



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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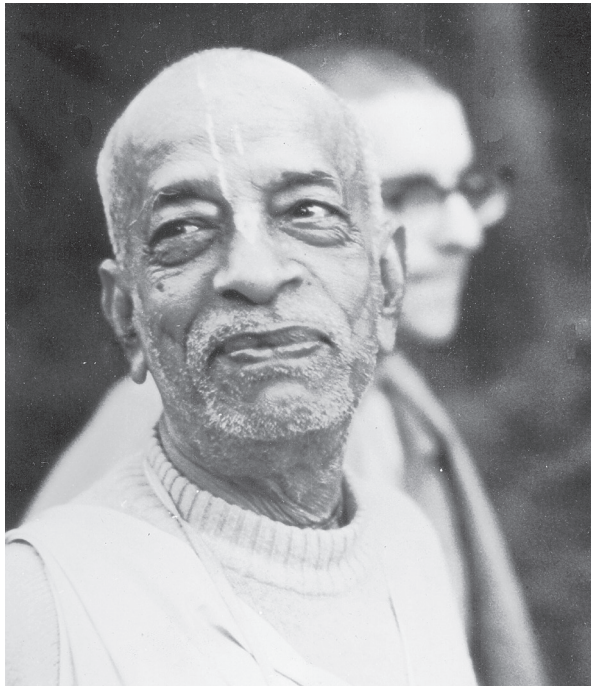
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*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

A DEVOTEE'S BUSINESS

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

Your appreciation for the service of your god brothers is very laudable. It is actually a devotee's business to appreciate the value of other devotees. No one should criticize others because everyone is engaged in the service of the Lord according to one's capacity.

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Krishna wants to see how much one is sincere in rendering him service. Materially we may think that one devotee's service is greater than another's — that is our material vision. Actually, on the spiritual platform there is no difference between the service rendered by a calf to Krishna and the service rendered by Radharani and her associates to Krishna. Krishna is so kind and liberal that he accepts everyone's service when it is sincerely offered to him. This is the statement in the *Bhagavad-gītā*. He accepts a little bit of flower, fruit, and water offered to him in devotion and love. He wants our love and devotion, otherwise he is the proprietor of everything. What can we give him? This position of our subordination should always be maintained and we should always give respect to our pure devotees who are engaged in devotional service. That will make us able to progressively march in the devotional line. ❀

— Letter to Tamala Krsna, 19 August 1968.

KRISHNA IS AN ETERNAL BRAHMACARI

Sri Srimad Gour Govinda Swami Maharaja

It is said, "Do *mathurā-vāsa*, stay in Mathura." Mathura is there and the sadhu gives you the opportunity to stay there. But are you really staying in Mathura? Kamsa stayed in Mathura. But why didn't he develop *kṛṣṇa-bhakti*?



Painting at Radha Kund by unknown artist



In answer we may say, “What was Kamsa thinking of?” Kamsa was trying to enjoy Mathura and lord it over. He was thinking how to become *mathurā-nātha*, the lord of Mathura. But *mathurā-nātha* is Krishna, not Kamsa. Therefore, although he was staying in Mathura he could not develop *kṛṣṇa-bhakti*.

So are you like that, staying in Mathura and trying to enjoy like Kamsa? What was the destination of Kamsa? What did he get? What is the destination of the demons who are killed by Lord Hari? They attain the Brahman effulgence — they achieve *brahma-sāyujya-mukti*. But *kaivalyam narakāyate*— becoming one with the Supreme is a hellish situation. *Vaiṣṇavas* don’t want it.

Mathurā-śuddha-sattva-maya — Krishna’s abode of Mathura is transcendental, composed of pure goodness. Here in the material world there are twenty-five *tattvas* — five *karmendriyas*, working senses, the voice, legs, hands, anus and genitals; five *jñānendriyas*, knowledge acquiring senses, the eyes, ears, tongue, nose and skin; five gross material elements, *bhūmiḥ, āpaḥ, analaḥ, vāyuh, and kham*, earth, water, fire, air, and ether; and the five objects of sense enjoyment, *śabdah, sparśah, rūpaḥ, rasaḥ, gaṇḍhah,*

sound, touch, form, taste and smell. Then *prakṛtiḥ*, material nature; *mahat-tattvaḥ*, the unmanifest material world; and *manah, buddhiḥ, ahaṅkārah* — mind, intelligence and false ego. These are the elements of this material world. Beyond this is Vaikuntha. But Mathura is even superior to Vaikuntha. Mathura descends here to the material world. In Uttar Pradesh, India, you can find the district Mathura. Vrindavan is there. When Krishna appeared, the *dhāma* appeared with him. It descends but never becomes affected by the modes of material nature.

