



तव कथामृतं तसजीवनम्  
tava kathāmṛtaṁ tasjīvanam

# Sri Krishna Kathamrita Bindu

*Fortnightly email mini-magazine from Gopal Jiu Publications*

Issue No. 239

Śrī Uthāna Ekādaśi

17 Nov 2010

Circulation 3,650

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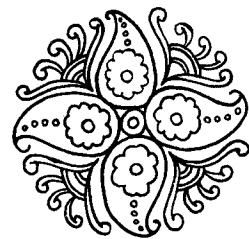
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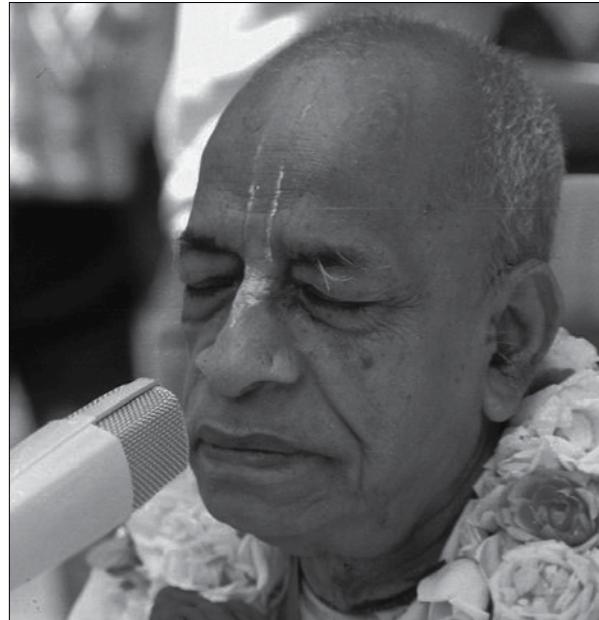


## CONQUERING

## THE UNCONQUERABLE

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

In colleges and schools, some students make rapid progress, whereas some of them are a little slow. That does not mean that they should be rejected. They should be given a chance. But if they follow the regulative principles there is no chance of falling down. The regulative principles are that one refrains from illicit sex, meat-eating, intoxication, and gambling, and chant Hare Krishna. That's all. That will make one perfect. It is very easy. We don't say no sex. We say no illicit sex. So if you want sex, marry and live like a gentleman. Why illicit sex? There are many *grhastha* devotees. Just like Chaitanya Mahaprabhu's direct associate Nityananda. He was a *grhastha*. Chaitanya Mahaprabhu himself was a *grhastha*. He married twice. His first wife died, and he married a second time. So *grhastha* is not rejected. It is not that only *sannyāsīs* will go back to godhead. No. Everyone can go. *Strīyo vāsyās tathā śūdrās* can go also. But one must be Krishna conscious. Chaitanya Mahaprabhu's recommendation is that you remain in your place and don't try to change it artificially — but be Krishna conscious. That is required. And to become Krishna conscious is also very easy. Read *Bhagavad-gītā*



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

*As It Is* and you'll become Krishna conscious. At home or out of home, it doesn't matter. *sthāne sthitāḥ śruti-gatāṁ tamu-vān-manobhiḥ* — You remain in your situation and place and lend your aural reception of the words of Krishna. So that day will come. Krishna, who is *ajita*, unconquerable, you can conquer him. *ajito pi jito py asi* — No one can conquer Krishna, but by this method one can conquer him.

— From an interview with Professors O'Connell, Motilal, and Shivaram, 18 June 1976.

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## KRISHNA — THE SPIRITUAL POLESTAR *Srila Bhaktivinode Thakura*

In this material world, which is created by *māyā*, there is a principal constellation named Dhruva. All the suns along with their planets continually circle around Dhruva by its power of attraction. The main consideration is that there is an energy known as attraction in all material atoms. By the strength of this energy, atoms are attracted to each other and they thus create a globular planet. When these planets are attracted to a larger globular planet, they begin to move around it. This is the invariable law of this material world. *Māyā* is the basis of the material world and only a reflection of the spiritual world.

