



# Sri Krishna Kathamrita

# Bindu

तव कथामृतं तसजीवनम्  
tava kathāṁṛtam tapta-jīvanam

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## THE MACHINE TO HEAR THE MAHĀ-MANTRA

HIS DIVINE GRACE A.C.

BHAKTIVEDANTA SWAMI PRABHUPADA

In the material world, if you speak the same thing once, twice, thrice, four times, then it becomes disgusting. But this Hare Krishna *mantra* you can chant twenty-four hours and it will feel fresh. That is spiritual. Therefore this sound is not like this radio, material sound. It is spiritual sound, and it is coming from the spiritual world. In the material world we can release some sound that can be heard for thousands of miles, but not more than that. However spiritual sound, even if it is released from many, many millions and trillions of miles away, still it can be heard, provided you have got the machine to capture it. That machine is *bhāgavata-prema*. — Bhāg. Lecture in Bombay, 4 Dec 1974.

## THE MERCIFUL GLANCE OF A SADHU

Adapted from *Nārada Purāña*

*Nārada Purāña* is one of the eighteen major Purāṇas compiled by Srila Vyasa Dev. As it deals with the subject of Krishna and kṛṣṇabhakti it is categorized as a Purāṇa in the mode of goodness. In this story from the first canto, seventh chapter, Sanaka Kumar is speaking to the great sage Narada Muni.

There was a king in the solar dynasty named Bahu. He was the son of King Vrika. Devoted to righteousness, Bahu ruled in a just manner. In Bahu's kingdom the brāhmaṇas, kṣatriyas, vaiśyas, and śūdras were all situated in their proper activities. Maharaja Bahu performed seven horse sacrifices, one in each of the seven continents of the earth. A powerful ruler, Maharaja Bahu had subdued all of his enemies. He considered that his life would be successful if he could remove the troubles and miseries of others. During his reign the earth yielded rich food grains without being plowed. Fruits and flowers were abundant, and Indra, the king of the *devas*, showered rain at the proper time. Bahu Maharaja was a truly righteous king.

### TEXT 15

ekadā tasya rājño vai sarva-sampad vināśa-kṛt  
ahaṅkāro mahān jajñe māsūyo lobha-hetukah

Eventually, however, pride, which is the cause of destruction of all wealth and the source of false ego and all types of failure, accompanied by jealousy and greed, took possession of the king.

The king began to consider, "I am the king, the powerful protector of all the worlds. I am the performer of great sacrifices. Who is more worthy of being worshipped than I? I am affluent and clever. I have subdued all of my enemies. I am the knower of all the Vedas and *vedāṅgas*, and

I am expert in the science of politics. I am invincible. My supremacy is unchallengeable. In this world is there anyone superior to me?" As arrogance increased in him, he also became jealous of others. Following jealousy, passion also crept into that king. When these qualities possess a person, he undoubtedly becomes ruined.

TEXT 21

*yauvanāṁ dhana-sampattiḥ prabhu-tvam avivekatā ekaikam apy anarthāya kim u yatra catuṣṭayam*

Youth, affluence, power of authority, and indiscretion, even one of these is sure to bring about mishaps and ruin. What, then, when all four operate collectively?

If wealth begins to over-influence a person whose mind is already affected by envy, know that it is like fire in combination with gusts of wind that consume husk.

TEXT 25

*asūyopeta manasāṁ dambhācāravatāṁ tathā paruṣokti ratānām ca sūkhami neha paratra ca*

Persons whose minds are affected by envy, whose conduct is full of hypocrisy, and who are accustomed to using harsh words, will not find happiness either in this life or in lifetimes to come.

TEXT 26

*asūyāviṣṭha manasāṁ sadā niṣṭhura bhāṣinām priyā vā tanayā vāpi bāndhavā vāpy arātayaḥ*

To men of harsh speech, whose minds are possessed of envy, even the beloved wife, the sons, or other kith and kin, are enemies.

TEXT 28

*yah svā-śreyo vināśāya kuryād yatnaiḥ naro yadi sarveṣāṁ śreyasāṁ dambhāt sa kuryān matsarami sadā*

If someone wants to destroy their own well-being, then that person of crooked intellect will harbor malicious thoughts upon seeing the good of others.

If one feels inclined to incur the loss of friendship, progeny, house, landed property, riches, cows, other domestic animals, food grains, etc., then they may indulge in envying of others.

His mind possessed by jealousy, King Bahu became more and more impudent. The powerful kings of the Haihaya and Talajangha families became his enemies.

