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CLASS NOT MASS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

I am very pleased that your preaching work is going on nicely. That is the test, that you are making devotees. Especially I want this school and college program. If only the intelligent class of men understand our Krishna philosophy, then our mission is successful. So try to attract these students with profuse prasadam and nice philosophy and they will appreciate more and more. Slow but sure, that is our motto — and class, not mass. So never mind some other Christian movements are getting many followers. The competition is beneficial for us. Everything is beneficial for Krishna consciousness if it is utilized properly. That is the art. Anything without substance will not last, so



just demonstrate sincerely that we have got solid ground beneath us, not that we have only some sentiment, that's all. Many fanatic spiritual movements have come and gone, but without the flawless philosophy of Krishna, they cannot stand. Therefore I want especially that my books and literature should be distributed profusely. This is our substance, real philosophical information, not some weak sentiments. So try for this, to give all men this Krishna philosophy, and many real devotees will come with us back to home, back to Godhead. ❀

- Letter to: Lalita Kumar and Jambavati 27 November, 1971.

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

Prākṛta Rasa Śata Dūṣaṇī

*Sri Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

*guṇake bujhile jaḍa, kāma dūra haya nā
līlake purile jaḍe, kāma dūra haya nā*

One who thinks that the divine qualities or eternal pastimes of Krishna are mundane can never become free from lust. (73)

*nāme jaḍa-vyavadhāne rūpodaya haya nā
nāme jaḍa-vyavadhāne guṇodaya haya nā*

Krishna's pure transcendental form and qualities can never be realized by chanting the holy name if one's consciousness is blocked by material conceptions. (74)

*aparādha-vyavadhāne rasa-lābha haya nā
aparādha-vyavadhāne nāma kabhu haya nā*

Due to blockage in the form of offenses, *rasa* cannot be attained, nor does the holy name manifest. (75)

*vyavahita līlā-gāne kāma dūra haya nā
aparādha-vyavadhāne siddha-deha pāya nā*

One infested by offenses may improperly sing the pastimes of the Lord, but this will never remove the lust in his heart. By the blockage of offenses, one's eternal spiritual body (*siddha-deha*) will never be attained. (76)

*sevopakarāṇa karṇe nā śunile haya nā
jaḍopakarāṇa dehe līlā śonā jaya nā*

If one does not hear the proper details of the devotional science [from the disciplic succession], then genuine service to the Lord can never be performed. One absorbed in the various material ingredients of the bodily concept of life can never properly hear the Lord's transcendental pastimes. (77)

*sevāya unmūkha ha'le jaḍa-kathā haya nā
natuvā cin-maya kathā kabhu śruta haya nā*

One who is enthusiastic for rendering unalloyed devotional service does not indulge in talk related to the mundane world. Otherwise, for one not on that platform, confidential topics about the all-conscious spiritual world should never be heard. (78)

— This concludes Srila Saraswati Thakur's *Prākṛta Rasa Śata Dūṣaṇī*

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BEGGAR OF PREMA

Part Two

Sri Srimad Gour Govinda Swami Maharaja

After Krishna had assumed a form with a shaved head and a saffron-colored garment Vrinda-devi taught Him this song:

*śrīmate rādhe baḍa abhimānī
vāmya-bhāva śīromaṇi*

*śyāma sari aṅge āchhādāna
tava tapta-kāñcana varaṇa*

*eta dīna chile pagaliṇī rāi
kānu preme prāṇa sampi*

*sarva rūpe guṇe ogo gāndharvike
kānu mana kari curi*

*āji rādhā-prema bhikṣā māgi
kānu phere dvāre dvāre haya*

“O Srimati Radhe, You have developed a sulky mood, *abhimāna*, very sulky. *Vāmya-bhāva śīromaṇi*. You are the crest jewel of that leftist mood. Your whole body is covered with a blue sari and Your bodily hue is that of molten gold, *tapta-kāñcana-gaurāṅgī*. Until now You were mad after *kānu-prema*, Krishna's love. O Gandharvike, Radharani, in every respect You have stolen the heart and mind of Kanu. But today Kanu has become a beggar, moving from doorstep to doorstep begging *rādhā-prema*, *rādhā-prema*, *rādhā-prema*.”

This is the nice song that Vrinda-devi taught Him. Then Krishna, in the form of a *sannyāsī*, went to Radha's *kuñja*, playing on that *khañjaṇī* and singing this song.

Sannyāsī Ṭhākura

When Krishna arrived at the gate of Radharani's *kuñja*, Lalita and Vishakha saw the beautiful *sannyāsī* and heard this wonderful song. Lalita inquired, “O *sannyāsī ṭhākura*. Where did You learn such a nice song?”

The *sannyāsī ṭhākura* said, “I have a *guru*. Her name is Gandharvika. I have learned it from Her.” Then Vishakha asked, “Why have You come here? What do You want, *sannyāsī ṭhākura*?”

