



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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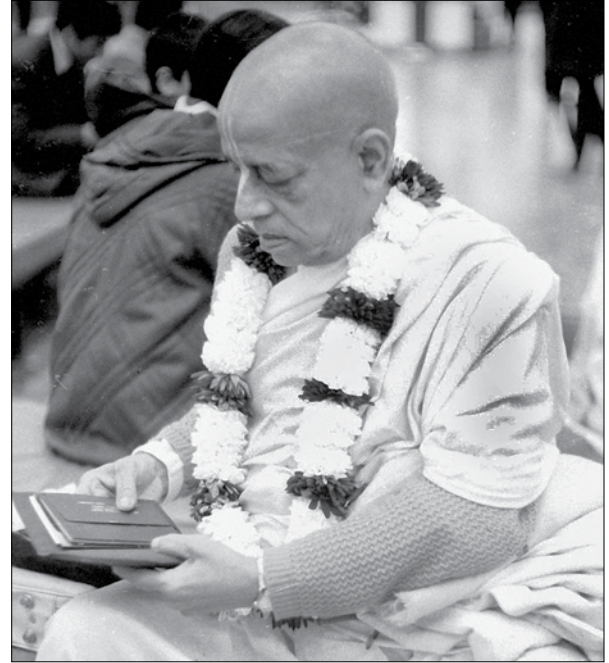


## TRUE ECONOMIC ADVANCEMENT

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

My idea of developing New Vrindavan is to create an atmosphere of spiritual life where people in bona fide order of social division, namely *brahmacārīs*, *grhasthas*, *vānaprasthas* and *sannyāsīs*, will live there independently, completely depending on agricultural produce and milk from the cows. Life there should be simplified — without being hampered by laboring day and night for economic development without any spiritual understanding. The New Vrindavan idea is that persons who live there will accept the bare necessities of life to maintain the body and soul together, and the major part of time should be engaged in development of Krishna consciousness. The whole Vedic principle is to develop Krishna consciousness without creating much botheration for the program of sense gratification. (Letter to Hayagriva, 17 August 1968.)

If a certain fraction of people are supposed to be very materially happy at the cost of others, that is not material advancement. If it were so then why are there so many persons confused and frustrated? So actually there is no material advancement here. I am seeing practically that an intelligent and qualified boy here has to work hard twelve hours simply for his subsistence. I think there are many instances like that. So this is not material advancement. You can call it “capitalist advancement”, and the reaction for such “advancement” is communism. The communist movement is suppressed in your country, but actually the reaction is this.



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

So the Western type of civilization, industrialism and capitalism, is not material advancement. It is material exploitation. When one gets the bare necessities of life — a peaceful home, sumptuous eating, necessary sex life, and a feeling of security — then it is called material advancement. In the absence of such four preliminary necessities of life it is not at all material advancement. Just try to understand! According to Vedic civilization, a man is supposed to be rich when he has got sufficient grains and cows. Here we have neither sufficient grains nor cows, but you have got sufficient quantity of papers only,

falsely thinking that it is money. When there is some catastrophe, this bunch of paper will supply neither milk nor grain. It will be seen as paper only, and the man will starve. (Letter to Rupanuga, 14 March 1969.)

If a person, a community, or a nation, in the top position of material enjoyment, still does not find any peace, they search after something better. That is the position of the Western countries. But they have no information of what is that “better”. Therefore, especially those of the younger generation are turning out to be confused and frustrated and are generally known as hippies. Because the actual solace and remedy is here in this Krishna consciousness movement, the younger generation is finding it very nice, and gradually they are being attracted. Some of them experience that before coming to this movement they did not know what spiritual life actually is. So there is a great potential to spread this movement all over the world. The Indian government has a Department for Cultural Affairs. If they would have taken this cultural movement as the background of Vedic civilization then the whole world would have been happy and India’s glories would have been magnified many thousands of times, rather than by simply imitating Western technology which is on the verge of failure. (Letter to Nevatiaji, 16 July 1970.) ❧

## SWEET DEALINGS AND STRONG PREACHING

### *Sri Srimad Gour Govinda Swami Maharaja*

Mahaprabhu has practically taught us. He is the Supreme Personality of Godhead. *mattah parataram nānyat* — No one is superior to him. All are subordinate (*Bhagavad-gītā* 7.7). Yet, how did he act? Sarvabhauma Bhattacharya was a professor, a teacher of Vedanta. He said, “Oh Sri Krishna Chaitanya, you have taken *sannyāsa* at a young age. *Sannyāsa* is very difficult in *Kali-yuga*. How can you maintain it? A *sannyāsi*’s dharma is to hear *vedānta*, but you are chanting ‘Hare Krishna’ and dancing! You should hear Vedanta from me.” He had so much pride because he was thinking, “I am the great professor of Vedanta.” He wanted to teach Vedanta to he from whom Vedanta has emanated from his breathing.