The good fortune of a person who is contaminated with jealousy gradually dwindles and hatred towards all living beings is generated in his mind.

TEXT 35

*yasya kasyāpi yo dveṣaiḥ kurute mūḍha-dhīr narah tasya sarvāṇi naśyanti śreyāṁsi munisattamāḥ*

O best of the munis, all of the blessings and religious merits perish of a person who continuously hates another.

Vishnu becomes averse to those in whom jealousy goes on increasing. After this, that person's wealth, stock of grains, lands, and affluence are lost. Egotism and arrogance destroy the power of discrimination, as a consequence of which adversities befall living beings. One should, therefore, give up egotism.

He who becomes puffed up with pride precipitates his ruin before long. The king, whose mind was possessed with jealousy, put up a continuous and terrible fight for a month with his enemies, the Haihayas and the Talajanghas, until he was finally defeated. He then fled to the forest. Dejected and miserable, accompanied by only his two wives, Maharaja Bahu came across a great lake in the forest. Seeing its beauty brought him some pleasure.

Simply seeing the degraded king, whose mind was possessed of jealousy, all the birds residing at that lake immediately hid themselves. They exclaimed, "Alas! How painful it is! What a terrible creature has come here!"

Accompanied by his wives, the king joyously entered the lake and drank its water. He then went and rested under a tree.

While King Bahu was in the forest, the same subjects whom he used to maintain began to consider his evil propensities and condemn him.

A person who is endowed with good qualities, whoever they may be, is worthy of being praised by everyone. However, a person devoid of good qualities is censured by all, even though they may possess all kind of riches.

There is nothing comparable to ignominy in this world, which is as painful as death. When Bahu went to the forest, the people of his kingdom felt great relief and pleasure, as though an inflammation of the eye had subsided. Censured by all, Bahu remained in that jungle like a dead man, with his fame in the world destroyed and his activities cut off.

TEXT 54

*nāsty akīrti-samau mṛtyur nāsti krodha-samo ripuḥ  
nāsti nindā-samāni pāparān nāsti moha-samāni bhayam*

There is no death like infamy, there is no enemy like anger, there is no sin like criticizing others, and there is no intoxicating liquor like delusion.

TEXT 55

*nāsty asūyā-samā ‘kīrtir nāsti kāma-samo ‘nalaḥ  
nāsti rāga-samāḥ pāśo nāsti saṅga-samāni viṣam*

There is no ill fame like jealousy, there is no fire like lust, there is no snare like attachment, and there is no poison like sexual intercourse.

Extremely dejected, Bahu lamented in many ways. Due to mental agony and old age, the limbs of his body became wasted and feeble. After some time, wretched and overcome with sickness, king Bahu died in the vicinity of the hermitage of the sage Aurva.

His youngest wife then became very miserable. After lamenting for a long time she decided to go with her husband to the other world by immolating herself in his funeral fire. Deeply grieving, she brought wood and personally prepared the fire. Placing Bahu's body on top, she then prepared to ascend the fire herself.

In the meantime, the intelligent sage Aurva, by means of deep trance, understood what was going on. With the vision of their perfect knowledge, great souls are aware of whatever exists in the three units of time — past, present, and future. The meritorious sage Aurva, who was the very storehouse of brilliance accrued through penance, reached the place where the beloved wife of Bahu was standing. Seeing that she was about to enter the fire, the sage spoke to her these words, based on *dharma*, "O chaste lady! O beloved wife of the excellent king! Please do not proceed with this act. An emperor who will be the slayer of enemies stays within your womb. O blessed princess, the following ladies should not follow their husbands into his funeral pyre, those with infant children depending on them, pregnant women, women who have not yet reached the age to begin menstruation, and women in the menses.

TEXT 66

*brahma-hatyādi-pāpānām proktā niṣkṛtir uttamaiḥ  
dambhasya ninda kasyāpi bhrūṇa-ghnasya na niṣkṛtiḥ*

"The methods to relieve oneself from the sin of killing a *brāhmaṇa* and other sins have

been described by excellent men, but there is no means of atonement for a hypocrite, a person who criticizes others, and one who kills a child in the embryo.

"There is no atonement for an atheist, an ungrateful person, a person indifferent to *dharma*, and a treacherous person. Hence, O splendid lady! It does not behoove you to commit this great sin. Have faith, the misery that has befallen you shall soon subside completely."

Thus advised by the sage, the chaste lady believed in his blessings. Taking her husband's feet in her hands, she lamented and was extremely distressed.

