



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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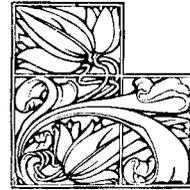
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THE MEDICINE OF HARI SANKIRTANA

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

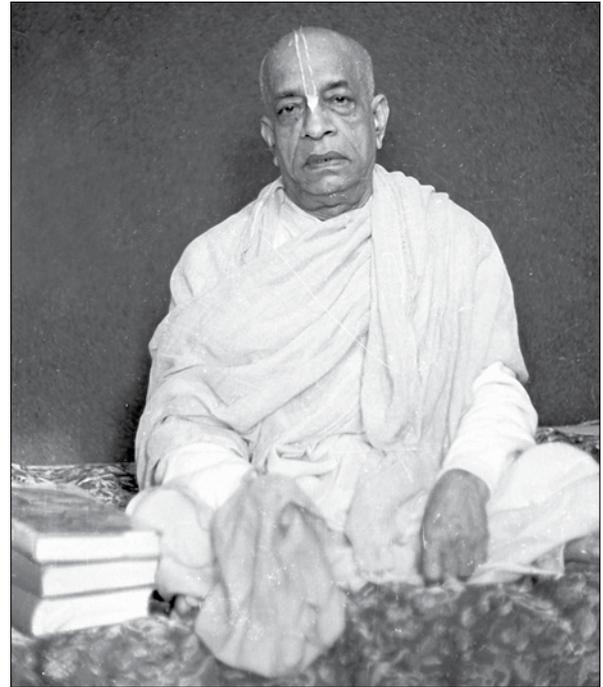
We follow in the footsteps of Sri Chaitanya Mahaprabhu and his associates, who were all kind enough to raise the social status of everyone, irrespective of birth and occupation. The process given by Caitanya Mahaprabhu is not only transcendental to all sorts of mundane speculation, but is also very simple and innocent. It is like curing a disease by not only administering proper medicine but also by supplying proper diet at the same time.

The medicine is administered through the submissive aural channel as *hari-saṅkīrtana*, which means:

- (1) To sing *bhajan* songs glorifying the almighty and his pastimes.
- (2) To preach the teachings of *Bhagavad-gītā*, *Śrīmad Bhāgavatam*, *Rāmāyaṇa*, and the life of saints such as Chaitanya Mahaprabhu, Tulsidas, etc.
- (3) To establish the philosophy of devotional life as opposed to fruitive action or dry speculation of empiric philosophy and meet the opposite elements with all logical weapons.

In other words, the medicine of *hari-saṅkīrtana* is administered by melodious songs and by propaganda through printing press and other platforms. ❀

— Letter to R. Prakash. 22 June 1951.

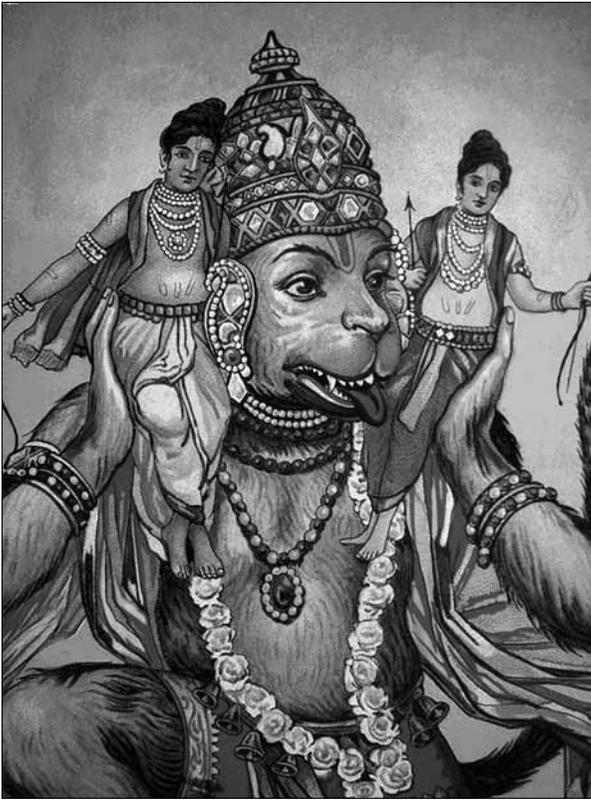


*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

THE MIRACLE OF TULSIDAS

*Sri Srimad
Gour Govinda Swami Maharaja*

The activities of a *vaiṣṇava*, a dear devotee of the Lord, are very wonderful. *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya* — However learned a man



