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PREACHERS, NOT BUILDERS

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

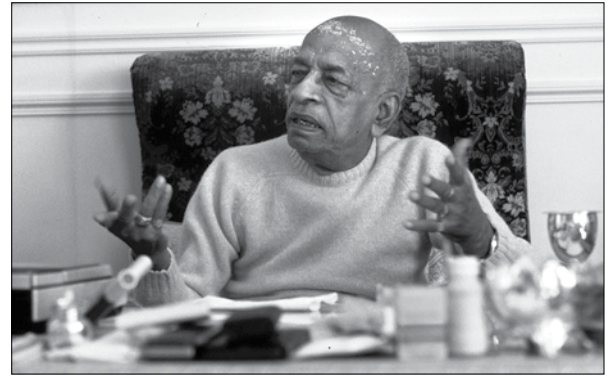
So far your purchasing that building is concerned, if it is a great endeavor, how can you manage? ...We are not very much for owning buildings, our real business is to preach and propagate Krishna consciousness widely.... But if we spend our whole time simply to earn money to pay for big, big buildings and decorations, what is the value? I am more interested in preachers than builders and decorators. 🙏

— Letter to Damodara. 6 August 1972.

HOPE FOR DEGRADED DEVOTEES

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

Those who leave Sri Gaudiya Matha and go elsewhere before the completion of their initiation vows, thinking, “initiation is over,” and thereby become degraded because of bad association, can again rejoin the service of the Gaudiya Matha when their past misdeeds are exhausted. There is never any possibility of falling down for a person who has received even a hint, or reflection, of the *mūla-mantra*, or the secret of unalloyed *bhajana*. Still, as full-fledged members, their inability to accept the authority of the *maṭha* as a result of their previous



His Divine Grace A. C. Bhaktivedanta Swami

offenses committed against the *vaiṣṇavas* is ultimately due to their personal weakness. When, by the grace of the Supreme Lord, the service attitude is progressively increased within their heart, they will not fall prey to sinful propensities. Try to benefit such fallen persons by helping them. That will be an act of real friendship. Thoughtless and ignorant people who are unable to comprehend the magnanimous pastimes of exalted personalities question, “Why did Kala Krishnadas, who was under the shelter of Gaurasundara, become attracted to the Bhattathari women?” “Why did Chota Haridas, rather than exhibiting the example of a devotee, engage in inferior activity on the pretext of serving Gaura?” “Why did Ramachandra Puri give up his subordination to Madhavendra Puri?”

“Why did a few so-called sons of Adwaita Acharya Prabhu and a few so-called disciples of Virabhadra become independent?”

— From *Patrāmṛta* 1.22. Touchstone Media. Kolkata. 2012.

SRILA PRABHUPADA'S BOOK DISTRIBUTION

Sri Srimad Gour Govinda Swami Maharaja

Our revered spiritual master Srila Prabhupada spent gallons and gallons of his blood printing and distributing books and travelling extensively. He tolerated so many difficulties as an old man because his heart cried seeing the suffering of the *jīvas* in this world. He wanted to give everyone *kṛṣṇa-kathā*, knowing it to be food for the soul. Everyone else makes arrangements to feed the body, but the body only gives continuous trouble and pain, *kleśada āsa dehaḥ*. Still, people struggle so hard, working like asses, to be happy and peaceful through the body. Instead of becoming happy, though, they become more afflicted and desperate. Practically no one thinks to feed the soul. But you are the soul. *yenātmāsuprasīdati* — When the soul is happy, you will be happy. Prabhupada arranged to supply that food by setting up printing presses to publish books filled with *kṛṣṇa-kathā*. This is what the *mahājānas* do. When Prabhupada sees more books being printed and distributed he becomes so happy!

— From *My Revered Spiritual Master*. Lecture, Srila Prabhupada's Disappearance Day, Bhubaneswar, 29 October 1992.

THE ORNAMENT OF EQUIVOCAL PHRASES — PART 2

Various Authors

In the previous issue, the concept of *vakrokti* was introduced along with its two divisions — *śleṣa-vakrokti* and *kāku-vakrokti*. A few examples of both these types of *vakrokti* were given. In this issue, we explore some more examples of these two types of *vakroktis* from the writings of the *Gaudiya Vaishnava ācāryas*.

An example of *abhaṅga-śleṣa-vakrokti* from the *Padyāvalī* (281):

*aṅgulyā kaḥ kavāṭam praharati kuṭile mādhaveḥ kiṁ vasanto
no cakri kiṁ kulālo na hi dharaṇi-dharaḥ kiṁ dvijihvaḥ phaṇīndraḥ
nāham ghorāhi-mardī kiṁ asi khaga-patir no hariḥ kiṁ kapīśo
rādhā-vāṇibhir ittham prahasita-vadanaḥ pātu vaś cakra-pāṇiḥ*

Radha: Who knocks on the door with his fingers?

