



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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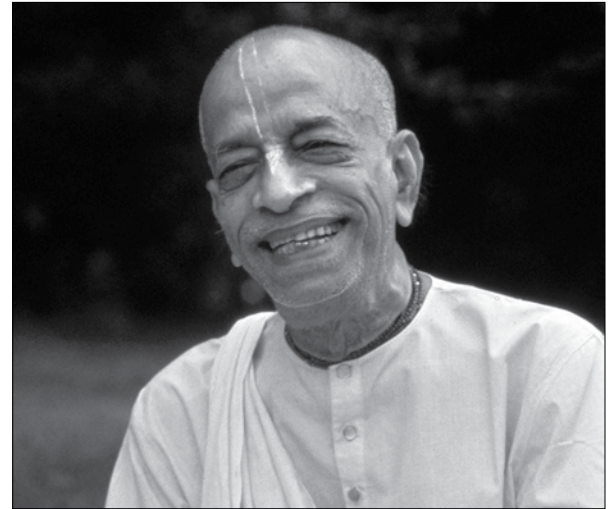
## EVERYTHING EMANATES FROM SOUND

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

Regarding your question, you are correct when you say that all the things around us — tables, chairs, bricks, etc. — originally emanate from sound vibration. This is also admitted in the Christian Bible [*Genesis*, Chapter 1]: “God said, ‘Let there be creation!’ and there was creation.” So, “said” means it was sound vibration. But this sound vibration is not material sound vibration, because this transcendental sound was there before the creation of material sky and sound.

Transcendental sound is the cause of creation. Material sound is not transcendental sound. We have to receive transcendental sound through the transcendental channel. Therefore, the Vedas are called *śruti*. That means transcendental sound can be received through the ear, and by hearing this transcendental sound through the ear our heart becomes spiritually purified and we can realize the transcendental name, transcendental qualities, transcendental form, transcendental pastimes, etc. That is the way of the descending process. (Letter to Hamsaduta, 23 January 1970.)

The beginning of this material world is sound vibration. I think the materialistic scientists also agree that from sound everything emanates. So



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

similarly, you can enter into the spiritual world by taking shelter of sound. That sound vibration is the Hare Krishna *mahā-mantra*. By chanting this transcendental, eternal sound, you can approach the Lord. Just like the telephone is also sound — *kring-kring-kring*. Immediately you are in touch with your friend thousands and thousands of miles away. So sound is such an important thing. By spiritual sound, you can become immediately in touch with the spiritual world, and gradually you become in touch with the Supreme Lord. (Lecture in Bombay, 22 January 1975.)

Unknown artist



## THE CONTRIBUTION OF SRI VALLABHACHARYA

*Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

Sri Vallabhacharya Ji Maharaja offered a great service to the world of *vaiṣṇavas*, and so the world of the *vaiṣṇavas* is indebted to him. He properly refuted the arguments of the *māyāvāda* philosophy. His *aṅu-bhāṣya* commentary on the *brahma-sūtras* is evidence of that. *Brahma-vāda* is strongly opposed to the path of eternal worship of Lord Vishnu.

After Sri Vallabhacharya, Sri Purushottamji Maharaja nicely preached his conclusion and also refuted *māyāvāda* philosophy in his commentary on the *aṅu-bhāṣya*. The book named *vādāvalī* mentions that Sri Purushottamji Maharaja tried to engage a greatly learned *māyāvādi* vedantist named Appaya Dikshit in the Supreme Lord's worship. Many of the descendants in the Sri Vallabhacharya *sampradāya* have taken great care to refute *māyāvāda* philosophy. ❧

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

## THE FIRST ATTRACTION – PART 15

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

When the *gopīs* realized that they had been married to men other than Krishna, they decided to end their lives. Headed by Srimati Radharani, they prepared to commit suicide in the Yamuna at the spot where Krishna subdued Kaliya. At that time, divine voices from the sky requested them not to engage in that act. The divine voices assured them that they would never be touched physically by their so-called husbands. On hearing that assurance, they felt some happiness.

