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KRISHNA CONSCIOUSNESS IS FOR EVERYONE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Partiality is not in a *vaiṣṇava*. *Patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*. A *vaiṣṇava* is a friend.

*titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ sādavaḥ sādhu-bhūṣaṇam*

The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. [SB 3.25.21]

Sādhu, devotee, is a friend of everyone just as Krishna is a friend of everyone, *suhṛdaṁ sarva-bhūtānām* (Bg. 5.29). Similarly, His representative is also a friend of everyone. As Krishna comes, descends, to reclaim all fallen souls back to home, back to Godhead, similarly his representative,

the devotee, also approaches everyone and tries to get them back to home, back to Godhead. *Suhṛdaṁ sarva-bhūtānām*. Even to the animals... Chaitanya Mahaprabhu delivered a dog. Chaitanya Mahaprabhu's party was going to Jagannath Puri. A dog was following. That dog was delivered because he followed the devotees. There are many instances like that.

... We have got a propensity to love, but we do not know how our love can be perfect. That perfection is possible when you love Krishna.

... Just like we are, in this old age, wandering all over the world to see that, "Let everyone become happy by Krishna consciousness." It is not that we only love our countrymen, only Hindus, or Bengalis, or Madrasis. No. We love everyone, even the animals. But because a human being can understand the Krishna philosophy, therefore we hold meetings with human beings. But still, whenever we get the opportunity, we give protection to the animals.

We give them *prasādam*. We do not prohibit even if some animal comes to hear. They also hear sometimes. Everyone can hear. Even if they do not understand, if you chant Hare Krishna loudly, even the ants and insects who are hearing will be delivered. It is a spiritual vibration. It will act for everyone. Just like fire. Fire will act, whether you are a human being or an insect. If you touch fire, it will do its work.

Similarly, the Hare Krishna *mahā-mantra* is a transcendental vibration. When we chant loudly, anyone who hears — it doesn't matter whether he's a man, animal, tree, or insect — anyone who hears, he'll profit. This is transcendental vibration.

... In the *Bhagavad-gītā*, Krishna says, *raso 'ham apsu kaunteya* — “I am the taste of water.” [Bg. 7.8] [In this way one] immediately remembers Krishna. That means he immediately associates with Krishna. This is the process. When you hear about Krishna, you are associating with Krishna. If you are chanting about Krishna; you are associating with Krishna. If you are remembering, *smaraṇam*, that is also Krishna.

So in the *Bhagavad-gītā*, Krishna says, *raso 'ham apsu kaunteya*. He's teaching how to become Krishna conscious. It's not difficult at all. Everyone drinks water. Who can say, “I do not drink water”? Then why have you not seen Krishna? Krishna says, *raso 'ham apsu kaunteya*. As soon as you taste water, you understand what is Krishna. What is the difficulty? If you try to understand Krishna in this easy way, gradually Krishna consciousness will develop. 🌸

— From a lecture in Bombay on *Nectar of Devotion*. 4 January 1973.

FACILITY IS FOR PREACHING, NOT COMFORT

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

In a lecture at the end of 1932 he [*Srila Bhaktisiddhanta*] particularly addressed the *sannyāsīs*:

For the sake of sincere *Hari-sevā*, to facilitate the smooth progress of worldwide preaching of *Hari-kathā*, I am giving the preachers thousands upon thousands of vehicles, and have no objection to that. But why get into a car if you consider it something material? Such persons have no right to get in a car. If they do, they will become sense enjoyers. The car should not be given to those eager to ride in it not for the sake of serving *hari, guru, vaiṣṇavas* but to flaunt their own grandeur, who by deeming it material become sense enjoyers and travelers on the path to hell. For such persons, using cars becomes a means of livelihood. Why should persons who do not with mind, body, and words sincerely serve the Lord, who do not give their very selves for serving *hari, guru, vaiṣṇavas*, ride in cars?

Again, if another edition of the *sahajiyā-sampradāya* increases, then we are as good as dead. Therefore I had proposed that all *tridaṇḍa-sannyāsīs* should come to Ekayana Matha and no further go for *bhikṣā* [begging alms]. Instead I will go begging and feed you. Why do

you imitate me? I am not a *tridaṇḍī*; I am fallen. You are all purifiers, not fallen like me. Is there anything wrong in my considering you purifiers and making you gurus? Deeming you as purifiers I have made you into gurus, so why do you pretend to be anything else? The *tridaṇḍī* beggars should at every moment be engaged in *Hari-sevā* with body, mind, and words. With what hope we came to serve Hari — and what position we have now come to! 🌸

— From the *Gauḍīya* 11.347. Quoted in *Śrī Bhaktisiddhānta Vaibhava*. By Bhakti Vikasa Swami. Volume one, Pp. 101-102.

