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Highlights

- **ADVANCEMENT IS NOT DEPENDENT ON EXTERNAL CONDITIONS**  
*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*
- **HEARING AND CHANTING IS ETERNAL**  
*Sri Srimad Gour Govinda Swami Maharaja*
- **108 OBEISANCES TO GANGADEVI**  
*Maharaja Bhagiratha*
- **NAMA-TATTVA: FRIENDS OF ALL**
- **WONDERFUL KRISHNA**  
*Srila Baladev Vidyabhushan*

## ADVANCEMENT IS NOT DEPENDENT ON EXTERNAL CONDITIONS

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



We should never think of our so-called advancement as being conditioned by, or dependent upon, some set of material circumstances such as marriage, *vānaprastha*, this, or that. The mature understanding of Krishna consciousness is that whatever condition of life I am in at present, that is Krishna's special mercy upon me. Therefore let me take advantage of it in the best way possible to spread this Krishna consciousness movement and conduct my spiritual master's mission. If I consider my own personal progress, happiness, or any other thing personal, that is a material consideration.

... One mistake of judgment often made by neophyte devotees is that any time there is some disturbance or difficulty, they are considering that the conditions or the external circumstances under which the difficulty took place are the cause of the difficulty itself. That is not the fact. In this material world there is always some difficulty, no matter in this situation or that situation. Therefore simply changing my

occupation or my status of life will not help anything. Because the real fact is that if there is any difficulty with others, that is my lack of Krishna consciousness, not theirs. Krishna says that his dearest devotee is one who does not put others into difficulty, in fact, who puts no one else into difficulty.

... Of course, our occupational duty is to be preachers of Krishna consciousness. So we must stick to that business under all circumstances. That is the main thing. Therefore, whether one is married, unmarried, or divorced, in whatever condition of life, my preaching does not depend on these things. ❀

— Letter to Madhukara, 4 January 1973.

## HEARING AND CHANTING IS ETERNAL

*Sri Srimad Gour Govinda Swami Maharaja*

This *navadhā-bhakti*, nine-fold devotional service, is eternal. It will go on forever, even after the attainment of *siddhi*, perfection. And what is that *siddhi*? That is *prema*, love. That is the ultimate perfection, *siddhi*. So after the attainment of *siddhi*, that is, after the attainment of *bhāva* or *prema*, this *śravaṇam-kīrtanam* will continue. It will never cease, because it is an eternal activity. ❀

— Excerpted from a lecture on *Śrī Caitanya-caritāmṛta*, ādi 11.7, Bhubaneswar, Orissa, 1993.

[next column](#) ❀



## 108 OBEISANCES TO GANGADEVI

Based on Maharaja Bhagiratha's  
Gāṅgā-sahasra-nāma

- om gaṅgāyai namaḥ* — Obeisances to the Ganga.  
*om vegavatyaḥ namaḥ* — Obeisances to she who moves swiftly.  
*om bala-priyāyai namaḥ* — Obeisances to the dear one of Balaram.  
*om brahmāṇḍa-bhedinyai namaḥ* — Obeisances to she who broke through the covering of the universe.  
*om brahma-rūpāyai namaḥ* — Obeisances to she of spiritual form.  
*om veṇī-dharāyai namaḥ* — Obeisances to the bearer of currents.  
*om balavatyaḥ namaḥ* — Obeisances to she of great strength.  
*om vṛndeśyaḥ namaḥ* — Obeisances to the controller of the multitudes.  
*om varṇa-brahma-rūpāyai namaḥ* — Obeisances to she who appears as the Vedas.  
*om bhairava-priyāyai namaḥ* — Obeisances to the dear one of Lord Shiva.  
*om viṣṇu-padyai namaḥ* — Obeisances to she who has issued forth from the feet of Lord Vishnu.  
*om bhāgīrathyaḥ namaḥ* — Obeisances to she who was brought down to earth by King Bhagirath.  
*om bhadraḥ namaḥ* — Obeisances to the auspicious one.  
*om bhūmi-bhedinyai namaḥ* — Obeisances to the divider of the earth.  
*om bhavyāyai namaḥ* — Obeisances to the beautiful one.  
*om bhava-duḥkha-nivāriṇyaḥ namaḥ* — Obeisances to she who wards off misery.  
*om mandākinyaḥ namaḥ* — Obeisances to she who flows slowly through the heavens.  
*om mukti-pradāyinyai namaḥ* — Obeisances to the bestower of liberation.  
*om maheśvaryaḥ namaḥ* — Obeisances to the mighty goddess.  
*om mālāvatyai namaḥ* — Obeisances to she who is adorned with a garland.  
*om makara-vāhinyaḥ namaḥ* — Obeisances to she who rides on a crocodile.  
*om laya-pradāyaḥ namaḥ* — Obeisances to the bestower of liberation.  
*om guhā-vidāriṇyaḥ namaḥ* — Obeisances to the destroyer of all that is hidden.  
*om sarva-sukha-pradāyaḥ namaḥ* — Obeisances to the bestower of all kinds of happiness.  
*om sarva-divya-rupāyai namaḥ* — Obeisances to she whose form is all divine.

