



# Sri Krishna Kathamrita Bindu

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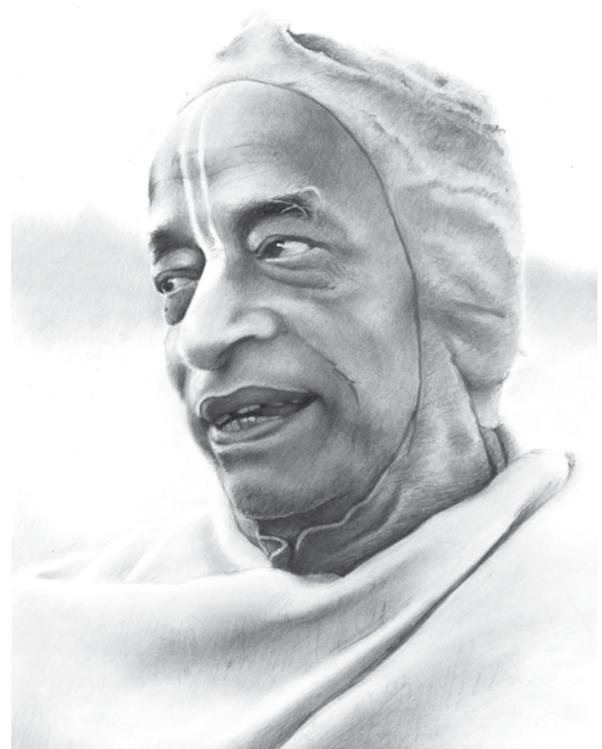


## NOT BY COMPROMISE AND FLATTERY

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

The best association is a *sādhu*, that is, a Krishna conscious person or one who is striving for spiritual realization. There are those who are striving for temporary things (*asat*). Matter and the body are temporary, and if one only engages oneself for bodily pleasure, one is conditioned by temporary things. But if one engages oneself in self-realization then one is engaged in something permanent (*sat*). Obviously, if one is intelligent he will associate with those who are trying to elevate themselves to the platform of self-realization through one of the various forms of yoga. The result will be that those *sādhus*, realized persons, will be able to sever ones attachment to material association. This is the great advantage of good association. For instance, Krishna speaks *Bhagavad-gītā* to Arjuna just to cut off his attachment to this material affection. Because Arjuna is attracted to things that are impeding the execution of his own duty, Krishna severs these things. To cut something, a sharp instrument is required; and to cut the mind from its attachments, sharp words are often required. The *sādhu* or teacher shows no mercy in using sharp words to sever the student's mind from material attractions. By speaking the truth uncompromisingly, he is able to sever the bondage. For example, at the very beginning of *Bhagavad-gītā*, Krishna speaks sharply



Drawing by Anuradha Dasi

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

to Arjuna by telling him that although he speaks like a learned man, he is actually fool number one. If we actually want detachment from this material world, we should be prepared to accept such cutting words from the spiritual master. Compromise and flattery have no effect where strong words are required. ॐ

— *Perfection of Yoga*. Bhaktivedanta Book Trust. Los Angeles. 1983. pp. 30-31.

### THREE TYPES OF KIRTAN *Srila Bhaktivinode Thakur*

Srinivasacharya Prabhu made Katwa and its adjoining places glorious. His place was under the subdivision of Manohara Sahi. Therefore, the method of singing inaugurated by him was known as *manohara-sāhi*. Srila Narottam Das was a resident of the village Kheturi, which is in Gaderhata or Garanhati in the district of Rajasahi. Therefore, the method of singing his songs is known as *garāṅhāti*. Srila Syamananda Prabhu was from Midnapur District. The method of singing his songs is called *rāṅīṅī*. To encourage these great singers, Srila Jiva Goswami awarded Srinivasacharya the title “Prabhu,” Sri Narottama the title “Thakur,” and Sri Syamananda the title “Prabhu.” Sri Jiva Goswami was very magnanimous and saw only good qualities in others. Srinivasacharya Prabhu was a Brahmin, so Sri Jiva Goswami had no hesitation in awarding him the title “Prabhu.” ❀

— From *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 33. Compiled by and with questions by Sri Sundarananda Vidyavinode Das. Translated by Sri Bhumiapati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

### THE CAUSE OF ENVIOUS ACTS *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

Unless one develops faith, one can see neither a pure devotee nor the Supreme Lord and will simply indulge in envious, violent or blasphemous activities. ❀

— Bhaktisiddhanta Saraswati Thakur. *Amṛta Vani*. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumiapati Das. Touchstone Media. Mumbai. 2004. p. 214

### THE POWER OF CHASTITY *Adapted from Garuḍa and Mārkaṇḍeya Purāṇas*

Garuḍa Purāṇa 1.142.19-29 tells the story of a Brahmin named Kaushik who lived in the city Pratishthanpur:

Kaushik was afflicted with leprosy, but still his wife, Sandili, worshiped him like a god. She was very chaste and faithful to her husband. Even when

he rebuked her, she never ceased to consider him her worshipable deity.

