



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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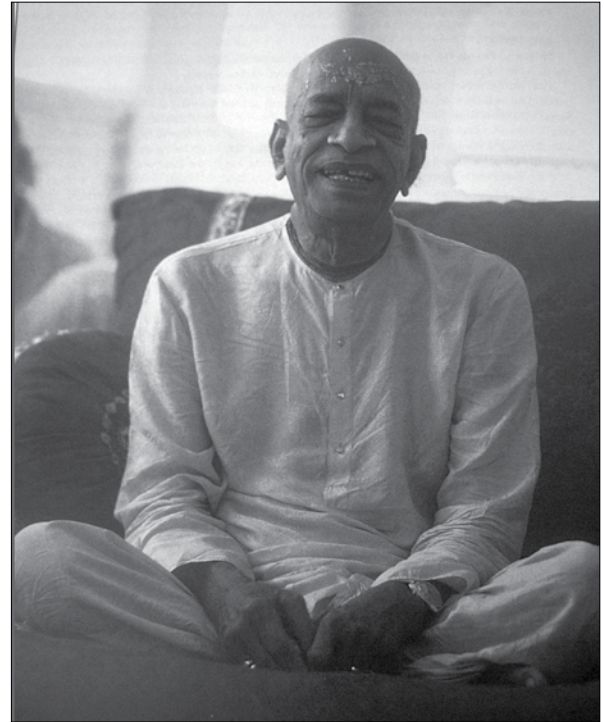
Adapted from Srila Jiva Goswami's Gopal Champu



DEVOTEES ARE NOT UTOPIANS

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

People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking, but the difference is that because they have given up everything to serve Krishna — money, jobs, reputation, wealth, big education — their lackings have become transcendental. This is because despite everything that they may do, their topmost intention is to serve Krishna. Lord Krishna says in the *Bhagavad-gīta* (9.30), “One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated.” The devotees of Krishna are the most exalted persons on this planet and are better than kings, all of them. So we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of a person. Not like the Utopians that are like the flies and who always go to the open sores or find the faults in a person, and because they cannot find Utopia, or because they cannot find anyone without faults, they want to become void, merge, or become nothing. Such people think that Utopia means to become devoid of personality.



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

So if there are sometimes slight disagreements between devotees, it is not due to impersonalism, but it is because they are persons, and such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about spiritual life. In this way, you should consider that anyone engaged in Krishna's service is always the best person. ❀

— Letter to Atreya Rsi. 4 February 1972.

SPOTLESS LITERATURE

Sri Srimad

Gour Govinda Swami Maharaja

Sriman Mahaprabhu's opinion is that *Śrīmad Bhāgavatam* is the spotless proof, and it contains *prema-bhakti-tattva*. We accept *Śrīmad Bhāgavatam* in that manner. We never aspire for any other literature. *Prema-bhakti* will be developed only by hearing *Śrīmad Bhāgavatam*, and thereby you will be able to conquer the unconquerable — Krishna. How is Krishna conquered? He is conquered only by *bhakti*.

Now the month of Damodara is going on. We are daily chanting *Dāmodarāṣṭakam*. Mother Yasoda binds Krishna. Who else can bind him? He becomes bound up only by the rope of love, the rope of *prema-bhakti*. Mother Yasoda has such devotion, such *bhakti*, *śuddha-vātsalya*, that by such *bhakti* he becomes bound up. By such *bhakti* he becomes conquered, and such *bhakti* you can develop only by hearing *Śrīmad Bhāgavatam*. You may not do any other *sādhana*, but only hear *Śrīmad Bhāgavatam* and follow the process of *śravaṇam*. Parikshit Maharaja didn't do any other *sādhana*. He only heard the *Bhāgavatam* for seven days continuously, with concentrated attention, putting full faith in it, from the lips of Shukadev Goswami, and he achieved the supreme perfection. That is the result of attentively hearing the *Śrīmad Bhāgavatam*. ❀

— From an undated lecture on *Śrīmad Bhāgavatam* 1.7.25.