[Madhukantha and Snigdhantha continue:] The *gopīs* were looking at each other with eyes full of amazement. Just then, a divine lady appeared on the banks of the Yamuna. She went near Sri Radha and called out to all the *gopīs*. Mystically expanding herself into various forms, she held the hands of each of the *gopīs* and managed to pull them out of the flow of the river.

That lady was the full-lotus-blossoming-beauty named Kalindi [another name for Yamuna]. The *gopīs* were thus brought to the banks of the Yamuna by Yamuna herself. Vrindadevi, who knew the entire story of the *gopīs*, Madhumangal, who always desired auspiciousness (*maṅgala*) for the *gopīs*, and then the greatest well-wisher of the *gopīs*, Purnamasi, all appeared there.

**Nāma-tattva**

### VEDIC STUDIES ARE COMPLETE

*From the Bhagavan-nāma-  
māhātmya-saṅgraha*

*ṛg-vedo 'tha yajur-vedaḥ sāma-vedas tv atharvaṇaḥ  
adhītās tena yenoktaṁ harir ity akṣara-dvayam*

One who has uttered the two syllables, "Ha-ri" has already studied the *Ṛg-veda*, *Yajur-veda*, *Sāma-veda* and the *Atharva-veda*.

— Translated by Hari Parshad Das from verse 57, *Bhagavan-nāma-māhātmya-saṅgraha (pariśiṣṭam)*. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





Painting by B. G. Sharma

Purnamasi then embraced each and every one of them, who were standing as if lifeless, taking support from the trunks of trees [possibly because of fatigue and depression]. Purnamasi spoke to each one of them personally and embraced them, speaking in a manner similar to the divine voices from the sky. Vrinda and Kalindi explained Purnamasi's cryptic language to the *gopīs*. Thus the three ladies offered consolation to the *gopīs* with soothing words.

Purnamasi said, “You all have such soft hearts, so why did you try to do this to yourselves?”

*candro na hata-kalaṅkaḥ kvacid api na kalaṅki vaktraṁ vaḥ  
candro muhur api naśyati naśyati nahi varṣma yuṣmadīyam tu*

“The moon is never without its blemishes, whereas your faces have not a single blemish. The moon is reduced in its glory again and again, but your bodies are not.”

**[Translator's Note:** The moon reduces in its size every fortnight. By this statement, Purnamasi implies that the *gopīs* are more fortunate than even the moon, so they should not be worried about their fate.]

“And moreover, please know that we three (Vrinda, Kalindi and I) will help you directly and indirectly so that you girls who have accepted only Krishna as

your husband will never have to sleep on the beds of men other than Krishna.

“Besides this, please know that *bhāva*, condensed love for Krishna, is most glorious, so what to speak of the glory of the *mahā-bhāva* of fortunate girls like yourselves? Indeed, [you will remember that] Garga Muni has already given a benediction to all great lovers of Krishna:

*ya etasmin mahā-bhāge prītiṁ kurvanti mānavāḥ  
nārayo 'bhībhavanty etān viṣṇu-pakṣān ivāsuraḥ*

Those humans who invest their love in this all-auspicious Krishna cannot be conquered by unfavorable people or enemies at any time, just as the demons cannot harm the demigods. (*Śrīmad Bhāgavatam* 10.26.21)

O *gopīs*! Since you are the most fortunate ladies in the universe, you do not need to worry any more in this regard. Please be at peace by again surrendering yourselves to your parents and in-laws and acting and speaking according to their desires!”

[Madhukantha continued]:

*evam tasyām sāntvayantyām tamālasya-  
ādhaḥ sthātrī hema-gātrī-tatiḥ sā  
nyañcad-vaktrā bāṣpa-netrā tadīyām  
patra-śreṇīm mārjayanty eva tasthau*

Thus Purnamasi offered soothing words to the *gopīs*, who were standing under the *tamāla* trees there. Each

of these *gopīs* had beautiful necks resembling the complexion of gold, and beautiful limbs. With their eyes full of tears, they did not move around, but began cleaning the dust from the leaves of the *tamāla* trees.

