

# Sri Krishna Kathamrita



## Bindu

Issue 551

The Activities of Srila Lokanath Goswami







# Sri Krishna Kathamrita Bindu

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Srila Narahari Chakravarti Thakur



## THE GLORIES OF LOKANATH GOSWAMI



*Cc. madhya 18.49 and Purport by  
His Divine Grace*

**A. C. Bhaktivedanta Swami Prabhupada**

*saṅge gopāla-bhaṭṭa, dāsa-raghunātha  
raghunātha-bhaṭṭa-gosāñi, āra lokanātha*

When Rupa Goswami stayed at Mathura, he was accompanied by Gopal Bhatta Goswami, Raghunath Das Goswami, Raghunath Bhatta Goswami, and Lokanath Das Goswami.

**Purport:** Sri Lokanath Goswami was a personal associate of Sri Chaitanya Mahaprabhu and a great devotee of the Lord. He was a resident of a village named Talakhadi in the district of Yashohar (Jessore), in Bengal. Previously he lived in Kanchapad. His father's name was Padmanabha, and his only sibling was a younger brother named Pragalbha. Following the orders of Sri Chaitanya Mahaprabhu, Sri Lokanath went to Vrindavan to live. He established a temple named Gokulananda. Srila Narottam Das Thakur selected Lokanath Das Goswami



Cover: Painting of Lokanath Goswami from his *samādhi* mandir in Vrindavan. Unknown artist.

Unknown artist.



Kirtana of Sri Chaitanya Mahaprabhu and his associates

to be his spiritual master, and Narottam Das Thakur was his only disciple. Because Lokanath Das Goswami did not want his name mentioned in the *Chaitanya-caritāmṛta*, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yashohar station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonakhali and from there to Khejura. From there one has to walk or, during the rainy season, go by boat to the village of Talakhadi. In this village there are still descendants of Lokanath Goswami's younger brother. 🍊

## COOPERATE IN KIRTANA



### *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

We, surrounded by enemies, are sincerely determined to engage in the service of Lord Sri Hari and *hari-janas*, the devotees of Sri Hari. All of us, more or less, forget about serving Krishna. My request to you all is this — co-operating with each other and remaining united together, please perform service to Sri Hari.

Remembering the verse, “*Ekāki āmāra nāhi pāya bala*” [“Alone, I do not have the strength to carry on the *saṅkīrtana* of the holy name of Sri Hari”, from the song *Śrī Vaiṣṇava Mahimā Gīti*, From Srila Thakur Bhaktivinode's *Śaraṅāgati*], please fulfill our objective of performing *kīrtana-yajña*, congregational chanting, while co-operating with each other.

Those who are given the responsibility of arranging and leading the *kīrtana-yajña* should possess the great quality of having friendly relations with everyone.

That person should satisfy all the vaiṣṇavas and indulge in *hari-bhajana*, devotional service to Lord Sri Hari. I hope that you, becoming equipped with this great quality, will complete the services nicely during the festival.

Ever well-wisher, Sri Siddhanta Saraswati.  
Sri Gaudiya Matha, Kolkata, 11th Ashadh, 1334.  
26th June, 1927. 🍊

Translated by Pramit Saha. <https://www.facebook.com/prapannapublications/photos/151533270357607>

## FALSE HUMILITY



### *Srila Thakur Bhaktivinode*

Nothing will be achieved by exhibiting mere spoken humility. We often say, “I am not even qualified to become a servant of the servants of *vaiṣṇavas*.” However, internally we are thinking, “By hearing such statements the audience will give me honor thinking me to be a pure devotee.” Alas! The desire for prestige is not wanting to leave us. 🍊

— *Śrī Bhagavata-patrika*. Issue 5-6, Year 11. Unknown translator.

## THE TESTS OF SRI GURU



### *Sri Srimad Gour Govinda Swami Maharaja*

Who can give you Krishna?

