



# Sri Krishna Kathamrita Bindu

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## GURU IS THE REFORMER

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

**Devotee:** Is it possible to reform a person against their will?

**Prabhupada:** No, not possible.

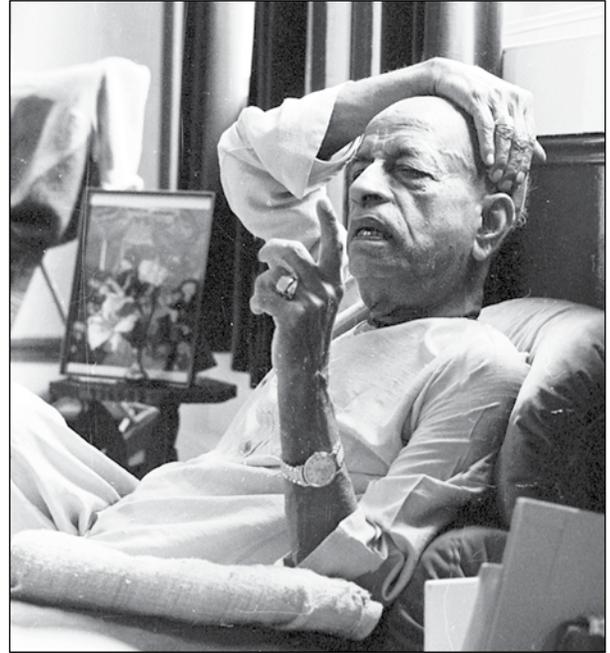
**Devotee:** What is the sign that someone is actually having a change of heart?

**Prabhupada:** By his actions. Hiranyakasipu tried to make Prahlad an atheist. He failed. And Prahlad tried to make his father a theist. He failed.

Unless one agrees, you cannot turn him. It is not possible. Although only a five-year-old boy, Prahlad was a staunch devotee. His powerful father, Hiranyakasipu, was threatening his life. In so many ways he tried — “You become a godless atheist. Otherwise I shall kill you.” But Prahlad did not agree. Similarly, Prahlad solicited his father, “You have got so much power by the grace of God. Why are you an atheist?” Neither could turn the other to their side. Prahlad remained Prahlad, and Hiranyakasipu remained Hiranyakasipu. How can you expect that without agreeing, conceding, one can be reformed? No, that is not possible. Impossible.

**Devotee:** Not simply by rubber stamp.

**Prabhupada:** Therefore guru is required. Accepting guru means, “Whatever you say, I will accept.” That is guru. Otherwise it is only friendly talk. Friendly talk will not do. To accept guru means



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

“Now I accept you as guru, as my instructor, without any arguments.” That is acceptance. “Whatever you say, I shall do.” That is agreement. Then he can be reformed. *śiṣyas te 'haṁ sādhi māṁ tvāṁ prapannam* — “I surrender unto you. I become your disciple. Now you train me.” Then he can be reformed. Otherwise it is not possible. ❀

— From a morning walk conversation in Johannesburg, 17 October 1975.

## WHEN IRRELIGION BECOMES RELIGION

*Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

The Supreme Lord has said:

*man nimittam kṛtam pāpam api dharmāya kalpate  
mām anādr̥tya dharmo 'pi pāpam syān mat prabhāvataḥ*

If one commits sin for my sake, then that so-called sin becomes dharma. Conversely, if one neglects me, then by my power whatever so-called dharma they perform becomes sin. [Padma Purāṇa, quoted in Srila Jiva Goswami's *Bhakti-sandarbha* 148.]

We will herein cite one example of the behavior of a great personality who was an *ācārya* in the *Rāmānuja-sampradāya*. Srila Jiva Goswami has mentioned the following incident in his commentary on *Śrīmad Bhāgavatam*: Long ago there was a devotee of Vishnu named Tirumangai in South India. From his childhood he traveled to various holy places in order to serve the Lord. In the course of his travels, four persons with unusual powers became his disciples. His first disciple was referred to as "Tarka Chudamani", which means that he was the crest jewel amongst debaters. His second disciple was "Dwara Unmochak", meaning he could open any locked door. His third disciple was known as "Chayagraha", meaning that whoever was touched by his shadow became immobile. And his fourth disciple was "Jaloparichar", who could walk on water.

