



# Sri Krishna Kathamrita Bindu

तव कथामृतम् तसजीवनम्  
tava kathāmr̥tam̄ tapta-jivanam̄

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## ANYONE WHO CHANTS

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

About the “guru” living next door, as well as other so-called sādhus in Fiji, why be disturbed by them? Simply go on with your preaching work with determination. Sincere people will be attracted by the purity of your message. And if that man insists on chanting “*hare rāma*” first, what harm is there? (Letter to Upendra Das. 21 March 1971.)

Everyone who is chanting “*hare krṣṇa*” is getting benefit. Sanatan Goswami says that one should not hear from an *avaiṣṇava*, someone who is not a *vaiṣṇava*. So people who are imitating are hearing from a *vaiṣṇava*. They are not *avaiṣṇava* because the *hare krṣṇa* mantra has only been introduced by us into the Western world. So whatever they have heard is from a *vaiṣṇava*. (Letter to Revatinandan Das. 2 April 1972.)

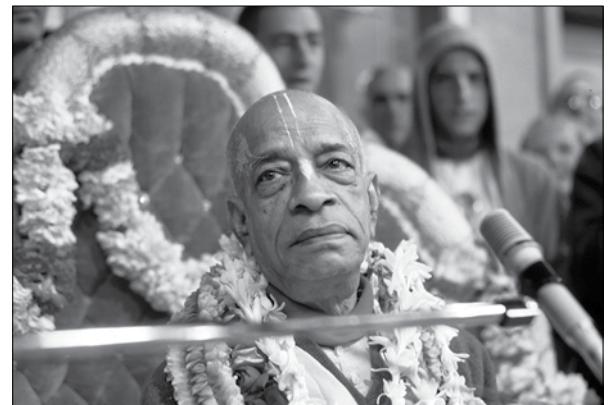
## THE MAINTAINER OF VEDIC ETIQUETTE

*Sri Srimad Gour Govinda Swami Maharaja*

There is a famous verse describing Lord Rama:

*ramante yogino 'nante satyānande cid-ātmāni  
iti rāma-padenāsau paraṁ brahmābhidhiyate*

The Supreme Absolute Truth is called “*rāma*” because the transcendentalists take pleasure in the unlimited



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

true pleasure of spiritual existence. [Text 8 of the *Padma Purāṇa*'s, “*Śata-nāma-stotra*”, one hundred names of Lord Ramachandra. Quoted in *Cc. madhya* 9.29.]

All the *yogis* and *muni*s of Dandakaranya forest became very attracted when they saw the beautiful form of Rama. They developed a desire to become his wife. But Lord Rama is *maryādā-puruṣottama*, the topmost example of and enjoyer of Vedic propriety. He very strictly observed the Vedic rules and regulations. *Eka-patnī-vrata* — he had vowed that, “I won’t accept more than one wife.” He was so strict. He said “No, no, no. I can’t accept. Not in this incarnation. In the next incarnation, when Krishna comes, he will accept many wives. You wait for that. Also, if you accept me you will

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be cursed by my wife Sita Devi. She cannot tolerate. Sita is *pati-vratā-satī*, she is a chaste lady and noted for her *pati-vratya*, her devotion to her husband. Lord Rama is known as *maryādā-puruṣottama*, the topmost maintainer of Vedic etiquette. Krishna is *līlā-puruṣottama*, the topmost performer of pastimes, and Gauranga is *prema-puruṣottama*, the topmost embodiment of *kṛṣṇa-prema*, who gives *prema* indiscriminately.

— From a darśana in Bhubaneswar, 13 March 1991.

## THE FIRST ATTRACTION – PART 12

### *From Srila Jiva Goswami's Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

After describing the feelings of Sri Radha when she could not meet Krishna in Vrindavan due to being married to someone else, Madhukantha and Snigdhakantha described the feelings of Krishna. Thereafter, they described how the episode of the chastisement of Kaliya allowed Krishna and the gopīs to assemble at one place and see each other without reservation for the first time after the gopīs marriages. They described how both Krishna and the gopīs felt waves of ecstasy on seeing each other, and even though Krishna could check his ecstasy, the gopīs and Srimati Radharani fainted and only with great difficulty were they bought back to Vraja, where they gradually regained their health and consciousness.

