



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 281

Śrī Pavitrāropiṇī Ekādaśī

29 July 2012

Circulation 5,925

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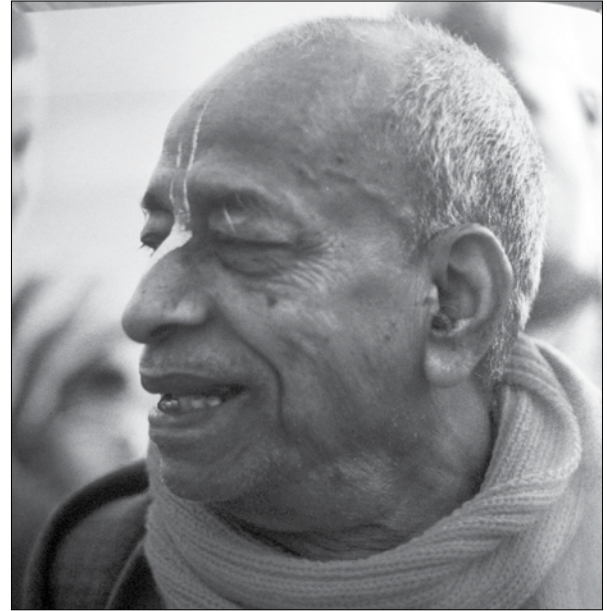


THE LANGUAGE OF KRISHNALOKA

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

Sanskrit is spoken not only on *kṛṣṇa-loka* but also on higher planets of the demigods. It is called the language of the Gods and the demigods. It was spoken also on this planet when the people were all godly. They all used to speak in Sanskrit. Sanskrit is the origin of all languages of the civilized peoples. It is most perfect. It is not only descriptive; the word Sanskrit means “the most perfect”, because you cannot pronounce a single word without having a bona fide principle. It is not like the English language, which has words like “but”, “put” etc. with irrational difference in pronunciation and no principles. Sanskrit isn't like that. Therefore it is perfect. It isn't whimsical.

English poetry may have a line one inch long, and the next line six hundred inches long. Sanskrit is not like that. There are strict principles, and it is so beautiful. Therefore, in Sanskrit language no ordinary man can become a poet. No other language of the world can be compared with it. No other language of the world is as perfect as Sanskrit. Any language near to Sanskrit (like Bengali) is nearer to perfection. (Letter to Madhusudana, 1 February 1968.)



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

Sanskrit is the mother of all languages — there is no doubt about it. In our childhood we read one grammar made by two English professors, Mr. Rowe and Mr. Webb of Presidency College in Calcutta, and they have given their statement that Sanskrit is the mother of all languages. Besides that, we understand from reliable sources that Sanskrit

is spoken by the higher planetary denizens. It is therefore called *devanāgarī*. *Devanāgarī* means the cities of the demigods. This language is spoken there. (Letter to Hayagriva, 7 October 1968.)

I have just seen one Sanskrit dictionary in care of Pradyumna compiled by one Englishman, Monier Williams. He has taken so much trouble to make a thorough study. It is a very nice and scholarly book. This dictionary is proof of the superior nature of this Indian Vedic culture. This great European scholar, he has not taken so many pains for Greek or Latin or any other old language, and because he has chosen Sanskrit language for his study, therefore it is the highest example of scholarship and knowledge. (Letter to Mandali Bhadra, 2 April 1972.) ❀

