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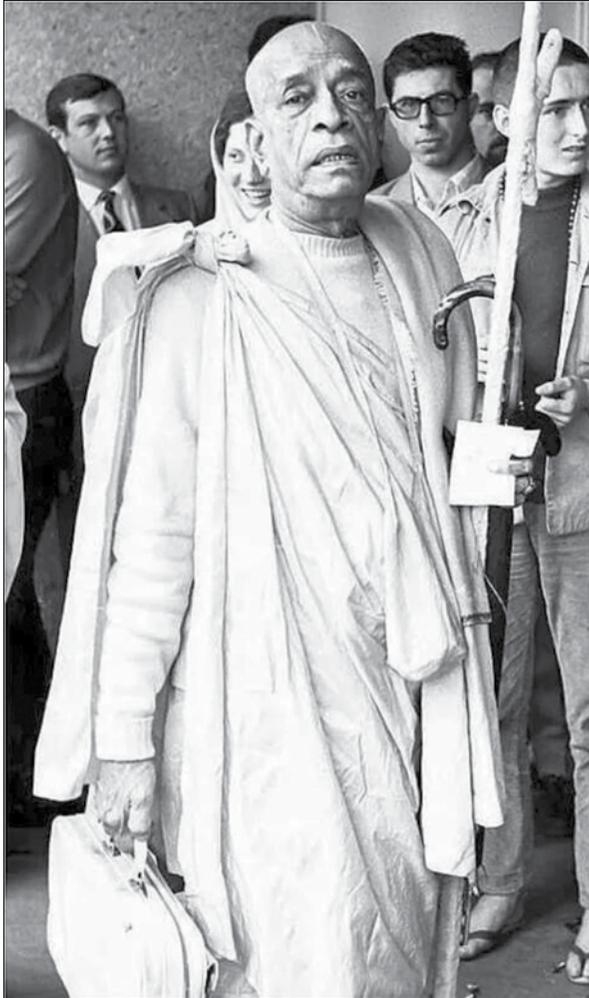
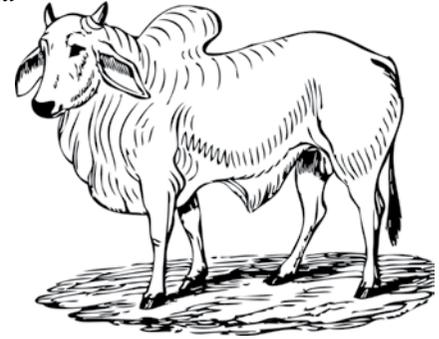
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Sri Chiranjiva



AVOIDING INTOXICATION

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Intoxication does not mean simply liquor. Intoxication means even tea-drinking. Tea is also intoxication, in slight degree. Tea, coffee, cigarettes — everything should be avoided. In India they chew pan. So these things are to be given up, intoxication group, and meat-eating group. Then you will very quickly make progress, and by the grace of Krishna, *tyaktvā dehaṁ punarjanma naiti mām eti* (*Bhagavad-gītā* 4.9). After leaving this body one hasn't got to take another material body and suffer. So long we have got this material body we have to suffer the material pangs. There cannot be any adjustment. (Lecture in Hamburg, 27 August 1969.)

Most of you in your former life were smoking or taking intoxication. But by some influence, if you sometimes take to it, if you are conscious, "Oh, I have done wrong," that is excused if you have done unconsciously. But if you think that, "Now I am Krishna conscious. Whatever I do, it is right," then it is great sin. But if accidentally it happens — that is excused. Never mind. Accidental mistake is not dangerous. Willful mistake is dangerous. That we should be careful. We should also be very careful always so that accidental mistakes may not take

place. But if it takes place, it is excused. (Conversation in Columbus, Ohio, 10 May 1969.)

