



Sri Krishna Kathamrita

तव कथामृतं तसजीवनम्  
tava kathāmṛtaṁ taptā-jīvanam

Bindu

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Highlights

• NOT LIKE HOTEL DANCING

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• TRANSCENDING LITTLENESS

Srila Bhaktisiddhanta Saraswati Thakur

• A SADHU HAS NO ENEMIES

Sri Srimad Gour Govinda Swami Maharaja

• THE MOONLIKE LORD GAURA

Srila Vrindavan Das Thakur

NOT LIKE HOTEL DANCING

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ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nijarūpatayā kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī].



Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*. — Bs. 5.37

If you take a nice fruit, mango, the taste is pleasing. That taste is called *rasa*. Within anything enjoyable there is *rasa*. If you love somebody, you kiss somebody, embrace somebody, there is *rasa*. Here we have got that taste of *rasa* in a perverted manner. But *cinmaya-rasa* means it continues. Radha-Krishna are enjoying dancing and chanting with the *gopīs*. That is eternal. It is never stopped. It is not that they become old and there is no more enjoyment, or that they are separated or divorced or something. No. Everything is eternal. That is the difference between this material *rasa* and that spiritual *rasa*.

Your youthful enjoyment will not last. It will be finished. Your American life will be finished. Your life — everything — will be finished, and finished forever. You will not have it again. It is flashing; coming and going. But that life is eternal. That is *ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ*. This *ānanda-cinmaya-rasa* is called *hlādinī-śakti*, Krishna's pleasure potency. *na tasya karyam karaṇam ca vidyate; parāsyā śaktir vividhaiva śrūyate* — "The Supreme Lord does not have to do anything Himself. His multifarious potencies do everything for Him." [Śvetāśvatara Upaniṣad 6.8] This is the Vedic version, that, "The Supreme has nothing to do." Here in the material world we may enjoy dancing in a hotel, and then the next morning we have to go dig garbage to bring money for that dancing. It is not that Krishna has to go the next morning to dig garbage. It is not that He has to acquire money by flattering somebody or working in some hell. No. Krishna is *param brahman* — *param brahma param dhāma pavitraṁ paramam bhavān* [Bg. 10.12]. When Arjuna understood Krishna, he said, "My dear Krishna, You are *param brahman*, the Supreme Personality of Godhead." This is the understanding of the *Gītā*. Yet after reading it some persons think that they are God.

What is this nonsense? Where do you get this idea? Where is it stated in the *Bhagavad-gītā*? All of these rascals, scholars, and so-called commentators are simply bluffing. They're all rascals. They do not know what *Bhagavad-gītā* is. ... Just like some rascals think that Krishna is Kali, or Durga. No! Kali and Durga are His potencies. *parāsyā śaktir vividhaiva*. The Supreme has many kinds of potencies. Goddess Kali is one of them and Durga is also. Durga is not the Absolute Truth. This is nonsense. It is stated in the *Brahma-saṁhitā*, *ṣṛṣṭi-sthiti-pralaya-sādhana-śaktir eka chāyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44]. Durga is the very powerful material nature. She has the power to create, maintain, and dissolve. But she is not the absolute personality. She is simply working like a shadow. As the shadow moves when the original substance moves, similarly, she is only working under the direction of Krishna. She is the external potency. Similarly, Radharani is a pleasure potency, and these *gopīs* are expansions of Radharani. They are not ordinary girls. And neither is Krishna enjoying like us, dancing at night in a hotel and then digging garbage in the morning. ❀

— Initiation lecture, Los Angeles, 16 July 1969.

## TRANSCENDING LITTLENESS

*Srila Bhaktisiddhanta Saraswati Thakur*

I happen to be an entity dominated by the knowledge of the five mundane elements. I am entrapped in the functions of littleness by abstaining from thoughts of the great one. Because I have preferred to remain confined to the functions of my littleness, the egotistic sentiment that I am the master of myself and of all entities has appeared in me. It has become necessary to get rid of this desire for domination. Nothing is easier than to assert that the little should aim at being identified with the great. If one allows oneself to be mastered by such senseless ambition and tries to realize his oneness with the divinity, such egotistic vanity effectively blocks the course of all real well-being.

