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COME TO VRINDAVAN

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

The philosophy of Lord Chaitanya is that Krishna is the only object of worship. And as Krishna is the object of worship, similarly, his place, Vrindavan Dham, is also worshipable. If you go to Vrindavan, even if you don't know anything about Krishna, you will at once feel Krishna consciousness. It is such a nice place. (Lecture, New York, 29 July 1966)

No one can completely understand Lord Krishna. Similarly, the land which is known as Vrindavan also has unlimited potency. As I have mentioned several times, if you go to Vrindavan you'll still find a spiritual atmosphere with unlimited potency. Therefore Lord Chaitanya recommended, *ārādhyo bhagavān vrajeṣa-tamayāḥ tad dhāma vṛndāvanam*—“As Lord Krishna is worshipable, similarly his place, Vrindavan, is as good as Krishna.” If you go to Vrindavan, you'll see so many saints and sages there. They are worshipping Vrindavan Dham. (Lecture, New York, 4 January 1967)

The dirty things in our heart should be removed completely by hearing *kṛṣṇa-kathā*. That is the only way of understanding Krishna. This Vrindavan is so important and valuable. Why? Because anywhere you go in Vrindavan there is the opportunity of hearing *kṛṣṇa-kathā*. The whole atmosphere of Vrindavan is simply centered on cultivation of Krishna consciousness. Unfortunately, we take to other consciousness here in the *dhāma*. Therefore



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

we become condemned. In Vrindavan, if we take to materialistic consciousness, we become condemned to accept a body other than a human being. But still the opportunity is there. Because he's in Vrindavan, he's helped and will making progress. Even as an animal,



Bikaner school, c. 1800s

Venu Gopal

as a hog or a dog, he's making progress because he's in Vrindavan. Vrindavan is so important, because here anyone can get the opportunity to take to Krishna consciousness. It is called Vrindavan *dhāma*. *Dhāma* means residence, where Krishna resides. Vrindavan is not polluted. Vrindavan is always helping us. Anyone who comes to Vrindavan is immediately helped in

spiritual life, even though he may be criminal number one. But if we keep a criminal mentality in Vrindavan, then we'll have to accept another birth and suffer. After that birth, it will be all right, and then again he will be elevated due to the influence of Vrindavan. (Lecture, Vrindavan, 11 November 1972) ❀

THE FRUIT KNOWN

AS SRIMAD BHAGAVATAM

Srila Vishwanath Chakravarti Thakura

Srila Vishwanath Chakravarti Thakur has commented on Śrīmad Bhāgavatam 1.1.3 as quoted in Bhakti-rasāmrita-sindhu 1.2.226:

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatāṁ rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ*

O expert and thoughtful men, relish *Śrīmad Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadev Goswami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

*nigamo vedaḥ. sa eva kalpa-tarus tasya svāśritebhyo
vāñchita-vividha-puruṣārtha-rūpa-phala-dāyitve
'pi taruvād yat sāhajikaṁ tad idaṁ bhāgavatāṁ
phalam. śleṣeṇa bhagavat-svāmikam idam. tenaiva
sva-bhaktebhyo dattam iti tān vinā na kasyāpy
anyasyātra svatvārope śaktir iti bhāvah. galitam iti
vṛkṣa-pakvatayā svayam eva patitaṁ, na tu balāt
pātitaṁ iti svāda-sampūrṇatvam.*

The word *nigama* here refers to the Vedas. The Vedas are a *kalpa-taru*, a wish-fulfilling tree, that gives various fruits in the form of the four *puruṣārthas* (*dharma*, *artha*, *kāma* and *mokṣa*) according to the respective desires of those who take shelter of it. The Vedas, because they are tree-like, also give a ripened fruit known as *Śrīmad Bhāgavatam*

The word *bhāgavatam* can also mean “that literature whose proprietor is the Lord himself”. It is the Lord who bestows this scripture on his devotees, and it is not possible for anyone else to claim proprietorship over this literature.

