



Sri Krishna Kathamrita Bindu

Issue No. 177 Fortnightly email mini-magazine from Gopal Jiu Publications

15 May 2008 Mohinī Ekādaśī, 25 Madhusudana, 522 Gaurābda

Circulation, 2,077

Highlights

- **A VAISHNAVA CAN DO ANY SERVICE**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **REFORMING THE REFORMER**
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
- **THE APPEARANCE OF RADHA RAMAN**
- **THE BEST AND ONLY MEANS**
- **MERCIFUL RAMA**
Rev. A. G. Atkins
- **EATEN BY WORMS**
Srila Lochan Das Thakur

A VAISHNAVA CAN DO ANY SERVICE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada



Some of you are preaching, and some of you are cleaning the temple. It does not mean that a *sannyāsī* who is preaching is better than the man who is cleaning. Their position as *vaiṣṇava* is the same. For management one is cleaning, one is overseeing construction, and one is going to preach. It is not that, "I have taken *sannyāsa*, therefore I cannot do anything more." If need be, he has to act as a *kṣatriya*, or a *śūdra*. It doesn't matter.

For management, these divisions must be there. Otherwise it will be mismanagement. A *vaiṣṇava* doing the work of a *śūdra* does not mean he has become a *śūdra*. He is a *vaiṣṇava*. Try to understand this point. Just like you may play a king or queen on stage, but you are neither king nor queen. That is stage play. Similarly, to manage things in the material world one has to do the needful. ❀

— Morning walk conversation on 12 March 1974 in Vrindavan.

REFORMING THE REFORMER

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

The world stands in no need of any reformer. The world has a very competent person for guiding its minutest happenings. The person who determines that there is scope for reform of the world, himself stands in

need of reform. The world goes on in its own perfect way. No person can deflect it even the breadth of a hair from the course chalked out for it by providence. When we perceive any change being actually effected in the course of events of this world by the agency of any particular individual, we must know very well that the agent possesses no real power at any stage. The agent finds himself driven forward by a force belonging to a different category from himself. The course of the world does not require to be changed by the agency of any person. What is necessary is to change our outlook on this world. This was done for the contemporary generation by the mercy of Sri Chaitanya. It can only be known to recipients of his mercy. The scriptures declare that it is only necessary to listen with an open mind to the name of Krishna from the lips of a bona fide devotee. As soon as Krishna enters the listening ear, he clears up the vision of the listener so that he no longer has any ambition of ever acting the part of a reformer of any other person, because he finds that nobody is left without the very highest guidance. It is therefore his own reform that he is increasingly able to realize, by the eternally continuing mercy of the Supreme Lord. ❀

— From *The Harmonist*, May 1932, issue number 11.
Article originally titled, "Sree Chaitanya in South India.
Pages 325-326.

[next column](#) ❀



THE APPEARANCE OF RADHA RAMAN*Adapted from**Srila Narahari Chakravarti Thakur's
Śrī Bhakti-ratnākara 4.312-336*

The beautiful expression of Radha Raman became famous throughout the world and the residents of Vrindavan were delighted at the time of the deity's installation. I will tell you in brief how Radha Raman of Gopal Bhatta Goswami became manifest.

Sri Chaitanya Mahaprabhu ordered Sri Gopal Bhatta Goswami to find Lord Hari in a *śālagrāma-śilā*. Sri Gopal Bhatta Goswami told Sri Rupa Goswami about Mahaprabhu's instruction, and Rupa Goswami lovingly replied, "Sri Govindadev is everything to you, yet it is his desire that you serve him separately." After a few days, Lord Hari manifested himself in a three-fold bending form out of the *śālagrāma-śilā*. Who can understand the great fortune of Sri Gopal Bhatta Goswami by which Radha Raman became self-manifest in a beautiful form?

*śrī govinda, gopīnātha, madana-mohana
krame e tinerā mukha, vakṣa, śrī caraṇa*

In Radha Raman's beautiful form were Sri Govinda's face, Sri Gopinath's chest, and Sri Madan Mohan's feet. (Text 321)

The three Lords were all manifest in the form of Radha Raman, a combination that Gopal Bhatta Goswami had cherished before the Lord's self-manifestation. Sanatana Goswami, Bhugarbha Goswami, and other Goswamis were very satisfied to see the system by which Gopal Bhatta served Radha Raman. On the auspicious day of the full moon in the month of *Vaiśākha*, Radha Raman was installed on the *simhāsana*. A great festival was held to mark the installation of the deity, and since then Radha Raman has become famous throughout the world as the Lord who was bound by the love of Gopal Bhatta. The self-manifestation of Radha Raman has been described in Sanskrit in the book *Sādhana Dīpikā*:

