



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 400

Śrī Aparā Ekādaśī

22 May 2017

Circulation 8,889

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ATTACHMENT TO FAMILY MEMBERS

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection. But when they are not favorable for spiritual progress then one should not be attached to them. The best process for making the home pleasant is Krishna consciousness. If one is in full Krishna consciousness he can make

his home very happy because this process of Krishna consciousness is very easy. One need only chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, accept the remnants of foodstuffs offered to Krishna, have some discussion on books like *Bhagavad-gītā* and *Śrīmad Bhāgavatam*, and engage oneself in deity worship. These four things will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one can mold his family life in this way to develop Krishna consciousness, following these four principles, then there is no need to change from family life to renounced life. ❧

— Purport to *Bhagavad-gītā As It Is* 13.8-12.

WHOM SHOULD WE HEAR FROM?

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The one who serves Krishna twenty-four hours a day can show us Krishna. We must hear *kṛṣṇa-kathā* from such a devotee or guru. Then our propensity to serve the Lord will be awakened. The *maṭhas* teach service to the Lord because such places are centers for the Lord's service. What makes a temple or *maṭha* attractive is that its atmosphere is surcharged with *hari-kathā*. If we hear with surrender, honest inquiry, and a service attitude, the *hari-kathā* spoken by a



Photo by Ananta Vrindavan Das. www.ISKCONphotos.com

Sri Sri Radha Lalita Damodara in Vrindavan, the worshipable deities of Srila Jiva Goswami Prabhupada

bonafide spiritual master to devotees who are dear to Caitanya Mahaprabhu, our perfection is guaranteed. We will certainly become fully Krishna conscious.

The Lord's devotees see Shyamasundara in their hearts with eyes anointed with devotion. If such a devotee favors us, we will also come to see the Lord in our hearts. We cannot see the Lord with our present blunt, material eyes. We can only see the Lord through devotion-filled eyes. Our eternal perfection lies in worshipping Krishna. The moment we realize that we are Krishna's servant and Krishna is our master, the door to auspiciousness opens. We should know for certain that there is no object of worship in this world other than Sri Hari. 🙏

— From *Amṛta Vani*, collected teachings of Srila Bhaktisiddhanta Saraswati Thakur. Compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Adapted and translated into English by Bhumipati Das and Isvara Das. Touchstone Media. Mumbai. 2004. Page 159

ULLEKHA — A POETIC ORNAMENT

Sanskrit poetry is considered to be at its best when it is decorated with literary ornaments. One such ornament is named *ullekha*. (For a further explanation of poetic ornaments, see Bindu 383 or 387.) Srila Jiva Goswami defines *ullekha* in his *Bhakti-rasāmṛta-śeṣaḥ* (4.59) as follows:

*kvacid bhedād gṛhīṛṇām viṣayāṇām tathā kvacit
ekasyānekadhollekho yaḥ sa ullekha ucyate*

The various perceptions of a single object that may manifest due to (1) a difference in perceivers or (2) a difference in how a perceiver focuses upon that object, is known as *ullekha*.

Thus, this poetic ornament can be found wherever there are:

1) Various perceptions of a single object by various perceivers.



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Sri Sri Radha Vraja Mohan in Vrindavan, the worshipable deities of Srila Narottam Das Thakur

2) Various perceptions of a single object by a single perceiver arising due to that perceiver focusing upon different aspects of that object at various times.

Srila Baladeva Vidyabhushan points out an example of the first type of *ullekha* as found in the Śrīmad Bhāgavatam (10.43.17):

*mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroh śiśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇinām para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ*

The various groups of people in the arena regarded Krishna in different ways when he entered with his elder brother. The wrestlers saw Krishna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, the king of Bhoja as death, the unintelligent as the Supreme

Lord's universal form, the yogis as the absolute truth, and the Vrishnis as their supreme worshipable deity.

