



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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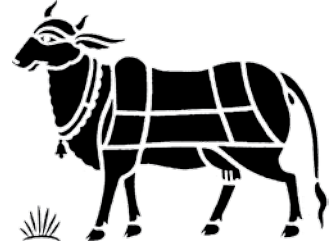
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## BHAGAVAD-GITA COMMENTARIES

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

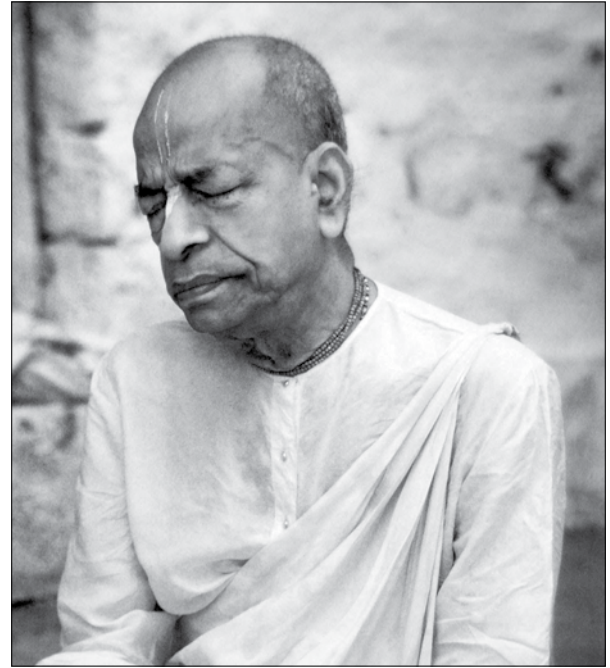
The *Bhagavad-gītā* is a standard literature. Most of you know this *Bhagavad-gītā*. But generally the *Bhagavad-gītā* is read very superficially, not very critically. We do not understand Krishna, the author of *Bhagavad-gītā*. Neither do we understand what is Krishna consciousness, although it is stated in the *Bhagavad-gītā*. We read *Bhagavad-gītā* superficially, not very critically, neither there is any edition so far. Of course, in Sanskrit there are many editions, annotations by Sridhar Swami, Srila Baladeva Vidyabhushan, Srila Vishwanatha Chakravarti, Sri Ramanujacharya. There are many great scholars. But we have no information of those scholars in the western countries. (Lecture on *Bhagavad-gītā* 4.11, 27 July 1966.)

Everything is there in the *Bhagavad-gītā*. Everything is explained and commented on by so many, great, stalwart commentators, especially Sridhar Swami, Ramanujacharya, Vishwanath Cakravarti, Baladeva Vidyabhushan, etc. So many great scholars have commented upon the *Bhagavad-gītā*. So try to understand *Bhagavad-gītā* as it is. That is the real necessity of life. That we have explained several times. (Lecture on *Bhagavad-gītā* 7.7, 22 February 1974.)

## ATHEISTS AND MAHA-PRASADA

*Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

Some of us, instead of being faithful to transcendental *mahā-prasāda*, think that “faithfully” eating



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

non-vegetarian food at Wilson's Hotel is something to be proud of. Some of us, in order to freely engage in sense gratification in the name of being God-fearing, busily separate ourselves from the Supreme Lord and try to cheat him of his enjoyment by denying that he has hands, feet, and a mouth.

Instead, we imagine him formless and without spiritual variety, yet imagine ourselves with form and material varieties. Therefore we rush to enjoy the ingredients meant for the indisputable enjoyer, the Supreme Lord.

The *Śvetāśvatara-upaniṣad* (3.19) says:

*pasyaty acakṣuḥ sa śṛṇoty akaraṇaḥ*

“The Supreme Lord can see, though he has no eyes; he can hear, though he has no ears.”

However, Lord Hari’s illusory energy does not allow us to understand what this Vedic statement actually means. By trying to measure his eternal, transcendental form with our material knowledge, we become degraded.

Moreover, some of us think, “We can eat first, because if we wait until the Lord eats the food will become cold.” Following such a misconception, we enjoy *bhoga* rather than *prasāda*. Some of us loudly chant Vedic mantras like ‘*om tad viṣṇoḥ paramam padam*’ and ‘*na tat-samaś cābhyadhikaś ca dr̥ṣyate*’, yet we do not repose our faith in Lord Vishnu’s supreme abode. Instead, we become impersonalists worshiping the five gods, or perhaps we become henotheists — considering Lord Vishnu as equal to the demigods — and thus accept foods not offered to Vishnu to be equal to his *prasāda*. Sometimes, after realizing that some demigod’s remnants are more pleasing to the tongue, we become attached to eating them. When that happens, we should remember this statement from the *Padma-purāna*:

*viṣṇor niveditānnaena yaṣṭavyam devatāntaram  
pitṛbhyaś cāpi tad deyaṁ tad ānantyāya kalpate*

“Food-grains offered to Vishnu should be offered to the demigods and the forefathers, for doing so brings about unlimited benefits for all.” (*Hari-bhakti-vilāsa* 9.297) 🙏

— *Vaktr̥tāvalī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Produced and Published by Isvara Das.

