



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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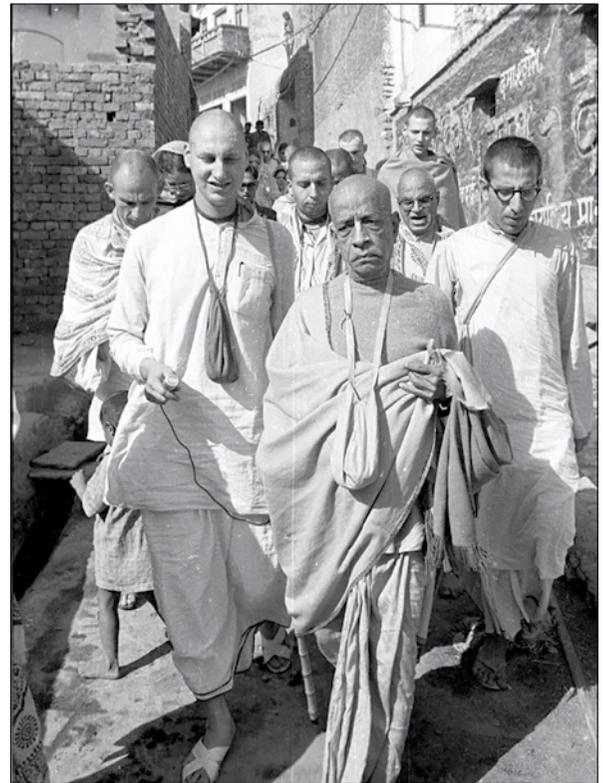
AVOID NIYAMAGRAHA

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

Niyamāgraha means simply sticking to the rituals. In our Hindu religion people are advised to observe certain ceremonies. In every religion the same system is there. They go to the temple, you go to church, and the Mohammedans, they go to mosque, and similarly there are different systems, but if one is simply sticking to the system without seeing, “How much progress I am making in my life?” then it is waste of time. That is called *niyamāgraha*, simply observing the rules. *Niyamāgraha* also means that you should not neglect the rules. You should not neglect the rules and regulations; at the same time you should not stick excessively to the rules and regulations. (Lecture in New York on 28 March 1966.)

Niyamāgraha means to stick too much to the rules and regulations. Suppose that in your faith or in my faith there are certain rules and regulations to be observed. Now if I go to some other place where the rules and regulations cannot be strictly observed and I still want to observe such rules and regulations, then my main business will suffer. So we should not stick too much to the rules and regulations. Rather, we should focus on our main business.

Just like, I am an Indian *sannyāsī* and I have come to your country. There are many rules and regulations in



His Divine Grace A. C. Bhaktivedanta Swami Prabhupada performing parikramā in Vrindavan with disciples.

India which are different from your rules and regulations. If I stick to the rules and regulations of Indian conception, then it is impossible to remain here. I have to propagate this mission, Krishna consciousness.

I am not so attached to the rules and regulations. I am attached to the preaching work. So this *niyamāgraha* is also against Krishna consciousness.

Niyamāgraha also means that when you are in a convenient position you do not observe the rules and regulations. That is also against Krishna consciousness. (Lecture in New York on 8 August 1966.)

Niyamāgraha means not accepting the rules and regulations. Another meaning of *niyamāgraha* is to blindly follow the rules and regulations without knowing why. (Lecture in Los Angeles on 12 June 1972.)

Unknown artist. Mural at the Srijji Mandir in Barsana



ONLY RADHARANI TRULY ENJOYS

Sri Srimad Gour Govinda Swami Maharaja

Love for Krishna is only with Radharani. You can never find such love even in the society of *gopīs*. Therefore only Radharani enjoys:

*ei prema-dvāre nitya rādhikā ekali
āmāra mādhyāmrta āsvāde sakali (Cc. ādi. 4.139)*

Only Radhika completely tastes the ever fresh and new beauty of Krishna. No one else can do it. We cannot become Radha. We are maidservants, servant of the servant of the servant of Radharani or Krishna. Krishna thinks, “How eager Radharani is to enjoy my beauty!” Therefore he says:

*paraspara veṇu-gīte haraye cetana
mora bhrame tamālere kare āliṅgana*

The flutelike murmur of the bamboos rubbing against one another steals Radharani’s consciousness, for she thinks it to be the sound of my flute. And she embraces a Tamal tree, mistaking it for me. (Cc. ādi. 4.251)

She embraces a Tamal tree, mistaking it for Krishna, and thinks, “I have gotten the embrace of Sri Krishna and now my life is fulfilled.” Thus she remains

immersed in pleasing Krishna, taking the Tamal tree in her arms. How eager she is! It is also further said:

*anukūla-vāte yadi pāya mora gandha
uḍiyā paḍite cāhe, preme haya andha*

*tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ḍube, kichui nā jāne*

*āmāra saṅgame rādhā pāya ye ānanda
śata-mukhe bali, tabu nā pāi tāra anta*

When a favorable breeze carries the fragrance of my body, she is blinded by love and tries to fly into that breeze. When she tastes the betel chewed by me, she merges into an ocean of joy and forgets everything else. Even with hundreds of mouths, I cannot express the transcendental pleasure she derives from my association. (Cc. ādi. 4.253)

Krishna says that only Radharani gets all these things and no one else. We cannot become Radha. We are ordinary persons. This is transcendental love, which cannot be expressed by material words.