Similarly, by their eternal constitution in the form of love, the spark-like conscious living entities in the spiritual world are attracted to one another, and they imitate one with more elevated consciousness. Those more elevated conscious persons with their subordinate conscious associates constantly move in the *rāsa-līlā* circle of Krishna, who is the superconscious supreme Dhruva. Therefore the great *rāsa-līlā* pastimes are eternally manifest in the realm of Vaikuntha. In the spiritual world the ever-existing attraction extends love up to *mahābhāva*, and in the material world the reflection extends as an inconceivable material attraction that creates variegatedness. In order to illustrate subtle truths by gross examples, we say that in the material world the sun along with the planets are constantly moving around the Dhruva constellation by the strength of its attraction, just as all pure living entities eternally circle around Krishna by the strength of his attraction.

In the transcendental *rāsa-līlā* pastimes, Sri Krishna is the only enjoyer and all others are enjoyed. The conclusion is that the sun-like personality of the spiritual world, Lord Sri Krishna, is the only male and the living entities are all female. All the relationships of the spiritual world are based on pure love. One therefore finds that the enjoyer is male and the enjoyed are female. The males and females of the material world are perverted reflections of the enjoyer and enjoyed of the spiritual world. If one searches through all dictionaries one will not find the words to properly describe the spiritual pastimes of the supremely conscious Lord and his associates. Hence the descriptions of the man and woman of the material world are used here as an appropriate indication. There

श्री कृष्णकथामृत बिन्दु

is no necessity or suggestion of obscene thoughts in this regard. If we reject these activities as obscene, then we miss the opportunity to discuss that supreme pastime. We are able to describe the truths of *vaikuntha* by describing mundane emotions as the reflections of spiritual emotions. There is no other alternative in this regard. For example, Krishna is merciful. But to show how Krishna is merciful one has to give the example of certain persons who are merciful. There is no way of expressing this quality other than by giving a well-known example. Therefore swanlike persons should give up shyness and obscene considerations and then hear, read, and think about the transcendental topics of the *rāsa-līlā* without anxiety. — Chapter 5, Texts 19 and 20 of *Śrī Kṛṣṇa-Saṅhitā*. Translated by Bhumipati Das and edited by Sri Pundarik Vidyānidhi Das. Vrajarat Press. 1998. Vrindavan.



Nāma-tattva

### NAMAPARADHA AND NAMABHASA *From Srila Jiva Goswami's Bhakti Sandarbha, anuccheda 159*

*In the sixth canto of Śrimad Bhāgavatam, the history of the life of Ajamila is narrated. The narration ends with Ajamila attaining to the Vaikuntha planets. A question may be asked at this point: "Why is it that Ajamila attained the Vaikuntha planets on chanting the holy name of the Lord, whereas the Yamadutas remained in the same condition despite hearing that name from Ajamila and having the good fortune of talking to the Vishnudutas?" Srila Jiva Goswami answers this question in Bhakti Sandarbha as follows:*

*tato'parādhābhāvā tat-kṣayārtham na tatrārvṛty-apekṣayā. yathājāmilasya na tathā kṛta-tan-nāma-śrāvanādīnām api yama-dūtānām—* Even though Ajamila chanted the holy name of the Lord and the Yamadutas heard it, Ajamila was not affected by *nāmāparādhas* whereas the Yamadutas were affected by the *nāmāparādha* of considering the glories of the holy name to be an exaggeration. Therefore they did not attain the same result.

— Sanskrit from Gaudiya Grantha Mandira. Translation by Bhakta Harshad Marathe.



## DESTINATION OF THE YAMALARJUNA TREES

### Srila Jiva Goswami's Gopala-campū

On another day in the brilliant morning assembly of Nanda Maharaja in Vrindavan, Sri Vrajaraja Nanda said, "O dear Snigdha-kantha! Those twin Arjuna trees in Vraja were fulfillers of all desires and were therefore just like demigods. Please tell all of us: what were they in their previous lives? How did they take birth in Vrindavan? And where have they gone now?"

