



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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## FOOD RELIEF OPERATIONS

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

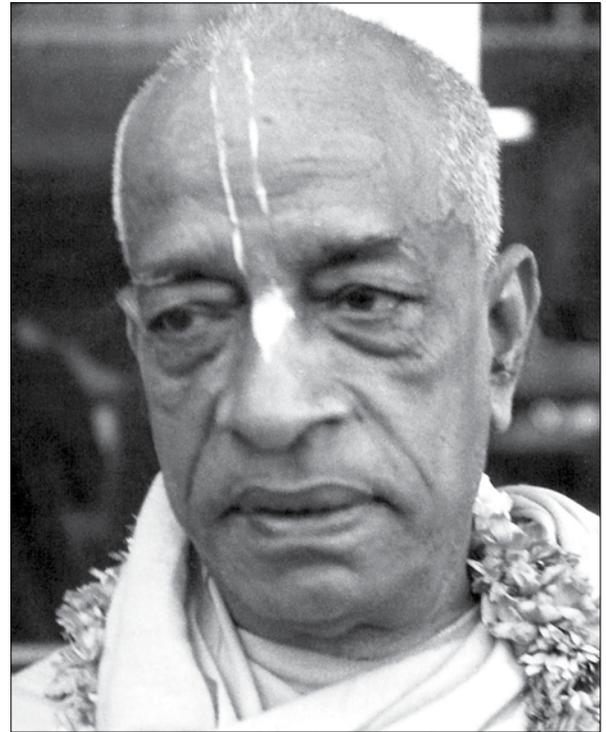
The feeling which you have had by becoming compassionate to the fallen bums is very good, but the best way to deliver a bum is to revive his dormant Krishna consciousness. If you can do that then give the bums good food and shelter. If you cannot do that, then simply supplying food and shelter is serving them *māyā*. (Letter to Mrinaline, 27 August 1967.)

Now I am especially concerned to distribute grains — rice, wheat — in the form of *dāl* and rice *prasādam* to hungry people all over India. The people here are very disturbed because, partly due to the punishment of nature and partly due to the mismanagement of the demon class of men, food is not available. If the people do not even have sufficient food they will not be able to receive spiritual instructions. So I am hopeful that if we can widely distribute free foodstuffs to the people of India, by giving it out at our centers as well as by travelling parties to villages, we will win over the whole country and the whole world by this activity on Krishna's behalf. (Letter to Satyahit, 16 March 1974.)

## EXTERNALLY ATTACHED, INTERNALLY DETACHED

*Sri Srimad Gour Govinda Swami Maharaja*

Externally you have to show that you're extremely attached and internally you should be detached. You should behave like that. Otherwise the situation



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

will be very, very bad — out of control. Chaitanya Mahaprabhu also behaved like that.

Chaitanya Mahaprabhu was a married person. His elder brother Vishwarup didn't marry but took *sannyāsa*. Sachimata was very much aggrieved, and Chaitanya Mahaprabhu consoled her, "Alright mother, I'll marry, I'll stay with you. Don't be disheartened." The first wife, Lakshmipriya, died. Then at the request of Sachimata he accepted a second wife, Vishnupriya, but he had to take *sannyāsa*, even though he was newly married and both the husband and wife were young.

Mahaprabhu came to introduce this *harināma*, congregational chanting. He could not stay in household life. He had to take up *sannyāsa* to preach *harināma*. So he thought, “I must take *sannyāsa*, otherwise, if I remain a *grhastha*, people won’t accept my teachings. If I take *sannyāsa*, then people will be serious to accept my teachings because the psychology of people is to pay respect to a *sannyāsī*. Whatever a *sannyāsī* says, they take it seriously.”

The night he was going to leave his home and his wife, he acted in such a way that Vishnupriya didn’t understand that he was leaving. That night he just talked very nicely to Vishnupriya, exactly like an attached husband talks to his wife. They slept together. Vishnupriya didn’t know what he was going to do. As soon as Vishnupriya fell asleep, he just left. He acted in such a way and thereby taught us.

He also told Srila Raghunath Das Goswami, “Inside your heart, you should develop your attachment to Krishna, but outwardly you should act as if you are attached to your wife and parents. If you don’t do that then situation will be very bad or worse. While you are in the company of your relatives or wife, kith and kin, they should feel that you are very attached to them, that you like them. They should not think otherwise, but in your heart it is otherwise. You’re not attached to them, you are only attached to Krishna. Krishna will shower his mercy on you very soon and you’ll be able to leave them.”

This instruction is for all *grhasthas*, *vaiṣṇava-grhasthas*. This is *yukta-vairāgya*, real renunciation. You should apply these instructions in your life. Unless you apply them in your life, how can you get benefit? 🌀

— From a darshan on 30 April 1989.