Mahaprabhu said, “Yes, yes. I am an ignorant fool. I don’t know anything. I must hear from you.” He was so humble! He heard from Sarvabhauma for seven continuous days without saying anything. Finally,

Sarvabhauma asked, “Sri Krishna Chaitanya, did you understand what I said? You are not asking any questions.”

Only then, when he was asked, did Mahaprabhu open his mouth. He said, “I understand the *sūtras* very well, but your explanation is very difficult to understand.” Common people cannot understand the *sūtras*, therefore an explanation is required. But Mahaprabhu said, “Your explanation is very difficult to understand.” This is because Sarvabhauma was not presenting the correct explanation. His words were all imaginative. He was presenting Shankaracharya’s commentary, the *Śārīraka-bhāṣya*.

Then in a nice, pleasing way, Mahaprabhu defeated him. Mahaprabhu is a practical teacher. He has taught us through his dealings. *prīti pūrṇa vyavahāra yukti pūrṇa kathā* — his dealings are very sweet, but when he speaks it is like a bullet. No one can defeat him because he speaks the truth. Mahaprabhu behaves very humbly and sweet, not harsh and strong. ❧

— *Vaiṣṇava Institutions and the Sweet Dealings of Sri Chaitanya Mahaprabhu*. Gopal Jiu Publications.

## THE FIRST ATTRACTION – PART 4

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

[After the girls in Vraja grew up to a marriageable age, their parents were in constant anxiety and wished to marry them to Krishna. Garga Muni came to know about it and decided to visit Vraja to dissuade them from trying to arrange the marriages.]

Thinking in this way, Garga Muni without delay arrived in Sri Vraja and went to see Purnamasi in her leaf-hut where she was meditating. Telling her everything, he requested her again, “This has to be done by me, but you too should act in such a way that the husbands for these girls are arranged only in a formal social way and not in terms of day-to-day affairs.”

Thus speaking to Purnamasi and carrying out talks with Vrajaraj Nanda Maharaja, Garga Muni started walking around in the village. On seeing his unexpected arrival, the *vraja-vāsīs* felt relief from the depression within their minds. Eager to fulfill their desire, they properly worshiped Garga Muni by offering obeisances, etc. and asked him if he was doing well. Thereafter they secretly revealed their doubts regarding the marriage of their daughters and asked for his advice as to what they should do.”

Garga Muni replied, “I already know everything about this exceptional situation, and I would say that although all of you want to arrange for your daughters

to marry Krishna, there is another great doubt rolling around in my mind like a spinning nail. Very soon all of the *vraja-vāsīs* will experience separation from Krishna for a long period of time. If these girls who are born from you are married to the great son of Vrajaraj Nanda, then what will be their condition at that time? Moreover, when these girls attain further maturity in their youth, then due to a natural attraction for their husband (Krishna) and due to not having had association for a long time, it will become extremely difficult to make them forget him. All this will be a very difficult affair. Therefore give these marriageable girls to men other than Kamsa and other than Krishna, the decoration of Nanda Maharaja's family.”

Having instructed them in this way, Garga Muni, the priest of the Yadu dynasty, departed. This group of *gopas* started thinking anxiously about eligible boys other than Krishna for these girls whom they always protected so dearly. No matter how hard they tried to think of other boys, their attachment to the thought of having Krishna as the groom did not fade away.

The respected couple of Vraja, Nanda and Yashoda, were extremely eager to arrange the marriage of their son with these girls, especially because they knew of the delightful, charming qualities of Sri Radhika. However, Garga Muni had already declined the proposal and thus, both of them halted their efforts.