In India still, no gentleman, *brāhmaṇa*, at least *brāhmaṇas*, those who are strictly following *brāhmaṇa* principles, they do not drink. Neither the *kṣatriyas*. *Kṣatriyas*, they are allowed to drink in some particular function. But that is very rarely. And *vaiśyas*, they do not drink. *Śūdras*, some of them. Those who are less than *śūdras*, they drink, and they make their own liquor at home. They boil the rice, and with water, they keep it for few days, it becomes fermented, putrefied, and it becomes intoxicating, home-made liquor. And if you distill it, then it becomes first-class, brandy. (Lecture in Los Angeles, 2 December 1973.)

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Sri Chaitanya Mahaprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Vishnu, just as one should not touch grains on the *Ekādaśī* day. Of course, Lord Chaitanya Mahaprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, he can do whatever he likes and eat whatever he wants, but we should not imitate his pastimes. (Purport to Cc. ādi 15.16.)

At the present moment, in the human society, without these they are not civilized. They must have a club. What is this club? I have seen in Germany. Just like we have got in India, after every few steps there is another *pān-bīdī* shop. Similarly, in Hamburg I have seen, after every few steps there is a small club. What is the business of the club? The business of the club is that a young woman should be there, and there should be wine and cards for playing, gambling. And whenever they get holiday you won't find them at home. He has immediately gone to the club.

About thirty years ago, one of my godbrothers went to England, and Lord Zetland said to him, "Swamiji, can you can make us Brahmin?"

So he proposed these four things: "Yes. We can make you Brahmin, provided you give up these bad habits."

"What is that?"

"No illicit sex, no meat-eating, no gambling, no intoxication."

He said, "It is impossible. This is our life!" (Lecture in Calcutta. 23 February 1972.)

ONLY ONE REQUIREMENT

Sri Srimad Gour Govinda Swami Maharaja

No need of changing positions, *sthāne sthitāḥ śruti-gatām tanu-vān-manobhir* (*Bhāg.* 10.14.3).

In whatever position one is, let him be there. Someone is in *brahmacārī* position, let him be there. Someone is in *gṛhastha* position, let him be there. Someone is *vānaprasthī* position, let him be there. One is *yati*, *sannyāsī* position, let him be there. Only one thing is required — one should go and approach



Nāma-tattva

MEANING OF THE MAHA-MANTRA

Srila Gopal Guru Goswami

*vijñāpya bhagavat-tattvaṁ cid-ghanānanda-vigrahaṁ
haraty avidyāṁ tat kāryam ato harir iti smṛtaḥ*

*harati śrī-kṛṣṇa-maṇaḥ kṛṣṇāhlāda-svarūpiṇī
ato harety anenaiva śrī-rādhā parikīrtitā*

*ānandaika-sukha-svāmī śyāmaḥ kamala-locanaḥ
gokulānandano nanda-nandanaḥ kṛṣṇa ilyate*

*vaidagdhi sāra-sarvasvaṁ mūrti-līlādhidaivatam
rādhikāṁ ramaya-nityaṁ rāma ity abhidhīyate*

The Personality of Godhead, who has a form of eternity, knowledge and bliss, has manifested himself in the form of his name. Because he takes away ignorance and its activities, the devotees remember him as Hari. Sri Radha, who is the Lord's own pleasure potency, steals the mind of Krishna. She is therefore praised as Harā. The vocative form of Harā is Hare.

Sri Krishna is the eternal beloved of Radha, who is bliss personified. The beautiful dark son of Nanda, with eyes like lotus petals, is the only source of bliss for the residents of Gokula. He is therefore known as Krishna. Therefore the names Hare and Krishna mean Radha and Krishna and are full of eternity, knowledge, and bliss.

That Sri Krishna, who is the chief amongst those expert in loving affairs and the worshipable deity of amorous pastimes, always enjoys Radha. He is therefore called Rama (Radharaman Rama).

— Quoted by Srila Bhaktivinode Thakur in *Bhajana-rahasya*. Translation by Bhumipati Das. Edited and published by Pundarika Vidyanidhi Das. Available from Vrajraj Press, c/o ISKCON Vrindavan.





