



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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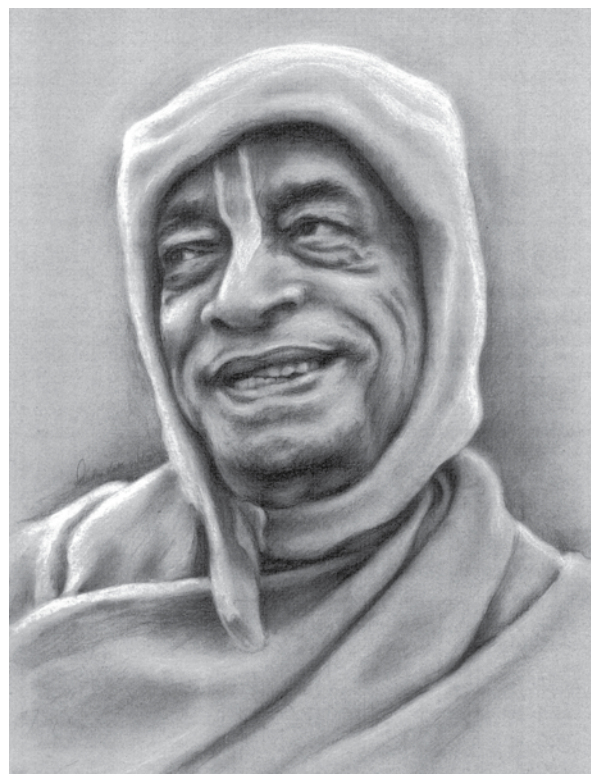
His Divine Grace A. C.

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Regarding your special worship of Lord Nityananda, Srila Narottama Das Thakur has sung, *gaurāṅga balite habe...* — when will that time come when torrents of tears pour from my eyes simply by uttering the name of Gaurāṅga? Narottam Das Thakur describes that the symptoms of Lord Nityananda's mercy are detachment from material sense enjoyment, because without being freed from the attachment for material sense enjoyment, no one can enter into the transcendental pastimes of Radha and Krishna.

Rādhā-kṛṣṇa-līlā is perfectly understood by following the instructions of the Six Goswamis. All these favors and mercy of the *ācāryas* and incarnations go together. It is not that if I receive the favor of one section I will be reluctant to receive the favor of other sections. It is very good to have received Lord Nityananda's favor, but if we are actually favored by Lord Nityananda then our business will be to please Lord Chaitanya. And if Lord Chaitanya is pleased, then we can easily understand the truth of Radha Krishna through the mercy of the Goswamis.

The above verse [*gaurāṅga balite habe*] means that as soon as one chants the name of Lord Chaitanya he will feel transcendental ecstasy. All of us should wait for this stage of life. Transcendental ecstatic symptoms certainly become manifested in a devotee's body, but they should not be exhibited amongst common men. When



Drawing by Dredha Das

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

Lord Chaitanya met Ramananda Ray, both of them felt ecstasy by embracing one another. But as soon as Lord Chaitanya saw that Ramananda Ray was in the company of some outsider brahmins, he checked himself. This is described in our *Teachings of Lord Chaitanya*.

Transcendental symptoms of ecstasy certainly are auspicious, but they are not for advertising to others. One should

not advertise directly or indirectly that one is feeling like this. That should be checked. Otherwise one will gradually become a *sahajiyā*, one who takes spiritual advancement as something material. Actual spiritual advancement means detachment from everything material. Detachment from material activities means attachment for spiritual activities, for devotional service. Our energy has to be utilized. When it is materially detached it means our spiritual activities will increase with greater enthusiasm.

Lord Chaitanya is the combined form of Radha Krishna. If Chaitanya is pleased, then Radha and Krishna automatically become pleased. Our Krishna consciousness mission is to execute the will of Lord Chaitanya. In my old age I am trying to just offer a little service according to my capacity to Lord Chaitanya's mission. I have not come here for some personal credit. I have come here on the order of my spiritual master, who is non-different from Lord Nityananda.