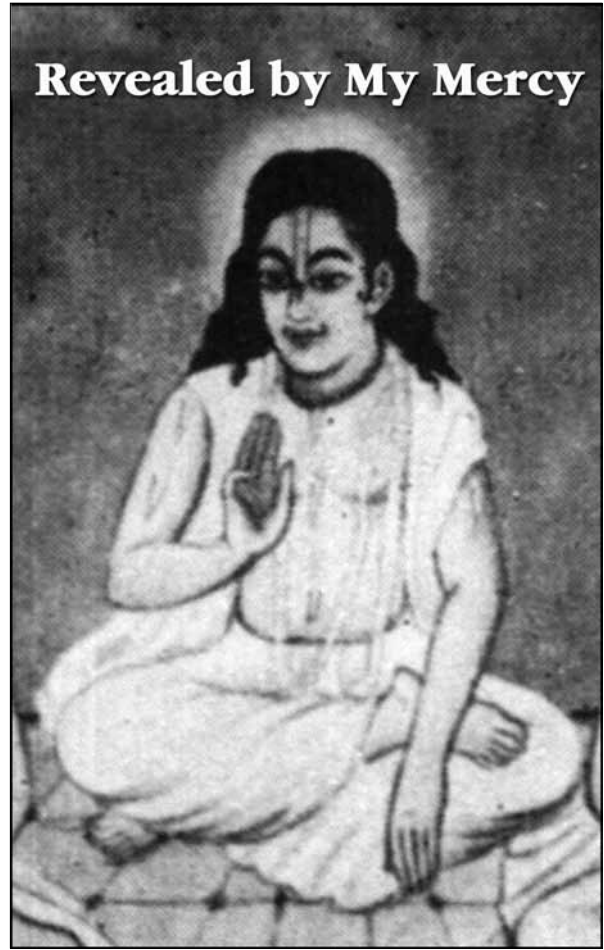
DUPLICITOUS PRETENDERS

*Srila Bhaktisiddhanta
Saraswati Thakura*

All those who preach the truth have to witness stiff opposition from people who are selfish, averse to God, and envious. Those who are idle and fond of sense gratification accept the conventional path of birth and death as being thornless, while accepting support from their blind followers; or they have become fully absorbed in the bliss of their bhajana while maintaining an attitude of indifference regarding the welfare of the godless civilization; or they simply imitate genuine bhajanānandīs while desiring fame and sense pleasures, thus cheating themselves and others.

Almost all these people are very lazy and unauthorized. Of the three classes of people mentioned above, the first and third are completely duplicitous, desiring sense gratification and being afraid of righteous people. Such persons belong to a society of people who are averse to Krishna while externally posing as devotees. For such persons, pleasing godless people is the aim of life and the object of their satisfaction. They never have to face harassment from ordinary people. They are simply busy trying to please everyone so as to earn wealth and attract women. ❀

— *The Life and Teachings of the Four Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Jai Nitai Press. Vrindavan. 2007.



Commentary on the *Catuḥ-ślokī*

By Srila Srinivas Acharya

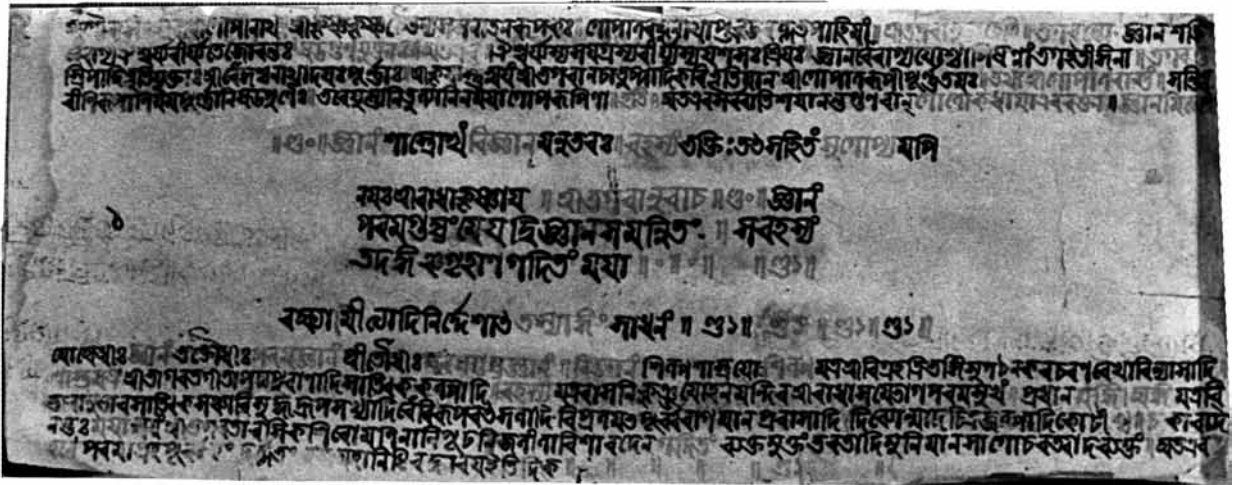
The second verse of the *catuḥ ślokī* is as follows:

*yāvān ahaṁ yathā-bhāvo yad-rūpa-guṇa-karmakaḥ
tathaiṣa tattva-vijñānam astu te mad-anugrahāt*

All of me, namely my actual eternal form and my transcendental existence, color, qualities and activities — let all be awakened within you by factual realization, out of my causeless mercy. [*Śrīmad Bhāgavatam* 2.9.32]