[Madhukantha and Snigdhakantha continued]:

*muhur bandhu-stome tad-upacaraṇād utthita-matau  
jana-dvārā tāsān harī api vimūrcchān kalitavān  
atha vyagribhūyāmṛtam iva muralyā mṛdu-kalam  
jagau tāś ca prāpur bahir-avahitīm satvaratayā*

When Krishna's close friends attained health and proper consciousness due to being in his proximity, he came to know from them about the fainting of the gopīs. Becoming uneasy on hearing this, he started playing songs as sweet as nectar on his flute, due to which the gopīs attained external consciousness and health very quickly.

The in-laws of these gopīs understood well that the sweetness of Krishna's flute-playing was like an expert physician for the girls, and thus they did not create as many obstacles preventing them from moving out of their homes as they had created before. Thus, on rare occasions they would attain the sight of Krishna.

**[Translator's Note:** Previously, Madhukantha and Snigdhakantha mentioned that the feelings of these gopīs could not attain their highest levels due to the immaturity of the gopīs. This immaturity was due to their age.

## श्री कृष्णकथामूला बिंदु

Now they describe how Krishna and the gopīs started maturing in age as well as in the mutual feelings of love.]

Krishna gradually attained six years of age, while those gopīs were slightly younger. The respective brilliances of their preadolescence appeared to be competing against each other.

The brilliance of Krishna's preadolescence was as follows:

*vaktraṇī pūrṇa-kapola-kānti-valitarī keśā bhṛṣa-śyāmalā  
netre lola-viśāla-pāṭala-taṭe vakṣaḥ sphūrad-vistṛti  
bāhu-dvandvam akharva-puṣṭa-ghaṭanānī madhyah kṛṣas tat-parāḥ  
sphītas tadvad urū pr̄thū bhavitum udyātāu sma tasmin hareḥ*

His face was dominated by the effulgence of his developed cheeks; his hair was black; his eyes restless, large and reddish at the edges; his chest broad; his arms wide and developed in strength; his waist was slim, and his hips and thighs attained muscularity.

A confidential associate of Krishna made the following joking remark:

*tanau śyāmā lakṣmī abhajad ayam antar-hṛdi punaḥ  
sadā gaurīr itthaṁ kapatam abhipaśyan muraripoh  
sphuran-netra-dvandvām bhajad aruṇatām īśad abhito  
muhūḥ karṇābhyanānī vrajati kīlī kiñcīt kathayitum*



### Nāma-tattva

#### OTHER NAMES BECOME EMBARRASSED

*kṛṣṇāḥ kṛṣṇāḥ kṛṣṇa ity anta-kāle  
jalpan jantur jīvitāṁ yo jahāti  
ādyāḥ śabdaḥ kalpate tasya muktyai  
vrīḍā-namrau tiṣṭhato 'nyāvṛṇasthau*

One who, at the time of death, chants the holy name, "Krishna! Krishna! Krishna!" will not have to chant any other holy name to be delivered. Among all the names of the Lord, the name Krishna is sufficient for liberation. In fact, [in front of the name of Krishna] the other holy names of the Lord feel embarrassed, like an unemployed person who has no work.

— Sanatan Goswami. *Śrī Hari-bhakti-vilāsa* 11.502. English translation by Bhumipati Das. Rasbiharilal & Sons. Vrindavan, 2005.



In his external body he seems to be decorated with the opulence of a dark color. However, the core of Murari's heart is always decorated with the opulence of a golden color. Seeing this duality, his two eyes seem to have taken on a reddish color on their borders, and they are now going towards his ears to spill the secret.

Now the brilliance of the adolescence of the *gopīs* (and Radha) is described:

kaṭākṣe kṛṣṇābhā sphuṭam adharayo rāga-garimā  
kapola-dvandvāntah śucir urasi cārūnnati-ruciḥ  
amī ceto-dharmā bahir ahaha yady evam uditā  
bhavet kiṁvā tarhi vraja-mrgadṛśāṁ gopana-padam

A dark hue in their sidelong eye-glances, a clearly visible reddish hue in their lips, spotless beauty in their cheeks, and a perky development in their breasts — if the feelings of the heart have arisen in these ways, is there any body part of the doe-eyed-damsels of Vraja that is not speaking out their hidden feelings?

