



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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NEOPHYTE, BUT PURE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service — especially in deity worship — and follows the order of a bona fide spiritual master, he is a pure devotee. Anyone can take advantage of hearing about Krishna consciousness from such a devotee and thus gradually become purified. In other words, any devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become vaiṣṇavas. ॐ

— Purport to Śrī Caitanya-caritāmṛta, madhya 15.106.

ALL GLORIES TO RAGHUNATH BHATTA GOSWAMI By the medieval poet Radha Vallabh Das

Barādī-rāga

jaya bhāṭṭa raghunātha gosāñi
rādhā-kṛṣṇa līlā guṇe, dibā-nīśi nāhi jāne
tulanā dibāra nāhi ṭhāñi

All glories to Srila Raghunath Bhatta Goswami! Absorbed in the pastimes and qualities of Radha-Krishna, he could not understand whether it was day or night. It is not possible to compare him to anyone.

caitanyaera prema-pātra, tapana-mīśrera putra
vārāṇasī chila yāra vāsa
nija grhe gauracandre, pāiyā paramānande
caraṇa sevilā duī māsa



His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

He is the receptacle of Lord Chaitanya's love. As the son of Tapan Mishra, his residence was in Varanasi. He received Gaurachandra [as a guest] at his home with extreme joy and served his feet for two months.

śrī-caitanya nāma japi, katho dina grhe thāki
karilena pitāra sevane
tāra aprakāṭa haile, āsi puna nilācale
rahilena prabhura carane

[After the departure of Mahāprabhu] Sri Raghunath Bhatta Goswami stayed many days at his home chanting the names of Sri Chaitanya and serving his father. When his father disappeared from this world, he came again to Nilāchal and stayed sheltered at the feet of Lord Chaitanya.

mahāprabhu kṛpā kari, nija śakti sañcāri
pāṭhāiyā dilā vrndāvana

prabhura śikṣā hr̥de gaṇi, āsi vṛndāvana bhūmi
mililena rūpa-sanātana

Mahaprabhu bestowed mercy on him, infused him with divine potency, and sent him to Vrindavan. Carrying the teachings of the Lord in his heart, Sri Raghunath Bhatta Goswami arrived in the land of Vrindavan, where he joined Sri Rupa Goswami and Sri Sanatan Goswami.

dui gosāñi tāre pāyīā, parama ānanda haiyā
rādhā-kṛṣṇa prema-veśe bhāse
āśru pulaka kampa, nānā bhāvāveśa aṅga
sadā kṛṣṇa-kathāra ullāse

The two gosvāmīs (Sri Rupa and Sri Sanatan) received him, and together they experienced the topmost joy, immersed in the waves of love of Radha-Krishna. They exhibited tears, horripilations, shivering of the body, and many other ecstatic symptoms of bhāva, and spent all their time in the joys of discussing Krishna's pastimes.

sakala vaiṣṇava saṅge, yamunā-puline raṅge
ekatra ha-iyā prema-sukhe
śrī-bhāgavata-kathā, amṛta samāna gāthā
niravadhi śune yāra mukhe

[These two gosvāmīs] along with all other vaiṣṇavas assembled in great joy on the bank of the Yamuna and heard the nectar-like pastimes of Śrīmad Bhāgavatam regularly from Raghunath Bhatta's mouth.

parama vairāgya-sīmā, u-nirmala kṛṣṇa-premā
su-svara amṛta-maya vāñi
paśu pakṣa pulakita, yāra mukhe kathāmṛta
śunite pāṣāṇa haya pāñi

Sri Raghunath Bhatta Goswami was the pinnacle of renunciation and at the same time was possessed of the choicest love of Krishna. His voice was nectar personified. Hearing nectarean pastimes from his mouth, even the birds and animals displayed symptoms of ecstasy and the stones would melt away.

