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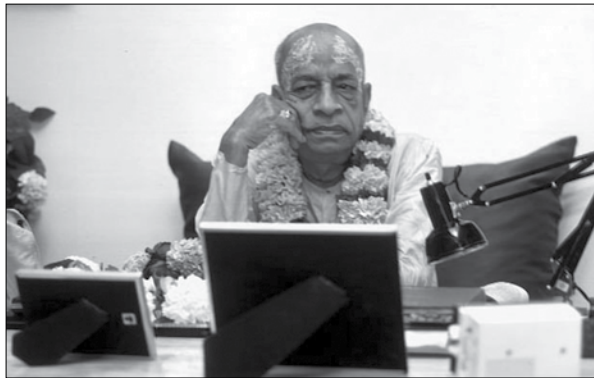
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Highlights



SPIRITUAL EAGERNESS IN AMERICA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Since I have landed in U.S.A. I have improved in my health and I am very glad to see that in America practically everything is available for our Indian vegetarian dishes. By the grace of Lord Krishna the Americans are prosperous in every respect and they are not poverty stricken like the Indians. The people in general are satisfied so far their material needs are concerned, and they are spiritually inclined. When I was in Butler, Pennsylvania, about 500 miles from New York City, I saw there many churches and they were attending regularly. This shows that they are spiritually inclined. I was also invited by some churches and church-governed schools and colleges and I spoke there and

they appreciated and presented me some token rewards. When I was speaking to the students they were very much eagerly hearing me about the principles of Śrīmad Bhāgavatam, rather the clergymen were cautious to allow the students to hear me so patiently. They thought that the students may not be converted into Hindu ideas as it is quite natural for any religious sect. But they do not know that the devotional service of the Lord (Sri Krishna) is the common religion for everyone, including the aborigines and the cannibals in the jungles.

Anyway, so far I have studied the American people they are very much eager to learn about the Indian way of spiritual realization and there are so many so called yoga ashrams in America. Unfortunately they are not very much adored by the government and it is heard that such yoga ashrams have exploited the innocent people as it has been the case in India also. The only hope is that they are spiritually inclined and immense benefit can be done to them if the cult of Śrīmad Bhāgavatam is preached here.

The American public also gives reception to Indian art and music. So many of them come and all are given good reception. Recently one dancer from Madras came here (Balasaraswati), and just to see the mode of reception I went to see the dance with a friend, although for the last forty years I have never attended such dance ceremony. The dancer was successful in her demonstration.

The music was in Indian classical tune, mostly in Sanskrit language, and the American public appreciated them. So I was encouraged to see the favorable circumstances about my future preaching work.

The *Bhāgavata* cult is preached also through the art of music and dance as it was done by Lord Chaitanya. I am just thinking of introducing the very same system for my *Bhāgavatam* preaching, but I have no means. The Christian missionary people are backed by huge resources and they preach the Christian cult all over the world. Similarly, the devotees of Lord Krishna may also combine together to start the mission of preaching *Bhāgavatam* cult all over the world. It is not for serving any political purpose, but it is necessary to preach the cult for saving the people in general from the dangerous tendency of godlessness. The Christian cult or any other cult cannot save the people from being under the clutches of the growing communism, but the *Bhāgavatam* cult can save them because of its philosophical and scientific approach. 🙏

— Letter to Sumati Morarjee. 27 October 1965.

UNDERSTAND THE ESSENCE

Sri Srimad Gour Govinda Swami Maharaja

It is most important to accept the essence. Those who are speculators, who cannot accept the essence, are known as *bhāravāhī*, only carrying a heavy load like asses. They are not *sāgrāhī*, understanding the essence. In this connection, Srila Bhaktisiddhanta Saraswati Goswami Prabhupada Maharaja tells a story. There was a pseudo-guru. He accepted disciples only to get *praṇāma* and *praṇāmī*, respect and money. This so-called guru once went to the house of his disciple, who, like his guru, was also a great speculator, *mano-dharmī*. The disciple cooked nice palatable dishes for the guru. After the guru ate, the disciple brought him a piece of *haritakī* (*chebulic myrobalan*). *Āyurveda* describes that after eating a meal, the skin of the *haritakī* helps digestion and prevents bad odor from coming out of the mouth. It also purifies the blood.

The guru said, “All right, peel it and bring it to me.”

This disciple was a speculator, a *bhāravāhī*, not a *sāgrāhī*. Therefore, he thought, “The outside skin of the *haritakī* is useless whereas the inside seed is useful. So he threw away the outside skin and brought the hard inner seed.

The guru said, “You are so foolish. Don’t you know that the outside skin of the *haritakī* is useful and the inside seeds are useless?”

श्रीकृष्णकथामृत बिन्दु

The disciple replied, “Yes, *gurudeva*, now I understand. Henceforward I will do like this.”

