



Sri Krishna Kathamrita Bindu

Issue No. 46 Fortnightly email mini-magazine from Gopal Jiu Publications

28 January 2003

Ṣaṭ-tilā Ekādaśī, 11 Mādhava, 516 Gaurābda

Circulation 1,230

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THE MERCY OF SRI GURU

Śrīmad Bhāgavatam 6.7.23

Translation and Purport by

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*maghavan dviṣataḥ paśya prakṣiṇān guro-atikramāt
sampraty upacitān bhūyaḥ kāvyam ārādhya bhaktitaḥ
ādadīran nilayanam mamāpi bhṛgu-devatāḥ*

O Indra, your enemies, the demons, were extremely weak because of their disrespect toward Sukracharya, but since they have now worshiped Sukracharya with great devotion, they have again become powerful. By their devotion to Sukracharya, they have increased their strength so much that now they are even able to easily seize my abode from me.



PURPORT

Lord Brahma wanted to point out to the demigods that by the strength of the guru one can become most powerful within this world, and by the displeasure of the guru one can lose everything. This is confirmed by the song of Viswanath Chakravarti Thakur:

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi*

“By the mercy of the spiritual master one is benedicted by the mercy of Krishna. Without the grace of the spiritual master, one cannot

make any advancement.” Although the demons are insignificant in comparison to Lord Brahma, because of the strength of their guru they were so powerful that they could even seize Brahmaloaka from Lord Brahma. We therefore pray to the spiritual master:

*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

By the mercy of the guru, even a dumb man can become the greatest orator, and even a lame man can cross mountains. As advised by Lord Brahma, one should remember this *śāstric* injunction if one desires success in his life. ❧

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

Prākṛta Rasa Śata Dūṣiṇī

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

*kṛṣṇera sevana lāgi' jaḍa-rase miśe nā
rasodaye kona jīve 'śiṣya-buddhi' kare nā*

If one desires to perform some actual service for Krishna one should never mix in materialistic mellows. One in whom *rasa* has awakened should never tell another, “You are my disciple.” (64)

*rasika-bhakata-rāja kabhu śiṣya kare nā
rasika-janera śiṣya ei bhāva chāḍe nā*

The best of the devotees who are expert in relishing devotional mellows (*rasikas*) never

make disciples on their own behalf. The students of *rasikas*, however, never give up the mood of being disciples. (65)

*sādhana chāḍile bhāva udaya to' haya nā
rāgānugā jānile-i sādhanā to' chāḍe nā*

Awakening of ecstatic emotions (*bhāva*) can never occur if the preliminary practices of devotional service (*sādhana*) are neglected. Even one following in the footsteps of spontaneous devotees by the process of *rāgānugā-bhakti* should never give up the prescribed devotional practices. (66)

*bhāva nā hoile kabhu rasodaya haya nā
āge rasodaya, pare ratyudaya haya nā*

Without the appearance of *bhāva*, ecstatic emotions of divine love, *rasa* can never arise. Realization of *rasa* never occurs before the awakening of *rati*, spiritual attachment. (67)

*āge ratyudaya, pare śraddhodaya haya nā
rasābhiṣṭa labhi' pare sādhanā to' haya nā*

The awakening of spiritual attachment never occurs before the appearance of *śraddhā*, faith. Nor is it possible to first attain one's desired *rasa* and then afterwards start to practice *sādhana*. (68)

*sāmagrīra amilane sthāyī-bhāva haya nā
sthāyī-bhāva-vyatireke rase sthiti haya nā*

In the absence of the necessary constituents of the *bhakti* process, permanent emotions in love of God cannot appear, and without such permanent emotions no one can become situated in *rasa*. (69)

*bhoge mana, jaḍe śraddhā cit prakāśa kare nā
nāme śraddhā nā hoile jaḍa-buddhi chāḍe nā*

Those with minds absorbed in the enjoyment of matter, maintaining faith in material objects, can never experience the revelation of pure spiritual consciousness. Without absolute faith in the Lord's holy name one's mundane mentality can never be cast off. (70)

*jaḍa-buddhi nā chāḍile nāma kṛpā kare nā
nāma kṛpā nā korile līlā śunā jāya nā*

One reluctant to give up his materialistic mentality does not receive the mercy of the holy name of Lord Krishna, and without the holy name's mercy one cannot properly hear the recitations of Krishna's confidential pastimes. (71)