*govinda-pāda-sarvasvaṁ vande gopāla-bhaṭṭakam
śrīmad-rūpājñāyā yena pṛthak sevā prakāśitā*

I worship Sri Gopal Bhatta Goswami, whose life and soul were the lotus feet of Sri Govinda Deva of Vrindavan, but who accepted the task of serving him separately according to the instruction of Sri Rupa Goswami. (Text 327)

Nāma-tattva**THE BEST AND ONLY MEANS***Srila Jagadananda Pandit's
Śrī Prema-vivarta, chapter 19*

śrī nāma-i eka mātra o śreṣṭha sādhana (The holy name is the incomparable, top-most process.)

*śuna he bhakata vṛnda kali kālera dharma
śrī kṛṣṇa kīrtana vinā āra nāhi karma*

My dear devotees! In Kali-yuga there is no spiritual activity and religious practice to surpass congregational chanting of Lord Krishna's holy name. (Text 3)

*karma jñāna yoga dhyāna durbala sādhana
aprākṛta sampatti lābhera nahe krama*

Fruitive activities, cultivation of knowledge, yoga, and meditation are ineffectual processes for spiritual elevation. They cannot lead one to the transcendental realm of absolute realization. (Text 4)

*dharma vrata, tyāga, homa sakala-i prākṛta
aprākṛta-tattva lābhe nāhi kare hita*

Prescribed religious duties, penances, and sacrifices are all mundane activities. Hence, they cannot help one reach the transcendental abode. (Text 5)

*kṛṣṇa-nāma uccāraṇe, smarāṇe, śravaṇe
aprākṛta-siddhi haya bale śruti-gaṇe*

The *śruti* scriptures declare that complete spiritual perfection is achieved only through chanting, hearing and remembering Krishna's name, fame, pastimes, etc. (Text 6)

*śrī-nāma-rahasya sarva-śāstrete dekhibā
nāma uccāraṇa-mātra cit-sukha labhibā*

All scriptures have revealed the highest esoteric truth about the holy name and its glories. One experiences spiritual bliss immediately upon chanting the holy name. (Text 7) ❀

Bibliography

— Jagadananda Pandit. Śrī Prema-vivarta. Sri Chaitanya Gaudiya Math. Calcutta. 1984. Bengali.

— Jagadananda Pandit. Śrī Prema-vivarta. English translation by Sri Sarvabhavana Das. Harmonist Publications. Bombay. 1991.

*śrī rādhā-ramaṇo devaḥ sevāyā viṣayo mataḥ
kṛtinā śrīla-rūpeṇa so 'yam yo 'sau vibhāvitaḥ
ājñāyāḥ kāraṇam tatra prāmāṇikam uthācchrutam*

The worshipable object of that separated service was Sri Radha Ramandev. Govindadev, who became manifest by the great love of Sri Rupa Goswami, was the same as Radha Raman. The reason behind the separate service of Gopal Bhatta has been learned from different reliable persons. (Text 328)

*śrīmat prabodhānandasya bhrātus-putra-kṛpālayam
śrīmad-gopāla-bhattam tām naumi śrī vraja-vāsinam*

I worship that inhabitant of Vraja, Sri Gopal Bhatta, son of the elder brother of Sri Prabodhananda Saraswati. (Text 329, end of the *Sādhana Dīpikā* quote)

*śrī rādhikā-sahita śrī madana-gopāla
vrndāvanēśvarī-saha śrī govinda-lāla
vṛṣabhānu-kumārī saha śrī gopīnātha
darśana-sobāya janma mānila kṛtārtha*

If one can see Sri Madan Gopal with Sri Radhika, Sri Govinda with Vrindavaneshwari, and Sri Gopinatha with Sri Vrishabhānu Kumari, his life will surely be successful. (Texts 330-331)

While serving separately, Sri Gopal Bhatta's eagerness increased and he understood that it was the Lord's desire to be served in this separate way. 🙏

Bibliography

— Srila Narahari Chakravarti. *Śrī Bhakti-ratnākara*. English translation by Kusakratha Das. Published by Krishna Library. Alachua Florida.
— Srila Narahari Chakravarti. *Śrī Bhakti-ratnākara*. Gaudiya Mission. Calcutta. 501 Gaurabda. Bengali.

MERCIFUL RAMA

Rev. A. G. Atkins

Part three of a six-part series

For more about Reverend Atkins, see Bindu 116.

As Vibhishan went off, his mind having revealed,
From that moment the fate of the demons was sealed.

(Those, Bhavani, who treat saintly men with contempt,
Bring ruin whatever for good they attempt.)
Since King Ravan drove Vibhishan from him in shame,
He was dogg'd by misfortune and robb'd of his fame.

