



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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MOVING TEMPLES

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

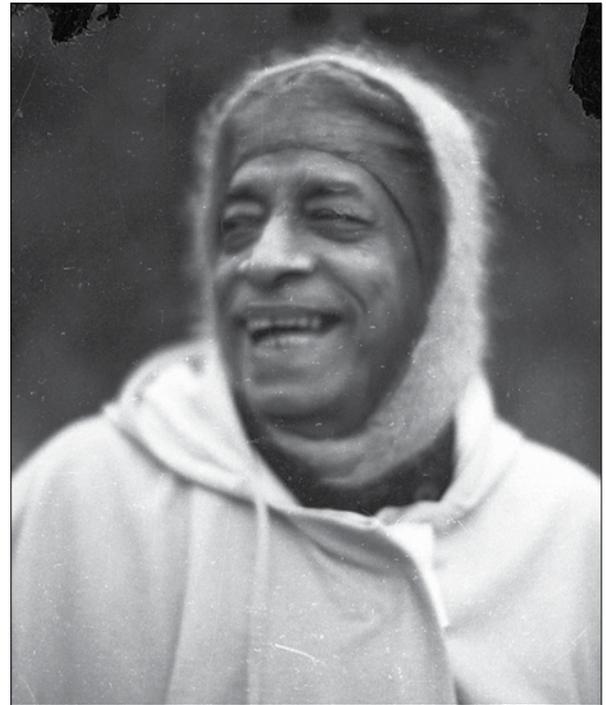
You will be glad to know that although we lost our Hollywood temple by the grace of Krishna we have got a better place at a cheaper rent already on Melrose Avenue, and we are going to occupy the same within a day or two if all goes as planned. (Letter to Upendra. 18 November 1968.)

So far as moving the temple to a new location, that is very good news. When I return to your country, I must visit your temple, either from New York or from New Vrindavan. (Letter to Nayanabhiram. 1 December 1970.)

Your proposal to move the Tokyo temple back to the center of Tokyo is very good. This was my Guru Maharaja's policy that we should remain in the big cities in order that the maximum amount of people could take advantage of our preaching. (Letter to Karandhara Das. 25 January 1972.)

It is not my policy to close any temple, but if there is inconvenience, we may change the place. If we can get another nice house in San Francisco in good quarters, we can immediately reopen another temple in San Francisco. (Letter to Mooljibhai Patel. 8 May 1975.)

The Hyderabad deity is already installed. Simply they are moving them to their new temple. The installation (bathing ceremony) can be at noon. Then again there can be the regular Janmashtami function at midnight. (Letter to Gopala Krishna. 11 July 1976.)



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

PLATFORM SPEAKERS AND PAID EMPLOYEES

Srila Bhaktisiddhanta Saraswati Thakura Prabhupada

A platform speaker or a professional priest cannot be a guru. [Such people think that] if I read in an advertisement that I can make more money as a sweeper than in reciting Śrīmad Bhāgavatam, I will immediately give up my recitation of Śrīmad

Bhāgavatam and submit an application for the job of sweeper. If people are not constantly engaged in worshipping Hari then we can be certain that they are becoming involved in inferior activities unrelated to the Supreme Lord. This means that they are engaging in sense gratification on the strength of chanting the Lord's Holy Names, and this is a grave offense.

One should not think that reciting *Śrīmad Bhāgavatam* is one's ordinary duty, no different from other duties like eating, walking, talking with people, and so on. If serving *Śrīmad Bhāgavatam* becomes one's only duty then with every step one takes, with every morsel of food one swallows, and with every breath one will be serving Lord Hari.

A salaried or contract speaker can never explain *Śrīmad Bhāgavatam*. So keep yourself away from such so-called professional gurus. Find out whether the *Śrīmad Bhāgavatam* speaker is sincerely spending all of his twenty-four hours a day serving *Śrīmad Bhāgavatam* or if he is doing something else. One who receives a stipend or who is under contract to speak the *Bhāgavatam* cannot explain it. Refrain from approaching the professional priest. First see whether that priest devotes his time fully to the *Śrīmad Bhāgavatam*. ❧

— *Vakṛtāvalī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Produced and published by Isvara Das. Touchstone Media. 2014.

