



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• CARRIED AWAY BY BIG TALK

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• “ALL THE HELP I CAN GET”

A memory of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• RESPECT OTHER RELIGIONS

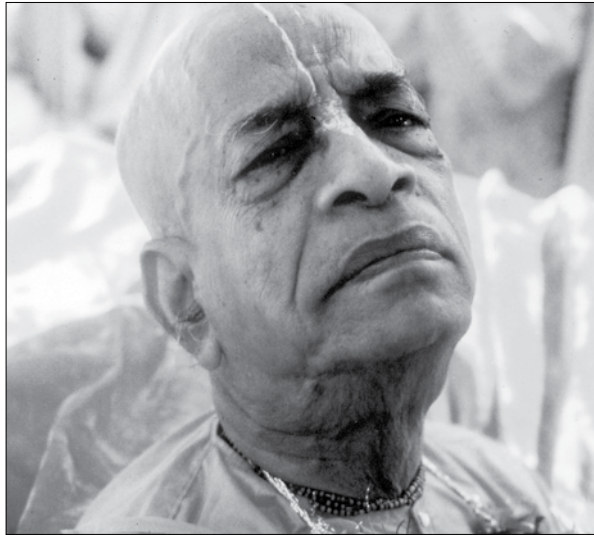
Srila Bhaktivinode Thakura

• GOD’S MISCHIEVOUS PREDICTIONS

From Harisuri’s Bhakti-rasāyanam

• FULFIL OUR FINAL DESIRE

From Srila Jiva Goswami’s Gopāla-campūḥ (Uttara, 3.20)



CARRIED AWAY BY BIG TALK

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Now I have given you everything, but I do not see that even the basic principles of advancement in spiritual life are always there, and sometimes there is tendency to neglect what is our real purpose of life, namely, to become mad after Krishna, and instead we become carried away by big big talk. So I am still thinking how things will go on. 🙏

— Letter to Satsvarupa Das. 10 April 1972.

“ALL THE HELP I CAN GET”

A Memory of His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

Jaya Gauranga Das: In the course of his preaching, one *sannyāsī* fell down and got married. I think that was probably the first time that a *sannyāsī* had fallen down, or one of the first times, so it was a very grave thing. Later, when that former *sannyāsī* came to see Srila Prabhupada, he said shyly, “Srila Prabhupada, Lord Chaitanya rejected Chota Hari Das because he glanced at a woman in a lustful way. I’m afraid that because I also lusted after a woman perhaps you are going to reject me.”

Srila Prabhupada looked at him and said, “Lord Chaitanya is God. He can spread this movement in a moment if he wishes without the help of anybody. But I’m just a servant of God and I need all the help that I can get. You have rendered so much service to me, how can I reject you?” It was very sweet and touching to see how Prabhupada was so merciful to all of his devotees. 🙏

— Srila Prabhupada Remembrances. Compiled by Siddhanta Das, ITV. Published in the Bhaktivedanta Vedabase. 2017.

RESPECT OTHER RELIGIONS

Srila Bhaktivinode Thakur

It is improper and detrimental to argue over these differences. If one goes to someone else's place of worship, one should think, "The people are worshipping my Lord, but in a different way. Because of my different training, I cannot quite comprehend this system of worship. However, through this experience, I can deepen my appreciation for my own system of worship. The Lord is only one, not two. I offer respect to the form I see here, and pray to the Lord in this new form that he increases my love for the Lord in his accustomed form." Those who do not follow this procedure, but instead criticize other systems of worship and show hatred, violence and envy, are worthless and foolish. The more they indulge in useless quarreling, the more they betray the very goal of their religion. 🙏

— *Sri Caitanya-sikṣāmrta*, chapter one. Translation by Bhanu Swami. Unpublished manuscript.

