



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 364

Śrī Utthānā Ekādaśī

22 November 2015

Circulation 8,225

Highlights

- **THE GOPIS' LUST FOR KRISHNA**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **FIRM FAITH IN GURU**
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
- **THE BRANCH AND THE MOON**
Sri Srimad Gour Govinda Swami Maharaja
- **THE REAL MEANING OF SEVAKA**
Prema Das



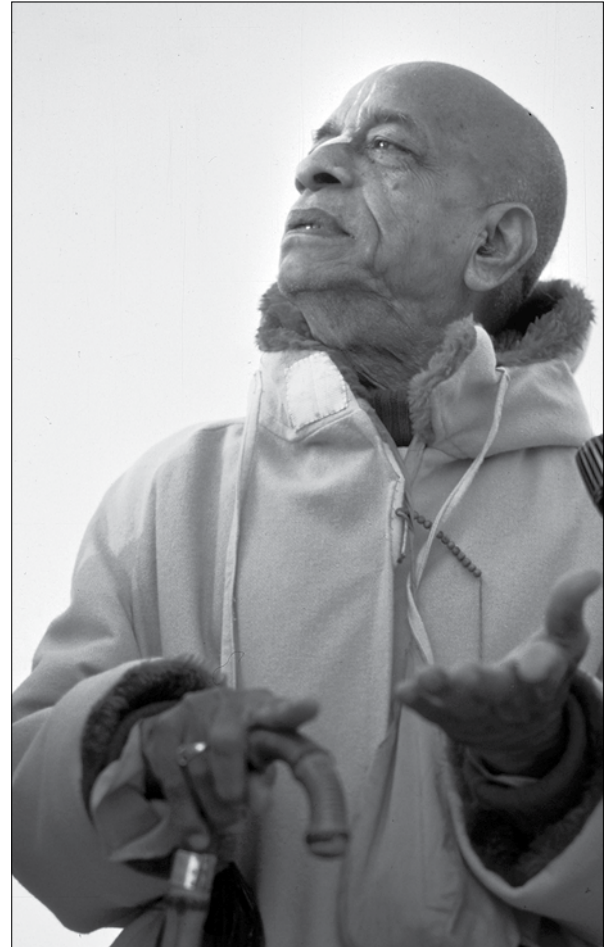
THE GOPIS' LUST FOR KRISHNA

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

The *gopīs* were village girls. They had no understanding of what is God, and who is Krishna, but they became very lusty for Krishna. Chaitanya Mahaprabhu recommended, *ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā* — “There is no better type of worship than what was conceived by the *gopīs*.”

Their strong desire was, “How we shall get Krishna?” That was their thought, day and night. That’s all. The central point was Krishna. I have already explained that Krishna was going to the pasturing ground while the *gopīs* stayed at home. They were thinking, “Krishna’s feet are so soft and so delicate that we dare not take his feet on our breasts, but now he is walking in the pasturing grounds without any shoes, and the stones are pricking his feet. How much pain he must be feeling!” Thinking like this, they fainted. This is Krishna consciousness. So therefore Chaitanya Mahaprabhu recommended the *gopīs*’ path of worship. These *gopīs* were not educated. Village girls — who is giving them education? They are not Ph.D.’s, but still they have a strong desire for Krishna. (Lecture in New York, 12 July 1976.)

The *gopīs* came with lust and became purified through Krishna’s association. The *gopīs* are actually *nitya-siddha*, ever-liberated expansions of Krishna’s internal energy. But, apparently, they left their fathers and husbands



His Divine Grace A. C. Bhaktivedanta Swami

and came to Krishna. From the Vedic point of view it is wrong. A young girl cannot go to a young man,

giving up the protection of her father, brother, etc. But they did it, and because it was related with Krishna they became purified. That means that in any way if one comes in contact with Krishna one becomes purified, even though one is sinful. That is the benefit of Krishna consciousness. The sun is never infected. Rather, the infected area of our body becomes sterilized by contacting sunshine. This is the process. (Room Conversation in New Delhi, 2 November 1973.) ❀

FIRM FAITH IN GURU

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

Question: What kind of firm faith should we have in the lotus feet of Sri Gurudeva?

