



तव कथामृतं तसजीवनम्  
tava kathāmṛtaṁ taptā-jīvanam

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## OUR MISSION

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



Wherever we go, we install this Krishna deity, we work for Krishna, we print books for Krishna, we distribute books for Krishna, we beg everyone to become Krishna's *bhakta*. Therefore it is Krishna consciousness. We have no other business than Krishna. As Krishna says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. We are doing that. We have no other business.

—Pandal lecture. Delhi. 10 November 1973.

It is our duty to make all unfortunate creatures fortunate. That is our mission. Therefore, we go into the street and chant. Although they say "can't", we go on chanting. That is our duty. And if somehow or other we place some literature in someone's hand, he becomes fortunate. He would have squandered his hard-earned money in so many nasty, sinful ways, but if he purchases even one book, regardless of the price, his money is properly utilized. This is the beginning of his Krishna consciousness. —*Teachings of Queen Kunti*, chapter 13.

Our mission is to teach this science. It is not a business — "Give me some money, and I will teach you." The knowledge is free.

[next column](#) 

We are simply encouraging everyone, "Chant the Hare Krishna mantra. What is the difficulty? Simply chant Hare Krishna and dance." —*Dharma: The Way of Transcendence*, chapter 2.

Before me so many swamis came in this country. They could not present the real thing. They wanted some money and went away. That is all. This Krishna consciousness movement is not like that. We want to give something to the Western countries. That is our purpose. We have not come to beg. We have to give something. That is my mission. They come here to beg, "Give me rice, give me dal, give me wheat, give me money," but I have come here to give something of Indian culture. That is the difference.

—*Śrīmad Bhāg.* lecture. New York. 6 July 1972.

Practice *bhakti-yoga*, be Krishna conscious, and make your life successful. That is our mission. It is not a business, that, "Give me some money then I will teach you." It is open. We are asking everyone, "Chant the Hare Krishna mantra. What is the difficulty? There is no loss. You haven't got to pay anything." —*Śrīmad Bhāg.* lecture. Hyderabad. 21 April 1974.

Our mission should be that first we must assimilate all of the knowledge given by all the great saintly persons — Krishna and others — and distribute this knowledge all over the world. The whole world is also expecting that, therefore as soon as the rascal swami



goes there, they immediately gather: “Here is one swami from India. We may get something.” But they are cheating. They are cheating, taking money, having illicit sex, enjoying, and coming back. Therefore, they could not do anything. But the whole world is waiting for India’s culture, India’s *bhakti*, and India’s spiritual knowledge.

—*Nectar of Devotion* lecture. Bombay. 7 January 1973.

Chaitanya Mahaprabhu’s mission is to make everyone’s life successful. Everyone become happy. That is everyone’s mission. “Everyone” means those who are devotees. How will people become happy? That is their mission. It is not that we start a mission just to make some money and to fill up our hungry belly. No. It is a mission to see that everyone is happy in Krishna consciousness. This is the mission.

—Lecture. Bombay. 19 March 1972.

Let our society be very pure. *ekas candras tamo hanti na ca tārā* — One moon is sufficient. There is no need of millions of stars. One moon gives light. If we can make one person fully Krishna conscious, then our mission is successful. What is the use of millions of twinkling stars?

—Room Conversation. Bombay. 7 January 1977.

## KALI’S INFLUENCE

*Srila Thakur Bhaktivinode*

In the following article, *Srila Thakur Bhaktivinode* speaks about the influence of Kali, the presiding deity of the present age of quarrel.

### Who are Kali’s agents?

The agents of Kali are those who accept the disciplic succession of Sri Krishna Chaitanya but secretly do not follow the rules and regulations laid down by the disciplic succession.

— From *Śrī Manaḥ-śikṣā*, chapter 2.

### What is the duty of a tolerant person?

If anyone blasphemes you, you should tolerate it. Do not insult anyone. Taking shelter of the material body, you should not envy anyone else. There is no doubt that lust is a place where Kali can reside. Becoming lusty to serve Krishna is transcendental and is known as love of God. To desire sense gratification is

mundane and is Kali’s residence. One must give up all such mundane desires.

