



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

# Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 371

Śrī Āmalakī-vrata-ekādaśī

19 March 2016

Circulation 8,480

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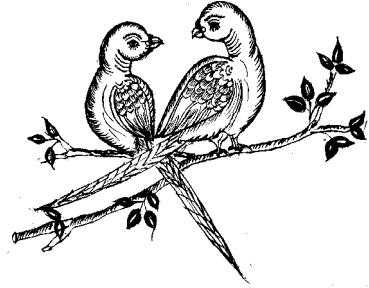
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## THE RESPONSIBILITY OF PARENTS

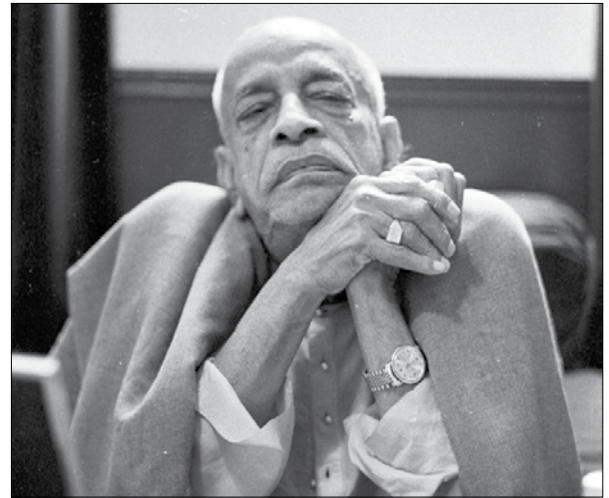
*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

I am glad to learn that you have a child within your womb. Please accept all my blessings for the newcomer whom we shall be very glad to receive in a few months. Please take care of your health so that the child may grow very healthy and become Krishna conscious. Prahlad Maharaj was in the womb of his mother and heard the instructions of Narada Muni and later on he became the most famous devotee of Lord Krishna. It is the duty of all parents to make every child Krishna conscious so that the fortunate child born of Krishna conscious parents may not have to any more take birth in this material world. (Letter to Nandarani, 9 June 1967.)

Yes, to be determined that the child will have its last birth into ignorance is very good. It is true that one should become a parent only if he can deliver his ward from the clutches of death. And that is possible only with Krishna consciousness. This is a very great service for Krishna, to give all opportunity for the child to be trained up in devotional service, and it is very good that you are thinking very seriously on this. (Letter to Hamsaduta and Himavati, 3 March 1968.)

Prahlad Maharaja and Dhruva Maharaja are ideal child devotees. Everyone's children should be trained in the ideal of such great personalities. (Letter to Balai, 4 July 1968.)



*His Divine Grace A. C. Bhaktivedanta Swami*

## WISDOM, PATIENCE AND SHELTER PART 2

*Sri Vallabhacharya's Viveka-dhairya-āśrayaḥ*

*In the previous part, Sri Vallabhacharya described nine types of wisdom that a mature devotee should possess. He now describes the principle of dhairya, patience.*

**Patience Defined:**

*tri-duḥkha-sahanaṁ dhairyam ā-mṛteḥ sarvataḥ sadā  
takra-vad deha-vad bhāvyaṁ jaḍa-vad gopa-bhārya-vat (6)*

*Dhairya, patience, is the constant tolerance of the three-fold miseries of life. Everyone who has attained a gross body should tolerate these three-fold miseries, following the examples of the buttermilk-selling queen, the devotee Jada Bharat, and the gopīs.*

**Summary of Commentaries:** The three-fold miseries are *ādhibhautika*, miseries coming from other living entities; *ādhyātmika*, miseries stemming from one's own body or mind; and *ādhidāivika*, miseries coming from higher sources beyond our control.

This verse says that these three should be tolerated. How long should they be tolerated? The verse says, *ā-mṛteḥ*, until death arrives. Should they be tolerated always or only sometimes? The verse replies by saying *sadā*, always, and *sarvataḥ*, in all ways.

How should these miseries be tolerated? The verse gives three examples.