MAHAPRABHU'S INTIMATE COMPANIONS

Sri Srimad Gour Govinda Swami Maharaja

One who has been to Jagannath Puri may have seen the house of Kashi Mishra. It is still there. In that house there is a small room known as Gambhira where Mahaprabhu stayed with his two most intimate associates, Swarup Damodar Goswami and Raya Ramananda. Krishna in *rādhā-bhāva* is Gaura. Mahaprabhu is feeling the same acute pangs of separation as Radharani is feeling. So now Radharani's intimate *sakhīs*, Lalita and Visakha, are in the form of Swarup Damodar Goswami and Raya Ramananda. They were always with him.

When Krishna left Vrajabhumi, we have mentioned how Radharani cried and spoke to her intimate *sakhīs*, Lalita and Visakha. Similarly, when Gaura sees the intimate *sakhīs*, Raya Ramananda and

Swarup Damodar Goswami, he cries, "O my *sakhī*, my dear girl companion."

*kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-ñila-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhiḥ*

My dear friend, where is the glory of the family of Maharaja Nanda, who wears a peacock feather on his crest? Where is Krishna, whose hue is like that of the *indranīla* jewel and who plays so nicely on his flute? Where is your friend, the best of all men, so expert in dancing in the circle of the *rāsa* dance? Where is he who is the real medicine to save me from dying of heart disease? I must condemn providence, for he has caused me so many tribulations by separating me from Krishna. (*Lalita-mādhava* 3.45)

Mahaprabhu uttered the same words that Radharani had uttered. So this is the mood of Gaura; always crying, both day and night, feeling such pangs of separation from Krishna. Feeling the same delirium as Radharani, he could not sleep during the night.

Swarup Damodar Goswami and Raya Ramananda would discuss *kṛṣṇa-prema-tattva* with Mahaprabhu. Every day he would cry before Raya Ramananda and Swarup Damodar Goswami. Then both of them could see what mood had arisen in the mind of Gauranga, and to nourish that mood they would sing songs from Chandidas, Vidyapati or Jayadev Goswami's *Gīta-govinda*. Sometimes they would sing from Bilvamangala Thakur's *Kṛṣṇa-karnāmṛta* and thereby give pleasure to Mahaprabhu. Sometimes Mahaprabhu would quote verses from the tenth canto of *Śrīmad Bhāgavatam* and cry. In this way, they spent their days and nights immersed in *kṛṣṇa-līlā-gāna*.

One day, Swarup Damodar Goswami and Raya Ramananda requested, "Mahaprabhu, it is past midnight now. Please take rest." Somehow they made Mahaprabhu lie down in the Gambhira. Then Raya Ramananda went back to his residence. Swarup Damodar Goswami and Mahāprabhu's personal servant, Govinda, slept outside at the doorstep. Both of them slept, but Mahaprabhu could not sleep. He was awake the whole night, loudly chanting,

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Swarup Damodar and Govinda could hear Mahāprabhu's *kīrtana*, but after some time the



Unknown artist

Mahaprabhu and his associates at the Gambhira

kīrtana stopped. So they had some doubt, “What has happened to Mahaprabhu?”

At that time, all three doors of Mahāprabhu’s room were bolted very tightly. There was only one small opening. Govinda got up, lit the castor oil lamp and saw that all three doors were still bolted. With great difficulty he opened one door, but he saw that Mahaprabhu was not there and the other doors were also bolted from inside. Mahaprabhu had disappeared. “Where is Mahaprabhu? He is not here.” Then Govinda called Swarup Damodar and told him what had happened. They were in great anxiety, “Where is Mahaprabhu? Where is Mahaprabhu?”

This is wonderful, how Mahaprabhu came out! All three doors were bolted very tightly and the walls of the compound were very tall. How could he jump over them and slip away?

All the devotees came with lamps and searched in many places, but they could not find Him. At last they went to the Jagannath temple gate at the southern side of the Simhadwar. There they found Mahaprabhu lying unconscious amidst some cows from the district of Tailanga.

Mahaprabhu’s body had become like a tortoise. His hands and legs were pushed inside his body like Jagannath. This is ecstasy, *mahābhāva*. Foam was coming out from his mouth and tears flowed from his eyes. His body has become like a pumpkin. Outside, if you touch it, it is all cold like a dead body, but inside there is transcendental blissfulness, *ānanda*.

The cows were smelling Mahaprabhu’s body. When the devotees tried to drive them away, they would not leave him. All the devotees tried their best to rouse the consciousness of Mahaprabhu, but they failed. So in that unconscious condition they carried Mahaprabhu back to Gambhira. Then Swarup Damodar Goswami chanted very loudly in his ear:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

After some time, Mahaprabhu regained consciousness. His hands and legs came out and he resumed his general form. Then he asked Swarup Damodar Goswami, “I heard the very sweet singing of Krishna in Vrindavan. I had been to Vrindavan. Why did you bring me here?” Saying this, again he began to cry.