Unknown artist

Separation and Shadow

a bhakta-bhāgavata, a vaiṣṇava who is the embodiment of bhāgavata, and hear bhāgavata from him daily. 🎧

— From a lecture in Alachua. 9 June 1993.

ALL GLORIES TO GADADHAR PANDIT

the medieval poet Shivai Das

jaya jaya śrīla gadādhara paṇḍita
maṇḍita bhāva-bhūṣaṇe anupāma

caitanya abhinna śakati guṇa
anya sudurgama yachu rasa-dhāma

All glories, all glories to Sri Gadadhar Pandit, who is ornamented with an incomparable mood. He is non-different from Sri Chaitanya due to being the Lord's potency. He is an abode of transcendental mellows that are very difficult for non-devotees to comprehend.

kiye vidhi jana-gaṇa duragati jāni
śrī-vṛndāvana madhura bhajana-dhana
sampada sāra milāyala āni (refrain)

Knowing well the degradation of the mass of people in the current age, he collected the essential wealth of mādhurya-bhajana of Goloka Vrindavan (bhakti in the mood of the gopīs) and appeared in this world.

gara gara gaura-prema-bhare jhara jhara
aruṇa karuṇa varuṇālaya āṅkhi

kṣaneke stabadha śabada kṣaṇe gada-gada
ādha ādha pada goṇinātha bhākhi

His body is overwhelmed with ecstatic love of Gaura and his reddish eyes are like a reddish cloud full of tears. One moment he becomes stunned, the next moment he cries out loudly and his body becomes

overwhelmed with emotion. Between all his sentences, he keeps uttering “Gopinath!”

jaba anurāgi lāgi rahu antara
uthalaye kṣaṇe prema jaladhi taraiga

dāsa śivāi āi kṣiṇa dīna-jana
nā pāula satata asata patha-raiga

When the heart is constantly attracted to him (Gadadhar Pandit), there arises an ocean of *prema* in the heart at every moment. Shivai Das is an extremely unfortunate fallen soul, for he could not attain this attraction due to being always attracted to inauspicious paths in life. 🙏

— Śrī Śrī Pada-kalpa-taru. Kīrtana #2285. Vol. 3. Edited by Shri Satishchandra Ray. Printed at the Bengal Press, Calcutta (Kolkata). 1897 A.D.

ABSENT-MINDED KRISHNA

By Sri Chiranjiva, compiled in
Sri Rupa Goswami's Padyāvalī (158)

Although the scriptures clearly declare that Krishna never makes any mistakes or errors, Sri Rupa Goswami and Sri Jiva Goswami have described various transcendental errors that Krishna makes in order to bring joy to his devotees. The following verse from the Padyāvalī is an example of Krishna's absent-mindedness.

svedāplāvita-pāṇi-padma-mukula-prakrānta-kampodayād
visrastām avijānato muralikām pādāravindopari



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Krishna watches Radha

līlā-valgīta-ballavī-kavalīta-svāntasya vṛndāvane
jīyāt kaṁsa-ripas tribhāṅga-vapuṣaḥ sūnyodayā phūtkṛtiḥ

The gracefully moving *gopīs* captured Lord Krishna's heart, and as a result of this his hands perspired and trembled. Lord Krishna, whose form was bent in three places, was unaware that the flute had dropped from his lotus-bud like hands and fallen upon his lotus feet. He began to blow into what he thought was his flute, but no sound emerged. All glories to that emptiness blowing from the mouth of Lord Krishna!

[Note: For a detailed study of Krishna's transcendental defects, see the article, “The Faults of Krishna” published in *Krishna Kathamrita Bindu* #333.] 🙏

— From *Śrī-śrī-padyāvalī* of Sri Rupa Goswami. Edited by Shri Krishnadas Shastri. Published by Shri Gokulanand Brahmachari. 28 October 2000.