Srila Prabhupada: A true disciple knows his gurudeva to be someone who is extremely dear to Krishna, who is sent by Krishna, and who is the servitor lord, *sevaka-bhagavān*. A sincere disciple has the same devotion for his gurudeva that he has for the Supreme Lord. And he worships and serves him the same way. Those who do not serve their gurudeva this way fall from their position as a disciple. No one can chant the holy name purely unless they see gurudeva as non-different from Krishna, as Krishna's manifestation.

I shall serve Sri Sri Guru and Gauranga with simplicity and sincerity under the guidance of gurudeva. My gurudeva has the words of the Supreme Lord, and I will be obedient to that word in the proper way. I will not disrespect my gurudeva under the influence of anyone in this world. If I have to become proud, if I have to become a beast, if I have to go to hell by carrying out the order of gurudeva, who is sent by Krishna, then I want to sign a contract to go to hell for all eternity. I will not listen to anything anybody says, other than the order of my gurudeva. By the power that has come to me from the lotus feet of gurudeva, I will throw out all other currents of consciousness of the world with a punch of my fist. If I throw a particle of dust from the pollen of the lotus feet of my gurudeva then millions of people of this world will be delivered. There is no scholarship nor any good concept in the fourteen worlds that is heavier than a particle of dust from the lotus feet of my gurudeva.

A true disciple will have this kind of firm faith and determination. ❀

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

THE BRANCH AND THE MOON

Sri Srimad Gour Govinda Swami Maharaja

There is a logic called *śākhā-candra-nyāya*. *Śākhā* means the branch of a tree and *candra* means moon. Sometimes a child cries, so what does the mother do? The mother says, “Don't you see the moon there? It looks like a very effulgent silver plate. Don't you want to have it?”

Then the child says, “Yes, mother! Where is it? Where is it?”

Don't you see it? It's in the sky.” The full moon is very beautiful but it cannot be seen because the branches of some tree are obstructing the vision. So the mother says, “Look at this tree. Look at that big branch there. She points to the tree's branch and thus indicates the moon. By pointing out the tree's branch, the mother shows the moon to the child. Similarly, by speaking to Arjuna, Krishna is speaking to the entire mankind. This is the application of *śākhā-candra-nyāya* in *vaiṣṇava* philosophy. ❀

— From a lecture in Belgium, 31 July 1994.

THE REAL MEANING OF “SEVAKA”

The Gauḍīya poet Prema Das

Prema Das (c. 1712 AD) is better known by his pen name Premananda Das. He was the author of the famous Varṇī-śikṣā, a book that describes the life of Mahāprabhu's associate Sri Vamsi-vadana. Prema Das was born in the village Kuliya, near Nabadwīp. He was a disciple of Hari Goswami, a devotee in the line of Lord Nityananda Prabhu's wife, Jahnava Devi. When he was sixteen years old he left home and went to Vraja where he became a cook for Govindaji, the deity of Srila Rupa Goswami. Although Prema Das was an exalted vaiṣṇava and a talented poet, his poems are not so well known. Prema Das also wrote Caitanya-candrodaya-kaumudī, a Bengali metrical version of the Caitanya-candrodaya-nāṭakam of Srila Kavi Karnapur.

*re mana, tumi ki bhāṅḍāma kara
sevaka hañāchi, āśraya kairāchi, kise e garaba dhara*

O mind, what kind of deceitfulness are you practicing? [Now you are considering:] “I am a *sevaka* (servant).” “I have taken shelter.” Why are you carrying this pride?

*sevaka baliyā e tina ākhara, tina tinaṭi kāma
tā yadi nā kara kimata ācara, se kise sevaka nāma*

The three syllables in “*se-va-ka*” indicate three words. Oh mind! If you do not follow this behavior, then what kind of *sevaka* are you?