Although the lotus leaf is in the water, the water does not touch it. Similarly, the *dhāma* remains unaffected in that way. Mathura is the abode and the appearance place of Krishna. As Krishna has his supreme independence, similarly, Mathura is also supremely independent. As Krishna is merciful, so the *dhāma* is also merciful. You must pray for its mercy. Do not try to enjoy Mathura. Rather, try to render service to Mathura.

The creepers and everything else are transcendental in Vrindavan, Mathura. Everything is transcendental, but you should understand it in *tattva*. It is not enough that one thinks, “O yes, this is a creeper in Vrindavan. It is transcendental.” One should have the vision to see it, to understand it, and to realize it.



Nāma-tattva

**ATTAINING A FORM LIKE
KRISHNA’S**

Hari-bhakti-vilāsa 11.493

*kṛṣṇa-kṛṣṇeti kṛṣṇeti svapan jāgrad vrajāms tathā
yo jalpati kalau nityam kṛṣṇa-rūpī bhaved dhi saḥ*

While sleeping, waking, walking, or in any situation, a person who in *Kali-yuga* always chants, ‘Krishna! Krishna! Krishna!’ attains a spiritual form like Lord Krishna’s.

— Translated by Kusakratha Das.



Vrindavan and Krishna's pastimes are inconceivable to the material mind. This can be seen in the following story from the *Gopāla-tāpanī Upaniṣad*:

Once the *gopīs* prayed to Krishna, "O Pranavallabha, O dearmost of our hearts, how can we give you pleasure?"

Krishna replied, "Go to the other side of the Yamuna where a great saint lives whose name is Durvasa. Go to that saint and serve him. If you get his mercy then you will be able to serve me and give me pleasure."

The *gopīs* replied, "But the Yamuna River is there. There is so much water; high flood is there! How can we cross? Can the Yamuna give us way so that we can go?"

Krishna said, "I will tell you a secret. You should utter the mantra, '*kṛṣṇa nitya-brahmacārī*' — Krishna is eternally a *brahmacārī*. If you chant this then the Yamuna will give you way."

One cannot understand how Krishna is eternally a *brahmacārī*. He had more than sixteen thousand wives in Dwarka and produced so many sons. He is a great *gṛhastha*! How is he a *brahmacārī*? He dances with innumerable *gopīs* in Vrindavan in the dead of night. He is a *brahmacārī*? Yet Krishna said, "If you utter this mantra, '*kṛṣṇa nitya-brahmacārī*', then the Yamuna will allow you to cross."

So the *gopīs* uttered that mantra, the Yamuna parted, and they went to the other side and met the great saint Durvasa. They offered their obeisances to him and asked, "O great saint, how can we please you? Please shower your blessings on us so that we will develop *kṛṣṇa-bhakti*, give pleasure to Krishna, and develop *prema-bhakti*."

They had prepared many very palatable varieties of food which they offered to that saint. Durvasa ate everything, a huge amount, and became very pleased.

"I am very pleased by your service. I give you my blessings that you will develop pure *kṛṣṇa-bhakti* and give pleasure to Krishna."

The *gopīs* then had to return to the other side to rejoin Krishna. But still a high flood was there in the Yamuna. So the *gopīs* asked Durvasa, "How can we cross the river? Please, great saint, tell us how to go to the other side.

Durvasa said, "You should chant this mantra, '*durvāsā-nirahari*' — Durvasa does not eat anything,

He always remains without food. Then the Yamuna will give you passage."

Then the *gopīs* thought, "But he ate such a huge amount of food! He is a *nirahari*? He doesn't eat anything?"

"*kṛṣṇa nitya-brahmacārī*." "*durvāsā-nirahari*." How do we understand it? It is not an easy affair. There is very deep philosophy to it. This is *vaiṣṇava-tattva*, *upaniṣad-veda-tattva*. The *vaiṣṇavas* consider everything in Mathura to be transcendental: "The trees, creepers, mountains, rivers, fountains — all these things in Mathura, even the animals — they are all my guru. They are all engaged in the loving service of Krishna, and so they are my guru. I am the lowest of the low."

Tṛṇād api sunīcena. This is what Mahaprabhu has said, "I am the lowest of the low. They are all superior to me. All are my guru." If you can develop this mood, this intelligence, then you will be able to have residence in the holy *dhāma*.