śrī rūpa-sanātana, sarvārādhya dui jāna
śrī gopāla-bhaṭṭa raghunātha
e rādhā-vallabha bale, paḍilum̐ viśaya bhole
kṛpā kari kara ātma-sātha

These two personalities, Sri Rupa and Sri Sanatan, should be understood to be worshipable by one and all. Similarly, Sri Gopal Bhatta and Sri Raghunath Bhatta should also be understood to be worshipable. This Radha Vallabh addresses them, saying, "I am fallen in the perplexities of material sense objects. Please accept me and make me your own!" ❀

— Translated by Hari Parshad Das from *Vaiṣṇava-padāvalī*, fourth edition. April 2010. Compiled and Edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd. Kolkata

VRINDAVAN SADHUS AND BHAGAVAD-GITA

Prema-pattanam (102) of Sri Rasikottamsa

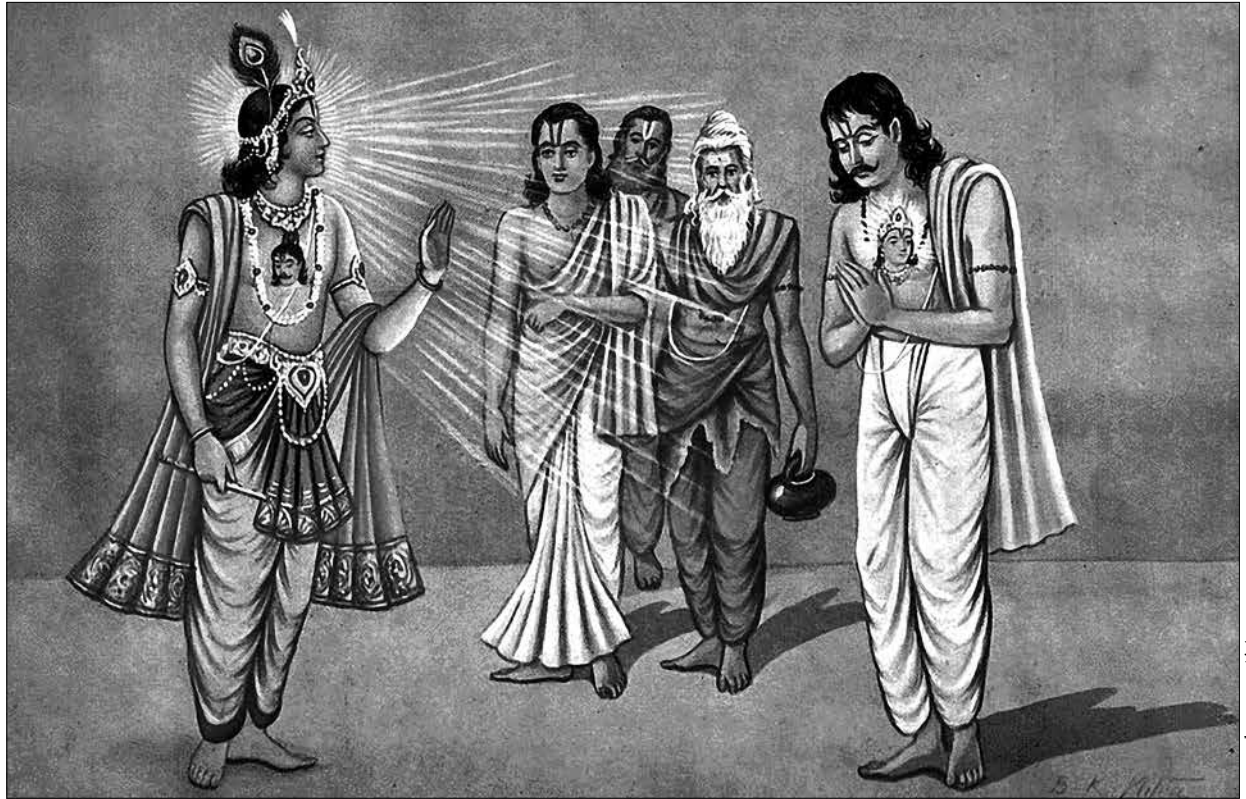
Sri Rasikottamsa was the son of Sri Gadadhar Bhatta, who was a disciple of Sri Raghunatha Bhatta Goswami and a servitor of Sri Sri Radha Madana Mohan of Vrindavan. Sri Rasikottamsa was born in 1605 and wrote *Prema-pattanam* around the year 1638 while in Vrindavan. His younger brother was Sri Vallabha Rasik, who wrote beautiful devotional poetry. The *Prema-pattanam* is about Sri Vrindavan Dham and the superlative devotion found there. In this verse 102, Sri Rasikottamsa makes a statement about the glories of Vrindavan and then in his commentary tells a story to illustrate it.