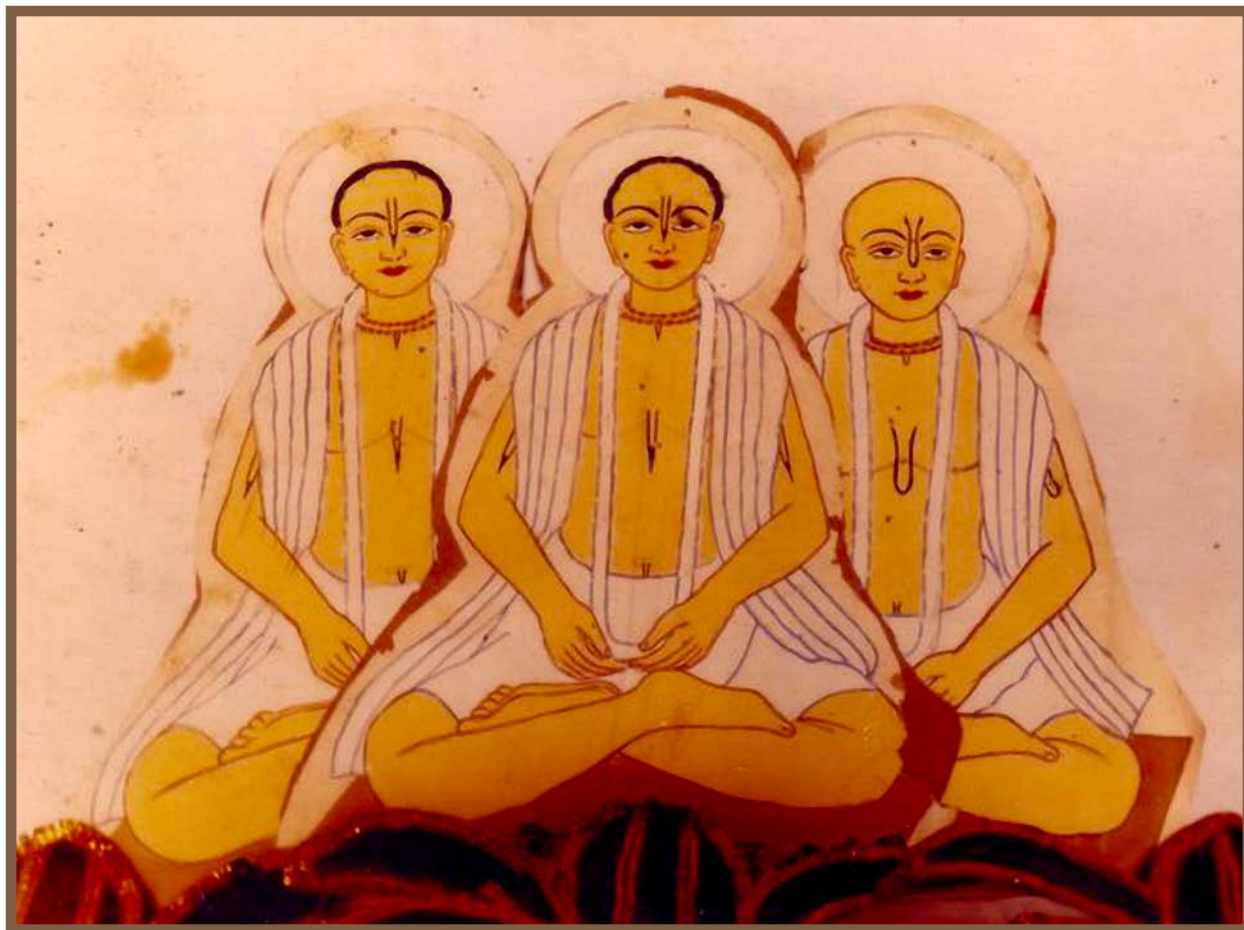
*kṛṣṇa se tomāra,— kṛṣṇa dite pāra  
tomāra śakati ache  
āmi ta' kāṅgāla—'kṛṣṇa kṛṣṇa' bali  
dhāi tava pāche pāche*





Unknown artist.

Radha Krishna in the Land of Vrindavan



Unknown artist.

Left to right: Srinivas Acharya, Narottam Das Thakur, and Shyamananda Prabhu

“O *vaiṣṇava ṭhākura*, Krishna belongs to you because you have bound up Krishna in your heart. Only you can give me Krishna. I want Krishna. I cannot get Krishna elsewhere. Only you can give me Krishna. *kṛṣṇa se tomāra, — kṛṣṇa dite pāra tomāra śakati ache*. You can deliver Krishna to me. I want Krishna, therefore I run behind you as a penniless person runs behind a wealthy person, “*Bābā, eka paisā dāo, eka paisā dāo,*” Give me one penny, give me one penny. I am poor man.”