While traveling with these four disciples, Tirumangai once came to the temple of Sri Ranganath. He saw that the temple was almost falling apart and that the very narrow courtyard was filled with leather shoes. The whole temple was surrounded by bushes. Out of fear of tigers and jackals, the servants came only once a day to worship Sri Ranganath. Seeing this, Tirumangai became simultaneously distressed and angry. He began to think, "The materialists are living in gorgeous palaces, are surrounded by women, and engage in various lusty affairs. Meanwhile, the Lord of the universe, the king of kings, the life and soul of everyone, is kept in a broken temple. The demons are plundering the wealth of Krishna." But Tirumangai was himself penniless, so he could not decide what to do.

Eventually he and his four disciples began to visit rich people to beg alms. But being proud of their wealth, the rich people, rather than giving him charity, addressed him as a thief and turned him away. Some of them taunted him, saying, "Why does a *sādhu* need money?" But Tirumangai did not budge from his resolve. When he saw that the rich people were plundering the Lord's wealth and enjoying, he resolved to get the Lord's wealth back from the rich thieves and utilize it in the service of the Lord.

Tirumangai and his four disciples became a gang of robbers. His first disciple, Tarka Chudamani, would entangle materialists in the net of argument, his second disciple, Dwara Unmochaka, would then open the doors of their treasury houses, his third disciple, Chayagraha, would then make everyone motionless. His fourth disciple, Jaloparichar, entered palaces that were surrounded by deep moats and plundered all the wealth.

Thereafter, when sufficient wealth was accumulated, Tirumangai brought many expert artists from various provinces and built a beautiful seven-story temple. But Tirumangai himself only ate what he cooked once a day, after offering it to the Lord. He was fully surrendered and engaged in the service of the Lord with all his senses. In this way he engaged his disciples in the service of the Lord. He was a self-controlled *gosvāmī*.



### Nāma-tattva

## DELIVERANCE FROM HELL

*kṛṣṇa-kṛṣṇeti-kṛṣṇeti  
yo mām smarati nityaśaḥ  
jalam bhūtvā yathā padmanī  
narakāt uddharāmy aham*

To those who remember me constantly by chanting 'O Krishna! O Krishna! O Krishna!' I pull out from hell just as one may pull out a lotus by brushing aside water. ॐ

— Translated by Harshad Marathe from the *Mārgaśīrṣa-Māsa-Mahātmya* of the *Vaiṣṇava-Khaṇḍa* of the *Samkṣipta-Skanda-Purāṇa*, published by Gītā Press, Gorakhpur.



In the vision of a *smārta*, a moralist, the above-mentioned activities of Tirumangai Alwar are acts of robbery. Tirumangai became a leader of thieves and inspired his disciples to perform such activities for the purpose of serving the Lord. In this activity, however, he had no desire at all for personal enjoyment or fame. He realized that all wealth belongs to Narayan, the husband of Lakshmi. Rich people are enjoying wealth meant for the Lord's service only due to illusion. Therefore they are actually the plunderers. So when the Lord's wealth cannot be recovered through proper channels, it should be recovered by any means. According to the *hari-janas*, devotees, this plundering act of Tirumangai is devotional service performed in the mood of being humbler than a straw in the street, just as the burning of Lanka by Hanuman is an example of devotional service to the spiritual master in the mood of being humbler than a blade of grass. The reason is that in these activities there is no tinge of material enjoyment or liberation. And those activities which aim at material enjoyment and liberation, though considered auspicious, are actually impious, since they are not solely performed for the pleasure of the Lord. Therefore *Śrīmad Bhāgavatam* (3.23.52) gives the following instruction:

*neha yat karma dharmāya na virāgāya kalpate  
na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ*

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

*Tirumangai is famous as one of the Alvars (also known as divya-sūris) twelve famous devotees in the Śrī- or Rāmānūja-sampradāya, who are considered to be incarnations of the Lord's energies. They appeared at different times prior to the advent of Srīla Ramanujacharya.* ❀

— Weekly Gauḍīya, Vol. 2. Adapted from the English translation of Bhumipati Das, from Brāhmaṇa and Vaiṣṇava. Vrajaraj Press. Vrindavan. 1999.