You are all helping me in the execution of my mission, so please do not try to do anything beyond the jurisdiction of my instructions. I have already instructed that each and every one of you should regularly chant sixteen rounds of the *mahā-mantra*, follow the four regulative principles, chant the *hare kṛṣṇa* mantra on the streets, try to distribute our books and literature — and specifically in San Francisco you should observe the annual *Ratha-Yātrā* festival very gorgeously. I can assure you that if you follow my instruction as mentioned above, there is no doubt that through me, my spiritual master Srila Bhaktisiddhanta Saraswati Thakur will be pleased, and through his mercy Lord Nityananda will be pleased. In this way Lord Chaitanya and ultimately Radha Krishna will be pleased, and thus your life will be successful. ❀

— Letter of 3 June 1970.

WHEN VRINDAVAN ENTERS THE HEART

Adapted from Srila Jiva Goswami's

Śrī Gopāla-campūh

Pūrva-campūh, chapter one

The place named Goloka is supremely glorious. How can anyone say it is ordinary? To the demigods it is an ocean of nectar. To the poets it is filled with glory. To the followers of religion it is wonderful religious deeds personified. To those who meditate on the supreme it is the bliss of seeing the supreme directly. To the devotees of the Lord it is ecstatic love for him. *manyanta ity aneka-mata-parāṁṣṭatayā*

dṛṣṭah — Thus, according to the different conceptions, they all see Goloka in different ways.

It is also said:

*kiṁ tejah kiṁ nu citraṁ kiṁ uta naṭa-kalā kintarāṁ
ko'pi lokaḥ
kiṁ vā premā sa sāksād iha kalita-vapur yaḥ śukena
pragūtiḥ
itihaṁ tal-loka-pāla-pramukha-diviṣadāṁ sainhatis
tarkayanti
tasmin govinda-dhāmmi pratidinam ayate sambhramā
ca bhramā ca*

“What glory is this?” “What wonders are these?” “What kind of dancing is this?” “What world is this?” “What kind of love is this, love standing before us like a person, love glorified by Sukadev Goswami?” The demigods ruling the planets question and guess in these ways. Day after day they feel bewilderment in awe about Sri Krishna's abode. (Text 31)

tad evaṁ buddha-paddhatim apy atītavān asau lokaḥ prasabhaṁ buddhi-madhyam adhyārohati — Krishna's world of Goloka is beyond the material intelligence's power of understanding.



Nāma-tattva

MOST FORTUNATE Hari-bhakti-vilāsa 11.478

*te sa-bhāgyā manuṣyeṣu kṛtārthā nṛpa niścitam
smaranti ye smārayanti harer nāma kalau yuge*

O king, those who have taken birth in the human form of life in Kali-yuga are to be considered the most fortunate if they remember Krishna's holy names and preach the glories of those holy names to others. They have certainly attained the goal of life. ❀

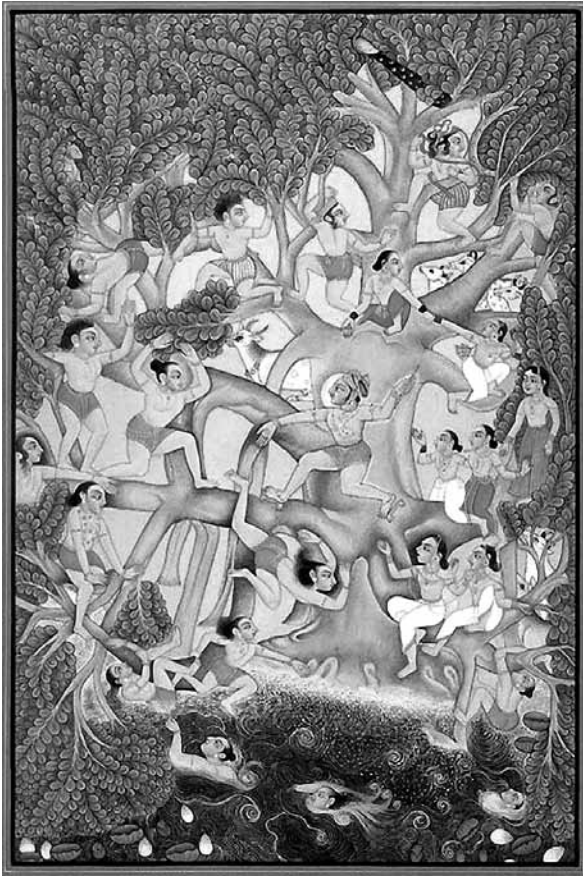
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Unknown artist



