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“IF YOU ARE SINCERE”

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

By the mercy of the spiritual master and by the mercy of Krishna one enters into this devotional service. How is that? The mercy comes on parallel lines. If you have not found a spiritual master but you are sincere,

then Krishna will take you to a bona fide spiritual master. And if you get a bona fide spiritual master, then he will take you to Krishna. The two things are parallel. If you are sincere, Krishna is always sitting within your heart. He is the *caitya-guru*, the spiritual master within the heart. That spiritual master within the heart manifests himself externally as the spiritual master. ❀

— From a lecture in Los Angeles. 16 May 1970.

CORRECT YOURSELF, NOT OTHERS

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

I received your card dated November 26 and another letter following that. *Śrīmad Bhāgavatam* has instructed us not to praise or criticize others' nature or activities. It is said also in *Śrī Caitanya-bhāgavata* that one goes to hell by criticizing others. My instruction to you is not to criticize others, but to correct and purify yourself.

I am forced to criticize my own disciples and those who have come to me for instruction. I do not understand why you would go out of your way to try to perform such a difficult task. ❀

— From a letter dated 4 December 1931. Found in *Prabhupādera Patrāvalī*, 5th edition, vols. 1-3. Edited by Sri Bhakti Prajnan Yati Maharaja. Published by Sri Chaitanya Math. 1991. Mayapur, Nadiya. English translation by Devamayi Dasi. Published in *Prabhupada Saraswati Thakur: The Life & Precepts of Śrīla Bhaktisiddhānta Saraswati*. Mandala Publishing, Eugene, Oregon. 1997.

TWO-LEGGED ANIMALS

Sri Srimad Gour Govinda Swami Maharaja

Maya gives lashes to those who are less intelligent. That is a blessing. Then you will turn your face towards Krishna. As long as you have not turned your face towards Krishna, Maya will not cease giving you lashes. Maya is doing a very good job. Maya's lashes are always welcome. Punishment inflicted through Maya is necessary for some souls.

Lord Ramachandra first went to the seashore and fasted for three days, waiting for the arrival of the ocean personified, but the ocean didn't come. The ocean could only understand the language of punishment. Lord Rama fasted but the ocean didn't appear. Then the Lord exhibited his pastime of anger. Simply by glancing over the ocean, the living entities within it, including the crocodiles and sharks, were agitated with fear. Then the ocean personified fearfully approached Lord Ramachandra, taking all paraphernalia to worship him, falling at his lotus feet.

This is the Lord's blessing. The ocean couldn't understand that the Supreme Lord is standing at the shore waiting for him and fasting. This was due to his dull intelligence. But when the Supreme Lord Ramachandra manifested his pastime of anger, then the ocean came and said, "O all-pervading Supreme Person, we are all dull-minded and didn't understand who you are. But now we understand that you are the Supreme Person."

When lashes are there then you can understand something. Without lashes, without beating, without punishment, a dull-minded person cannot understand. After receiving lashes, the Ocean said, "Now we understand that you are the Supreme Person, the master of the entire universe, the original Personality of Godhead. Demigods are infatuated with the mode of goodness, prajapatis with the mode of passion, the lord of ghosts with the mode of ignorance, but you are the master of all these qualities."

Jada-dhiyaḥ refers to intelligence like that of an animal. An animal cannot understand. A person with such intelligence, animal intelligence, cannot understand the Supreme Personality of Godhead. Without being beaten, an animal cannot understand the purpose of man. When it is beaten then it will move ahead. Otherwise the animal will never move. In the language of my guru, a person who behaves in the same way is a "two-legged animal". They need whipping,

beating and punishment. Without being beaten they cannot understand the purpose of God. ॐ

— From a lecture on *Śrīmad Bhāgavatam* 9.10.13. 18 April 1994. Bhubaneswar.

RESIDENCE NEAR GOVARDHAN, PART 5

Srila Raghunath Das Goswami's

Govardhana-vāsa-prārthanā-daśakam

with the commentary attributed to

Srila Baladev Vidyabhushan

A Sanskrit recitation of these ten prayers is available at:
<https://youtu.be/rhX8HFQOwY4>

Verse 10:

*nirupadhi-karuṇena śrī-śacīnandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyeṅrāpito 'smi
iti khalu mama योग्ययोग्यातām tām agrhṇan
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

By the causelessly merciful Sri Sachinandan, your dear object of love, I have been offered to you, even though I am a crooked pretender. Therefore, certainly without considering my qualifications or disqualifications, O Govardhan, please give me permanent residence near you!