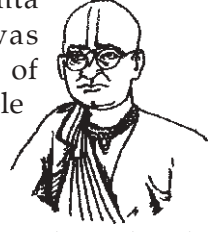
— From *Sajjana Toṣaṇī* 15.2 ❀

— From *Śrī Bhaktivinoda Vāṇī Vaibhava* chapters 7 and 91. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

## KRISHNA IS NOT AN OBJECT OF OUR MUNDANE VISION

*From the life of Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

Once, *Srila Bhaktisiddhanta Saraswati Prabhupada* was standing on the front porch of the *Sri Chaitanya Math* temple taking darshan of the deities of *Sri Sri Guru-Gauranga-Gandharvika-Giridhari*. The door to the altar is not very wide and *Srila Prabhupada* did not have his glasses on. Standing next to him was one of his dear disciples. The disciple thought perhaps *Prabhupada* could not view the deities very well through the narrow doorway. He said, “*Prabhupada*, this doorway is not very wide. It will be difficult for you to see the deities from here.”



When he heard this, *Prabhupada* smiled and gave the following teaching for the benefit of us all: “We should not think of the Supreme Lord as an object of our mundane vision. We should rather consider how we might become worthy objects of his vision. Then he will both want to see us and reveal himself to us.”

*atah śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

“The holy name, form, qualities and pastimes of Sri Krishna are divine and transcendental. They cannot be experienced by material senses. The Lord manifests Himself spontaneously on the tongue of a devotee who is eager to serve Him.”  
(BRS 1.2.109) ❀

— Remembrance by *Sri Srimad Bhakti Pramod Puri Maharaja*. *Of Love in Separation*. Mandala Publishing Group. San Rafael, California. 2001. Page 21.

## THE STORY OF GULIKA

*Nārada Purāṇa* 1.37.19-69

Formerly, in the *Satyā-yuga*, there was a hunter named *Gulika*. He was always attempting to

abduct other men's wives and take away other men's wealth. He constantly criticized others and regularly tortured other creatures. He killed *brāhmaṇas* and cows by the hundreds and thousands. So many great sins were committed by him that it is impossible to enumerate them even in the course of millions of years.

Once, this great sinner, who could be compared to the god of death in regard to his dealings with creatures, went to the capital city of the King of Sauvira. The kingdom was filled with all kinds of riches. It was opulently decorated with well-adorned women and lakes of translucent water as well as trading centers. It was comparable to the city of the gods. There was a beautiful temple of Vishnu situated in the middle of a park therein, covered with golden domes resembling pots. Seeing this, the hunter was very pleased. Ardently longing for wealth to steal, he decided, "I shall take away much gold from here," and he went into the temple. There he saw the excellent *brāhmāna* Uttanka, adept in the *śāstra*, a storehouse of austerities, and engaged in rendering service to Lord Vishnu.

That *brāhmaṇa*, who was devoid of material desires, was sitting alone in the temple contemplating the Lord. Seeing him, the hunter regarded him as an obstacle in his act of stealing. Desirous of taking away the collected treasures of the Lord, Gulika took out his sword and decided to kill Uttanka. The hunter pressed his foot down on Uttanka's chest and caught hold of his hair with his hand.

Seeing the hunter about to kill him, Uttanka said, "O my good man, why do you want to kill me, who am utterly sinless? How have I offended you? My gentle friend, in this world, powerful persons chastise offenders and teach them a lesson. But good men do not kill even sinners in vain.

*virodhiṣv api murkheṣu nirikṣyāvasthitān guṇān  
virodham nahi kurvanti sajjanāḥ śānta vetasah*

"Good men of calm minds see the good qualities present even in offending fools and they do not offend them in return. (text 33)

*bahudhā badhyamāno 'pi yo naraḥ kṣamayānvitah  
tam uttamam naram prāhur viṣṇoḥ priyatarām sadā*

"That person who is always tolerant even when he is being harassed is the most excellent man. He is forever the favorite of Lord Vishnu. (text 34)

*sujano na yāti vairam parahitabuddhir vināśakāle 'pi chede  
'pi candana-taruḥ surabhayati mukham kuṭharasya*

"Even at the time of death, a good man thinks of the welfare of others, and does not become inimical to his offender. Even when cut, a sandalwood tree renders the edge of the axe fragrant. (text 35)

"Alas! Fate is very powerful. It afflicts people in many ways. Even a man who has given up all contact with worldly affairs is being harassed by the wicked-minded. Many people in this world are oppressed for no reason. Even a saintly person who has given up everything material is harassed by backbiters and critics.