## DO NOT UNDERESTIMATE OTHERS

### From the Mahābhārata, Udyoga-parva, Chapter 96

Before the Mahābhārata war, Krishna came as a messenger to negotiate peace between the Kauravas and Pandavas. He tried to make Dhritarashtra understand the ill-effects of going to war with the religious-minded Pandavas. However, Dhritarashtra would not agree to Krishna’s proposal. Krishna finally chastised Dhritarashtra by saying that he should give up his attachment to his son, Duryodhana, and act according to religious principles. Everyone in the assembly was shaken upon hearing Krishna’s strong words. When everyone was thus silent for a few moments in that assembly, the supremely powerful incarnation of the Lord named Parashuram, who was also present in the assembly, spoke to Dhritarashtra as follows:



Parashuram speaks to Dhritarashtra

Unknown artist. Gita Press.

“O king! Listen to my statements, which I shall support with an example. Having heard it, if you think what I have spoken is the beneficial truth, then accept it and do what is needed.

“I have heard from my authorities that in the distant past there was a mighty ruler named Dambhodbhava who unrestrictedly enjoyed the entire earth as his property. After each night, in the early morning he would question the Brahmins and Kshatriyas in his kingdom as follows:

*asti kaścīd viśiṣṭo vā mad-vidho vā bhaved yudhi  
śūdro vaiśyo kṣatriyo vā brāhmaṇo vāpi śastra-bhṛt*

“Is there any Sudra, Vaishya, Kshatriya or Brahmin who is equal to or greater than me in warfare?”

“Asking in this way, that King Dambhodbhava walked on the surface of the entire earth, intoxicated with pride, considering others to be nothing in front of him. Seeing the constantly narcissist attitude of the king, various broad-minded fearless Brahmins advised him to stop behaving in such a haughty way. Even though the Brahmins asked him again and again not to engage in such self-glorification, he would ask the same questions each morning. His pride was at its peak, and he was completely intoxicated due to his wealth. Seeing him repeat the same question each morning, the Brahmins who knew the conclusions of the Vedas became furious and spoke the following words to the king:

*aneka-jayinau saṅkhye yau vai puruṣa-sattamau  
tayos tvaṁ na samo rājan bhavitāsi kadācana*

“There are two men on this planet who have won over many warriors. They are the best among men and you will never be a match for these two, O King!”

“When the Brahmins said this, the king asked them where these two lived, where they had taken birth, what were their feats, and what were their names. The Brahmins replied:

*śrūyete tau mahātmānau nara-nārāyaṇāv ubhau  
tapo ghoram anirdeśyaṁ tapyete gandhamādane*

“We have heard that these two great sages are named Nara and Narayana. They are performing such intense austerities on the Gandhamadan Hill that it cannot be described in words.’

“The king could not tolerate this, and taking a huge army composed of six divisions, he marched to the place where the two undefeatable sages lived.

[**Translator’s Note:** Traditionally, an army would consist of six divisions of warriors — on elephants, on chariots, on horses, on camels, on carts and on foot.]

“The king searched through the treacherous forests of Gandhamadan hill and finally found them at a secluded place. Both of them appeared extremely weak due to hunger and thirst, and their veins were clearly visible on their bodies. Tolerating heat, cold, wind, etc., these best among men had become very thin in their bodies. Approaching them, Dambhodbhava asked them how they were. Nara and Narayana welcomed the king, gave him a seat, fruits, roots and water, and invited him to eat. Thereafter, they asked him how they could serve him. Hearing their words, the king repeated whatever he had heard from the Brahmins.

“The king then said, ‘Through my two strong arms, I have won over the entire earth and killed all my enemies. Now I have come here to fight the two of you. This has been my desire for a long time. Kindly offer me this as a mark of your hospitality.’

“Nara and Narayan replied, ‘O best among kings! This ashram is a place where anger and greed cannot stay. There can be no fighting in this ashram, what to speak of weapons and the deceitful mindset of war. There are many Kshatriyas on this planet. Kindly fulfill your desire for warfare elsewhere.’”

Parashuram continued, “O descendant of Bharat (Dhritarashtra)! Both of them repeatedly said the same thing and expressed their regret and tried to convince the king in various ways. Still, Dambhodbhava desired war and continuously challenged both of them. At that time, O Dhritarashtra, Nara took up some grass in his

hand and said, “O Kshatriya, lustful for battle! Come ahead and fight! Take all your weapons and bring your entire army. Today I shall relieve you of your desire for combat.’

“Dambhodbhava said, ‘O austere sage! If you consider this insignificant grass weapon to be suitable to fight me with, I will engage in battle with you, for I have come here for that very purpose.’”

Parashuram continued, “Having said this, Dambhodbhava showered arrows from all directions on Nara along with his army in order to kill him. His tremendous arrows were sufficient to rip apart any enemy, but the sage, without hesitation, destroyed all of those arrows using the blades of grass. Thereafter, the undefeatable Nara employed the ferocious *aṣṭika* weapon, which could not be destroyed. It dealt heavy damage to the king. The sage Nara, who was expert at hitting targets, then cut off the ears, eyes and noses of the soldiers by merely using blades of grass. Seeing the entire sky filled with these deadly blades of grass, King Dambhodbhava fell at Nara’s feet and begged forgiveness, saying, ‘O Lord! Let there be auspiciousness for me!’

