



तव कथामृतं तसजीवनम्

tava kathāmr̥tam̄ tapta-jīvanam̄

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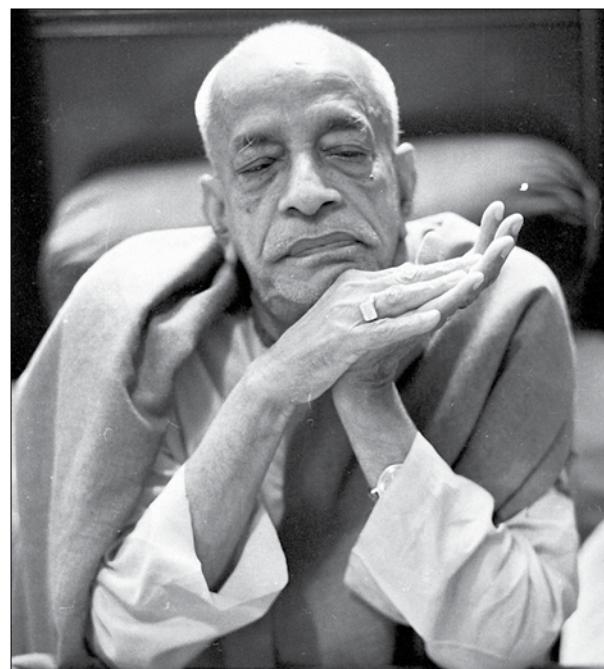
*From Srila Rupa Goswami's Padyāvalī, verses 149 – 150*



## EVEN BUTCHERS ARE WELCOME

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

Regarding propaganda against animal slaughter in Back to Godhead magazine, please do not print any picture showing how a cow is being murdered. This will pollute the whole atmosphere. We are not meant for moving anyone's sentiment against animal slaughter. We are not Buddhists or Jains – their main propaganda is against animal slaughter. Even the so-called vegetarians who do not take Krishna prasādam are as sinful as the non-vegetarians. Our propaganda is different, to make people Krishna conscious, which automatically makes them sympathetic against any kind of animal slaughter. According to Śrīmad Bhāgavatam, one living entity subsists on the life of other living entities, either vegetarian or non-vegetarian. But we are neither of them. We are neither vegetarian nor non-vegetarian. We are transcendental. We are concerned with krṣṇa-prasādam. Try to popularize krṣṇa-prasādam as you have already done. People will naturally become vegetarian without any ghastly propaganda. The pictures of a mahājana or similar pictures for propagating the Bhāgavata conclusion should be our objective. There are so many subject matters that we could have pictures of. We follow four principles. So, for example, we could



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

publish so many pictures of illicit sex life, but that will not advance our cause. Similarly, we may make propaganda against animal slaughter, but that will not advance our real cause. Krishna consciousness is based on pure understanding, not on any sentimental provocation. People must be intelligent enough to catch this Krishna consciousness movement without being carried away by any sentimental wave. We should

always remember that we do not belong to any group like the *karmis*, *jñānis*, or yogis. We belong to pure devotional service group, following in the footprints of great *mahājanas*. Our purpose should be that we are on one side and all others are on the other side. We deprecate everyone, even one who is against animal slaughter. In the *Caitanya-caritāmṛta* it is clearly said that there are two classes of activities — pious and impious. We do not favor either of them. Neither do we favor any philosophical speculation. We simply stick to Krishna and wish to render loving transcendental service unto him. That should be our main objective, and the policy of Back to Godhead must be pursued in this line. I hope you will understand me rightly. Everyone who is not a Krishna conscious person is a butcher. Even the so-called pious man who is not in Krishna consciousness is also a butcher because he is killing his own self. In our view, everyone is a butcher and everyone is also a thief, because he is enjoying Krishna's property. So how can we discriminate who is honest and dishonest, butcher and not butcher? Our only test is how one is taking to Krishna consciousness. Even if a so-called butcher comes, we welcome him to chant Hare Krishna. ■■

— Letter to Rayarama. 19 November 1968.

