



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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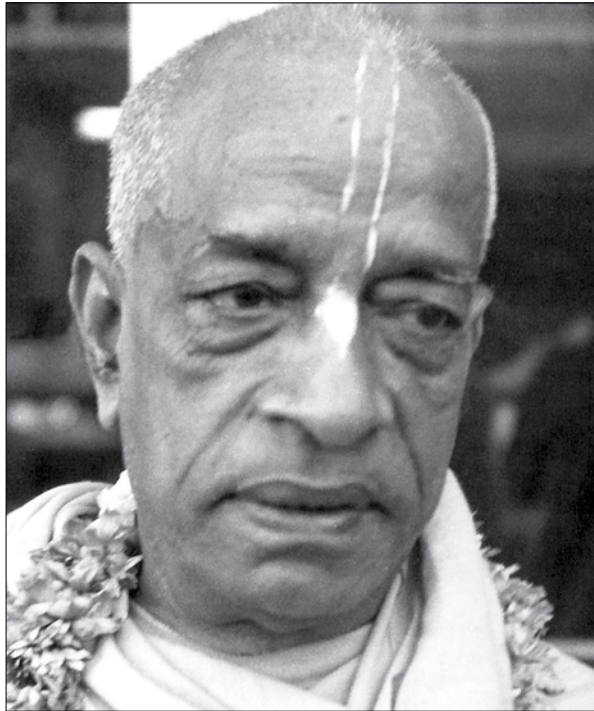
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MARRYING A DEVOTEE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

So far as your marriage is concerned, first consideration is that the girl must also be very seriously interested in Krishna Consciousness, and

must promise to help you and cooperate with you. Then you can think of marriage. Marriage is not such an important thing. The important thing is executing Krishna Consciousness. If later on she becomes initiated in Krishna Consciousness and seriously engaged, then you can consider it. But for now, best thing is you save your money, \$100 per month, deposited in a bank. Don't waste it, and I shall advise you duly in this matter. (Letter to Ranadhir, 22 November 1968.)

Regarding your marriage, I have no objection, but if you accept a girl for marriage she should be younger than you. At least she should not exceed your age. I know you are a very sincere devotee and I wish every one of my devotees may purify himself from all material contamination and thus be eligible for entering into the association of the Supreme Personality of Godhead. Material life means indulging in sense gratification, which diverts our attention from spiritual importance, and thus we remain captive under the bewilderment of *māyā*. This is the most dangerous condition of life. Intelligent persons therefore try to avoid it under the protection of Krishna and the Spiritual Master. (Letter to Jaya Gopala, 25 August 1970.)

But this kind of householder life of “*grhamedhī*” consciousness does not apply to our marriages in Krishna

consciousness movement. No. Because the sex urge is so strong in young persons, and because they are used to mixing freely with one another, I encourage my students to get themselves married. But our point is not that hard knot as above described. It is simply a relationship of mutually helping each other, man and wife, to make advancement in spiritual life. Nothing more. We are not after home, money, fame, like that. But that does not mean that he shall not support her nicely. No. It is the duty of the husband to protect the wife in every way from the onslaught of material nature, and he must act always as her spiritual guide by being a perfect example of a devotee. Women are not so quick to learn, and they are weak by nature, so they should be protected in this way. In our Vedic science of living, it is enjoined that the society should be organized in such a way to protect women, children, old people and cows, because factually all of them are innocent. So children have parents, elderly persons must have grown up children to protect them, and woman must have husband. And it is recommended they should be married at a very early age. Then the wife will remain always chaste and devoted to her husband. At such a young age, from the first night onwards, she can never for a moment forget him, being still child and unspoiled. Therefore she becomes the perfect chaste wife. And in those times the wife was so much devoted to her husband that she would voluntarily die in the fire of his cremation, unable to live without him. Myself, I was very young when I got married, and my wife was 11 years only, but there is no question of separation in our marriage belief. Neither your daughter will ever be separated from that boy. That is their vow. Rather, it is when people are a little grown up, when they have got a little independence and their own ways of doing things, then if they marry there is often difficulty to adjust, just as it is more difficult to bend the bamboo when it is yellow. So I can assure you that you may have nothing to fear that your daughter has married such a nice boy. (Letter to Mr. Loy, 7 November 1972.)