One evening, Kaushik instructed his wife to take him to the house of a prostitute. Obeying his order, Sandili brought a quantity of money with her, and carrying her husband on her shoulders, set off.

On the path, the sage Mandavya, who had been wrongly accused and then punished by the king for being a thief [see Bindu 203], was sitting impaled on a pointed lance which penetrated his body all the way to his head. Not seeing him in the darkness, Sandili came too close to him and her husband's foot accidentally bumped the sage. Mandavya became furious and cursed him, saying, “He who kicked me with his foot shall die at sunrise.”

Hearing this, Sandili said, “If I am truly chaste then the sun will no longer rise.”

*The balance of the story is given in the sixteenth chapter of Mārkaṇḍeya Purāṇa:*



#### Nāma-tattva

### DON'T THINK IT'S EXAGGERATION Śrī Hari-bhakti-vilāsa 11.515

*yan-nāma-kīrtana-phalam vividham niśamya  
na śraddadhāti manute yad utārtha-vādam  
yo mānuṣas tam iha duḥkha-caye kṣipāmi  
saṁsāra-ghora-vividhārti-nipīḍitāngam*

[The Supreme Lord to Baudhayana] Unto those who do not believe in the results of chanting the holy names of the Lord that are described in the revealed scriptures, but rather consider them to be an exaggeration, I personally inflict upon them various sufferings and throw them into the ocean of miseries in this material world. ❀

— *Śrī Hari-bhakti-vilāsa*. By Sanatan Goswami. Translated by Bhumiapati Das. Ras Bihari Lal & Sons. Vrindavan. 2006



The next morning, the sun did not rise, nor the rest of that day, nor the next. A constant night continued for many years. Terrified, and not understanding what was happening, the demigods approached Lord Brahma for help. He told them, “The sun cannot rise due to the greatness of a *pativratā*, a chaste wife. The power of austerity [referring to Mandavya Muni] has been defeated by the power of chastity [Sandili]. If you desire to return things to normal then you must approach Anasuya, the great lady ascetic and faithful wife of Atri Muni. If she is pleased with you then she can arrange for the sun to again rise.”

The demigods then went to Anasuya, offered homage to her, and requested her to restore the system of days and nights as it was before. She replied, “O *devas*, so as not to diminish the greatness of a chaste wife in any way, I shall make the sun rise again, but only after honoring that virtuous lady. I will both reestablish the cycles of day and night, and simultaneously make sure that the good wife and her husband are not destroyed.”

Anasuya then went to Sandili, and said, “O blessed woman! I hope that you rejoice upon seeing your husband’s face. May you consider your husband to be greater than all of the gods! I have achieved the greatest rewards simply by faithfully following my husband. By my service to him, all of my desires have been fulfilled and all obstructions removed from my path. Everything that can be obtained by a man with great effort is obtained by a woman simply by dedication to her spouse. Therefore, you should always focus on serving your husband.”

*Pativratā* Sandili replied, “O best of the chaste women, we are blessed to receive your merciful glance and kind instructions. I assure you that service to my husband is my life. Please tell me why you have come and how we may serve you?”

Anasuya said, “Due to your vow, the natural order of day and night has stopped. Because of this, no one has been able to do sacrifice [which is supposed to take place during the day] and all of the *devas* have been deprived of the regular offerings from mankind. The *devas* have begged me to

restore the system of day and night. That is why I have come to you.

“O virtuous woman, due to the absence of the sun and daytime, the *devas* are not getting any nourishment. Consequently, there is an absence of rain, and the entire world faces destruction. So, I’m appealing to you, good woman, to alleviate the distress of the world. Let the sun run its normal course as before.”

Hearing her words, Sandili, the devoted wife of Kausika, hung her head and said, “Please forgive me, but how can I agree to your request? The angry sage Mandavya cursed my husband to die as soon as the sun rises. If I withdraw my words then my husband will lose his life.”

Anasuya then told her, “O chaste woman, if you like I can restore your husband’s life and give him a fresh, youthful body free from leprosy. O beautiful lady, I am dedicated to glorifying chaste women, and therefore I desire to honor you.”

