



तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 245

Śrī Bhaimī Ekādaśī

14 February 2011

Circulation 3,871

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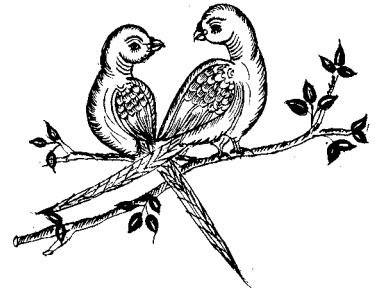
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FOOTSTEPS OF THE ACHARYAS

His Divine Grace

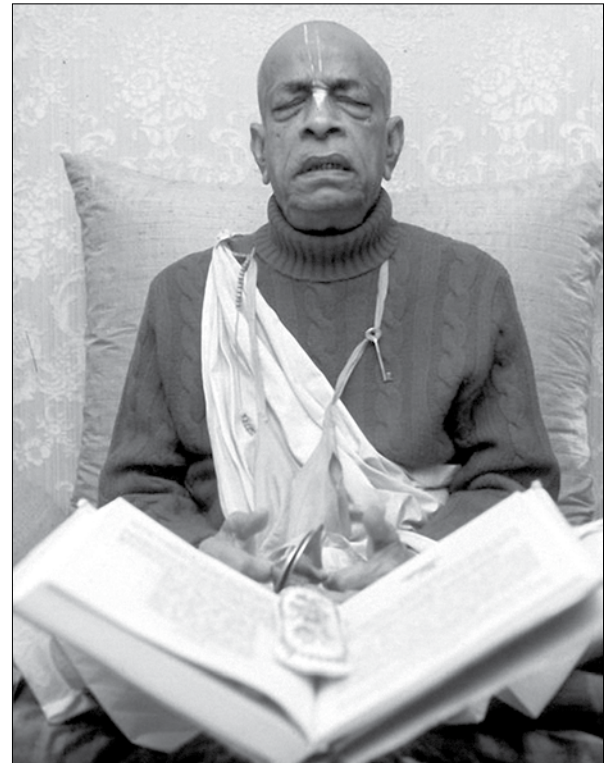
A. C. Bhaktivedanta Swami Prabhupada

The *āula-sampradāya*, *bāula-sampradāya*, and others invented their own ways of understanding Lord Chaitanya's philosophy, without following in the footsteps of the *ācāryas*. Sri Chaitanya Mahāprabhu himself indicates herein that all such attempts would simply spoil the spirit of his cult. (*Caitanya-caritāmṛta madhya* 1.271 purport.)

Devotional service means that one does not do anything independently of the sanction of the *ācāryas*. The actions of the Krishna consciousness movement are directed by the previous *ācāryas*, headed by Srila Rupa Goswami. In the association of devotees who are following these principles, a devotee is able to perfectly maintain his transcendental position (*Kṛṣṇa*, chapter 87.)

We have to follow the footprints of the *ācāryas* — *mahājano yena gataḥ sa panthāḥ*. We cannot understand higher things unless we follow the footprint of great personalities. (Lecture, San Francisco, 11 September 1968.)

When you understand Krishna by following the footsteps of the *ācāryas*, *rūpa-raghunātha-pade ha-ibe ākūti*, then you'll be able to understand what are the



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

loving affairs between Krishna and Radharaṇi. (Lecture, Vrindavan, 14 March 1974.)

Radha and Krishna *līla* is perfectly understood by following the instructions of the six goswamis.

The favors and mercy of the *ācāryas* and incarnations go together. It is not that if I receive favor of one section I shall be reluctant to receive favor of the other sections. Just like, it is a very good symptom to have received Lord Nityananda's favor, but if we are actually favored by Lord Nityananda our business will be to please Lord Chaitanya. And if Lord Chaitanya is pleased, then we can easily understand the truth of Radha Krishna through the mercy of the Goswamis. (Letter, Los Angeles, 3 June 1970.)

It is necessary for the serious students of *Śrīmad-Bhāgavatam* to follow the notes and comments of the great *ācāryas* like Jīva Goswami and Vishvanath Chakravartī. To those who are not devotees of the Lord, the comments and explanations of such *ācāryas* may appear to be grammatical jugglery, but to the students who are in the line of disciplic succession, the explanations of the great *ācāryas* are quite fit. (*Śrīmad-Bhāgavatam* 3.4.28 purport.) ❧

