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MAYA'S TRICKS

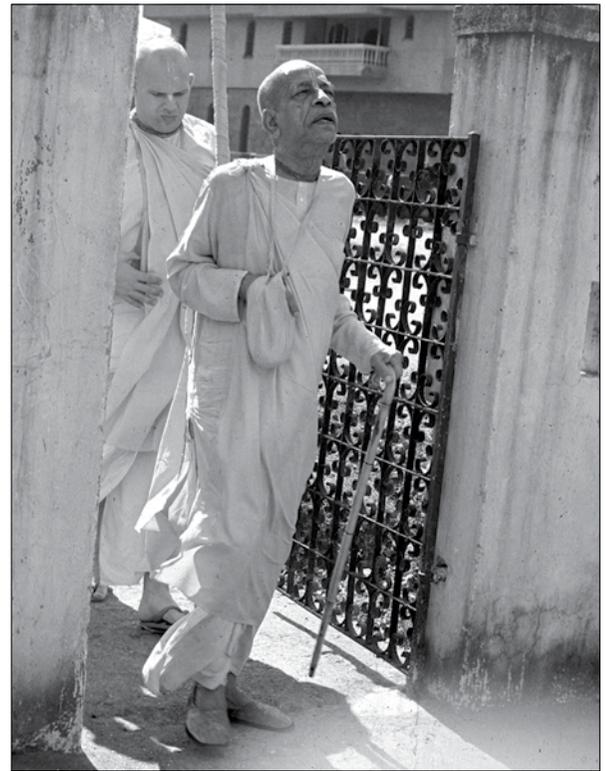
His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

You have described how you once fell down because you saw discrepancies in our philosophy. Actually, our philosophy is perfect, but because there were discrepancies in your mind at that time you may have thought something wrongly about our philosophy — that is one of Maya's favourite tricks for convincing us to stop our spiritual life and enjoy her. So if ever you have questions or serious doubts about philosophy you may ask the GBC or me. (Letter to Rudra Das and Radhika Dasi, 20 February 1972.)

We must stick firmly to the chanting of the holy name and following the rules. This will keep us from being tricked by māyā. But there is no question of disappointment for some temporary bewilderment. We are all new and weak in this Krishna Consciousness. Just as everyone in the hospital is diseased, and although they are trying to become well there is a chance that any one of them may relapse, but that does not mean that the hospital should be closed. It is now our business to struggle with māyā, and when we win out by Krishna's grace then we regain our natural healthy life of Krishna Consciousness. So there is no reason for disappointment. (Letter to Suchandra, 19 February 1970.)

You have been my student for some time, and I consider you to be one of the big men who are



His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

assisting me in this vast work, so I am naturally concerned for your well-being. I want that you should give up this idea of living outside and working and regard it only as a temporary trick of māyā. I need strong men like yourself to stick with me and together we shall go back to home, back to Godhead. If you have no other engagement, I would be greatly pleased if you could take up this work of selling my books and

literatures everywhere, as many as possible. (Letter to Badarinarayan, 18 November 1971.)

IMPOSSIBLE TO SATISFY EVERYONE

Sri Srimad Gour Govinda Swami Maharaja

We find that when we try our best to satisfy one and all, we fail. We cannot satisfy one and all. Suppose a *grhastha*, a householder, tries his best to satisfy his wife, children, and other family members. Still, what does he get? He cannot satisfy them all. There is always some dissatisfaction. Those who are *grhasthas* can understand this. They have practical experience. The husband tries his best to satisfy his wife, children, and other family members, but still there is always some dissatisfaction.

This is a fact. It's a very difficult matter. It is very difficult for a husband to satisfy a wife. If you make a golden garment for her, will she be satisfied? No. Still there will be no satisfaction. Why? I tried my best to satisfy her, but I failed.

Suppose a father tells his son, "I have maintained you. I have given birth to you. I have taken care of you. I have given education to you. I did so much, so now you must take care of me. You must satisfy me. Go, earn money and give it to me." So the son goes out and labors hard like an ass and brings money. Still the father says, "No, bring more! This is not enough. Bring more, bring more!"