The word “*galitam*” implies that this fruit known as *Śrīmad Bhāgavatam* has fallen not by any external force, but on its own accord, due to it being impeccably ripe. Thus it contains all sorts of unparalleled tasteful devotional mellow.

na cocca-nipātanena sphuṭitam, nāpy
anātimadhuram̐ cety āha—śuketi. paramordhva-
cūdataḥ śrī-nārāyaṇāt brahma-sākhāyām, tato
'dhas̥tān nārada-sākhāyām, tato vyāsa-sākhāyām,
tataḥ śuka-mukham̐ prāpyātapāt madhu vāmṛta-
drava-saṁyutam. śukenaiva tena sva-cañcv-
amṛta-niṣkramaṇārtham̐ dvāram̐ api kṛtam. atha
ca tenāsvādītatvād atimadhuram̐, tataḥ sūtādi-
sākhātāḥ śanaīḥ śanaīḥ patanād akhaṇḍitam. tena
guru-paramparām̐ vinā sva-buddhi-balenāsvādane
śrī-bhāgavatasyākhaṇḍītatve pānāsaktiḥ sūcitā.

The reason for including the word “śuka” in the verse is to show how even though the fruit fell from a height, it did not split or rupture. Neither did it lose its abundantly sweet nature. This was because Lord Narayan, the greatest of all great men, passed it down in disciplic succession through Lord Brahma, Sri Narada, and Sri Vyasadev. Finally, this great honey-like nectarean scripture (*amṛta-drava-saṁyutam*) descended to all through the mouth (*mukhād*) of Sri Sukadev Goswami. The parrot-like Sukadev Goswami cut into this ripe fruit with his beak, and by doing so he immensely increased its abundant sweetness. This abundantly sweet fruit was passed down via the disciplic successions of Suta Goswami and other sages, and even now it remains unbroken and intact. The implication here is that without a *guru-paramparā*, one cannot relish *Śrīmad Bhāgavatam* in the same unbroken and intact manner, even though one may apply one’s intelligence to it.

namu katham̐ phalam̐ eva pātavyam̐ ity āta āha—
rasam̐ iti. rasa-svarūpam̐ evedam̐ phalam̐, nātra
tvag-aṣṭhy-ādī-heyām̐śo 'stīti bhāvaḥ. layo mokṣaḥ
sālokyādir̥ jīvan-muktatvam̐ vā, tam̐ abhivyāpya
tatra tatra bhagaval-līlā-gāna-prasiddheḥ. muhur̥
iti pūtasypī punaḥ pāne svādādhikyam̐ eveti. aho
iti vismaye. rasikā he rasajñā iti bhaktām̐ eva
jāta-ratītvād rater eve sthāyi-bhāvatvāt sthāyina eva
rasyamānatvāt nātra jñāni-karmī-yoginām̐ ko 'pi
dāya iti bhāvaḥ. he bhāvukās tata eva yūyam̐ eva
kuśalino 'nye 'maṅgalā eveti bhāvaḥ.

Now, what type of a fruit is *Śrīmad Bhāgavatam*? This is indicated by the word “*rasam*” in the verse. The very nature of this fruit is *rasa*. This fruit of *Śrīmad Bhāgavatam* does not contain undesirable elements like skin, seeds, etc. The word “*ālayam*” in the verse indicates that this great literature acts as a refuge even for those who have attained all types of liberations like *sālokyā* (staying on the same planet as the Lord) or *jīvana-mukti* (a state of liberation even in this



Radha Krishna

Jaipur, c. 1800s

lifetime). Even in all such liberated states of existence, one can relish the descriptions of the Supreme Lord’s pastimes, qualities, etc., from this literature. The word “*muhur*” indicates that even though one may have drunk the nectar of this great literature in the past, drinking it again will simply cause one to experience even more taste in it. This surprising fact is confirmed by using the word “*aho*”. The word “*rasikā*” is used to call out to all expert relishers of this great literature. This scripture is meant only for the devotees. This is because only the devotees can possess *rati*, love towards the Supreme Personality of Godhead. Here, *rati* means *sthāyi-bhāva*, continuous ecstasy in love, which ultimately turns into *rasa*. The *karmīs*, *jñānīs* and *yogīs* are not fit to receive this literature. The word ‘*bhāvukāḥ*’ calls out — “O expert and thoughtful devotees! Only you are blessed to understand this literature, whereas all others are ill-fated.” ☸

—From the *Bhakti-sāra-pradarśini* commentary on *Bhakti-rasāmṛta-sindhu* 1.2.226. Sanskrit taken from Gaudiya Grantha Mandir (<http://www.granthamandira.com>). Translated by Hari Parshad Das.

