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KRISHNA MOVIES

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

These films are very nice and they can be effectively used for our preaching work. Generally people enjoy seeing any film. But when a film has something substantial such as our Krishna conscious philosophy to offer, then it becomes a real pleasure. Therefore our films should be the most popular films ever produced. (Letter to Yadubara, 25 December 1974.)

So far your film projects are concerned, the one consideration is that the management of Washington temple shouldn't suffer, but rather should actually improve its position. If that is the case and you can somehow or other find the required time, then I have no objection if you take up this film-making business. No doubt there could be some positive propaganda work done in this direction. (Letter to Damodar, 1 September 1971.)

Your idea for film distribution is also good, so do it nicely in cooperation with the GBC. I am very much anxious that at the same time as you carry out all these outside activities you are maintaining a strict schedule of temple activities. Such regular activities like attendance at *ārati*, chanting of rounds, and study of literatures in the class will keep you fit for effective preaching work in the outer field. Our standard of purity must be kept; otherwise there will be loss of spiritual strength and subsequent fall down. Every one of you should be thoroughly convinced of the



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

power of the Hare Krishna mantra to protect you in all circumstances, and you should chant accordingly at all times without offense. Then advancement will be swift and you will gradually come to see everything clearly so that you may act for the pleasure of the Lord without uncertainty. When one is spontaneously engaged in this way, always in the service of the Lord and anxious to avoid all mundane activities, one actually experiences the taste of bliss in Krishna consciousness. (Letter to Damodar, 10 January 1971.)

Regarding the motion picture, it is a great opportunity, and if they actually want to do something wonderful I can come there personally and see to its direction. If it is an important film I

think my personal direction is necessary. If not, then I think you can send me a synopsis of the script so that there may be nothing objectionable from the start. If this film is properly done it will be very profitable, even from the commercial point of view; and if they are interested, we can give them hundreds of stories from the *Bhāgavatam* which will make wonderful films, and simultaneously the people will be educated to the proper religious and moral standard. So please try very seriously for this and I think Krishna will give you all intelligence and facility. (Letter to Shyamsunder, 22 September 1970.) ❀



Srila Srinivas Acharya's commentary on Śrīmad Bhāgavatam 2.9.36

The final verse in the catuḥ śloki commentary of Srila Srinivas Acharya is as follows:

*etāvad eva jijñāsyam tattva-jijñāsunātmanah
anvaya-vyatirekābhyām yat syāt sarvatra sarvadā*

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly. (36)

Srila Srinivas Acharya comments on this verse:
*tad evam madhureṇa samāpayet — etāvad
eveti. ātmano mama tattvaṁ pūrvoktaṁ sugopyam
sarva-guhyatamaṁ parama-rahasyam jijñāsunā
jñātum icchunā śiṣyeṇa etāvad eva jijñāsyam
— punaḥ punar jñātavyam, kutaḥ param astu?
parama-sādhana-parama-puruṣārtha-vicāra-
nipuṇa-śrī-bhāgavata-rakta-rasikāsaṅga-saṅgi-
prasannojjvala-citta-jīvanī-bhūta-govinda-pāda-
padma-sudhāsvādaka-śrī-caitanya-candra-
caraṇābja-cañcarīka-śrī-rādhā-pada-nakha-
candra-cakora-śrī-gurutaḥ śikṣaṇīyam, pūrvoktam
eva, śrī-kṛṣṇa-līlā-rahasya-svakīyā-parakīyā,
gopīṣu parakīyā-bhāvādikam nānyat.*

*kena prakāreṇa? ity āha — anvaya-
vyatirekābhyām. anvayena anugamanena
anusevayety arthaḥ. vyatirekeṇa viśiṣṭena atirekeṇa
autkatyena. yat śrī-guror anugamanam sarvatra
sarva-bhajana-sādhane anusaraṇam sarvadā
sarva-kālena jīvane maraṇe vipadi sampadi
dūre nikaṣe dinādau niśādau saṅkīrtanādau
mahā-prasāde anuśilane ity ādi. ata eva tasmād
guruṁ prapadyeta [Śrīmad Bhāgavatam 11.3.21]
ity ādi. tatra bhāgavatān dharmān śikṣed gurv-
ātma-daivataḥ [Śrīmad Bhāgavatam 11.3.22],
gurur eva ātmā daivataṁ ca. tasmai śrī-gurave
namaḥ. ye mayā guruṇā vācā taranty aṅjo
bhavārṇavam [Śrīmad Bhāgavatam 10.80.33],
yathāham jñāna-do guruḥ [Śrīmad Bhāgavatam
10.80.32] guror anugraheṇaiva pūrṇaḥ. hari-
guru-caraṇāravinda-yugalānuśilanena,*

*balavān ādaro yasya na syād guru-padāmbuje
śrutair apy asya sac-chāstraiḥ kṛṣṇe bhaktir na jāyate*

*harir eva guruḥ, gurur eva hariḥ. guru-karṇa-
dhāram [Śrīmad Bhāgavatam 11.20.17] guruṣu
nara-matiḥ [Padma Purāṇa], guror avajñā śruti-
śāstra-nindanam [Padma Purāṇa], ācāryam māṁ
vijānīyāt [Śrīmad Bhāgavatam 11.17.20] ity ādi.
kim bahunā? nāsti tattvaṁ gurau param iti dik*

Translation: And now, the Lord concludes his instructions sweetly (*madhureṇa samāpayet*) in this verse. The Lord says – “The truth (*tattva*) that I spoke earlier about myself (*ātmanah*) is extremely confidential, the greatest (*parama*) of all secrets, and those who are desirous (*etāvad eva jijñāsyam*) of knowing it, such disciples (*tattva-jijñāsunā*) should make it known to themselves repeatedly.”