## THE FIRST ATTRACTION – PART 3

*From Srila Jīva Goswami’s  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

[After singing auspicious invocations and glorifying Srimati Radharani’s birth and lineage, after saying that she was named ‘Radha’ because she was born in the constellation with the same name, Snigdhanakanta now continues her glorification.]

“After her birth, people enquired about her exquisite sweetness. They would ask, ‘Can you please describe the exquisite sweet nature of the newborn Radha?’ In reply to this, those who had seen her beauty would reply as follows:

*navendur mūrtir vā kanaka-kamalam vaktram athavā  
cakorau netre vā visarad-amṛtaṁ dr̥ṣṭir athavā  
apītham rādhāyām yadi jita-tulāyām na valate  
vikalpaḥ kiṁ tarhi prasajatarām tat-tad-upamā*

“Is it a new moon or her brilliant form? ‘Is it a golden lotus or her brilliant face?’ ‘Are these her two eyes or are they two cakora birds?’ ‘Is this her glance or is it a wave of nectar?’ Such questions cannot be asked about Sri Radha. Her beauty exceeds that of any beautiful object, so how can any such comparison be considered?”

[**Translator’s Note:** In other words, none of the comparisons are suitable. She cannot be compared to anything in this world no matter how beautiful it may be. How then can we describe her sweet nature? The meter used is *śikharinī*.]

“And moreover, when the *parama-lakṣmī* (Radhika) is present, all other *gopīs* also obtain [special] names as follows:

*harim anu vindati śaśval lakṣmīr iti yā tu sarvataḥ khyātā  
tām api kila gopāyitum gopī-sañjñā jayanti tā lakṣmyaḥ*

“Since they always follow Lord Hari, the women of Vrindavan are famously known everywhere as Lakshmis; and since they always take efforts to hide and protect (*gopāyitum*) Sri Radhika, these Lakshmis are known as *gopīs*. All glories to them!”

[**Translator’s Note:** In other words, all other *gopīs* of Vrindavan get their qualities, fame and names from Sri Radhika only. It is only because of her that all other girls of Vrindavan follow Lord Hari. Therefore they become known as Lakshmis. Also, since they protect the secrets of Sri Radhika, they also become known as *gopīs*. Thus, all their glories and names are a result of the presence of Sri Radhika. The meter used here is a variation of the meter named *āryā*.]

*kṛṣṇānurūpam apy āsām vayo-vṛddhiḥ samṛddhyate  
yathā candramasaḥ puṣṭis tathā tasya rucām api*

“Furthermore: ‘Since they all [conforming to Sri Radha’s behavior] followed Lord Hari with attraction, they all too started growing in age slowly [like Radhika]. It is just like a moon which gradually waxes to grow in size and thereby its various rays also become stronger and richer in nourishment.’”

[**Translator’s Note:** So they all grew in age and became attractive only because they all followed in Radhika’s footsteps. Radhika is compared here to a moon and the various *gopīs* are compared to its rays. When the moon waxes, the rays become more brilliant. The meter used here is *śloka* (a common meter comprising of 32 syllables found in many places)].

Unknown artist. Mewar, c. 1820



Radharani worships Suryadev

“When Sri Radhika attained youth among all these other *gopīs* who had attained youth, some ladies present at that time described it metaphorically as follows:

*paśya paśya,  
aruṇita-laghu-śāṭī-khaṇḍa-kamrādharāṅgī  
śravaṇa-galava-randhra-protā-susparśa-sūtrā  
rajasi nija-sakhībhiḥ kṛḍayā lola-netrā  
madhuri-purati-bīja-śrī-nibhā bhāti rādhā*

“[The ladies said] — ‘Just see! Just see! How beautiful she looks below her waist due to wearing a small red-colored sari. On each of her ears are small piercings from which threads that are extremely soft to touch are dangling. Due to playing in the dust of Vrindavan with her friends, her eyes have become unsteady. She looks like the personification of the luster of the seed of attraction to Krishna, the enemy of Madhu.’”

[**Translator’s Note:** This verse clearly specifies that in the spiritual world Sri Radhika wears a sari. The meter used is *mālinī*.]

“Some other ladies specially described her as follows:

*api rajasi vihārāsaṅgi-dhīrānurūpyād  
ajita-kara-grhīti bhāvam āyāti rādhā*

“This Radhika who delights in the dust of Vraja is attaining the position of having her hand taken in marriage by Krishna, due to being very favorable to his nature.”