— From a lecture, Bhubaneswar, 1989.

PRAYING AFTER JAPA

From the Hari-bhakti-vilāsa (8.426–440)

*arpitaṁ taṁ ca sañcintya svikṛtaṁ prabhuṅākhilam
punaḥ stutvā yathā-śaktiḥ praṇamya prārthayed idam*

[After having chanted one’s *japa*, one should mentally offer it to the Lord.] Having thus offered one’s *japa*, one should mentally think that the Lord has accepted it. Thereafter, one should again offer prayers

THE TRANSFORMED DEBAUCHEE

From the Bhakti-rasāmṛta-sindhuḥ (4.7.3)

*pāṇḍityaṁ rata-hiṅḍakādhvani gato yaḥ kāma-dīkṣā-vratī
kurvan pūrvam aśeṣa-śiḍga-nagarī sāmṛājya-caryām abhūt
citram so 'yam udīrayan hari-guṇān udbāṣpa-dṛṣṭir jano
dṛṣṭe strī-vadane vikūṇita-mukho viṣṭabhya niṣṭhivati*

[This particular person] had attained great expertise in the ways of lust. He was earlier initiated into the rituals of lust and roamed about as an unrestrained debauchee in the unlimited alleyways of sex pleasure. How surprising that now that same person loudly sings the glories of Krishna, with his eyes full of tears, and if he happens to see the face of a woman [and thinks of sex] his face curls with disgust and he spits [at the thought].

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira.

Unknown artist



Rupa and Sanatan Goswamis chant japa

according to one's capacity and then one should offer obeisances and recite the following verses. (426)

āgame—

*mantra-hīnaṁ kriyā-hīnaṁ bhakti-hīnaṁ janārdana
yat pūjitaṁ mayā deva paripūrṇaṁ tad astu me*

From the *āgama* literature: Oh Lord! Whatever worship was performed by me, if it was devoid of proper *mantras*, rituals or devotion, then, O Janardan, please let it be complete! (427)

kiṁ ca—

*yad dattaṁ bhakti-mātreṇa patraṁ puṣpaṁ phalaṁ jalaṁ
āveditaṁ nivedyaṁ tu tad gṛhāṇānukampayā*

Whatever has been offered by me through the process of *bhakti* — leaves, flowers, fruits, water — please accept them by your causeless mercy! (428)

*vidhi-hīnaṁ mantra-hīnaṁ yat kiñcid upapāditaṁ
kriyā-mantra-vihīnaṁ vā tat sarvaṁ kṣantum arhasi*

If while offering such objects there has been any discrepancy in the rituals or in chanting the *mantras* or in both, then, O Lord, kindly excuse them! (429)

kiṁ ca—

*ajñānād athavā jñānād aśubhaṁ yan mayā kṛtam
kṣantum arhasi tat sarvaṁ dāsyenaiva gṛhāṇa mām*

Moreover, whatever inauspicious acts have been performed by me knowingly or unknowingly, kindly forgive all those acts and accept me as your servant. (430)

*sthitiḥ sevā gatir yātrā smṛtiś cintā stutir vacaḥ
bhūyāt sarvātmanā viṣṇo maḍiyam tvayi ceṣṭitam*

O Vishnu! Whether it be staying idle, being active, traveling, performing service to others, remembering, considering, praising or speaking — let all my acts always find refuge in you. (431)