But Vibhishan sought Rama, by eagerness fired,
Cherishing in his heart many things long desired:

"I shall now see those lotus feet, red as the dawn,

"Tender, blessed, for all those to his service drawn;

"At whose touch the saint's wife found life till then denied,

"And the Dandaka forest was well sanctified;

"Which the daughter of Janak caressed and embraced,

"And which after the false deer so eagerly raced;

"That as lotuses in Siva's lake-like heart live —
"I shall see them! To me also blessing they'll give.

"Feet below'd from which sandals were taken by Bharat,

"And placed in his heart as their shrine;

"I am going today those adored feet to find,
"And shall see them with these eyes of mine.

These things lovingly pond'ring, his spirit revived,

And he soon at the opposite sea-shore arrived;

But the monkeys said, seeing him come, "We suppose

"He has come as a special envoy from our foes."

So they stopp'd him; their captive to Sugriv they brought,

Told the news of their capture and asked what he thought;

Sugriv, coming to Rama, said: "Here we have, sire,

"Ravan's brother; to meet with you is his desire."

Rama said to him, "Friend, tell me what you advise,"

He replied, "My lord, hear me! We need to be wise;

"Demons' tricks we don't know, they may well give us pause;

"For some purpose he's come, but who knows what's the cause?"

“I imagine the rascal has come here to spy;
“We should keep him here bound securely,
say I.”

Rama said, “Sound advice, friend, to me have
you giv’n;
“But I’m bound to befriend all to me for aid
driv’n.”

Hanuman rejoiced, hearing his lord such
words speak:
“Blessed lord, dear are all those who aid from
you seek!” ❀

— Pages 1013-1015. *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987.

EATEN BY WORMS

Srila Lochan Das Thakur

(*Bhāṭiyāri-rāga*)

vrajaendra-nandana bhaje yei jana
sa-phala jivana tara
tahara upama vede nahi sima
tri-bhuvane nahi ara

Those who worship the son of the king of
Vraja attain the goal of life. According to the
Vedas, in all the three worlds one cannot find
anything to compare to them.

emana madhava na bhaje manava
kakhana mariya yabe



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
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
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.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.

श्री कृष्णकथामृत बिन्दु

sei se adhama prahāriyā yama
raurave kṛmīte khābe

But when those who do not worship Lord
Madhava die, Yamaraj punishes such despi-
cable souls in the hell named Raurava, where
they are eaten by worms.

tārapara āra pāpī nāhi chāra
samsāra jagata mājhe
kona kāle tāra gati nāhi āra
michāi bhramicha kāje

In this world of birth and death no one is
more worthless than such sinful souls. They
achieve no beneficial end and all their efforts
come to naught.

locana dāsa bhakati āśa
hari guṇa kahi likhi
hena rasa sāra mati nāhi yāra
tāra mukha nāhi dekhi

I, Lochan Das, speak and write of Lord
Hari’s glories, desiring to attain devotion. I
will not even look at the face of one who does
not find delight in tasting the sweet nectar of
such glories. ❀

Bibliography

— Jagadbandhu Bhadra. *Gaura-pada-taraṅginī*. Sri Gauranga Press. Calcutta. 1931. Bengali.
— Unknown translator. *The Acarya’s Songs and Poems Glorifying Lord Gauranga and Lord Govinda*. Found in the Vaiṣṇava Folio Archives. Compiled by Sri Narasingha Caitanya Matha. No date.

MOONLIKE MUKUNDA

Srila Rupa Goswami Prabhupada’s
Lalita-mādhava 1.1

sura-ripu-sudṛśān uroja-kokān
mukha-kamalāni ca khedayann akhaṇḍaḥ
ciram akhila-suhṛc-cakora-nandī
diśatu mukunda-yaśaḥ-śasī mudam vaḥ

The beautiful moonlike glories of Mukunda
give distress to the lotuslike faces of the wives
of the demons and to their raised breasts, which
are like gleaming *cakravāka* birds. Those glories,
however, are pleasing to all his devotees, who
are like cakora birds (who are said to live solely
on moon rays). May those glories forever give
pleasure to you all.

This verse also appears as Cc. antya 1.175 ❀

Bibliography

— Rupa Goswami. *Śrī Lalita-mādhava Nāṭakam*. Sanskrit with Bengali translation by Sri Rama Narayan Vidyaratna. Mahesh Library. Calcutta. 1995.
— Rupa Goswami. *Śrī Lalita-mādhava Nāṭakam*. English translation by Kusakratha Das. Krishna Library. Culver City, California. 1990.