



Sri Krishna Kathamrita Bindu

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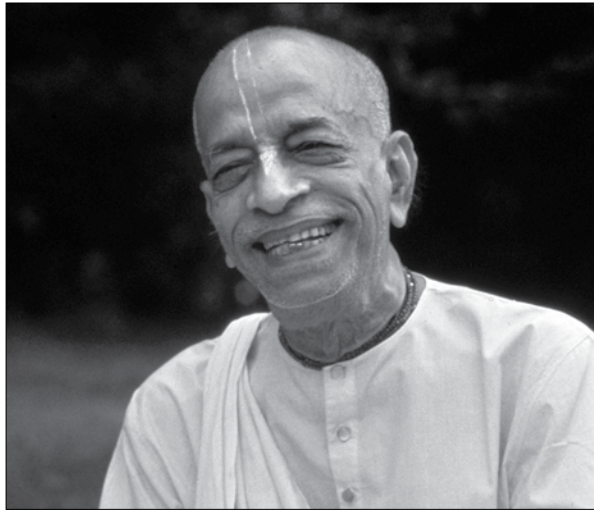
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THE DESIRE FOR FAME

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him to be quite humble and consequently give him all kinds of fame. Actually, a *vaiṣṇava* does not hanker after fame or

a great reputation. Madhavendra Puri, the king of *vaiṣṇavas*, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Madhavendra Puri because he was a most confidential devotee of the Lord. Sometimes a *sahajiyā* presents himself as being devoid of desires in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated *vaiṣṇavas*. ❧

— Purport to *Caitanya-caritāmṛta*, madhya 4.147.

FAME AND ENVY

Sri Srimad Gour Govinda Swami Maharaja

Srila Sanatan Goswami has said that one may give up *kanaka*, wealth, and *kāminī*, the desire for women — one may give up everything, but it is very difficult to give up *pratiṣṭhā*, the desire for attaining fame. Only for this a man becomes crooked, becomes intolerant, envious. On the material platform it is quite natural that one becomes envious, thinking, “Oh, he is making advancement. He is becoming wealthier than me, occupying a greater position than me.” So a man becomes envious of another and makes a plan to pull his rival down. In the political field, too,