Krishna: O crooked Radhika! It is me, Madhava!

Radha: (interpreting “*mādhava*” as referring to the spring season): Are you the spring season personified?

Krishna: No, I am Chakri (wielder of the Sudarshan disc)!

Radha: (interpreting “*cakri*” as one whose work is to make clay pots on a wheel): Are you a potter?

Krishna: No, I am Dharani-dhara (lifter of the earth, Varahadeva)!

Radha: (interpreting “*dharaṇi-dhara*” as Anantashesh, who lifts the entire universe, including the earth): Oh, so you are the forked-tongue snake Anantashesh?

Krishna: No, I am Ghorahi-mardi, the one who crushes even fearsome snakes!

Radha: (interpreting “*ghorāhi-mardī*” as Garuda): Oh, so you are Garuda, the king of birds?


Krishna: No, I am Hari!

Radha: (interpreting ‘Hari’ as monkey): Oh, so you are the king of the monkeys?

May Krishna, the wielder of the Sudarshan disc and the one who smiled on hearing these witty replies of Radhika, protect you all!

[**Translator's Note:** All the *vakroktis* above are of the *abhaṅga-śleṣa* variety — the words of the speaker have been re-interpreted without being broken into parts.]

An example of a combination of *abhaṅga* and *sabhaṅga* varieties of *śleṣa-vakrokti* is also found in the *Padyāvalī* (282):



Nāma-tattva


BACK FROM THE DEAD

Viṣṇu-dharmottara

*satyaṁ bravīmi te śambho gopaṇīyam idaṁ mama
mṛtyu-saṁjīvanīm nāma kṛṣṇākhyāṁ avadhāraya*

O Mahadeva, I am telling you the truth! — The holy name of Krishna is most confidential. Know for certain that this holy name can bring a dead man back to life.

— Sanatan Goswami. *Śrī Hari-bhakti-vilāsa* 11.501. English translation by Bhumipati Das. Rasbiharilal & Sons. Vrindavan. 2005.





Unknown artist

Radha and Krishna on the bank of the Yamuna

*kas tvam̐ bho niśi keśavaḥ śirasijaiḥ kiṁ nāma garvāyase
bhadre śaurir ahaṁ guṇaiḥ pitr̥-gataiḥ putrasya kiṁ syād iha
cakrī candramukhi prayacchasi na me kuṇḍīm̐ ghaṭīm̐ dohanīm̐
ittham̐ gopa-vadhū-jitottaratayā hr̥ṇo hariḥ pātu vaḥ*

Radha: Who are you, coming at this time of the night?

Krishna: It is me, Keshava (the one by whom even Brahma [ka] and Shiva [īśa] are controlled [va])!

Radha: (interpreting “keśava” as one who has beautiful locks [va] of hair [keśa]): Why display such pride simply because of your hair?

Krishna: O auspicious Radha! I am Sauri (the descendant of śūra, ‘the brave one’)!

Radha: If an ancestor has great qualities, what is the greatness of the descendant?

Krishna: O moon faced Radhika! I am Chakri (wielder of the Sudarshan disc)!

Radha: (interpreting “cakrī” as one whose work is to make clay pots on a wheel): So, have you come to give me pots and vessels of clay?

May Hari, who was defeated by Radha’s answers in this way, protect you all!

[**Translator’s Note:** The term *keśava* here is an example of *sabhaṅga-śleṣa-vakrokti* since it has been broken into parts to derive the alternate meaning.

All other *vakroktis* in this verse are of the *abhaṅga-śleṣa* variety.]

Another example from the *Padyāvalī* (283):

*vāsaḥ samprati keśava kva bhavato mugdheṣaṇe nanv idam̐
vāsam̐ brūhi śaṭha prakāma-subhage tvad-gātra-samsargataḥ
yāminyām̐ uṣitaḥ kva dhūrta vitanur muṣṇāti kiṁ yāminī
śaurir̐ gopavadhūm̐ chalaḥ parihasam̐ evam̐ vidhaiḥ pātu vaḥ*

[Seeing that Krishna has come very late to meet her, a *gopī* says]: O Keshava! Where is your *vāsa* (residence) nowadays?

Krishna: (interpreting “*vāsa*” as cloth): O silly roving-eyed girl! Here it is. Can’t you see?

Gopī: O cheat! Tell me about your *vāsa* (residence).