Sandili agreed to her request. Then, taking sacred water in her hand, in that dark night that had been continuing for many years, Anasuya invoked the sun. Then Bhagavan Vivasvan, the sun, rose and shone with his full glories.

At that moment, the Brahmin Kausik fell to the ground dead. Seeing the lifeless form of her beloved husband, Sandili embraced his body and began to wail.

Anasuya comforted her, “Good woman, do not lament. Witness the power I have acquired by serving my husband! On the strength of my chastity to my husband, by the power acquired by fully devoting my body, mind, and speech to his service, may this Brahmin live again as a young man free from all disease for one hundred years in the company of his wife.”

In this way, the sun was restored to the universe, and the Brahmin Kausik’s life was saved. Pleased with Anasuya for her efforts, the demigods offered her a boon of her choice. Anasuya replied that she wanted the three *guṇa-avatāras*, Brahma, Vishnu, and Shiva, to be born as her children. The *Śrīmad Bhāgavatam* (4.1.15) thus describes:

*atreḥ patny anasūyā trīṅ jajñe suyaśasaḥ sūtān  
dattatān durvāsasaṁ somam ātmeśa-brahma-sambhavān*

Anasuya, the wife of Atri Muni, gave birth to three very famous sons — Soma, Dattatreya and Durvasa — who were partial representations of Lord Vishnu, Lord Shiva and Lord Brahma. Soma was a partial representation of Lord Brahma, Dattatreya was a partial representation of Lord Vishnu, and Durvasa was a partial representation of Lord Shiva. ❀

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## SEPARATION IN PURI

*Vasudev Ghosh*

*siṁha-dvāra tyaji gorā samudra āḍe dhāya  
kothā kṛṣṇa kothā kṛṣṇa sabhāre sudhāya*

Leaving the Simha-dwara gate, Lord Gaura runs toward the ocean. He calls, “Where is Krishna? Where is Krishna?”



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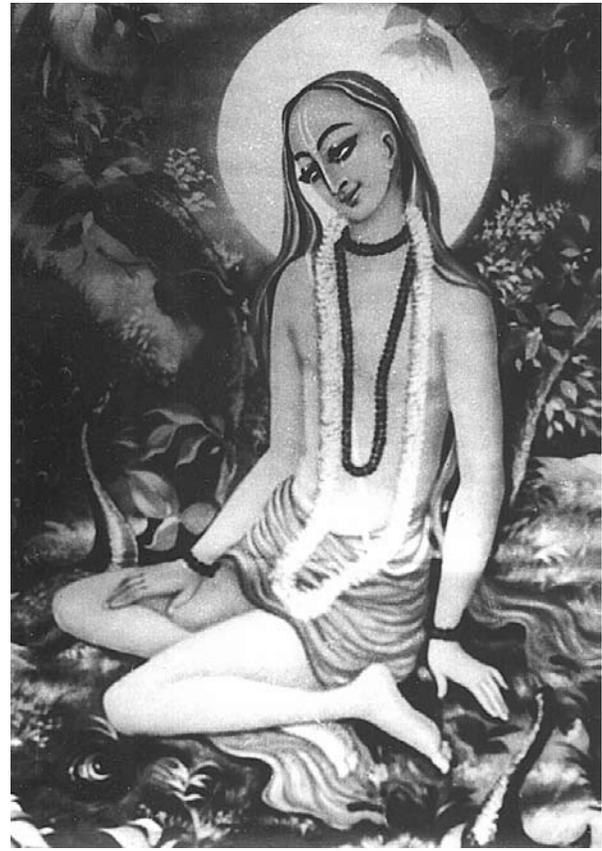
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Unknown artist

*The Moonlike Gaurachandra in Jagannath Puri*

*caudike bhakata-gaṇa hari-guṇa gāya  
mājhe kanayā giri dhūlāya loṭaya*

Surrounding him on four sides, the devotees sing of Lord Hari's glories. Lord Gaura has become like a golden mountain rolling about in the dust.

*āchāḍiyā paḍe aṅga bhūme gaḍi yāya  
dīghala śarīre gorā paḍi mūrachāya*

Lord Gaura falls to the ground. His tall body is now unconscious.

*uttāna śayana mukhe phena bahi yāya  
vāsudeva ghoṣera hiyā bidariyā yāya*

He stands. Again he falls. Foam comes from his mouth. Now Vasudeva Ghosh's heart is ripped into shreds. ❀

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