THE LORD PROTECTS THE SURRENDERED

Sri Srimad Gour Govinda Swami Maharaja

The *Rāmāyaṇa* describes how Lord Rama built a bridge and crossed the ocean to Lanka. Before the battle with Ravan began, Ravan's youngest brother, Vibhishan, came to take shelter of Rama. Rama immediately gave him shelter. That is the duty of a king, a *kṣatriya*. If someone seeks shelter, you must give him protection. But the advisors of Lord Rama said, "No! Don't give him shelter. He's from the enemy's camp. He has come here as a spy."

Lord Rama then told his advisors a story. Once, a man was passing through a dense jungle. In that forest were many tigers, lions, and ferocious animals. One tiger came to attack that man, so he climbed a tree and saved his life. But the tiger had developed greed to drink human blood. So the tiger sat down underneath the tree to wait. He then noticed a monkey in the tree. He told that monkey, "You are my brother. This human is your enemy. When you jump from one tree to another to get fruit, the human beats you and throws stones at you. And when you come down to the ground he sends his dog to catch you. Also, human beings cut down trees. So they are your constant enemy. You should understand this. You are very intelligent. You are my brother and my friend. Don't stay with such an enemy. It is very dangerous. Push that

man down from the tree. I am hungry. If you do this then I'll get food. I'll satisfy my hunger and our friendship will remain forever. I'll be very, very grateful to you."

The monkey replied, "O my brother tiger, I understand what you have said. But the human being has dharma. Although I am an animal with no dharma, still my conscience says that it is wrong to put one in danger who is trying to save himself."

Then the tiger thought of another plan. He gave assurance to the man, "O my brother, you have dharma, you are a human being. Is it not your dharma that you should give food to one who is very hungry? I am very hungry now. You must give food to a hungry *jīva*. You should push down this monkey and then I'll get food." The man thought, "Yes, very good," and he pushed down the monkey, who fell in front of the tiger. But the tiger didn't eat him and the monkey climbed back up the tree. The tiger had developed greed to drink human blood, so he didn't eat the monkey. No one eats the flesh of a monkey.

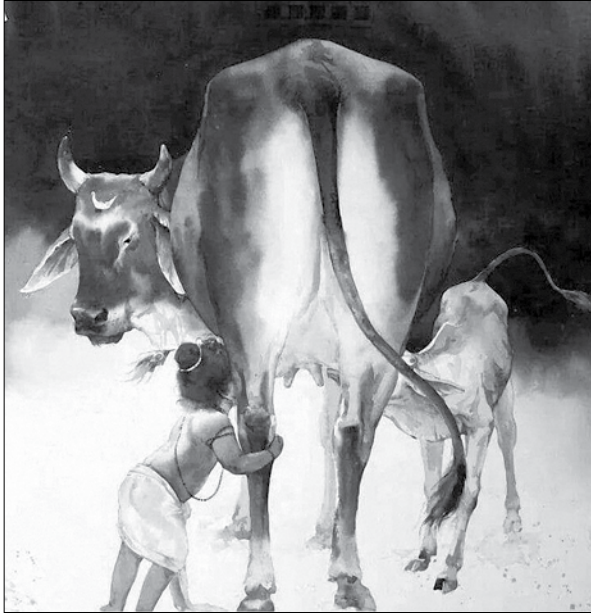
Then the tiger said, "O my brother monkey. You see, we are friends! I didn't harm you. I spared you because we are friends. But see what that irreligious man did. He pushed you down right in front of me! So now you should push him down so that I can satisfy my hunger, and thereby he will get a good lesson."

The monkey said, "This man may be adharmic. Although I am only an animal, I am not adharmic. I cannot do this."

It is considered that the human birth is a rarely achieved, superior birth. But they have a history of irreligiousness that is not even found in the society of animals.

Bhagavan Ramachandra told this story, and said, "This is my mission. I have come to establish ideal behavior in human society." Therefore, he is known as *maryādā-puruṣottama*, the topmost example of and enjoyer of Vedic propriety. He never transgressed *veda-maryādā*, Vedic regulation and etiquette. Lord Ramachandra was the ideal king, father, son, friend, brother, and husband. He was ideal in every respect. Lord Ramachandra said, "If someone comes to take shelter of me, I never think of his past history. I immediately give him shelter. Vibhishan has taken shelter of me. I have given him shelter and he is our friend. No one should have any doubt about him. He has been made the commander-in-chief." This is the nature of Lord Ramachandra. 🙏

— From a lecture in Bhubaneswar. 6 February 1995.