*nāmake jānile jaḍa, kāma dūra haya nā
rūpake mānile jaḍa, kāma dūra haya nā*

One who thinks that the holy name or transcendental form of Krishna is mundane can never become free from lust. (72) ❧

Mora Prana Tumi, Part 5

NARAHARI THAKUR APPEARS TO RAGHUNANDAN

In his Śrī Bhakti-ratnākara (9.670-753) Srila Narahari Chakravarti Thakur has described the conclusion of the wonderful festival organized by Sri Raghunandan Thakur:

Following the *ekādaśī* day, Raghunandan asked the *mahāntas* how they would observe the breakfast on the *dvādaśī* day. The *mahāntas* suggested that they should celebrate by honoring the *prasāda* of Sri Gauranga together. Hearing their words, Sri Raghunandan became very happy. He quickly gathered a variety of ingredients and arranged for everything to be prepared. The *mahāntas* went to their quarters and completed their routine morning duties. Meanwhile, first-class rice and other items were cooked and the priest of the temple offered them to the deity of Mahaprabhu. After Mahaprabhu had had sufficient time to honor the food, the priest took the offering from the deity room. Sri Raghunandan called the *mahāntas* and brought them to see the foodstuffs that had just been offered to the Lord. They were all pleased to see the great variety of items that had been lovingly presented to the Lord.

After the *ārati*, the *mahāntas* took their seats to honor the *prasādam*. Devotees placed banana leaves and cups of scented drinking water before each seat and carefully offered each *mahānta* the *prasāda* of Mahaprabhu. Within the temple, the devoted priest affectionately put the Lord to rest. He bowed down again and again to the feet of the Lord and then left the deity room. He distributed some *prasādam* to the *mahāntas* and then gave them all water that had washed the Lord's lotus feet. The *mahāntas* told Raghunandan that if he did not eat with them they would have no happiness. Hearing their words, Raghunandan humbly said, "Please give me the pleasure of watching all you take *prasāda* together." Chanting the name of Sri Hari, the

mahāntas then began to eat. Sri Raghunandan greatly enjoyed the scene.

Raghunandan then went to the *bhoga mandira*, took a small portion of *prasāda*, and then went to the lonely place where Sri Narahari Sarkara Thakura used to live. He placed Narahari's seat on the ground and put the *prasādam* and a glass of scented drinking water before it. He offered *prasādam tāmbula* and a flower garland from Sri Gauranga on different plates before Narahari's seat. Then he sat down, offered everything to Thakur Narahari in meditation and submitted some prayers. Rising from his meditation, he closed the door of the room and waited outside. After some time he again entered the room to offer Narahari water for washing his mouth. When he opened the door he was astonished to see that Prabhu Narahari had assumed a divine form and was sitting before him. Seeing this, Raghunandan became ecstatic and forgot himself. Suddenly, Narahari disappeared again and Raghunandan sank in an ocean of misery. After some time, Raghunandan steadied himself and offered Sri Thakura water for washing. With tears in his eyes, he repeatedly fell down on the ground offering obeisances to Prabhu Narahari. Carrying Narahari's seat on his head, Raghunandan returned it to its proper place.

He then quickly returned to where the *mahāntas* were eating, and they repeatedly praised him for the excellent food preparations. Again and again Sri Raghunandan requested them to take more *prasāda*. When they had finished, they washed their mouths and then all of them affectionately requested Raghunandan to sit and take *prasādam* with his men. But Raghunandan first served Srinivas and the other devotees, and when they were finished he finally took his own meal. With great happiness, the villagers then sat down to take *prasādam*. They all said, "We have never seen such a festival as this!"

When Raghunandan had finished all of his duties he happily went to the courtyard of the Sri Gauranga temple and requested the *mahāntas* to watch the *ārati* ceremony for the Lord. The devotees discussed *kṛṣṇa-līlā* for some time and then they happily watched the deities' evening *ārati*. The *mahāntas* then began *nāma-saṅkīrtana*, which continued

through half the night. They slept during the second half of the night and in the morning completed their routine morning duties of bathing, etc. When Raghunandan met them later that morning, Sripati and Srinidhi told him that they planned to leave that very day. But Raghunandan requested them to stay for another two or four days. Vaninath told him that they would leave the next day, but Raghunandan smilingly told him that there would be some question whether or not they would be allowed. He told them that there would be cooking in every house on that day and that he would be most satisfied if they would stay. Hearing the sweet words of Raghunandan, they all agreed to his requests.

