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NEGLECTING THE CHALLENGERS

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

When Rupa Goswami was in Vrindavan he was known as the most learned scholar. Once a mundane scholar came and said, "Sir, I want to talk with you on *śāstra*."

Rupa Goswami said, "Why do you want to talk to me about *śāstra*?"

He replied, "You are so well versed in the Vedic literatures. So I want to test you."

"What is the purpose?"

"If I can defeat you, then I will be renowned."

Rupa Goswami thought, "What is the use of talking with this rascal? He is only out for material name and fame," so he replied,

"All right. I am defeated."

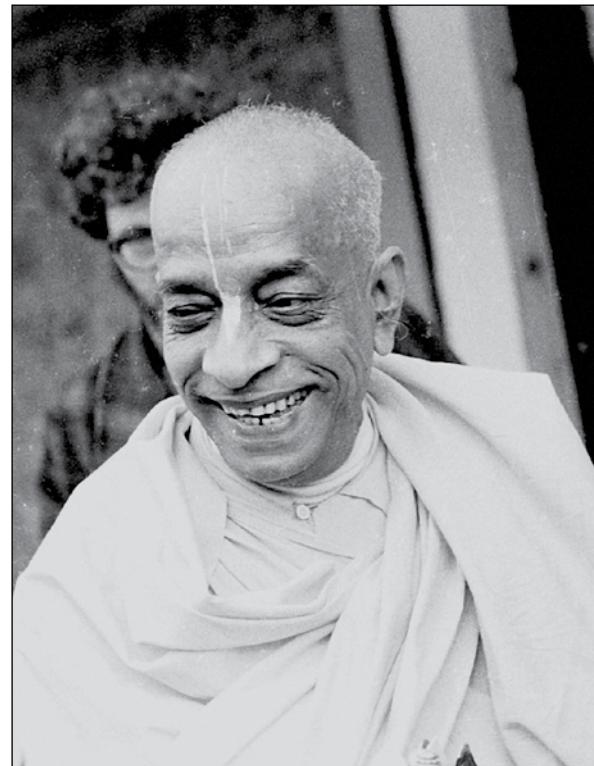
The scholar said, "If you really think that you are less intelligent, then give it to me in writing."

Rupa Goswami replied, "All right. I am giving in writing that you have defeated me."

Jiva Goswami, Rupa's nephew and disciple, was standing outside. He said, "What is that?"

The scholar replied, "Your uncle has already given me in writing that he is defeated."

Jiva Goswami said, "Let me see." He took the paper and said, "All right, let us talk now." He defeated that scholar. What was his learning compared to Jiva Goswami's? If someone goes to challenge a guru, a real guru will say, "What is the use of talking with



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

this nonsense?" He will say, "You know better than me." That's all. "Go away." Neglect him — *upekṣā* — because he has no intention of learning. He has come to simply waste time.

So a person like Rupa Goswami, why will he waste time talking with a nonsense person?

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Actual teaching is for students, not for outsiders. Student means one who has surrendered. Otherwise what is the use of wasting time? Therefore Krishna said—*tad viddhi pranipātena.* [Bg. 4.34] *Pranipāta* means fully surrendering. If you still have doubts in surrendering, don't waste your time. ☺

— From a lecture on *Śrimad Bhāgavatam*, Honolulu, 22 May 1976.

WITHOUT THE MERCY OF BALADEVA

Sri Srimad Gour Govinda Swami Maharaja

The killing of the six sons of Vasudeva is significant. They represent *śabda*, *sparśa*, *rūpa*, *rasa*, and *gandha* — the five sense objects sound, touch, form, taste, and smell, plus the wicked mind. Unless these six are killed, you cannot attain Krishna. Your heart will not be in *śuddha-sattva*, so how can Krishna appear? So these six sons were killed prior to the appearance of Lord Balaram. These six were previously six sons of Marichi Muni. They were cursed, so they came in the womb of Devaki and were killed by Kamsa. And after Kamsa killed them they stayed with Bali Maharaj in Sutala.

When the *sādhaka* performs *sādhana* under the expert guidance of a bona fide guru, in course of time these six enemies will be killed. All these desires for mundane enjoyment will gradually vanish and the *sādhaka* will develop a higher taste. When the *sādhaka* attains the *śuddha-sattva* stage, Krishna will appear. Otherwise, as long as these things are there, how can one make Krishna appear? It is impossible. You cannot develop love for Krishna and you cannot be attracted to Krishna unless these six things are destroyed.

When all these six were gone, Lord Balaram appeared in the womb of Devaki. Now her womb is completely free from all material tinges. It is *śuddha-sattva*, completely pure, and has become an appropriate bed for Krishna. Anantasesh is an expansion of Balaram. He is in *pātāla* and carries this universe just like a mustard seed on one of his hoods and always glorifies Krishna with his unlimited mouths. That same Ananta first appeared in the womb of Rohini so that Krishna could appear there.