GOD'S MISCHIEVOUS PREDICTIONS

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 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. In the beginning of this literature, the poet writes that he was inspired by the Supreme Lord to write this literature explaining various secrets and realizations pertaining to the pastimes of Krishna.

When Krishna and Balaram were toddlers, they caused immense anxiety to their mothers. The Śrīmad Bhāgavatam (10.8.25) describes how their mothers, Yashoda and Rohini, tried very hard to stop them from performing mischievous activities, but they were unable. And it goes on to describe that both mothers lost their peace of mind (*manaso 'navasthām*) trying to protect the two toddlers from dangerous living entities and other objects, specifically listing the following seven:

1) **Śrīṅgi** (horned animals) — They would play with horned animals. For example, they would catch hold of the tails of bulls.

2) **Agni** (fire) — They would play with fire by trying to catch its flames.

3) **Damṣṭr** (sharp-toothed animals) — They would play with sharp-toothed creatures such as snakes, dogs and monkeys.

4) **Asi** (swords) — They would pick up knives and swords and play with them.

5) **Jala** (water) — They would go play in the water and pretend to drown.

6) **Dvija** (birds) — They would play with strong and dangerous birds such as peacocks.

7) **Kañṭaka** (thorns) — They would uproot sharp thorns.

Now arises the question — Why? Why did God play with all these dangerous objects as a toddler? What was the reason behind performing all these acts of mischief?

The devotee poet Harisuri exhibits his unparalleled devotional wit by giving a brilliant reason for these above-mentioned types of mischief:

śrīṅgi-dhvaṃso 'gni-pānam durahi-vidalanam kaṃsa-ghātas tathāher garvacchedo bakāśya-dvidala-kṛtir iti dveṣaṇānām vināśaḥ kāryo 'stīty acyuto 'sau tad-anugata-dṛḍhācāra-hetoḥ puraiva cakre kṛdāṃ manojñām nija-mati-nihitām tādrśīm eva tatra

The Supreme Lord was always thinking that he had many activities to perform in the world. Thus, even at the very beginning of his life he began predicting his future acts:

1) **Śrīṅgi** — By playing with horned animals like bulls he indicated that he would later kill a bull (Arishtasura).

2) **Agni** — By playing with fire he indicated that he would later swallow a fire.

3) **Damṣṭr** — By playing with sharp-toothed animals, he indicated that he will later kill sharp-toothed animals such as Aghasura.

4) **Asi** — By playing with a sword he indicated that later in life he would fight and kill the sword-wielding Kamsa.

5) **Jala** — By playing around in water and pretending to drown he indicated that he would later play around in the waters of the Yamuna while subduing Kaliya's pride.