The next day the guru again ate at the disciple’s house. After eating, the disciple brought a cardamom to his guru. He thought, “Yesterday *gurudeva* told me that the outside is useful and the inside is useless.” Therefore, he took the cardamom and threw away the inner seeds and brought only the skin to his guru.

The guru said, “What is this? The outside of a cardamom is useless, the inside is useful.”

“Oh. Only yesterday you said the outside is useful and the inside is useless.”

This is the nature of speculators. They cannot accept the essence. They are *bhāravāhīs*, not *sāgrāhīs*. Don’t become a speculator. Don’t become *bhāravāhīs*, become *sāgrāhī*. Try to understand the essence of what I say. That will be the real sign of your love and affection for me. 🙏

— *Worship of Sri Guru*. Chapter 6. Gopal Jiu Publications. 2000. Bhubaneswar, Odisha, India.



Nāma-tattva

ATTAINING THE HIGHEST

From Bhagavan-nāma-māhātmya-saṅgrahaḥ

*ananya-gatayo martyā bhogino 'pi parantapa
jñāna-vairāgya-rahitā brahmacaryādi-varjitāḥ
sarva-dharmojjhitāḥ viṣṇor nāma-mātraika-jalpakāḥ
sukhena yām gatiṁ yānti na tām sarve 'pi dhārmikāḥ*

Devotees of the Lord may be sense enjoyers devoid of knowledge, detachment, and other qualities such as celibacy, etc. They may even act against all forms of religiosity. But if they are engaged exclusively in the act of chanting the names of Lord Vishnu then they happily attain the highest destination, which is not attained by all other so-called religious men devoid of such exclusive attachment toward the holy name.

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





Painting by Anna Zaitseva

The gopīs complain to Yashoda about Krishna

GRIEVANCES FALL FLAT

From Mahakavi Dhundhiraja Shastri's
Bhāgavata-vyañjanam

The Bhāgavata-vyañjanam is a book containing 456 verses composed in various meters by Mahakavi Dhundhiraj Shastri. This book describes the various pastimes of Lord Krishna from a sweet, poetic point of view. The poet was born around 1809 A.D. and his ancestors served the Peshwa rulers of Maharashtra. The poet was part of the paṇḍita-sabhā (assembly of pundits) at Chitrakut, Madhya Pradesh in India and was profusely learned in Sanskrit grammar, Vedānta, Purāṇas, Rāmāyaṇa and other Vedic literature.

The Śrīmad Bhāgavatam (10.8.31) describes how the gopīs would come and complain to Mother Yashoda about the various mischievous acts of little Krishna. Mahakavi Dhundhiraj Shastri composes a verse which describes an exchange between the gopīs and Mother Yashoda. The gopīs wish to say something but Mother Yashoda understands it in a completely different way. The verse cannot be literally translated, and hence an explanation is being given here instead of a translation:

वत्सग्रन्थिविमोचनं प्रकुरुते बालान्विकर्षत्यसौ
स्वास्येनापि च सर्वतो मुखमयं संयोजयत्योजसा ।
सर्वं पातुमशक्नुवन्नपि मरोरध्वन्यवच्छेष्टे
गुह्यं स्त्रीभिरिति प्रसूं प्रति हरेरन्यार्थतः स्मोच्यते ॥

vatsa-granthi-vimocanam prakurute bālān vikarṣaty asau
svāsyenāpi ca sarvato mukham ayam saṁyojayaty ojasā

sarvaṁ pātum aśaknuvann api maror adhvanyavac ceṣṭate
guhyaṁ strībhir iti prasūm prati harer anyārthataḥ smocycate

Explanation:

(1) **Vatsa-granthi-vimocanam prakurute:** According to the dictionary Amara-kośa, vatsa denotes “the area of the breasts” as well as “calf”, granthi means “string” or “rope”, and vimocanam means “loosening”. The gopīs say, vatsa-granthi-vimocanam prakurute — “He loosens the strings of our blouses.” However, Mother Yashoda understands it as, “He loosens the ropes of our calves.”

(2) **Bālān vikarṣaty asau:** According to the Amara-kośa, bāla denotes “hair” as well as “child”. The phrase vikarṣaty asau means “he pulls on”. The gopīs say, bālān vikarṣaty asau, “He pulls on our hair.” However, Mother Yashoda understands it as, “He pulls on our children [causing them physical pain].”

