



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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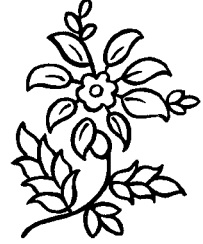
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## EATING DURING EMERGENCIES

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

The first thing is that you should eat there, but only vegetarian dishes like fruit, nuts, boiled potato, biscuit, milk, etc., and remember Krishna. As you will pay for the dinner, you can offer them to Krishna within your mind and then eat them as Krishna *prasāda*. Any foodstuff, when it is paid for, becomes purified. There is a verse in the Vedic literature: *dravyam mūlyena śuddhyati*. The source of receipt of a thing may not be very good, but if one pays for it, it becomes purified.

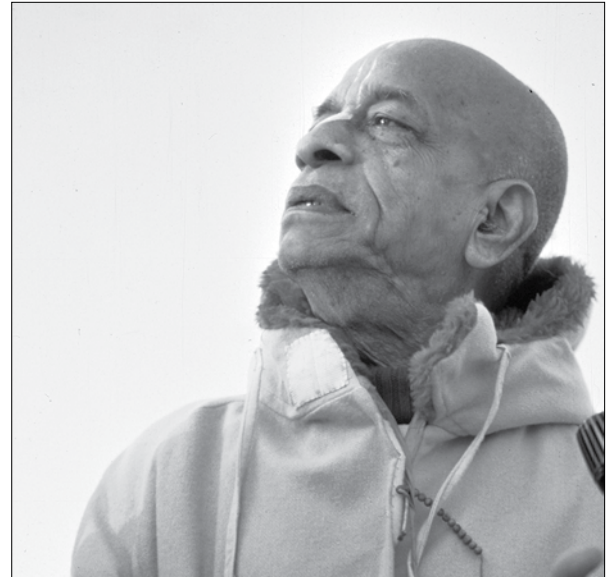
When a vegetable diet is paid for, you can offer it in your mind to Krishna and take it. *Dravya* means eatables, and eatables meaning vegetables, grains, milk, flowers, fruits. Meat is not considered an eatable. It is considered untouchable. Just like if somebody purchases some stool, that does not mean that it is now purified. Meat is like that. This *dravyam mūlyena śuddhyati* is only in special cases. It is not to be done ordinarily. Of course, as much as possible we should prepare our own foodstuff and offer. 🙏

— Letter to Brahmananda, 6 October 1968.

## NOT FOR SENSE ENJOYMENT

*Sri Srimad Gour Govinda Swami Maharaja*

*Evaṁ vyavāyaḥ prajayā na ratyā* — “Religious sex life is also permitted, but only in marriage for begetting children and not for sensuous exploitation of the body.” (Śrīmad Bhāgavatam 11.5.13) *Vyavāya* means marriage.



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

Why will you marry? Only to beget a Krishna conscious child and not for sexual enjoyment. Marriage is not meant for that in human society. *Śrīmad Bhāgavatam* says this. This literature is as good as Krishna. Krishna is your only well wishing friend. He says this in the *Bhagavad-gītā*, *suhṛdaṁ sarva-bhūtānāṁ* (5.29) — “I am the only well wishing friend of all living entities.”

Therefore he comes down, manifests his *līlā*s, and imparts knowledge here. He gave his message in the form of *Bhagavad-gītā* for the entire mankind. He is such a friend! How can you develop complete Krishna consciousness, the goal of human life? By following his instruction — *evaṁ vyavāyaḥ prajayā na ratyā*. Marriage in human society is meant for begetting a Krishna conscious

child, not for sexual enjoyment. Everyone enjoys sex in all species, but in this life you should not do like that. Otherwise you'll be degraded to the lower species. ❧

— From a lecture in Miami, 23 June 1995.

## THE FIRST ATTRACTION – PART 16

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

The gopīs are prevented by the demigods from committing suicide and the goddess Yamuna Devi pulls them out of the river currents. Purnamasi Devi then appears there to console the gopīs and assure them that they will never be touched by other men. Somehow the gopīs are pacified and they return home. From that day onwards, a deep friendship develops amongst the gopīs and they form themselves into various groups, some headed by Sri Radha, some by Chandravali, and so on.

After completing their description of how the gopīs developed close friendships and returned to their homes, Madhukantha and Snigdhanakantha then describe what Purnamasi and Vrinda did:

Bringing Madhumangal, Purnamasi and Vrinda came near to where Krishna was sitting. They came quietly to the bank of the Yamuna, discussing between themselves as follows:

**Purnamasi:** “O Vrinda! Does love for Vrajendranandan exist within these gopīs?”

**Vrinda:** “Of course it exists, but it is hidden.”

[**Translator's Note:** At this time, Krishna was sitting, depressed, at a distance. Although he saw each of these personalities he was not able to hear their talks. However, Yamuna, who already knew the future course of events, was close by and listening. She appeared and said:]

**Yamuna:** “I saw their love clearly today.”

**Vrinda:** “Yes, and that too of the tenth degree.”

[**Translator's Note:** There are ten stages of separation, out of which the tenth and highest is *mṛtyu*, death. The gopīs' decision to end their lives in separation was proof that their love had reached the pinnacle.]