Hanuman carrying Rama and Lakshman

may be, he cannot understand the activities of a *vaiṣṇava*. [Cc. madhya 23.39]

Goswami Tulsidas wrote the book *Rāma-carita-mānasa*, the activities of Lord Rama. His fame as a great devotee of Lord Rama spread far and wide. Once, the mogul emperor of Delhi heard that Tulsidas was displaying many wonderful, miraculous activities. So the emperor sent his men, “Bring Tulsidas here!” So Tulsidas came to the court.

Then the emperor asked him, “I have heard that you are displaying some miraculous activities. Will you please display some? I’d like to see.”

Tulsidas is a great devotee of Lord Rama. He said, “I don’t know anything but Rama. I never display any miraculous activity. I only chant the name of Rama. I don’t know anything but Rama.”

“Then the emperor said, “Oh! This person is cheating me!” So he ordered, “Put him into prison. He is not displaying any miraculous activity.” So Tulsidas was put into prison, where he chanted, “Rama, Rama, Rama ...”

The Supreme Lord always protects his devotees, because the devotees are so dear to him. In the ninth

canto of *Śrīmad Bhāgavatam* [9.4.63 and 68], the Supreme Lord told Durvasa Muni:

*aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*

“My devotees are so dear to me, and I am so dear to my devotees! Although I am omniscient, all powerful, and supremely independent, still I have no independence. I am subordinate to my devotees. The sadhu, *bhakta*, has occupied my heart. My heart doesn’t belong to me.”

*sādhuḥ hṛdayaṁ mahyaṁ sādhu-mānī hṛdayaṁ tv aham
mad-anyaṭ te na jānanti nāhaṁ tebhya manāg api*

“Those sadhu devotees are like my heart and I am the heart of those devotees. I don’t know anyone other than my devotees and they don’t know anyone other than me.”

Krishna always protects and keeps the prestige of his devotees. For example, when Hiranyakasipu, the great demon and father of Prahlad Maharaja, threatened Prahlad, “Is your Lord in this stone pillar?”

Prahlad Maharaja said, “Yes he is there.”

“Will he come out? If he won’t come out, then I’ll chop off your head with this sword!”

He drew his sword, hit the stone pillar with his fist, and then suddenly Lord Nrsimhadev came out and tore open the stomach of that Hiranyakasipu. The Lord always protects his devotees.

Shortly after Tulsidas was put into prison, suddenly innumerable monkeys came and started breaking the palace of the emperor. The emperor said, “See this miracle! Now Tulsidas has displayed a miracle. Hey! Get him! Set him free from prison now!”

Tulsidas didn’t display any miracle himself. It was the Lord who protected him. That means that although it seems that the dear devotee of the Lord can do such wonderful things, in actuality he doesn’t do anything. The Lord does it for him. He is so dear to the Lord.

Therefore it is said, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya* — however learned or intelligent a person may be, he cannot understand the activities of a *vaiṣṇava*. [Cc. madhya 23.39] ❀

— From a class at New Govardhan, Australia, 1990.