## CRUSHING HIS DEVOTEES' PRIDE Sri Śrīmad Gour Govinda Swami Maharaja

We have come and joined this society of Krishna consciousness, Mahaprabhu's movement. We have accepted guru and have been chanting the holy name.

We may be reciting *śikṣāṣṭaka* daily. But still we have pride. Pride comes in various forms: "Don't you know who I am? I am a senior devotee! I have spent so many years in this society. Don't you know that?" This is *sevāra-dambha*, pride in one's service position. Although we recite *ṭṭṇād api sunīcena*, although we have heard many times about the dangers of pride, still this *dambha* is coming to us. We cannot give it up. "Don't you know? I have done this and this and this. I have opened so many temples." "I am temple president." "I am manager." "I am GBC, great guru, *ācārya*." This is pride, *sevāra-dambha*.

Also, you will also find some *vaiṣṇavas* who have given up their material family and wealth. They have given up everything. But they have *tyāgera-dambha*, pride in their renunciation: "I am a great *tyāgī*, a great renunciate. I have given up this thing and this thing. Has anyone done like that?" They may be wandering in Vrindavan, living by begging, just collecting *mādhukarī bhikṣā*, and still they have such pride, *dambha*. Who is free from pride? Pride comes in various forms to us. So how can we become humble, *ṭṭṇād api sunīcena*? How can our chanting become pure and offenseless? How can we get Mahaprabhu's mercy? How can we develop *kṛṣṇa-premā*?

Krishna is so merciful, *suhṛdam sarva-bhūtānām* — He is our well-wishing friend, the friend of all living entities and especially of his dear devotees. Those who have become his devotees are very, very dear to him. If his devotee develops some pride, Krishna crushes it. That is his mercy.

In the *Śrīmad Bhāgavatam* (10.31.6) you will find that while the *rāsa* dance, *rāsa-kṛīḍā*, was going on, all of a sudden Krishna disappeared. The gopis felt so distressed, feeling pangs of separation from Krishna. "Where is Krishna? Where is Krishna?" They couldn't see Him. The *Bhāgavatam* describes that the gopis cried and uttered this verse:

*vraja-janārti-han vīra yoṣitām  
nija-jana-smaya-dhvaṁsana-smita  
bhaja sakhe bhavat-kiṅkarīḥ sma no  
jalaruhānananī cāru darśaya*

"O you who destroy the suffering of Vraja's people, O hero of all women, your smile shatters the false pride of your devotees. Please, dear friend, accept us as your maidservants and show us your beautiful lotus face."

The gopis were searching everywhere for Krishna. They went to every bower, every creeper,

and every tree, asking, “Have you seen Krishna? Have you seen Krishna?” Crying out, *vraja-janārti-han* — “O Krishna, who is the destroyer of the distress of the residents of Vraja!” *vīra yoṣitām* — “O Krishna, who is the supreme hero of all the damsels of Vrajabhumi!” Then they say *nija-jana-smaya-dhvaṅsana-smita*. This phrase is significant: *Nija-jana* means your own men — “O Krishna, you crush the pride of those who are very dear to you.” The gopis prayed, “We may have developed some pride; therefore you disappeared and are crushing our pride. Your disappearance has put us in lamentation and distress.” Then they say, *bhaja sakhe bhavat-kiṅkarīḥ sma no jalaruhānanam cāru darśaya* — “O Krishna, Your beautiful face is always smiling. O friend, we are all your maidservants. Please, please show your very beautiful lotus-like face to us.”