When we are cast into the state of evil by harboring the hallucination that we are

equals of the divinity, there simultaneously appears, (1) a condition which is experienced as full of grief, (2) the state of infatuation due to forgetfulness of our real nature, and (3) fear. In other words, we lament on account of supposing ourselves to be identical with our gross and subtle bodies, being enchanted by the limiting energy of Godhead known as *māyā*. The mischief makes its appearance when I dishonestly begin to think that Godhead, His devotees the *vaiṣṇavas*, the spiritual guide, and I myself, are on a footing of equality; or even that I am superior to them. From the wicked thought that I am the equal of the spiritual guide and the true devotees, or that they are less than I am, the dreadful offense in the shape of contempt for one's superiors gathers strength. This is real culpable arrogance as is clear from the text of the *Bhāgavatam* [11.2.47], which says:

“One who, while worshipping Govinda, abstains on principle from worshipping His devotees is called arrogant.” When the conviction that all *bhāgavatas*, devotees, are objects of my worship as much as Godhead Himself, dawns upon our souls, we are freed from the clutches of grief, infatuation and fear. The only method by which this goal is realizable is by the service of Godhead. ❀

— Reprinted from the *Gaudiya*, January 1993.

## A SADHU HAS NO ENEMIES

*Questions and answers with  
Sri Srimad Gour Govinda Swami Maharaja*

**Devotee:** You said there is no enemy. But what if someone seems to be impeding your idea of how you want to serve Krishna?

**Gour Govinda Swami:** One who is in complete Krishna consciousness never thinks anyone his or her enemy. They see everything as Krishna's will. What can someone do against us unless Krishna wills? A *sādhu* has no enemy.

**Devotee:** How does such a *sādhu* see someone who criticizes a *vaiṣṇava*, Krishna, or his own guru? Does he see him as enemy?

**Gour Govinda Swami:** No, a *sādhu* never sees anyone as an enemy. It is up to Krishna. The example is Durvasa Muni. He was a powerful yogi, but he committed an offense at the lotus feet of Ambarish Maharaja.

Ambarish Maharaja remained undisturbed. Then Krishna took His *sudarśan cakra* and ran behind him. Durvasa Muni ran here and there. He went to *brahmā-loka*, *siddha-loka*, and finally to Lord Narayan. Narayan told him, "No, I cannot protect you. You have committed such an offense. Go and beg excuse from Ambarish Maharaja. If he offers prayers then the *cakra* will go away. During that period, Ambarish Maharaja had not taken any food. He patiently waited, thinking, "Oh, Durvasa Muni must come back."

**Devotee:** So how do we understand that sometimes a *vaiṣṇava* shows anger on someone who blasphemes another *vaiṣṇava* or the Lord?

**Gour Govinda Swami:** A *vaiṣṇava* tolerates everything. But he cannot tolerate blasphemy of another *vaiṣṇava* or the Lord. It is intolerable for him. He must be angry.

**Devotee:** What about cow killing and other types of ignorance? Shall we just tolerate it or should we try to stop such ignorance?

**Gour Govinda Swami:** Therefore we preach. We go out and preach and inculcate Krishna consciousness in others. If they can understand then they will stop. If they cannot understand, how can you stop it?

Haridas Thakur was beaten severely by the Muslims. They dragged him to twenty-two market places giving him very severe lashes. His flesh and bones came out. But still he didn't curse them. Rather, he offered prayers on their behalf, "O Supreme Lord, they are devoid of knowledge. They don't know what they are doing. If they had knowledge they would not have done these things. Please excuse them. Let pure knowledge be imparted to them so in the future they won't do like this."

*Taror iva sahiṣṇunā* — a *vaiṣṇava* is as tolerant as a tree. But he is not tolerant if he hears blasphemy of *vaiṣṇava*, *sādhu*, *śāstra*, *guru*. He cannot tolerate it.

**Devotee:** Does it mean he is angry but does not feel that person is his enemy?

**Gour Govinda Swami:** He doesn't feel any enmity. A *sādhu's* anger is a blessing. Hanumanji is a great *sādhu*. But he was so angry with Ravan. "He kidnapped the wife of my master." He became so angry that he burned all of Lanka. This is real anger. You should utilize anger in that

way. If someone blasphemes a *bhakta*, devotee, you should express anger towards him. Otherwise you should have no anger. Hanumanji's eyes turned red-hot. Ravan had kept Sita-devi in a garden as beautiful as Indra's, named "Ashoka", meaning, "that place where there is no lamentation". But Sita-devi was always lamenting. Ravan had made that garden very nice and beautiful, with many varieties of flowers and fruits he had brought from the celestial planets.

When Tulsidas was reading the *Rāmāyaṇa*. He was giving a description, "Oh, Ravan's Ashok-kanan garden is very beautiful with many varieties of flowers, fruits, and colors."

Hanuman was sitting there listening. He said, "No, no, no. I have seen the garden. It was all red."

"No, Hanuman. You were very angry at that time, therefore you saw all red because of your angry mood."