Unknown artist

Prema-nāma saikīrtana of Sri Chaitanya Mahāprabhu and his associates

“se” ākhara kare, guru sevā sadā, svikāra gurura vāk
tā chāḍi sevili, strī-bāk pāḷili, “se” ghuci rahila “vaka”

Oh mind! The syllable “se” indicates that you should always do service to guru according to his instruction. But you gave up gurudeva’s instruction to follow the wife’s instructions. Therefore in the word “sevaka” the first syllable “se” is gone and “va-ka” is left.

vaiṣṇava sahite, vāsudeva bhaja, phukāri kahiche “va”
tāhā nā sunili, asate majili, “va” chāḍi rahila “ka”

“Va” means that in the association of vaiṣṇavas you should worship Vāsudev. But never hearing that instruction, O mind, you became absorbed in what is mundane. Thus “va” disappeared, leaving “ka”.

“ka” bale kahanā, kṛṣṇera caritra, śravaṇa kīrtana dhyāna
tāvali kakhana, saṁsāre magana, “ka” gela kariyā māna

“Ka” means reciting Krishna’s pastimes, hearing topics about Krishna, doing kṛṣṇa-kīrtana, and meditating on Krishna. Ignoring that, O mind, absorbed in worldly affairs, “ka” also is no longer to be found.

eke eke dekha, tinei chāḍila, vasati ha-ila khāli
kahe premananda, te yama kiṅkara hāte bājāiche tāli

One by one you gave up these three things and nothing of “se-va-ka” remained. Premananda Das says that now the servants of Yamaraja are clapping their hands in joy.

Notes

In this song, the poet Premananda Das is speaking as a householder who is talking to his mind. He says, *re mana*, “Oh mind what kind of deceit are you practicing? Why are you proudly thinking yourself a servant, a person who has taken shelter?”

In the fourth stanza, Premananda Das emphasizes the importance of vaiṣṇava association and gives some clue as to how to practice that association. When instructing his disciple Narottam Das Thakur about the process of obtaining the holy name, Srila Lokanath Goswami made a similar point, saying:

harināma sādhiba guru-saṅge thāki sadā
vaiṣṇavera saṅge lobha kariba sarvathā

To acquire the holy name, a disciple should always remain close to the guru and constantly seek out the association of vaiṣṇavas. (*Prema-vilāsa* 11.105)

In other words, as also indicated in this song by Premananda Das, if one wants to truly chant the holy name they have to always remain close to their guru, by chanting in association with devotees. As Jagadananda Pandit writes in *Prema-vivarta* (7.1) *asādhu-saṅgete bhāi nāma nāhi haya* — “The holy name doesn’t arise in the association of non-devotees.”

Seeing that the *Manah Śikṣā* of Premananda Das was no longer commonly available, Sri Jagadbandhu Bhadra reprinted the book and also wrote short notes on many of the songs. As an explanation for this song he cited the following verses from *Śrī Caitanya-caritāmṛta*:

*nijendriya-sukha-vāñchā nāhi gopikāra
kṛṣṇe sukha dite kare saṅgama-vihāra*

“Among the *gopīs*, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Krishna, and this is why they mingle with him and enjoy with him. (Cc. *madhya* 8.218)

*ātma-sukha-duḥkhe gopīra nāhika vicāra
kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra*

The *gopīs* do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Krishna.

*kṛṣṇa lāgi’ āra saba kare parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga*



Unknown artist.

They renounced everything for Krishna. They have pure attachment to giving Krishna pleasure. (Cc. *ādi* 4.174-175). — Translation and notes: Pradyumna Das, and MD.

Bibliography

- Jagadananda Pandit. *Śrī Prema-vivarta*. Sri Chaitanya Gaudiya Math. Calcutta. 1984. Bengali.
- Jagadananda Pandit. *Śrī Prema-vivarta*. English translation by Sri Sarvabhavana Das. Harmonist Publications. Bombay. 1991.
- Krishnadas Kaviraj Goswami. *Śrī Caitanya-caritāmṛta*. English translation and commentary by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.
- Nityananda Das. *Prema-vilāsa*. Mahesh Library. Calcutta. 1999. Bengali.
- Nityananda Das. *Prema-vilāsa*. English translation by Sri Bhumiapati Das. Touchstone Media. 2005. Mumbai.
- Premananda Das. *Manah Śikṣā*. Edited and published by Sri Jagadbandhu Bhadra. Copy is missing the publishing date and place of printing. Bengali.
- Sukumar Sen. *A History of Brajbuli Literature*. University of Calcutta. Calcutta. 1935.



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



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.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.