



Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 262

Śrī Ramā Ekādaśi

23 October 2011

Circulation 5,000

Highlights

• DEVOTEES ARE NOT UTOPIANS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• SPOTLESS LITERATURE

Sri Srimad Gour Govinda Swami Maharaja

• THE INTERROGATION

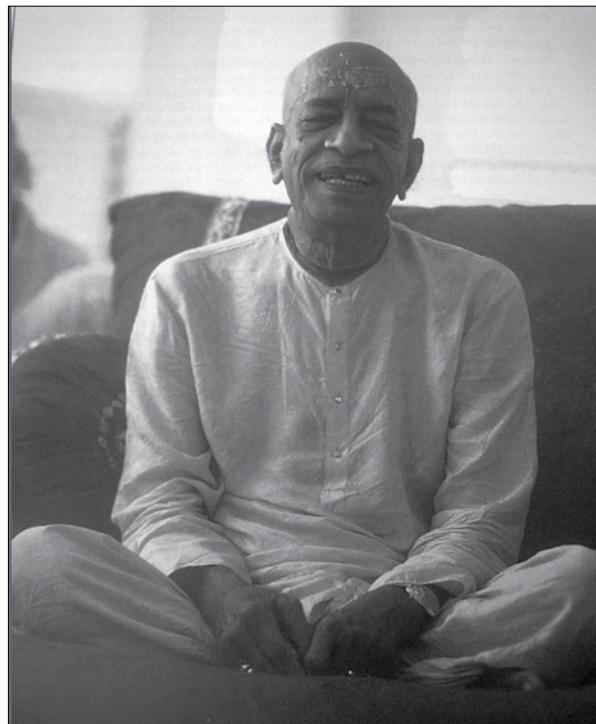
Adapted from Srila Jiva Goswami's Gopal Champu



DEVOTEES ARE NOT UTOPIANS

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

People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking, but the difference is that because they have given up everything to serve Krishna — money, jobs, reputation, wealth, big education — their lackings have become transcendental. This is because despite everything that they may do, their topmost intention is to serve Krishna. Lord Krishna says in the *Bhagavad-gītā* (9.30), “One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated.” The devotees of Krishna are the most exalted persons on this planet and are better than kings, all of them. So we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of a person. Not like the Utopians that are like the flies and who always go to the open sores or find the faults in a person, and because they cannot find Utopia, or because they cannot find anyone without faults, they want to become void, merge, or become nothing. Such people think that Utopia means to become devoid of personality.



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

So if there are sometimes slight disagreements between devotees, it is not due to impersonalism, but it is because they are persons, and such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about spiritual life. In this way, you should consider that anyone engaged in Krishna's service is always the best person. ☺

— Letter to Atreya Rsi, 4 February 1972.

[next column ↗](#)



SPOTLESS LITERATURE

Sri Srimad

Gour Govinda Swami Maharaja

Sriman Mahaprabhu's opinion is that *Śrīmad Bhāgavatam* is the spotless proof, and it contains *prema-bhakti-tattva*. We accept *Śrīmad Bhāgavatam* in that manner. We never aspire for any other literature. *Prema-bhakti* will be developed only by hearing *Śrīmad Bhāgavatam*, and thereby you will be able to conquer the unconquerable — Krishna. How is Krishna conquered? He is conquered only by *bhakti*.

Now the month of Damodara is going on. We are daily chanting *Dāmodarāṣṭakam*. Mother Yasoda binds Krishna. Who else can bind him? He becomes bound up only by the rope of love, the rope of *prema-bhakti*. Mother Yasoda has such devotion, such *bhakti*, *śuddha-vātsalya*, that by such *bhakti* he becomes bound up. By such *bhakti* he becomes conquered, and such *bhakti* you can develop only by hearing *Śrīmad Bhāgavatam*. You may not do any other *sādhana*, but only hear *Śrīmad Bhāgavatam* and follow the process of *śravaṇam*. Parikshit Maharaja didn't do any other *sādhana*. He only heard the *Bhāgavatam* for seven days continuously, with concentrated attention, putting full faith in it, from the lips of Shukadev Goswami, and he achieved the supreme perfection. That is the result of attentively hearing the *Śrīmad Bhāgavatam*. ☺

— From an undated lecture on *Śrīmad Bhāgavatam* 1.7.25.