GAURANGA'S GIFT

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

By preaching the message of *Śrīmad-Bhāgavatam*, Gaurasundara showed that all so-called great *sampradāyas* and *sādhanas* that have appeared in the past and will continue to appear in the future are extremely weak and full of cheating. He has also revealed that

the congregational chanting of Krishna's holy name is the only way for humanity to achieve its ultimate benefit. But this chanting should be about Krishna and for Krishna. Whatever we do to enjoy our senses is not "Krishna", and chanting to satisfy the senses of conditioned souls is not *kṛṣṇa-kīrtana*. If we mistake *māyā's kīrtana* for *kṛṣṇa-kīrtana* — a seashell for silver, an ordinary sound for the holy name — then we have



Nāma-tattva

NOT BY ONE'S OWN ENDEAVOR

Bṛhad-Bhāgavatāmṛta 2.3.168

*vicitra-līlā-rasa-sāgarasya
prabhor vicitrāt sphuritāt prasādāt
vicitra-saṅkīrtana-mādhurī sā
na tu sva-yatnād iti sādhu sidhyet*

The wonderfully varied sweetness of *saṅkīrtana* emerges only by the mercy shown in various wonderful ways by the Lord, the wonderful ocean of the varied *rasas* of pastimes. This sweetness one can never truly achieve by one's own endeavor.

Commentary: The devotees who prefer meditation to *saṅkīrtana* might argue that chanting in full view of the public is risky in several ways: Envious people may try to interfere, one may succumb to the allurements of popularity, one may not have the required physical strength, or one may be too sick to chant properly. These dangers do not arise when a devotee simply concentrates on the Supreme Lord in a secluded place. In answer to this objection, the Vaikuntha messengers say that *nāma-saṅkīrtana* cannot be disrupted by obstacles, for it develops by the mercy of the Lord, not by one's own endeavor. No one can take away that which a devotee has gained as a gift from the Lord. This is true not only for *saṅkīrtana* but for all the nine methods of *bhakti*.

— Sanatan Goswami, *Śrī Bṛhad-bhāgavatāmṛta*. Translated from the original Sanskrit, with a summary of the author's *Digdarśini* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.





Gauranga Mahaprabhu is the combined form of Radha and Krishna

certainly been deceived. The difference between the mundane name and Krishna's name: The sound *kṛṣṇa*, the name "Krishna," and the letters that spell *kṛṣṇa* are directly Lord Krishna himself. *Bahubhir militvā yat kīrtanaṁ tad eva saṅkīrtanaṁ*: chanting done with many people is called *saṅkīrtana*. One shouldn't think, though, that, "rat's *kīrtana*" is *kṛṣṇa-kīrtana*. Unlike, "rat's *kīrtana*," *kṛṣṇa-kīrtana* is not meant to increase the singers' bile. It's not man-made *kīrtana*, and it's not meant to facilitate material sense gratification or to cure cholera or to pray for the insignificance of liberation.

If we perform genuine *kṛṣṇa-kīrtana* then our performance will be free of the evil mentality of the impersonalists, the godlessness of Sayana Madhava, Sadananda, and Apyaya Dikshita, and they too will achieve liberation through it. The Kāśī Māyāvādīs are the prime example. If we perform true *kṛṣṇa-kīrtana* then even people who are fully absorbed in and bewildered by material enjoyment can attain the actual perfection of life. King Prataparudra is the prime example of this. Pure *kṛṣṇa-kīrtana* will give liberation even to the attending trees, stones, animals, birds, men, women, and anyone else. The trees, creepers, animals,

and birds of Jharikhaṇḍa are the prime example of this. It's only because people are not performing pure *kṛṣṇa-kīrtana* that the living beings are not becoming liberated. Gaurasundara came to this world to benefit all living beings — including the trees, animals, and birds — as well as the human beings. 🌀

— *Vaktṛtāvālī Garland of Divine Discourses*. From a lecture in Calcutta, 27 October 1925. Translated by Bhumipati Das. Produced and published by Isvara Das and Touchstone Media. Kolkata, 2014

NOT EASY TO BE GURU

Sri Srimad Gour Govinda Swami Maharaja

It is not an easy thing to become guru. Guru means a very, very heavy responsibility. It's not an easy thing at all. He should have such potency to digest the karmas, the sinful reactions coming. Disciples, in so many lakhs of lives, have accumulated so many sins. Giving shelter means all these things will come to guru. Guru is in the front, he gives shelter. If he is not so powerful, how can he face this? No. 🌀

— From a lecture in Bhubaneswar, 4 July 1992.