## SERVE IN UNITY

**Srila Bhaktisiddhanta Saraswati  
Thakur Prabhupada**

We, surrounded by enemies, are determined to engage in the service of Lord Hari and his devotees. All of us are more or less forgetful of Lord Krishna while serving the six enemies. All of you together should serve Lord Hari with unity. This is my request. *Ekākī āmāra nāhi pāya bala*. "I have no strength to do it alone." Remembering this line, all of you should continue to execute *kīrtana-yajña*, which is the goal of life. The responsibility of the leaders in charge of the execution of *kīrtana-yajña* is that while engaging in the service of Hari they should make friendship with all, and, especially, satisfy the *vaiṣṇavas*. ■■

— Letter. 26 June 1927. Published in *Patrāmṛta, Nectar from Letters*. Translated by Bhumipati Das. Touchstone Media. 2012. Kolkata.

## THE MEANING OF GOOD FORTUNE

**Sri Srimad Gour Govinda Swami Maharaja**

The tenth canto of *Śrīmad Bhāgavatam* [10.51.53] says:

*bhavāpavargo bhramato yadā bhavej  
janasya tarhy acyuta sat-samāgamah*

**श्री कृष्णकथामृत बिन्दु**

*sat-saṅgamo yarhi tadaiva sad-gatau  
parāvareśe tvayi jāyate matih*

O infallible Lord, the *jīvas* are wandering here in many universes, very tightly bound up in material bondage. If by good fortune someone meets a *vaiṣṇava-sādhu*, *sad-guru*, then his life is completely changed. He now becomes *kṛṣṇa-dāsa*. Now he will develop devotion for Krishna and will be free from material bondage. One who has seen or met such a *vaiṣṇava-sādhu* is very fortunate, *bhāgyavān*. Here in this material world, if someone meets the president of the country, he thinks, "Oh, I met the president! I am very fortunate!" But we are not speaking about that kind of fortune. One should understand what sort of fortune it is to meet guru. It cannot be compared with meeting the president of the country. It is incomparable. Up till now, in many, many hundreds and thousands of lives, I was either a *karmī*, a *jñānī*, a *bhogī*, or a *tyāgī*. But now I have become *kṛṣṇa-dāsa*. Now I am situated in my constitutional position, *jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'*, as an eternal servant of Krishna [Cc. madhya 20.108]. That is the constitutional position of the *jīva*. I was not in that position. But from today I am in that situation because I saw such a *sad-guru*, *vaiṣṇava thākura*. He cast his merciful glance on me. Now everything is completely changed.

For hundreds and thousands of lives you have been fallen, crying, crying and suffering in this deep dark well of material existence. Now you have seen and met such a person, such a *sad-guru*. Now the time has come that your suffering will be done away with forever. That is good fortune. That is *bhāgya*. One's suffering is forever done away with — finished, no more. This is good fortune. ■■