The priest of Gaurachandra brought *prasādam* sweets and various other preparations in many containers for the *mahāntas*, and he also gave them some water that had bathed the feet of Mahaprabhu. After the food that had been cooked in every house had been offered to the Lord, the *mahāntas* gladly ate it and passed the night speaking *kṛṣṇa-kathā* and floating in the ocean of *prema*. Raghunandan was so ecstatic in the association of the *mahāntas* that he didn't know how many days and nights had passed.

Two to four days later, the *mahāntas* decided to leave. Raghunandan was quite disappointed at this and he gave them many gifts. He held the hand of Sri Virabhadra and cried as he spoke with him on various topics. Just seeing the faces of Krishna Mishra and Sri Gopal, his heart ached in misery. The *vaiṣṇavas* spoke for some time to each other, making their good-byes in such a loving way that the hearts of whomever heard them melted. In the morning they all went to the courtyard of the temple and had *darśana* of the deity of Mahaprabhu. They offered their heartfelt respects and accepted *prasādam* flower garlands from the priest. When they left Sri Khandā, the people of that village sank in the depth of misery and disappointment. Sri Raghunandan collected himself and then, along with others, accompanied the *mahāntas* for some distance, while Sripati and others consoled Raghunandan, Srinivas and Yadunandana in various

ways. Raghunandan and Srinivas finally returned to their houses, glorifying the qualities of the *mahāntas* while they walked. The residents of Sri Khanda passed the rest of that day absorbed in *kṛṣṇa-kathā* and *nāma-sankīrtana*.

The next day, in a sorrowful mood Raghunandan bade farewell to the last of the exalted *vaiṣṇava* guests. Srinivas Acharya went to Jajigram and Sri Yadunandana went to Kantaka Nagara. Sri Narahari Chakravarti Thakur, the author of *Bhakti-ratnākara*, concludes this story by saying that whoever hears about the grand festival organized by Sri Raghunandan will be free from all miseries. And whoever, with *ḍṛḍha-rati*, fixed attraction, hears this story will gain a quality of devotion to the Lord that is very difficult even for the demigods to obtain.

Disappearance

Sri Raghunandan Thakur's departure from this world has been described in Bhakti-ratnākara (13 .180-187):

One day, Sri Raghunandan went to the temple of Madana Gopala-Gauranga. There he dedicated his son to the lotus feet of Gaura-Gopala and became madly engaged in *sankīrtana* for three full days. At last,

while meditating on the lotus feet of Narahari and staring lovingly at the faces of Gopala-Gauranga, he suddenly gave up his body while repeatedly uttering the names of Sri Krishna Chaitanya. The people were overwhelmed to observe Sri Raghunandan's wonderful departure from this world. That auspicious day, the fourteenth lunar day of the light half of the month of Śrāvaṇa, became everlastingly etched in the memory of all. Raghunandan's son, Kanai Thakur, arranged a great festival to commemorate his father's passing away, and Srinivas remained there until its completion. The wonderful festival for Raghunandan's departure cannot be described with words.

Identity

In both the *Caitanya-maṅgala* (*madhya* 3.193) of Srila Lochan Das Thakur and the *Bhakti-ratnākara* (13.189) of Srila Narahari Thakur, Raghunandan Thakur is referred to as an incarnation of Cupid. Other *vaiṣṇavas* say that he was also an incarnation of Kandarpa Manjari. Yet others say that he was the cowherd boy known as Ujjvala in Vrajabhumi. In his *Śrī Gaura-gaṇoddeśa-dīpikā* (text 70), Srila Kavi Karnapura has described:

vyūhas tṛtīyaḥ pradyumnaḥ priya-narma-sakho 'bhavat cakre līlā-sahāyam yo rādḥā-mādhavayor vraje śrī-caitanyaḍvaita-tanuḥ sa eva raghunandanaḥ

Lord Pradyumna, the third member of the *catur-vyūha*, had formerly appeared in Vrajabhumi as a close friend, *priya-narma-sakha*, of Sri Sri Radha Madhava, where he helped in Their transcendental pastimes. That same Lord Pradyumna appeared in the pastimes of Sri Chaitanya Mahaprabhu as Sri Raghunandan Thakur, who was non-different from both Sri Chaitanya Mahaprabhu and Sri Adwaita Prabhu. ❀

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