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## 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.

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**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) ❀

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*śrī rādhā-ramaṇo devaḥ sevāyā viśayo 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  
vrndāvanesvarī-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 Vrindavanewari, and Sri Gopinatha with Sri Vrishabhanu 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. 🙏

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## 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 jīvana tāra*  
*tāhāra upamā vede nāhi sīmā*  
*tri-bhuvane nāhi āra*

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 mādhhava nā bhaje mānava*  
*kakhana mariyā yābe*



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## श्री कृष्णकथामृत बिन्दु

*sei se adhhama 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*  
*sāmsāra 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. ❀

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## MOONLIKE MUKUNDA

Srila Rupa Goswami Prabhupada’s  
Lalita-mādhava 1.1

*sura-ripu-sudṛśān uroja-kokān*  
*mukha-kamalāni ca khedayann akhaṇḍaḥ*  
*ciram akhīla-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* ❀

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