



# Sri Krishna Kathamrita Bindu

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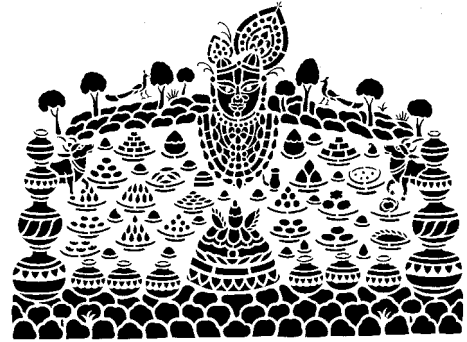
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## NOT DEPENDENT ON DISCIPLES

*His Divine Grace*  
**A. C. Bhaktivedanta Swami Prabhupada**

A *vaiṣṇava* guru is never dependent on the contributions of his disciples. Following the instructions of Haridas Thakur, a pure *vaiṣṇava* does not personally take even a single *paisa* from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

— Purport to *Cc. antya* 3. 139.

## THE NECESSITY OF WORSHIPING THE DEVOTEES

***Srila Bhaktisiddhanta Saraswati Thakur Prabhupada***

Gaurasundara and his associates are the objects of our worship. Gaurasundara cannot be worshiped

without his associates. There is no way for the living beings to attain auspiciousness except to worship the *vaiṣṇavas*. Neither can the living beings find benefit by imitating the *vaiṣṇavas*. Rather, they must follow them.

— From a lecture at the Sri Gaudiya Math, Ultadanga, Calcutta, 5 September 1926. Excerpted from *Vakṛtāvālī, Garland of Divine Discourses*. Compiled by Sundarananda Vidyavinode. Translated by Bhumipati Dasa, published by Isvara Dasa, Touchstone Media, Kolkata, 2014.

## A PITIFUL PLEA

***Srila Lochan Das Thakur's***  
**Śrī Caitanya-maṅgala texts 5 to 8**

*viṣṇu-bhakta vandoṅ āge, āra yata mahābhāge,*  
*yāñra guṇe pṛthivī pavitra*  
*sarvajībe kare dayā, viśeṣe āraṭi pāñā,*  
*tribhuvane maṅgala caritra*

I pay my obeisances to all devotees of Lord Vishnu, especially to those who are *mahā-bhāgavatas*, for the earth becomes purified by their qualities. Developing deep-seated sympathy for the conditioned living entities, they exhibit their mercy. Their personality creates auspiciousness for the three worlds.

*muñi ati abhājana, nā bujhoṅ dāhina-bāma,*  
*ākāśa dharite cāñho bāhe*  
*andhe divyaratna bāche, parvata nā dekhe kāche,*  
*nā jāni ki pariṇāme haye*

I am worthless and don't know right from left, yet I want to climb up and grab the sky! I am a blind man

who wants to find a splendid jewel, even though I have no power to see even a mountain. I do not know what will become of me!

sabe eka bharaśā āche,      prabhu tāhi kāho bāche,  
guṇa gāya uttama adhame  
sarva-jīve samadayā,      sabe pāya padachāyā,  
adhikārī nāhika niyame

There is but one hope. The Lord accepts any person, high or low, that sings his glories. He is merciful to everyone. To everyone he gives the shade of his feet. There are no rules for attaining the qualification to be blessed with his shelter.

ye punaḥ vaiṣṇava jana,      tāra kathā kahi śuna,  
akāraṇe dayā sarvaloke  
para lāgi jīvana,      para lāgi bhuṣaṇa,  
para-upakāre māne sukhe

Please hear the glories of the *vaiṣṇavas*! They are causelessly merciful to everyone. Their life is helping others. Their decorative ornament is helping others. The happiness in their hearts is helping others.

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## RESIDENCE NEAR GOVARDHAN PART 1

*Srila Raghunath Das Goswami's  
Govardhana-vāsa-prārthanā-daśakam  
with the commentary attributed to  
Srila Baladev Vidyabhushan*

The *govardhana-vāsa-prārthanā-daśakam* is a collection of ten prayers by *Srila Raghunath Das Goswami* requesting residence near *Govardhan Hill*. The verses are composed in the meter named *mālinī*, meaning, “a lady who picks the choicest flowers”. A Sanskrit recitation of these ten prayers is available at: <https://youtu.be/rhX8HFQOWY4>

#### Text One

nija-pati-bhuja-daṇḍac-chatra-bhāvam prapadya  
pratihata-mada-dhr̥ṣṭoddaṇḍa-devendra-garva  
atula-pr̥thula-śaila-sreṇi-bhūpa priyam me  
nija-nikaṭa-nivāsam dehi govardhana tvam

Having appeared like an umbrella on top of the hand of your own master (Krishna), you destroyed the pride of Indra who had become emboldened due to his intoxicated nature and had thus turned into an arrogant person. O *Govardhan*! O king of all

incomparably beautiful wide mountains! You are dear to me! Please give me permanent residence near you!

**Commentary:** Having expressed the pre-eminence of *Govardhan Hill* [in his prayers named *govardhana-āśraya-daśakam*], *Sri Raghunath Das Goswami*, considering that all perfection will be attained simply by residing near *Govardhan*, prays for a residence near *Govardhan* in these ten verses.

The author says, “O *Govardhan*! You are dear to me.” He also says, *nija-nikaṭa-nivāsam* — give me residence near you. By saying this, he means to say that, “Please attract my mind away from any other holy place and give me exclusive residence near you.”

The term *me* (me) appears once in the verse but is connected to two words — *priyam* and *dehi*. The term goes with *priyam* (you are dear to me) as well as *dehi* (give residence to me). This is according to the *kākākṣi-nyāya* (maxim of the single eye of the crow).