ASSISTING SRI GURU

by the medieval poet Dina Bandhu Das

This song describes entering into the service of Radha and Krishna through one's service to Sri Guru.

śrī-guru-caraṇa-duṭi, jini kalpa-taru koṭi
se caraṇa hṛdaye dhariyā
āpanāra tanu-mana, tāhe kari samarpaṇa
bhaja bhāi ekamane haiyā

The two feet of Sri Guru are like millions of wish-fulfilling trees. Clutch those feet close to your heart. Surrender your body and mind unto him. O brother! Worship him in a one-pointed way.

pītāmbara parāiyā, bhakṣya upahāra diyā
sevā kari manera hariṣe
guru-rūpā sakhī saṅge, sakhī-rūpa dhari raṅge
ḍaga-maga rasera āveṣe

Make him wear a yellow cloth, offer him various foodstuffs, and please him through your service. Assume the form of a maidservant, along with Sri Guru who also is present in his maidservant form. Thus you will swoon in the joy of *rasa*.

śrī-guru-caraṇa āge, yāo tathi mahā-bhāge
praveśa kariba vṛndāvane
kalinda-nandinī-kūle, kalpa-tarūra mūle
ratna-vedī parama mohane

Follow in the footsteps of Sri Guru, by which immense good fortune will arise and you will enter into Vrindavan. There on the banks of the Yamuna is a wish-fulfilling tree, at the base of which is a mind-enchanting platform bedecked with precious jewels.

*tāthe ratna-simhāsane, basiyāche dui jane
naṭavara naṭinīra veśe
saudāminī jala-dhara, gori śyāma manohara
ḍhala ḍhala rasera āveśe*

There, on a jewelled throne, the two are seated, dressed like a hero and heroine. The fair-complexioned heroine and dark complexioned hero appear like lightning amidst a dark water-filled cloud. Both of them tremble due to being overcome by loving *rasa*.

*sakhī-gaṇa cāri pāśe, nija nija abhilāṣe
sevā kare ānandita mane
dīna-bandhu dāsa bhāṇe, nāgara nāgarī sane
kata dīne dekhibe nayane*

Other maidservants surround them in four directions. These maidservants serve them joyously according to their respective inclinations. Dina Bandhu Das says, “When will that fortunate



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day arrive when I shall see these two [Radha Krishna] with my own eyes?”

— Translated by Hari Parshad Das from *Vaiṣṇava-padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

GAURA HAS APPEARED

by the medieval poet Hare Krishna Das

*phālgunī pūrṇimā tithi nadiyā nagare
janamīlā gorā cānda śacīra udare*

On the full-moon day of the month of *phālguna*, Gaurachandra appeared in Nadia from the womb of Sachi Devi.

*jagannātha miśra-deva vidhira vidhāne
jāta-karma kare tānra ānandita mane*

Sri Jagannath Mishra joyously performed his birth ceremony according to proper rules and regulations.

*utsava ha-ila baḍa miśrera mandire
śuniyā trividha loka āise dekhibāre*

There was a big festival at the home of Jagannath Mishra. Hearing of it, living entities from all the three worlds came to see it.

*nṛtya-gīta vādya-bhāṇḍa bharila ānginā
dvija-bhaṭṭa-gaṇe dīla aneka dakṣiṇā*

The entire courtyard of Jagannath Mishra’s home was filled with dancers, singers, musicians and other entertainers. He gave a variety of donations to the twice-born Brahmins.

*nimāi rākhila nāma śacī jagannātā
dāsa hare kṛṣṇa gāya gaura gīta gāthā*

Sachi Devi, the mother of the world, kept his name as Nimai. Hare Krishna Das sings the narrations of Gaura’s qualities.

— Translated by Hari Parshad Das from *Vaiṣṇava-padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

