



तव कथामृतं तप्तजीवनम्  
*tava kathāmṛtaṁ tapta-jīvanam*

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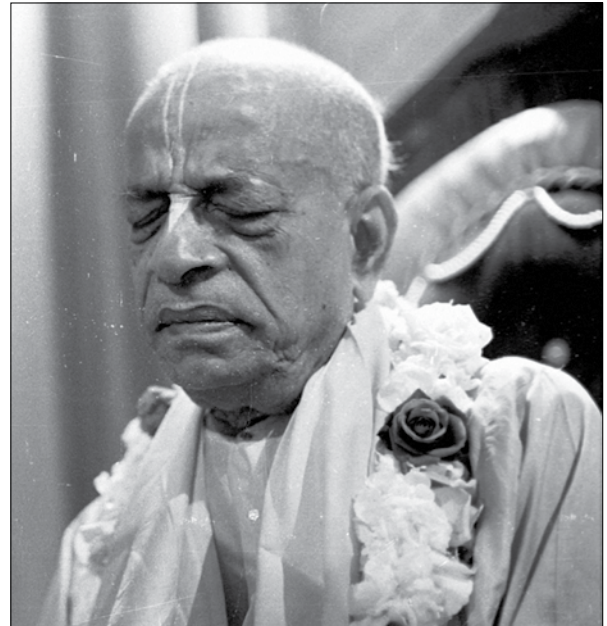


## RAGHUNATH DAS GOSWAMI'S EXAMPLE

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

Raghunath Das Goswami's father's income was one hundred thousand rupees per month, and I have heard that sometimes for one rupee they were selling nine mounds of rice. In other words, Raghunath Das Goswami was the son of a very rich man. And he was the only son and he had a very beautiful wife. The father saw that his son was a little restless; he was very attracted to Chaitanya Mahaprabhu's movement; he wants to join, so he'll run away from home. Let him have a very beautiful wife so that he may not go away. For a rich man to get a beautiful wife for his son is not very difficult. He got a beautiful wife and a special garden house, with guards, so that the son may not run away. This was the position of Raghunath Das Goswami. One day, Raghunath Das Goswami's mother was advising her husband, "Why don't you shackle him?" She was suggesting that, "Just like in a prison house the prisoners are locked up in iron chains, similarly you do for my son so that that he'll not be able to go away." The father replied, "You mad woman, don't you see I have given him such a nice wife as a shackle, and he's not attached. What will an iron shackle do?" (Lecture in Stockholm. 6 September 1973.)

Because we are accustomed to eating voraciously, in the beginning we should not try to artificially eat less.



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

You should eat, but try to minimize. Therefore there is a prescription for fasting. There should be at least two compulsory fasting days in a month. And there are other fasting days as well. The more you can reduce your sleeping and eating you will keep good health, especially for spiritual purposes. But it is not done artificially. When you advance you will naturally not feel hunger, just like Raghunath Das Goswami. He was the son of a very rich man. He left home and joined Lord Chaitanya. He was the only son, a very beloved son.

He had a very nice wife. He left everything without telling anyone. His father could understand that he went to Lord Chaitanya in Puri. The father, being a very rich man, sent four servants along with four hundred rupees for Raghunath Das Goswami. Five hundred years ago, four hundred rupees means twenty times at the present value. At first he accepted, “Oh, father has sent. All right.” He was spending money by inviting all the *sannyāsīs* in Jagannath Puri. There were many in the renounced order, and every month he was offering a feast. After this happened a few times, Lord Chaitanya inquired from his secretary, Swarup Damodar, “Oh, nowadays I don’t get any invitation from Raghunath. What happened?”

“Oh, sir, he has stopped accepting his father’s money.” Lord Chaitanya said, “Oh, that’s very nice!” Raghunath Das thought, “I have renounced everything yet I am enjoying my father’s money. This is nonsense!” So he stopped accepting it. He told his father’s servants, “You go home. I don’t want money.” How was he living? He would stand by the staircase of the Jagannath Temple and when the priests went home with their *prasāda*, they would offer him something, for which he was satisfied.