*yāvān ahaṁ goloka-dhāmā gopa-veśo gopī-
patīḥ. kaṁ prati kathayitum īše, samprati ko vā
pratītim āyātu gopati-tanayā-kuñje gopa-vadhūṭi-
vīṭam brahma [Padyāvalī 98]. vīṭas copapatīḥ
smṛtaḥ. ataḥ patir eka-deśopacāraḥ. yathā-bhāvo
yathojjalādi-bhāvāśrayaḥ. yad-rūpa-guṇa-
karmakaḥ śyāmasundaraḥ koṭi-kandarpa-lāvaṇya-
dhāmā asādhāraṇa-guṇa-catuṣṭaya-muralī
mohanatvādivān. karma-līlā-vinodī. tathaiṣeti
nigama-nigūḍhatvāt. nigama-kartreti brahmaṇe
ata evāśīrvādaḥ. tad agocaravād aśakyatvāc ca.*

*goloka-nāmni nija-dhāmni [Brahma-saṁhitā
5.46], goloka eva nivasati [Brahma-saṁhitā 5.37]*



Courtesy of the Bhaktivedanta Research Centre

A page from Srinivas Acharya's commentary on the catuḥ-śloki in his own handwriting. This manuscript was collected and printed by the late Haridas Das Babaji of Haribol Kutir, Nabadwip.

ity ādi, kṛṣṇaṁ gopāla-rūpiṇam [Gautamīya-tan-
tre], *bhaveyus tāni tulyāni na mayā gopa-rūpiṇā*
[Brahmāṇḍa-purāṇe], *gopa-veśo me purastād āvirb-
abhūva* [Gopāla-tāpanī Upaniṣad 1.28], *gopī-jana-
vallabhah sa vo hi svāmī bhavati* [Gopāla-tāpanī
Upaniṣad 2.20], *kṛṣṇa-vadhvaḥ* [Śrīmad Bhāgavatam
10.33.7], *vallavyo me 'nuśāntaye ity ādi*.

adhīṣṭārtve, ṁsīṁho nanda-nandanah [Bhakti-
rasāmṛta-sindhu 2.5.119], *śṛṅgāra-rasa-sarvasvam*
[Kṛṣṇa-karmāmṛta 1.97], *janmādy asya yataḥ* [Śrīmad
Bhāgavatam 1.1.1], *śṛṅgārah sakhi mūrtimān* [Gīta
govinda 1.11], *yam śyāmasundaram acintya-guṇa-
svarūpam* [Brahma-saṁhitā 5.38], *śyāmam eva param
rūpam* [Padyāvalī 83] *ity ādi, kandarpa-koṭi-lāvaṇyah*
[Stava-mālā], *kandarpa-koṭi-ramyāya* [Stava-mālā] *ity
ādi. veṇuṁ kvaṇantam* [Brahma-saṁhitā 5.30], *veṇu-
vādya-mahollāsa* [Gautamīya-stava-rāja 13], *govindam
kala-veṇu-vādana-param* [Padyāvalī 46] *ity ādi*.

govardhana-girau ramye sthitam rāsa-rasotsukam
[Gautamīya-stava-rāja 13], *nahi jāne smṛte rāse
mano me kīḍṣam bhavet* [Bṛhad-vāmana Purāṇa],
abhūd ākulito rāsaḥ pramadā-śata-koṭibhiḥ
[Ujjvala nīlamanī 4.2], *rāsotsavaḥ sampravṛtto gopī-
maṇḍala-maṇḍitah* [Śrīmad Bhāgavatam 10.33.3],
jayati śrī-patir gopī-rāsa-maṇḍala-maṇḍanaḥ
[Bhāvārtha-dīpikā 10.29.1] *ity ādi*

By speaking the verse beginning with *yāvan
aham* (as I am eternally), the Lord implies, “as I
am eternally present in the abode of Goloka in the
dress of a cowherd and as the Lord of the *gopīs*”.
Padyāvalī (99) confirms his lordship of the *gopīs*
as follows:

“To whom can I speak who will believe me when
I say that Krishna, the Supreme Personality of God-
head, is searching for the *gopīs* in the bushes by the
banks of the river Yamuna? In this way, the Lord
demonstrates his pastimes.”