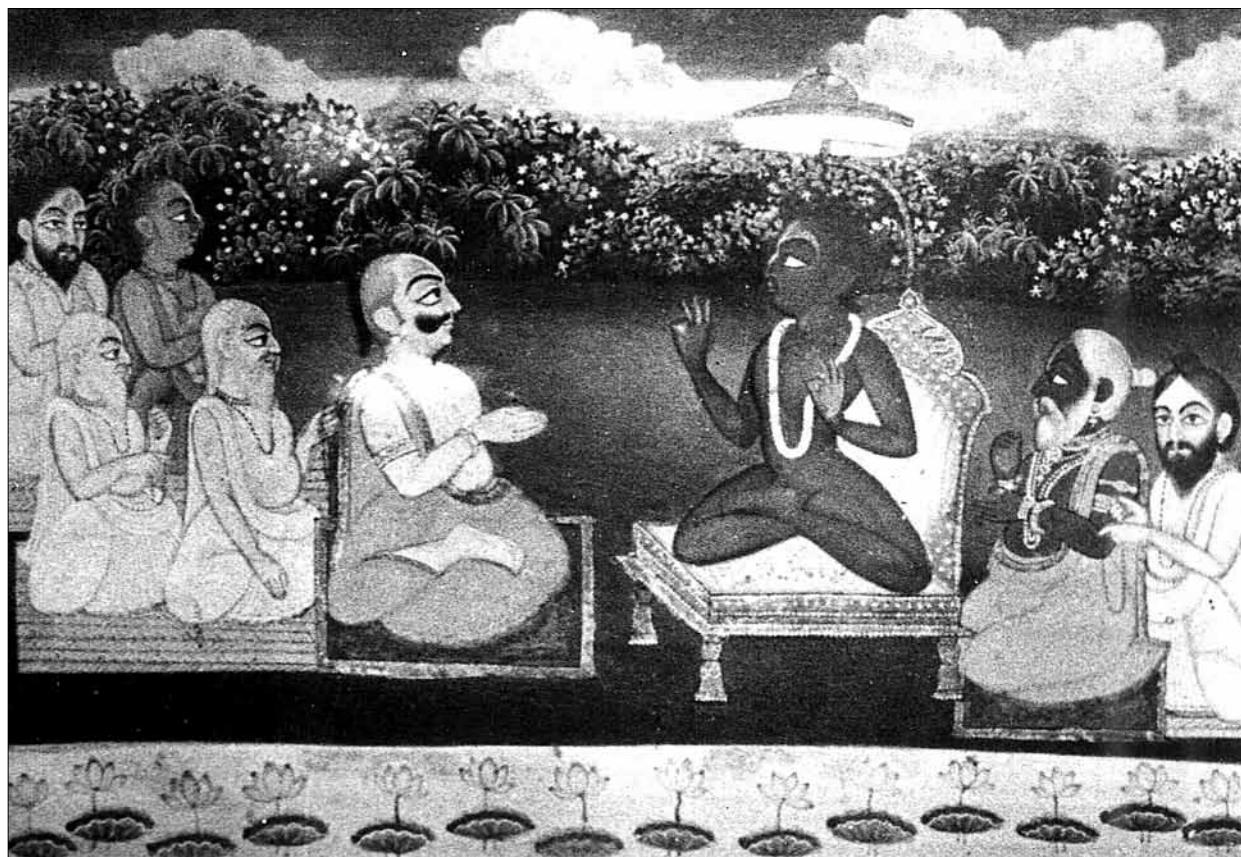
— When Good Fortune Arises, p. 335-336. Lecture, Seattle, 18 May 1993.

## THE BIRTH OF SUKADEV GOSWAMI

*Adapted from Skanda Purāṇa, canto 6, chapter 143*

When the Kuru dynasty faced extinction upon the death of Vichitravirya, who had no children, Srila Vyasa Dev begot three children at the urging of his mother Satyavati. Two were begotten within the wombs of Vichitravirya's two widows, and the third, Vidura, was begotten in a maidservant.

Thereafter, Srila Vyasa Dev thought about accepting a wife, and so he asked the sage Jabali for his daughter named Chetika. The sage happily gave his daughter to Vyasa Dev, and in due course of time she became pregnant. But even after twelve



Unknown artist.

*Sukadev Goswami speaks Śrīmad Bhāgavatam to Maharaja Parikshit*

years had passed the child was not delivered from his mother's womb. That intelligent boy, even while within his mother's womb, memorized whatever he happened to hear. Thus, even before his birth the child became a master of the Vedas and Purāṇas. Actually, he was satisfied to remain within the womb, reciting the Vedic texts, and never thought of coming out into the world.

However, as the child continued to grow, this condition became painful for his mother. Vyasa Dev then asked, "Who are you that has entered the womb of my wife? Why don't you come out? Do you want to kill your mother?"

The fetus replied:

rākṣaso 'haṁ piśāco 'haṁ devo 'haṁ mānuṣas tathā  
gajo 'haṁ turagaś cāpi kukkuṭaś chāga eva ca  
yonīnāṁ caturāśītir lakṣāṇy eva ca saṅkhyayā  
bhrānto 'haṁ teṣu sarveṣu tat ko 'haṁ prabavīmi kim  
sāmprataṁ mānuṣo bhūtvā jātharam samupāśritah  
mānuṣye 'tra kariṣyāmi niṣkraman na kathañcana  
nirviṇo bhramamāṇo 'tra saṁsāre dāruṇe tataḥ  
astrastho bhava-nirmukto yogābhyaśa ratas sadā  
mokṣa-mārga prayāsyāmi tato mokṣam asaṁśayam

"I am a Rakshasha, I am a Pishacha, I am a demigod, I am a human being, I am an elephant, I am a horse, I am a chicken, and I am a goat. There are eight million, four hundred thousand species of life and I have appeared in all of these forms. Now I am settled in this womb as a human embryo. I don't want to come out and face the terrible condition of material existence. Staying within the womb, I will practice yoga and meditation to free myself from material bondage. Within the womb, I have knowledge, detachment, and remembrance of my previous births. If I come out of the womb, however, I will become a victim of Lord Vishnu's external energy, māyā."