**Yamuna:** “So, are Krishna and the gopīs not aware of each other's love?”

**Vrinda:** “Even though this love is hidden within them, how can it not manifest its symptoms? And when these symptoms appear forcefully, how can these difficult-to-hide emotions remain suppressed? Just see:

*tamālā vakṣoḥ-prabha-ghuṣṛṇa-mudrā-nivalitā  
nakhāṅka-śreṇibhiḥ śavalita-dalās campaka-latāḥ*

*sarojāni śyāmāny uta kanaka-varṇāny adharaja-  
dravāny evaṁ vanyāpy ubhaya-ratim atra prathayati*

“The *tamāla* tree is decorated with *kumkuma* that glistens due to the touch of the breasts of the *gopīs*. The *campaka*-creepers [climbing on the trunk of the *tamāla* tree] seem decorated with the *gopīs*' nail marks [which they made in their anxiety]. All these lotus flowers appear to be blackish, and all forms of liquids and saps flowing from trees appear to have a golden hue. In this way, the entire forest speaks of their love.”

[**Translator's Note:** In other words, even the forest is showing clear symptoms, so what to speak of the *gopīs* and Krishna?]

Then Yamuna disappeared from the scene. Purnamasi, along with Madhumangal and Vrinda, came nearer to Krishna. Absorbed deeply in meditation [on the *gopīs*] and depressed in mind, Krishna was sitting alone on a beautiful moonstone-rock to drive away the heat of the separation.

[**Translator's Note:** Moonstone is considered to have a cooling effect.]

Unseen by Krishna, Purnamasi spoke from behind a creeper in a faltering, joyous voice:

*doṣākaraḥ sa doṣā-kara eva na cātra sandehaḥ  
kamalaṁ khalv api kamalaṁ rādhā-vadanāṁ tu śarmaṇāṁ sadanam*

“That *doṣākara* (moon) is certainly a *doṣa-ākara* (mine of faults). No doubts about that! The *kamala* (lotus), too, is *ka-mala* (dirt of the water). Only Radha's face is a residence of all joy!”

[**Translator's Note:** This verse is an example of the literary ornament known as *punar-ukta-vad-ābhāsa*. This figure of speech occurs when a particular word is repeated in a verse or a sentence, but each instance carries a different meaning. The words ‘*doṣākara*’ and ‘*kamala*’ are each used twice here, but have different meanings each time.]

Having spoken in this way, Purnamasi, who was repeatedly thinking of Krishna's distracted state of mind, approached him slowly and, thinking the *gopīs* to be very fortunate, she offered thousands of benedictions in her mind. With eyes welling up with tears, she said:

*vidyate durlabhaṁ kiṁ te vinte tad yad bhavān api  
avaśya-vaśyatām yasya paśya labdhās tu mad-vidhāḥ*

[O Krishna!] is the object you desire difficult even for you to obtain? [It can't be!] Just see! Even great personalities like myself are under the control of your desire.



Painting by B. G. Sharma

### Radha Krishna and the gopīs

Even after hearing those love-laden words, and even though he understood that Purnamasi and those accompanying her were his confidential associates, Krishna still initially hid his feelings. For *sajjanas* (saintly souls), shyness can do nothing but increase on suitable occasions.

With his lotus eyes bashfully lowered, Krishna then expressed the entirety of his desire. On doing so, Purnamasi excitedly said, “Please take this friend named Madhumangal in the auspiciousness of your association.” She then placed both hands of Madhumangal in the hands of Krishna as if she was offering Madhumangal to him.

Thinking that this friend would be helpful in obtaining joyous pastimes, Krishna embraced Madhumangal, who embraced him in return with great delight. As the two hugged each other, their hairs stood on end, and even their goose bumps embraced each other!

Now that Krishna and Madhumangal were friends, they attained like-mindedness. Then, Krishna, the moon of Vrindavan, looked at Vrinda Devi and asked Purnamasi, “Who is your associate?”

**Purnamasi (smiling):** “You really don’t know her, or you just don’t remember her?”

**Krishna:** “I think she is the good lady after whom this exotic forest is renowned.”

**Purnamasi (to Vrinda):** “Hey! Why did you not make yourself present in front of him till today?”

**Krishna (smiling):** “I think it is not proper for an unknown lady to come and introduce herself. [In other words, better that she be introduced by someone known to me.]”