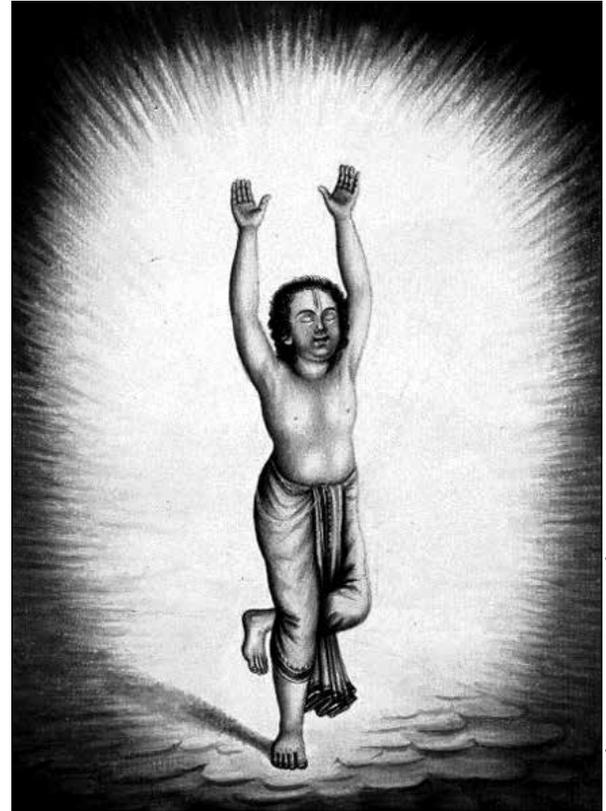
api ca—

*kṛṣṇa rāma mukunda vāmana vāsudeva jagad-guro
matsya kacchapa nārasimha varāha rāghava pāhi mām
deva-dānava-nāradādi-vandya dayā-nidhe
devakī-suta dehi me tava pāda-bhaktim acañcalām*

One should also pray: “O Krishna! Balaram! Mukunda! Vaman! Vasudev! Jagadguru! Matsya! Kacchapa! Nrisimha! Varaha! Raghava! Please protect me! O Lord who is praised by demigods, demons and sages such as Narada! O ocean of mercy! O son of Devaki! Please grant me unflinching devotion to your feet.” (432 – 433)

śrī-viṣṇu-purāṇe-

*nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham
teṣu teṣv acyutā bhaktir acyute 'stu sadā tvayi*



Bhakti

Unknown artist. Patna, 19th c.

yā prītir avivekānām viṣayeṣv anapāyini
tvām anusmarataḥ sā me hṛdayān nāpasarpatu

The *Viṣṇu Purāṇa* (1.20.18-19) describes: O Lord! In each of the thousands of births in which I must wander in this world, please let me have unwavering devotion unto you, the infallible Lord. (434 – 435)

pāṇḍava-gītāyām –
kīṭeṣu pakṣiṣu mṛgeṣu sarīrpeṣu
rakṣaḥ-piśāca-manujeṣv api yatra tatra
jātasya me bhavatu keśava te prasādāt
tvayy eva bhaktir atulāvyaḥcārīṇī ca

The *pāṇḍava-gītā* describes: “Whether it be among insects, birds, animals, reptiles, demons, ghosts or humans, wherever I am born, may it be, O Keshava, that by your mercy I receive undeviating and incomparable devotion to you.” (436)

pādme --
yuvatīnām yathā yūni yūnām ca yuvatau yathā
mano 'bhiramate tadvan mano 'bhiramatām tvayi

The *Padma Purāṇa* describes: “Just as the minds of young boys are absorbed in thoughts of young girls and the minds of young girls are absorbed in the thoughts of young boys, similarly, O Lord, may my mind be absorbed in you!” (437)

athāparādha-kṣamāpaṇam
tato 'parādhān śrī-kṛṣṇaṁ kṣamā-śīlam kṣamāpayet
sakāku kīrtayan ślokaṁ uttamān sāmpradāyikān



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[Now, begging for forgiveness:] Thereafter, one should approach the deity of merciful Krishna and confess one's *aparādhas*. Then, in an imploring voice, one should recite prayers for forgiveness as received in one's *sampradāya*. (438)

tathā hi—
aparādha-sahasrāṇi kriyante 'harnīsaṁ mayā
dāso 'ham iti mām matvā kṣamasva madhusūdana

[An example of such a prayer:] O Madhusudan! Thousands of offences are committed by me day and night. Considering me as your servant, please forgive me. (439)

kiṁ ca—
pratijñā tava govinda na me bhaktaḥ praṇāsyati
iti saṁsmṛtya saṁsmṛtya prāṇān saṁdhārayāmy aham

O Govinda! You have vowed, “My devotee will never perish!” Remembering this vow again and again, I am somehow sustaining my life. (440) 🙏

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira.

THE FAULT OF FAULT-FINDERS

From the *Nīti-śatakam* (54) of Bhartrihari

jāḍyaṁ hrīmati gaṇyate vrata-rucau dambhaḥ śucau kaitavaṁ
śūre nirghṛṇatā munau vimatitā dainyaṁ priyālāpini
tejasviny avaliptatā mukharatā vaktary aśaktiḥ sthīre
tat ko nāma guṇo bhavet sa guṇinām yo durjanair nāṅkitāḥ

[Some people have a way of finding faults in everyone:] They perceive gentle behavior as weakness of character, they see a strict follower of rituals or vows as a proud pretender, an honest person as a hypocrite, a brave person as cruel, an introvert as a fool, a sweet talker as a sycophant, an influential person as haughty, an extrovert as overly talkative, and a peaceful sage as incompetent of material progress. Name one good quality that these rascals have not maligned with their fault-finding! 🙏

— Translated by Hari Parshad Das from the Sanskrit available at the Gaudiya Grantha Mandira.