“I am a *sannyāsī*. I don't want anything from this material world. I have given up everything because I am a beggar of *prema* only, *prema-bhikhārī*.”

Vishakha said, “All right, *sannyāsī ṭhākura*. My dear *sakhī* is very distressed. She is in a dying condition. Her fate is very bad, ill-fated. O *sannyāsī ṭhākura*, can You calculate the fortune of my *prāṇa-sakhī*?”

“Oh yes, I know how to do it.”

“Who has taught You?”

“Oh, I have learned from My *guru*, Gandharvika. She has taught Me all these things.”

Hearing this, Vishakha asked, “*Sannyāsī ṭhākura*, will You come into the *kuñja* to calculate the fortune of our *prāṇa-sakhī*? Then You'll get Her blessings. By my *sakhī*'s blessings You will definitely get *prema*.”

The *sannyāsī ṭhākura* said, “Yes, why not? I must go because I am greedy for that *prema-dhana*. Therefore I have put on this *sannyāsa-veśa*. I am a beggar of *prema*, *prema-bhikhārī*, so I must go.”

Then they took the *sannyāsī ṭhākura* into the *kuñja*. Lalita entered into the inner chamber where Radharani was lying, and reported to Her that a wonderful *sannyāsī ṭhākura* had come. In the meantime, Vishakha requested Him, “*Sannyāsī ṭhākura*, will You please sing that very nice song You were singing? I want to hear that sweet song. Will You sing it?”

Sannyāsī ṭhākura said, “Yes, why not? That is My favourite song.” Then He started to sing. *āji rādhā-prema bhikṣā māgi kānu phere dvāre dvāre haya*, “Today Kanu has become a beggar moving from doorstep to doorstep, begging for Radharani's love,” When He sang

this last line and the words entered into the ears of Radharani, immediately the crying mood came out from Her heart:

*āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

Let that debauchee do whatever He likes. He may embrace Me or kick Me. He may burn Me with the blazing fire of separation, not giving Me *darśana*. Let Him do whatever He wants— He is a debauchee after all. But still, He will always be My *prāṇanātha*, the Lord of My heart, and not anyone else. [Śikṣāṣṭakam 8]

This is the last verse of Mahaprabhu’s *Śikṣāṣṭakam*, and it came out from the core of Radharani’s heart.

Then Lalita consoled Her, “O my *prāṇa-sakhī*, be pacified. Have patience. Have patience. A nice *sannyāsī* *ṭhākura* has come. He knows everything, *sarvajñā*. He will calculate Your fortune, whether You can meet Your *prāṇavallabha*, the Lord of Your heart.”

After carefully arranging two seats on the veranda of Radharani’s *kuñja*, Lalita requested the *sannyāsī* to take His seat there. Then Radharani came out from Her inner chamber. She was wearing a veil over Her head because She never looks at the face of any male person. No male but Krishna can see the face of Radharani. Lalita made Her sit down on the other seat, just in front of the *sannyāsī* *ṭhākura*. Then Lalita held out Radharani’s left hand to show to the *sannyāsī* *ṭhākura*. “O *sannyāsī* *ṭhākura*,” she said, “Please calculate the fortune of our *prāṇa-sakhī*.”

Sannyāsī *ṭhākura* said, “Please excuse Me, I am a *sannyāsī*. I cannot touch the hand of any lady. No. My *sannyāsa-dharma* will be broken.”

“How can You calculate then?”

“I can calculate your *sakhī*’s fortune by seeing the lines on Her forehead. I know how to do it. Remove the veil and I will calculate.”

Then Vishakha said, “O *sannyāsī* *ṭhākura*! You see, our *sakhī* never looks at the face of any male, in this world. She is very strict in the matter.”

The cheating *sannyāsī* replied, “*Āre bābā!* I am a *daṇḍi-sannyāsī*, don’t you understand? I have no desires. I have given up everything. I am only a beggar, begging love. I am *prema-bhikhārī*. Why is your *sakhī* ashamed to remove Her veil before a *daṇḍi-sannyāsī*? If Your *sakhī* lifts the veil, there is no harm at all. Then I can calculate. I am *sannyāsī*. I am not an ordinary male.”

When Lalita removed the veil, immediately, *śyāma-tri-bhaṅga-lalita*, Krishna’s form came out — the *sannyāsa* form disappeared! He was standing in a graceful threefold bending form with flute, peacock feather, yellow garments and nice ornaments. Then Krishna’s eyes fell on the eyes of Radharani — eye-to-eye union. Immediately Her sulkiness disappeared. Vishakha became amazed, “What is this?”

Kṛṣṇa-līlā — Gaura-līlā

That is what Raya Ramananda saw when Mahaprabhu showed him His real form:

*pahile dekhilun tomāra sannyāsī-svarūpa
ebe tomā dekhi muñi śyāma-gopa-rūpa*

Ramananda Raya told Lord Sri Chaitanya: At first I saw You appear like a *sannyāsī*, but now I am seeing You as Syamasundar, the cowherd boy. [Cc. *madhya* 8.268]

Raya Ramananda saw Syamasundar. As soon as the *sannyāsī* form disappeared, Krishna’s Syamasundar form appeared. Raya Ramananda is Vishakha-sakhī in *vraja-līlā*, so he has seen these things.

