*, how did Gaurasundar chant her name?" Our answer is, "For whom should Radha's name be revealed? Sri Chaitanya Mahaprabhu chanted, "*Gopī, gopī!*" If you are qualified enough, you will find everything in the *Śrīmad Bhāgavatam*."

Because the names of Lalita, Vishakha or Rupa Manjari are not mentioned, does it mean that they were not qualified for the service of Krishna? Chandravali's name is also not there. Who is qualified to read these names? Should they be for fools like us? What would ordinary people do even if these names were there? Since these names are not meant for ordinary people, Vyasadev and Shukadev concealed them. Those who are qualified can find them, if they make a sincere effort.

In the *ceto-darpaṇa-mārjanam* verse composed by Gaurasundar, the congregational chanting of the holy name has been described as the topmost form of devotional service. Chanting the holy names of

the Lord is inclusive of chanting about his forms, qualities, pastimes and associates. If one gives up the process of chanting the holy names of the Lord and artificially chants about the Lord's forms, qualities, etc., the mirror of his heart will continue to remain dirty. In such a condition, one can neither hear nor speak *Śrīmad Bhāgavatam*. One has to hear *Śrīmad Bhāgavatam* while following in the footsteps of Sri Chaitanyadev — only then will one understand the purport of *Śrīmad Bhāgavatam*. ❀

— *Śrīmad Bhāgavat Tātparyā*, Lecture 12. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Rasbihari Lal & Sons. 2005. Vrindavan.



### Nāma-tattva

## DIFFERENCES BETWEEN THE NAME AND THE FORM *Srila Thakur Bhaktivinode* *From Jaiva Dharma, chapter 23*

**Vijaya:** Are there any distinctions between Krishna's name and form?

**Raghunath Das Babaji:** There are no differences whatsoever. However, there is one unique, even mystical feature in this subject: Krishna's name is more merciful than his form. Offenses committed against the form [or the deity] are never forgiven by Krishna; however, even though Krishna does not forgive offenses against his form, his holy name will forgive offenses committed against his form as well as his name. Therefore, one should understand and remember the ten offenses against the holy name. Then, one must meticulously avoid committing these offenses, because one must rise above *nāmāparādha* in order to chant *śuddha-harināma*. ❀

— Adapted from the translation by Sarvabhavana Das. Bhaktivedanta Vedabase. Published by the Bhaktivedanta Archives. 2003.



## CROOKEDNESS IN DEVOTIONAL SERVICE

*Srila Jiva Goswami*

Due to the presence of many offenses, the Lord does not accept service from the crooked, even if they offer him many valuable items. This was seen when Krishna went to the capital of Duryodhan as a messenger on behalf of the Pandavas. Although Duryodhan tried to win Krishna over with a royal reception and great opulence, Krishna rejected Duryodhana's hospitality because of Duryodhana's offensive attitude towards Krishna's devotees.

At present, there are many people who make a show of devotion and who, in spite of having studied the scriptures, maintain an offensive mentality which causes them to disrespect the Lord, the spiritual master, and other devotees. The external worship offered by such persons is nothing but crookedness. Therefore, *sāstra* describes that even foolish people who are nonetheless free from crookedness attain perfection even by a semblance of *bhakti*, whereas the crooked cannot even practice *bhakti*. This is evidenced in a statement by the great sage Parashar from the *Skanda-Purāna*:

*na hy apuṇyavatām loke mūḍhānām kuṭīlātmanām  
bhaktir bhavati govinde kīrtanam smaraṇam tathā*

In this world, impious, foolish and crooked people do not attain devotion to Lord Govinda, and they cannot chant about or remember the Lord.

In consideration of this, the *Viṣṇu-dharma* states:  
*satyam śatena vighnānām sahasreṇa tathā tapaḥ  
vighnāyutena govinde nṛṇām bhaktir nivāryate*

The attempt of such crooked people to become truthful is obstructed by a hundred impediments, whereas their attempts to perform penances is obstructed by a thousand and their attempts to perform loving devotional service to Lord Govinda is obstructed by ten thousand impediments.

Therefore, Sri Suta-Goswami says in *Śrīmad Bhāgavatam* (3.19.36):

*tam sukhārādhyaṃ rjubhir ananya-śaraṇair nṛbhiḥ  
kṛtajñāḥ ko na seveta durārādhyaṃ asādhubhiḥ*

What grateful soul is there who would not render loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to him for protection, though the unrighteous man finds it difficult to propitiate him.



*Srila Jiva Goswami Prabhupada*

Similarly, the devotees of the Lord also bless those who are simple-hearted yet ignorant, but not those who are learned yet crooked, as the sage Sri Chamas told King Nimi in *Śrīmad Bhāgavatam* (11.5.4-5):

*dūre hari-kathāḥ kecid dūre cācyuta-kīrtanaḥ  
striyaḥ sūdrādayaś caiva te 'nukampyā bhavādṛṣām  
vipro rājanya-vaiśyau vā hareḥ prāptāḥ padāntikam  
śrautena janmanāthāpi muhyanty āmnāya-vādināḥ*

There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant his infallible glories. Persons such as women, *sūdras*, and other fallen classes always deserve the mercy of great personalities like yourself. On the other hand, brahmins, members of the royal order, and *vaiśyas*, even after being allowed to approach the lotus feet of the Supreme Lord by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies.

In the first of these two verses, the sage Chamas declares that out of the various divisions of human beings, those who are ignorant should be favored by devotees like King Nimi. But by the second verse, he intends to say that those who are proud of petty knowledge are incurable and should thus be avoided. ❀

— *Bhakti-Sandarbha*, *amucchedas* 153 and 154. Adapted from the English translation of Satya Narayan Das. Jiva Institute. Vrindavan. 2005. Sanskrit text taken from Gaudiya Grantha Mandira.

## A PITEOUS PLEA TO NITAI

**Krishna Das**

(Refrain) *jaya jaya nityānanda rāya  
aparādha pāpa mora tāhāra nāhika ora  
uddhāraha nija karuṇāya*

All glories! All glories to Nityananda Ray! Please do not think of my sins and offenses. Kindly deliver me.

*āmāra asata mati tomāra nāme nāhi rati  
kahite nā bāsi mukhe lāja  
janame janame kata kariyāchi ātma-ghāta  
ata-e se mora ei kāja*

My heart is very sinful and is not attracted to your holy name. I do not like to speak of these things. Shame fills my mouth. In how many repeated births did I destroy any chance that I had to make spiritual advancement? That is why I am in such a state.

*tumi-o karuṇā-sindhu pātākī janāra bandhu  
ebāra karaha yadi tyāga  
patita-pāvana nāma nirmala se anupāma  
tāhāte lāgaye baḍa dāga*

You are an ocean of mercy. You are the friend of the sinners. If you abandon me now, then your peerless and glorious reputation as *patita-pāvana* (purifier of the fallen) will be greatly stained.

*pūrube yavana-ādi kata kata aparādhi  
tarā-icha śuniyāchi kāne  
kṛṣṇa-dāsa amumāni ihelite nāribe tumi  
yadi gṛṇṇā nā karaha mane*



*Sri Nityananda Prabhu*

How many *yavanas* and other offenders have you already delivered? With my own ears I heard how you delivered them. I, Krishna Das, think this: O my Lord, if in your heart you have not become averse to me, then do not push me away. ❀

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