- om varuṇānanda-kārinyai namaḥ* — Obeisances to she who gives pleasure to Varuna.  
*om kīrti-matyai namaḥ* — Obeisances to the famous one.  
*om kalpa-vāsinyai namaḥ* — Obeisances to she who remains for eons.  
*om gagana-bhedinyai namaḥ* — Obeisances to she who pierces the sky.  
*om gopa-vallabhāyai namaḥ* — Obeisances to she who is the beloved of the cowherds.  
*om gati-dāyinyai namaḥ* — Obeisances to the bestower of the ultimate goal of life.  
*om cakora-nayanyaḥ namaḥ* — Obeisances to she who possesses eyes like a cakora bird.  
*om candra-maṇḍala-vāsinyai namaḥ* — Obeisances to she who resides along with the moon [on Lord Shiva's head].  
*om jala-vāsinyai namaḥ* — Obeisances to she who resides in water.

### Nāma-tattva

#### FRIENDS OF ALL Sanskrit verses quoted in Hari-bhakti-vilāsa

*govindeti mudā yuktah kīrtayed yas tv ananya-dhīḥ  
pāvanena ca dhanyena teneyam pṛthivī dhṛtā*

One who joyfully chants the holy name “Govinda” with utmost attention is certainly a glorious and pure-hearted soul. Indeed, such a person sustains the earth. (*Laghu-bhāgavatāmṛta*, quoted in *Hbv.* 11.349)

*na caivam ekam vaktāram jihvā rakṣati vaiṣṇavī  
āsrāvya bhagavat-khyātim jagat kṛtsnam punāti hi*

It is not that one who is attached to chanting the holy name of Lord Vishnu only purifies himself. He can purify the entire world by propagating the glories of chanting the Lord's holy names. (*Hari-bhakti-sudhodaya*, quoted in *Hbv.* 11.350)

*te santaḥ sarva-bhūtānām nirupādḥika-bāndhavāḥ  
ye nṛsimha bhavan-nāma gāyanty uccair mudārvitāḥ*

My dear Lord, those who loudly chant your holy names with jubilation are to be considered saintly persons. They are genuine, selfless friends of all living entities. (*Nṛsimha Purāṇa* quoted in *Hbv.* 11.352) ❀

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*om jāhnavyai namaḥ* — Obeisances to the daughter of Jahnu.

*om jyoti-rūpāyai namaḥ* — Obeisances to she whose form is effulgent.

*om tapasvinyai namaḥ* — Obeisances to she who performs great penances.

*om tāpa-nāśinyai namaḥ* — Obeisances to she who removes distress.

*om taraṅginyai namaḥ* — Obeisances to she whose waves move restlessly.

*om tīrtha-stutāyai namaḥ* — Obeisances to she who is glorified by the holy places.

*om tīrtha-vandyāyai namaḥ* — Obeisances to she who is to be praised by the holy places.

*om durgama-priyāyai namaḥ* — Obeisances to she who is dear to the ocean.

