



तव कथामृतं तसजीवनम्
tava kathāmytāṁ tapta-jīvanam

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WORSHIP ACCORDING TO THE LORD'S MOOD

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

These comparative studies on the life of Krishna and Ramachandra are very intricate, but the basic principle is that Ramachandra appeared as an ideal king and Krishna appeared as the Supreme Personality of Godhead, although there is no difference between the two. A similar example is Lord Chaitanya. He appeared as a devotee, and not as the Supreme Personality of Godhead, although He is Krishna Himself. We should accept the Lord's mood in particular appearances, and we should worship Him in that mood. Lord Chaitanya, because He is Krishna Himself, is sometimes worshiped in the same manner as Krishna. But Krishna was in the role of enjoyer, and Lord Chaitanya is in the role of being enjoyed. So, the party known as Gauranga Nagari is considered to be deviated from pure devotional service, because of giving Lord Chaitanya the same facility as Krishna, which He did not like. Our service mood should be compatible to the attitude of the Lord.



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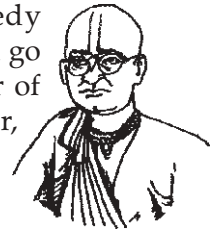
Not that we should overlap the attitude of Krishna to Lord Chaitanya, or Lord Chaitanya to Krishna, or Krishna to Ramachandra, or Ramachandra to Krishna. ❀

— Letter to Satsvarupa Das. 16 June 1968.

GHOSTS, AND CHANTING RAMA-NAMA

From the Life of Srila Thakur Bhaktivinode

One day I went to eat *gamarul* fruit in the garden near my grandfather's parlor. I heard that a ghost lived in the fruit tree, and on that day I ran away in fear of the ghost. Another day I thought that if some remedy could be effected, then I could go and eat the fruit without fear of the ghost. In the hot weather, *gamarul* fruit is very tasty. I made inquiries from many people about how to deal with ghosts, and no one said that there was no such thing as ghosts. Being very disturbed, I asked Vachaspati Mahashaya, who said that ghosts were a particular form of living being. Their form is of the wind and their eyes are like the *kancha* fruit [very small and red]. Hearing the words of Vachaspati Mahasaya, I became even more afraid of ghosts. But where there is no *gamarul*, there is no eating.



The mother of Chiba was very expert in the occult. She was an exorcist for some people, and she oversaw the storage room of my grandfather. Upon questioning her, she informed me that there is no fear of ghosts while one chants the name of Rama. One servant said the same thing. By way of experiment, I went to the site of the gamarul tree, calling the name of Rama over and over again, and I found no evidence of a ghost in any fashion. Knocking down some fruit, I ate two quarters. I understood that the name of Rama was protection against the ghost. At dusk, I would always utter *rāma-nāma*. When walking about in the streets and alleys I always chanted *rāma-nāma*. I obtained great satisfaction in my mind and for many days I took this medicine against the ghost. I heard that a ghost lived in the *homa* building. Uttering the name of Rama, I chased the ghost away from the *pūjā* building. Now I was no longer afraid to go outside at dusk. ❀

— *Svalikhita Jīvani*, Thakur Bhaktivinode's autobiography. Chapters 79-80. English Translation by Shukavak Das.

A SPECIAL RESIDENCE FOR THE LADY DEVOTEES

*Srila Bhaktisiddhanta Saraswati Thakur
Prabhupada*

On 21 September 1925, *Srila Bhaktisiddhanta Saraswati Prabhupada* gave a long lecture to the devotees assembled at the Gaudiya Math about how to lead an exemplary devotional life. An excerpt from that lecture follows:

All of you please perceive everything of this world as ingredients for serving Krishna; everything of this world is actually meant for Krishna's service. Please see the whole race of women as beloved consorts of Krishna, and help them to always engage themselves in the service of Krishna. Please do not consider them as objects of your sense enjoyment. They are to be enjoyed by Krishna; they are never to be enjoyed by the living entities. Please do not see your fathers and mothers as a means to your own sense gratification, but see them as Krishna's fathers and mothers. Please do not see your sons as a means to your own sense gratification, but see them as belonging to the group of servitors of Bala Gopala. With your eyes, please see the kadamba tree, the river Yamuna and its sandy bank, and the beauty of the full moon. You won't have any more mundane feelings; you will see Goloka, and the beauty of Goloka will be manifest in your

home. Then you won't have any material feelings for your home. You will be relieved from the propensities of householder life.

Our maths are being built at many places, and many *sannyāsīs*, *vānaprasthas*, *grhasthas* and *brahmacārīs* are living there all the time and receiving the opportunity to learn spiritual conduct. But we have been trying for a long time to also give the mothers [women] the opportunity for devotional service. Of course, those who have the facility and opportunity for devotional service in their own homes do not need a separate residence.