How is it the greatest secret? That is to be known from the guru who is expert in the analyzing the

greatest means to achieve the topmost goal of life, who is always associating with those expert relishers of *Śrīmad Bhāgavatam*, who is effulgent and joyously disposed, who is the relisher of the nectar of the lotus feet of Sri Govinda, and who is a bumblebee at the lotus feet of Sri Chaitanya and a *cakora* bird at the moonlike nails of Sri Radha's lotus feet. This secret of Lord Krishna's pastimes is divided into *svakīya* and *parakīya*. These should be understood — especially the *parakīyā* mood of the *gopīs* — and nothing else.

How should these be understood? The Lord says that they should be understood through direct (*anvaya*) and indirect (*vyatireka*) means. Direct means (*anvaya*) include direct services, and indirect means (*vyatireka*) include intense eagerness for achieving the goal.

Sri Guru is the one who should always be followed in all respects. In all matters of *bhajana*, he should be followed. In all times (*sarvadā*), in situations of life or death, during prosperity or misfortune, whether he is near or far away, day and night, during activities such as chanting, honoring *mahā-prasāda*, etc., Sri Guru should always be followed.

Therefore, the *Bhāgavatam* says, "Therefore, seek the shelter of a spiritual master." (*Śrīmad Bhāgavatam* 11.3.21) and, "One should learn the science of devotional service from him, as he is the worshipable deity of the soul." (*Śrīmad Bhāgavatam* 11.3.22)

Also, "Those who listen to my (Krishna's) words in the form of guru's instructions easily cross over the ocean of material existence." (*Śrīmad Bhāgavatam* 10.80.33), and, "The spiritual master is my (Krishna's) own form." (*Śrīmad Bhāgavatam* 10.80.32)

So it is to be understood that only through Sri Guru's pleasure, and by serving the lotus feet of Sri Guru and Sri Hari, that one attains complete realization of these secrets.

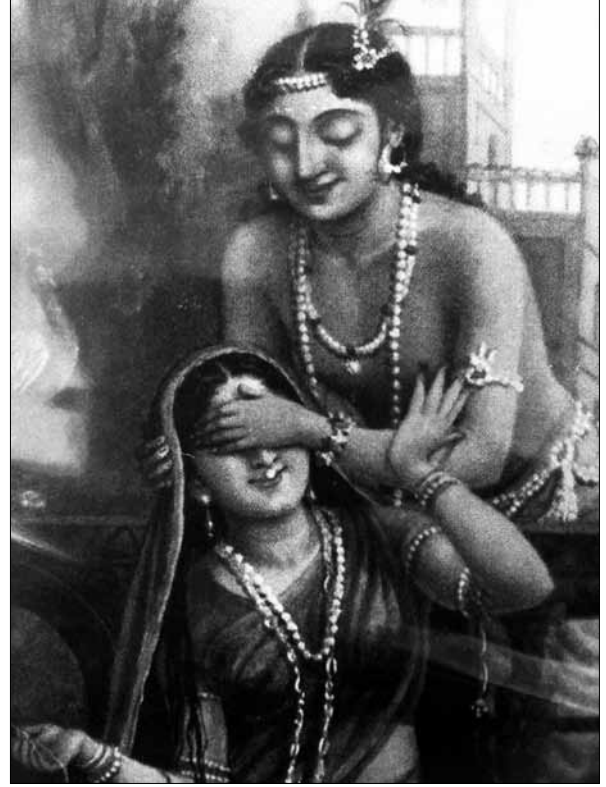
One who does not have unflinching devotion towards the lotus feet of Sri Guru won't develop *kṛṣṇa-bhakti*, despite hearing the various scriptures.

Lord Hari is Sri Guru, and Sri Guru is Lord Hari. The *Bhāgavatam* says, "The guru is the captain of the ship which takes us across the ocean of birth and death." (*Śrīmad Bhāgavatam* 11.20.17) "One should never consider the guru an ordinary person." (*Padma Purāṇa*) "One should not disobey the guru or disregard the scriptures." (*Padma*

Purāṇa) "One should know the guru as myself (Krishna)." (*Śrīmad Bhāgavatam* 11.17.20) etc.

