



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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INSIDE OR OUTSIDE

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

Actually there is no difference between devotees living inside the temple and devotees living outside the temple. You are right that the important thing is to remember Krishna, whatever is your activity. So try to remember Krishna always by following the principles as you know them, namely, rising early, taking bath, cleansing, attending *ārātrika*, reading scriptures at least one hour or two hours daily, chanting sixteen rounds on beads of Hare Krishna mantra, going for street *saikīrtana*, offering all your foodstuffs to Krishna, like that. In this way very quickly you will make progress in Krishna Consciousness and become very, very happy in your life. 🙏

— Letter to Susan Beckman. 29 September 1972.

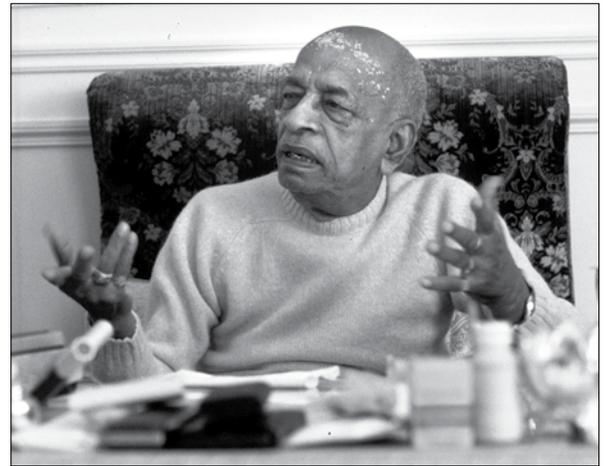
NO MAKING — ONLY BREAKING

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

bhāla karte pāri nā, manda karte pāri, ekhana ki dibi ta' bal?

"I cannot do any good, but I can harm you. Now tell me, what will you give me in return for this?"

There is a proverb in Sanskrit, *aśakto 'haṁ grhārambhe śakto 'haṁ grha-bhañjane* — "I am so incapable that I cannot begin the work of building a house, but I am especially expert in turning even a big palace into dust."



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

This is the character of envious and wicked persons. People of low nature are capable of spoiling the work of others, but are unable to do any good for anyone. A rat can easily spoil many invaluable books, clothes, or stocks of grains, but cannot produce any of these.

As a result of great fortune, the seed of sincere faith in God and his devotees can sprout in the heart of a living entity. Even after the performance of hundreds of births of renunciation and austerities, one cannot attain even a particle of faith. But we often see that such faith can arise in the heart of a living being simply by the good wishes of a devotee. By even a momentary criticism of guru and the *vaiṣṇavas*, envious and wicked rascals can uproot

the creeper of devotion from the heart of persons who possess weak faith. However, they are unable to create even a semblance of devotion to guru and the *vaiṣṇavas* in the hearts of others. Such people, who are in the mode of ignorance, try to analyze the character of devotees and the Lord by their empiric knowledge, false logic, and useless arguments. Acting in their wicked, cowardly, or malicious way, they cunningly say, “I cannot offer any good to you, but can only offer you harm. Now tell me, what you will give me in return?” If while not doing any beneficial activity they could only remain neutral, then eventually nothing harmful would happen. However, it is *māyā*’s trick that no one can remain impartial in this world. Either one will do good or one will do bad. Those who cannot do good will surely do bad. After committing harm to others and destroying something good, such people will then claim to deserve a reward! ❀

— Translated by Brijbasi Das from *Upākhyāne Upadeśa* (Instructive Stories told by Srila Bhaktisiddhanta Saraswati Ṭhakur Prabhupada), compiled by Sundarananda Vidyavinoda, Gaudiya Mission, Kolkata, 1992, vol.1, pp.91-92.)

THE FIRST ATTRACTION – PART 10

*From Srila Jīva Goswami’s
Gopāla-pūrva-campu, 15th pūraṇa*

Vrinda had asked Purnamasi why she could not have prevented the marriages of the gopīs to the other cowherd boys. Purnamasi replied that the līlā of the Lord demands these apparent reversals to increase the feelings of separation between the gopīs and Krishna so that when Krishna finally returns back to Vrindavan the union will be extremely sweet. Purnamasi then cited quotations from various literatures supporting the fact that Krishna’s enjoyment of the wives of others is not forbidden even according to the principles of rāsa-śāstra. Here, Purnamasi again stresses that in the eternal spiritual world, the gopīs are actually the wives of Krishna.

Purnamasi continues: Vrinda! This supreme secret [that the *gopīs* are actually Krishna’s eternal wives] should not be disclosed even to the sky! But [be reassured that]:

*rādhādīnām kevalānām kevalo nanda-nandanah
varaḥ syāt kevalam tasmāt ke balāt kuryur anyathā?*

For the exclusively devoted *gopīs* like Radha, only the son of Nanda can be their husband. How can anyone else forcibly change this fact?

This is because:

*vraja-lakṣmī-janatāyā harir iha ramaṇaḥ paraṁ na paraḥ
katham atha cakora-jāter vṛttis candrād bhaved anyah?*

Hari is the loving husband of the hosts of Lakshmis [i.e. the *gopīs*] here in Vrindavan. No one else can take

that position. How can anything besides the moon be the life and soul of the host of *cakora*-birds?