Similarly, one who is very eager to get Krishna, he runs behind such a *vaiṣṇava ṭhākura*, “Please give me Krishna! Please give me Krishna! Please give me Krishna!”

“Oh, get out!”

“No, no. Please give!”

If that *vaiṣṇava ṭhākura* gets angry, he tests you how eager you are to get Krishna. “Calo! Get out from here.”

“No, no, *bābā!* Please give me Krishna! Please give me Krishna! I won’t leave you!”

Such an incident took place when Narottam Das Thakur came to take shelter of Lokanath Goswami. Lokanath Goswami told him, “Hey! Get out from here! I won’t allow you to enter my compound. Get out! No, no, no, no! I am

not accepting disciples! Get out from here! Get out! Get out! Get out!” He didn’t allow him to enter his compound.

Narottam Das Thakur thought, “What shall I do? He is not allowing me. How can I serve him? Unless I serve him, unless I please him, how can I get Krishna? Only he can give me Krishna because Krishna belongs to him. He has bound up Krishna in his heart. I cannot find Krishna anywhere.”

He was thinking what he could do. He stayed at a place very close to Lokanath Goswami’s cottage and noticed that Lokanath was going to pass stool in a certain place underneath a tree early in the morning. He thought, “Alright, this *sevā* I will take up!”

Every day he was cleaning that stool and making the place very neat and clean by smearing cow dung. After a few days Lokanath Goswami noticed, “Who is doing this? Cleaning the stool, smearing cow dung, and keeping the place very neat and clean? Who is doing this thing?” One day he wanted to know, So after passing stool he didn’t return to his cottage. He hid himself behind another tree. Then Narottam Das Thakur came,



## Ślokāmṛta

## PRAYERS TO LOKANATH GOSWAMI



In his *maṅgalācaraṇa* to the *Hari-bhakti-vilāsa*, Srila Sanatan Goswami offers his respects to Lokanath Goswami as follows:

*jīyāsur ātyantika-bhakti-niṣṭhāḥ*  
*śrī-vaiṣṇavā māthura-maṇḍale 'tra*  
*kāśīśvaraḥ kṛṣṇa-vane cakāstu*  
*śrī-kṛṣṇa-dāsaś ca sa-lokanāthaḥ*



May these blessed *vaiṣṇavas* who are fixed in uninterrupted devotion (*ātyantika-bhakti*) live long here in Mathura-mandala! May Kashishwar and Sri Krishnadas along with Lokanath shine in Vrindavan, the forest of Krishna [for a long time].

Sanatan Goswami has also mentioned Lokanath Goswami's name in his *maṅgalācaraṇa* prayers to his *Bṛhad-vaiṣṇava-toṣaṇī* commentary to *Śrīmad Bhāgavatam* 10.1.1:

*vṛndāvana-priyān vande śrī-govinda-padāśritān*  
*śrīmat-kāśīśvaraṁ lokanāthaṁ śrī-kṛṣṇa-dāsakam*

I praise those to whom Vrindavan is dear. They, like Sriman Kasishwar, Sriman Lokanath, and Sri Krishna Das, took shelter at Sri Govinda's feet.

Quoting *Śrī Bhakti-ratnākara* 1.2.297:

*śrīmad-rādhā-vinodaika sevā-sampat-samanvitam*  
*padmanābhātmajaṁ śrīmāl-lokanātha prabhuṁ bhaje*

I worship the lotus feet of Srila Lokanath Goswami Prabhu, the son of Sri Padmanabha. He is a storehouse of single-minded service to Sri Sri Radha Vinode.

— Translations by Durmada Das

cleaned the stool, and smeared cow dung. “Oh, what this person is doing! He came to me seeking shelter.” Then Lokanath called, “Hey, who are you? Why are you doing such a thing?” Then Narottam Das Thakur offered him his *daṇḍavats*, “*Vaiṣṇava thākura*, what shall I do? You didn't allow me to enter into your cottage to accept some *sevā*. What shall I do? So I am doing this service.” Lokanath Goswami was very pleased.