*om dīpta-rūpinyai namaḥ* — Obeisances to she of brilliant form.

*om trinetrāyai namaḥ* — Obeisances to the three-eyed one.

*om trailokya-pāvanyai namaḥ* — Obeisances to the deliverer of the three worlds.

*om nārāyaṇyai namaḥ* — Obeisances to Narayani.

*om mānasī-gaṅgāyai namaḥ* — Obeisances to she who emanated from the mind of the Lord.

*om ārogya-dāyinyai namaḥ* — Obeisances to she who bestows good health.

*om sarva-duḥkha-praśamanyai namaḥ* — Obeisances to the dispeller of all miseries.

*om sahasrākṣyai namaḥ* — Obeisances to she who possesses a thousand eyes.

*om adri-rāja-sūtāyai namaḥ* — Obeisances to the daughter of the king of the mountains.

*om muktāyai namaḥ* — Obeisances to the liberated one.

*om mātaṅgyai namaḥ* — Obeisances to Matangi.

*om mano-ramāyai namaḥ* — Obeisances to she who pleases the mind.

*om mati-dātryai namaḥ* — Obeisances to the giver of intelligence.

*om yaśasvinyai namaḥ* — Obeisances to the famous one.

*om yugeśvaryai namaḥ* — Obeisances to the controller of the yugas.

*om yajña-rūpāyai namaḥ* — Obeisances to the form of sacrifice.

*om amṛta-pradāyai namaḥ* — Obeisances to the bestower of nectar.

*om agha-hārinyai namaḥ* — Obeisances to the remover of sin.

*om ramanīyāyai namaḥ* — Obeisances to she who is truly delightful.

*om rāja-pūjyāyai namaḥ* — Obeisances to she who is worshiped by kings.

*om rāja-rājeśvaryai namaḥ* — Obeisances to she who is the controller of the king of kings.

*om roga-hārinyai namaḥ* — Obeisances to the remover of disease.

*om śailendra-vāsinyai namaḥ* — Obeisances to she who resides in the Himalayas.

*om śuddhāyai namaḥ* — Obeisances to the pure one.

*om śaila-nandinyai namaḥ* — Obeisances to the daughter of Himavat and Mena.

*om śiva-mastaka-vāsinyai namaḥ* — Obeisances to she who resides on the head of Lord Shiva.

*om śuddha-srotāyai namaḥ* — Obeisances to she whose currents are purifying.

*om śakti-rūpinyai namaḥ* — Obeisances to she of powerful form.

*om śaṅkara-priyāyai namaḥ* — Obeisances to the dear one of Lord Shiva.

*om śiva-sīmantinyai namaḥ* — Obeisances to the part in the hair of Lord Shiva.

*om śveta-gaṅgāyai namaḥ* — Obeisances to the white Ganga.

*om svarga-vāsinyai namaḥ* — Obeisances to she who resides in the heavens.

*om śāpa-mocanyai namaḥ* — Obeisances to she who relieves one from curses.

*om śruti-gamyāyai namaḥ* — Obeisances to she who is accessible through the Vedas.

*om śaraṇa-pradāyai namaḥ* — Obeisances to the bestower of protection.

*om aiśvarya-dāyinyai namaḥ* — Obeisances to the granter of opulence.

*om sānandāyai namaḥ* — Obeisances to the joyful one.

*om naraka-hārinyai namaḥ* — Obeisances to she who delivers one from hell.

*om nabho-maṇḍala-vāsinyai namaḥ* — Obeisances to she who resides in the sky.

*om nīra-rūpāyai namaḥ* — Obeisances to she who possesses a form of water.

*om niṣkalāyai namaḥ* — Obeisances to the unbroken one.

*om parama-devatāyai namaḥ* — Obeisances to the supreme goddess.

*om pīyūṣa-vāsinyai namaḥ* — Obeisances to she who resides in nectar.

*om padma-hastāyai namaḥ* — Obeisances to she who possesses lotus hands.

*om pīyūṣa-kara-śobhitāyai namaḥ* — Obeisances to she who is beautified by nectar.