Once there was a queen who was having an illicit affair with a wretched person. Her paramour asked her to leave her husband, the king, so that they could run off together to some distant place. The queen agreed and said that she would bring the king to a solitary place in the forest, kill him, and then run away with the paramour. The next day, she brought the king to the forest, killed him, and then started searching for her paramour. By divine will, her paramour had been bitten by a snake around the same time and the queen found him lying dead in the forest. She realized that she had lost everything. She could not go back to her kingdom, nor was her paramour alive. She started roaming around in different villages like a vagabond, and, due to bad association, she took up the profession of a prostitute. By the hand of fate, her son grew up in that village where she was staying as a prostitute. Not recognizing his mother, he ended up having sex with her. Afterwards, she asked him his name and came to know that he was her son. Disgusted, she decided to end her life, and she went to a crematorium to immolate herself. However, unable to tolerate the heat of the fire, she left that place and went to another village. There she married a cowherd man and started selling buttermilk. One day as she was walking along with other cowherd women, some ruffian broke all their pots. The other cowherd women started crying on the loss of their buttermilk, but this queen didn't cry or express any sorrow. On being asked the reason, she said that as she had tolerated so many severe pains in her life, she was no longer disturbed by such small incidents. Similarly, seeing the disgusting reality of the material world

the *vaiṣṇava* becomes so tolerant that he is never disturbed by the activities of other living entities.

Jada Bharat tolerated the misery of taking birth as a deer and then later tolerated the insults of King Rahugana, in a similar way one should tolerate miseries caused by one's own body and mind.

During the *rāsa-līlā*, all the young *gopīs* desired to eagerly see and meet Krishna, but some of them were prevented from going out of their homes by their so-called husbands. In such a distressful situation caused by the desire of the Lord himself, the *gopīs* felt great distress. By tolerating the unavoidable circumstances, they experienced union with the Lord in their hearts. Even though by the will of Krishna they were prevented from meeting him, they never uttered a word against him. Similarly, a devotee should accept, without complaint, whatever circumstances are arranged by the divine will of the Lord.

In this way, *dhairya*, patience, has been defined. At some point in time the Lord will voluntarily relieve us of such miseries. This does not mean that the Lord will always personally come and tell us how to get rid of them.



## THE REVERSE OF “RADHA”

*Author Unknown*

*yadi vā yāti govindo mathurātaḥ punaḥ sakhi  
rādhāyā nayana-dvandve rādhā-nāma-viparyayaḥ*

Alas! O dear friend! Now if Govinda goes further beyond Mathura to another place, then in Radha's eyes, we shall see the reverse of *rādhā*.

**[Translator's Note:** The reverse of the term “*rā-dhā*” is “*dhā-rā*”. The term “*dhā-rā*” means “a constant stream of water”. Thus, if Govinda goes further away from Mathura then there will be a constant stream of water in Radha's eyes.]

— Translated by Hari Parshad Das. Sanskrit taken from the *Subhāṣita-saṅgraha* of Kedar Naphade ([www.sanskritdocuments.org](http://www.sanskritdocuments.org))



Rather, it means that the Lord will make some arrangement by which we will be able to get rid of them.

In the next verse, Sri Vallabhacharya says that if we see that the Lord has made some arrangement to get us out of misery we should humbly accept the Lord's arrangement.

#### Accepting the Lord's Arrangement:

*pratīkāro yadr̥cchātaḥ siddhas cen nāgrahī bhavet  
bhāryādīnām tathānyeṣām asataś cākramam sahet (7)*

If by the will of the Lord a remedy [for a misery] is possible, one should not be falsely proud and stubbornly continue to suffer. [Sometimes, the worst miseries come from one's spouse, relatives, etc. In such a case], one should tolerate the insults of the spouse and other living entities.

**Summary of Commentaries:** The three types of miseries and the method of tolerating them were described in the previous verse. Sometimes, the Lord himself makes an arrangement for the devotee to get out of such a situation. In such a case, the devotee has two options — either to accept the arrangement of the Lord and get out of the misery, or to continue suffering falsely even when the Lord has given a solution. Sri Vallabhacharya advises that if there is an effortless way to get out of misery, we should accept the arrangement of the Lord and not continue to stubbornly suffer out of our false ego.