[**Translator's Note:** In other words, their minds were still not pacified. The blackish *tamāla* trees that the *gopīs* here are taking shelter of are often compared by Gauḍīya ācāryas to Krishna.]

However, seeing that Purnamasi, Kalindi and Vrinda were embracing each one of them, the *gopīs* put faith in their words. Through this incident, now they all came to know of their shared thirst for seeing Krishna. Thus, Sri Radha made friends with all these *gopīs*, who were eager to hold each other's hands while walking back from the forest grove on the bank of the Yamuna until they reached the forest just next to their homes.

[**Translator's Note:** In this way, they all returned to their respective homes as close friends. However, they were careful to separate before actually entering the village so that they would not be seen in a group.]

From that day onwards:

*viśākhā-lalitā-mukhyāḥ śrī-rādhā-sakhyam aiyaruḥ  
padmā-śaivyādayaś candrāvaler ity ādi gamyatām*

“The *gopīs* headed by Vishakha and Lalita became friends with Sri Radha, while Padma, Saibya, etc., became friends of Chandravali. Other groups were also formed in this way.”

☞

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Constantly, from that time onwards, these groups of friends helped each other more and more. These friends became extremely favorable to each other. There is nothing surprising about this, because even for an ordinary man it is said:

*sāhāyakaṁ suvidhir icchati yasya kartuṁ  
tasyānukūla-nicitim yugapac cinoti  
nānā-graharkṣa-śakunāmara-mānavās tad-  
rājyādi-labdhi-samaye hy udayanti bhavyāḥ*

When destiny decides to favor a person, it immediately gathers all auspicious items for allocating that favor to the person. Therefore, [it has been seen in history that] when an ordinary person is destined to become a king, all auspicious elements viz. planets, constellations, positive signs, heavenly deities and helpful people manifest together in the life of such a person.

[**Translator's Note:** When the good fortune of a person is about to arise, all the planets, constellations, etc., arrange themselves in such a way so as to facilitate the arrival of that good fortune. Similarly, the *gopīs* received the fortunate association of each other because their good fortune had arisen.] [To be continued.] ☞

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

## THE FINAL MOMENTS OF HIRANYAKASHIPU

*From the Subhāṣita-ratna-bhāṇḍāgāra*

*kiṁ kiṁ simhas tataḥ kiṁ nara-saḍṛśa-vapur deva citra grhīto  
naitāḍṛk kvāpi jīvo 'dbhutam upanaya me deva saṁprāpta eṣaḥ  
cāpaṁ cāpaṁ na cāpity ahahahahahahā karkaśatvaṁ nakhānāṁ  
ittam daityendra-vakṣaḥ khara-nakha-mukharair  
jaghnivān yaḥ sa vo 'vyāt*

[When Hiranyakashipu saw his servant running towards him in fear, he spoke as follows:]

**Hiranyakashipu:** What is it? What is it?

**Servant:** O Lord! It is a lion!

**Hiranyakashipu:** So what?

**Servant:** O Lord! He has a human body! I have never seen such a strange creature.

**Hiranyakashipu:** If that is the case, bring him here.

**Servant:** O Lord! He is coming on his own!

**Hiranyakashipu:** Bring my *cāpa* (bow)! Bring my *cāpa*! Bring my *cāaaaaaaahhhhhhhhhhhhhhhhh*. His nails!

May that Nrsimhadeva who thus tore the chest of Hiranyakashipu with his sharp nails protect you all! ☞

— Translated by Hari Parshad Das from verse 55, page 19, *Subhāṣita-ratna-bhāṇḍāgāra*. Compiled by Pandit Kashinath Sharma. Nirnaya Sagar Press. Mumbai (Bombay).