The sage Aurva, who was expert in the interpretation of scriptural texts, consoled her again: "O princess! Do not cry! You will attain prosperity later in due course. O extremely blessed lady! Please do not shed tears. The dead body should now be cremated. Controlling your grief, you should perform the rites befitting the occasion. Yamaraja, the god of death, is impartial to all, be they a learned person or a fool, an indigent or a wealthy person, a wicked man or a person of good behavior. Whatever acts one has performed in the past it is directed for them to suffer or enjoy in this world. All creatures have to succumb to the influence of the god of death, whether one is in the womb, in infancy, in youth, or in old age. Ultimately it is Lord Govinda alone who destroys or protects all living entities that are conditioned by and are at the mercy of their own actions. Ignorant persons place the blame on other creatures that are but instruments. Hence, O lady of pious observances, leave your sorrow. Be happy. Perform the funeral rites of your husband. Try to be steady in mind through sensible discrimination and thought.

TEXT 79

*etac charīraṁ duḥkhānām vyādhī-nāma yutair yutam  
duḥkha-bhoga mahat-kleśā karma-pāśena yantritam*

The material body is surrounded by miseries and ailments. It is subject to unlimited pains and torture. It has only a semblance of pleasure, but is full of sufferings. It is tied up by the bonds of one's karma."

Consoling her thus, the highly intelligent sage made her perform all the funeral rites. That gentle lady controlled her grief, bowed down to that prominent sage, and

said to him, "Just like trees that bear fruits for others' pleasure, good men always wish for the well-being of others. One who, realizing the miseries of others and wanting to uplift them, and who thus enlightens them through *sādhu-vākyā*, good advice, is veritably Lord Vishnu, the main-stay of *sattva-guṇa*. He who feels miserable at the miseries and sorrows of others and who feels delighted at the happiness of other people, is certainly a human form of Hari, the Lord of the worlds. Scriptures have been heard and learnt by good men only for the purpose of relieving others of their misery. The purpose of such good men is to destroy the misery of everyone. Misery cannot affect anyone at a place where good men reside. How can there be darkness when the sun shines?"

Speaking these and similar words, that lady performed the funeral rites of her husband on the bank of that lake in accordance with the instructions of that sage. While the sage was standing nearby, the king suddenly rose out of the fire, and, brilliant like the king of gods, ascended an excellent aerial car. After bowing down to Aurva, the leader of sages, he attained to the supreme abode — *prapede paramam padam* [Text 87].

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#### TEXT 88

*kalevaraṁ vā tad-bhasma tad dhūmañcāpi sattamāḥ  
yadi paśyati puṇyātmā sa yāti paramam padam*

If a great soul (*sattamāḥ*) looks favorably at a dead body, its ashes, or the column of smoke going up from the funeral pyre, then the fortunate soul that occupied that body attains the highest goal.

#### TEXT 89

*mahā-pātaka yukto vā yukto vā sarva-pātakaiḥ  
parain padam prayāty eva mahadbhir-avalokitah*

Whether they are possessed of great sins, *mahā-pātaka\**, or all types of sins, *sarva-pātaka*, persons attain the supreme abode if they receive the gracious glance of great souls.

O Narada, after performing the funeral rites of her husband, that lady, accompanied by her co-wife, went to the hermitage of the sage and rendered service to him. 

#### Note

\* *Narāda Purāṇa* 1.14.24 describes five kinds of *mahā-pātakis*, great sinners:

*brahma-hā ca surāpī ca steyī ca guru-talpagaḥ  
mahāpātaki nastv ete tat saṁyogī ca pañcama*

The killer of a *brāhmaṇa*, a drunkard, a thief, one who has sex with the wife of his guru, and one who associates with these persons, these five are *mahā-pātakis*.

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## POISON OF SEPARATION

#### SRILA RUPA GOSWAMI'S LALITA-MĀDHAVA

*labdha-bhrameṇa haratā hari-śarvarīśam  
vinyasyatā ca viraha-klama-kālakūṭam  
hā gandī-tanuja-mandara-bhūdhareṇa  
vikṣobhitāḥ pṛthula-gokula-sāgaro 'yam*

[Seeing Akrura taking Krishna away from Vrindavan, with tears in her eyes Vrinda Devi said:] "Alas! By churning the great ocean of Gokula, the Mandara Mountain of Akrura has extracted the moon of Krishna, and created the *kālakūṭa* poison of the *vrajavāśīs'* anguished separation from Krishna." 

— Text 3.1.8. Translated by Sripad Kusakratha Das.