[**Translator's Note:** In the commentary to the previous verse, it was described how Govardhan may question the eligibility of Sri Raghunath Das Goswami, seeing that he lacks the love that the residents of Vraja possess. Replying to this question, Raghunath Das said that Govardhan should give him shelter simply out of its immeasurable mercy. This, however, was a secondary reason. The primary reason for bestowing permanent residence is now stated.]

Commentary: [Explaining his disqualifications, Raghunath Das Goswami says,] "What is my nature? I am a *kapaṭi*, a pretender who shows some external renunciation and deceives the people in general. Moreover, I am also a *śaṭha*, a crooked person who speaks sweet words on someone's face but who works against the interest of that person behind his back. Even though I am both a *kapaṭi* as well as a *śaṭha*, please give me permanent residence near you [for I have been offered to you by Sri Sachinandan]."

What is the nature of that Sachinandan? [Sri Raghunath Das replies], "He is your beloved." The mood here is that Govardhan must listen to the words of a near and dear beloved.

[Observation by Govardhan:] "It seems that there must be some reason for him [giving you his mercy and] sending you from Sri Purushottam Kshetra [Puri]



Photo by Madhavananda Das

Govardhan Hill near Panchari

to this place.” Sri Raghunath Das replies that it is not so and that he has been sent by Sri Sachinandan who is *nirupadhi-karuṇa*, or one who’s mercy has no cause. His mercy is such that it can melt one’s heart, and Sachinandan’s only motivation is to benefit others.

Concluding Verse:

*rasada-daśakam asya śrīla-govardhanasya
kṣitidhara-kula-bhartur yaḥ prayatnād adhīte
sa sapadi sukhade ’smin vāsam āsādyā sāksāc
chubada-yugala-sevā-ratnam āpnoti tūrṇam*

One who diligently studies these ten *bhakti-rasa*-bestowing verses of Sri Govardhan, the topmost among the various mountains in the world, attains residence here in this joyous place at once. Having attained such residence, such a soul quickly attains the jewel of the all-auspicious service of the divine couple.

Commentary: The results obtained by reciting these ten prayers are spoken in this verse. One who studies these ten prayers related to Govardhan with diligence immediately attains shelter at Govardhan and obtains the jewel of the all auspicious service of Radha-Krishna.

[The commentator then gives detailed explanations of three of the compound terms used in the verse:]

rasada-daśakam — that which bestows *bhakti-rasa* and is composed of ten verses.

kṣiti-dhara-kula-bhartuḥ — the topmost among all the various groups of mountains in the world.

śubhada-yugala-sevā-ratnam — the highest form of auspiciousness, namely the service of the divine couple Radha-Krishna, which is like a valuable jewel [and which can be obtained here at Govardhan]. The *dhvani*, indirect implication, here is that anyone else can also obtain the same jewel by praying to the immensely rich distributor of such jewels named Govardhan. ❧

— Translated by Hari Parshad Das from *Stava-puṣpāñjaliḥ* with the commentary attributed to Srila Baladev Vidyabhushan. Edited by Shri Batu Das. Published by Nityasvarup Brahmachari. Printed at Devakinandan Press. Vrindavan. Vikram Samvat 1958 (~ 1901 A.D.)

DO NOT GIVE UP ON ME

Srila Prabodhananda Saraswati’s Vṛndāvana-mahimāmṛtam (6.49)

*hā vṛndāṭavi kiṁ karomi na manāg duṣṭendriyāṇām gaṇā
ullaṅghyākhila-loka-dharma-padavīm ādhāvatām kutsite
nākarṣe mama śaktir asti ghaṭate ’kṣamyo ’parādhas tvayi
kvāpy anyatra na me sukhaṁ tad-agatirṁ mā muñca mā muñca mām*



Unknown photographer

The original temple of Sri Nathji on top of Govardhan Hill near the village of Jatipura

Alas! O Vrindavan forest! What should I do? There is no dearth of immoral senses in me, and these senses are ever ready to break all



worldly and spiritual standards and run viciously towards degraded objects of enjoyment. Moreover, I possess no power to stop the evil activities of these senses, and thus I constantly commit inexcusable offenses towards you.

[So why don't you leave?] O Vrindavan! I cannot find happiness anywhere else in the world. I have no other shelter. Do not give up on me! Please do not give up on me! 🙏

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.net)

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