



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

# Sri Krishna Kathamrita Bindu

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## ARGUMENT IS A DISTRACTION

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

We have got so much vital spiritual knowledge to distribute to the public, and they are in desperate need of it. The whole world is going to hell and everyone is suffering. In light of this, how can we argue amongst one another and neglect our responsibility for reclaiming these fallen souls for going back to home, back to godhead. 🙏

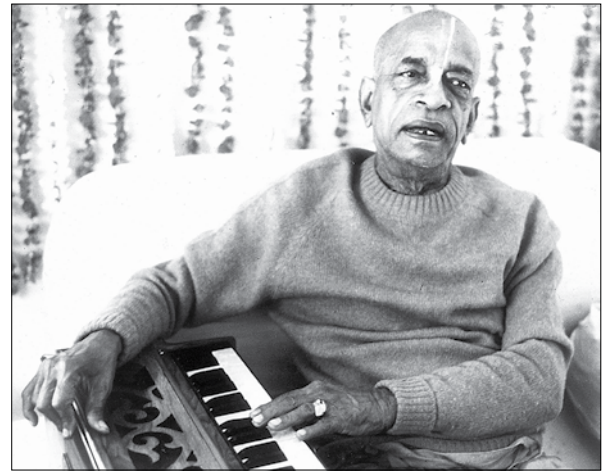
— Letter to Madhudvisa, 15 December 1973.

## PLEASING SERVICE

*Sri Srimad Gour Govinda Swami Maharaja*

Serving Krishna with pure love means without expecting anything in return. If you want something from Krishna in return for your service, that is not service. In the words of Sri Prahlad Maharaja, *na sa bhṛtyaḥ sa vai vaṇik* — one who does business with Krishna is a merchant, he is not a servant [Bhāg. 7.10.4]. This material world is such a dreadful, dangerous place. It puts us in such a situation that by rendering service unto Krishna we expect something in return. Consciously or unconsciously, most everyone expects something in exchange. But those who have come to Mahāprabhu's path, this *bhakti-patha*, path of devotion, they say:

*na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmani svare  
bhavatad bhaktir ahaituki tvayi*



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

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth. [Cc. antya 20.29]

Many people repeat this verse, but it is mere saying only. “O Lord I don't want anything from you. I don't want material wealth or material followers. I don't want a beautiful woman to enjoy. Even I don't want liberation. Just life after life I only want to serve you and give you pleasure.” They say this but they are only speaking from the lips. How many are there who really practice this from the core of their hearts? How many don't expect anything from Krishna and only want to render loving service, nothing else?

*Vaiṣṇava-mahājana-ācārya*, Srila Thakur Bhaktivinode, sings (in *Śaraṇāgati* 2.3):

*mārobi rākhobi — yo icchā tohārā  
nitya-dāsa prati tuyā adhikārā*

Slay me or protect me as you wish, for you are the master of your eternal servant.

O Lord, I am your eternal servant! I take complete shelter at your lotus feet. You may do whatever you like. *Mārobi rākhobi* — if you want to kill me, kill me, or if you want to protect me, protect me. Whatever you want, you do. You have full right over me. *Nitya-dāsa prati tuyā adhikārā* — I am your eternal servant. I am yours. I don't belong to myself. This is *bhāva*. This is not mere lip-saying. This should come out from the core of the heart. Krishna knows your heart. ❧

— From *The Worship of Sri Guru*. Gopal Jiu Publications. Bhubaneswar, India. 2000.

## THE FIRST ATTRACTION – PART 9

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

*Paurṇamasi stresses that the relationship between Krishna and the gopīs in the eternal spiritual world is that of husband and wife. She then offers various evidences to substantiate her words.*

**Vrinda (happily):** “[So if the truth is that the *gopīs* are eternally Krishna's wives,] Why, then, did you not arrange that everyone would not be sad about the *gopīs* [so-called] marriages [to other men]? Moreover, you could have even prevented the marriages from occurring in the first place. Why did you not do it? Certainly nothing is impossible for you.”

**[Translator's note:** Since the truth is that the *gopīs* are eternally Krishna's wives and they will be protected from any intimate dealings with their so-called husbands, Vrinda is no longer personally sad about the marriages. But she wonders why Paurṇamasi has arranged things in such a way that the residents of Vrindavan have become unhappy. After all, she could have revealed to them the truth about the substitute *gopīs* or even prevented the marriages from occurring.]

**Paurṇamasi:** “According to the demands of the divine and diverse pastimes that increase deep *rasa*, I could not do anything. Just as *rasa* reached an ultimate level when Sita was forcibly taken to the home of Ravan, similarly, the love of the *gopīs* for Krishna will attain a supremely sublime state when

the *gopīs* will be subjected to a superficial state of marriage wherein their yearning to see Krishna will be frustrated by their so-called relatives. Their great feelings of love in separation will be relieved only when their beloved returns [back to Vrindavan after a prolonged stay in Dwarka].”

**[Translator's Note:** In other words, the sweet taste of reunion after prolonged separation will be sweeter than the taste which would be derived from regular union. When Krishna finally returns back to Vrindavan (in the *Uttara-gopāla-campū*), there will be a grand reunion in the spiritual world and all of the *gopīs* will settle happily with Krishna.

Paurṇamasi will now deal with a further question: When Krishna will return, these *gopīs* will be married to others. Experts on *rasa-śāstra* have said that it is forbidden to enjoy women who have been married to someone else. How can Krishna's relationship with the *gopīs* attain the topmost level of *rasa* when the concept itself has been rejected by the *ācāryas* of *rasa*? Is there any *ācārya* of *rasa* who will support this type of a relationship?]