This text should be considered in the light of the fact that when *Prema-pattanam* was written, Srila Vishwanath Chakravarti Thakur had not yet written his commentary on *Bhagavad-gītā*. Thus there was no Gauḍīya Vaiṣṇava commentary on the *Gītā* which explained it in a bhakti-centric way. The only popular commentary was one by Sri Madhusudan Saraswati. Sri Rasikottamsa might have written about the karma, bhakti and jñāna divisions of the *Gītā* after reading it from Sri Madhusudan's commentary.

anyatra pīta-gītā bhava-bhītā viśaya-vāsanāvītāḥ
santas tad viparītā hanta sakhil̐ prema-pattane gītāḥ

In other places, saintly souls, being afraid of material existence, drink the [medicine named] *Bhagavad-gītā* and live a life of complete renunciation from sense-enjoyment. But, dear friend, how amazing it is to see that those who are renowned as saints here in the city of love [Vrindavan] are the complete opposites of these other saints [in that they are not afraid of material existence, they do not regularly read *Bhagavad-gītā*, and they are not dry renunciates].

Commentary: By their good fortune, a group of *sādhaka* devotees came to Sri Vrindavan. This group of devotees was dedicated to reading *Bhagavad-gītā* and chanting *Viṣṇu-sahasranāma*. They were all completely unaware of the ways of spontaneous devotion. They were absorbed in the mellows of *śānta-rasa* [a *rasa* unacceptable to the Vrindavan *premī-bhaktas*, as described in *Caitanya-caritāmṛta*, *madhya* 19.218]. By their extreme good fortune they happened to meet a group of spontaneous *rasika-bhaktas* whose lives were completely dependent on tasting the nectar of service to the divine couple Radha-Krishna.



Krishna dwells in the heart of his devotees and they live in his heart

The *sānta-bhaktas* inquired from those *rasika-bhaktas*, “Why do the *vaiṣṇavas* residing here not display much respect towards literature like *Bhagavad-gītā* [as compared to saints elsewhere]?” Smiling a bit, the *rasika vaiṣṇavas* gently replied, “The saintly souls residing in other places study the *Bhagavad-gītā* due to fear of material existence. No doubt they are saints, for they are devoid of sense-gratification, but their practices are according to their *adhikāra*, qualification.”

[**Translator’s Note:** In other words, their qualification is for *karma*, *jñāna* and at best some *sādhana-bhakti*. Therefore they appreciate *Bhagavad-gītā*, which speaks of these three topics.]

[The *rasika vaiṣṇavas* continued], “The saints of this land are the complete opposite. They do not even slightly smell the meanings of the *Bhagavad-gītā*. This is because the *Bhagavad-gītā* speaks of *karma*, *sādhana-bhakti* and *jñāna* in three groups of six chapters each, making a total of eighteen chapters. The *rasika vaiṣṇavas* residing here have no qualification for any of these three.

[**Translator’s Note:** In other words, the *vaiṣṇavas* of Vrindavan have transcended even the qualification for *sādhana-bhakti*. They’ve achieved the highest qualification of spontaneous *prema-bhakti*. According to Sri Madhusudan Saraswati and Srila Vishwanath Chakravarti, the first six chapters of the *Bhagavad-gītā*

describe *karma*, the middle six chapters describe *bhakti* in a general way, and the final six chapters describe *jñāna*.]