[**Translator’s Note:** The *kākākṣi-nyāya* is based on a legend that crows have only one eye which moves back and forth between their left and right eye sockets. This one eye helps them see through both sockets. Similarly, in poetry there are some terms which are connected to two different clauses.]

*Govardhan Hill* then asks *Raghunath Das* a question: “There are many hills nearby. Giving up residence near them, why do you desire residence near me?”

In reply to this, *Sri Raghunath Das Goswami* says, “You are *atula-pr̥thula-śaila-sreṇi-bhūpa*, the king of all mountains that are incomparable and wide in dimension. The implied meaning is that just as there is no point in giving up the close association of an all-conquering king to reside in the company of less inferior landlords, similarly there is no point in giving up the close association of the king of all mountains, *Govardhan*.

*Giriraj* then asks another question, “It is well known that you are desirous of being a *vraja-vāsī*, a resident of *vraja-maṇḍala*. So let your residence be at any other location in *vraja-maṇḍala*! What will you attain by your desire to reside specifically near me?”

*Srila Raghunath Das Goswami* replies with the first two lines of this verse: “*Krishna* is your (*Govardhan*’s) own master (*nija-pati*). *Krishna*’s arm (*bhuja*) turned into a rod (*daṇḍa*) on which you appeared (*prapadya*) just like an umbrella. Acting as an umbrella (*chatra-bhāvam*), you then destroyed (*pratihata*) the pride (*garva*) of *Indra* (*devendra*) who had become emboldened (*dhr̥ṣṭa*) due to his intoxicated nature (*mada*) and had thus turned into an arrogant person.”



Photo by Madhavananda Das

Giri Govardhan between Pucchari and Govinda Kund

Krishna says, *mad-bhakta-pūjābhyadhikā* — “Worship of my devotee is better than worship of me”. (*Bhāg.* 11.19.20) The hope of Srila Raghunath Das Goswami is that by staying near a dear devotee of the Lord such as Govardhan, special mercy may be attained.

**[Translator’s Note:** The commentator has thus explained the meaning of the verse. Although one should not try to see any apparent faults in the poetry of exalted devotees such as Raghunath Das Goswami, some mundane scholars have tried to find fault with this verse. They say that it has a defect from the point of view of *rasa*.

Scholars of *rasa-śāstra* say that a poem is truly relishable if the experience of *rasa* occurs by using subtlety in the words expressed. For example if a poet says, “Parvati Devi experienced *trāsa*, shock, on seeing the snake around Shiva’s neck.”, then scholars of *rasa-śāstra* may say that the term *trāsa* is the name of a *sañcārī-bhāva* or a transitory mellow. Directly mentioning it is a fault from the point of view of *rasa*.

Instead, the poet should have subtly implied the feeling of shock by saying, “Parvati Devi trembled on seeing the snake around Shiva’s neck”. By not mentioning the name

of the emotion directly, subtlety of taste is evoked. Such understated poetry is truly appreciable.

Similarly, some so-called scholars say that by directly mentioning the names of two transitory mellows — *garva* and *mada* — in this verse of Raghunath Das Goswami, a fault has arisen from the point of view of *rasa*. To them, the commentator says the following]:

Wherever it is not possible to express a transitory mellow by using subtle phrases, there is no fault in directly mentioning the names of such transitory mellows. Therefore, directly mentioning the terms *garva* and *mada* is not to be considered a fault here.

### Text Two

*pramada-madana-līlāḥ kandare kandare te  
racayati nava-yūnor dvandvam asminn amandam  
iti kila kalanārtham lagnakas tad-dvayor me  
nija-nikaṭa-nivāsam dehi govardhana tvam*

In each and every cave of yours, the eternally youthful couple carry out excellently intoxicating amorous pastimes. By giving me permanent residence near you, you will thus stand guarantee that I will be able to witness these pastimes.



Photo by Machavananda Das

Govardhan Hill near the village of Jatipura

**Commentary:** [Question by Govardhan]: “The prayer just spoken by you [in the previous verse] is nice indeed. So reside here near me for two or three days. Why do you ask for permanent residence?”

Sri Raghunath Das Goswami replies, “The eternally youthful couple Radha and Krishna are eternally carrying out pastimes in each

and every cave of yours. These pastimes are excellent and intoxicatingly amorous and so in order to witness these pastimes eternally, please give me residence.” This is the mood of Sri Raghunath Das Goswami.

[To be continued.]

— Translated by Hari Parshad Das from *Stava-puspāñjaliḥ* with the commentary attributed to Srila Baladev Vidyabhushan. Edited by Shri Batu Das. Published by Nityasvarup Brahmachari. Printed at Devakinandan Press. Vrindavan. Vikram Samvat 1958 (~ 1901 A.D.)

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## O VRINDAVAN! BE MY MOTHER

*Srila Prabodhananda Saraswati's*  
**Vṛndāvana-mahimāmṛtam (11.1)**

*svotsaṅge nyasya bālaṁ nijam imam iti duṣeṣṭam uccair amedhya-  
krīḍaṁ soḍhvāparādhān sakaruṇam ati-saṁmrjya vītaṁ rajobhīḥ  
ātmeśa-prema-divyaṁ stana-bharam analaṁ pāyayitvā sumātaḥ  
śrīmad-vṛndāṭavi tvaṁ sahaja-niravadhi-sneha-pūre 'bhirakṣa*

O glorious forest of Vrindavan! O mother who is naturally overflowing with affection! Considering me as your child, please pick me up on your lap and tolerate my various stupid offenses. Having tolerated the offenses of your piteous child, please cleanse my body of the dust [of material existence]. Having done that, please sumptuously feed me the breast-milk of divine love of your dear Lord (Krishna). In this way, O mother, please protect me in all ways!

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