THE ORIGIN OF GOOD FORTUNE

Srila Viswanath Chakravarti Thakur's

Sārārtha Darśinī commentary on Bhāg. 10.40.28:

[Akrura prayed to Krishna:] “I surrender unto you. This surrender is hard to attain for the impure, but it is surely possible if I receive your mercy.”

[To which Krishna asks:] “When will you get my mercy?”

Akrura replies, “O lotus-aveled one, when one worships your pure devotees, consciousness of you develops.”

Krishna: “When will that happen?”

Akrura: “When a person's material life is finished.”

Krishna: “And when is one's material life finished?”

Akrura: “When he receives your causeless mercy.”

In other words, getting mercy is the first step, followed by the beginning of destruction of material



Nāma-tattva

**CHANTERS ARE GLORIFIED
EVERYWHERE**

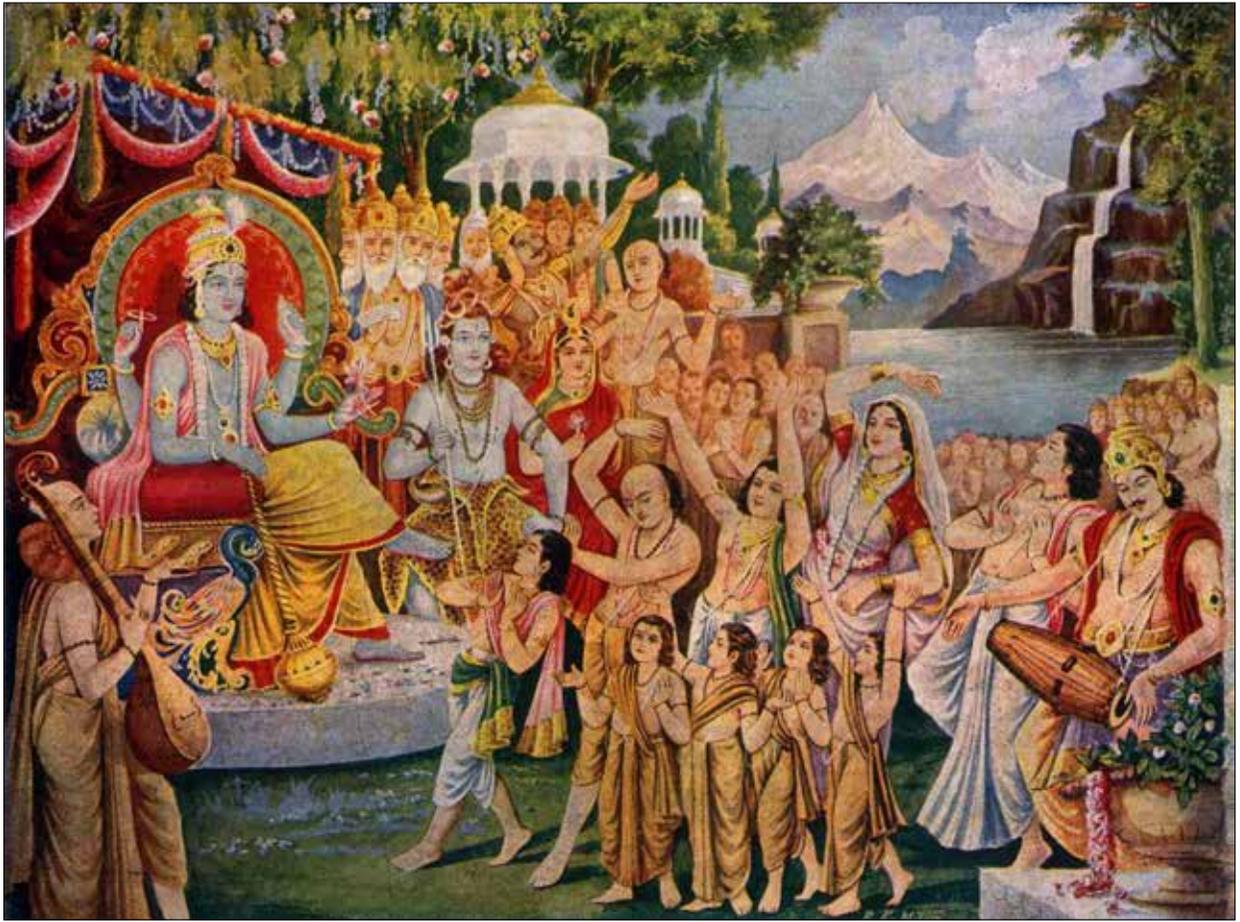
Bṛhan-nārādiya Purāṇa
Quoted in *Hari-bhakti-vilāsa* 11.403

*nārāyaṇa jagannātha vāsudeva janārdana
itirayanti te nityam te vai sarvatra vanditāḥ*

Those who regularly chant the holy names of the Supreme Lord such as Narayan, Jagannath, Vasudev, and Janardan are glorified everywhere.