But very often we hear that many of them are impeded in their devotional service due to bad association. It will be very beneficial for them if we can build Sri Vishnupriya Palli [*palli* means "neighborhood"] in Sridham Mayapura, near the residence of Srīman Mahāprabhu, and they can live there separately from their families and render devotional service. They actually belong to the group of Sri Vishnupriya Devi [the wife of Mahāprabhu, who was left behind in Nabadwip when He took *sannyāsa*]. Therefore, it is proper for them to live in the house of Srīman Mahāprabhu and to serve Him under the shelter of Sri Vishnupriya Devi. There should not be any bad association or mundane male association for them there. Only a few devotees like Ishan [the old devotee servant who took care of Sri Sachidevi and Sri Vishnupriya Devi after Mahāprabhu left] can stay at a distance and take care of them. It is necessary to have such an exemplary neighborhood so that the mothers [women] can read scripture every day, discuss devotional topics with each other, and have *iṣṭa-goṣṭhī* about devotional topics, so they can give up all luxury, live an exemplary, saintly life, always chant the holy name, and take care of the ingredients of Srīman Mahāprabhu's service and serve him in every way. ❀

— From page 339 of *Saraswati Jayaśrī*, edited by Sri Sundarananda Vidyavinode. Translated and published in *Prabhupada Saraswati Thakur*, page 32-33. Mandala Publishing. Eugene, Oregon. 1997.

KRISHNA DISPLAYS A PASTIME OF LORD RAMACHANDRA

*From Murari Gupta's
Śrī Chaitanya-carita 4.5.5-14*

In the invocation (1.1.48-53) to his Śrī Caitanya-maṅgala, Srila Lochan Das Thakur has expressed his gratitude to Srila Murari Gupta and his book Śrī Caitanya-carita:

While living in Nabadwip, Sri Murari Gupta had the opportunity to always remain in the company of Lord Gaurachandra. Who can describe the greatness of Murari Gupta? He is known throughout the world as Hanuman. After crossing the ocean to Lanka, Hanuman burned Ravana's palace to the ground. Then Hanuman brought Rama the good news about His beloved Sita. He revived Lakshman by bringing medicinal herbs. That same Hanuman now resides in Nadia as Murari Gupta. Being highly realized, Murari Gupta knows all truths. As an eternal associate of the Lord, he is fixed at the lotus feet of Sri Gauranga Mahaprabhu. He expertly told all of Lord Chaitanya's childhood and boyhood pastimes in his great Sanskrit epic, Śrī Krishna-caitanya-carita Mahākavya.

While taking Sri Chaitanya Mahaprabhu on *vraja-maṇḍala-parikramā*, the *brāhmaṇa* Krishna Das said to Him, "Please look upon this reservoir of water named Setu-Bandha, that was personally created by Sri Krishna."

Hearing this with great wonder, Gauranga Mahaprabhu's divine body became covered with goose bumps of ecstasy, and He said respectfully, "O Krishna Das! Kindly tell Me the story of this lake."

Drinking the ambrosial words of Sri Gaurachandra through his ears, and remembering Sri Krishna, Krishna Das smiled brightly and replied as follows, "Sri Hari, the chief among all *rasikas*, delights in tasting sweet mellows in the midst of the assembly of *gopīs*. Once, while sporting like a young elephant within this lake, He announced, 'I am Sri Ramachandra, the best of the Raghu dynasty!'

"Srimati Radharani, the crest-jewel of all charming goddesses, responded, 'You are only a cowherd's son. All that You do is wander about tending his herds of cows. A king is the protector of truth and virtue. His task is certainly a very difficult one for others to attempt. To destroy the demon Ravana, Sri Ramachandra built a bridge to Lanka. That was certainly a very glorious achievement. Don't venture to broadcast Your own qualities and compare Yourself to Him, for You are nothing but a thief of the clothes and ornaments of young girls!'

"Then Sri Krishna, who is the master of uncountable transcendental pranks and the exclusive enjoyer of mischievous *rasa*-imbued jests, replied to Radha, 'I am an exquisite jewel of all sublime qualities, and this You know very well, for You are a cowherd's daughter! If someone were to take a great abundance of

rocks and trees from the mountains and weave them together on the water, they could never float. Still, O source of My ecstasy, You may now witness a demonstration of the power of My host of sublime jewel-like qualities!'

"All of Radha's *sakhīs* are topmost *rasikās*, and understood the inner meaning of Radhika's words. Enthusiastically forming a line, they brought many rocks, trees and so forth from the forest. Sri Krishna used them to form a bridge that floated upon the water of this lake, and as everyone looked upon the scene, they bowed down and glorified Him with utterances of 'Jaya! Jaya!'