When Chaitanya Mahaprabhu heard about that, he said, “Oh, this is very nice!” After a few days Raghunatha Das Goswami also stopped standing by the temple staircase. Then Chaitanya Mahaprabhu inquired from his secretary, “I don’t see Raghunath standing there. What is he doing?”

“No, sir, he has given up standing there because he thought, ‘Oh, I’m standing here like a prostitute, hoping that someone will come and give me some *prasāda*. No, I don’t like it.’” “Oh, that’s very nice! Then how is he eating?” “He’s collecting some rejected rice in the kitchen and that he is eating.”

To encourage Raghunath Das Goswami, one day Chaitanya Mahaprabhu went to his room. “Raghunath! I heard that you are eating very nice foodstuffs and you are not inviting me?” Raghunath did not reply. So Lord Chaitanya found out where he had kept that rice and he immediately began to eat.

Raghunath Das Goswami said, “Sir, do not eat. This is not fit for you.”

“Oh! It is Jagannath’s *prasāda*! How do you say it is not fit?” In this way Raghunath Das Goswami reduced his eating. Ultimately, every alternate day he would only take one small portion of buttermilk. And he



Unknown artist

Sri Raghunath Das Goswami

was bowing down hundreds of times and chanting so many times — *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau*. [Ṣaḍ-gosvāmy-aṣṭaka 6] This is a very nice example of minimizing all material necessities up to the point of nil. But that is not possible for everyone. Don’t try to imitate Raghunath Das Goswami. Our business is not to imitate but to try to follow as far as possible. Not artificially. (Lecture in Los Angeles. 17 February 1969.) ❧

## DON’T SHOW DETACHMENT

### Sri Srimad Gour Govinda Swami Maharaja

Sri Chaitanya Mahaprabhu told Raghunath Das Goswami, “Within your heart you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Krishna will soon be pleased and deliver you from the clutches of *māyā*. That means that you should not become mad. Don’t develop monkey detachment, *markaṭa-vairāgya*. Monkeys are very fickle. They are jumping from one branch to another branch, from one tree to another tree.

Unknown artist



Monkey detachment means that one is not fixed. Mahaprabhu said this only to show people that they should not develop such monkey detachment. Mahaprabhu thereby taught Raghunath Das, “Krishna has given you so much material opulence. You should understand that it all belongs to Krishna. Don’t be attached to it. Develop only one attachment — to Krishna — and keep that hidden in your heart. Don’t express it, don’t expose it. Outwardly you should behave in an ordinary way, *antare niṣṭhā kara, bāhye loka-uyavahāra* [Cc. madhya 16.239]. In external dealings you should behave with your father, your mother, your wife, as necessary. They should not think that you are detached from them. No. You should behave in such a way they should think, “No, our son is very much attached to us.” But it should all be external, *bāhya*. Meanwhile, in the heart you are not attached. You are only attached to Krishna. You behave in that way. That is *yukta-vairāgya*.

Everything is there — family members are there, father and mother, kith and kin, wife, son, daughter, opulence, home, hearth — everything. You are surrounded with everything, but you are not attached to any of it. It is only external. In the heart you are only attached to Krishna. In this way you should behave,

and *acirāt kṛṣṇa tomāya karibe uddhāra* — “within a very short time Krishna will deliver you from this deep dark well, *grhāndha-kūpaṁ*.” [Cc. madhya 16.239] You should always cry in the heart, “When will Krishna give me the opportunity to get out of this?” Krishna knows the heart. “Oh, he’s crying!” Then he will give you the opportunity to get out of the entanglement. This is *yukta-vairāgya*.

Otherwise, if you let them know that you are completely detached then a very hellish situation will be created in the home. If your wife understands, “Oh, my husband is not attached to me and some day he’ll leave me,” then she will create a hellish situation, great havoc. One should be very, very careful. Krishna knows the heart. When Krishna gives the opportunity, then you’ll be able to get out. ❀

— Lecture in France, 15 August 1994.