The son thinks, "What is this? I toiled so hard, day and night, and brought so much money. Still he is not satisfied!" Why is there so much dissatisfaction? Because you have not satisfied the Supreme Lord Vishnu or Krishna. Though you try your best to satisfy one and all, still they are dissatisfied because Krishna is not satisfied. Lord Vishnu, the source of everything, is not satisfied. Krishna says in the *Gītā* (9.24), *aham hi sarva-yajñānām bhoktā ca prabhur eva ca* — "I am the one to be satisfied through all sacrifices."

— From a *Bhagavad-gītā* lecture given on 31 October 1990, New Vrindavan.

HANKERING IS THE ONLY SATISFACTION

Prema-pattanam (30) of Sri Rasikottamsa

Sri Rasikottamsa was the son of Sri Gadadhar Bhatta, who in turn was a disciple of Sri Raghunath Bhatta Goswami and a servitor of Sri Sri Radha Madan Mohan of Vrindavan. Sri Rasikottamsa was born in 1605 and wrote Prema-pattanam around the year 1638 while in Vrindavan. His younger brother was Sri Vallabha Rasik, who wrote beautiful devotional poetry in Brajabhasha. Prema-pattanam

literally translates to "the city of love". This book describes Sri Vrindavan Dham as the wonderful city of transcendental love where all contradictory qualities are harmonised. In this section, Sri Rasikottamsa describes how dissatisfaction is the only satisfaction of the residents of Vrindavan. It is important to note that these residents may not always reside physically in Sri Vrindavan, but within their hearts, they live always in Vrindavan by constantly meditating on it.

Sri Rasikottamsa begins by saying:

Hankering is the only satisfaction [of the residents of this city of love]. In this regard, Lord Brahma says the following (*Śrīmad Bhāgavatam* 3.15.42):

*atropasṛṣṭam iti cotsmitam indirāyāḥ
svānām dhiyā viracitam bahu-sauṣṭhavāḍhyam
mahyaṁ bhavasya bhavatām ca bhajantam aṅgam
nemur nirikṣya na vitṛpta-drśo mudā kaiḥ*

[Brahma said to the demigods,] "Seeing the beautiful form of Lord Krishna, his devotees thought — 'The beauty of Lakshmi is defeated in front of his beauty.' O demigods! The Lord who assumes a beautiful form for devotees like me, Lord Shiva and you was thus seen by the four Kumaras, who offered him obeisances by bowing their heads. Yet, they were not satisfied by repeatedly gazing at him."

In this verse, it should be understood that hankering manifested in the four Kumaras due to *śānta-rati*, their mellow of neutrality.

Similarly, Srila Shukadev Goswami has described [the *rasika* devotees of this city of love] as follows (*Śrīmad Bhāgavatam* 10.13.2):

*satām ayaṁ sāra-bhṛtām nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā*

The nature of essence-seeking saintly souls who have dedicated their speech, ears and hearts to the Lord is that they experience constant novelty in discussions about him, just as lusty men experience constant novelty in discussions about women.

In this verse too, by saying "the devotees experience constant novelty", their hankering is clearly indicated.

In another verse, Srila Shukadev Goswami has described this hankering as follows (*Śrīmad Bhāgavatam* 10.1.4):

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano 'bhirāmāt
ka uttamaśloka-guṇānūvādāt
pumān virajyeta vinā paśughnāt*



Sri Sri Radha Gopinath, the beloved lordships worshiped by Sri Chaitanya Mahaprabhu's associate Srimati Madhavi Devi, in Bentapur, near Jagannath Puri

[This Hari-kathā is attractive for all.] It is sung by those who are already on the liberated platform due to being free from all material hankering. It is the medicine [for those who are aiming for liberation]. Moreover, it gives pleasure to the ears and minds [of those who are complete materialists]. Due to all these reasons, which person will cease from hearing such kathā, except for a butcher or the killer of his own soul?

While explaining this verse, Srila Sridhar Swami has said that devotees of the Lord do not think that, “Now I have heard enough (*alam*) hari-kathā. Let me stop now.” In this way, the hankering is clearly evident. This verse has been spoken by Parikshit Maharaja and the hankering in him is generated due to *dāsyā-rati*, his mellow of servitude.