"The pastimes of Sri Sri Radha-Krishna in the company of their *gopī* friends are imbued with the zenith of relishable *rasa*, always beginning with the *rasa* of comedy. All glories to those pleasure pastimes, which are forever filled with the uninterrupted ever-expanding flow of Their divine *prema*! The topmost *rasikas* who hear of these pastimes and thus remember the Divine Couple, simply laugh at the idea of achieving happiness through mere transcendental knowledge, and without a qualm they utterly ridicule the thought of liberation." ❀

— Adapted from the English translation by Sri Bhakti Vedanta Bhagavata Swami. Gaura Vani Press. Distributed by Nectar Books. Union City, Georgia. 1998.

MAHAPRABHU IN THE MOOD OF LORD RAMA

From Srila Lochan Das Thakur's
Śrī Caitanya-maṅgala śeṣa-khaṇḍa 1.115-123

As He traveled through South India, Sri Chaitanya Mahaprabhu was continually absorbed in the ecstasy of pure Krishna consciousness. Crossing the Godavari River, the Lord arrived in Panchavati where Sita, Rama and Lakshman once lived. Observing the beauty of Panchavati, Lord Gauranga became entranced in love and repeatedly called out, "Sri Rama! Lakshman!" Panchavati is the place where Lakshman stayed in a thatched hut, protecting Sitadevi, while Rama pursued the golden deer. The moment Lakshman left to search for Rama, the evil demon Ravana kidnapped Sitadevi. Seeing this place overwhelmed Lord Chaitanya with remembrances of His previous pastimes here. At one moment Gauranga yelled, "Kill! Kill! Kill!" The next moment He said, "Catch him! Catch him!" Then He loudly shouted the name of Lakshman. Remembering Sita, Gauranga cried

so deeply that His associates could do nothing to pacify Him. Finally, Mahaprabhu controlled Himself and became peaceful. ❀

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KIRTANA OF THE NAMES OF LORD RAMA

By the poet Govinda Das

(For more about Govinda Das see Bindu #25.)

(Dhānaśī-rāga)

*jaya śiva sundara viśva parāt-para
paramānandānanda-kārī*

Glory to You, O handsome auspicious Lord, greatest of all great persons in the worlds, and most delightful of delightful persons!

*jaya jaya śrīla rāma raghunandana
janaka-sutā-rati-kānta
sura nara vānara khacara niśākara
yachu guṇa gāya ananta*

Glory, glory to You, O handsome Lord Rama, descendant of Raghu, beloved of Janaka's daughter! Lord Ananta Sesh praises Your glorious mercy to the demigods, humans, monkeys, witches, and night-roving demons! ❀

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*durbādala nava śyāmala-sundara
kañja-nayana raṇa-vīra
vāme dhanur-dhara ḍāhine niśita śara
jaladhī koṭi gambhīra*

Glory to You, O Lord, handsome and dark like a new monsoon cloud, O lotus-eyed hero on the battlefield! You hold a bow in Your left hand and a sharp arrow in Your right hand! Your wisdom is deeper than millions of oceans!

*śrī-pada pāduka dharu bharatānuja
cāmara chatra nichoḍi
śiva caturānana sanaka sanātana
śatamukha raha kara-joḍi*

Glory to You, O Lord whose sandals were worshiped with a parasol and a *cāmara* whisk by Your younger brother Bharata. Before You, Shiva, Brahma, Sanaka, Sanatan, and hundred-faced Ananta stand with folded palms!

*bhakata ānanda māruta nandana
caraṇa-kamala karu sevā
govinda dāsa hṛdaye avadhāraṇa
hari nārāyaṇa devā*

Glory to You, O bliss of the devotees, whose lotus feet are served by Hanuman, the son of the wind god! O Hari! O Narayan! O Supreme Lord! The heart of Govinda Das is fixed on You! ❀

— Jagadbandhu Bhadra. *Gaura-pada-taraṅginī*. Sri Gauranga Press. Calcutta. 1931. Bengali.

HEARING HIS OWN PASTIMES FROM A PREVIOUS AGE

Srila Rupa Goswami's Padyāvālī, text 151

*rāmo nāma babhūva huṁ tad-abalā sīteti huṁ tām pitur
vācā pañcavatī-vane nivasatas tasyāharad rāvaṇaḥ
kṛṣṇāyeti purātanīm nija-kathām ākarṇya mātṛeritam
saumitre kva dhanur dhanur dhanur iti vyagrā girah
pāntu-vaḥ*

“There once was a king named Rama.”

“Yes.”

“His wife was Sita.”

“Yes.”

“On the order of His father, Rama lived in the Panchavati forest. There Ravan kidnapped Sita.”

As Lord Krishna heard His mother narrate His own activities performed in ancient times, He suddenly called out: “Lakshman! Where is My bow? Where is My bow? Where is My bow?” I pray these alarmed words of Lord Krishna may protect you all. ❀

— Adapted from the English translation by Kusakratha Das. Krishna Library. Culver City, California. 1989.