Previously, Vasudev sent Rohini to Nanda-gokul. When Rohini Devi came, all auspiciousness was there in Nanda-gokul. Nanda Maharaja and his brothers,

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all the *gopīs*, including Yashodamata, all became very happy. Yashoda and Rohini were very attached to each other. They were like the Ganga and the Yamuna. When Rohini came, she was in her third month of pregnancy. She got pregnant in the month of *Jyeṣṭha*, and she came to Gokul in the month of *Śrāvāna*. But Balaram took birth the next *Śrāvāna*, a full year later. So Balaram appeared after 14 months, on the full moon day, *Śrāvāna Pūrṇimā*. Jiva Goswami has mentioned all these things in *Gopāla-campū*.

At that time, all the sages, chanted, “*Jaya! Jaya! Jaya! Jaya!* *Baladeva ki jaya! Baladeva ki jaya!*” The demigods beat their drums, blew bugles, and played musical instruments, while the demigods' wives, the *deva-vadhūs*, showered flowers on Nanda-gokul. Everyone was very happy and cheerful at the birth of Balaramji. When Vasudev got the message that Baladev was born, he sent a Brahmin to do the *jāta-karma*, the purificatory ceremony at the time of birth.

Lord Balaram assumes five forms to always help Krishna in his transcendental pastimes. He is *mūla-saṅkarṣaṇa*, the original *saṅkarṣaṇa*. He is always with Krishna as *mūla-saṅkarṣaṇa*. *Mūla-saṅkarṣaṇa*'s expansion is *mahā-saṅkarṣaṇa*. That expansion is in Vaikuntha. Then from *mahā-saṅkarṣaṇa* come three *puruṣa-avatāras*: *kāraṇodakaśayī-viṣṇu*, *garbhodakaśayī-viṣṇu* and *kṣirodakaśayī-viṣṇu*. When this material creation is to take place, these three *puruṣa-avatāras* appear. First comes *kāraṇodakaśayī-viṣṇu*. From him comes the second *puruṣa-avatāra*, *garbhodakaśayī-viṣṇu*. Then from him comes the third *puruṣa-avatāra*, *kṣirodakaśayī-viṣṇu*. These three *puruṣa-avatāras*, plus *mūla-saṅkarṣaṇa* and *mahā-saṅkarṣaṇa*, are five forms of Baladev. This is all given in the *Caitanya-caritāmṛta*.

Taking these five forms, Lord Balaram always helps Krishna in his transcendental pastimes. When Balaram is in Mathura and Dwarka with Krishna, he is a *ksatriya*. When he is in Brajabhumi, Nanda-gokul, Baladev is a cowherd boy. In that way he always serves Krishna.

So, these three *puruṣa-avatāras*—*kāraṇodakaśayī-viṣṇu*, *garbhodakaśayī-viṣṇu* and *kṣirodakaśayī-viṣṇu*—they come here to this material world. *Kāraṇodakaśayī-viṣṇu* is *mahā-viṣṇu*, who by simply casting a glance the material nature becomes impregnated.



Unknown artist, South Indian style.

Lord Balaram

From him comes the second *puruṣa-avatāra*, *garbhodakaśayī viṣṇu*, who is *brahmānda-an-taryāmī*, the indwelling Lord of the universe. Then the third *puruṣa-avatāra*, *kṣirodakaśayī-viṣṇu*, comes and enters into the heart of all living entities. He is known as *jīva-antaryāmī*.

As long as this *jīva-antaryāmī*, *paramātmā*, is there in your heart, you can move. You have some strength; you are able to do everything. That is *paramātmā*'s *kṛpā-bala*, his merciful strength. He infuses you with his merciful strength. But if he withdraws his strength you cannot even lift your hand. Your body will be paralyzed. You will not be able to lift even a blade

of grass from the ground; this body will be a dead lump of matter only, nothing else. So Lord Balaram infuses you with his *kṛpā-bala*. Unless you get his mercy you cannot do anything, what to speak of making Krishna appear in your heart. ☩

—From a lecture on *Śrīmad Bhāgavatam*, Bhaktivedanta Manor, England, 25 August 1991.

KRISHNA'S FIRST BIRTHDAY Srila Jīva Goswami

When Nandalal Krishna turned one year old, there was a celebration for his birthday in the auspicious month of *Bhādrapada*. On that day, following the instructions of Garga Muni, *pūjā* was performed for Krishna, and a great festival of chanting auspicious mantras was arranged by Nanda Maharaja.