Cowherd boys playing in the trees of Vraja

Even so, that spiritual world forcibly enters the intelligence:

*ye ye prītiṁ dadati viṣayā ye ca tat-tad-vidūrās
teṣūtkāṅṭhā mama nahi kadāpy atra satyaṁ karomi
kṣṇe snehaṁ bata vitamute yaś ca yatrāpi kṣṇaḥ
śaśval-lokaṁ sa tu sarabhasaṁ māṁ didrṣṣuṁ karoti*

Truly speaking, I do not hanker after material sense objects, objects that sometimes bring pleasure and sometimes bring no pleasure. But a certain person who imparts love of Krishna has forcibly placed in me the hankering to see the eternal world where Krishna lives. (32)

*yasyākarmaṇam apy apūrvam amīta-brahmāṅḍa-koṭi-vraje
vaikuṇṭheṣv api vāñchitāṁ kim aparāṁ yal-lālasā śrīr api
goloke sa tu bāndhavāgrimatayā vibhrājate sarvadā
yeṣāṁ tan-madhurīmṇi hanita mama hṛṇ majjan muhuh sajjeti*

When they hear of Goloka's unique glories, the people in numberless millions of material universes and even in the Vaikuntha worlds yearn to go there. What to speak of them, even Goddess Lakshmi yearns to go to Goloka. Accompanied by his friends and kinsmen, Krishna eternally enjoys glorious pastimes in Goloka. Again and again plunged in Goloka's sweetness, my heart yearns to go there. (33)

Ah! What am I doing? I have rashly begun a description of Goloka. I do not see how I will have the power to complete my description. First I will gaze at this meditation on the beauty and glory of Krishna's pastimes in the quadrangular world of Goloka:

*gavāṁ kṣepaś cāraṁ prati sakhibhir ākrīḍa-paratā
muhus tāsāṁ dūre gamanam anusambhālana-vidhiḥ
tad-āhvānaṁ tāsu kramam anuviṣṭiḥ savayasāṁ
punaḥ kṛīḍāveśaḥ smṛti-padatayā kṣobhayati naḥ*

His setting out the cows to graze, his eagerness to play with his friends, his walking far away from the cows again and again, the way he observes them, calls them, moves in their midst, and lets them wander off again — in all these ways playful Krishna, entering my memory, agitates my mind again and again. (34)

It is also said:

*kva cāpi kṣṇa-rāmau tau kara-baddha-karau mīthaḥ
hasantau hāsayantau ca kurvāte cittam ākulam*

When will Krishna and Balaram, holding hands, laughing, and joking, make my heart overwhelmed with love? (35)

It is also said:

*vṛkṣāṁ anikurayantu vidruta-daśāṁ adrīṁ nayantu drutaṁ
stambhaṁ cāmbhasi lambhayantu saritāṁ kim vā
praticīnatām
veṇu-dhvāna-ghaṭā yato 'tīnikaṭāt kasmād akasmād balāt
karṇābhyarṇa-gatā iva sphuṭam amūn dhunvanti
tad-dhyāyinaḥ*

The sound of Krishna's flute causes the trees to push out new shoots, the hills to quickly melt, the water to become solid, and the rivers to flow backwards. Due to which force does this sound, suddenly heard very clearly and near, makes those who meditate on it tremble? (36)

