



Sri Krishna Kathamrita Bindu

Issue No. 43 Fortnightly email mini-magazine from Gopal Jiu Publications

15 December 2002

Mokṣadā Ekādaśī, 25 Keśava, 516 Gaurābda

Circulation 1,176

Highlights

• SERVICE WITHOUT DUPLICITY

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

Srila Bhaktisiddhanta Saraswati Thakur

• Mora Prana Tumi, PART 2: RAGHUNANDAN'S WORSHIP OF GOPINATH

• SERVING GUESTS

From Nārada Pañcarātra

SERVICE WITHOUT DUPLICITY

Śrīmad Bhāgavatam 3.24.12

Translation and Purport By

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*tvayā me 'pacitis tāta kalpitā nirvyaḥkātāḥ
yan me sañjagrhe vākyam bhavān mānada mānayan*

Lord Brahma said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.



PURPORT

Lord Brahma, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is also the father, the creator, of all beings. Kardama Muni is one of the *prajāpatis*, or creators of the living entities, and he is also a son of Brahma. Brahma praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has the disqualification of cheating. He has four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses

are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or the *paramparā* system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only. Brahma knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master. To honor the spiritual master means to carry out his instructions word for word. ❀

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

Prākṛta Rasa Śata Dūṣiṇī

Sri Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

Originally published in Sajjana Toṣaṇī magazine during its nineteenth year, 1916-17.

(Continued from the previous issue)

*līlā haite nāma-sphūrti, rūpānugā bole nā
nāma-nāmī dui vastu, rūpānugā bole nā*

True followers of Srila Rupa Goswami (*rūpānugās*) never claim that revelation of the Lord's holy name is separate from His pastimes. *Rūpānugās* never teach that the holy name of Krishna and Krishna Himself are two separate entities. (33)

*rasa āge, rati pāche, rūpānugā bole nā
rasa āge, śraddhā pāche, guru kabhu bole nā*

True followers of Srila Rupa Goswami never say that the stage of realizing transcendental mellows (*rasa*) precedes the development of loving devotional attachment (*rati*). A bona fide spiritual master will never profess that realization of such mellows precedes the development of pure faith (*śraddhā*). (34)

*rati āge, śraddhā pāche, rūpānugā bole nā
krama patha chāḍī' siddhi rūpānugā bole nā*

Followers of Srila Rupa Goswami never preach that transcendental attachment is reached before one develops pure faith. *Rūpānugās* never teach that the perfection of devotion (*siddhi*) can be reached by abandoning the consecutive order of developmental stages on the path. (35)

*mahājana-patha chāḍī' navya-pathe dhāya nā
aparādha-saha nāma kakhana-i haya nā*

Followers of Srila Rupa Goswami never leave the path of great devotees (*mahājanas*) and run to pursue some new process. When there are offenses committed, how can the holy name be fully manifest? (36)

*nāme prākṛtārtha-buddhi bhakta kabhu haya nā
aparādha-yukta nāma bhakta kabhu laya nā*

A devotee never ascribes any mundane, materialistic conception to the holy name. A devotee never chants the holy name of the Lord in an offensive manner. (37)

*nāmete prākṛta-buddhi rūpānugā kare nā
kṛṣṇa-rūpe jaḍa-buddhi rūpānugā kare nā*

Followers of Srila Rupa Goswami never accept the holy name as a product of material nature or consider the Lord's transcendental form to be material. (38)

*kṛṣṇa-guṇe jaḍa-buddhi rūpānugā kare nā
parikara-vaiśiṣṭyake prākṛta to' jāne nā*

Followers of Srila Rupa Goswami never consider the Supreme Lord's qualities as material or the characteristics of the Lord's associates and paraphernalia to be mundane. (39)

*kṛṣṇa-līlā jaḍa-tulya rūpānugā bole nā
kṛṣṇetara bhogyā-vastu kṛṣṇa kabhu haya nā*

The followers of Srila Rupa Goswami never equate the Lord's transcendental pastimes with materialistic activities or consider that Krishna's separated energy, which is enjoyable for materialists, can become Krishna Himself. (40)