RUN TO VRINDAVAN!

Excerpts from
Sri Prabodhananda Saraswati’s
Śrī Vṛndāvana Mahimāmṛta

na kuru na kuru mīthyā deha-gehādy-apekṣām̐
mṛtīm̐ akhila-pumartha-bhram̐śikām̐ vidldhi mūrdhni
cala cala suhr̥d-adyaivābhūmukhyena vajrād
api ca hr̥dī-kaṭhorah̐ śrīla-vṛndāvanasya

O please don’t! Don’t harbor illusions about your body, home and everything else! Know that death will thwart all your plans! O friend, run, run to Sri Vrindavan! Don’t make your heart harder than a thunderbolt! (Text 1.70)

*mariṣyase kadā sakhe tvam iti kiṁ vijānāsi kiṁ
śiṣoḥ sutaruṅastha vā na khalu mṛtyur ākasmikāḥ
tad adya niravadya-dhīr avapur indriyāsaktikto
na kiṁcana vicārāya drutam upaitu vṛndāvana*

Friend, do you know when you will die? Do not even infants sometimes die unexpectedly? With clear intelligence, without attachment to the body and senses, and without stopping to think, run to Vrindavan! (1.78)

*bhrātar yarhi nimīlito 'smi nayane tatra kva kāmātmaja
bhrātr-svāpta-suhṛd-gaṇaḥ kva ca guṇāḥ kutra pratiṣṭhādayaḥ
kutrāhaṅkṛtyaḥ prabhutva-dhana-vidyādyaḥ tataḥ sarvatas
tvam nirvidhya savīdya kintu na calasy adyaiva vṛndāvanam*

O brother, when you close your eyes in death, where will your loving wife, children, brothers, relatives and friends be? Where will your good qualities be? Where will your fame be? Where will your pride, wealth, education, control over others, and other powers and opulence be? O learned and intelligent friend, why do you not renounce these temporary things and run to Vrindavan? (1.81)

*are śighraṁ śighraṁ suta-dhana-kalatrādi-mamatā
pratāne kālo 'yam nahi vapur idam mṛtyu-anugatam
samastālabhyānām param idam alabhyaṁ sva-kṛpayā
bhuvī vyaktaṁ vṛndā-vipinam abhidhāvātihatataḥ*

This is not the time to be attached to wife, children, wealth, and all the rest. Death is now chasing your body.



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Quickly, quickly run to the forest of Vrindavan, the most rare and difficult to attain of all rare things, which by its own mercy is now manifested in this world! (13.21)

*vṛndāraṇyam aganya-puṣpa-nivahair dhanyāgra-ganyair hṛdā
dhyeyam prāpya batānyato hi kudhīyo yad yīyam ādhāv atha
tac cintāmaṇim eva pāda-hatibhir dūranīr nīrasya svayanī
hastāgre patita-śvapāka-bhavame bhakṣyāśayā bhrāmyatha*

In your hearts, meditate on Vrindavan forest as a place filled with numberless beautiful flowers! Run to Vrindavan! O fools, if your footsteps take you away from the *cintāmaṇi* jewel of Vrindavan, you will eventually find yourself begging alms at the houses of degraded dog eaters. (13.51)

*kānta tvam-mātra-saṅchādita-yuvati-mayāmedhya bibhatse piṅḍe
drāg-dṛṣṭe paṇḍitānām api vilayamitā dhairya-rakṣāsīkṣāḥ
kā bhaktiḥ kā viraktis tad-apaḥṛta-dhīyānī kaiva vṛndāvanāśā
tāsānī nāmāpy aśṛṇvanīs tad amusara sakhe rādhikā kuṅjavāḥṇī*

The sight of the horrible ball of flesh covered by a thin layer of pretty skin and known as a beautiful young woman leads the moral instructions of the wise to complete destruction. What is devotional service for one whose intelligence is robbed in this way? Friend, do not stay for even a moment to hear the names of these fallen men! Simply run to Srimati Radhika's forest-groves! (13.55)

— *Śrī Vṛndāvana-Mahimāmṛtam*. Adapted from an English translation by Kusakratha Das. Sanskrit taken from Gaudiya Grantha Mandir (<http://www.granthamandira.com>).