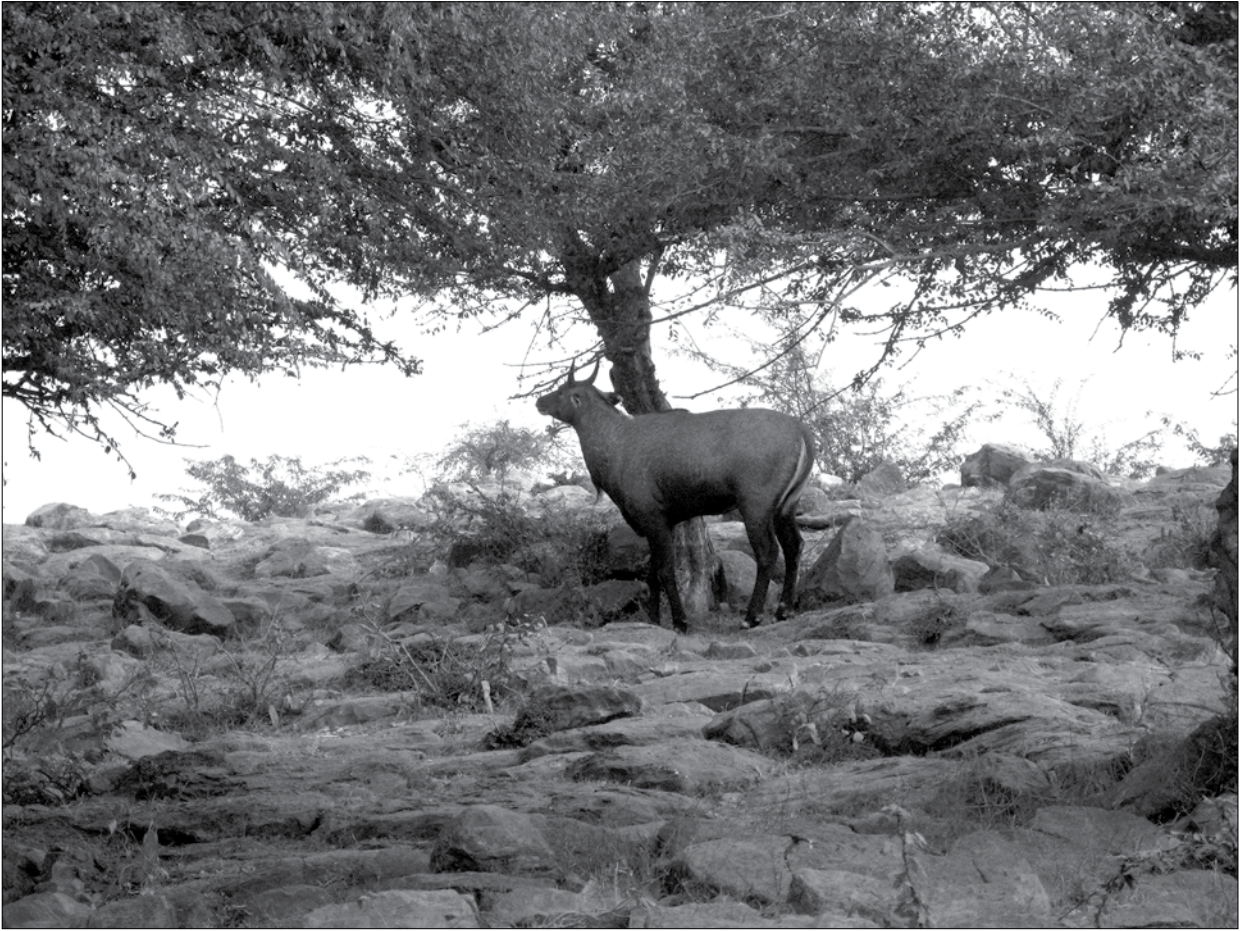


Photo by Madhavananda Das

A Nilgai (blue cow) on the side of Govardhan Hill near Jatipura

political enviousness is there, which leads even to political murders.

It is all crookedness. Also you'll find in the *sādhusamāja*, the society of *sādhus*, that if some *vaiṣṇava* or *sādhū* makes some advancement on the spiritual path, a person who is really a *sādhū* will think, "Yes, he is making nice advancement." But one who is not a real *sādhū*, who is a crooked person just posing himself as a *vaiṣṇava-sādhū*, will not be able to tolerate it. He will become envious when he hears it. This is *mātsarya*, enviousness. When he hears that such and such *sādhū* is making advancement it is as if a sharp arrow has pierced his heart. It is very difficult for the envious person to hear and tolerate.

Such enviousness is not at all appreciated. *Śrīmad Bhāgavatam* (1.1.2) says *nirmatsarāṇām satām vedyā* — a *vaiṣṇava* who is not envious can understand this *bhāgavata-dharma-tattva*. Otherwise, one who is envious, though he may be a *vaiṣṇava* — he may have come to the society of *vaiṣṇavas* and be following the path of *bhakti* — cannot understand this *tattva* and cannot make any advancement on

the spiritual path. This is the real thing. One who is a real *sādhū* and *vaiṣṇava* will become joyful on seeing the advancement of others. 🙏

— From a lecture on *Śrīmad Bhāgavatam* 8.9.19, 27 November 1991, at Bhubaneswar.

RESIDENCE NEAR GOVARDHAN, PART 3

Srila Raghunath Das Goswami's

Govardhana-vāsa-prārthanā-daśakam

With the commentary attributed to

Srila Baladev Vidyabhushan

A Sanskrit recitation of these ten prayers is available at <https://youtu.be/rhX8HFQOwY4>

Verse 5:

*hari-dayitam apūrvam rādhikā-kuṇḍam ātma-
priya-sakham iha kaṅṭhe narmaṅāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikāṭa-nivāsam dehi govardhana tvam*

Having eagerly embraced your dear friend — the incomparable object of love of Hari named Radhakund — around your neck, you secretly witness the amorous

pastimes of the freshly youthful couple that are performed in a solitary place. [So that I can witness them too], please give me permanent residence near you!

Commentary: [Giriraj asks another question], “There are many places in my vicinity. Where exactly do you wish to reside permanently?” Srila Raghunath Das Goswami replies through this verse [to indicate that he wants to stay at Radhakund].

If asked, “In what way do you wish to stay?”, Srila Raghunath Das Goswami replies by saying that at Radhika’s *kuṇḍa*, I want to stay just as you (Govardhan) stay, witnessing the pastimes of the freshly youthful couple in a solitary place. Please give me permanent residence near you.

In what way do I (Govardhan) witness these pastimes? Sri Raghunath Das Goswami replies by saying that at this place you have eagerly embraced your dear friend named Radhakund around your neck and [making this *kuṇḍa* your friend] you secretly watch the pastimes of the freshly youthful couple. Residing here, I too will experience these pastimes just like you, and therefore please give me permanent residence near you.

What is the nature of that Radhakund? It is dear (*dayitam*) to Hari and is incomparable (*apūrvam*). [Someone may object that] the term ‘*raho*’ in the verse should be ‘*rahasi*’, but the *Amara-kośa* (2.8.22) specifies that the term ‘*rahas*’ can also be written in its indeclinable form, ‘*raho*’.

Verse 6:

*sthala-jala-tala-śaṣpāir bhūruhac-chāyayā ca
pratipadam anukālam hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

Through your patches of level ground, your waters, your grasses, and the shade of your trees you wonderfully nourish (*vardhana*) the cows (*go*) at every moment. Thus, O Govardhan, you affirm to the three worlds the appropriateness of your name. Please give me permanent residence near you!

Commentary: [The mood of Sri Raghunath Das Goswami now changes a bit.] Considering himself unfit to view the most intimate amorous pastimes, he prays for something less intimate and more general in this verse.