Vrinda: “Okay, whatever has happened has happened. What’s important is that in the future your efforts will bring about the desired end.”

[**Translator’s Note:** In other words, the future will see Krishna returning back to Vrindavan and marrying all the *gopīs*. This will happen in the *Gopāla-uttara-campūḥ*.]

Saying this, Vrinda paid her respects and prepared to depart.

Purnamasi: O Vrinda!

*avacam avocam uvāca ca, vacmi hi vaktāsmi vakṣyāmi
ucyāsam idam vacyān vacāni no ced avakṣyam na*

I had said it, I have said it, and I say it, I am saying it, I certainly will say it, I will repetitively say it, and it is fitting that I should say it. If it would not have been possible for me to say it then I would not have said it.

[**Translator’s Note:** Purnamasi reassures Vrinda by stating that she has previously said, she is saying now, and will repeat in the future that the *gopīs* are Krishna’s eternal wives. Srila Jiva Goswami displays his expertise



Nāma-tattva

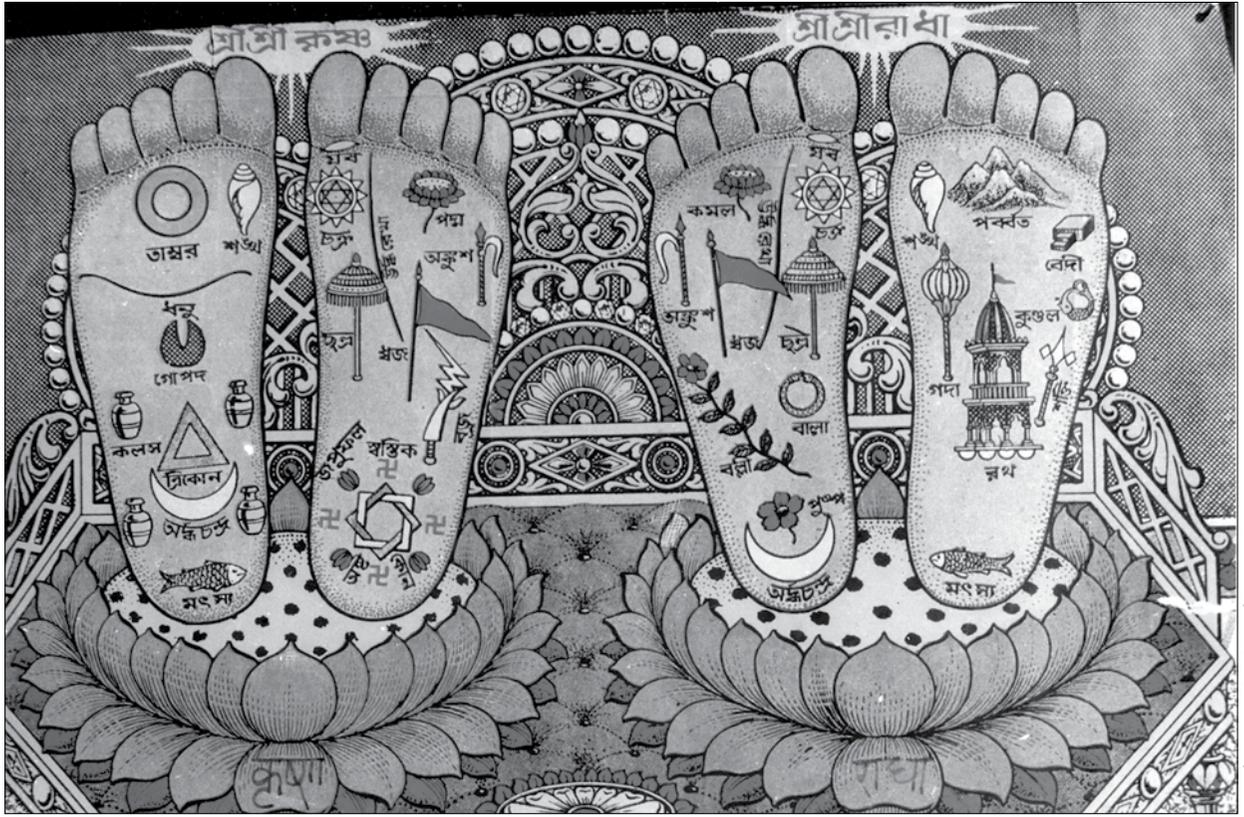
SRI NAMA HAS ALL POWERS

*dāna-vrata-tapas-tīrtha-yātrādīnam ca yāḥ sthitāḥ
śaktayo deva-mahatān sarva-pāpa-harāḥ śubhāḥ
rājasūyāśvamedhānān jñānasūyādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu*

Whatever potency to award auspiciousness and destroy sin that may be found in the performance of charity, penances, austerities, visiting holy *tīrthas*, worshiping demigods, performing *rājasūya* or *aśvamedha* sacrifices, or the attainment of knowledge related to the soul, all those potencies have been invested in the holy names of Sri Hari.