Someone spoke the following to Sri Radhika:

bhadrā padmā dhanīṣṭhā śivi-paśupa-sutā pālikā śyāmalā sā  
candrāvaly apy abhikṣṇāṁ vayasi nija-nija-śrī-samutkarṣi drṣṭā  
śrī-rādhe tvarī punah svāṁ jita-kanaka-guṇāṁ dyotam udyotayanti  
tad divyām śyāmadhāma prathayasi paritāḥ kena vā tan na vedmi

At this age, Bhadra, Padma, Dhanishta, Shaibya, Palika, Shyamala and even Chandravali at every moment appear to be more glorious than Lakshmi. O Sri Radhe! The luster of your body, on the other hand, conquers the qualities of gold. However, even with such a [golden] body, you seem to give off a blackish luster. I am not able to understand how and why.

Another friend of Radhika remarked:

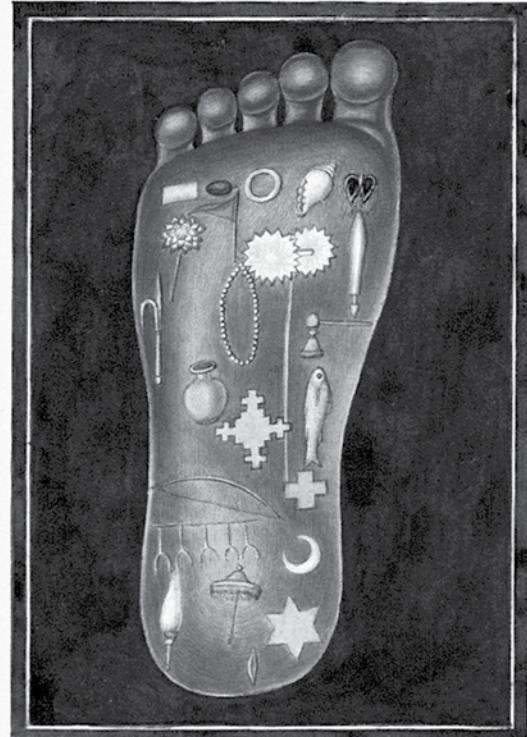
vilasati kṛṣṇa-navaḥdaḥ sphuṭam adhi hrdayam praviśya rādhāyāḥ  
na bhavati tad yadi katham iva pulakaiḥ saha locane sravataḥ  
Certainly a new dark-cloud has entered into the heart of Radha and is joyously performing pastimes there. How else can you explain the constant ecstatic flow of water coming from her eyes?

Since then, the *gopīs* started wondering:

tad eva yamunāranyāṁ ta eva ca tamālakāḥ  
tad eva cittam asmākam sāmpratarām kim ivānyathā

This is the same Yamuna forest. These are the same *tamāla*-trees. These are the same hearts that we were possessed of. Why has everything changed suddenly [in such a colorful romantic way]? [To be continued.]

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



The foot of Rāma.

Unknown artist, 19th c. Patna

## PRAYERS TO SRI RAMACHANDRA

### śrī-rāmāṣṭakam

**Srila Murari Gupta's Śrī Caitanya-carita 2.7.10-18**

rājat-kirīṭa-maṇi-dīdhita-dīpitāṁśam  
udyad-br̥haspati-kavi-pratime vahantam  
dve kuṇḍale 'ṅka-rahitendu-samāna-vaktrāṁ  
rāmaṁ jagat-traya-guruṁ satataṁ bhajāmi

Though his face is like a spotless moon, still it is further brightened by a shining crown of jewels. His earrings resemble Jupiter and Venus rising in the evening sky. I forever worship this Lord Sri Rama, guru of the three worlds.

udyad-vibhākara-marīci-vibodhitābjā-  
netram subimba-daśāna-cchada-cāru-nāsam  
śubhrāṁśu-raśmi-parinirjita-cāru-hāsaṁ  
rāmaṁ jagat-traya-guruṁ satataṁ bhajāmi

When he awakens and opens his lotus eyes, their luster resembles the early rays of the rising sun. His teeth are enclosed by charming bimba fruit-red lips. His nose is shapely and graceful, and, seeing the beams of his beautiful smile, the white-rayed moon accepts defeat. I forever worship this Lord Sri Rama, guru of the three worlds.