[**Translator’s Note:** This is only half a verse in the same meter ‘*mālinī*’. This verse only explains what some other ladies specially saw in Radhika. The verse is incomplete because the first two lines need to be taken from the first two lines of the previous verse. Thus, the entire verse would be as follows:

*aruṇita-laghu-śāṭī-khaṇḍa-kamrādharāṅgī  
śravaṇa-galava-randhra-protā-susparśa-sūtrā  
api rajasi vihārāsaṅgi-dhīrānurūpyād  
ajita-kara-grhīti bhāvam āyāti rādhā*

“How beautiful she looks below her waist due to wearing a small red-colored *sārī*. On each of her ears are small piercings from which threads that are extremely soft to touch are dangling. This Radhika who delights in the dust of Vraja is attaining the position of having her hand taken in marriage by Krishna, due to being very favorable to his nature.”

This means that some ladies saw her as a lover of Krishna and some saw her as a suitable wife for Krishna.]

“Having attained maturity in youth, the glory of the beauty of Sri Radhika and the other *gopīs* spread everywhere, despite their parents trying as far as possible to prevent it. In their anxiety, the parents would think, ‘We do not know what nasty tricks that rascal Kamsa will be up to.’”

[**Translator’s Note:** Srila Rupa Goswami describes in his *Lalita-mādhava* (2.1.17) that the parents were worried that due to his lust, Kamsa might kidnap their daughters.]

“Thereafter, every day they would ponder within the depths of their minds, ‘It is better to immediately put them in wedlock. However, no one aside from Nandanandana is suitable to become their husband, for all others boys are much inferior.’

“Their feelings are described as follows:

*kanyā dhanyatamā ramām api jitām kurvanty amūr nandajāḥ  
svasmād ūnadaśām ramā-ramaṇam apy āśādayan dṛśyate  
tasmāt tulyatayā sa eva varatām arhaty amūṣām tadapy  
āstām dhāma-suhṛt-priyātma-tanaya-prāṇā hi nas tat kṛte*

“These most fortunate girls seem to conquer even Rama Devi (Lakshmi). In the same way, the son of Nanda seems to diminish the husband of Rama Devi (Lord Narayan). Because of such similarity between these girls and Krishna, he is certainly fit to attain the position of a husband. What more should we say? [Krishna is so attractive that] all our homes, friends, dear relatives, and our very lives are all meant for him.”

[**Translator’s Note:** Meter is *vikṛḍita-sārdūla*.]

“Among them, some opined that Krishna has not had his sacred thread ceremony and thus it is not possible to conduct a marriage. Still, making a verbal promise about the marriage would not be inappropriate.

“Garga Muni, the omniscient sage, perfectly understood the intentions of the residents of Vraja. Thus, in order to undo the decisions taken by them, he calmed his mind in the same way that Sri Vasudev did and began thinking as follows:

“This pastime of Krishna is certainly unfathomable for me. However, since we [who are here at the same time as Krishna] are all a part of his pastimes and equipped with his *līlā-śakti*, the energy which carries out pastimes, there will be no harm or problem if I speak against the will of the *vraja-vāsīs*, just like Sri Narada did not incur any negative reaction on instructing Kamsa to kill the sons of Devaki. Thus, I should say something so that there will be no negative reactions from the girls and at the same time their desire to have him as a husband can be fulfilled later at an appropriate time.”

[Translator’s Note: Garga Muni could not understand why the *vraja-vāsīs* wanted to marry off the girls, since they were better off as his paramours. Being omniscient, it was a difficult situation for him. In situations like these, when it becomes very difficult to understand the will of the Lord, it is better to look up to Vasudev as the ideal example. Vasudev went through immense



Unknown artist

Srimati Radharani

turmoil every time one of his children was killed by Kamsa, yet he always recomposed his mind. Similarly, Garga Muni too recomposed his mind and concluded that it would be better to advise the residents of Vraja against the marriage of the *gopīs* to Krishna.

However, he was constantly worried that he might interfere with the will of the Lord. Still, he thought that since everyone connected to Krishna is a part of his eternal pastimes, there would be no harm if he goes and advises the *vraja-vāsīs* against their decision. He thought that Narada Muni had previously gone to Kamsa and advised him to kill all the sons of Devaki and Vasudev, and yet there was no negative reaction incurred by him. Similarly, Garga Muni thought that he should go and now speak up against the marriages, for if it is all a *līlā* of the Lord then his going and advising the *vraja-vāsīs* against the marriage of the *gopīs* and Krishna will be counted as a part of that *līlā*. He also thought that eventually the desire of the *gopīs* to have Krishna as their husband will be fulfilled later when Krishna comes back to Vrindavan and the grand marriage between the *gopīs* and Krishna is arranged as described at the end of the *Gopāla-campū*. Thus, if it has to happen, it will happen someday, sooner or later.] ॐ

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūh*.  
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Phone: (0674) 2553250, 2557026

Email: [katha@gopaljiu.org](mailto:katha@gopaljiu.org)

Website: [www.gopaljiu.org](http://www.gopaljiu.org)

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