Krishna: (interpreting “*vāsa*” as aroma): O extremely auspicious lady! This *vāsa* (aroma) is due to contact with your fragrant limbs.

Gopī: If it is so, O cheater, then how come you smell fragrant even today when it is a fact that you were absent during the night?

Krishna: (interpreting “*yāminyām̐ uṣitaḥ*”, absent at night, as “*yāminyā muṣitaḥ*”): O Radhe! The night is not even a physical entity. How can the night (*yāminyā*) steal (*muṣitaḥ*) the fragrance from something else?

May Krishna, who joked with the *gopī* in this cunning manner, protect you all!

[**Translator's Note:** In this example, the re-interpretation of *yāminyām uṣitaḥ* as *yāminyā muṣitaḥ* is an example of *sabhaṅga-śleṣa-vakrokti*. All others are examples of *abhaṅga-śleṣa-vakrokti*.]

The following is an example of *kāku-vakrokti* from the *Bhakti-rasāmṛta-śeṣa* of Srila Jiva Goswami:

*kāle kokila-vācāle sahakāra-manohare
apy āgasaḥ hares tyāgas tasyāś ceto na dūyate*

[A *gopī* says to another], “Even though [the spring season has arrived and] the cuckoo sings abundantly, and even though the mango tree has blossomed beautifully, she (Radha) has abandoned Hari, the offender [who cheated on her]. Does her heart not feel any anxiety [to meet him]?”

[**Translator's Note:** The question “Does her heart not feel any anxiety [to meet him]?” is a rhetorical question, used to emphasize that of course her heart feels anxiety, as well known to both the speaker and the hearer. This is an example of *kāku-vakrokti*.]

Another example is found in the *Padyāvalī* (42):

*nanda-nandana-kaiśora-lilāmṛta-mahāmbudhau
nimagnānām kim asmākaṁ nirvāṇa-lavaṇāmbhasā?*



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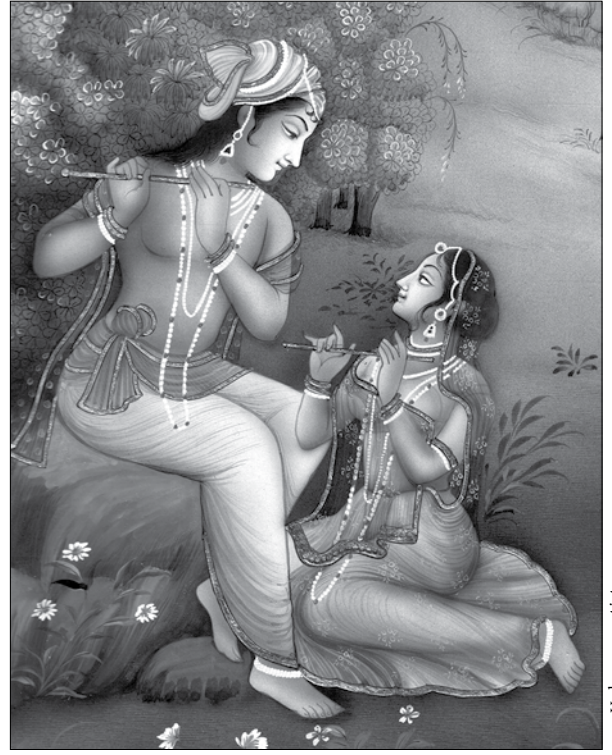
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Unknown artist

Flute lessons

[A devotee says,] “What do we devotees, who are fully immersed in the nectarean ocean of the youth-pastimes of Nanda-nandana Krishna, have to do with the salt-ocean of impersonal liberation?”

[**Translator's Note:** The entire verse is in the form of a rhetorical question. The actual intention is to say that devotees do not have anything to do with the salt-ocean of impersonal liberation, but instead of saying it directly it is spoken in the form of a rhetorical question in order to give great emphasis to the statement.]

Another example of *kāku-vakrokti* is found in the *Padyāvalī* (110):

*bhaktiḥ sevā bhagavato muktis tat-pada-laṅghanam
ko mūḍho dāsatām prāpya prābhavaṁ padam icchati?*

[A devotee says], “*Bhakti* is service to the Lord, and impersonal liberation is the process of cessation of such sweet service. Where is the fool who on attaining the service of the Lord desires to have impersonal liberation?”

[**Translator's Note:** This is another rhetorical question. The intention is to emphatically say that such a fool does not exist.]

— Article compiled by Hari Parshad Das using the Sanskrit available at the Gaudiya Grantha Mandira (www.granthamandira.com)