



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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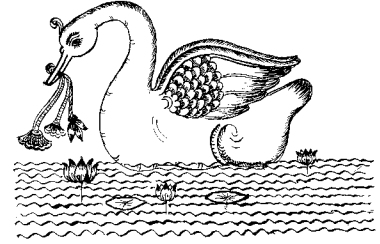
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BE CONVERSANT WITH OUR PHILOSOPHY

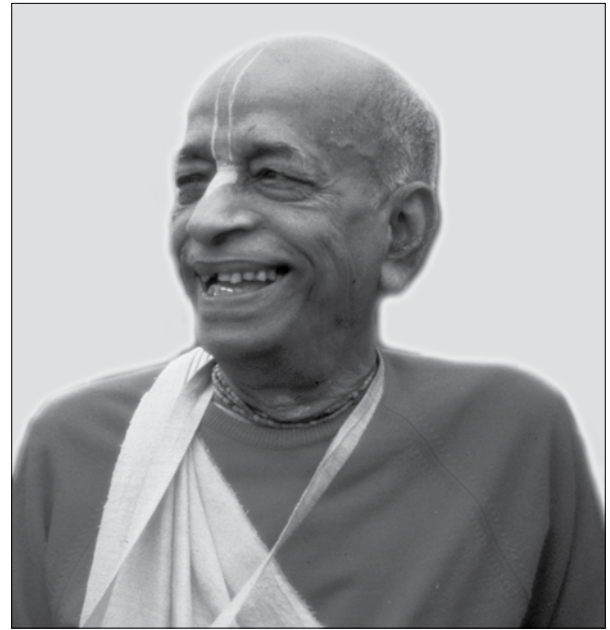
*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

Now, because you are in the field, you have to meet so many opposite elements, and you have to satisfy them or fight with them with conclusive statements from *Bhagavad-gītā* and *Śrīmad Bhāgavatam*. As such, it is needed that you should be thoroughly conversant with the truth. (Letter to Gurudas, 29 September 1968.)

In each and every such meeting with _____ you should challenge these persons, but you must be equipped very strongly with conclusions of *Bhagavad-gītā*. In the *Bhagavad-gītā* it is clearly said that the first-class *yoḡī* is he who always has in his heart the eternal form of Krishna. (Letter to Satsvarup Das, 18 November 1968.)

When you study very carefully all of the literature that is available, especially *Bhagavad-gītā As It Is*, you will have in your grasp answers to all questions that may be put to you. Please encourage others to read this *Bhagavad-gītā* at least one chapter every day. (Letter to Upendra Das, 6 January 1969.)

We should not simply publish these books for reading by outsiders but our students must be well versed in all our books so that we can be prepared to defeat all opposing parties in the matter of self-realization. (Letter to Hamsadutta Das, 3 December 1969.)



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

Some of us in each and every center must be well versed in the *śāstras* so that he can meet scholars and philosophers, and if needed he can convince them about our movement and philosophy with great strength. (Letter to Tamal Krsna Das, 20 February 1970.)

Now I want that we shall concentrate on making our devotees Krishna conscious and ourselves becoming Krishna conscious, and not be so much concerned with expanding ourselves widely without any spiritual content. Just like boiling the milk, it

becomes thicker and sweeter. Now do like that, boil the milk. (Letter Rupanuga Das, 9 May 1972.) ❀

SRIDHAR SWAMI'S SPIRITUAL MASTER

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

From Nabhadasi's *Bhakta-māla* we understand that Sri Vishnuswami had a descendant named Paramananda, and through that disciplic succession Paramananda became the spiritual master of Sridhar Swamipada. At the beginning of his commentary on the *Śrīmad Bhāgavatam*, Sridhar Swamipada said, *yat kṛpā tam aham vande paramānanda-mādhavam* — "I offer my obeisances to my spiritual master, Sri Paramananda." ❀

— *Vakṛtāvālī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Saraswati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumiapati Das. Produced and published by Isvara Das.

THE FIRST ATTRACTION — PART 17

*From Srila Jīva Goswami's
Gopāla-pūrva-campu, 15th pūraṇa*

Paurnamasi Devi, accompanied by Madhumangal and Vrinda Devi, approaches Krishna, and they discuss the recent events. Krishna reveals the inner core of his heart to her. Paurnamasi introduces Madhumangal to Krishna and they become dear friends. Madhumangal then describes to Krishna the current mood and the mental state of the gopīs.