*jaḍake anārtha chāḍā āra kichu māne nā
jaḍāsakti-baśe rase kṛṣṇa-jñāna kare nā*

One should never give up the conception that everything material is undesirable. The experience of mellows that are based on attachment to

matter will never reveal authentic knowledge of Lord Krishna. (41)

*kṛṣṇa-nāma, kṛṣṇa-rūpa-kabhu jaḍa bole nā
kṛṣṇa-guṇa, kṛṣṇa-līlā-kabhu jaḍa bole nā*

One should never say that Krishna's holy name or His transcendental form is mundane. One should never say that Krishna's divine qualities or sublime pastimes are mundane. (42)

*jaḍa-rūpa anarthete kṛṣṇa-bhrama kare nā
kṛṣṇa-nāma-rūpa-guṇe jaḍa-buddhi kare nā*

One should not mistake Lord Krishna's form to be a material body subject to material suffering. One should never consider the Lord's divine names, forms, and qualities from a materialistic perspective. (43)

*nāma-rūpa-guṇa-līlā jaḍa boli' māne nā
jaḍa-nāma-rūpa-guṇe kṛṣṇa kabhu bole nā*

One should not consider Krishna's transcendental names, forms, qualities or pastimes as mundane or consider that any material names, forms or qualities could be attributable to Krishna. (44)

Mora Prana Tumi, Part 2

RAGHUNANDAN'S WORSHIP OF GOPINATH

Srila Lochan Das Thakur has stated in his *Śrī Caitanya-maṅgala* (*sūtra-khaṇḍha* 651):

*yāhāre caitanya baila — mora prāṇa tumi
prakāśa karila yāre abhirāma gosvāmī*

Lord Chaitanya said to Raghunandan "You are my very life." Abhiram Goswami revealed his greatness.

According to the local tradition in Raghunandan Thakur's village Sri Khanda, Sri Abhiram Goswami, the famous devotee of Lord Nityananda, once came to offer his obeisances to Raghunandan Thakur. Raghunandan Thakur embraced him and the two began ecstatic *sankīrtana* in the house of a devotee in Badadangi. Their dancing was so ecstatic that at one point Raghunandan Thakur's ankle bracelet came off and due to the force of his dancing flew in the air two or three miles away into a pond at the place known as Akai-hatta. From that time on the pond has been known as Nupura-kunda. It is said that Raghunandan's ankle bracelet can still be seen today in a small temple in the village of Badui where it is in the custody of the local Mahantas.

Lochan Das Thakur describes Raghunandan's qualities (*sūtra-khaṇḍha* 653-655):

*kṛṣṇera āveśe nṛtya jaga-manah mohe
nāhi bhinnābhinna — saba samāna-sinehe*

When the power of Lord Krishna entered him, he danced. His dancing enchanted the hearts of the whole world. He did not make any distinctions, but loved everyone equally.

*sarvadā madhuravāṇī bolaye vadane
sarvakāla nā śunila umkaṭa-kathane*

The words he spoke were always sweet. He never listened to harsh language.

*cāturī, mādhurī, līlā vilāsa lāvanya
rasamaya deha tāra e saṁsāre dhanya*

He was intelligent, expert, playful, charming, and handsome. His body was like a flood of nectar. He was the most fortunate person in the world.

Locan Das Thakur alludes to another amazing pastime of Raghunandan Thakur (*sūtra-khaṇḍha* text 648):

*śrī-mūrtike lāḍu kāoyāila yei jana
tāre alpa-buddhi kare kon mūḍha jana*

He fed sweetmeats to his deity, and the deity personally ate them. What fool dares to say that Sri Raghunandana Thakur is an ordinary unintelligent person?

The famous Vaishnava poet Uddhava Das in his song beginning with the words, “*prakṛta śrī khaṇḍa-bāsa*”, has described this pastime. This story may give us some clue as to why Raghunandan’s father Mukunda described Raghunandan as being his father and himself as Raghunandan’s son (see the previous issue of Bindu).