In Hanuman's anger he saw everything red — no varieties of color. Therefore it is said that a person sees the reflection of his mind. What is in his mind, he sees.

**Devotee:** Once you explained that anger comes from envy.

**Gour Govinda Swami:**

*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ  
mahāśano mahā-pāpmā viddhy enam iha vairiṇam*  
[Bhagavad-gītā 3.37]

You have material desires, and if they are unfulfilled then anger comes. That anger is born out of *rajo-guṇa*. Otherwise why would anger come?

**Devotee:** In devotional service some obstacles come and then anger comes?

**Gour Govinda Swami:** Anger on whom?

**Devotee:** Anger on anything that is impeding it, a person or anything.

**Gour Govinda Swami:** Anger on the circumstances or anger on a person?

**Devotee:** Usually anger towards a person. It seems like he is in the way. It is devotional service and anger should not be there, but why is anger there?

**Gour Govinda Swami:** In devotional service my guru has said that I have to do something. If someone creates an obstacle then anger comes: "Why are you doing like that?" A *sādhu* becomes angry.

**Devotee:** But if that person who created the obstacle is a devotee?

**Gour Govinda Swami:** If he is a devotee he can understand. Why would he create obstacles? He will think, “He is serving guru and Gauranga. Why shall I create obstacles for him? Then I will become an offender.” Someone who creates such obstacles is not a devotee. He is only outwardly a devotee. He is only pretending. He or she is not a real devotee. ❀

— After a class on *Śrīmad Bhāgavatam* given on 27 July 1994

Śrī Gauracandrasya

## THE MOONLIKE LORD GAURA

By Srila Vrindavan Das Thakur

(Sung in *dhānaśī-rāga*)

1. *vimala hema jini tanu anupāma re*  
*tāhe śobhe nānā phula-dāma*  
*kadamba keśara jini ekaṭī pulaka re*  
*tāra mājhe bindu bindu ghāma*
2. *calite nā pāre gorā- cānda gosāni re*  
*balite nā pāre ādha bola*  
*bhāve avaśa ha-iyā hari hari bolāiyā*  
*ācaṇḍāle dhari dei kola*
3. *gamana manthara-gati jini maya-matta hātī*  
*bhāvāveśe dhuli dhuli jāya*  
*aruṇa vasana-chabi jini prabhātera ravi*  
*gorā aṅge lahari khelāya*
4. *e hena sampada kāle gorā nā bhajiluñ hele*  
*tuyā pade nā kariluñ āśa*

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śrī-kṛṣṇa-caitanya ṭhākura śrī-nityānanda  
guṇa gāya vṛndāvana dāsa

1. His peerless form defeats the purest gold and is decorated with a wealth of many kinds of flowers. The hairs on that form, standing erect and interspersed with drops of perspiration, defeat the beauty of the filaments of the *kadamba* flower.

2. That Lord Gaurachandra has lost the power to walk properly. He is even unable to speak more than half words. Overcome with ecstatic love and chanting, “Hari! Hari!” He embraces everyone, down to the lowly *caṇḍāla*, in His arms.

3. Overcome with ecstatic love, His staggering gait defeats the walking of intoxicated elephants. Clothed in saffron garments surpassing the beauty of the rising sun, the movement of His golden limbs resembles the dancing of waves.

4. Alas! At that blissfully fortunate time I did not worship Lord Gaura. I did not yearn to attain His feet. Lamenting in this way, Vrindavan Das sings the glories of Sri Krishna Chaitanya and Thakur Sri Nityananda.

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*Bhaktānām sautsukya-prārthanā*

## THE DEVOTEE’S EARNEST PRAYERS

*āsvādyam pramadā-radacchadam iva śravyam navam jalpitam*  
*bālāyā iva dṛśya uttama-vadhū-lāvanya-lakṣmīr iva*  
*prodghoṣyam cira-viprayukta-vanitā-sandēśa-vāñīva me*  
*naivedyam caritam ca rūpam anīsam śrī-kṛṣṇa nāmāstu te*

O Lord Krishna, I pray that the remnants of Your foodstuff may become as palatable for me as a woman’s lips are palatable for a materialist. I pray that the narration of Your pastimes may become as sweet to my ears as the words of a young girl are sweet for a materialist. I pray that the sight of Your transcendental form may become as pleasing to my eyes as the beauty of a young bride is pleasing to her husband. I pray that I may always chant Your holy name in the same way that a lover reads aloud a letter from his long-separated beloved. ❀

— author unknown, text 93 From Srila Rupa Goswami’s *Padyavali*. Translation by Sri Kusakratha Das