



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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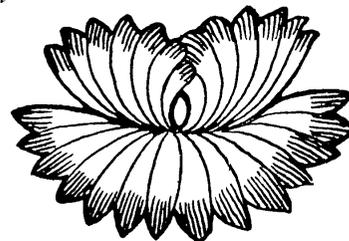
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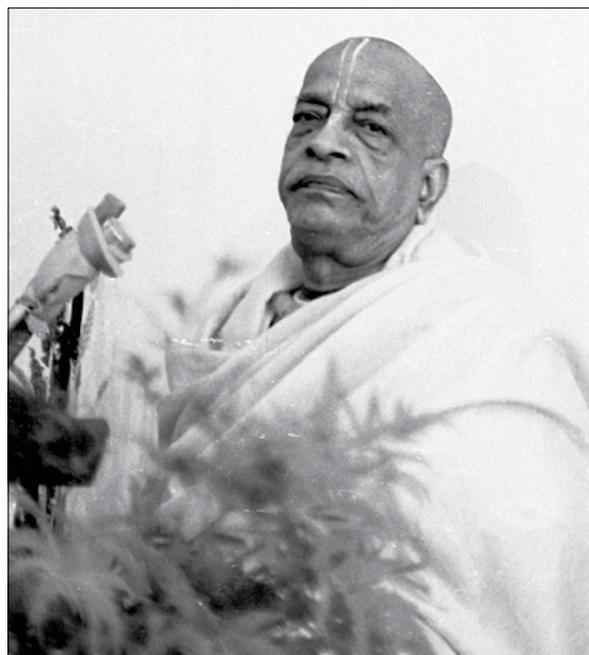


PREACHING AND BAD BEHAVIOR

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

It is nice that you are preaching during your stay in the jail, but you should know that such practices like stealing are against the principles of Krishna Consciousness. I always want that my students should be very ideal in character and not discredit our society. Actually, one who is in Krishna Consciousness automatically develops all of the good qualities that are possessed by the demigods. So we should always try to develop in this way by becoming fully surrendered to Lord Krishna. For Krishna we can execute any activity, but this is not a free license to act whimsically. Arjuna was able to fight on the Battlefield of Kurukshetra because it was Krishna's desire, not because it was his whim. So please try to remember this and Krishna will help you surely, as you are a sincere soul. (Letter, 28 December 1968.)

Regarding your tendency to become angry in public, that is all right provided there is a positive reaction. Otherwise, we do not wish to create any unnecessary enemies and you should curb your anger by your advanced intelligence in Krishna Consciousness. It is better to correct the faulty habits of the conditioned souls by persuasive authoritative preaching and personal example. (Letter, 4 January 1971.)



*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

So far as the meaning of the word 'cheating' is concerned, there are only three things to be known — that Krishna is the supreme enjoyer, the supreme proprietor of everything, and the supreme friend of everyone — and we say that honesty is acting upon the knowledge of these three facts. So if one is always acting under these three facts, knowing Krishna to be the supreme proprietor, enjoyer, and friend, then he is truly honest, and if one is not acting in this knowledge, then he is always cheating or being dishonest. So if

you apply this to your techniques for selling literature by the *saṅkīrtana* party, then you will understand the meaning of the word 'cheating'. (Letter, 2 May 1972.)

If we simply speak nicely to a person and try sincerely to get him to take the book, he'll take it. Why should we adopt unfair means? We should not do anything which will create a bad impression or make us unpopular. People are after these books, they are hankering for them. We don't need to take to cheating methods. I never had to use any cheating methods when I first began. I simply presented the real thing. Practically speaking, everything that is done sincerely for Krishna's satisfaction is perfect. But we have to be very careful in our dealings with others so that they will not take the wrong view. (Letter, 1 January 1975.)

What is this stealing and violence? This is not good. Stealing is not our business. Our business is to become Krishna conscious. Caesar's wife must be above suspicion. This is our program. (Letter, 9 November 1975.) ❁

**NEITHER TOO ATTACHED
NOR TOO DETACHED**
**Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada**

If we adopt the path of renunciation, we can get freedom from the propensity for enjoying material life. But if we try to swallow the bait of renunciation like a fish, then our death is inevitable.

When we face difficulty on the path of sense gratification, we take to discussions of literature like the Upanishads and other philosophical works to attain liberation. By studying the Upanishads, one becomes inspired to give up material enjoyment and accept a life of dry renunciation. At that time we think that renunciation is a coveted object and material enjoyment is miserable. In such a mood, we feel that we need to renounce everything. But when one thinks too much of renunciation, he commits spiritual suicide. That is why *Śrīmad Bhāgavatam* (11.20.8) has stated, *na nirviṇṇo nātisakto bhakti yogasya siddhidah*, that to achieve perfection in devotional service one should neither become too attached nor too detached.

To render devotional service, one doesn't have to be too attached or too detached. Both are unnecessary.