THE INTERROGATION

Srila Jiva Goswami's

Gopal Champu, eighth purāṇa

*adho-mukhī-kṛtya balād udūkhalam
niviśya tasyopari cañcalekṣaṇam
kiśāya sarpir dadatam prasūh sutam
vikṣya smitam prāpa tathā ca vismitam*

When Mother Yasoda saw that her son had used his might to turn over a mortar and then sit on it and give away butter to the monkey, she was surprised and smiled mildly.

*gūḍham pratathe kṛta-moṣam ātmajam
dhartum prasūre eṣa nirīkṣya cādravat
prasiddhir eṣā khalu lokataḥ śatam
dṛṣor matam hartari bhartari dvayam*

In order to catch her son who had acted like a thief, she sneaked towards him. However, he saw her coming from a distance and quickly ran away. It is a well known fact that a thief has hundreds of eyes whereas a custodian has only two.

*sa khalu drptaḥ śākhā-mṛgas tu navanītānām
tṛptaḥ paṭa-veṣṭita-yaṣṭim etām dṛṣtvā drutam eva
śākhām ārūḍhaḥ.*

The proud monkey, who by now was fully satisfied by the butter he had received, suddenly saw Mother Yasoda coming towards him with a stick wrapped in a cloth in her hand, so he quickly climbed up on a tree branch.

*atha dravantam sutam anvagāt prasūh
prasūna-vṛṣṭi-pratha-keśa-bandhanā
kva yāsi re coravareti jalpitā
nātisphuṭa-krandana-hāsa-sundaram*

Seeing her son also running away, Mother Yasoda started chasing him, and the flowers bound in her hair scattered everywhere. “Where do you think you're running away to, O king of thieves?” Hearing this, Krishna simultaneously cried mildly while displaying a beautiful smile.

*tokam dhartum sā samīpe pi śighram
dhāvanī tat prāpa dhāvan na mātā
prāgañcantam vāyu-vegāt pratīci
stokāmbhodam yadvad ambhoda-vīhī*

Although she was running close to him, she could not catch him, just as a huge mass of clouds in the west blown eastward by the winds cannot catch up to a small cloud situated in the east.

*atha pura-dvāram na mātur gamana-dvāram iti
matvā palāyana-grahilas tad-diśam eva jagrāha.
jananī tu tadānīm tatrājanatām jānatī tam
evāmuyātavatī. tataś ca,*

*yadādravat prṣṭham anīkṣamāṇas
tadā na lebhe pṛthuko jananyā
yadā bhayād vikṣitavān sa paścāt
tadā tayāsau jagrhe kareṇa*

Looking at a particular gate and thinking that this is not a gate used by Mother Yasoda, Krishna ran swiftly in that direction. Mother Yasoda too followed him, into places where no one was present. When Krishna ran without looking behind, he could not be caught by his mother. However, when he fearfully looked behind, she quickly caught him by the hand.

sa ca tathāpi —

akṣiṇī drava-gamāya sākṣiṇī
rodanam kṛud-udaya-praṇodanam
cālanam vapuṣi dhārṣṭya-pālanam
sṛṣṭavān avinayam na mṛṣṭavān

As soon as this happened, the two eyes of Krishna became moist and thus assisted him in trying to find a way out of the situation by attempting to mitigate the anger of Mother Yasoda. He also manifested trembling in his body in order to protect his misbehavior.

nirmame prasabham ambayā mukham
sammukham nijaśiṣor yadā yadā
sarpiṣ-arpita-vilepanam tadā
rūkṣaṇāya tad aghukṣad eṣa ca

Whenever Mother Yasoda tried to forcibly pull his face towards her, he hid it, concealing the butter there, so that she would think his face was clean.

tataś ca —

vaṣṭi ced bata bhavān grha-muṣṭim
yaṣṭim ākalaya mat-kara-mṛṣṭām
ittham uccakitite kamalākṣe
tām jahau nijajahau vraja-rājñī

Thereafter, she instilled fear in him by saying, “Before you steal in your own home, take a look at this!”, and showed him the stick. However, seeing that her lotus-eyed son was terrified, the queen of Vraja then gave up the stick.

mā meti vadatā tena, cora coreti gīh-kalim
rahasā saha sā rājñī sahasā sahasātanot
aho rājñī corāṇām, corās tvat-pitr-gotrajaḥ
ity ādy acakalan mātā śiṣunā gavya-coriṇā

Their conversation thereafter was as follows:

“Mother! Please do not beat me with that stick.”

