



Sri Krishna Kathamrita

तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ taptā-jīvanam

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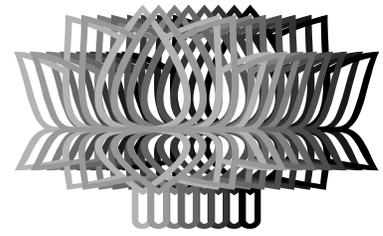
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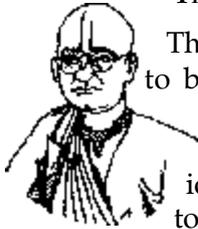
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THE WICKED MIND

SRILA BHAKTISIDDHANTA SARASWATI
THAKUR PRABHUPADA



This wicked mind, which is never to be trusted, should be broom-sticked every morning with such warning as, "Be not anxious to find fault with others, or to proclaim thyself as a true, sincere, bonafide *bhakta*, which certainly thou art not." In this connection, the advice of a *vaiṣṇava mahājana* [Srila Narottam Das Thakur] is:

*karmī-jñānī michā-bhakta, nā habe tāte anurakta,
śuddha-bhajanete kara mana
vraja-janera yei mata, tā'he ha'be anugata,
ei se parama tattva dhana*

Be not attached to *karmis*, *jñānis*, and *bhaktas* false. But pure, unalloyed *bhājana* you should always endorse. Follow principles, which Vraja folk adopt, These being valued truths to be kept aloft.

— *Prema-bhakti-candrika* 6.18

The mind is always working erroneously in looking upon this thing or that, either as good or bad. The *Caritāmṛta* sings:

*dvaite bhadṛābhadrā jñāna, saba — 'manodharma'
'ei bhāla, ei manda', — ei saba 'bhrama'
— Cc. antya 4.176*

People are usually too busy with mental speculations. They should relieve themselves of this and try to find out the real good of their own selves or souls. There is an adage to the effect that *parā-carcākarā gati nāhi kona kāle* — "One who is

habituated to criticize others' conduct will never prosper." Let others do whatever they like, I have no concern with them. I should rather find fault with my own damned mind, and think like the *vaiṣṇava mahājana* [Srila Thakur Bhaktivinode] who sings:

*āmāra jīvana, sadā pāpe rata,
nāhika puṇyera leśa
para-sukhe duḥkhī, sadā mithyā-bhāśī,
para-duḥkha sukha-kara*

Ever engaged in vicious activity,
And without the slightest trace of virtue in me,
A liar as I am, always sorry at others' pleasures
And merry at others' sorrows, troubles and cares.
— *Saraṅgati* 1.4

We should always remember this song and engage our mind ceaselessly in *hari-bhājana*. We should not run about attacking others with dissuading policy; such conduct behooves only deceitful persons and not preachers. ❀

— From the anthology *Srila Prabhupada's Discourses*, quoted in *Gauḍīya Vaiṣṇava Biographies*, Nectar Books, Union City GA, USA.

YASODA'S BELOVED SON

HIS DIVINE GRACE
A.C. BHAKTIVEDANTA SWAMI
PRABHUPADA



When Krishna was a little grown up and was taking care of the small calves, He would often go near the forest. And when He was a little bit late returning home, Nanda Maharaja would immediately get up on the *candra-sālikā* (a small shed built on the roof for getting

a bird's-eye view all around), and he would watch for Him. Worrying about the late arrival of his little son, Nanda Maharaja would remain on the *candra-sālikā* until he could indicate to his wife that Krishna, surrounded by His little cowherd friends, was coming back with the calves. Nanda Maharaja would point out the peacock feather on his child's head and would inform his beloved wife how the child was pleasing his eyes. Mother Yasoda would then address Nanda Maharaja, "See my dear son, whose eyes are white, who has a turban on His head, a wrapper on His body and leg bells which tinkle very sweetly on His feet. He is coming near, along with His *surabhi* calves, and just see how He is wandering upon the sacred land of Vrindavan." Similarly, Maharaja Nanda would address his wife, "My dear Yasoda, just look at your offspring, Krishna! See His blackish bodily luster, His eyes tinged with red color, His broad chest and His nice golden necklace! How wonderful He looks, and how He is increasing my transcendental bliss more and more! ❀"

Nectar of Devotion chapter 43.

KRISHNA GOES TO HERD THE COWS

FROM SRILA JIVA GOSWAMI'S

Śrī Saṅkalpa-kalpadruma

Śrī Saṅkalpa-kalpadruma, also known as Saṅkalpa-kalpavṛkṣa was written by Srila Jiva Goswami Prabhupada. It is not to be confused with the later Saṅkalpa-kalpadruma written by Srila Visvanath Chakravarti Thakur.

In his commentary to Śrīmad Bhāgavatam 11.15.26, Srila Bhaktisiddhanta Saraswati has mentioned several literatures, including Srila Jiva Goswami's Śrī Saṅkalpa-kalpavṛkṣa, as books which give proper guidance for achieving Lord Krishna.