*tomāra sammukhe dekhi kāñcana-pañcālikā
tānra gaura-kāntye tomāra sarva aṅga ḍhākā*

I saw You appearing like a golden doll, and Your entire body appeared to be covered by a golden lustre. [Cc. *madhya* 8.269]

*tāhāte prakāṣa dekhoi sa-varṇī vadana
nānā bhāve cañcala tāhe kamala-nayana*

Now I see that You are holding a flute to Your mouth and Your lotus eyes are moving very restlessly due to various ecstasies. [Cc. *madhya* 8.270]

Krishna told Srimati, “O Radhe, You are *kṛṣṇa-āhlādinī*. All Your *līlās* are meant for My pleasure. You don’t want to touch the body of anyone but Me. Similarly, I don’t want to touch the body of any lady but You, Radhe. Sometimes I go to Chandravali’s *kuñja* just in order to heighten Your *vāmya-bhāva*. Thereby Your leftist mood is heightened and I get some pleasure out of it. Now the highest mood has been expressed today. I could not find any other means to break Your sulkiness. Therefore I put on this *sannyāsa-veśa* and became a beggar, *prema-bhikhārī*.”

Previously, when Radharani was crying, Vishakha told Krishna, “One day You’ll have to cry like that!” And so now He is always crying in the form of Mahaprabhu.

Indebted

This is how Krishna has to cry. Krishna has to cry and become a *sannyāsī* begging for *rādhā-prema*, the love of Radharani. Krishna says, “Otherwise I cannot pay back the debt — *na pārāye, na pārāye*. I have become indebted.”

*na pārāye 'ham niravadya-samyujām
sva-sādhu-kṛtyam vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
samvṛścyā tad vaḥ pratiyātu sādhunā*

O *gopīs*, I am not able to repay My debt for Your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation. [Bhāg. 10.32.22]

Here, Krishna says, “I cannot pay back the debt. O *gopīs*, you have such love for Me that you broke all rules and regulations, all Vedic regulative principles. At the dead of night you have come running to Me.” This is *rāgānugā-bhakti*, no rules and regulations.

So Krishna has become indebted. And to pay back this debt He came in the form of a *sannyāsī*. A completely different form; not bent in three places, no nice curling hair. Now His head is shaved, His yellow garment is saffron colour and He is

begging for *rādhā-prema*. That is *rādhā-bhāva*. He had to come in this *sannyāsa* form, otherwise He could not pay back the debt. Now Krishna is moving in that form which is the combination of Radha and Krishna, *rasarāja-mahābhāva*. That is Chaitanya Mahaprabhu.

Mood Of A Mañjarī

In the meantime, Purnamasi had ordered Vrinda-devi to engage all the *mañjarīs* in decorating the *kuñja* where Radha and Krishna will sit and swing. So they have decorated the *kuñja* and swing for Radha and Krishna. This is the *mañjarī-bhāva-sevā*. Our mood is this *mañjarī-bhāva*, and we just offer service to Radha and Krishna in that mood:

*rādhā-kṛṣṇa prāṇa mora jugala-kīśora
jīvaṇe maraṇe gati āra nāhi mora*

*kāḷindīra kūle keli-kadambā vana
ratana-bedīra upara basābo du'jana*

*śyāma-gaurī-aṅge dībo (cuyā) candanera gandha
cāmara ḍhulābo kabe heri' mukha-candra*

*gāṅṭhiyā mālatīra mālā dībo doñhāra gale
adhare tuliyā dībo karpūra-tāmbūle*

*lalitā-viśākhā-ādi yata sakhī-ṛṇḍa
ājñāya karibo sevā carañārāvinda*

*śrī-kṛṣṇa-caitanya-prabhura dāsera anudāsa
sevā abhilāṣa kare narottama-dāsa*

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

The Divine Couple, Sri Sri Radha and Krishna, are my life and soul. In life or death I have no other refuge but Them. In a forest of small kadamba trees on the bank of the Yamuna, I will seat the divine couple on a throne made of brilliant jewels. I will anoint Their dark and fair forms with sandalwood paste scented with *cuyā*, and I will fan Them with a *cāmara* whisk. Oh, when will I behold Their moonlike faces? After stringing together garlands of *mālatī* flowers, I will place them around Their necks, and I will offer *tāmbūla* scented with camphor to Their lotus mouths. With the permission of all the *sakhīs* headed by Lalita and Vishakha, I will serve the lotus feet of Radha and Krishna. Narottam Das, the servant of the servant of Sri Krishna Chaitanya Prabhu, longs for this service to the Divine Couple. [Prārthanā song 40]

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