However, this did not stop the constant affliction of their minds. The brothers of Nanda Maharaja were also supposed to follow the same instruction [as given to Nanda Maharaja], but considering that the marriage of these girls to their sons would be a great injustice they became disinterested in accepting these girls as brides for their sons. What more is there to say? All of them seemed to have only one desire — “Let Krishna be the groom for all these girls.”

This desire is justified because:

*yogyena yogyasy atu nitya-saṅgamaḥ  
kasmāi na roceta bhṛśaṁsa-cetase  
ratnena hemnaḥ śarad āsaro 'mbhasaḥ  
sitākhyā-pakṣeṇa yathā sudhā-ruceḥ*

“Who is that person who won't like the eternal combination of one suitable object with another? Just as the combination of precious jewels and gold; of the winter season with clear lakes; or the combination of the brilliant moonshine with the period of the waxing moon (*śukla-pakṣa*) is dear to everyone [similarly the combination of the girls with Krishna was dear to one and all].”

[Translator's Note: The meter used is *upajāti*.]



Unknown artist.

Not only did the girls have the desire of obtaining Krishna as their husband, but their fathers also desired the same. Their hearts were shattered by the words of Garga Muni. These words appeared to be like people who had associated with malicious ear-whisperers who bring bad news. This is because the affection for Krishna possessed by the fathers of the other young boys of Vraja was such that it had overridden their affection towards their own sons. Only Krishna appeared to them like the blissful celebration of a *yajña*.

Even though they knew the secrets told by Garga Muni, they wanted to decide the fate of their daughters, and thus they went to Vrajaraj Nanda Maharaja and individually requested him to accept their girls as his daughters in law. They told him that their girls were born in reputed families and were glorious. Only if offered to Krishna would proper justice be done to them. Thy said to Nanda Maharaja, “If you personally take up responsibility for carrying out this task, then such a decision will be supported by us too.”

Hearing their words, Sri Vrajaraj took a deep, anxious breath and the color of his body faded a bit in disappointment. He told them, “We do not plan to have



Unknown artist

these relationships for our son. However, please do not have any doubt that these girls of yours are as dear to us as our own, and it is necessary to get them married. Therefore we will help you all in any way possible.”

On hearing the words of Nanda Maharaja, the joy of the other *vraja-vāsīs* suddenly came to an end. They took his permission and, with a heavy heart, started looking elsewhere for suitable matches for their girls. The girls themselves were so young and innocent that they could not even comprehend the fact that their marriage arrangements were being discussed.

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[**Translator’s Note:** Seeing all this, Vrindadevi gets disturbed and decides to go meet Purnamasi. This incident will be described now.]

Vrinda Devi, came from the deep forests of Vrindavan to meet Purnamasi. Purnamasi is indeed the direct personification of *yoga-māyā* in Vrindavan who takes on the role of an austere saint. Vrindadevi appeared to be engrossed in some deep thought while she came to meet Purnamasi.

[**Translator’s Note:** Now, some glories of Vrinda Devi will be spoken by the two brothers.]

It is not possible to determine if Vrinda Devi is a human who acts as a special goddess or whether she is a goddess who acts as an ordinary human. However, it is clear that she always has the mood of favorably maintaining the Vrindavan forest, of executing the pastimes of Krishna, and she possesses superlative love for Radhika and her friends. Thus, her actual name is “Vrindarika”, but the people in general call her by the short name “Vrinda”.

Hearing about everyone’s inauspicious condition, Vrinda Devi came to meet Purnamasi. Purnamasi was chanting japa. Seeing Vrinda at her door paying obeisances, she got up, embraced her, and bestowed many blessings on her. Thereafter she asked with a clear mind, “Please speak! What brings you here at an unexpected time?”

**Vrinda:** O Bhagavati Purnamasi! A major calamity has occurred. How do you maintain such composure?

**Purnamasi:** What event or place is the cause of your distress?

**Vrinda:** Alas! Those who are the eternal lovers of Krishna [and are supposed to be married to him] now appear to be bound in relationships to other people.

**Purnamasi:** When the marriage has not yet occurred, why do you foresee such events?

**Vrinda:** I am seeing it with my very own eyes. That’s why.

**Purnamasi:** That relationship with other men won’t happen, because I myself will create duplicate *māyā-gopīs* and prevent the entire affair. ☞

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrvacampūh*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