— Translation by Bhumipati Das, Rasbihari Lal & Sons, Vrindavan, 2006.





Unknown artist. Gita Press, Gorakhpur

Mahā-saṅkīrtana

influence, followed by service to devotees, followed by concentration on the Lord.

[**Note:** The above is similar to the following verse from *Cc. madhya* 22.45:

*kona bhāgye kāro saṁsāra kṣāyonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya*

By good fortune one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Krishna is awakened.

PURPORT by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada: Srila Bhaktivinoda Thakur explains this point. Is this *bhāgya* (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories: pious activities that awaken one's dormant Krishna consciousness are called *bhakti-unnukhī sukṛti*, pious activities that bestow material opulence are called *bhogonmukhī sukṛti*, and pious activities that enable the living entity to merge into the existence of the Supreme are called *mokṣonmukhī sukṛti*. These last two

awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Krishna conscious. The good fortune of *bhakti-unnukhī* is attainable only when one comes in contact with a devotee. By associating with a devotee, willingly or unwillingly, one advances in devotional service, and thus one's dormant Krishna consciousness is awakened.]

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THE GURU-SEVA OF GOVINDA

Govinda was the cousin of Ramanujacharya, and a disciple of the great vaiṣṇava Sailapurna. With a desire to assist Ramanuja, Sailapurna instructed his disciple that he should render service to Ramanuja.

Realizing that his guru's intention had been to entrust him completely to the care of Ramanuja, Govinda served his cousin with a contented heart. Within a few days he had discovered all of his new master's requirements and rendered service to him so perfectly that all the

other disciples were struck with wonder. One day, while they were talking with Govinda, some of them elaborately praised the quality of his service. On hearing this, Govinda surprised them by saying, “Yes, my good qualities are certainly worthy of praise.”

Shocked at hearing such proud words from a *vaiṣṇava*, they reported the incident to Yatiraja [a name for Ramanuja, meaning “the king of *sannyāsīs*], who called Govinda to him, saying, “Although it is true that all the good qualities of a devotee are seen in your person, you should never allow this to make you feel arrogant or conceited.”

To this Govinda replied, “After many thousands of births, I obtained this human form of life, but even then I was going astray and falling from the path of true perfection. It was your mercy alone that saved me from the darkness of delusion and therefore whatever good qualities others may see in me are due to you alone, for I am by nature fallen and low-minded. Thus whenever anyone offers me words of praise, it is in actuality praise of you. For this reason I fully approve of such statements.”

On another occasion, when several of Yatiraja’s disciples were walking to the ashram, they were shocked to see Govinda, who had not even finished his morning duties, sitting down outside the house of a prostitute. Again Yatiraja summoned his cousin to ask him about his unusual behavior. “Why were

you sitting at the door of a prostitute’s house instead of attending to your morning duties,” he inquired.

“That woman was singing the tales of the *Rāmāyaṇa* in such a sweet voice,” came the reply, “and I was so captivated by hearing the pastimes of Sri Ramacandra that I could not bring myself to leave. For this reason my morning duties have been neglected.” On hearing this, everyone was filled with wonder to understand Govinda’s simplicity and natural devotion. ❀

— From chapter 5 of, *The Life of Ramanujacarya*. By Naimisaranya Das. Rasbihari Lal & Sons. Vrindavan. 2005.

GOD’S IDIOTS

A Poetic Translation of a Song by Namalwar

Mumbling and prattling the many names ...
while onlookers say, “They’re crazy!”
entering or not entering cities
standing still or swaying
before a laughing world
they dance, they leap
undone by feeling

And the gods bow down
before them. ❀

— Composed by A. K. Ramanujan, from *Hymns for the Drowning*. Penguin Books India. 2005.



“And those who were seen dancing were thought to be insane by those who could not hear the music.” — Nietzsche

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Email: katha@gopaljiu.org
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