Vraja Yuvaraja

We have to perform devotional service to the lotus feet of Sri Krishna. The first level of devotional service is to chant the holy name of the Lord. Sri Chaitanyadeva has said that everyone should perform *śrī-kṛṣṇa-saṅkīrtana*. When many people gather together and congregationally chant the holy name, it is called *saṅkīrtana*. It is said, *bahubhir militvā yat kīrtanam tat saṅkīrtanam*, 'When many are assembled together to chant the Lord's glories, the chanting is called *saṅkīrtana*'.

If someone says, "I will sit in a solitary place and meditate," this is against the instructions of Sri Chaitanyadeva. The word *bahu* means 'many'. Chanting should be done in the association of many devotees. There are different paths to attain salvation, but we do not know which one to follow. When we sit down in a closed room and try to meditate, many material propensities and thoughts begin to disturb us. In fact, we are compelled to think about our previously accumulated experiences. In this way, we invite our own ruination.

Different people have got different mentalities. The performance of *saṅkīrtana* can regulate people's minds and make them Krishna Conscious. When we glorify the Lord together, we are actually helping one another.

In the process of meditation, however, we are unable to get anyone's help. If we are not deaf, if we have a proper set of ears, we can understand how important *saṅkīrtana* is. It is completely spiritual. ❀

—Lecture 12, *Śrīmad Bhāgavat Tālparya*. Translated by Bhumipati Das. Edited by Purnaprajna Das. Rasbihari Lal and Sons. Vrindavan. 2005.

THE CHEMISTRY OF PREMA

Srila Vishwanath Chakravarti Thakura Commentary on *Bhakti-rasāmṛta-sindhu 1.4.1*

*samyam masṛṇitam bhāvasya prathama-da-
śāpekṣayātiśayādrām svāntam cittam yasmin
tathā-bhūto yaḥ sāndrātmā niviḍa-svarūpaḥ
prathama-daśāpekṣayā paramānandotkarṣam
prāpta iti yāvat. ata eva kṛṣṇe 'tiśaya-mamat-
vāṅkito bhāvaḥ sa eva premā nigadyate.*

Compared to the preliminary stage of *bhāva* in which the heart becomes tender, the stage of *prema* is marked by complete and exhaustive softening of the heart. The nature of *prema* is that of extremely condensed rapture — a state of superlative bliss surpassing the bliss of the preliminary stage of *bhāva*. For that reason, *prema* is another name for a feeling of extreme possessiveness toward Krishna.

*atreyam āśaṅkā—nanu bhāva eva ced upādānaḥ
san sāṅkhyā-matānusāreṇa premāṅgam utpādyā
svayam premātmiko bhavati, tadā tan-mate
upādāna-kāraṇam eva pūrvāvasthām parityajya
kārya-rūpeṇa pariṇamati, na tu kāraṇātiriktaḥ
svatantraḥ kārya-padārtho 'sti. yathā guda eva
kam api vikāram prāpya pūrvarūpam parityajya
ca khaṇḍo bhavati, jāte ca khaṇḍe tasmād guḍasya
prthak sthitir nāsti. evam khaṇḍa eva sitā bhavati,
sitā eva sitopalā bhavati, tatra sitopalā-daśāyām
guḍa-khaṇḍa-sitānām prthak sthitir nāsti. tadvad
atrāpi bhāvaḥ pūrvāvasthām parityajya prema-
rūpo bhavatu, evam premṇaḥ sakāśād bhāvasya
prthak-sthitir māstu, tathāgre vakṣyamānam
premṇa eva sneha-rūpatvam eva snehādīnām
rāgādi-rūpatvam ca, tatrāpi snehādibhyaḥ sakāśāt
premādi-sthāyi-bhāvānām prthak sthitir māstu.
evam sati śrī-rādhikā-prabhṛtiṣu camra-sthāyi-rūpa-
mahābhāva eva tiṣṭhatu, na tu rati-prema-sneha-
māna-rāgāmurāgādayaḥ.*

A doubt might arise here. According to the rules of *Sāṅkhyā* philosophy, an effect cannot have an existence independent of its cause. The example is given of sugarcane syrup, which gives up its state and

transforms into crystallized sugar by the process of boiling. In the final crystallized state, the syrup loses its existence. It has transformed into pristine white sugar. According to this analogy, if at all *bhāva* is the ingredient or cause of *prema*, then it must transform into *prema* completely while simultaneously giving up its original state. *Bhāva* should not be seen to still exist separately. Similarly, if it is *prema* that is the cause of *sneha* and *sneha* is the cause of *rāga*, then on the appearance of *sneha*, *prema* should disappear leaving behind only *sneha* and on the appearance of *rāga*, *sneha* should disappear leaving behind only *rāga*. Furthering this analogy, and knowing that the topmost state of *mahābhāva* exists in Srimati Radhika and her associates, we should assume that the preceding states of *rati*, *prema*, *sneha*, *māna*, *rāga*, *anurāga*, etc. will have disappeared in them. Is it true?