Uddhava Das describes in his song that Lord Gopinath is served with great affection in the house of Sri Mukunda Das at Sri Khanda. One day Mukunda was called away to do some work, so he instructed his son Raghunandan to perform the service to the family deity of Gopinath on that day. He told the young boy, “This deity has been in our family for many generations. He has been worshipped by my father, his father, and his father, on and on for many, many years. Just as your mother feeds you and I everyday, so also Gopinath has to be fed every day.” Having admonished Raghunandan that he was entrusting him with a great responsibility for which he should carefully give his full attention, Mukunda went out.

As instructed by his father, Raghunandan collected the items for offering to Sri Gopinathji and entered the deity room. Raghunandan was

barely five years old. As children are wont to do, he imitated the way he had seen his father offer bhoga to the Lord. However, when he saw the food still present on the plate after he had offered it to Gopinath, he thought that Gopinath hadn’t eaten it and he became very worried. With tears in his eyes he prayed to Gopinath, “Please eat! Please eat!” In the *Hari-bhakti-sudhodaya* (14.29) Krishna says:

*sadā mukto ‘pi baddho ‘smi bhaktena sneha rajjubhīḥ
ajito ‘pi jito ‘ham tair avāśo ‘pi vaśī-kṛtaḥ*

Although I am supremely free and independent, eternally liberated and unconquerable, still I am bound up with the rope of love of My *bhakta*.

Sri Gopinath, who is *sarveśvareśvara*, *sṛṣṭi-kartā*, and *jagannātha* — the supreme controller of all controllers, the creator, and the Lord of the universe — became conquered by the simple loving request of the five-year-old Raghunandan. Thus He stealthily ate everything without leaving any remnants.

After some time Raghunandan’s father, Mukunda, returned and asked his son if he had done as he was told. Raghunandan replied, “Yes”, and Mukunda asked him to bring some of the *prasādam*.

Raghunandan said, “*Prasādam?* I offered everything just like you told me, and Gopinath ate it all; so what should I bring you now?” Mukunda was completely taken aback.

He thought, “This boy is not naughty and he is always accustomed to speaking the truth. Moreover, I doubt if he could have eaten everything by himself. I wonder what actually happened?”

Mukunda mused over the matter for a few days. Finally his curiosity was so strong that he again requested Raghunandan to offer bhoga to Gopinath. On this day, however, after leaving the house, Mukunda immediately returned another way and hid himself near the altar. Raghunandan was very happy to be able to serve Sri Gopinathji again, and he brought everything into the deity room. As before, he again very insistently persuaded Gopinath to take his meal. Again Gopinath, who is famous as *bhakta-vatsala*, one who is very affectionate to His devotees, was defeated by the earnest love of young Raghunandan and He began eating the offering. After eating half of a sweetmeat, Gopinath saw Mukunda peering out from his hiding spot.

Gopinath didn't try to cover up the fact that He had eaten what He had, but neither did He take any more. Seeing all this, Mukunda became immersed in ecstatic love and placed his son on his lap. With torrents of joyful tears streaming from his eyes, Mukunda began singing the glories of Raghunandan in a voice trembling with ecstasy. Uddhava Das concludes the story saying:

*adyāpi śrī khaṇḍa-pure arddha lāḍu āche kare
dekhe yata bhāgyavanta jane
abhinna madana yei śrī raghunandana sei
e uddhava dāsa rasa bhane*

Even today in Sri Khanda, those who are greatly fortunate can still see that half-eaten laddu in Gopinath's lotus hand. Thus Sri Uddhav Das sings the glories of Raghunandan, who is non-different from Madan (Cupid). ❀

Bibliography

- Bhakti Jivan Harijan Swami. *Śrī Śrī Gaura-Pārsada Caritāvalī*. Sri Gaudiya Math. Bagbazar, Calcutta. 1987. Bengali.
- Haridas Das. *Śrī Śrī Gauḍīya-vaiṣṇava-abhidhāna*. Haribol Kutir. Nabadwip. 501. Gaurabda. Bengali.
- Krishna Dvaipayana Vyasa-dev. *Hari-bhakti-sudhodaya* of the *Nārādīya Purāna*. Sanskrit with Bengali translation by Ram Narayan Vidyaratna. Sanskrit Pustak Bhandar. Calcutta. Bengabda 1405.
- Lochan Das Thakur. *Śrī Śrī Caitanya-maṅgala*. Gaudiya Mission. Bag Bazaar. Calcutta. 1991. Bengali.