Similarly, when Madhavendra Puri became very old and invalid, Ishwara Puri rendered such service. Unable to move, Madhavendra Puri passed stool and urine in his bed, so Ishwara Puri cleaned his stool and urine, while chanting *hare kṛṣṇa*. He made Madhavendra Puri hear *kṛṣṇa-nāma*. Also he recited *kṛṣṇa-līlā* so that Madhavendra Puri could hear. Madhavendra Puri became very pleased and embraced him and he gave this blessing:

*vara dilā—'kṛṣṇe tomāra ha-uka prema-dhana'*  
*sei haite īśvara-purī—'premera sāgara'*

“I give you this blessing: Now you develop *kṛṣṇa-prema*.” So Ishwara Puri became the *premera sāgara*, ocean of *kṛṣṇa-prema*, by the blessings, *kṛpā*, of guru, nothing else. (Cc. *antya* 8.30-31)

How can one get *kṛṣṇa-prema*, get Krishna? *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi* — “Only by the mercy of guru can one get the mercy of Krishna.” Such a guru can give you Krishna because he has bound up Krishna in his heart. Krishna belongs to him. He is the giver of Krishna. He has come here to give you Krishna. He is not only *mantra-dātā-guru*, only giving mantra and taking money. No. So many gurus are there. “Yes, just now I'll give you the Lord. Take this mantra.” Then that person gives money, *praṇāmi*. “All right, I'll give you Krishna.” Such gurus are many. 🍊

— From a lecture in Bhubaneswar, 30 January 1992.



Photo by Braj Rus. www.brajrasik.org

Samādhi of Srila Lokanath Goswami at the temple of Radha Gokulananda in Vrindavan

## THE ACTIVITIES OF SRILA LOKANATH GOSWAMI



*Adapted from the first wave of Srila Narahari Chakravarti Thakur's Śrī Bhakti-ratnākara*

Srila Lokanath Goswami possessed an extraordinary character and personality. He appeared in the village Talakhaida in the Yashore district (current Bangladesh). His parents were mother Sita and father Padmanabha Chakravarti. Padmanabha was dear to Sri Adwaita Acharya. He was elderly when he was blessed with Lokanath as his son.