Therefore, if by chance Krishna’s dear devotees develop some pride, then Krishna crushes it. That is the meaning of this verse. ॐ

— *Mathura Meets Vrindavan*, Chapter 13, Gopal Jiu Publications. 2003.

## THE IDENTITY OF GOPAL BHATTA GOSWAMI *Dhyanchandra Goswami*

*A disciple of Gopal Guru Goswami, Dhyanchandra Goswami served the deities of Sri Sri Radha Kanta at the Gambhira in Jagannath Puri. For more on Gopal Bhatta Goswami, see also Bindus 143, 157, and 177.*



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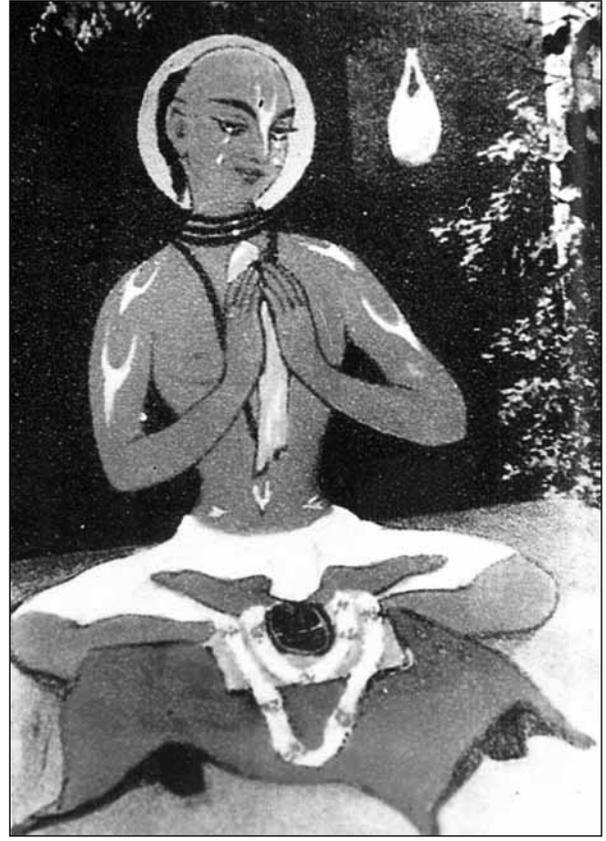
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*Srila Gopal Bhatta Goswami*

*aiśānye campakalatā-kuñjāt kuñjo 'stī śobhanaḥ  
guṇānanda-prado nāmnā tatrāste guṇa-mañjari  
rūpa-mañjarikā-saukhyā-bhilāṣā sā prakīrtitā  
jabā-rāji-dukūleyam taḍit-prakara-kānti-bhāk*

*kaniṣ heyam bhavet tasyās tulasyās tu tribhir dinaiḥ  
śrī-kṛṣṇāmoda-dākṣiṇyam āsritā prakharoditā  
vayo 'syā eka-māsāḍhyā hāyanās tu trayodaśa  
sapta-viṃśatibhir yuktaim dinais ca samudrītam  
gopāla-bhaṭṭa-nāmāsau khyātā gaura-rase kalau*

Next, the particulars of Sri Guna Manjari are given: In the northeastern part of Sri Champakalata’s *kuñja* lies the beautiful *guṇānandaprada kuñja*, where Sri Guna Manjari always resides. Her complexion is bright like lightning, and she wears a fine silk dress the color of a red hibiscus flower. She is famous for her strong desire to make Rupa Manjari happy. She is three days younger than Sri Tulasi (Rati Manjari), and delights Sri Krishna with her straightforward and bold nature. Her age is 13 years, 1 month, and 27 days. In *gaura-līlā* she is known as Sri Gopala Bhatta Goswami. ॐ

— *Śrī Gaura-govindārcana-smaraṇa-paddhati*, texts 318-322. Translation by Haridham Das. Sanskrit Religions Institute. Visalia, California. 1993.