Here, the word *pati* (husband) means *upapati*
(paramour). When said in the context of Krishna’s
pastimes, the word *pati* is a common expression that
implies ‘paramour’. By the words *yathā-bhāvaḥ* (in
that transcendental ecstasy), the Lord is implying his
ecstatic moods sheltered under the conjugal mellow,
ujjvala-rasa. By the word *rūpa*, the Lord is implying
his beautiful dark-bluish form with the charm of a
million cupids. By the word *guṇa*, the Lord implies
his four excellent qualities, viz. his enchanting
flute, etc., which are not found in any other form of
Godhead. By the word *karma*, the Lord implies his
various jovial activities during such pastimes of love.
By the word *tathaiva* (therefore), the Lord implies the
hidden nature of these activities that are concealed
even for the readers of the Vedas. Therefore, Brahma,
the immediate creator of the Vedas, is being blessed,
since he is otherwise incapable of understanding
these secrets. Further proofs of the various attributes,
pastimes, etc. of the Lord are as follows:

In support of Krishna residing in Goloka, the
scriptures say,

“The abode of Goloka is the Lord’s own abode.”
(*Brahma-saṁhitā* 5.46)

“The Lord certainly resides in Goloka.” (*Brahma-
saṁhitā* 5.37) etc.

In support of Krishna's original form as a cowherd, the scriptures say,

“Krishna assumes the form of a cowherd.” (*Gautamīya-tantra*)

“No other form of me can be compared to my form as a cowherd.” (*Brahmāṇḍa Purāṇa*)

“The Lord appeared in front of Brahma as a cowherd.” (*Gopāla-tāpanī Upaniṣad* 1.28)

In support of Krishna's being the Lord of the *gopīs*, the scriptures say,

“[The *gopīs* say] ‘He is certainly our Lord.’” (*Gopāla-tāpanī Upaniṣad* 2.20)

“*Gopīs* are consorts of Krishna.” (*Śrīmad Bhāgavatam* 10.33.7)

“Krishna says, ‘*Gopīs* are my consorts.’” (*Śrīmad Bhāgavatam* 10.46.6) etc.

In support of Krishna being the origin of *mādhurya-rasa*, the scriptures say,

“Lord Nrsimha represents parental affection, while the son of Nanda represents conjugal love.” (*Bhakti-rasāmṛta-sindhu* 2.5.119)

“Krishna is the full embodiment of *śṛṅgāra-rasa* or *mādhurya-rasa*.” (*Kṛṣṇa-karṇāmṛta* 1.97)

“From him, the *ādi-rasa* (original *rasa*), *mādhurya-rasa*, has originated.” (*Śrīmad Bhāgavatam* 1.1.1)

“O friend! He is the personification of *śṛṅgāra-rasa*, *mādhurya-rasa*.” (*Gīta-govinda* 1.47)

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SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village

Bhubaneswar, Odisha, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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In support of Krishna's unmatched beautiful form, the scriptures say,

“Krishna has a beautiful dark hue with inconceivable innumerable attributes.” (*Brahma-saṁhitā* 5.38)

“Shyam is supremely beautiful” (*Padyāvalī* 83)

“Krishna possesses the exquisite beauty of a million cupids.” (*Stava-mālā*)

“Krishna's form is as blissful as a million cupids.” (*Stava-mālā*)

In support of Krishna's all-attractive flute, the scriptures say,

“Krishna's flute causes the occurrence of a great festival.” (*Gautamīya-stava-rāja* 13)

“Krishna plays on his supremely enchanting flute.” (*Padyāvalī* 46) etc.

In support of Krishna's conjugal pastimes of the *rāsa* dance, the scriptures say,

“Krishna, eager to experience the *rāsa* dance, is now at Govardhan Hill.” (*Gautamīya stava-rāja*)

“Krishna says) ‘I don't know what happens to my mind and my heart when I enter the *rāsa* dance.’” (*Bṛhad-vāmāna Purāṇa*)

“Krishna enjoyed the *rāsa* dance with millions of *gopīs*” (*Ujjvala-nīlamanī* 4.2)

“The festive *rāsa* dance commenced, with the *gopīs* arrayed in a circle.” (*Śrīmad Bhāgavatam* 10.33.3)

“All glories to the husband of the goddess of fortune, who is the ornament of the great circular array of the *gopīs*' *rāsa* dance.” (*Bhāvārtha dīpikā* commentary on *Śrīmad Bhāgavatam* 10.29.1) etc. ☞

— Translated from the Sanskrit available at Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

NO CHANCE OF FAILURE

Sri Lakshmidhara

hari-bhakti rāja-mārga guru-pada-nakha-candrikā-dhaute śruti-jananī-pada-paddhatim-anusaratām naḥ kutaḥ skhalitam

On the royal highway of devotional service to Lord Hari, cleansed by the brilliantly shining light of Sri Guru's moon-like toenails, following the ways and directions given by a mother like Vedic literature, where is the question of our falldown? ☞

— Translated from *Bhāgavat-nāma-kaumudī*, Chapter 3. Edited by Goswami Śrī Damodar Shastri. Published by Achyut Grantha Mala, Kashi. 1927.