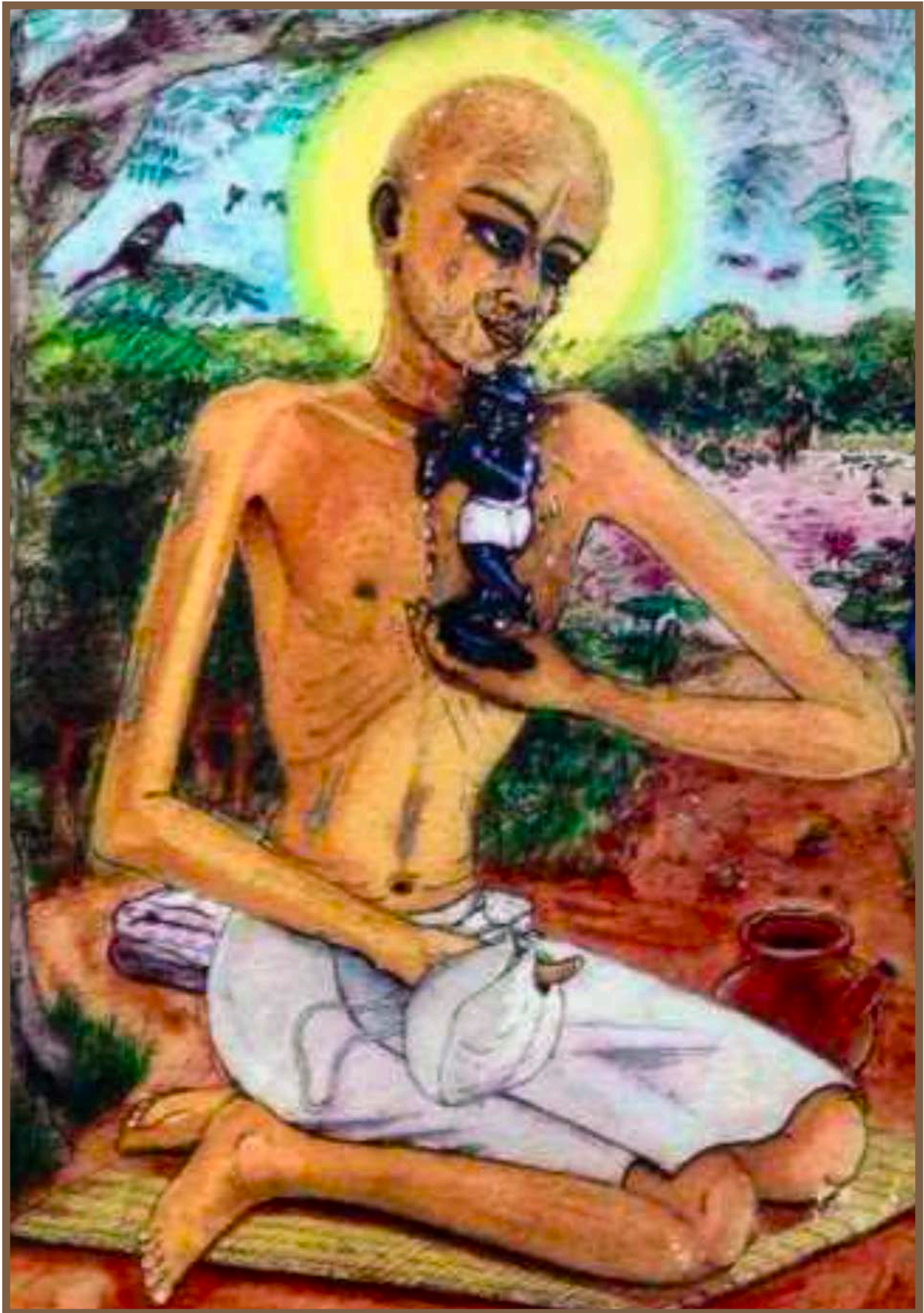
Lokanath was always aloof from family and material attachments. Leaving everything behind, he came to Nabadwip to join Sriman Mahaprabhu. Mahaprabhu showered his divine mercy on Lokanath and sent him to Vrindavan. It was necessary to send Lokanath away

because, unknown to Lokanath, Mahaprabhu was planning to soon embrace the renounced order of *sannyāsa*. After *sannyāsa*, Mahaprabhu wished to visit Vrindavan and so Lokanath was sent ahead to receive him there.

Somehow Lokanath found out that Mahaprabhu was planning to soon accept the renounced order of life. This meant the Lord would shave off his beautiful, curly locks, thus leaving the beloved devotees in the throes of intense grief, struggling with their life's breath. Pondering deeply over this, tormented and weeping bitterly, Lokanath fell at Mahaprabhu's feet. Sri Chaitanya, the supersoul residing in everyone's heart, felt Lokanath's anguish and embraced him. In private he consoled him and bade him farewell.

Surrendering heart and soul to the Lord, and offering obeisances to the Lord's associates, Lokanath set off. With a heart laden with sadness, he visited many places of pilgrimage and finally reached Vrindavan.





Unknown artist.

Lokanath Goswami with his beloved deity of Radha Vinode





Unknown photographer.

*Lokanath Goswami's original deities of Sri Sri Radha Radha-vinode, worshiped today in the city of Jaipur*

Back in Nabadwip, Srīman Mahāprabhu, who is always subservient to the wishes of his unalloyed devotees, accepted *sannyāsa* and journeyed to Nilachal, Puri, to see his beloved Lord Jagannath. From there, Lord Chaitanya travelled to South India. Hearing the news, Lokanath also journeyed south. After touring the south, Mahāprabhu went to Vrindavan. On receiving this information, Lokanath returned to Vraja. From Vrindavan, Sri Chaitanya went to Prayag. When Lokanath came to Vrindavan and heard this, he became distraught and despondent. He immediately decided to leave for Prayag the next morning, but that night in a dream Srīman Mahāprabhu consoled him and urged him to remain in Vraja.

Unable to disobey the Lord's instruction, Lokanath wandered incognito in the forests of Vraja. After wandering about for some days, he met with Srīla Rupa Goswami and Srīla Sanatan Goswami, and their jubilation flooded Vrindavan.