**Purnamasi (to Vrinda):** “Okay, let it be. From now on, you shall always roam around as his obedient servant.”

Then Krishna gave a garland of forest flowers as a token of love and appreciation to Vrinda, who was paying her respects with eyes full of tears. Then he directed her to go back to the forest.

The mesmerizing words of Purnamasi and Vrinda clung to Krishna’s mind. Their comments clearly expressed the happiness in Krishna’s mind and made him appear even more fresh and effulgent. Thus, after the two ladies left, with great enthusiasm, broad-minded and lion-like Krishna, in association with Madhumangal, decided to go to meet his friends. But first he heard from Madhumangal about the incident that happened with the *gopīs* at Kaliya Hrada.

Krishna and Madhumangal discussed as follows:

*kasmād āgān muniṣā phaṇi-hrada-valayāt tatra kiṁ rādhikādyā  
hetau kasmīns tad etan mama tu kathayato rudhyate hanta kaṇṭhah*



*hā dhik kim kim vidhātā kuśalitam akarod eva kim yāvad evam  
sidhyed itthan sa tena vyatikathitayatā vyaśvasin nyaśvasic ca*

**Krishna:** “Why did the greatest of saintly-ladies (Paurnameśi) come to meet me after she visited Kaliya Hrada? Are Radha and others still present there?”

**Madhumangal:** “Alas! While speaking about this topic, my throat gets choked.”

**Krishna:** “What cruel tasks has destiny not achieved? How far will destiny take this?” In this way Krishna spoke to Madhumangal and sighed deeply.”

**Krishna:** “Did the *gopīs* say anything to Paurnameśi?”

**Madhumangal:** “No. Those beautiful groups of *gopīs* simply stood there with their heads lowered. Tears flowed from their eyes in such quantity that the ground became wet. The force of their falling tears splashed mud onto the *tamāla* trees.”

**Krishna:** “Have you understood the intentions and desires of the *gopīs*?”

**Madhumangal:** “Of course!”

**Krishna:** “How did you ascertain this?”

**Madhumangal:** “I observed them when they were staring repeatedly at the *tamāla* trees, which have the same color as you.”

**Krishna:** “What do you mean by that?”

**Madhumangal:** “I have understood everything because Yamuna described it to me. When Yamuna

saw the *gopīs* enter into her waters to commit suicide while repeating in a sorrowful voice, ‘May Nanda and Yashoda be our in-laws’, she fell into extreme anxiety. Later she narrated the entire incident to me.”

**Krishna (joyously):** “Okay. Let’s go now to our friends [who are waiting].”

Madhukantha asked Snigdhantha, “Thereafter, what was the mental condition of the *gopīs*?”

Snigdhantha replied, “Due to the anxiety felt by the damsels of Vraja and the fact that they were afraid of breaking the codes of religiosity, their minds became a field for many arguments and counter-arguments.

“For example, they would argue within themselves as follows:

*dharmas tyājyaḥ katham atitarāṁ loka-yugmābhinandī  
lokas tyājyaḥ katham atitula-prārthitārthasya dhārī  
arthas tyājyaḥ katham ayam atha prāṇa-rakṣādhikārī  
prāṇas tyājyaḥ katham iva na sālālasā mām jahāti*

‘If you feel haunted in the mind due to the constraints of dharma, then better to quit the path of religiosity.’

‘How can I suddenly give up dharma, which is respected in this world and the next?’

‘Since dharma is respected in this world and you cannot give it up, then give up this world [and go to the forest].’

‘How is it possible to do that? This world brings so many desirable objects that we pray for.’

‘Why can’t you give up those desirable objects?’

‘Because the hope of attaining them sustains our lives.’

‘Then better to give up this life! That is the only saving grace.’

‘That also does not seem possible. The hope [that someday I will meet Krishna] does not leave me, and it prevents me from giving up my life.’

Completely numbed at mind for a moment, the *gopīs* then thought:

*hanta tāta-janānī-kulam kulam  
cānyad ākṣipatu mām yathā tathā  
kṛṣṇa-rāga-rucirā matiḥ katham  
jātu yātu rucim anyabhāvitām*

‘Alas! Let my family or anyone else accuse me in any way. My mind now revels in love of Krishna. How can it now be attracted to anything else?’

In great anxiety, they said:

*nidrā mama sukhadāḥir yā tasya sphūrti-vismṛtī date  
tām api cintā kravyād-vṛddhā śaśvad balād grasate*

‘Indeed! Deep sleep is my best recourse, for it gives me respite from thinking about him. [Alas!] My misfortune is that the demoness named *cintā* (anxiety) keeps eating away that sleep.’ [To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūh*.  
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