THE INTERROGATION *Srila Jiva Goswami's* *Gopal Champu, eighth purāṇa*

*adho-mukhī-kṛtya balād udūkhalaṁ
niviṣya tasycopari cañcalekṣṇam
kiśaya sarpir dadataṁ prasūḥ sutam
vīkṣya smitam prāpa tathā ca vismitam*

When Mother Yasoda saw that her son had used his might to turn over a mortar and then sit on it and give away butter to the monkey, she was surprised and smiled mildly.

*gūḍham prastasthe kṛta-moṣam ātmajam
dhartum prasūr eṣa nirikṣya cādravat
prasiddhir eṣā khalu lokataḥ ṣatam
dṛṣṭor mataṁ hartari bhartari dvayam*

In order to catch her son who had acted like a thief, she sneaked towards him. However, he saw her coming from a distance and quickly ran away. It is a well known fact that a thief has hundreds of eyes whereas a custodian has only two.

*sa khalu drptaḥ śākhā-mrgas tu navanītānāṁ
trptaḥ pata-veṣṭita-yaṣṭim etāṁ dṛṣṭvā drutam eva
śākhām ārūḍhah.*

The proud monkey, who by now was fully satisfied by the butter he had received, suddenly saw Mother Yasoda coming towards him with a stick wrapped in a cloth in her hand, so he quickly climbed up on a tree branch.

*atha dravantam sutam anvagāt prasūḥ
prasūna-vṛṣṭi-pratha-keśa-bandhanā
kva yāsi re coravareti jalpitā
nātisphuṭa-krandana-hāsa-sundaram*

Seeing her son also running away, Mother Yasoda started chasing him, and the flowers bound in her hair scattered everywhere. "Where do you think you're running away to, O king of thieves?" Hearing this, Krishna simultaneously cried mildly while displaying a beautiful smile.

*tokāṁ dhartum sā samīpe 'pi śīghram
dhāvanti tat prāpa dhāvan na mātā
prāgañcantaṁ vāyu-vegāt pratīcī
stokāmbhodanī yadvad ambhoda-vīthī*

Although she was running close to him, she could not catch him, just as a huge mass of clouds in the west blown eastward by the winds cannot catch up to a small cloud situated in the east.

*atha pura-dvāraṇī na mātūr gamana-dvāram iti
matvā palāyana-grahilas tad-disam eva jagrāha.
janānī tu tadānīṁ tatrājanatām jānatī tam
evānuyātavatī. tatas ca,*

*yadādravat prsthām anīkṣamānas
tadā na lebhe prsthuko jananyā
yadā bhayād vīkṣitavān sa paścāt
tadā tayāsau jagrhe kareṇa*

Looking at a particular gate and thinking that this is not a gate used by Mother Yasoda, Krishna ran swiftly in that direction. Mother Yasoda too followed him, into places where no one was present. When Krishna ran without looking behind, he could not be caught by his mother. However, when he fearfully looked behind, she quickly caught him by the hand.

sa ca tathāpi —

*akṣinī drava-gamāya sākṣinī
rodanām kruḍ-udaya-praṇodanam
cālanām vāpuṣi dhārṣṭya-pālanaṁ
sr̄ṣṭavān avinayaṁ na mṛṣṭavān*

As soon as this happened, the two eyes of Krishna became moist and thus assisted him in trying to find a way out of the situation by attempting to mitigate the anger of Mother Yasoda. He also manifested trembling in his body in order to protect his misbehavior.

*nirmame prasabham ambayā mukhāṁ
sammukhāṁ nijaśor yadā yadā
sarpir-arpita-vilepanām tadā
rūkṣaṇāya tad aghukṣad eṣa ca*

Whenever Mother Yasoda tried to forcibly pull his face towards her, he hid it, concealing the butter there, so that she would think his face was clean.

tataś ca —

*vaṣṭi ced bata bhavān gṛha-muṣṭim
yaṣṭim ākalaya mat-kara-mṛṣṭām
ittham uccakitite kamalākṣe
tām jahau nijajahau vraja-rājñi*

Thereafter, she instilled fear in him by saying, “Before you steal in your own home, take a look at this!”, and showed him the stick. However, seeing that her lotus-eyed son was terrified, the queen of Vraja then gave up the stick.