“You’re a thief! You’re a thief! Not only that, you’re the king of all thieves!”

“Thieves are born in the family of your father, not mine!”

Hearing her son speak in such a clever way, Yasoda smiled.

kinī ca —

dadhi-maṇḍaḥ katham khaṇḍo? daṇḍo’yam paramesituh
ghṛtam kiśāya kaḥ prādād? asau yena vinirmitaḥ

Thereafter:

“How did the pot containing the yogurt break?”

“It’s a punishment inflicted by the Supreme Lord.”



Binding the thief

“Who gave the ghee to that monkey?”

“He who created the monkey!”

śaṅke svādūṅkāram ittham sadā tvam
yajñāṅgīyam lekṣi haiyaṅgavinam
evam coraṅkāram ambā śiṣunī tam
praty ākrośanty ādra-cittā babhūva

While chastising him like this, Mother Yasoda said, “I have a doubt about why it is that you always take away and eat this butter, which is an important part of all sacrifices,” and then became choked with emotion.

tataḥ sa-saṅgambham vihasya, sarahasyam ucyatām,
dambhaś ca mucyatām iti mātṛā pṛṣṭaḥ sṛṣṭa-rodana-
netraḥ putra uvāca —

tvayy udbhaṭam pradravamyām aṅghryāḥ kataka-ghaṭṭamāt
asphuṭad dadhi-maṇḍasya ghaṭaḥ, kā mama dhṛṣṭatā?
kiśo’yam īśa-nirdiṣṭaḥ praviṣṭaḥ sadma muṣṭaye
kṛṣṭaḥ sarpiḥ-parāmiṣṭo mayā, kā mama duṣṭatā?
tathāpi tvām ātta-yaṣṭim dṛṣṭvā dudrava coravat
tvam punar mānī vrthā bhūtam api dudrotha nirdayam

Thereafter, she smiled in an angry way and told Krishna, “Give up all your secrecy, and tell me the truth!”

Krishna then started crying and replied, “O Mother! When you ran for protecting the milk



Yasoda and her beloved Gopal

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from boiling over, your foot pushed over one of the pots and broke it. What mischief have I done in that? Moreover, that monkey, who was inspired by the Supreme Lord himself, started stealing butter from our home. When I was taking back the butter from him, you saw me. Now tell me, what mischief have I done in that? Seeing that you were carrying that heavy stick in your hands, I had no option but to run away. However, you still continued running after me like a heartless person.”

*atha s̄anutāpam iva mātā prāha — re vāco-
yuktimattama corottama! tvam narottama-jāto'pi
vānara-priyo vānara-prakṛtir evāsi. sutas tu sa-bhayam
sabhaya-pradānam apy uvāca — tato vanam eva
praviśya sthāsyāmi.*

Thereafter, Mother Yasoda, lamenting her actions a little, said sincerely to her son, “O most expert logician! O best amongst all thieves! Although you are the son of Vrajaraj Nanda Maharaja, you still show affection for the monkeys. Your nature is just like a monkey. Maybe you should stay in the forest.”

Krishna replied, “If you think that I am like a monkey, then so be it! From today I shall go to the forest and live with them.”

*atha mātā sabhayam cintitavatī, ko jānīyāt, kuryād
apīdam mānī. tarhi tan-nibandhanam bandhanam
eva sandheyam.*

Hearing this, Mother Yasoda thought “He might end up doing exactly that. In order to prevent him from escaping to the forest, it is better to tie him up.” In this way, Mother Yasoda tied her son to the mortar. ❀

— Translated by Hari Parshad Das, from the Sanskrit available at <http://www.granthamandira.com>