What more should be said? There is nothing greater than service to guru, and that's all that is to be understood. ❀

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



Unknown artist

GLORIES OF SRIMATI RADHARANI

A selection of verses from Srila Rupa Goswami's Padyāvalī

*murahara sahasā-garimā
katham iva vācyah kuraṅga-sāvāksyah
khedārṇava-patitāpi
prema-dhuraṁ te samudvahati*

"O Krishna! How can I describe the greatness of fawn-eyed Radha's love for you? Even though she has fallen into the ocean of suffering, she still loves you deeply." (190)

*keli-kalāsu kuśalā nagare murārer
ābhīra-nīraja-dṛṣaḥ kati vā na santi
rādhe tvayā mahad akāri tapo yad eṣa
dāmodaras tvayi paraṁ paramānurāgaḥ*

He will not take care of the calves. He does not play the flute. He is not pleased by the cooling

breezes blowing into the forest from the Yamuna River. He sits in the forest grove with his head bowed down. O beautiful girl, in his heart the son of Nanda sighs for you. (193)

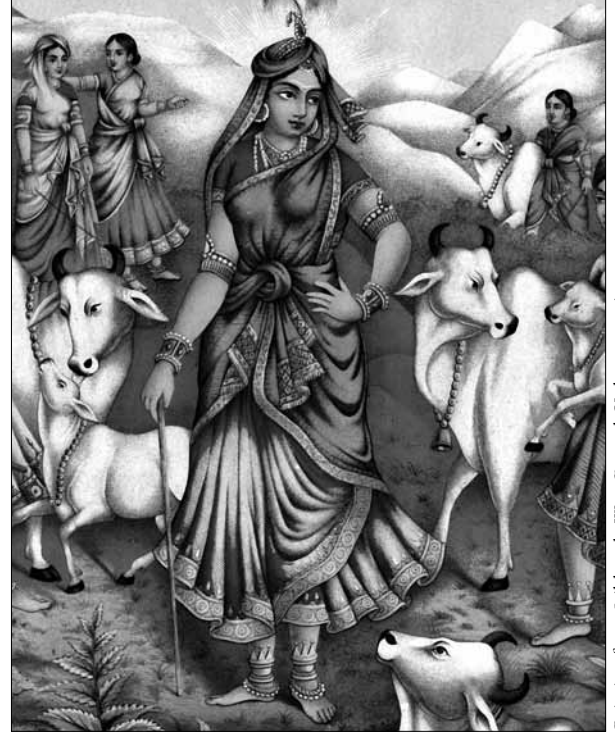
*subhaga bhavatā hṛdye tasyā jvalat-smara-pāvake 'py
abhiniiviśatā premādihikyamī cirāt prakāṣi-kṛtam
tava tu hṛdaye śīte 'py evam sadaiva mukhāptaye
mama saha-carī sā niḥsnehā manāg api na sthītā*

O handsome Krishna, Radha's heart burns with love for you. You eternally stay in her heart. On the other hand, your heart is always very cool and cheerful. My unloved friend Radha is never allowed to enter there even for a moment. (244)

*anālocya premṇaḥ pariṇatim anādṛtya suhṛdas
ivayākāṇḍe mānaḥ kim iti sarale preyasi kṛtaḥ
samākṛṣṭā hy ete viraha-dahanodbhāsura-śikhāḥ
sva-hastenāngārās tad alam adhunāranya-ruditaiḥ*

O pious girl, first you refuse to see his love, then you insult your friends, and now you are suddenly angry with your lover. Still, I can see that you are burning in the flames of separation from Krishna, and your anger at him is like crying in the wilderness. (230)

*bhūrī-bhaṅgo guṇitās ciram nayanayor abhyastam āmilanani
roddhum śikṣitam ādareṇa hasitanī maune 'bhīyogaḥ kṛtaḥ
dhairyanī kartum api sthūrī-kṛtam idani cetaḥ kathaṅcin mayā
baddho māna-parigrahe parikaraḥ siddhis tu daive sthite*



Painting from Srikhandra West Bengal. Unknown artist

Radharani watches over her father's cows

Radharani said: I repeatedly practiced knitting my eyebrows. I studied how to stare without blinking. Again and again I practiced remaining silent with a sarcastic smile. I studied how to keep my heart steady and not lose my composure. I can practice how to be angry with Krishna, but my final success still remains in the hands of fate. (232)

*saṅgama-viraha-vikalpe
varam iha viraho na saṅgamān tasya
ekaḥ sa eva saṅge
tri-bhuvanam api tan-mayanī virahe*

Separation from Krishna is better than meeting him. When I meet him there is only one Krishna, but when I am separated from him the three worlds become filled with Krishnas. (240)

*yāsyāmīti samudyatasya vacamanī viśrabdham ākarṇitanī
gacchan dūram upēkṣito muhur asau vyāvṛtya paśyann api
tac chūnye punar āgatāsmi bhavame prāṇas ta eva sthītāḥ
sakhyāḥ paśyata jīvita-praṇayinī dambhād ahanī rodinī*

Radharani said: When Krishna was about to leave and I heard him say, "Now I will go." I remained peaceful. As he was leaving he continually fixed His eyes on me, even from a distance, and I responded by ignoring him and turning from him. When I returned to my empty house, the breath was still present in my body. O friends, look! I, who love only my own life, am pretending to cry. (323)

— Translated by Kusakratha Das. Sanskrit taken from Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

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