He says, “O Govardhan! At all times and in each and every place of yours, you sufficiently delight the cows through your patches of level ground, streams and lakes, grass and shade of the trees. Thus you declare to the three worlds

the validity of your own name, Govardhan, the hill which nourishes (*vardhana*) cows (*go*) through its grass, etc. Please give me permanent residence near [such places of] yourself.”

By staying at this place, which is full of grass, trees, etc., it is certainly possible that I will at some point in time have *darśana* of my beloved Lord during his cow-herding pastimes. This is the mood of Sri Raghunath Das Goswami.

[Translator’s Note: The commentator next gives some technical grammatical information that has been omitted in the interest of brevity.]

Verse 7:

*sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ
tava nava-grha-rūpasyāntare kurvataiva
agha-baka-ripuṅocair datta-māna drutaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam*

While promptly protecting his village from the sustained attacks of Indra, the enemy of Aghasura and Bakasura created a new shelter within you. O Govardhan, receiver of great respect from Krishna! Please give me permanent residence near you.

Commentary: [If Govardhan says], “Whatever you have prayed for in the previous verse can be attained



View from the top of Govardhan Hill

simply by staying at any one place in Vrindavan.”, then Sri Raghunath Das Goswami replies through this verse:

“O Govardhan! [When Indra showered incessant rain for seven days], Krishna was capable of protecting the residents of Vraja by other means, such as he previously did by entering the stomach of Aghasura. Yet it was you, Govardhan, who was shown great respect by Shri Krishna, the enemy of Aghasura and Bakasura.”

[Question by Govardhan:] “How did the enemy of Aghasura and Bakasura show great respect?” Sri Raghunath Das Goswami replies, “By the creation of a new shelter within you while rescuing his village from the sustained attacks of Surapati (Indra). The implication is that the Lord always glorifies his near and dear ones [like Govardhan] by not carrying out such tasks of protection himself. [Rather he makes them his instruments for such tasks].”

The term *sura* in the verse indicates the forty-nine wind gods (Maruts). Indra is their Lord, and when these wind gods gave up and subsided, the attack [on Vrindavan] could no longer remain prolonged or powerful.

[**Translator’s Note:** The term *drutam* (quickly/ swiftly) has not been explained in the commentary. It can align with three different terms in the verse, thereby generating different meanings. It can either

align with the phrase *data-māna* in the third line, which would mean that Krishna quickly showed a lot of respect to Govardhan. It can also align with *kurvataiva* in the second line, which would mean that Krishna swiftly carried out the protection of his village. It can also align with the phrase *nija-nikāṭa-nivāsam dehi*, which would mean, “Please quickly give me permanent residence near you!” Another possibility is that *drutam* can align with all these phrases, which would mean that Krishna swiftly carried out the protection of his village and quickly showed a lot of respect to Govardhan, and therefore Raghunath Das prays, “O Govardhan! quickly give me permanent residence near you.” The translation above has been done by aligning the term *drutam* with *kurvataiva*.] ❀

[To be continued.]

— Translated by Hari Parshad Das from *Stava-puṣpājīlīḥ* with the commentary attributed to Srila Baladev Vidyabhushan. Edited by Shri Batu Das. Published by Nityasvarup Brahmachari. Printed at Devakinandan Press. Vrindavan. Vikram Samvat 1958 (~ 1901 AD).

THE FLIPSIDE OF FAME

Kalidas’ Abhijñāna-śākuntalam (5.6)

*autsukya-mātram avasāyayati pratiṣṭhā
kliśnāti labdha-paripālana-vṛttir eva
nāti-śramāpanayanāya na ca śramāya
rājyaṁ sva-hasta-dhṛta-daṇḍam ivātapatram*

When *pratiṣṭhā*, fame, is attained, the only benefit gained is that the intense longing for such fame is immediately relieved. However, the much greater loss is that the maintenance and protection of such newly acquired *pratiṣṭhā* gives endless trouble. Such attainment of fame is like holding a heavy umbrella in one’s hand. Such umbrellas do not so much relieve stress as much as they generate it. ❀

— Translated by Hari Parshad Das from the *Abhijñāna-śākuntalam* of Kalidas with the commentaries of Shrinivasacharya and Raghav Bhatt. Edited by Ganesh Kashinath Kale. Printed by Venkateshwar Steam Press. Kalyan, Mumbai. Vikram Samvat 1973 (~ 1916 A.D.)

DESTRUCTION OF SPIRITUAL ATTAINMENTS

From Tulasidas’ Rāma-carita-mānasa (1.161)

*aba lagi mohi na mile-u ko-u mairi na janāva-urī kāhu
loka-mānyatā anala sama kara tapa kānana dāhu*

I stay away from the contact of people in general and do not try to impress anyone with my abilities. This is because the attainment of fame is like a blazing fire which destroys the forest of spiritual attainments. ❀

— Translated by Hari Parshad Das from the online edition available at <https://www.ramcharitmanas.iitk.ac.in>

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