*maivam. śrī-kṛṣṇasya hlādinī-śakteḥ sāra-vṛtti-
rūpāṅgam rati-prema-snehādīnām śrī-kṛṣṇasyaivā-
cintya-śaktitvāt pūrvāvasthām aparityajyaiva
bhāvaḥ prema-rūpo bhavati. pūrvāvasthāyā
atyāgād eva premṇaḥ sakāśād bhāvasya prthak
sthitir api jñeyā. evam-rītyā snehādibhyaḥ sakāśāt
premādīnām prthak sthitir apy ūhyā. tatra
dṛṣṭānto, yathā—śrī-kṛṣṇasya bālyā-deha eva kam
api mādhuryādy-utkarṣam prāpya bālyāvasthā-
parityāgam vinaiva paugaṇḍa-deho bhavati. evam
paugaṇḍa-deha eva pūrvasmād apy utkarṣa-više-
ṣam prāpya kaiśora-deho bhavati, na tu prakṛta-
manuṣya-śarīrādir iva bālyāvasthām parityajya
paugaṇḍāvasthām prāpnoti. śrī-kṛṣṇasya bālyā-
paugaṇḍa-kaiśoraṅgam evam bālyād ucīta-līlānām
ca sarveṣām nityatvāt. kintu paugaṇḍasya prakāṭye
bālyā-deho 'trāntardhāyā yatra yatra brah-
māṇḍe prakāṭa-līlāyām bālyā-līlāyā ārambhas
tatraiva prakāṭibhavati. evam asyaiva vṛndāva-
nasyāprakāṭa-prakāṣe yatra bālyā-līlāyā āramb-
has tatrāpi bālyā-dehasya prakāṭyam jñeyam.
brahmaṇa āgāmini kalpe vaivasvata-manvantare
punar apy atraiva vṛndāvanasya prakāṭa-prakāṣe
bālyā-dehaḥ prakāṭibhaviṣyati. yathā—etad-dvīp-
asthaḥ sūryo 'trāntardhāyā sandhyā-kāle dvīpānta-
ram gacchati. punar api yāma-catuṣṭayāmantaram
etad dvīpe prakāṭibhaviṣyati. līlānām bālyādy-
avasthānām ca nityatvam śrī-bhāgavata-ṭīkāyām
mahāmubhāvair vistārya likhītam. viśeṣa-jijñāsā
cet, sā ṭīkā draṣṭavyā.*

Certainly not! *Bhāva* transforms into *prema* without giving up its existence. All this happens due to the inconceivable nature of the *hlādinī* potency of Sri Krishna, which extends itself into states such as *rati*, *prema*, *sneha*, etc. All these do not give up their previous states to transform into the next. In this way, *bhāva* should be understood to exist separately from *prema*, and, similarly, *sneha* and other stages should be known to exist separately from *prema*.

All this can be understood by an example — the infant body of Sri Krishna gradually attains the boyish age of *pauganḍa*, thereby increasing its charm and beauty. This charm and beauty increase accordingly when that body attains the youthful stage of *kiśora*. The giving up of one stage and attainment of the next in Krishna is not like the bodily transformations of ordinary humans. All the appropriate pastimes related to infancy, boyhood and youth are eternally present in the body of Sri Krishna. Even though it might seem that the pastimes of infancy of Lord Krishna have ended in one particular universe, they have simultaneously begun in another universe where Krishna has just appeared. In a Vrindavan within a particular universe where the pastimes of infancy are about to begin, the appropriate body will manifest too. The infant body of Krishna will



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manifest again in this universe in a future *kalpa* of Lord Brahma during the Vaivasvata *manvantara* at the time when Vrindavan appears on earth.

All this can be compared to the sun, which sets in one country and rises in another, and after twelve hours it rises again in the same country. The great souls have written in great detail in their commentaries on *Śrīmad Bhāgavatam* about the eternity of the various pastimes of the Lord, beginning with infancy. Those who have a special interest in this subject matter should consult these commentaries. ❀

— *Bhakti Sāra Pradarśinī Tīkā* on *Bhakti Rasāmṛta Sindhu* 1.4.1. Sanskrit taken from Gaudiya Grantha Mandira.

GAURA AT GADADHAR'S SIDE

Nayanānanda Das

(*Dhānāśrī-rāga*)

*mukha-khāni purṇimāra śaśi kibā mantra jape
bimba biḍambita adhara sadāi kena kāmpe*

The full-moon of his mouth chants *japa* of the *mahā-mantra*. Why do his lips, lips that mock the *bimba* fruits, always tremble?

*gorā nāce naṭana raṅgiyā
akhila jūvera mana bāndhe prema diyā*

(Refrain) Lord Gaura gracefully dances. He places a gift of ecstatic spiritual love in every living entity's heart.

*cānda kāndaye mukha-chānda dekhīyā
tapana kānde āṅkhi jalada heriyā*

Seeing the moon of Lord Gaura's face weep, every person's eyes have become like monsoon clouds shedding showers of tears.

*kāñcā kāñcana jini nava rasera gorā
buka bāhi paḍe prema paraśera dhārā*

Sweet with new nectar, Lord Gaura defeats new gold. A flood of tears of ecstatic love streams down his chest.

*kahaye nayanānanda manera ullāse
punaḥ ki dekhība gorā gadādhara pāṣe*

Nayanānanda Das says, "With a joyful heart, will I again see Lord Gaura at Gadadhara's side?" ❀

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