EIGHT VARIATIONS OF LORD RAMA’S NAME

The sage Budha-Kaushik

The following verse gives Lord Rama’s name in the eight cases of Sanskrit Grammar:

rāmaḥ rājamaṇiḥ sadā vijayate
 rāmaṇiḥ rameśaṇiḥ bhaje
 rāmeṇābhihatā niśācara-camū
 rāmāya tasmai namaḥ
 rāmāt nāsti parāyaṇaṇi paratarāṇi
 rāmasya dāso 'smy ahaṇi
 rāme citta-layaḥ sadā bhavatu me
 bho rāma mām-uddhara

- (1) *Rāmaḥ* — May Rama, the crest jewel of all kings, be ever victorious. (Rama as the subject)
- (2) *Rāmam* — Let there be worship of Lord Rama, the husband and Lord of *Ramā-devi*. (Rama as the object)
- (3) *Rāmeṇa* — Hordes of nocturnal demons were slaughtered by Rama. (Rama as the instrument of action)
- (4) *Rāmāya* — My obeisances unto Lord Rama. (Rama as the recipient of action)
- (5) *Rāmāt* — No one is greater than Rama. (Rama in a comparative sense)
- (6) *Rāmasya* — I am a servant of Rama. (Rama in a relationship)
- (7) *Rāme* — Let my consciousness always dwell in the name, fame, pastimes and qualities of Lord Rama. (Rama as the shelter of an object or quality)
- (8) *Bho Rāma!* — O Rama! Please deliver me from material existence! (Rama being addressed directly). ☸

— *Śrī Rāma-rakṣā-stotra*, verse 37, taken from *Bṛhat-stotra-ratnāvalī*, published by Khemraj Sri Krishnadas, Sri Venkateshwar Steam Press, Bombay. Samvat 2013 (1957).

GLORIFICATION OF SRI RAMANUJACHARYA

The Dhātī-pancakam of his disciples

pāṣaṇḍa dṛma-ṣaṇḍa dāva-dahanaś
 cārvāka śailāśaniḥ
 bauddha-dhvānta nirāsa vāsarapatir
 jainebha kaṇṭhīravaḥ
 māyāvādi bhujāṅga-bhaṅga-garuḍas
 traividya cūḍāmaṇiḥ
 śrīraṅgeśa-jayadhvajo vijayate
 rāmānujo 'yam muniḥ

He is a forest fire to the forest of charlatans, a heavy thunderbolt to the mountain-peaks of Charvak's atheistic philosophy, a brilliant sun for the dark night of the Buddhist philosophy, a chasing lion for the elephants of Jaina philosophy, and a Garuda to the snake-like *māyāvādīs*. May Sri Ramanuja,



Sita and Rama

the victory flag of Lord Ranganath and the crest jewel of Vedic philosophers, be victorious!

pāṣaṇḍa-ṣaṇḍa giri-khaṇḍana vajraḍaṇḍāḥ
 pracchanna bauddha makarālaya manihadaṇḍāḥ
 vedānta-sāra sukha-darśana dīpaḍaṇḍāḥ
 rāmānujasya vilasanti munes-tridaṇḍāḥ

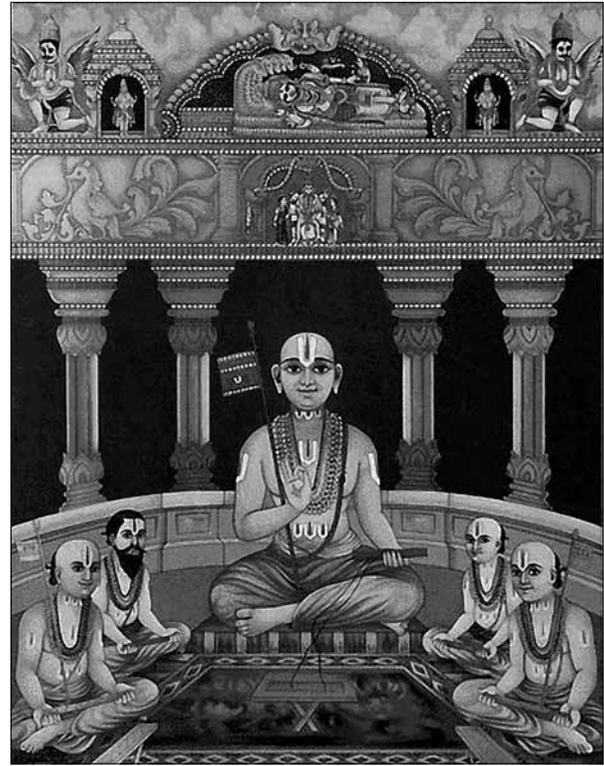
He is a thunderbolt-stick that cracks the mountain-peaks of a multitude of charlatan philosophers. He is a churning stick that churns the ocean of Vedic philosophy and destroys the deep-swimming *makara* fishes of covert Buddhists, who are externally Vedic but internally atheists. He is a lamp-stick that illuminates the blissful essence of the *Vedānta-sutra*. These three sticks of Sri Ramanuja thus glow brilliantly!