Srīla Lokanath shared a deep and loving relationship with Sri Chaitanya's associates like Gopal Bhatta and others. The strong bond of affection that developed between Lokanath and Bhugarbha was known to all. They were one

in mind and spirit, only in different bodies. Lokanath was mature and experienced in every aspect of devotional activities, exemplified by his service to Sri Radha Govindaji.

Uninterrupted absorption in the ecstasy of *prema* and total apathy towards material life were the hallmarks of his amazing characteristics known throughout the world. Lokanath spent his days touring the various sites of Sri Krishna's pastimes in Vraja, his heart steeped in exultation.

Sri Kishori Kund is a charming little pond located in the hamlet of Umrao by the side of Chatravan. Lokanath Goswami decided to stay there for some time to shelter in its quietude while his heart was consumed by desire to engage in deity worship.

*jānilena prabhu lokanātha utkanṭhita  
anya-rūpe vighraha la-iyā upaṣṭhita*

Residing in his heart, Sri Chaitanya was sympathetic to Lokanath's restive spirit. Thus he came incognito, carrying a deity. (327)

*rādhā-vinoda nāma kahi samarpilā  
sei kṣaṇe teṅho tathā adarśana lailā*

While handing over the deity, he informed Lokanath that the deity was to be known as Sri Radha-vinode, and then he disappeared. (328)

lokanātha gosāiṅ cintāye mane mane  
ke hena vigraha diyā gela kon khāne

Confounded, Lokanath Gosai pondered long over the identity of the person who delivered him the deity. (329)

cintāya vyākula lokanāthe nirakhiyā  
śrī rādhā-vinoda tathā kahena hāsiyā

Observing Lokanath's confusion, Sri Radha-vinode spoke with a gentle smile on his lips. (330)

ei umarāo-grāme vipane vasati  
ei ye kiśorī-kuṅḍa ethā mora stithi

The deity said, "I wander in the woods surrounding Umrao. My permanent residence is here on the bank of Kishori Kund. (331)

tomāra utkaṅṭhā dekhi vyākula haila  
ke more ānibe muiṅ āpani āila

"Seeing the intensity of your yearning, I became concerned, so I arranged for my own delivery. Who else could do it? (332)

śighra kari more kichu karāo bhakṣaṇa  
suni' premadhārā netre vahe anukṣaṇa

"Now I am very hungry. Feed me quickly." Hearing this, Lokanath became ecstatic and began weeping. (333)

Swiftly and joyously, he prepared *bhoga* for the Lord and fed him. Then, creating a bed of flower petals, he put Sri Radha-vinode to rest. He gently fanned the deity with a tender tree branch and then experienced immense pleasure massaging his lotus feet.

#### SRI KRISHNA KATHAMRITA BINDU

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Unknown photographer.

#### Lokanath Goswami's deity of Radha-vinode

Surrendering his body, mind, and soul, he lost himself in the deity's boundless beauty. Lokanath then busied himself in putting together a hanging cloth bag which was to be Radha-vinode's mobile temple. The ingenious satchel hung from the neck like a garland.

The villagers insisted on constructing a cottage for him, but Lokanath was adamant not to abandon the shelter of the trees. Requirements for his upkeep were very simple. He didn't want more. This was incomprehensible to others. Lokanath remained in Kishori Kund for some time, and then went to Vrindavan where the Goswamis eagerly took proper care of him.

Those years in Vrindavan were permeated with divine exultation, but simultaneously, as various devotees one by one departed this world, everyone was drowned in the grief of separation. When Srila Rupa, Sanatan and others disappeared, who could describe the agony of the *vaiṣṇavas* in Vraja? Day and night the devotees wept bitterly, reminiscing the transcendental characteristics of Rupa and Sanatan. Only the will of the Supreme Lord kept them alive. 🍌

— Narahari Chakravarti. *Śrī Bhakti-ratnākara*. Gaudiya Mission. Bagbazar, Calcutta. 1987. Bengali.

— Narahari Chakravarti. *Śrī Bhakti-ratnākara*. English translation by Kusakratha Das. The Krishna Institute. Culver City, California.