“Nara, the giver of shelter to those who desire it, said, ‘O king! From now on, be a saintly person favorable to the Brahmins. O best among men, never do this again! Proper Kshatriyas who win over other’s kingdoms never behave abominably like you have behaved, not even in their minds. O king! Henceforth do not ridicule any king greater or weaker than yourself. O ruler of the Earth! Become humble and free of greed. Be prideless, inquisitive, sense-controlled, forgiving, mild, and gentle-hearted, and thus rule over your kingdom. Do not ridicule anyone without knowing their strengths. I have ordered you thus. Do not act like this again. Since we have told you, remember to always ask the Brahmins about their welfare.’

“Thereafter, King Dambhodbhava offered his obeisances to the two sages and returned to his kingdom. After that meeting he ruled virtuously the rest of his life.”

Parashuram continued, “The great sage Nara performed this amazing feat in the past. Even greater than him in various qualities is Lord Narayan. O Dhritarashtra! As long as Arjuna has not employed divine weapons on his Gandiva bow, it is better you go meet him and arrange a compromise.”

[**Translator’s Note:** Arjuna is the same Nara and Krishna is Narayan. This is the message conveyed by Lord Parashuram.]

*kākudīkaṁ śukaṁ nākaṁ akṣi-santarjanaṁ tathā  
santānaṁ nartakaṁ ghoram āsya-modakam aṣṭamam*

“Kākudika, Śuka, Nāka, Akṣi-santarjana, Santāna, Nartaka, Ghora and Āsya-modaka are eight types of divine weapons.

[Translator’s Note: Sri Nilakantha in his commentary describes all these weapons as follows:

1) Kākudika, also known as *prasvāpana*, is a weapon whose one strike is enough to make the enemy attain the sleep of death at the back of the elephant, chariot, etc., on which he is riding.

2) Śuka is also known as *mohana*. It causes great mental anxiety to the victim even though factually there is no cause for anxiety. This is just like the *śuka-nalikā-nyāya*, the maxim of the parrot and the pipe. In ancient times, a hollow pipe would be stuck to a tree with bait. As soon as a parrot would land on the pipe, the pipe would start turning round and round. The parrot instead of flying away would hold on even more tightly to the pipe and would be caught. In a similar way, due to the illusion of this weapon, enemies start holding on to their chariot wheels instead of running away, and thus get killed.

3) Nāka is also known as *unmādana*. It causes one to immediately see heaven. (In other words, one dies immediately.)

4) Akṣi-santarjana is also known as *trāsana*. It causes enemies to pass stool and urine while they die.

5) Santāna is also known as *daivata*. It causes torrents of weapons to fall on the enemy.

6) Nartaka is also known as *paśāca*. It causes the enemy to dance wildly out of pain before dying.



Unknown artist. Gita Press.

King Dambhodhava challenges Nara and Narayan

7) Ghora is also known as *rākṣasa*. It causes tremendous pain and suffering to the enemy before death.

8) Āsya-modaka is also known as *yāmya*. It causes enemies to feel such pain that they put stones in their mouths to avoid screaming in pain while they die.]

Parashuram continued, “All humans die on being hit by these weapons. These eight weapons are representatives of eight faults, *kāma* (lust), *krodha* (anger), *lobha* (greed), *moha* (illusion), *mada* (intoxication), *māna* (pride), *mātsarya* (envy) and *ahankṛti* (false ego). These weapons cause victims to become mad, unconscious, fall asleep, jump around in pain, sneeze and cough, pass stool and urine, and cry or laugh uncontrollably.

“O Dhritarashtra, the controller of all the worlds and the knower of all karma, Narayan, is the friend of Arjuna, Nara. That Arjuna is unconquerable in war. O king! Who in the three worlds can think of conquering Arjuna, who carries the great monkey-emblem on his flag? Arjuna has unlimited good qualities, and Lord Janardan is even greater than him. You know both these things very well. Those who are renowned as Nara and Narayana are now Arjuna and Krishna respectively. They are the greatest warriors. O Dhritarashtra, if you do not doubt my words then listen to me and accept a compromise with the Pandavas. O best of the Bharatas! If you desire that your family not be divided and ruined, then accept a compromise and do not think of a war. O greatest among the Kurus! To ensure that your renowned family stays on this planet and to ensure that you attain auspiciousness, think about what will benefit you.”

— Translated by Hari Parshad Das from the *Mahābhārata* with the Sanskrit commentary entitled ‘*Bhārata-bhāva-dīpa*’. Edited by Pandit Ramchandra Shastri Kinjawadekar. Printed at Chitrashala Press, Sadashiv Peth, Pune, India. 1929 A.D.

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