*hā hā kṛṣṇa prāṇa-dhana, hā hā padma-locana
hā hā divya sad-guṇa-sāgara!
hā hā śyāma-sundara, hā hā pītāmbara-dhara
hā hā rāsa-vilāsa nāgara
kāhāṅ gele tomā pāi, tumi kaha,—tāhāṅ yāi’
eta kahi calilā dhāñā
svarūpa uṭhi’ kole kari’, prabhure ānīla dhari’
nija-sthāne vasāilā laiñā*

“Alas! Where is Krishna, the treasure of my life? Where is the lotus-eyed one? Where is the divine ocean of transcendental qualities? Alas! Where is the beautiful blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance? Where shall I go? Where can I find you? Please tell me! I shall go there.” (Cc. antya 17.60)

This is *gaura-līlā*. He is always in *rādhā-bhāva* and sometimes also in *gopī-bhāva*. ❀

— *The Embankment of Separation*. Chapter 9. Gopal Jiu Publications. Bhubaneswar. 2011.

INCONSISTENT STATEMENTS IN THE SCRIPTURES

From *Sripad Madhvacharya’s Commentary on Vedānta-sūtra 2.1.1.6-7*

*mṛdabravīdāpo ’bruvan ity ādi vacanād yukti-viruddho
veda ity ato ’bravīt*

In certain parts of the Vedas there are some questionable statements, such as *mṛdabravīt* — “the soil

spoke” (*Śatapatha-brāhmaṇa* 6.1.3.4) or *āpo ’bruvan* — “the water spoke” (*Śatapatha-brāhmaṇa* 6.1.3.2). An argument is given that due to such statements the Vedas should not be accepted as logical or truthful. To counter these arguments, these two sutras from *Vedānta-sūtra* are given:

*om abhimāni vyapadeśas tu viśeṣānugatibhyām om
(Vedānta-sūtra 2.1.1.6)*

[Statements such as these] describe that the deities of earth, water, etc. have claimed for themselves the ability to be pervasive in and speak through such substances.

*mṛdādy abhimāni devataiva tatra vyapadiśyate. tāsām
cetarebhyo viśiṣṭam sāmartyam anugatis ca sarvatra.
atas tāsām sarvam uktaṁ yujyate.*

In all these places in the scriptures, their special capacities [to speak through mud, water, etc.] and their omnipresence in such substances is described. Therefore, their speaking through such substances can be accepted.

om dṛśyate ca om (Vedānta-sūtra 2.1.1.7)

These deities are seen [by those qualified to see].

tāsām sāmartyam mahadbhiḥ, bhaviṣyat-purāṇe ca

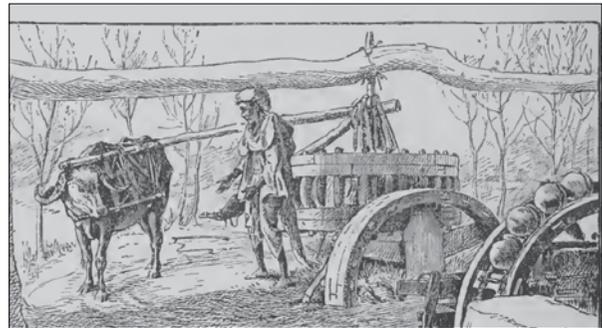
The capabilities and strength of these gods can be seen by the realized sages, as the *Bhaviṣya-purāṇa* says:

*prthivyādy abhimāninyo devatāḥ prathitaujasah
acintyāḥ śaktayas tāsām dṛśyante munibhiś ca tāḥ*

tās ca sarva-gatā nityam vāsudevaika saṁśrayā. iti.

The gods in charge of earth, etc., are extremely powerful. Their powers are inconceivable, and these powers can be seen by the self-realized sages. These gods are omnipresent and eternal and are always under the shelter of Lord Vasudev. ❀

— *Brahma-sūtra-bhāṣyam* of Sri Anandatirtha Bhagavatpada Madhvacharya with three commentaries and seven glosses. Volume 3. Edited by Mahamahopadhyaya Prof. K.T. Pandurāngi. Poornaprajna Vidyapeetha. Bangalore. 1999. Published by Dvaita Vedanta Studies and Research Foundation. Bangalore.



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