[Snigdhanantha describes how Krishna thought to himself:]

*re re citta! praṇaya-mayatāpāratantryam kim eṣi
tvaṁ tatṛpi vyasani yadi vā dharmatas tat prayāhi
haṁho kimvā para-gṛha-juṣām bhāvininām ca bhāve
lagnaṁ magnaṁ bhavasi bahudhā projjhya tat-tad-vicāram*

"O my heart! Why are you exhibiting a slavish mentality, exactly like a hopeless lover? If you crave such a mentality then accept your love in a religious way [i.e. confess it in front of society]. Alas! You are absorbed in the thoughts of girls who are now married away in other men's homes, giving up religious thought."

Thus, the days of Krishna were spent in great anxiety and desire to attain the *gopīs*. Somehow, with great difficulty, time passed, but on the auspicious day of the killing of Dhenukasur, when the residents of Vraja were all in great anxiety, the doe-eyed *gopīs* got to see Krishna unhindered in the daytime.

*tāsām nitya-preyasīnām murārer
janmany asmin viśmṛtātma-sthitinām
śobhā tasya smārayantīva tattvaṁ
dharmatrāsaṁ drāṅ muhur lumpati sma*

For those *gopīs* who are the eternal lovers of Murari but who had forgotten that relationship since their

birth in the material sphere, seeing Krishna's splendor made them remember their eternal relationship with him and forget any fear of worldly religious obligations.

This is also described by Srila Sukadev Goswami:

*pītvā mukunda-mukha-sāragham akṣi-bhṛṅgaṁ
tāpaṁ jahur viraha-jaṁ vraja-yoṣito 'hni
tat sat-kṛtīm samadhigamya viveśa goṣṭha
savriḍa-hāsa-vinayam yad apāṅga-mokṣam*

With their beelike eyes, the women of Vrindavan drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from him. The young Vrindavan ladies cast sidelong glances at the Lord — glances filled with bashfulness, laughter and submission — and Sri Krishna, completely accepting these glances as a proper offering of respect, entered the cowherd village. (*Śrīmad Bhāgavatam* 10.15.43)



Nāma-tattva

NOTHING COMPARABLE TO KRISHNA'S NAME

*From the Bhagavan-nāma-
māhātmya-saṅgraha*

*sarveśam api yajñānām lakṣaṇāni vratāni ca
tīrtha-snānāni sarvāṇi tapāṁsy anaśanāni ca
veda-pāṭha-sahasrāṇi prādakṣiṇyam bhuvah śataṁ
kṛṣṇa-nāma-japasyāsya kalām nārhati ṣoḍaśim*

All the rituals and fasts associated with a Vedic sacrifice, all the bathing in the holy places around the world, all the penances and fasts of this world, thousands of recitals of Vedic literature, and hundreds of circumambulations of the entire surface of the earth, cannot match even a sixteenth portion of the merit acquired by chanting the holy name of Krishna.

— Translated by Hari Parshad Das from verse 266 – 267, *Bhagavan-nāma-māhātmya-saṅgraha*. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





pītam harer vadanam abja-rasaṁ prasahyā-
 py āsām dṛśā racita-bhṛṅga-cakora-bhaṅgi
 tenāpi satkṛtim amanyata sa praśastām
 ājīvyatām gatavatiṣu tad āsu yuktam
 tasminn apāṅga-śara-mokṣam amūr akurvan
 vṛḍā-smitāñci-nayanair anuninyire ca
 tenāpi sat-kṛtim amanyata sa-praśastām
 ājīvi loka-caritam kila tādṛg eva

[When the gopīs were able to freely see Krishna,] the eyes of these damsels of Vraja took on the mood of honey-bees and cakora birds to forcibly drink the nectar of the lotus that is the face of Krishna. Krishna considered this forcible drinking to be a gesture of respect offered by the gopīs. [Why did the gopīs forcibly drink this nectar without any hesitation?] Such behavior is justified in the case of taking life-saving substances.

Thereafter, these damsels of Vraja first showered arrows of side-long glances at Krishna and then soothed the effect of these sharp arrows by applying the balm of their bashfulness, exhibited through their eyes. These actions were also considered by Krishna to be gestures of respect.

[Why did he not complain about their sharp arrow-like looks?] It is the nature of life-savers that they help others without concern for their personal wellbeing.

kṛṣṇaṁ lakṣyaṁ vidhāyāmūr abhyāsthan netra-patṛiṅṅaḥ
 tac ca bhaktir itivāhuḥ śarābhyāsa upāsanam

The ladies resolved that their eyes were meant only for beholding Krishna. This is known as bhakti, devotional service. And their shooting of the arrows of their side-long glances at him was the ritual they adopted to attain perfection in this form of bhakti.

When these ladies were drinking the nectar of the lotus-like face of Krishna, and while their desire to drink this nectar was yet to be satisfied fully, they were suddenly forcibly carried away to their homes by their respective in-laws, exactly as a female cakora-bird is captured and engaged by a hunter.

