



# Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 320

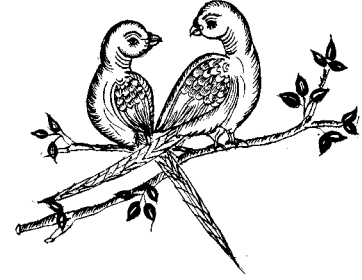
Śrī Vijayā Ekādaśī

26 February 2014

Circulation 6,850

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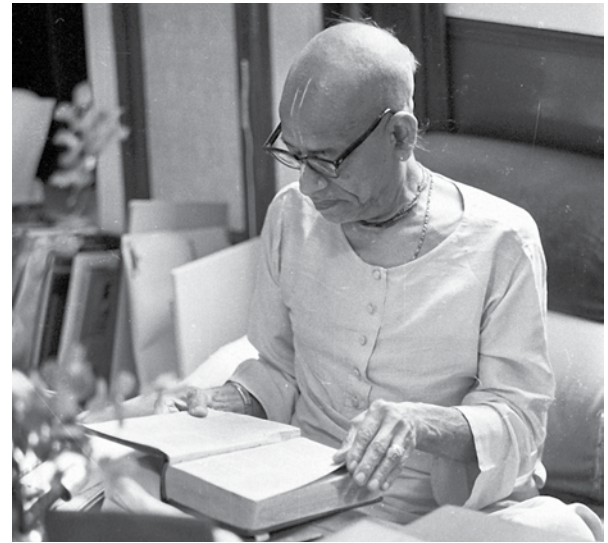
## TAKING CARE OF ONE'S WIFE

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

I am so glad to hear that you are now married. I pray to Krishna that you may live henceforward happily as a householder without thinking of a separation from your wife. According to Vedic wisdom, a good wife is a great assistant for material and spiritual prosperity. Even if there is some deficiency you should try to correct it without thinking in the westernized way. I hope your wife may be taking interest in your chanting, *saṅkīrtana* and reading *Śrīmad Bhāgavatam*. As she has become your life's companion, it is your duty to induce her, peacefully, in the matter of spiritual advancement of life. (Letter to Janis Dambergs, 10 December 1966.)

I have already instructed you that he should get married. They should get a marriage certificate as soon as is possible. In the temple the ceremony should be observed by chanting Hare Krishna before the fire, offering the clarified butter with the word *svāhā*, and the bride and groom should exchange their garlands before the Lord Krishna deity and promise not to be separated in life. They should know that bodily relations between the husband and wife are secondary; the primary factor is that both should help one another in the matter of advancement of Krishna consciousness. (Letter to Brahmananda, 4 August 1967.)

So now you should take care of your wife. The woman should be cared for, especially during pregnancy.



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

At the time of the marriage ceremony there is a promise that the husband will care for the wife throughout her life and the woman will serve the husband throughout his life. (Letter to Karandhara, 5 August 1971.)

Marriage between husband and wife means that the husband must forever be responsible for the wife's well-being and protection in all cases. That does not mean that now there is agreement between us, therefore I am responsible, but as soon as there is some disagreement then I immediately flee the scene and become so-called renounced. Whether your husband likes to take responsibility as your spiritual guide or not, that does not matter. He must do it. It is his duty because he has taken

Unknown artist



The beloved son of Mother Yasoda

you as his wife. Therefore he must take full responsibility for you for the rest of his life. And you also must agree to serve him under all circumstances and assist him in every way so that he may make advancement in Krishna consciousness. By his making advancement in Krishna consciousness, automatically the wife will make advancement in the husband's footsteps. But if you do not assist him and be very obedient to his welfare then he may become disgusted and go away. So there must be mutual responsibility by both parties, and now that you are a married couple, there is no question of your separation, but you must both strive very hard to serve Krishna together in harmony. What are these

nonsense emotions that cause you to go this way and that way? The real thing is your duty. Now you are a married couple, you know what your duty is, so the best thing is to perform your duty and always think of Krishna. Never mind some temporary inconveniences; we must remain steady in our duty to Krishna. (Letter to Sudevi Dasi, 15 September 1972.) ❧

### **GIVE UP THE MEASURING TENDENCY** *Sri Srimad Gour Govinda Swami Maharaja*

Some time ago in India there was a religious leader who was a great devotee of Lord Shiva. Once, on the śiva-rātrī day, he fasted. At midnight he went to one



of the Shiva temples to offer worship to Lord Shiva. There he saw that some rats were moving on the *śiva-liṅga* and also eating the *bhoga* offered to Lord Shiva. Immediately he thought, “I have heard that Lord Shiva is a very powerful person. But what is this? The rats are moving on him and he is not doing anything? The rats are eating his *bhoga* and he is not doing anything? No, Shiva is not powerful at all.” So from that day he gave up *śiva-bhakti*, became a *sannyāsī*, and started finding fault in all deities, *bhagavad-vigraha*, and in *Śrīmad Bhāgavatam*. Such persons are great offenders at the lotus feet of the Supreme Lord and his dear devotees, the *vaiṣṇavas*.

It’s like someone living on the bank of the Ganges and trying to dig a well there to get water. You dig a little and no water comes out, so you conclude, “Water is not available in this place. Let me go to another place.” Digging a little in the other place, you say, “No, it is not available here either. Let us go to another place.” In this way you are just moving from here to there and digging wells on the bank of Ganges. Living on the bank of Ganges, you cannot find water! So what is the consequence? What will you get? You will simply die of thirst!

The *adhyakṣiṇaḥ*, people who judge by their external senses, say such things. This is *nirviśesa-vāda*. This is the consequence of impersonalism.