Just as one may take compressed cotton and fluff it out, similarly, Srila Jiva Goswami collected the pastimes and siddhānta of Krishna found in the tenth canto of Śrīmad Bhāgavatam and expanded them in his book Śrī Gopāla Campū. Śrī Saṅkalpa-kalpadruma is a summary of the topics of Gopāla Campū.

Saṅkalpa-kalpadruma is divided into four sections. The first part, consisting of 275 verses, describes Krishna's prakāṣa and aprakāṣa līlā, or manifest and unmanifest pastimes. The second part, consisting of 315 verses, further describes the aprakāṣa or nitya-līlā pastimes of

Sri Sri Radha Madhav, which eternally go on in Vrindavan, unseen to mortal eyes. In the third portion he describes the sarva-ṛtu-līlā or Radha and Krishna's occasional and/or seasonal pastimes. This chapter contains 131 verses. In the fourth section he gives the phala-niṣpati, the benefits of hearing Saṅkalpa-kalpadruma, in ten verses.

In the first chapter, eleventh verse, Srila Jivapad describes how Krishna is a kalpa-vṛkṣa tree:

mūlaṁ janmādi-līlāsyā skandhaḥ syān nitya-līlā
śākhās tat-tad-ṛtu-ślokāḥ phalaṁ premamayī sthitiḥ

The root of the kalpa-vṛkṣa tree is Krishna's pastimes that begin with His birth. The trunk is His eternal pastimes. The pastimes that take place in the different seasons are the branches described in this book. The fruit is love for Him.

The following excerpt taken from chapter one, texts 93-113 and 127-147, describes Krishna's daily pastime of taking leave of His parents to take the cows to pasture.

Dressing Him in the fine garments and ornaments used by His father, Mother Yasoda made her son very splendid in the eyes of the people. Mother Yasoda bathed Krishna's sapphire-splendid form in the golden color of splendid garments. As she gazed at how she had decorated Him, nectar flowed from her eyes and breasts. Wearing a peacock feather and holding a jewelled flute and golden stick, Krishna pleased everyone's eyes. Whatever could be said about Krishna could also be said about Balaram. Yasoda and Rohini are equals. The love they bear for their sons is the same.

Yasoda's Love

Every day as Krishna was about to go to the forest, Mother Yasoda would make offerings of an auspicious pot of water and a lamp, offer *ārati*, and perform many rituals for His safety. Eager to depart for the forest, Krishna approached His mother and with folded hands bowed before her. She touched Him with her hand. Nectar flowed from her eyes and breasts. She said, "I will go with You to the forest. I will cook Your lunch and give it to You while it is still hot. Child, You are very wise. Why are You embarrassed? If You say, 'Who will take care of the house?', then I say one day Rohini will go with You and I will stay home, and

the next day I will go and Rohini will stay home. Child, why do You say that I should stay at home bound up by household duties? Why should I not go with You to the forest? Ask the others what they think. Day after day our son goes to the forest and we, His parents, cannot leave this house. Child, Your parents are neither afraid nor embarrassed to follow You to the forest.”

Hearing Mother Yasoda’s words, Lord Balaram smiled, shed a tear, bowed His head, and gently spoke, “O mother, if you and father become young and fit again then this would be a good arrangement. It is right for the young to stay both at home and in the forest. O mother, please know that herding the cows is only the pretext we use to go to the forest. The truth is that we boys go to the forest to play. O mother, we happily eat the four kinds of food you send to us in the forest. And while we are there we eat the forest-fruits that are sweeter than nectar. I go to the forest to kill Vraja’s enemies. Then I come back to the village of Vraja. No one in Vraja sees that I kill the demons. O mother, why should you be afraid? When I am gone the cows eat grass and wait for My return. They are very saintly and peaceful at heart.”

The noble ladies of the village, with tears in their eyes, then said to Mother Yasoda, “It is most auspicious that you perform your daily duties. That is the best thing for you to do.” Then the noble ladies blessed the boy Krishna. Mother Yasoda hugged Him and very gently let Him go.

Yasoda touched her son, taught Him, yearned after Him, approached Him, became stunned with love for Him, became happy in His company, and caressed Him in many ways. She never became tired of associating with her son. Bound with ropes of love, Mother Yasoda and the noble women of Vraja followed the boy Krishna as He left the palace. When Krishna departed, Mother Yasoda went back into the palace and passed the day engaged in her household duties.

Nanda’s Assembly House

Krishna then went to His father’s assembly-house which is praised by the *brāhmaṇas*. Nanda Maharaja’s *sabhā* is a great sky filled with light by the suns of Vraja’s cowherd people. It is worshiped by Lord Siva himself.