Note: The Uttara-tāpanī section of the Gopāla-tāpanī Upaniṣad concludes the story as follows: After Durvasa Muni ate the huge quantities of foodstuffs brought by the gopīs he instructed them to cross back over the Yamuna on the strength of the statement that Durvasa doesn't eat anything. At that time, Radharani, who is also known as Gandharvika, or the best of singers, questioned the sage, "How is it that Krishna is a brahmacārī and you are a sage who doesn't eat anything? Krishna has thousands of girlfriends! And before our eyes you have just eaten a feast that would have satisfied hundreds of men!"

Durvasa gave a long reply, saying, in essence, "I am the spirit soul. I am not this body. How then can I be the enjoyer of matter? Therefore, in truth, Durvasa doesn't eat anything.

"Regarding Krishna, Durvasa explained, that he who hankers after pleasure is lusty. He who does not hanker for pleasures is not lusty. Although Krishna is surrounded by millions of beautiful cowherd girls of Vraja, his attachment to them is not based on any motivation for enjoying sense objects. Krishna's relationship with them is completely on the spiritual platform. Hence he is always a brahmacārī, one who is absorbed in Brahman, spirit. ॐ"

From a lecture on *Śrīmad Bhāgavatam*, Bhubaneswar, 19 June 1993.

THE SOURCE OF ALL AVATARAS IS NOW THE JEWEL OF THE SANNYASIS

Sri Vasudev Ghosh

Sri Vasudev Ghosh and his two brothers, Sri Madhava Ghosh and Sri Govinda Ghosh, were expert singers who used to sing for the pleasure of Sri Chaitanya Mahaprabhu and his associates. They are mentioned in Cc. ādi 10.115.

(Barāḍī-rāga)

*virale basiyā ekeśvare
hari-nāma jape nirantare*

The supreme master of all now stays in a secluded place. He chants Krishna's names without cessation.

*saba avatāra-śiromaṇi
akiñcana janera cintāmaṇi*

He who is the crest jewel of all *avatāras* has now become the *cintāmaṇi* jewel of the *sannyāsīs*.

*su-gandhi candana mākḥā gāya
ebe dhuli vinu āna nāhi bhāya*

Formerly his body was anointed with fragrant sandal paste. Now his body's only ointment is dust.

*maṇimaya ratana bhūṣaṇa
svapane nā kare paraśana*

Even in dreams he does not touch jeweled ornaments.



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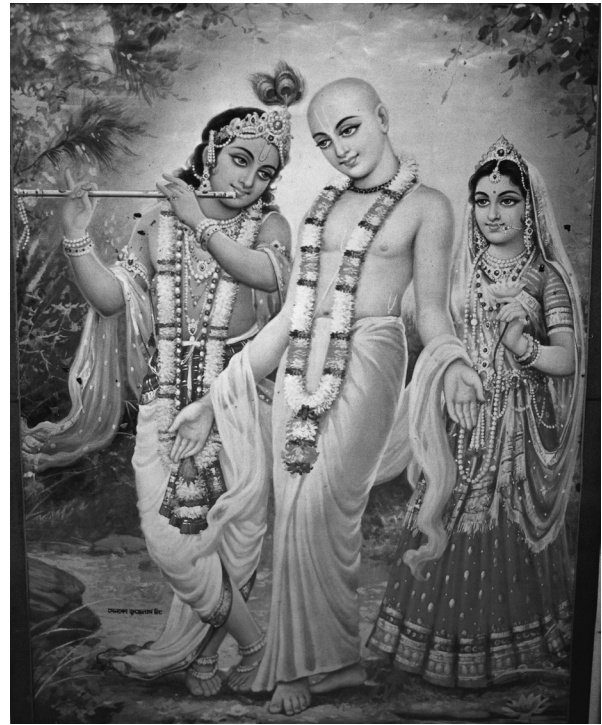
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*chāḍala lakhimī vilāsa
kibā lāgi tara-tale vāsa*

He has renounced his pastimes with Goddess Lakshmi. Now he lives under a tree.

*choḍala mohana kare vāmśī
ebe daṇḍa dhariyā sannyāsī*

He renounced the charming flute he used to hold in his hand. Now his hand grasps a *sannyāsī's* *daṇḍa*.

*vibhūti kariyā prema-dhana
saṅge la-i saba akiñcana*

Now love of Krishna is his only wealth, and he lives amongst the renunciates.

*prema-jale kara-i sināna
kahe bāsu vidare parāṇa*

Now he is bathed by tears of love for Krishna. As he speaks these words, Basu Ghosh feels that his life's breath is breaking into pieces. ॐ

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