— *Skanda Purāṇa*, cited in *Hari-bhakti-vilāsa* 11.398-399. Translated by Bhumipati Das in *Bhajana-rahasya*, chapter 2. Edited and published by Sri Pundarika Vidyānidhi Das. Vrajraj Press. ISKCON Vrindavan.





Unknown artist. Bengali, c. 1950's.

The lotus feet of Sri Sri Radha-Krishna

in Sanskrit grammar by writing the verbal root ‘vac’ (to speak) in all ten tenses of Sanskrit Grammar.]

Madhukantha and Snigdhanantha continued:

“These *gopīs*, interested only in games played by children, were so protected by their parents from seeing or hearing anything about Krishna that it was as if they were not seen even by [the all-pervasive rays of] the sun, but they still naturally developed youthful loving feelings for Krishna, just like some creepers naturally develop fresh leaves in the monsoon season.”

What more is there to say?

*hṛdayam anaṅgas tāsām aviśad vayasah kramād eva
śyāmāṅgaḥ sa tu sāṅgam viveśa sahasā tataḥ pūrvam*

Although due to their natural progression of age, Cupid had entered only within their hearts, long before that the cupid named Shyam had already entered into each and every limb of their bodies.

*āsīd āsu hareḥ sphūrtir darśana-śravaṇe vinā
yathāntaḥpura-ruddhāsu kanyāsu madanodgamah*

Just like girls kept under house-arrest in a palace spontaneously develop amorous feelings for their beloved, these *gopīs* developed similar spontaneous feelings for Hari, being denied his sight and news about him.

Therefore, it is said [by the expert poets] that:

*navya-yauvanataḥ pūrvam kṛṣṇe tāsām tu yā ratiḥ
tasyām nātīśayoktiḥ sā sva-bhāvoktiḥ tu manyatām*

The spontaneous attraction of the *gopīs* towards Krishna, even before the full appearance of youth, is not an over-exaggeration. It is only natural.

Whenever, even coincidentally, the two syllables ‘*kṛṣ*’ and ‘*ṇa*’ or the sound of Krishna’s flute would enter their ears, these *gopīs* would become extremely joyous, just as if they had seen him. Then when they realized that they had not actually seen him, they would attain a state of extreme distress. They would never express this distress to anyone, but their minds dwelt constantly in thoughts of Krishna. Their feelings were as follows:

*yaḥ kṛṣṇa-nāmākṣara-mādhurī-jharair
āsvādyate veṇu-kalī-rasair api
sa eva ekāmbuda-rocir eṣa me
kaḥ svāntam uccaiḥ kurute puru-vyathām*

Oh! Who is that dark-cloud-colored person, who through sweet streams of the name ‘Krishna’ and through the mellows of his sweet flute is causing extreme distress within our hearts?”

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūh*.
Published by Sri Nityasvarup Brahmachari. 1912 A.D.

Unknown artist



THE GLORIES OF RASIKANANDA PRABHU

Śrī Śrī Rasikānandera Mahimā

The poet Ghanasyam Das

jaya jaya rasika surasika-murārī
karuṇāmaya kali-kaluṣa-vibhañjana
niramala-gunagaṇa jana-manahārī

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All glories, all glories to the merciful destroyer of kali-yuga's sins, Sri Rasikananda Murari, the great *rasika* devotee of the Lord who is full of a host of pleasant qualities. His qualities attract the minds of one and all.

prabala-pratāpa-pūjya-paramādbhuta
bhakti prakāśaka sukhada-sudhīra
daga-maga-prema-hema-sama-ujjala
jhalakata atīśaya lalita śārīra

He is exceedingly majestic in his appearance, most wonderful and worshipable. He illuminates the path of *bhakti-yoga* and his disposition is pleasingly calm. His graceful physique falters as he walks and exhibits the golden effulgence of brilliant *kṛṣṇa-prema*.

śyāmānanda-carana-cita-cintana
anukhana saṅkīrtana-rasa-pāna
yā kara saba rasa gauracandra vinu
ki kahaba sapane nā jānaye āna

In his heart he meditates on the feet of Sri Shyamananda Prabhu, and he constantly drinks the joyous mellows of *hari-nāma-saṅkīrtana*. He demonstrates all the mellows of *bhakti*. What more can be said? Even in his dreams, Sri Rasikananda knew no one other than Sri Gaurachandra.

aparūpa kīrti lasata tri-jagata madhi
kavivara kāvya vidita anupāma
nipaṭa-udāra-carita-cāru kachu
samujhi nā śakata patita-ghana-śyāma

His fame is wonderful, and it shines brilliantly in the three worlds. His fame is sung by the best of poets in their choicest poetry. This fallen and inexperienced poet Ghanashyam Das is unable to understand even a fraction of the brilliance of his wonderful and magnanimous character. ११

— Translated from Kishori Das Babaji's *Śrī Gaurāṅga-pāṣada-vargera-sūcaka-kīrtana*. Vaishnava Research Institute. Halisahar, West Bengal. 2005. Bengali. Page 92.