āyātāḥ pratibimatām yadapi tās citta-hrade śrī-hareś
 citraṁ tatra tathāpi bimba-padaviṁ sthityā vikarṣe 'py ayuḥ
 yatra prasphuṭa-tārakā iva tadā sarvā babhuḥ sarvataḥ
 śrī-rādhā punar antarindu-valaya-dyota-śrīyā didyute

Although these gopīs attained the state of being objects reflected in the lake of Sri Hari's heart, it was amazing to see that in terms of attraction, these reflected objects attained oneness with the reflector. In this water-mirror of Sri Hari's heart, the gopīs appeared as brilliant as a group of stars in the sky, whereas Sri Radha appeared like the brightest moon, due to possessing the splendor of Vrindavanchandra, the moon of Vrindavan (Krishna), in her heart.

pūrvam tāsām vyavasitir abhūd evam iṣat kadācit
 kṛṣṇaṁ paśyanty upaśamam asau lapsyate citta-vṛttih
 dṛṣṭe dṛṣṭe punar atha muhuḥ tatra cinteyam āsīt
 kim bhūyaś ca kvacid ahaḥ tad-vaktra-lakṣmīm pibāmaḥ

Just imagine! When they could not see Krishna, they would always think that just seeing him for even a brief moment would satisfy their hearts. As they gradually got to see him again and again, they were gripped with anxiety each time, wondering whether they would ever again get to drink the beauty of his face.

Even in this condition, they kept their mood hidden from each other as follows:

nahi para-puruṣe vāñchā mama sakhi kācit kathañcid apy asti
 prakṛtiḥ seyaṁ yad asita-vastuni dṛṣṭe bhavet kampaḥ

“O dear friend! I do not have any desire for a man other than my lawfully wedded husband! However, my nature is such that as soon as I see a dark object, my body starts trembling.”

rādhā bādhā-pratihata-tanuḥ sarvadā dhāraṅgābhīś
 citte śāntir api nidadhatī vyākulāsīd atīva
 hā hā tasyāḥ priya-savayaso 'py āsu tad-bhāva-bhāvāt
 tām evāpuḥ kaṭutara-daśām hanta ke 'mūm avantu

Among them, Radha, who was always restricted by her in-laws, would try various ways to keep herself calm, but it was all in vain and she became extremely anxious at heart. Alas! Even her *sakhīs* of similar age became affected by her mood and attained the same bitterness of existence. Alas! Who could protect Radha in such a situation?

Whenever they were not very severely restricted the following happened:

*saikalpaḥ kvacanānvajīgamad itaḥ sākṣāt-kṛtīm śrī-hareḥ
svapnaḥ kutra ca locanaṁ kva ca viyogārtau ca rādhādiṣu
yair etaiḥ sudhayā latāsv iva tayā tāsṁ indu-bimbair javād
ullāsāvali-lambhanāt taruṇimārambho 'pi sambhāvitaḥ*

Sometimes the mere thought of Hari would cause him to appear in their minds. Sometimes, the eyes of the extremely distressed Sri Radha and other *gopīs* would cause him to appear in their dreams. At such times they would become extremely excited exactly as a growing creeper becomes excited on attaining a drop of nectar falling from the moon. In this way, their youth gradually began to manifest through such excitement.

Now Snigdhanakanta spoke the concluding words of the assembly:

*sa eṣa rādhike sarva-durlabhas tava vallabhaḥ
tvad-arthaṁ pīḍayāpy ārto dināni krīḍayānayat*

“O Radhike! This lover of yours is extremely difficult to attain by anyone and everyone, but for you he spends his days absorbed in pastimes of great anxiety.”



Unknown artist. Early Bengali school.

*tad evaṁ sūtāṅga-prabhava-śīsu-yugme kathayati
sphurat-premāveśāt pratipada-vivikter nighaṭanāt
kathā kiṁ nāṭyaṁ kiṁ kim uta nija-līleti vividhaṁ
samajyāsau sārthaṁ sphuraṇam ajitenāpy anuyayau*

The words of the two narrators caused a surge of love in the audience [consisting of Krishna, Radha and their friends]. Due to such deluge of *prema*, and due to being unable to think of anything else, the entire assembly thought, “Is this a narration?” “Is it a drama?” “Is it our own pastimes that have taken place?” The entire assembly along with Krishna floated in the waves of such thoughts.

When the narration ended, everyone took a long time to return back to normal. Then, offering suitable gifts and thanks to both brothers (Madhukantha and Snigdhanakanta), all the members of the audience returned to their homes to rest. 🙏

[This section of *Gopāla Campu* is concluded here.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*.
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