Therein, every direction is filled with auspicious sounds of sweet-voiced *brāhmaṇas* reciting the Vedas and many poets reciting prayers. It is a place of great happiness where many singers, dancers, and musicians learned in the arts taught by Bharata Muni perform. Present there are many relatives on both Krishna’s father’s side and His mother’s side.

Accompanied by Balaram, Krishna entered the *sabhā*, and thereby flooded all eyes with the nectar of His splendid handsomeness. Then all the worlds became filled with sounds of “Glory! Glory! Glory!” When Krishna entered, the elders rose from their seats. They became like a great river of love flowing to the ocean of Krishna.

Krishna bowed down to everyone together and everyone individually, one by one. With both arms, with lotus hands, and with many glances, He embraced everyone.

*vrajam anu paramāvarādi-bhedād
avaratayā yad api sphuranti lokāḥ
tad api vidhir ajalpad atra mitram
padam iti hardam amuṣya vakti suṣṭhu*

The people of Vraja humbly think themselves lowly and unqualified. Even so, the great demigod Brahmā praised them, saying they were the friends of Lord Krishna. [Text 133]

Because in the past they performed many pious deeds, the people of Vraja are now able to gaze on the sapphire that is Lord Krishna and the diamond that is Lord Balaram. His throat choked with tears, King Nanda could not speak. Aware of the love in Nanda’s heart, Lord Krishna, His own smiling eyes also filled with tears, said, “O father, even though there is no danger in the forest of Vraja, and even though the cows return from the forest of their own accord, we boys nevertheless continue to herd the cows in the forest. The real reason that we go to the forest is so that we may play there.”

Headed by Upananda, the people of the assembly said to Lord Krishna, “Your father is the life of Vraja’s people, and You are his life. What more need we say? You already know everything.”

Seeing some beggars, and wishing to please his son, King Nanda gave them abundant charity. They responded by giving limitless blessings to Nanda’s son, Krishna. Even Krishna could not find blessings equal to what they spoke.

With folded hands Krishna then begged to be allowed to go to the forest. Seeing His

eagerness, and after first having the *brāhmaṇas* recite auspicious mantras from the Vedas, the people of Vraja brought Lord Krishna to the place where the cows stayed.

From far away they could see the cows. At first the cows did not come. Then Krishna and the *gopas* came closer. When the cows saw them approaching, thinking them to be like their own calves, they mooed and ran to them. The cowherd boys then jubilantly set off to the forest, making sounds of “*jīhi jīhi*”. Following the scent of Lord Krishna’s limbs, the cows happily walked behind.

The older cowherd people followed behind. Krishna showed His anxiety at this. Understanding Krishna’s heart, the older cowherd people, tears choking their throats, turned back. After speaking words of instruction, Father Nanda turned to go. Nanda could not help but use his glances to worship Lord Krishna. King Nanda and the people of Vraja somehow returned to their homes. Still, they could not help turning their eyes to try and see Krishna. Gazing on Him with shining eyes, Krishna’s elders blessed Him. Krishna bowed down before them, and then went deep into the forest.

Editor’s Note

Herein Srila Jiva Goswami describes a portion of Krishna’s daily activities that take place every

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morning in both His eternal pastimes in the spiritual world as well as His manifest pastimes here in the material universes. One of the special qualities in the *bhajan* and teachings of Sri Chaitanya Mahaprabhu and His followers is the emphasis given on the feelings of separation between the Lord and His devotees. Indeed, tasting these feelings was one of the principle reasons for the advent of Krishna in His form of Chaitanya Mahaprabhu. Sometimes it is thought that the sentiment of separation, technically known as *vipralambha-bhāva*, is only present in Krishna’s manifest pastimes in the material world. However, Srila Jiva Goswami and our other *ācāryas* describe that these feelings of separation are a part of Krishna’s daily activities which go on both in the material and spiritual worlds. Every day Krishna goes to herd the cows, and every day the Vrajabasis feel separation from Him while He is gone in the forest. In his *Śrī Kṛṣṇa-bhāvanāmṛta*, Srila Visvanath Chakravarti Thakur also describes the pastime of Krishna leaving for the forest. At the end of the pastime (7.75) he gives a beautiful description of the feelings of separation the Vrajabasis experience as Krishna leaves for the forest:

mad viccheda-rujo ‘nubhāvakam aho cetaḥ priyāṅam atas tan nītvā nija saṅga eva vipinaṁ yāmīti yāte harau ko naḥ syād viṣayo ‘nya ity anunayus teṣāṁ dṛṣo veśma tu sa sa varṣmabhir eva saṁskṛti-vaśān muktopamās te ‘viśan

As Krishna went into the forest He thought, “Those who love Me feel sad when I leave. So let Me take their minds with Me.”, and He did so. But the Vrajavasi’s eyes also thought, “What other objects do we have but Krishna?” So they also followed Him. In this way the Vrajavasis entered their homes like liberated souls that maintain their bodies only as an external custom. ❀

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