This transcendence of Vraja devotees is spoken of in the *Śrīmad Bhāgavatam* (11.20.9):

*tāvat karmāṇi kurvīta na nirvidyeta yāvataḥ
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate*

As long as one is not satiated by fruitive activity or has not awakened his taste for devotional acts such as hearing *kṛṣṇa-kathā*, one has to act on the platform of *karma*.

[**Translator’s Note:** This verse is given as a *pramāṇa* as to why the saints of Vraja are not on the platform of *karma*. They have already transcended it due to their attraction to Krishna and *kṛṣṇa-kathā*, etc.]

Moreover, the *Śrīmad Bhāgavatam* (11.20.31) says:

*tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha*

Therefore, for a devotee engaged in *bhakti* with mind fixed on me, the cultivation of knowledge and renunciation is generally not beneficial.

[**Translator’s Note:** This verse is given as a *pramāṇa* as to why the saints of Vraja are not on the platform of *jñāna*. They have already rejected it due to *jñāna* being not helpful for attaining *prema-bhakti*.]

The *Bhakti-rasāmṛta-sindhuḥ* (1.1.11) describes [*prema-bhakti*]:

*anyābhilāṣitā-sūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttam*

When first class *bhakti* develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krishna favourably, as Krishna desires.

The saintly souls here are *adhikārīs* of this *prema-bhakti*, as described above. They are not *adhikārīs* of the *sādhana-bhakti* described in the *Bhagavad-gītā*. In the stage of spontaneous *bhakti* there is no need of following rules of *sādhana-bhakti* [or reading its literature].

[**Translator’s Note:** The *Bhagavad-gītā* (7.16) specifies four types of people eligible for *sādhana-bhakti*, the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the absolute. The spontaneous devotees of Vrindavan have transcended all these eligibilities and thus are on a platform beyond what is described in the *Bhagavad-gītā*.]

Moreover, [*sādhus* of other places are afraid of material existence] but the *sādhus* of Vraja are not afraid of birth and death. This is spoken by Lord Shiva to Parvati in the *Śrīmad Bhāgavatam* (6.17.28) as follows:

*nārāyaṇa-parāḥ sarve na kutaścana bibhyati
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ*



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Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayan, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

Another proof from *Śrīmad Bhāgavatam* (10.11.58):

*iti nandādayo gopāḥ kṛṣṇa-rāma-kathām mudā
kurvanto ramamāñās ca nāvindan bhava-vedanām*

In this way all the cowherd men, headed by Nanda Maharaj, enjoyed topics about the pastimes of Krishna and Balaram with great transcendental pleasure, being completely unaware of material tribulations.

[**Translator’s Note:** The two verses quoted above specify how *sādhus* in Vraja are not afraid of material existence like the *sādhus* in other places.]

By this statement above spoken by Sri Shukadev Goswami, Krishna’s eternal associates and their spontaneous devotees here in Vrindavan have the same nature [of being unafraid of material existence].

[Other *sādhus* are strict renunciates] but the residents of Vraja apply scented oil [from the deity] on their bodies, wear clean washed cloth [which is a remnant of the deity] and apply sandalwood paste [remnants of deities] and do not engage in false renunciation. This is spoken by Sri Uddhav in *Śrīmad Bhāgavatam* (11.6.46):

*tvayopabhukta-srag-gandha-vāso ‘lañkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās tava māyām jayema hi*

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that you (Krishna) have already enjoyed, and by eating the remnants of your meals, we, your servants, will indeed conquer your illusory energy.”

[The *rasika vaiṣṇavas* concluded]: “Therefore, give up doubts regarding the *sādhus* of Vrindavan, who are situated in the highest *adhikāra*. If you too want to be like them then reside here in Sri Vrindavan, serve the *rasika vaiṣṇavas* without duplicity, and drink the waters of the Yamuna.” ❧

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