However, some sufferings do not go away very easily. Especially, if one's spouse, other family members, etc., are not favourable to *bhakti*, they may present various obstacles and hinder us from executing our *bhakti* smoothly. In such a situation, Sri Vallabhacharya advises that one tolerate such disturbances, even though they may be severe. The commentators say that if the disturbances created by family members are so severe that one is unable to carry out any service to the Lord, then one should give up such family members and tolerate the pain of separation from them. However, if they are unfavourable but allow us to carry on our service to the Lord, then we should stay with them and tolerate their unfavourable attitudes and harsh words. This is the first way in which one should maintain *dhairya*.



Sri Vallabhacharya

Another way in which one should maintain *dhairya* is by patiently tolerating the urges for sense-gratification. This is specified in the next verse.

#### Tolerate Patiently the Urge for Sense-enjoyment:

*svayam indriya-kāryāṇi kāya-vān-manasā tyajet  
asūreṇāpi kartavyam svasyāsāmarthya-bhāvanāt (8)*

By endeavoring through one's body, words and mind, one should give up sense gratification. Persons unable to control their senses should meditate on their misfortune and endeavour in the direction of voluntary tolerance.

**Summary of Commentaries:** Sense enjoyment, even if performed playfully, presents a huge obstacle to one's *viveka* (wisdom). The *Bhagavad-gītā* says that the process of fall down begins by contemplating sense enjoyment. Thus, Sri Vallabhacharya advises that one should thoroughly give up such enjoyment on three levels. On the level of the body (*kāyā*) one must stop accepting such enjoyment. On the level of the mind (*manasā*) one must stop thinking about it. And on the level of speech (*vāk*) one must stop discussing it. The commentators say that one should accept only as much enjoyment as needed to keep one's minimum bodily needs satisfied.

Even if someone is sometimes unable to control his senses, he should meditate on his misfortune,



accept his inability in front of the Lord, and make the endeavour to control his senses. This is the second way of maintaining *dhairya*, patience.

If, however, one is still not able to stop the waves of sense gratification, Sri Vallabhacharya suggests a final recourse.

### Hari is the Only Recourse:

*aśakye harir evāsti sarvam āśrayato bhavet  
etat sahanam atroktam āśrayo 'to nirūpyate (9)*

On being unable to control the senses [and thus being unable to maintain patience], one should depend completely on Hari, the shelter of all. Thus, *dhairya*, patience has been described. Now [next verse onwards], *āśraya* will be described.

**Summary of Commentaries:** If someone is unable to control his senses even after much effort, then *dhairya*, patience, cannot be achieved. In such a condition, one must meditate always on the goal of surrender to the Lord. Devotees must think that they have to surrender fully, and should meditate upon and eagerly pray for the day when such surrender will become possible by the mercy of Hari, who is the shelter of all. Hari has said in the *Bhagavad-gītā* that he will deliver the surrendered devotee from all sins. Even a devotee failing to conquer the senses should think of surrendering. The mood of this verse



### 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



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Website: [www.gopaljiu.org](http://www.gopaljiu.org)  
Subscriptions: [minimag@gopaljiu.org](mailto: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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Painting by Jitendra Sharma

is that a devotee should never turn his back on the Lord, even if unable to control the waves of sense enjoyment. Such devotees should remorsefully continue their service. This is what is meant by surrender. Such surrender can please the Lord and the Lord can make the impossible possible.

Thus, *viveka* and *dhairya* have been described. From the next verse onwards, Sri Vallabhacharya will take up discussion of the final principle i.e. *āśraya*, surrender. [To be continued.] ❧

— Translated by Hari Parshad Das from the *Viveka-dhairya-āśraya* with the commentaries of Sri Raghunath Charan, Sri Gopisha Goswami, Shri Gokulotsava and Sri Vrajaraya Charan. Unknown date.

### POVERTY BY CHOICE

*Srila Prabodhananda Saraswati's  
Caitanya-candrāmṛtam (34)*

*avatīrṇe gaura-candre vistīrṇe prema-sāgare  
suprakāśīta-ratnaughe yo dīno dīna eva saḥ*

Even though the moon-like Gaura has appeared now, and even though the ocean of *prema* has sufficiently expanded, and even though the jewel ocean of *bhakti* is now clearly visible, one who still remains poor [by not taking shelter of Gaura and picking up these jewels of *bhakti*] is actually fit to be called poor. ❧

— Translated by Hari Parshad Das. Sanskrit taken from the Gaudiya Grantha Mandira ([www.granthamandira.com](http://www.granthamandira.com))