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A LITTLE STRUGGLE IS HEALTHY

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



Regarding the several smaller temples being dependent upon the central temple of Washington D.C., that is up to you to decide, but so far as I am concerned, I have not got much stock in such centralized management or organization. I never wanted any of my temples to be dependent upon other temples. Rather, our main business is to train up men to be self-sufficient and competent in many ways to carry on the preaching work, not to make them into specialists or to minimize their responsibility by centralizing everything. If each center must rely upon its own strength to stand, that will be a better training ground for the devotees. We must learn how to do all kinds of varieties of engagements for Krishna's service. Not that we shall expect others to act for us and thus avoid something ourselves. For reasons of spreading the Krishna consciousness movement, we may sometimes centralize, just like the books and money for the BBT are managed by Karandhara

in Los Angles. ... If that were left for each temple to manage, there would be great difficulty and the books would not get printed, paid for, nor distributed widely. So in that case, centralized management is preferable. But in the case of new temples, it is better if they have to struggle a little while to establish themselves in their cities, become familiar with the local city officials and leading citizens, and elicit support from all quarters of the city. Otherwise these things will be neglected and there will be a false dependency upon outside supplies. This will deteriorate everything. The purpose of our Krishna consciousness movement is to create first-class servants of Krishna. That means they know how to do everything. ❀

— Letter to Damodara, 9 January 1973.

GRHASTHA DHARMA AND THE STORY OF THE JACKAL

Sri Srimad Gour Govinda Swami Maharaja

There is a sweet called "dilikā laḍḍū". It is said that one who eats it laments, and one who has not eaten it laments. One who has become a *grhastha* and has experienced the nature of sexual enjoyment, says, "No more! No more! No more!"

There is a story in this regard. Once there was a jackal that saw a jungle of sweet sugarcane. He entered into it and had the desire to eat that sugarcane. Then he saw a round-shaped wasp's nest. He thought, "Oh, this big ball is the fruit of sugarcane. Sugarcane is so sweet, so the fruit must be much sweeter. Therefore I will eat the fruit first, then I'll eat the sugarcane." So he bit into that nest and the wasps came out and began stinging him. "WHAAAOH! NO MORE! NO MORE! NO MORE! "

Now you have gained a nice experience. No more eating that ball-like fruit. That is why guru says, "All right, go, become a *gṛhastha*. Accept a wife, enjoy, gain some experience, and get the reaction. Then you will give up this thing."

In *Bhāgavatam* (11.18.43), Krishna describes to Uddhava the duty of a *gṛhastha*:

*brahmacharyam tapaḥ saucam santoṣo bhūta-sauhṛdam
gṛhasthasyāpy ṛtau gantuḥ sarveṣāṃ mad-upāsanam*

A householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction in his natural position, and friendship toward all living entities. Worship of Me is to be practiced by all human beings, regardless of social or occupational divisions.

Celibacy should be practiced by everyone, *brahmachārī*, *gṛhastha*, *vānaprastha*, and *sannyāsī*. A *gṛhastha* is also a *brahmachārī*. He is known as *upakurvāṇa-brahmacārī*. There are two types of *brahmachārīs*: *naiṣṭhika-brahmacārī*, and *upakurvāṇa-brahmacārī*. One who strictly follows the rules and regulations of *brahmachārī āśrama*, who becomes free from all desires for enjoyment, who never discharges even a drop of semen is a *naiṣṭhika-brahmacārī*. He is free from all material desires. *brāhmaṇo 'gnir iva jvalan* — He is effulgent like fire [*Bhāg.* 11.17.36]. He does not marry and remains in the guru's *āśrama* until the end of life. He is a proper candidate for *sannyāsa*.

However, if the guru observes that his disciple has material desires and cannot remain celibate throughout his life, then he allows him to go and marry. That disciple has already practiced *brahmacharya*. He has already been given training how to control

Nāma-tattva

NON-DIFFERENT

*Srila Thakur Bhaktivinode
Śrī Hari-nāma-cintāmaṇi, chapter one*

For the immediately preceding verses, see Bindu 122.

*yei ta' sādhana sei sādhyā yabe haila
upāya upeya madhye bheda nā rahila*

[Haridas Thakur told Sri Chaitanya Mahaprabhu:] "In chanting the holy name, the goal and the way to attain it are not different. (79)

*sādhyera sādhanē āra nāhi antarāya
anāyāse tare jīva tomāra kṛpāya*

"And, by your mercy, the conditioned soul proceeds easily on the path, without any obstruction. (80)

*āmi ta' adhama ati majiyā viṣaye
nā bhajinu nāma tava ati mūḍha ha'ye*

"I am fallen. I am plunged in an ocean of material sense objects. O Lord, I am such a fool that I did not worship your holy name." (81)

*dara dara dhārā cakṣe brahma-haridāsa
paḍila prabhura pade chāḍiyā niśvāsa*

Sighing, and with tears streaming from his eyes, Brahma-Haridas fell before Lord Chaitanya's lotus feet and spoke as follows. (82)

*hari bhakta bhakti mātṛe vinoda yāhāra
harināma cintāmaṇi jīvana tāhāra*

"May the touchstone of the holy name become the very life of the souls whose only joy is devotional service to Lord Krishna and his devotees." (83) ❀

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his mind and senses during his *brahmacārī* period. So unless one becomes a *brahmacārī* in the guru's *āśrama*, he cannot become a proper *gṛhastha*. He becomes a *gṛhamedhī*, attached to home and hearth, wife, son, daughter, and all enjoyment. Prahlad Maharaja has said that he is *adānta-gobhiḥ*, he has no control over his senses. *punaḥ punaś carvita-carvaṇānām* — Again and again he is chewing the chewed. [Bhāg. 7.5.30]