cāritroddhāra-ḍaṇḍam
 catura-naya-pathālanḥkriyā-keṭu-ḍaṇḍam
 sadvidyā-dīpa-ḍaṇḍam
 sakala-kali-kathā samhṛteḥ kāla-ḍaṇḍam
 trayyantālamba-ḍaṇḍam
 tribhuvana vijayac-chhatra sauvarṇa-ḍaṇḍam
 dhatte rāmānujāryaḥ
 prati-kathaka śīro vajra-ḍaṇḍam tridaṇḍam

He is a redemption-stick that lifts up the character of mankind; an illuminating comet-stick that demonstrates the correct path even to the expert logicians; a lamp-stick that illuminates true knowledge; a death-stick for all of *Kali-yuga*'s nefarious activities; a support-stick for the fatigued Vedas; a golden umbrella-stick for the umbrella that proclaims philosophical victory over the three worlds. The same Ramanujacharya, who is a thunderbolt-stick for his philosophical opponents, now carries a *tridaṇḍa* (three sticks of *sannyāsa*) in his hands.

trayyā-māṅgalya-sūtram
triyuga-pada-yugārohaṇālamba-sūtram
sad-vidyā dīpa-sūtram
sakala-kalikathā-samhṛteḥ kāla-sūtram
prajñā-sūtram budhānām
praśama-dhana-maṇaḥ padmini nāla-sūtram
rakṣā-sūtram muninām
jayati yatipater vakṣasi brahma-sūtram

The sacred Brahmin threads of Ramanuja are like the *maṅgala-sūtra* (auspicious necklace threads) of the Vedas, like the support threads of a rope ladder by which one can climb up to the lotus feet of the Supreme Personality of Godhead, like a thread-wick which illuminates the lamp of true knowledge, like the threads of the death-rope of Yamaraj for killing the nefarious activities of *Kali-yuga*, like the



Srila Ramanujacharya

threads which connect and nourish the intellects of great personalities, like the fine threads within a lotus stem which connects those great personalities whose only wealth is their good qualities, and like a protection-thread [worn on the wrist] for great sages. All glories to that Brahmin thread (*brahma-sūtra*) decorating the chest of this king of renunciates.

pāṣaṇḍa sāgara mahā-vaḍabā mukhāgniḥ
śrī-raṅgarāja caraṇāmbuja mūla-dāsaḥ
śrī-viṣṇu-loka maṇi-maṅḍapa mārgadāyī
rāmānujo vijayate yatirājarājāḥ

(According to the Vedic scriptures, there is a fire constantly burning in the oceans that consumes excess water, thereby preventing it from flooding land-areas. This fire comes out from the mouth of a *vaḍabā*, a female horse. The poet thus prays:)

He is the *vaḍabā* fire which controls the ocean of charlatan philosophers. He is the devoted servant of the lotus like feet of Lord Sri Rangaraj. He is the pathfinder and guide of the path which takes everyone back to the decorated encampment of Lord Vishnu's abode. May there be victory to Ramanuja, the king of renunciates! ❀

— Translated by Hari Parshad Das from *Śrī-Rāmānuja-Stotrāvalī*, an Anthology on Bhagavad Ramanuja. Published by Ranjani Sujatha and Sri Shankara Jayanthi Mandali. Bangalore. 1977.

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