THE ATTITUDE OF A DISCIPLE

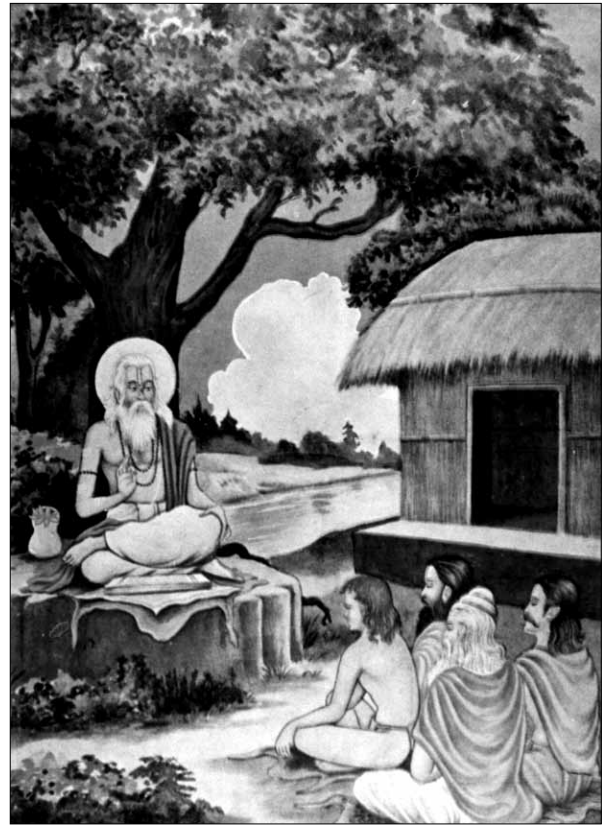
Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

Question: What is the mentality of a sincere disciple?

Srila Bhaktisiddhanta: Sincere disciples should be completely devoted to their guru. They should know their spiritual master to be as good as God and the only object of their love and devotion. "The spiritual master is my eternal master and I am his eternal servant." This is how a disciple thinks. Service to the spiritual master is a disciple's life, ornament, and means of survival. Disciples do not know anything except their spiritual master. They always think of their spiritual master while eating, sleeping, dreaming and serving. They are fully convinced that the spiritual master is the fully independent personality of godhead.

A sincere disciple has the following mentality: "Even if my spiritual master does not accept service from such an unqualified person as myself, I will always be prepared to render unalloyed service at his feet with body, mind, and words. If he kicks me, I will think it is because of my incompetence; his kick will come because of my faults. He is always right. May temporary sense desires not distract me from his service for even a mo-



Unknown artist

Srila Vyasadev speaks to some disciples

ment. My only prayer is that my spiritual master mercifully accepts my service. I pray never to fall into bad association or to fall away from his lotus feet. My only solace is that my spiritual master is more merciful to unqualified persons like me. With a desire to achieve his causeless mercy, I will become greedier for his service". ❧

THREE REASONS FOR CRITICISM

Srila Thakur Bhaktivinode

What are the faults of a *vaiṣṇava* which when discussed constitutes *vaiṣṇava-aparādha*?

To discuss the faults that may arise by chance in a *vaiṣṇava* is an offense. The main thing is that the discussion or even consideration of these faults in a *vaiṣṇava* is an offense to the holy name, etc.

Casting false blame on a *vaiṣṇava* and finding fault with a *vaiṣṇava* for any of the following three reasons are offenses against the holy name:

- 1) Impurities that have come from the *vaiṣṇavas* past — *prag-utpanna*.
- 2) Impurities that are perishing — *kṣayāvaśiṣṭa*.
- 3) Impure activities that take place accidentally — *daivotpanna*.

Criticizing a *vaiṣṇava* for these reasons prevents *nāma-sphurti*, the appearance of the holy name in one's heart, and keeps one from becoming a *vaiṣṇava*. ❀

— *Sajjana-toṣaṇī* 5.5. Article entitled, “*Vaiṣṇava-nindā*”, translated by Syamasundar Das for Sri Krishna Kathamrita issue 6, *The Mad Elephant Offense*.

APPEAL TO DISCIPLES WITH FALLEN GURUS

Sri Srimad Gour Govinda Swami Maharaja

I would like to make a hearty appeal to the grand-disciples of our beloved spiritual master Srila Prabhupada. In the extraordinary gracious and highly compassionate process given by *prema-puruṣottama* Srīman Gaurāṅga Mahāprabhu, there is no reason whatsoever to feel frustrated, even if the disciples painfully see deviation of their gurus from the *sāstric* injunctions and their being fallen from the minimum expected level of prescribed spiritual standard. The disciples of such gurus should know for certain that if they very seriously and sincerely, with pure devotion, pray to the Supreme Lord Krishna, who is in their heart, then Krishna will certainly respond to their prayers and help them to obtain an actually pure, bona-fide spiritual master, who can successfully lead them to the lotus feet of Krishna, the Supreme Lord.

kṛṣṇa-kṛpāte guru mile, guru-kṛpāte kṛṣṇa mile

One obtains a bona-fide guru by the grace of Krishna, and by the grace of guru one gets Krishna. ❀

— From an essay published in 1990 titled “*Guru Tattva*”.