Srila Suta Goswami says (*Śrīmad Bhāgavatam* 1.11.33):

*yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navaṁ navam*

*pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit*

Although Lord Sri Krishna was constantly by their sides, even in solitary places, his feet appeared to the women of Dwarka to be always newer and newer. The goddess of fortune, Lakshmi Devi, although by nature always restless and moving, could not quit the Lord's feet. Which ordinary woman can then be detached from those feet, having once taken shelter of them?

Here, the hankering is clearly evident. The hankering in the women of Dwarka is due to their *samañjasā rati*, conjugal mellows in the specific mood of a wedded wife.

The sage Shaunaka also says (*Śrīmad Bhāgavatam* 1.1.19):

*vayaṁ tu na vitṛpyāma uttama-śloka-vikrame
yac-chṛṇvatām rasa-jñānām svādu svādu pade pade*

We're never satisfied by hearing the transcendental pastimes of the Personality of Godhead, who is glorified by the choicest hymns and prayers. Those who have

developed a taste for transcendental relationships with him relish hearing his pastimes at every moment.

Here, hankering generated due to Shaunaka's *dāsyā-rati*, mellows of servitude, is clearly evident.

The sage Shaunaka says again (*Śrīmad Bhāgavatam* 3.20.6):

*tā naḥ kīrtaya bhadrām te kīrtanyodāra-karmaṇaḥ
rasajñāḥ ko nu tṛpyeta hari-līlāmṛtaṁ piban*

O Suta Goswami, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarean pastimes of the Lord?

Here, his hankering is generated due to his mellow of servitude.

Another devotee says:

*śrī-kṛṣṇa tava lāvanyaṁ nīje vā staumi locane
yat prati-kṣaṇa-sarṁvardhi me tad-āsthāna-dāyini*

O Krishna! What should I glorify, your ever-increasing youthful beauty or my eyes which allow me to have a glimpse of it?

In this verse, a loving devotee of Krishna is dissatisfied even after having *darśana*, direct audience of him. He thus speaks this verse to the Lord.



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He tells the Lord that even though his beauty is ever-increasing and even though his eyes have drunk all that beauty, the devotee still remains unsatisfied.

Another verse expresses hankering as follows:

*mama kṛṣṇā-taṭa-santata-
saṅgata-kṛṣṇāṅga-saṅgamāvāpṭeḥ
tad-anu vicintana-kṛṣṇaṁ
manaḥ satṛṣṇaṁ sadā tad api*

Even though I obtain constant bodily contact of Krishna on the banks of the Yamuna, my mind still hankers, thinking of him constantly.

This is the statement of a particular *gopī* towards Uddhava. She tells him how her mind has qualitatively become one with Krishna by her constant meditation on him according to the *bhṛṅgī-kīṭa-nyāya* (the maxim of the *bhṛṅgī* wasp and the insect).

[**Translator's Note:** There is a rare species of wasp named *bhṛṅgī* that catches other insects and forces them to listen to its sound vibrations. By listening to these vibrations, the other insect becomes deeply absorbed in them and mystically turns into a *bhṛṅgī* wasp in that very life. This is the maxim of the *bhṛṅgī* wasp and the insect. The *gopī* says that her mind is like the trapped insect and Krishna's mind is like the *bhṛṅgī* wasp and now both of their minds have attained qualitative oneness.]

— Translated by Hari Parshad Das from the Sanskrit at Gaudiya Grantha Mandira (www.granthamandira.net).

OBEISANCES TO THE TOLERANT

Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (6.46)

*dūrvācyāni sahasraśaḥ paribhavān nīcaih kṛtān koṭīśo
bhakṣyācchādāna-vāsa-kuṭy amilanād duḥkhāny alarṁ koṭīśaḥ
kāmadyaair atipīḍayā ca manaso vaikalyam ātyantikam
ye soḍhvāpi vasanti keli-vipine kṛṣṇasya tebhyo namaḥ*

To those who tolerate thousands of abusive words, millions of the humiliating insults of ruffians, millions of [bodily] miseries caused due to lack of proper food, clothing or shelter, and also tolerate extreme mental despair caused due to the anguish inflicted by lust, etc. — to those who stay in this sporting ground of Krishna, tolerating all these, I offer my obeisances.

— Translated by Hari Parshad Das from the Sanskrit at Gaudiya Grantha Mandira (www.granthamandira.net).