taṁ kambu-kaṇṭham ajam ambuja-tulya-rūpaṁ  
muktāvalī-kanaka-hāra-dhṛtaṁ vibhāntam

vidyud-valāka-gaṇa-samyutam ambudanī vā  
rāmaṇī jagat-traya-guruṇī satataṇī bhajāmi

The throat of the unborn Lord is like a three-ringed conchshell, and his form is as soft as the lotus. He wears a shining necklace of pearls set in gold, and thus he resembles a water-laden cloud accompanied by lightning flashes and a flock of cranes. Such is Sri Rama, guru of the three worlds, whom I perpetually adore.

uttāna-hasta-tala-sarinstha-sahasra-patram  
pañca-cchadādhika-śatāṇī pravarāṅgulibhiḥ  
kurvaty asīta-kanaka-dyuti yasya sītā  
pārśve 'sti tanī raghu-varam satataṇī bhajāmi

In her upraised hand Sita Devi holds a thousand-petaled lotus flower, and her five graceful fingers make it appear that the flower's hundred petals are covered by another five petals. I forever worship Rama, best of the Raghu dynasty, by whose side remains this Sita, whose radiance is like molten gold.

agre dhanurdhara-varaṇī kanakojjvalārīgo  
jyeṣṭhānū-sevana-rato vara-bhūṣaṇādhyāḥ  
śeṣākhyā-dhāma-vara-lakṣmaṇa-nāma yasya  
rāmaṇī jagat-traya-guruṇī satataṇī bhajāmi

Before Rama stands his brother Lakshman, constantly engaged in his elder brother's service, the most skilled of archers, his body brilliantly golden and enhanced with splendid ornaments. He is also known

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#### श्री कृष्णकथामृता बिंदु

as Shesh, the all-accommodating abode of the worlds. I worship this Lord Sri Rama, guru of the three worlds.

yo rāghavendra-kula-sindhu-sudhāṁśu-rūpo  
mārīca-rāksasa-subāhu-mukhān nihatya  
yajñāṇī rarakṣa kuśikānvaya-punya-rāśīm  
rāmaṇī jagat-traya-guruṇī satataṇī bhajāmi

Like the nectar-rayed moon shining on the ocean of the Raghu dynasty, he slew the man-eating demons, headed by Maricha and Subahu, thus well-protecting the sacrifice performed by the sage Vishwamitra for the welfare of his ancestors. I worship this Lord Sri Rama, guru of the three worlds.

hatvā khara-trīśirasau sa-gaṇau kabandham  
śrī-danḍa-kānamam adūṣaṇam eva kṛtvā  
sugrīva-maitram akarod vinihatya śatruṇ  
tanī rāghava daśa-mukhānta-karaṇī bhajāmi

Slaying the rāksasas Khara, Trishirasa, Kabandha, and their armies, he rendered safe the forest of Dandakaranya. By killing the monkey-king, Sugriva's enemy, Bali, he made alliance with Sugriva; I adore Sri Rama, best of the Raghu dynasty, the slayer of the ten-headed Ravan.

bhānktvā piṇākam akaroj janakātmajāyā  
vaivāhikotsava-vidhim pathi bhārgavendram  
jitvā pitur mudam uvāha kakutstha-varyam  
rāmaṇī jagat-traya-guruṇī satataṇī bhajāmi

After breaking Shiva's bow, he married Sita, daughter of Janak Raj. Then on the path home, He conquered the mighty Parshuram, best of Bhrigu's line, bringing pleasure to Maharaja Dasharath, his father. I forever worship this Lord Sri Rama, the foremost descendant of Kakutstha and guru of the three worlds.

itthaṇī niśamya raghu-nandana-rāja-simha-  
ślokāṣṭakam sa bhagavān caranām murāreh  
vaidyasya mūrdhni vinidhāya lilekha bhāle  
tvāṇī rāma-dāsa iti bho bhava mat-prasādāt

After hearing these eight verses composed by the physician Murari describing Sri Rama, lion among kings and delight of the Raghu dynasty, placing his foot on the physician's head, Bhagavan Gaura Hari wrote the words "Rama Das" on his brow and proclaimed, "Bho! By my mercy, be forever Sri Rama's servant." 

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