So celibacy comes first. The *gṛhastha* is also a type of *brahmacārī* who follows strict regulations. The proper time for procreation is after the wife's menstruation. A proper *gṛhastha* will only go to his wife for procreation at that time. The purpose of marriage is to produce a worthy son. What is a worthy son? *Kṛṣṇa-bhakta-putra* — a *vaiṣṇava* son; a child who will become a devotee, and render service to the senses of Krishna. In the *Gītā* [7.11] Krishna says, *dharmāvīruddho bhūteṣu kāmo 'smi bharatarṣabha* — "I am sex life that is not contrary to the principles of religion." That is *gṛhastha-dharma*. This is a principle of religion: a *gṛhastha* must go to his wife during the proper period after her menstruation, and when she is willing and desirous of having a child. That is dharma, religious principle, *gṛhastha-dharma*. ❀

— From a lecture in Bhubaneswar. 12 April 1995.

ABANDONING RAVAN

Rev. A. G. Atkins

Part two of a six-part series

For more about Reverend Atkins, see Bindu 116.

"Now Malyavant, Ravan's most expert advisor, These words hearing, thought nothing happier or wiser;

"Your brother," he said, "is a gem of true learning;

"My lord, his words heed then, your heart to them turning."

"Away, rascals," Ravan said, wrathful eyes rolling,

"Will none chase them from me! My foe they're extolling!"

Then Malyavant left him and home again went;

But Vibhishan said humbly, on one purpose bent,

"Scriptures new and old tell us — a truth firmly fixed —

"Good and evil, my lord, are in ev'ry heart mixed;

"When the good mind prevails, then true riches are found;

"But when evil prevails, then for trouble we're bound;

"In your heart evil dwells and the good must oppose;

"Thus you think foes are friendly, and true friends are foes;

"So for Sita you're deeply, unlawfully fond, "Death-like foe to us demons all others beyond.

"O my brother, my lord, your feet clasping, I ask

"That you heed what I say in true love;

"Send back Sita to Rama, true welfare will be

"Yours then all other blessings above."

This counsel that Vibhishan gave him accorded With great truths by scripture and wise men recorded;

But, hearing it, Ravan enraged rose and said, "Death, you rascal, is hov'ring just over your head!

"From birth you have always been fed at my table,

"Yet you join my foes gladly as soon as you're able!

"Say, wretch! Is there any throughout all creation

"Whom my strong arm has not brought down from his station?

"You dwell in my town, but consort with a hermit;

"Fool! Go and teach him what is truth, as you term it!"

This saying, a kick to Vibhishan he gave; But his brother still patiently to his feet clave.

(In this, Uma, we see a saint's greatness — that should

Any do evil to him, he answers with good.)

Said Vibhishan, "As father — good! — me you may kill;

"But to find good serve Rama, I say to you still."

With his comrades he left by the path of the sky,
And in going told what he was doing, and why:

“What lord Rama determines, my lord, comes to pass;

“Fateful death now your council approaches;

“I’m going to Rama for Succour at once;

“None can heap on me now vile reproaches.”

— Pages 1011-1013. *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987.

FOOLISH MIND

By the medieval poet
Radha Mohan Das

For more information about Radha Mohan Das, see Bindu number 95.

(Dhānaśī-rāga)

bhaja mana satata ha-iyā nirdvandva
rādha-kṛṣṇa parama-sukha-dāyaka rasamaya paramānanda

(Refrain) O my mind, turning away from the dualities of this world, always worship Radha-Krishna, who are sweet like nectar and who bestow the topmost happiness and bliss.

cañcala viṣaya-viṣa sukha māni khāosi
nā jānasi iha mati manda



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श्री कृष्णकथामृत बिन्दु

para-kāle nikāṭa

bujhaha abahuñ karu andha

marāṇa-duḥkha-deyaba

O my mind, you are an ignorant fool. You think drinking the poison of fickle material sense gratification will make you happy. Please know that in the course of time that poison becomes a monster, bringing torment and death, and making one blind.

mohe duḥkha-bhāgī

to hāma janama-bandhu

karaṇa naha samucita

nija duḥkha jāni

yo tuhuñ karuṇāka sindhu

abahuñ smarāṇa karu

O my mind, it is not right that you make me suffer in this way. You and I have been friends from birth. Aware that material sense gratification will bring only torment, you should meditate on that ocean of mercy.

o pada-paṅkaja-prema-

dūra kara nija duḥkha-kanda

sudhā pibi pibi

e rādha-mohana kaha

yaichana hata nija bandha

tejaha micha-i moha

Drink, drink the sweet nectar of love for their lotus feet. Throw far away the sense gratification that becomes the root of torments. This Radha Mohan Das says: “Turn away from the illusions of this world, illusions that keep you bound in this prison.”

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HARSH WORDS

DON'T AFFECT SAINTS

Śrīmad Bhāgavatam 6.10.28

sarve prayāsā abhavan vimoghāḥ

kṛtāḥ kṛtā deva-gaṇeṣu daityaḥ

kṛṣṇānukūleṣu yathā mahatsu

kṣudraiḥ prayuktā ūṣatī rūkṣa-vācaḥ

When insignificant persons use rough words to cast false, angry accusations against saintly persons, their fruitless words do not disturb the great personalities. Similarly, all the efforts of the demons against the demigods, who were favorably situated under the protection of Krishna, were futile.

— Translation by A. C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Singapore. 1982.