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NO USE FOR TWINKLING STARS

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada



Of course it is difficult when young men and young women intermingle. But the Krishna consciousness movement is meant to reform everything. Such desires should be checked, and that is only possible if one is strictly Krishna conscious. The more *Kali-yuga* advances, the more people will suffer in so many ways. The only solace, only solution, is Krishna consciousness. If she becomes Krishna conscious then she doesn't require a husband. She will know that "Krishna is my protector. Why shall I artificially seek after father or husband?" And what few days of protection will either the father or the son or the husband be able to give? Real protection is Krishna. This other protection is temporary. It's only required because we have this material body.

This kind of hypocrisy — taking *sannyāsa* and then mixing with woman — is not to be allowed. If someone wants a woman

then they should get married and live respectfully. We have no objection. But this hypocrisy should be stopped. So many have fallen down. I have got a very bad experience. Henceforth we are not going to create new *sannyāsīs*. And those who have fallen down, let them marry and live like respectable gentlemen. After all, a young man falling down — that's all right. It is nature's way. But they should marry that girl. I am insisting on this from the very beginning — no friendly liaison. If you want, get a wife and live like a gentleman. The same goes for the women. They should fastidiously live with one husband and children. What is the wrong there? We have so many *grhastha* devotees. There is no prohibition against marriage. But what is this nonsense of taking *sannyāsa* and then making relations with women? This should be completely stopped.

In the campuses of our temples only those who are actually eager to advance in Krishna consciousness should live. Nobody else. We give free food, free apartment, cloth, and everything. "Come here. Live. As far as possible we shall provide." But this is specially meant for *bhagavad-bhajana*.

Attend *ārati*, rise early in the morning, attend the functions, and take *prasādam*. Everything should be organized in this way — not loosely. This whole campus should be for devotees. We don't want tenants. It should be developed for the purpose of cultivating Krishna consciousness. Either here or outside India this principle should be followed. We don't want a hodgepodge society. Let it be very pure. *ekas candras tamo hanti na ca tārā* — "One moon is sufficient. There is no need of millions of stars." [Chanakya Pandit] In this way, if we can make one person really Krishna conscious, then our mission is successful. What is the use of millions of twinkling stars? ❀
— Room Conversation. 7 January 1977. Bombay.

MOST UNFORTUNATE

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

If *varṇāśrama* and other fruitive activities enjoined in the *śāstras* become prominent in one's life, then one cannot become *akiñcana*, or fully dependent on the Lord. Rather, these activities provoke offenses against the chanting of the holy names in the form of conceptions of "I" and "mine." If a person who is fully surrendered to Krishna becomes proud of following *varṇāśrama* principles, then it must be considered that he has become most unfortunate. ❀

— From *Brāhmaṇa and Vaiṣṇava*. English translation by Bhumipati Das. Vrajara Press. Vrindavan. 1999. Page 114

THE FORM OF GOVINDA

*Srila Narahari Chakravarti Thakur's
Bhakti-ratnākara 6.461-468*

The following song describes the beauty of the deity of Govinda in Vrindavan and was composed by Srila Srinivas Acharya. It recounts Srimati Radharani's words to one of her *gopī* companions.

(*Suha-rāga*)

*vadana-cānda kun kundāre kundila go,
ke nā kundila du'ti āñkhi*

*dekhite dekhite mora parāṇa yemana kare go,
sei se parāṇa tā'ra sākṣī*

What sculptor created the moon of Govinda's face? Who sculpted Govinda's two eyes? Only my life-breath witnesses what my life-breath feels as I gaze on Govinda.

*ratana kāṭiyā kebā yatana kariyā go,
ke nā gadhāiyā dila kāṇe
manera sahite mora e pāñca parāṇe go,
yogī haila uhāri dhiyāne*

Nāma-tattva

DIFFERENT LEVELS OF VAISHNAVAS

*Srila Thakur Bhaktivinode's
Śrī Harināma-cintāmaṇi 2.8-10*

Vaiṣṇava-lakṣaṇa Qualities of a Vaishnava

*eka nāma yāra mukhe vaiṣṇava se haya
tāre grhī yatna kari mānibe niścaya*

A *vaiṣṇava* is one who just once says the holy name. A householder should carefully honor him.

Vaiṣṇavatara-lakṣaṇa Qualities of a More Exalted Vaishnava

*nirantara yāra mukhe śuni kṛṣṇa-nāma
sei se vaiṣṇavatara sarva-guṇa-dhāma*

Anyone from whose mouth one always hears the holy name of Lord Krishna is a more exalted *vaiṣṇava*. He is the abode of all good qualities.

Vaiṣṇavatama-lakṣaṇa Qualities of the Most Exalted Vaishnava

*vaiṣṇava uttama sei yāhāre dekhile
kṛṣṇa-nāma āse mukhe kṛṣṇa-bhakti mile*

A most exalted *vaiṣṇava* is one whom, simply by seeing, one feels devotion to Lord Krishna and finds Lord Krishna's holy name in one's mouth.

[In *Bhaktivinode Thakur's* footnotes to these verses he refers the reader to Cc. madhya 15.104, 15.106, 16.72, and 16.74, wherein Sri Chaitanya Mahaprabhu instructs the people of Kulina Gram, regarding different levels of *vaiṣṇavas*.] ❀

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Who created those jewel earrings? Who placed them on those ears? Now my mind and five life-airs have become yogis. They are rapt in meditation on Govinda.