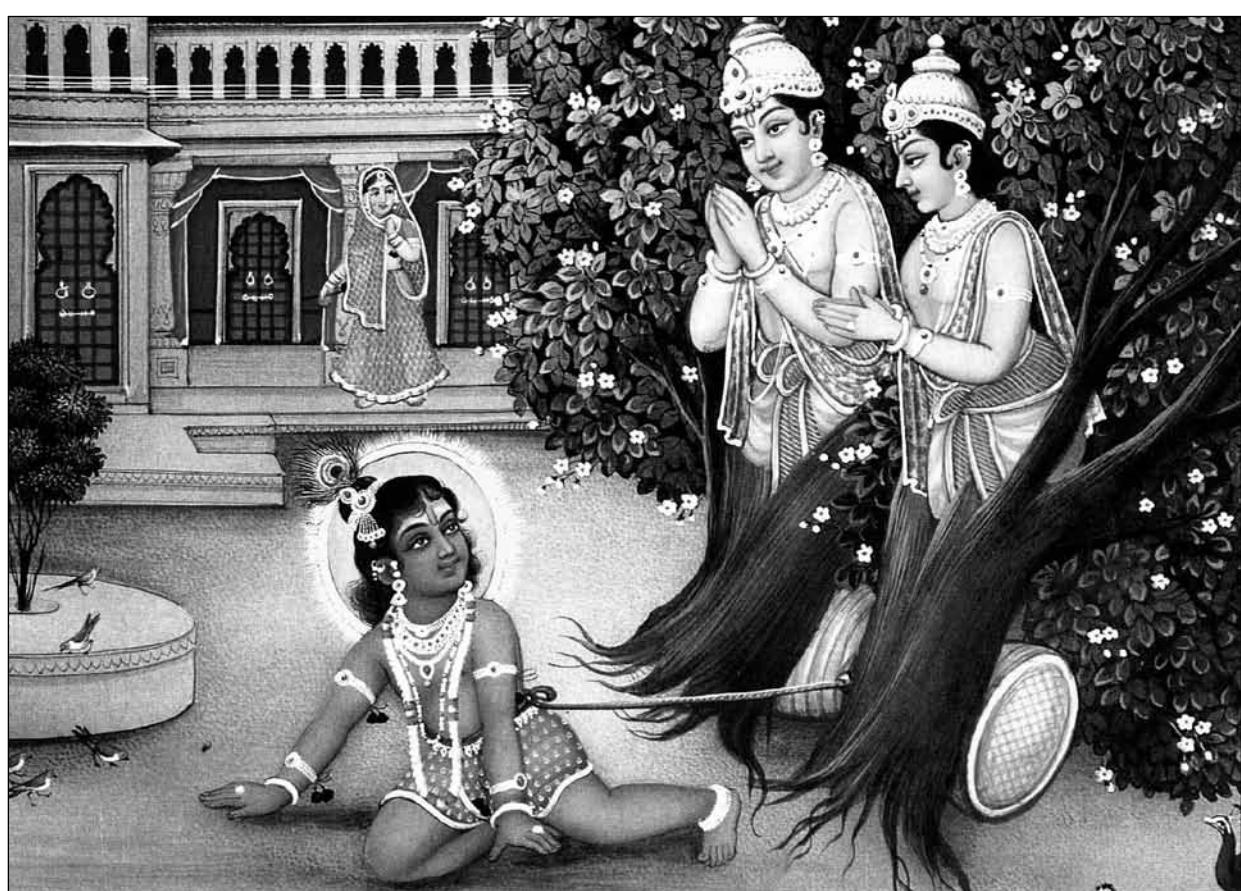
Snigdha-kantha replied, "In their previous lives they were born out of Kuvera, the friend of Lord Shiva, who is also known as Dhurjati. At one point of time they committed an offense to the lotus feet of Sri Narada Muni. As a result, Sri Narada bestowed the highest favor on them by cursing them to become trees. In this way, in tree bodies they obtained the highest destination of being devotees of the Lord. O Vrajaraj Nanda! Every time you appear on earth, the eternal Mahavan manifests along with you. In this forest known as Mahavan,

these trees manifested near your home. In that place, they remained in the bodies of Arjuna trees. Thereafter, they returned to their original bodies and simultaneously attained the topmost platform of being devotees of the Lord. Even right now they are situated in that topmost platform and are broadcasting the glories of devotional service to the Lord."

Nanda Maharaja curiously asked again, "Tell me the truth, Snigdha-kantha. Where have they gone now?"

While glancing sideways towards his brother Madhu-kantha, Snigdha-kantha bowed his head down and was silent. Vrajaraja Nanda said, "O Snigdha-kantha! Why do you not say anything, as if you are embarrassed?" Snigdha-kantha respectfully replied, "O Lord! What should we speak? Your lordship can understand everything by your expertise [and therefore, there is no need for us to speak]."