Srila Vyasa Dev replied, "Don't worry, māyā will not affect you. Come out of the hell in the form of the mother's womb."

The fetus said, "You must solicit the assurance of Lord Krishna himself. Only then will I be willing to come out of the womb."

Upon hearing this, Srila Vyasa Dev hastened to Dwarka, where he told everything to Krishna. The Lord then accompanied Srila Vyasa Dev to his home. Krishna told the fetus, "I guarantee that when you emerge from your mother's womb, you will not be affected by my external energy māyā. It is my desire that you come out now."

The boy came out of the womb, appearing as a twelve-year-old youth. He bowed down to Krishna, his mother, and his father, and then began to depart for the forest.

Srila Vyasa said, “Wait, my dear son! I must perform the birth ceremonies for you.”

The child replied, “Thousands of birth ceremonies have been performed for me in thousands of births. They have only served to bind me to material existence.”

Krishna said to Vyasa, “Your son is a very expert speaker, like a parrot. Let him be named Suka. Give him permission to go to the forest. He will not stay at your ashram. There is no need for you to exhibit so much parental affection.”

After saying this, Krishna returned to Dwarka, riding upon the back of Garuda. Vyasa said to Sukadev, “A son who does not obey the behest of his father will surely fall into hell. Therefore, stay here for some time.”

Sukadev Goswami replied, “Just as today I was born as your son, so in another birth you were born as my son. Therefore I am your father and you should carry out my order. Don’t deny me permission to go to the forest.”

Vyasa said, “First one must practice *brahmacharya*. Then he should enter householder life.

## श्री कृष्णकथामूल बिन्दु

After enjoying family life, he can attain salvation as a *vānaprastha* and then as a *sannyāsī*.”

Sukadev countered, “If through celibacy liberation could be attained, impotent eunuchs would be liberated without separate endeavor. If householders can attain liberation then everyone would be liberated. If residents of the forest attain liberation then animals would easily be liberated. After arguing with his father in this way for some time, Sukadev proceeded to the forest. ■

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## JOYFUL PASTIMES WITH PARENTS

### *Srila Rupa Goswami's Padyāvali 149-150*

*kālīndī-puline mayā na na mayā śailopasālye na na  
nyāgrodhasya tale mayā na na mayā rādhā-pitūḥ prāṅgane  
drṣṭāḥ kṛṣṇa itīrte sa-niyamāṁ gopair yaśodā-pater  
vismerasya puro hasan nija-grhān niryan hariḥ pātu vah*

The different *gopas* confidently said, “I did not see Krishna at the Yamuna’s shore.” “I did not see Krishna on Govardhana Hill or at the outskirts of Vraja village.” “I did not see him at the base of the banyan tree.” “I did not see him in the courtyard of Radha’s father, Maharaja Vrishabhanu.” As Nanda Maharaja became slightly dejected to hear all this, smiling Krishna slipped out of the house, from right under Nanda Maharaja’s nose. May Krishna protect you all! (composed by Sri Umapati-dhara.)

*vatsa sthāvara-kandareṣu vicaran dūra-pracāre gavāṁ  
hūṁsrān vikṣya purāṇa-puruṣāṁ nārāyaṇāṁ dhyāsyasi  
ity uktasya yaśodayā mura-ripor vavyāj jaganti sphurad-  
bimboṣṭha-dvaya-gāḍha-pīḍana-vaśād avyakta-bhāvarī smitam*

Mother Yashoda said, “Child, when you take care of the cows far away in the forests or the caves of Govardhana Hill and you see dangerous wild animals, you should meditate on the ancient Supreme Person, Lord Narayana, and he will protect you.” As Lord Krishna heard these words, it was only with great difficulty that he prevented a smile from appearing on his *bimba* fruit-colored lips. May that suppressed smile protect all the worlds! (composed by Sri Abhinanda) ■

— Translated by Kusakratha Das. Krishna Library. Culver City, California. 1989.

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