In that festival various instruments were played, and numerous songs were sung. Artists performed dances and dramas. An enchanting *abhiṣeka* was performed for Krishna. A multitude of gifts were lovingly offered to him, and a variety of sweet, excited voices of the *vrajavāsīs* could be heard. There was a six-part ceremony involving sesame seeds, invoking auspiciousness for Krishna: 1) *tilodvartī*, applying sesame paste on the body of Krishna; 2) *tilasnāyī*, bathing Krishna with water mixed with sesame seeds; 3) *tilahomī*, offering sesame seeds into the sacred fire; 4) *tilapradī*, giving sesame seeds in charity to *brāhmaṇas*; 5) *tilabhuk*, feeding Krishna with preparations made from sesame seeds; and 6) *tilavāpi*, planting sesame seeds in the ground. Various

objects like dust, *aguru*, grains, and green *dūrvā* grass, etc., were applied to Krishna's body. An auspicious ceremony called *matsya-mocana* was performed to increase Krishna's life-span. In this way, his birthday was celebrated. Thereafter, with each passing year, the festivities went on increasing such that there seemed to be a direct relationship between the age of Krishna and the scale of the festivities observed on his birthday.

Whatever foodgrains and clothes were given as gifts by the elders to Krishna became the cause of name and fame for those who had gifted them, since people would say things like, "This cloth was given by Upananda," and, "Those grains were given by Abhinanda."

Mother Yasoda was playing with baby Krishna in her lap in the main hall of the palace. Sometimes she would touch the face of Krishna with her face, sometimes she would kiss him, and sometimes she would speak some childish babble to please Krishna. In this way, when Krishna would laugh she would also laugh and would be immersed in hundreds of streams of boundless happiness. ☺

— Translated by Bhakta Harshad Marathe from the Sanskrit found at www.granthamandira.org.

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Srila Jiva Goswami

*pāhi ciram vraja-rāja-kumāra
asmān atra śiśo sukumāra*

[Refrain] O prince of Vraja, O young child! Please protect us in Vrindavan for a long time!

*drutatara-vṛddhi-samṛddhi-gatena
śāṁ bhavatād bhavatābhimatena*

O prince of Vraja, who quickly attained vigor and strength, please bestow auspiciousness upon us!

*sprhayāmas te hasita-mukhāya
āngana-saṅgata-riṅga-sukhāya*

We desire to see your smiling face at all times. We desire to see you crawl in the courtyard of Yasoda.

*go-bālāvali-lūmālambi
calanāṁ tava valatām avilambi*



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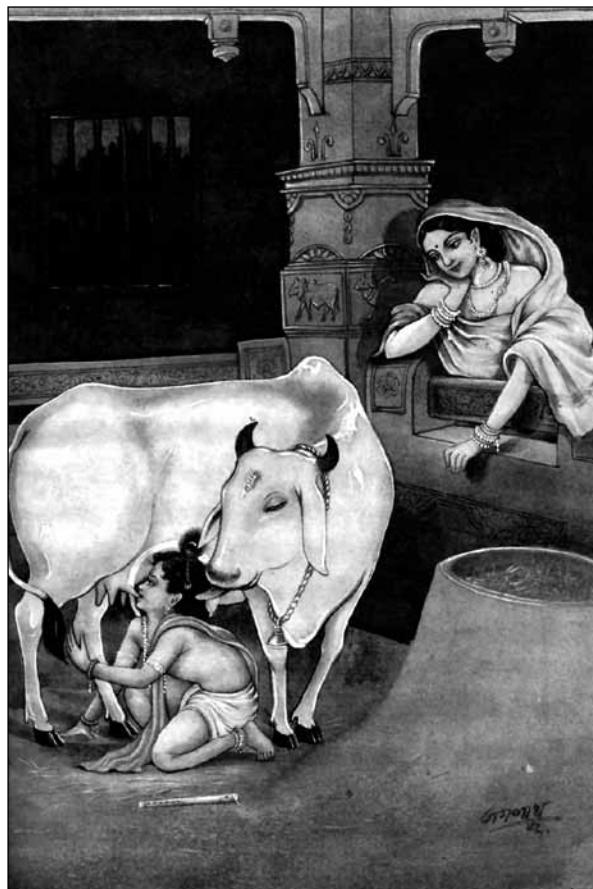
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श्री कृष्णकथामृत बिन्दु



Unknown artist. Gita Press.

Krishna drinks from a Vraja cow's udder

We desire to see you going about, holding the tail of a calf.

*saha go-śāvaka-gama-ramanēna
sukhayasi hanta kadā kamānenā*

Oh! When will you please us by playing with the beautiful calves?

*go-gaṇa-cāraṇa-viharaṇam asya
sa tu paśyed vara-bhāgyam yasya*

Only really fortunate souls are able to see your pastimes of herding the cows.

*duṣṭa-kadala-dada-suṣṭhu-balāya
bhava-śiṣṭāli-viṣiṣṭa-phalāya*

With your great strength you'll crush the wicked and bestow special gifts on your righteous followers. ☺

— Translated by Bhakta Harshad Marathe from the Sanskrit found at www.granthamandira.org.