SERVING GUESTS

From *Nārada Pañcarātra*

*atithir yasya puṣṭo hi tasya puṣṭo hariḥ svayam
harau tuṣṭe gurus tuṣṭo gurau tuṣṭe jagat trayam*

SRI KRISHNA KATHAMRITA BINDU

a free bi-monthly service provided by:

Gopal Jiu Publications
c/o ISKCON Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 557026
Email: katha@gopaljiu.org

For more information about Gopal Jiu Publications check out our website: www.gopaljiu.org

To unsubscribe, send an email to minimag@gopaljiu.org with "unsubscribe" in the subject line. (To subscribe put "subscribe" in the subject line.)

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.

Lord Hari Himself is pleased with one who has pleased a guest (*atithi* — literally "one who comes unexpectedly or at no particular time"); when Hari is pleased then the guru is pleased; and when the guru is pleased then the whole world becomes satisfied.

*adhīṣṭhātā 'tithir gehe santatam sarva-devatāḥ
tīrthāny etāni sarvāṇi puṇyāni ca vratāni ca
tapāmsi yajñāḥ satyam ca śīlam dharmam sukarma ca
apūjitair atithibhiḥ sārḍha sarve prayānti te*

When a guest remains in the house, all of the *devas* reside with him in that house. Therefore, all holy places, all good merits, vows, austerities, sacrifices, truth, fame, good conduct, dharma, and righteous acts leave a place together with a guest that goes away after not being properly worshiped.

*strī-ghnaiś caiva kṛta-ghnaiś ca brahma-ghnair guru-talpaḡaiḥ
viśvās aghātibhir dustair mitra-drohībhir eva ca
satya-ghnaiś ca kṛta-ghnaiś ca pāpibhiḥ sthāpibhis tathā
dānāpahāribhiś caiva kanyā-vikrayibhis tathā
sīmāpahāribhiś caiva mithyā-sākṣi-pradātṛbhiḥ
brahmasva-hāribhiś caiva tathā sthāpyasva-hāribhiḥ
vṛṣa-vāhair devalaiś ca tathāiva grāma-yājibhiḥ
śūdrātra-bhojabhiś caiva śūdra-śrāddhāha-bhojibhiḥ
śrī-kṛṣṇa-vimukhair viprair himsrair nara-vighātibhiḥ
gurāv-abhaktai rogārtaiḥ śaśvan mithyā-pravādibhiḥ
vipra-strī-gāmibhiḥ śūdrair mātr-gāmibhir eva ca
aśvattha-ghātibhiś caiva patnībhiḥ pati-ghātibhiḥ
pitṛ-mātr-ghātibhiś ca śaraṇāgata-ghātibhiḥ
brāhmaṇa-kṣatraviḥ śūdraiḥ śīlās varṇāpahāribhiḥ*

That person who does not duly worship a guest is compared to one who kills his wife; who is treacherous; who kills a *brāhmaṇa*; who has sex with the wife of his guru; who betrays others; who is wicked; who betrays friends; who murders truth; who is sinful; who steals a gift meant for another; who sells a daughter; who encroaches on other's lands; who gives false witness; who steals a *brāhmaṇa*'s property; who steals items received in trust; who uses bulls for personal conveyance; who performs worship of demigods in exchange for payment (a *devala* or *grāma-yājī*); who eats the food of *śūdras*; who eats the food on the *śrāddha* days of the *śūdras*; who is a *brāhmaṇa* devoid of devotion to Krishna; who is wicked and ferocious; who is a murderer; who is devoid of devotion to guru; who is afflicted with diseases; who always speaks lies; who approaches a *brāhmaṇa*'s wife for sex; who is a *śūdra*; who approaches his mother for sex; who cuts sacred banyan trees; who is a wife that kills her husband; who kills one's father and mother; who kills those who come under his protection; or who is a *brāhmaṇa*, *ksatriya*, *vaiśya*, or *śūdra* who steals jewels and gold. ❀

— *Nārada Pañcarātra* 1.7.40-42, 45-51. Adapted from the translation by Swami Vijnananand. Parimal Publications. Delhi. 1997