**Paurṇamasi (continues):** “In the poems of the future, the *Ujjvala-nīlamanī* (1.21) will say:

*laghutvam atra yat proktaṁ tat tu prākṛta-nāyake  
na kṛṣṇe rasa-niryāsa-svādārtham avatāriṇi*

“Regarding restrictions placed on the enjoyment of married women due to such enjoyment being extremely inferior, it should be known that such restrictions do not apply to Krishna, whose very incarnation is for the purpose of relishing this type of *rasa*.”

**Paurṇamasi (continues):** “The ancient *pramāṇa* in this regard is as follows:

*neṣṭā yad aṅgini rase kavibhir paroḍhā  
tad gokulāmbujadṛśām kulam antareṇa  
āśāmsayā rasavidher avatāritānām  
kāmsāriṇā rasika-maṇḍala-sēkhareṇa*

“According to the [social] conception delineated by [traditional] scholars of *rasa*, those ladies who are *paroḍhā* (married to someone else) are considered unfit for conjugal relationships. However, the lotus-eyed damsels of Gokula are an exception to this rule. This is because the king of all *rasikas*, the killer of Kamsa, Krishna, has manifested these *gopī*-incarnations for the purpose of elevating the mellow of *mādhurya-rasa*.”

**[Translator's Note:** Srila Jiva Goswami has not mentioned the name of the authority that composed this *pramāṇa*. In the *Nāṭaka-candrikā*, Srila Rupa



Unknown artist. Odisha Pata-citra style. Mural from Raghurajapur.

Sri Sri Radha Krishna

Goswami also quotes the verse, which he ascribes to the poet Shri Sudeva from the composition *Rasa-vilāsa*.]

**Purnamasi (continues):** “In this verse, the statement, ‘Krishna has incarnated these *gopī*-incarnations [as wives of others] for the purpose of elevating the mellow of *mādhurya-rasa*.’ clearly indicates that in the spiritual

world, the eternal wives of Krishna have accepted roles in this world of other men’s wives simply for the elevation of *mādhurya-rasa*. There is no fault in this. In fact, it is most elevated and transcendental.

“Moreover, the term, *avatāritānām* (‘*gopī*-incarnations’) in this verse does not mean that the *gopīs*

were previously Lakshmis or heavenly damsels. This is clearly stated in the *Śrīmad Bhāgavatam* (10.47.60):

*nāyaṁ śrīyo 'ṅga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ  
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-vallabhīnām*

“When Lord Sri Krishna was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune Lakshmi or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. What to speak of worldly women who are very beautiful according to material estimation?”

“Therefore, if someone tries to say that the *gopīs* were heavenly damsels or incarnations of Lakshmi Devi, then this statement of the *Bhāgavatam* would not be justified.

[**Translator’s Note:** In other words, the *gopīs* are not incarnations of Lakshmi Devi or of the heavenly damsels.]

**Paurṇamasi (continues):** “Therefore, by understanding the fact that the *gopīs* don’t really belong to someone else, one is able to understand them as Sri Krishna’s original wives in the spiritual world. This is the mood expressed by the verse [of Sri Sudeva] above.” 🌸

[To be continued.]

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



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THE GLORIES OF PURUSHOTTAM PANDIT

Śrī Puruṣottama Paṇḍita Mahimā

By the Medieval Poet Devakinandan Das

*Purushottam Pandit was the son of Sadashiv Kaviraj and a disciple of Lord Nityananda. He is considered to be the eighth of the dvādaśa-gopālas (the twelve principle associates of Lord Nityananda who were all cowherd boys in kṛṣṇa-līlā). Srila Kavi Karnapur in his Gaura-gaṇoddeśa-dīpikā, (text 130) describes Purushottam as an incarnation of the cowherd boy Stokakrishna. Devakinandan Das, the author of this song, was a disciple of Puruṣottama Pandit. Devakinandan Das was also the author of the famous song Vaiṣṇava-vandanā and the Sanskrit encyclopedia vaiṣṇava-abhidhāna.*

*prabhu mora nācata śrī puruṣottama nāma  
avirata paṇḍita apūrva carita yata  
anukhāni ati anupama*

My prabhu named Sri Purushottam Pandit, constantly dances. I sing of his unprecedented character, which is extremely glorious.

*stokakṛṣṇa nija rūpa sugopana  
ātma-nāma kṛṣṇa dāsa  
mahad-anubhava bhaya tāraṇa kāraṇa  
vadana cānda mṛdhu hāsa*

Stokakrishna has hidden himself and taken the name “Krishnadas”. An extremely expert devotee, he is the remover of all fears. There is a sweet smile on his moon-like face.

*sāttvika bhāva satata prakāśita  
mahimā hi kahana nā yāya  
ācārya mādḥava śrī mukha yādava  
nija gune pācha pācha dhāya*

The eightfold symptoms of ecstasy are always manifest in him. His glories cannot be described in words. Acharya Madhav, Sri Mukh and Yadav always emulate his qualities.

*niravadhi kali-yuge su-bhajana-pāvana  
dinajane parakāśa  
tuchu pada paṅkaja raja nija bhūṣaṇa  
devakinandana dāsa*

In the endless ocean of *Kali-yuga*, he is the deliverer of those who are properly situated in their *bhajan*. The dust of his lotus feet is the ornament of Devakinandan Das. 🌸

— Translated from Kishori Das Babaji’s *Śrī Gaurāṅga-pāṣada-vargera-sūcaka-kīrtana*. Vaishnava Research Institute. Halisahar, West Bengal. 2005. Bengali. Page 47.