*mā meti vadatā tena, cora coreti gīḥ-kalim
rahasā saha sā rājñi sahasā sahasātānot
aho rājāsi corāṇām, corās tvat-pitr-gotrajāḥ
ity ādy acakalan mātā śiśunā gavya-corinā*

Their conversation thereafter was as follows:

“Mother! Please do not beat me with that stick.”

“You’re a thief! You’re a thief! Not only that, you’re the king of all thieves!”

“Thieves are born in the family of your father, not mine!”

Hearing her son speak in such a clever way, Yasoda smiled.

kim ca —

*dadhi-maṇḍah kathāni khanḍo? dāṇḍo? yāni parameśituh
ghṛtāni kiśāya kah prādād? asau yena vinirmītaḥ*

Thereafter:

“How did the pot containing the yogurt break?”

“It’s a punishment inflicted by the Supreme Lord.”



Binding the thief

“Who gave the ghee to that monkey?”

“He who created the monkey!”

*śaṅke svāduṇkāram itthām sadā tvām
yajñāṅgīyan leksi haiyaṅgavīnam
evām corāṇkāram ambā śiśūn tam
praty ākroṣanty ārdra-cittā babhūva*

While chastising him like this, Mother Yasoda said, “I have a doubt about why it is that you always take away and eat this butter, which is an important part of all sacrifices,” and then became choked with emotion.

*tataḥ sa-saṁrambhaṇi vihasya, sarahasyam ucyatām,
dambaś ca mucyatām iti mātrā pr̄ṣṭah sr̄ṣṭa-rodana-
netrah putra uvāca —*

*tvayi udbhaṭāni pradravantyām arighryāḥ kāṭakai-ghattanāt
asphuṭad dadhi-maṇḍasya ghāṭah, kā mama dhr̄ṣṭatā?
kiśo'yaṁ iśa-nirdiṣṭāḥ praviṣṭāḥ sadma muṣṭaye
kr̄ṣṭāḥ sarpiḥ-parāṇīṣṭo mayā, kā mama duṣṭatā?
tathāpi tvām ātta-yaṣṭīn dṛṣṭvā dudrava coravat
tvām punar māni vṛṭhā bhūtam api dudrotha nirdayam*

Thereafter, she smiled in an angry way and told Krishna, “Give up all your secrecy, and tell me the truth!”

Krishna then started crying and replied, “O Mother! When you ran for protecting the milk



Yasoda and her beloved Gopal



SRI KRISHNA KATHAMrita BINDU

A free bi-monthly service provided by:
Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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श्री कृष्णकथामृत बिन्दु

from boiling over, your foot pushed over one of the pots and broke it. What mischief have I done in that? Moreover, that monkey, who was inspired by the Supreme Lord himself, started stealing butter from our home. When I was taking back the butter from him, you saw me. Now tell me, what mischief have I done in that? Seeing that you were carrying that heavy stick in your hands, I had no option but to run away. However, you still continued running after me like a heartless person.”

atha sānutāpam iva mātā prāha — re vāco-yuktimattama corottama! tvāṁ narottama-jāto pi vānara-priyo vānara-prakṛtirevāsi. sutas tu sa-bhayaṁ sabhaya-pradānam apy uvāca — tato vanam eva praviṣya sthāsyāmi.

Thereafter, Mother Yasoda, lamenting her actions a little, said sincerely to her son, “O most expert logician! O best amongst all thieves! Although you are the son of Vrajraj Nanda Maharaja, you still show affection for the monkeys. Your nature is just like a monkey. Maybe you should stay in the forest.”

Krishna replied, “If you think that I am like a monkey, then so be it! From today I shall go to the forest and live with them.”

atha mātā sabhayaṁ cintitavatī, ko jāniyāt, kuryād apīdañ mānī. tarhi tan-nibandhanaiḥ bandhanam eva sandheyam.

Hearing this, Mother Yasoda thought “He might end up doing exactly that. In order to prevent him from escaping to the forest, it is better to tie him up.” In this way, Mother Yasoda tied her son to the mortar. ☺

— Translated by Hari Parshad Das, from the Sanskrit available at <http://www.granthamandira.com>