*om aparājitāyai namaḥ* — Obeisances to the unconquerable one.

*om ananta-tīrthāyai namaḥ* — Obeisances to she of unlimited holy places.

*om pāśāṇa-bhedinyai namaḥ* — Obeisances to she who is the cleaver of stone.

*om pāpa-saṁhāra-kārinyai namaḥ* — Obeisances to the destroyer of sin.

*om padma-vāsinyai namaḥ* — Obeisances to she who resides on a lotus.

*om puṇya-kṣetrāyai namaḥ* — Obeisances to the abode of piety.

*om pāvanyai namaḥ* — Obeisances to the sacred one.

*om patitoddhārinyai namaḥ* — Obeisances to the deliverer of the fallen.

*om pālīkāyai namaḥ* — Obeisances to she who is the guardian.

*om pavitrāyai namaḥ* — Obeisances to the purifier.

*om pīta-vāsinyai namaḥ* — Obeisances to she who wears yellow garments.

*om paramārthāyai namaḥ* — Obeisances to she who is a matchless attainment.

*om phullāravinda-locanāyai namaḥ* — Obeisances to the possessor of eyes like blooming lotuses.

*om brahmānyai namaḥ* — Obeisances to Brahmani.

*om brahma-rūpinyai namaḥ* — Obeisances to she who possesses a spiritual form.

*om viśvato-mukhyai namaḥ* — Obeisances to she who can see in all directions.

*om vaiṣṇavyai namaḥ* — Obeisances to the devotee of Vishnu.

*om viṣṇu-svarūpinyai namaḥ* — Obeisances to she who is the very form of Vishnu.

*om vareśvaryai namaḥ* — Obeisances to she who can bestow all benedictions.

*om sukha-rūpinyai namaḥ* — Obeisances to she who possesses a blissful form.

*om svar-dhunyai namaḥ* — Obeisances to the river of the heavens. ❀

— From *Śrī Śrī Gaṅgā Mahimāmrta*, compiled by Sri Taraka Brahma Das. Published by Krishna Bhavanamrita Sangha (ISKCON). Mayapur. 2006. Above portion, found on pages 126-128, translated by Sri Jambavan Das.

## WONDERFUL KRISHNA

*Srila Baladev Vidyabhushan's*  
*Śrī Aiśvarya-kādambinī*

*śrī-gokule harir asau vraja-nātha-sūnuḥ*

*śrī-carcite bahu-sakho'sti sa-bhṛtya-vargaḥ*

*śrī-rādhikā-priya-sakhībhir adhiśvarīyaṁ*

*saṁsevate sva-sadṛśībhir ananya-vṛttiḥ*

Accompanied by many friends and servants, Lord Hari, the prince of Vraja, stays in the beautiful and opulent realm of Gokul. Sri Radhika, along with her friends, who are all goddesses like her, continually serve him without engaging in any other activity. (1.8)

*madhuraiśvarya-caritra-rūpavattvān*

*madhurād veṅṅur avāc ca nanda-sūnuḥ*

*priyatamatā-pūrṇatamāj jana-vrajāc ca*

*sphuṭam uktaḥ kavībhir vibhur varīyaṁ*

Because of his great handsomeness, sweetness, charm, and opulence, because of the musical sound of his flute, because he is filled with love, and because of his host of friends and relatives, great poets and philosophers say that Lord Krishna, the son of Maharaj Nanda, is the original Supreme Personality of Godhead. (1.10)

*janakam upāgataḥ sadasi nanda-nṛpaṁ capalo*

*dhyta-vara-bhūṣaṇo madhura-bhūṣaṇo moda-karaḥ*

*alika-lasan-masī-kalita-candra-kalaḥ kutukī*

*harir akhilān vyadhād aticiraṁ vīramat-karaṇān*

Sometimes restless, curious Krishna would approach his father, King Nanda, in the midst of the royal assembly. His forehead as splendid as the crescent moon, his eyes decorated with black ointment, and his words very sweet and charming, he delighted everyone and kept them from their business for a very long time. (6.7) ❀

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