Vrajaraja Nanda smiled, and said, "Truly, whatever you say is correct, since your silence is speaking everything. By your behavior and speech we have



Manigriva and Nalakuvara offer their prayers to Krishna

understood everything. Yet you should fill us all with happiness by speaking it from your own mouth.

Snigdha-kantha replied, "Sri Narada, the bestower of all happiness, exhibited causeless mercy on the two fallen souls Nalakuvara and Manigriva. As a result, they were able to attain the eternal land of Goloka Vrindavan and the ability to render devotional service. Please understand that Nalakuvara and Manigriva are now present in front of you as the two of us. In other words, we are those fallen souls."

Hearing this, all the assembled *gopas*, beginning from Nanda Maharaja, embraced both of them one by one while constantly looking at them with great amazement. ☺

— *Śrī Gopāla Pūrva-campū*, 9<sup>th</sup> *Pūraṇa*, texts 1-10. Translation by Bhakta Harshad Marathe.

## CRAWLING PASTIMES

### *Srila Jiva Goswami's Gopāla-campū*

*ringana-keli-kule janani-sukha-kārī  
vraja-dṛṣṭi sukṛta-sphurad-avatārī*

[Refrain:]

*valayita-bālyā-vilāsa jaya bala-valita hare!*

Your crawling pastimes delight your mother. The sight of you blesses the eyes of Vraja. [Refrain:] O Hari, O companion of Balaram, O Lord who enjoys the pastimes of a small child, all glories to you!



### SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village

Bhubaneswar, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

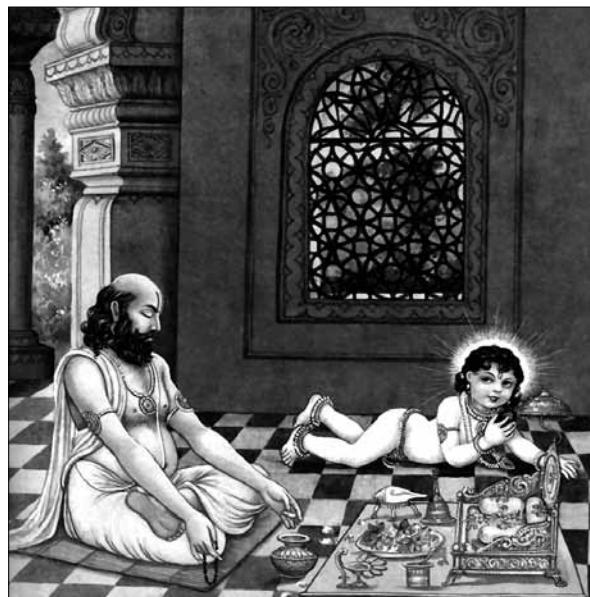
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Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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Baby Krishna

Unknown artist. Gita Press

*kiṅkini-gaṇa-raṇane hrdaye ruci-dhārī  
pada-yuga-cālana-kutuka-vihārī*

You eagerly move your feet. The tinkling sounds of your ankle-bells delight everyone's heart.

*gorasa-kīrṇi-bhave pañke laghu-cārī  
vāraṇa-kāraṇa-vāg aticārī*

Disobeying the order to stop, you slowly crawl over the ground muddied with milk.

*akalita-jana-milane tasmād apasārī  
jananīm prati gati-cāpala-bhārī*

Ignoring the others, you quickly crawl to your mother.

*jananī-stana-vasane bhaya-bhāg-anuhārī  
tattra payo-rasa-visarāhārī*

You timidly become like a bodice covering your mother's breast, where you drink a great flood of milk.

*vāpuṣi mṛdā maline mṛḍutām apahārī  
jananī-kara-kṛta-mṛjayā hārī*

Your mother gently washes your muddy body with her own hand.

*api tandrāvalane stanapām anukārī  
jananī-smīta-patad-amṛtāsārī*

You then become sleepy and only pretend to drink her breast. A shower of nectar falls from your mother's smile. ☺

— *Śrī Gopāla Pūrva-Campū*, 6<sup>th</sup> *Pūraṇa*, text 57. Sanskrit transliteration by Gaudiya Grantha Mandira. Translation by Bhakta Harshad Marathe.