In this example, the various devotees perceived Krishna in different ways due to their respective *rasa*, mellow of devotion, in relation to him. Another example is given by Srila Jiva Goswami in the *Bhakti-rasāmṛta-śeṣaḥ* as follows:

*priya iti gopa-vadhūbhiḥ
śiśur iti vṛddhair adhiṣa iti devaiḥ
puruṣottama iti bhaktair
brahmety upaniṣadbhir ucyate kṛṣṇaḥ*

The *gopīs* see Krishna as their beloved, the elders see him as an infant, the demigods see him as their Lord, the devotees see him as the best amongst all men, and the Upanishads describe him as the impersonal Brahman.

These are two examples of the first type of *ullekha*.

Srila Jiva Goswami also gives an example of the second type of *ullekha* as follows: *gurur vacasi prthur asi arjuno yaśasi* — “You are like Guru Brihaspati when it comes to speaking, and you are like Prithu Maharaja and like Arjuna in terms of fame.”

Here, a single perceiver is praising someone in two different ways at the same time due to focusing on two of that person’s attributes.

Another example of the second type of *ullekha* is found in the *Kāvya-prakāśaḥ* (7th *Ullāsa*) of Mammata. A verse quoted by him describes the varieties of perceptions experienced by Parvati Devi on seeing various features of Lord Shiva:

*sa-vrīḍā dayitānane sa-karuṇā mātāṅga-carmāmbare
sa-trāsā bhujage sa-vismaya-rasā candre ’mrta-syandini
serṣyā jahnu-sutāvalokana-vidhau dīnā kapālodare
pārvatya nava-saṅgama-praṇayinī dṛṣṭiḥ śivāyāstu vah*

On seeing her beloved’s face, she would become bashful; on seeing the elephant skin that he was wearing, she would become full of compassion; on seeing the snakes around him, she would experience distress; on seeing the moon on his head showering nectar, she would become full of amazement; on seeing Ganga (another woman) sitting on his head, she would become jealous, and on seeing the empty skull-bowls around him, she would feel miserable.



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5,
IRC Village
Bhubaneswar, Orissa, India, 751015



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Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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May that sight of Parvati Devi manifesting so many emotions during her first intimate association [with Shiva] bring auspiciousness to you all.

Yet another example of the second type of *ullekha* is quoted by Srila Baladeva Vidyabhushan in his *Sāhitya-kaumudī* as follows:

*ānamrām asita-bhruvor upacitām akṣiṇa-pakṣmānkureṣv
ālolām anurāgiṇor nayanayor ārdrām mṛdau jalpīte
ātāmrām adharāmṛte mada-kalām amlāna-varīśī-svaneṣv
āśāste mama locanaṁ vraja-vidhor mūrṭiṁ jagan-mohinīm*

My eyes feel eager to behold the beautiful form of Vraja’s moon, Krishna, which enchants the universe. This form is decorated with slightly curved black eyebrows, beautifully raised eyelashes, and eyes that are restless due to deep attachment for his beloveds. His beauty is wet with the sweet nectar of his talks, his lips slightly reddened by that nectar flow, and his beautiful form exhibits an intoxicated nature by swaying in the loud notes of his flute. 🎵

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SERVING IN SRI VRINDAVAN

Srila Prabodhananda Saraswati’s Vṛndāvana-mahimāmṛtam (7.32)

*hāsaṁ bhartsana-tāḍanādiṣu sadā kurvan viṣādaṁ nahi
grāsasyāpy anupasthitau vyavaharan loke ’timugdhārbha-vat
naiṣkiñcanya-mahā-dhano nija-guṇān asthāpayan karhicit
sarvānś cid-vapuṣo naman praṇayataḥ sevasva vṛndāvane*

Accepting all verbal and physical chastisement without becoming despondent, never lamenting if food is not available, behaving in the world like a foolish child, considering voluntary poverty to be the highest wealth in life, never exhibiting ones qualities, and lovingly paying respects to all spiritual entities — this is the way to perform service in Sri Vrindavan. 🎵

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.net)