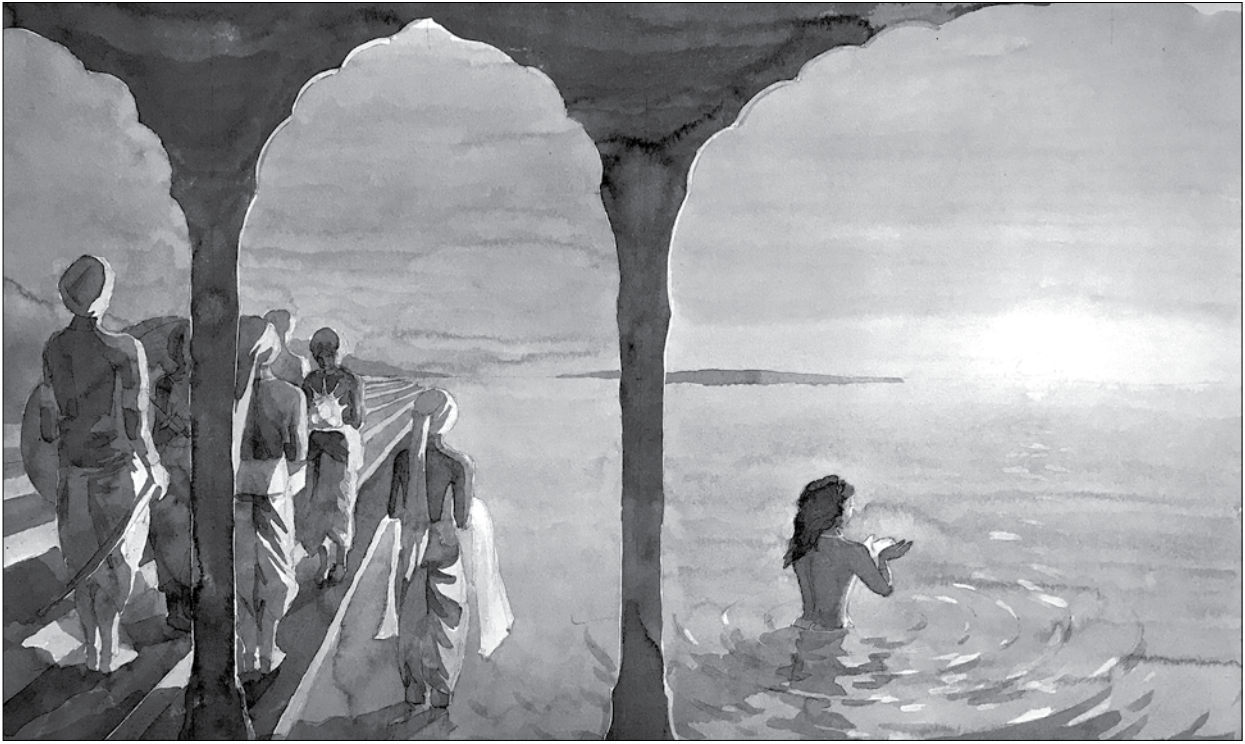
6) **Dvija** — By playing with birds he indicated that he would later kill Bakasura by splitting his beak.

7) **Kañṭaka** — By uprooting sharp thorns he indicated that he would uproot the envious kings of this world, who were like sharp thorns growing on the planet.

In this way, God predicted the activities of his life in his very childhood through his multifarious mischievous acts. 🌸

— Translated by Hari Parshad Das from the *Bhakti-rasāyanam* (verse 30 on *Śrīmad Bhāgavatam* 10.8.25) from the edition published by Satsahitya Prakashan Trust, Mumbai (Bombay), 26 January 1969.

Painting by Anna Kotova



The scene envisioned by the gopīs

FULFIL OUR FINAL DESIRE

From Srila Jiva Goswami's
Gopāla-campūḥ uttara, 3.20

The gopīs wrote the following letter to Krishna after he departed on Akrura's chariot to go to Mathura:



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*gacchann eṣa tvam adya sphurasi dayita bhoḥ karṇsa-ghātaṁ vidhāya
svikartuṁ rājatāṁ tat katham atha bhavatād āgatis te vrajāya?
tasmād asmābhir arthyaṁ tad idam iha bhavāṁs tatra nānā-virājat
tīrthe sarvārthade naḥ smṛtim anu datatām añjalīnāṁ trayāṇi*

O Lord of our lives! Today you are entertaining thoughts of accomplishing the death of Kamsa and accepting the monarchy [of Mathura]. How will your return to Vraja ever be possible? Therefore, kindly do one last thing for us. In the various desire-fulfilling holy rivers and lakes around the city of Mathura, please remember us and send the gift of three palmfuls of water.

[Translator's Note: In other words, they are saying, "You will not be able to send us anything else since we will soon be dead. We could not get anything from you in this life. Since gifts of oblations of water can be received by the dead in their afterlife, at least send us three palmfuls of water after our deaths so that we may receive something from you as a token of your love."]

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