CRYING FOR THE LORD'S ASSOCIATES

Srila Narottam Das Thakur

*gaurāṅgera sahaçara śrīnivāsa gadādhara
narahari mukunda murāri
śrī svarūpa dāmodara hari-dāsa vakreśvara
e saba premera adhikārī*

The associates of Gaurāṅga — Srinivas, Gadadhara, Narahari, Mukunda, Murari, Sri Swarup Damodar, Haridas and Vakreshwar all possess ecstatic love.

*karilā ye saba līla, śunite galaye śilā
tānhā muṅī nā pāi dekhite
takana nahila janma nā bujhilūṅ se nā marma
e nā śela rahi gela cite*

Just hearing the pastimes that they performed could melt even stone, but I am so unfortunate that I was

not able to witness such pastimes. I was not born then and remained ignorant. How can I forget this sorrow?

*prabhu sanātana rūpa raghunātha bhāṭṭa-yuga
bhūgarbha śrī jīva lokanātha
e sakala prabhu mili kailā ki madhura keli
vṛndāvane bhakta-gaṇa sātha*

Sanātana, Rupa, Raghunath Bhatta, Bhugarbha, Sri Jiva, Lokanath — all these *prabhuis* performed wonderful sweet pastimes in Vrindavan in association with other devotees.

*sabhe hailā adarśana śūnya bhela tribhuvana
āndhala ha-ila e nā āṅkhi
kāhāre kahiba duḥkha nā dekhāo chāra mukha
āchi yena marā-paśu-pākhī*

Now they are all gone from our vision and all the three worlds are empty. I have become blind. To whom shall I speak of my sorrow? I remain here living like a beast or a bird!

*ācārya śrī śrīnivāsa āchilūṅ yānhāra pāśa
kathā śuni juḍāita prāṇa
teṅha more chāḍi gelā rāmacandra nā āilā
duḥkhe jīu kare ānachāna*

Acarya Srinivasa had a rope — his *kathā* — which soothed my soul. But he has left me, and Ramacandra is also absent. In their separation my life is anxious and full of unhappiness.

*ye mora manera vyathā, kāhāre kahiba kathā
e chāra jīvane nāhi āśa
anna jala viṣa khāi mariyā nāhika yāi
dhik dhik narottama-dāsa*

The pain I am bearing in my mind cannot be described to others. I have lost interest in living. The food and water I used to take has become like poison to me. Yet still I am living! Fie! Fie on Narottam Das! ❀

— Translated from *Narottama-vilāsa* by Srila Narahari Chakravarti, chapter 11. Published by Gaurasundar Das. Radhakund. 2004.

GOVARDHAN HAS BECOME LIKE A GREAT SNAKE

Srila Raghunath Das Goswami's

Śrī Prārthanāśraya-caturdaśaka, texts 10-12

In the following verses, Srila Raghunath Das Goswami laments due to the disappearance of Srila Rupa Goswami.

*apūrva-premābdheḥ parimala-payah-phena-nivahaiḥ
sadā yo jīvātur yam iha kṛpayāsiṅcad atulam
idānīṅ durdaivāt pratipada-vipad-dāva-valito
nirālambah so 'yani kam iha tam ṛte yātu śaraṇam*



Unknown artist. Dated 476 Gaurabada (1962).

Raghunath Das Goswami doing bhajan on the bank of Radha Kund, absorbed in feelings of separation from the Lord. He is oblivious to a pair of tigers drinking water near him. Krishna, seen in the upper right corner, stands by to protect him. All of this is witnessed by Sanatan Goswami, who is seen standing on the left.

—

He was my life and soul. Again and again he kindly splashed me with the fragrant waters of the shoreless ocean of limitless love. Now misfortune forces me to become swallowed by the forest fires of material calamities. I have no shelter. Except for him, of whom can I take shelter?

*śūnyāyate mahā-goṣṭham girindro jagarāyate
vyāghra-tuṅḍāyate kuṅḍaṁ jīvātu-rahitasya me*

Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhan Hill has become like a great python, and Radha Kund has become like the gaping mouth of a ferocious tiger.

*na patati yadi dehas tena kiṁ tasya doṣaḥ
sa kila kuliśa-sārair yad vidhātṛā vyadhāyī
ayam api para-hetur gāḍha-tarkeṇa dṛṣṭaḥ
prakṛa-kadama-bhāraṁ ko vahatv anyathā vā*

It is not the fault of my body that it does not immediately fall down and die. By deep logical analysis I have concluded that the creator Brahma must have constructed my body from the strongest thunderbolts. How else could it be able to bear the weight of all this pain? ❀

— Translation by Kusakratha 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, Odisha, India, 751015

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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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