*myga-mīna-sajjanānām tṛṇa-jala-santosa-vihita-vṛttinām  
lubdhakādhrīvara-piṣunā niṣkāraṇa-vairiṇo jagati*

"In this universe, the hunter, the fisherman and the fault-finding critics are the causeless enemies of the deer, the fish and good people who maintain themselves with grass, water and contentment. (text 38)

"*Māyā* is very powerful. She deludes the entire universe and makes all people miserable for the sake of sons, friends and women. O hunter, by stealing other people's wealth you have maintained your wife and female dependents, but in the end you will have to leave everyone and depart this world alone.

"My mother', 'my father', 'my wife', 'my sons', 'this is mine.' These feelings of material possession harass all creatures. One enjoys the benefits of having relatives only as long as one earns wealth. However, it is only the sins and pious activities that remain with one both here and after death. Only the pious acts and sins of a person follow him to the next world, not his wealth, sons, or relatives. The lust of men indulging in sinful activities increases day by day. Yet the lust of men who perform pious deeds becomes reduced and extinguished. All people in this world are always unnecessarily agitated over the problem of earning wealth.

*yad bhāvi tad bhavaty eva tad bhāvyaṁ na tad bhavet  
iti niścita-buddhīnām na cintā bādhatē kvacit*

"What is destined to happen will definitely come about. What is not destined to occur shall never

take place. If people accept this conclusion, then no anxiety can trouble them. (text 47)

“This entire universe consisting of all mobile and immobile beings is under the control of fate. Wherever one may stay, whatever is destined to happen certainly happens. Being ignorant and unaware of it, the whole world exerts itself in vain. Alas! The misery of men who are worried due to the feelings of material attachment! Just to feed others, they go on committing great sins. The relatives all share in enjoying the wealth one earns, but alone and bewildered, the collector of that wealth has to suffer the reactions of his sins.”

As the sage said this, Gulika became frightened. He released the sage and with hands folded in reverence repeatedly begged him for forgiveness. By the presence of Lord Hari [the deity whom all this took place in front of] and by the power of association with the saintly Uttanka, the hunter became free from his sins. Repenting for his misdeeds, he said, “O leading *brāhmaṇa*! Many great sins have been committed by me. All of them have perished at your very sight. Alas! I have been sinfully inclined. I have continuously committed great sins. O holy lord, how is my deliverance possible? To whom shall I approach for refuge? I have been born as a hunter due to the sins

accumulated in my previous births. By the sins I have also committed in this birth, I do not know what state I shall attain? Alas! My span of life is reducing quickly. Many sins have been accumulated by me and I have not atoned for them. What will be my state after death? What will be my next birth? Alas! Why did the creator make me one defiled by hundreds of sins? I am perpetually becoming increasingly sinful. How shall I reap the adverse effects of those sins? For how many births am I to go on committing terrible deeds?” Thus condemning himself, the hunter became scorched by the fire of his mental agony and died instantaneously.

Seeing the fallen hunter, the kind-hearted sage Uttanka sprinkled him with water that had washed the feet of Lord Vishnu. Due to the contact with that sacred water, the hunter became free from his sins. Seated in a divine aerial car he then appeared before the sage. Gulika said, “O holy sage Uttanka! You are my guru. By your mercy, I have been freed from the bondage of great sins. Thanks to your instructions, my distress has gone. Similarly, all my sins have been destroyed. O sage, since the water from the feet of Vishnu has been sprinkled on me by you I have been enabled to attain the topmost abode of Lord Vishnu. O *brāhmaṇa*, I have been freed from this sinful body by you. Hence, O learned one, I bow down to you. Please forgive the offense committed by me to you.”

After saying this, he showered the sage with divine flowers. He circumambulated him three times, offered obeisances to him, and then climbed into the aerial chariot equipped with all desirable things and occupied by groups of celestial damsels. He then went to the abode of Lord Hari.

Seeing this, Uttanka, the storehouse of austerities, became surprised. Keeping his palms joined over his head in reverence, he offered prayers to the lord of Lakshmi. Mahavishnu granted him an excellent boon, thanks to which Uttanka attained the highest abode (*param-padam*). ❀

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