*Yatas tad-anubhavināṁ sukhaṁ tu manasi
sphurad api na vaktum iśyate* — I have no power to describe the happiness arising in the hearts of those who meditate on Krishna:

*yasmin harir yāti vihāra-hetos
tasmin mudā phullati cet kuto'pi
na tatra prcchā na ca vaktṛtā tan
na prcchyam etan na ca vācyam asti*

If the heart in which Krishna enters to enjoy His pastimes, blossoms with joy, then there could be neither questions nor descriptions about it. That is to say that neither one could inquire about it, nor has the power to describe it. (37)

Idaṁ ca sujana-matim atīvākarṣati — the following verse attracts very much the hearts of the devotees:

*gāyanti tatra dhalalāḥ paripālayantaḥ
pāravatīm madhura-rāgavatīm udasrāḥ
janmādi-kṛṣṇa-caritāni ciram gatāni
smṛtvā yataḥ sapadi muhyati sarva eva*

In that place handsome cowherds, tears in their eyes, sing their cowherd song in a sweet rāga as they protect the cattle. This is so because by remembering Krishna's earlier pastimes beginning with His birth, absolutely everyone is enchanted. (38)

*Aho kutaḥ kuto vā manaḥ saṁnyamanīyam,
yato goṣṭhāni ca tāni draṣṭum manaḥ prasabham
utkanṭhayanti* — Aha! How can one hold back a heart that yearns to see the land of Vraja?

*virājat-kastūri-dyuti-parimalair gomaya-maya-
ṣphurac-cūrṇaiḥ sadma-pratikṛti-vapurhbhis taru-varaiḥ
divā nūtnair vatsair niśi surabhijidbhiḥ surabhībhiḥ
samānād goṣṭhāni pratimati diśanti smṛti-śatam*

With its blossoming flowers, glow and fragrances, dust raised by the cows, palatial trees with their trunks resembling buildings, its days filled with young calves, and its evenings filled with *surabhi* cows that defeat the sweetest fragrance, the pasture lands of Vraja give to every heart hundreds of memories. (39) ❀

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THE GLORIOUS AGE OF KALI The Poet Haridas

(Kāmōda-rāga)

*iha kali-yuga dhanya nityānanda śrī-caitanya
patita lāgiyā avatāra
dekhi jīva baḍa dukhī haiyā sa-karuṇā āṅkhi
hari-nāma gānthi dila hāra*

Kali-yuga is a fortunate and glorious time because Lord Chaitanya and Lord Nityananda descend to this world to save the fallen souls. Being most unhappy seeing the souls here, the two Lords compassionately string a necklace of the holy names.

*nija-guṇa prema-dhana dilā gorā jane jana
patitere āge dāna kare
nija bhakta saṅge kari phire prabhu gaura-hari
yāciyā yāciyā ghare ghare*

Lord Gaura Hari's desire is to bestow the great treasure of spiritual love upon all the fallen souls. Thus, accompanied by his devotees, he goes from house to house, begging and begging everyone to please accept his gift.

*jaḍa paṅgu andha yata paśu pākhi āra kata
kāṅḍāyala nija prema diyā
preme saba matta haiyā anna jala teyāgiyā
phire tāra nāciyā gāiyā*

To the fools, the lame, the blind, and even to the animals and birds, he gives his gift of ecstatic spiritual love. Receiving this *prema*, everyone becomes mad. Unconcerned even for food and drink, they happily sing and dance.

*hena prabhu nā bhajimu janamiyā nā marimu
hārāimu nityānanda nidhi
kahe hari-dāsa chāra kona gati nāhi āra
hena yuge vañcita kaila vidhi*

Yet I did not worship such a Lord! Being born and not yet dying, I have not accepted the treasure of Lord Nityananda! The worthless Hari Das says: Even though there is no other hope in this age, destiny has cheated me of this treasure. ❀

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