Srila Bhaktivinode Thakur therefore says, *sādhus* are always there in the world. If there would not have been the sun and moon in the world, how would the world go on? Similarly, if there would not have been *sādhus* here, how can Krishna’s creation exist? *Sādhus* are always there, but those who are *asādhus*, they cannot recognize a *sādhu*. They have no vision to recognize *sādhu*. Therefore they say, “Oh, I am searching, but I cannot find one.” They are *adhyakṣiṇas*.

Again, Srila Bhaktivinode Thakur has said that in life we meet many *sādhus*, but due to our duplicitous dealings we cannot get any benefit from their association. This is a most important thing. Such people think that they have a measuring instrument in their hand, like a goldsmith has a kind of stone ring to test gold, *kāñcana-patthara*. He tests gold with that stone. He rubs it and it leaves some marks, then he applies some chemical on those marks and he can understand whether it is pure gold or not.

These types of people think that they have *kāñcana-patthara* in their hands. “With that *kāñcana-*

*patthara* we can examine the *sādhu*, test him. Then we can accept him.” *Are bābā!* If you have such *kāñcana-patthara* in your hand, why have you been deluded? Why have you been cheated? Why have you become the *dāsa* of your mind? If you have such an instrument in your hand, why one day you are building something and the next day destroying it? Why are you so fickle? Why are you not fixed in the *siddhānta*? Why have you developed such misconceptions in the pure *bhakti-siddhānta*? Why is your mind oscillating? Your mind is not fixed, *duṣṭa mana*, stupid mind, rascal mind, why is it not fixed? It is always oscillating. Such a fickle mind!

Those who are real, simple-hearted persons with no duplicity in them, in their hearts they are always crying how to get *sādhu-saṅga*. They have developed greed for *sādhu-saṅga*. Krishna who is there in the heart knows this thing. He makes arrangement. Such a person meets a real *sādhu* and he puts complete faith in the *sādhu*’s words. He becomes immediately surrendered to that *sādhu*. Thereby he gets the mercy of that *sādhu*. He develops such a vision whereby he can recognize a *sādhu*. ❧

— From a lecture in Bhubaneswar. 13 March 1993.



## LIKE-MINDED GROUPS

### Srila Jiva Goswami's Commentary on Bhakti-rasāmṛta-sindhu 1.2.229

*yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ  
sva-kula-rddhyai tato dhīmān sva-yūthān eva samśrayet*

Just as a transparent crystal takes on the colors of the objects in close proximity, similarly the association of a person determines his/her qualities. Therefore the intelligent take shelter in like-minded, similarly practicing groups for the sake of bringing auspiciousness and prosperity to their group.

**Commentary:** *tatra sajātiya-saṅgasya prabhāvaṁ dr̥ṣṭāntena spaṣṭayati yasyeti. prahlādaṁ prati hiranyakaśīpor vākyam. tatra tasyābhiprāyāntare 'pi sāmānya-vacanatvena svābhiprāye 'pi tad yojayitum śakyata iti grantha-kṛtām abhiprāyah. maṇivat sphaṭika-maṇivad iti sannihita-guṇa-grahaṇa-mātrāmśe sa dr̥ṣṭāntaḥ. na tu tad asthairyāṁśenāpi. sva-yūthān sajātiyān.*

In this verse, the benefit of associating with like-minded souls is described. This is originally a sentence by Hiranyakashipu to Sri Prahlad. Although in the original context Hiranyakashipu's statement has a negative connotation, yet the composer of this literature (*Bhakti-rasāmṛta-sindhu*) Srila Rupa Goswami includes it, for it can also be applied in the current context.

The term *maṇivat* (like a gem) here means *sphaṭika-maṇivat* (like a transparent crystal) which takes on the color of the object near it. Now it may be said that the crystal loses its temporary acquired color as soon as its proximity with the object is removed. So it should be understood that this analogy applies only to the aspect of proximity and not to the aspect of the temporarily-acquired color. ❧

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira.

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SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

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Bhubaneswar, Odisha, India, 751015

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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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## BUDDING LOVE Dvija Chandidas

*rādhāra ki helo antare vyathā  
basiyā birale, thākaye ekale  
nā śune kāhāra kathā (dhru)*

O dear! What is disturbing Sri Radha's mind? Sitting alone in a solitary place, she doesn't listen to anyone or anything.

*sadāi dheyāne cāhe megha-pāne  
nā cale nayāna-tārā  
birati āhāre rāṅgā vāsa pare  
yemana yoginī pārā*

In her meditation, she always desires to drink nectar from the dark cloud (*śyāma*). Such is her meditation that even her eyes don't move a bit. Rejecting food and wearing a saffron cloth, she appears just like a great *yoginī*.

*elāiyā veṇī phulera gāṁthuni  
dekhaye khasāye cūli  
hasita bayāne cāhe candra-pāne  
ki kahe du hāte tūli*

Unraveling her braids and removing the flowers from her hair, she looks at her loosened hair. With a smiling face she then looks at the moon. Who knows what she says while raising her hands?

*ekadīṭhi kari, mayūra-mayūrī  
kaṅṭha kare nirikṣaṇe  
caṅḍī-dāsa kaya nava-paricaya  
kāliyā vadhūra sane*

Fixed on each other, the peacock and peahen (Krishna and Radha) gaze at each other's necks. Chandidas says that all this is the effect of the budding affection for the dark-complexioned Krishna. ❧

### Bibliography

— *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



Photo by Paul Gilowey, Cape Town Daily Photo

Gaze of Love