*nāsika-upare śobhe e gaja-mukutā go,
sonāya maṇḍita tā'ra pāśe
bijurī-jarita kibā cāndera kalikā go,
meghera āḍāle thāki' hāse*

On Govinda's nose is a pearl ornament studded with gold, an ornament like a crescent moon and lightning smiling from behind a cloud.

*sundara kapāle śohe sundara tilaka go,
tāhe śobhe alakāra pāṅṭi
hiyāra mājhāre mora jhālamala kare go,
cānde yena bhramarāra pāṅṭi*

Beautiful *tilaka* gleams on Govinda's beautiful forehead with its glistening locks of black hair. In my heart Govinda's forehead shines like a moon and a swarm of black bees.

*madana-phāṅḍuyānā cūḍāra ṭālani go,
uhā nā śikhiyāchila kothā
e buka bhariyā mukha dekhite nā pānu go,
e baḍi marame mora vyathā*

From where did Govinda's face learn how to become Kamadeva's trap? As I gaze at Govinda's face and chest, my heart becomes agitated.

*kemana madhura se nā bola-khāni khāni go,
hātera upare lāgi pāṅṭa
temana kariyā yadi vidhātā gaḍhita go,
bhāṅgiyā bhāṅgiyā tāhā khāna*

How sweet is the sound of Govinda's voice! Cupping my hands, I sip the nectar of that sound. If the creator Brahma allows, again and again I will taste the ambrosia of that sound.

*kari-bara-kara jini' bāhura balanī go,
hingule maṇḍita tāra āge
yauvana-vanera pākhī piyāse maraye go,
tāhāri paraśa-rasa māge*

Decorated with red *hingula*, his powerful arms defeat the elephant's trunk. This bud in a newly blossoming forest is dying of thirst. This bird prays to taste the nectar of Govinda's touch.

*ṭhamaki thamaki yāya teraca nayane cāya,
yenamata gaja-rāja mātā
śrīnivāsa-dāsa kaya o-rūpa lakhila naya,
rūpa-sindhu gaḍhila vidhāta*

Gracefully, gracefully Govinda walks, casting crooked glances from his eyes like an intoxicated elephant. Srinivas says: I have seen Govinda in this way. The demigod Brahma has no power to create the ocean of handsomeness that is Sri Govinda. ❀

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RAMA'S LOVE FOR HIS DEVOTEES

Rev. A. G. Atkins

Part six of a six-part series

For more about Reverend Atkins, see Bindu 116.
Lord Rama replies to Vibhishan's prayers:

"Listen friend," Rama said, "of my nature I'll tell,

"Things which all divine and saintly ones know full well;

"Even tho' he's the hated foe of all creation,
"If one in fear come to me seeking salvation,

"And freedom from lust, pride and falsehood's foul taint,

"I will instantly make him as pure as a saint.

"All personal ties are weak threads which I gather —

"His wife, children, brothers, his mother and father,

"His fam'ly and friends, body, riches and home,

"All a thick rope to bind him to me then become.

"Since he has no wants, all things the same response find

"In him; fear, joy, or sorrow ne'er trouble his mind;

"The place of such saints in my heart is as riches,

"For which till it has them the greedy heart itches;

“All saints like you I to my heart in love
take;

“I am here in this body for naught but their
sake.

“Dear to me as my own soul are all those
devoted

“And firm in true righteousness’ law,

“Who their greatest good find worshipping
the incarnate,

“And hold Brahmans in loving awe.

“Prince of Lanka, I know all these virtues
are yours,

“That is why you now share in my love’s
richest stores.”

Hearing these words of Rama, the monkey
host raised

Their glad voices, “The Kindly Lord ever be
praised.”

Prince Vibhishan drank in the things Rama
thus voiced,

Nectar-like; craving more as in them he
rejoiced;

As those lotus-feet to himself often he
strained,



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In his heart all his love could not well be
contained:

“My master, lord of all things still and
ongoing,

“The friend of the faithful, their inmost heart
knowing,

“The hope I once cherished at heart has now
vanished

“By stream-like love for your dear feet it is
banished;

“Grant me too the thing which gives Shiva
unending

“Delight—love for you, with pure faithfulness
blending.”

The lord strong and valiant said, “So
shall it be.”

Then he asked that some water be brought
from the sea.

“Altho’ you say, friend, you no longer
desire it,

“Rich fruit comes from seeing me; life’s laws
require it.”

Then Rama the sign of true kingship traced
on him,

As heaven in showers its blooms rained
upon him. ❀

— Pages 1020-1022. *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987.

THIEF OF HEARTS

Srila Baladev Vidyabhushan’s

Śrī Aiśvarya-kādambinī

*kiṅkiṇī-valaya-nūpura-dhārī niṣka-kuṇḍala-varāṅgada-hārī
pīta-cīna-vasanaḥ sa-ḍimbhaḥ śirījitair api manāṁsi jahāra*

Dressed in yellow silk and decorated with bracelets, anklets, necklaces, splendid armlets, and golden earrings, child Krishna stole everyone’s heart with the tinkling sounds he made as he walked. [6.8] ❀

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