(3) **Svāsyenāpi ca sarvato mukham ayam saṁyojayaty ojasā sarvaṁ pātum aśaknuvann api:** The gopīs say, “This boy (ayam) forcibly (ojasā) locks (saṁyojayati) our mouth (mukham) to his own (svāsyenāpi) everywhere (sarvato) in Vraja although (api) he is incapable of (aśaknuvan) completely (sarvam) enjoying (pātum) us.” However, Mother Yashoda understands it as, “This boy (ayam) forcibly (ojasā) touches (saṁyojayati) his mouth (mukham) everywhere (sarvato) [in all our milk-filled utensils], thereby making them “unclean” remnants, (ucchiṣṭa), although (api) he is incapable (aśaknuvan) of completely (sarvam)

consuming (pātum) these milk products using his [tiny] mouth (svāsyenāpi).”

(4) **Maror adhvanayavac ceṣṭate:** The gopīs say, “He misbehaves (ceṣṭate) with us outside (avac) on the path (adhvani) that leads up to the [Govardhan] hill (maror).” However, Mother Yashoda understands it as, “He behaves (ceṣṭate) exactly like a desert traveler (maror adhvanayavat), always searching here and there for his desired objects.”

In this way, all the secret complaints made by the various young ladies of Vraja to Mother Yashoda were interpreted by her in a completely different way.

[**Translator’s Note:** Someone may question whether it is appropriate to describe Krishna behaving in such a way towards the gopīs at such a young age. However, in his *Padyāvalī* (verses 135 - 139), Srila Rupa Goswami has used the phrase *śaiśave tāruṇyam* — that even in childhood Krishna reciprocates like an adult with the gopīs.] 🙏

— Translated by Hari Parshad Das from *Bhāgavatam-vyañjanam* (Chapter 2, Verse 2) from the edition published by Govind Jaikrishna Kale. Nagpur. 1965 A.D.

THE SUPREMEY SATISFIED LORD DESIRES MILK

From Sri Harisuri’s Bhakti-rasāyanam

[The Bhakti-rasāyanam-mahā-kāvyaṃ is a set of 4,547 Sanskrit verses composed in various meters by the



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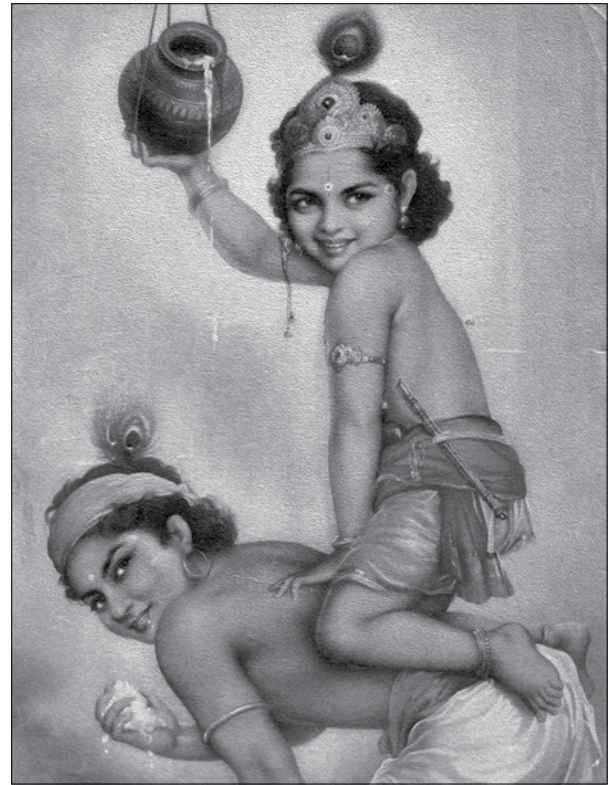
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Unknown artist

Krishna's pastime of stealing butter

poet Harisuri, circa 1837 A.D. The verses in this literature are the realizations of the poet based on the first 49 chapters of the tenth canto of the Śrīmad Bhāgavatam. The poet lived in the town of Nasik in Maharashtra, India. The poet writes that he was inspired by the Supreme Lord to explain various secrets and realizations pertaining to the pastimes of Krishna.]

The Śrīmad Bhāgavatam (10.9.4) describes that when Mother Yashoda was churning yogurt, Krishna suddenly got up from his sleep, approached her, and indicated that he wanted to drink her breast milk. What did he want to tell all of us through this particular action? To answer, Sri Harisuri has composed the following verse:

*pūrṇa-kāmo 'py ahaṃ bhūyo bhakta-hārda-rasa-sprhaḥ
asmīti prasphuṭikartuṃ stanya-kāmo babhūva saḥ*

Wanting to demonstrate that, “Although I am *pūrṇa-kāma*, fulfilled in all ways, still I am greedy and eager to drink the *rasa* flowing in the heart of my devotee,” the Supreme Lord became eager to drink Yashoda’s breastmilk. 🙏 — HP

— Based on the *Bhakti-rasāyanam* (Verse 8 on Śrīmad Bhāgavatam 10.9.4) from the edition published by Satsahitya Prakashan Trust. Mumbai (Bombay). 26 January 1969.