## SHOWING GOLOKA TO THE VRAJA-VASIS

### *Some Points from the Commentaries on Śrīmad Bhāgavatam 10.28.16*

#### Part Three: Submerging the Cowherds in Brahman

*te tu brahma-hradam nītā magnāḥ kṛṣṇena coddhṛtāḥ  
dadṛṣur brahmaṇo lokam yatrākṛūro ‘dhyagāt purā*

The cowherd men were brought by Lord Krishna to the Brahma-hrada, made to submerge in the water, and then come out. From the same vantage point that Akrura saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.

#### **Śrīla Sridhar Swami (Bhāvārtha-dīpikā):**

- The impersonal Brahman can be compared to a lake, because one who is submerged in it does not perceive any varieties. Krishna took the cowherd men to the lake of the impersonal Brahman, and they entered into it. Then he raised them from there, as if waking them from *samadhi*, deep meditation, and showed them his abode named Vaikuntha.

- Someone may question how it is that those who have merged in the *brahmajyoti* or who have gone to the spiritual realm could again have vision of this world? In response, it is said that earlier Akrura saw Krishna in the lake of Brahman effulgence at the place where the cowherd men entered the river. The idea is that there is nothing that is impossible for the Supreme Lord, who has inconceivable opulences. Thus he could take the cowherd men to the spiritual realm and again bring them back.

- Even though the incident where Akrura saw Krishna occurred after this incident with the cowherd men, still, past tense is used in this verse, as the incident took place before the conversation of Shukadev and Parikshit.

- The name of the lake in the Yamuna where Akrura saw Krishna is *brahma-hrada*. After being taken to that lake, the cowherd men saw the Vaikuntha planets. Then again, being taken out of the lake, they saw Krishna as before. Thus they became astonished.

- The term *brahma-hrada*, literally meaning 'lake of impersonal Brahman', can either be interpreted as the impersonal Brahman, which is comparable to a lake, or it can mean the spot in the Yamuna where Akrura entered and saw the Lord reclining on Ananta Shesh.

### **Srila Vishwanath Chakravarti Thakura**

#### **(Sārārtha-darśinī):**

- The impersonal feature of the Lord is like a lake, as one who is submerged in it does not have knowledge of varieties.

- When Krishna took the cowherd men to the lake of impersonal Brahman, all of them entered that lake and thus got merged into the impersonal Brahman. However, by his inconceivable potency, the Lord raised them from impersonal liberation to his Vaikuntha planets. It is confirmed in the second canto that the Lord took the cowherd men to the

Gokula planet in Vaikuntha — *lokam vikunṭham upaneṣyati gokulam sma* [Bhāg. 2.7.31]

- Just as persons who attain impersonal liberation are delivered from material existence, in the same way, the cowherd men who possessed love for the Lord saw Vaikuntha after being raised from the lake of impersonal liberation. The idea is that Vaikuntha is far better than the great obstacle of impersonal liberation, which includes destruction of everything.

- The love-filled happiness of Vaikuntha is superior to the happiness of impersonal Brahman, which is devoid of love. However, the love-filled happiness of Gokul is even superior to that of Vaikuntha. This philosophical truth has been illustrated here.

- Alternatively, *brahma-hrada* can refer to Vaikuntha where earlier Akrura had gone and where he saw the form of the Lord that he had desired to see. Even though Akrura saw Krishna at the *brahma* lake after the experience the cowherd men had there, still the past tense is used in this verse, as the incident took place before the conversation of Srila Shukadev and King Parikshit. ❧

— Translation by Bhakta Vinit from the Sanskrit given in *Śrīmad-bhāgavata-mahā-purāṇam* with multiple commentaries, Canto 10. Published by Shri Krishna Shankar Shastri, Sri Bhagavat Vidyapeeth, Gujarat.

## **ETERNAL RESIDENCE IN VRAJA**

### **Srila Raghunath Das Goswami**

*anyatra kṣaṇa-mātram acyuta-pure  
premāmṛtāmbho-nidhi  
snāto 'py acyuta-sajjanair api samam nāham  
vasāmi kvacit  
kintu atra vraja-vāsīnām api samam yenāpi  
kenāpy alam  
samlāpāir mama nirbharah prati muhur vāso  
'stu nityam mama*

May I not for even a moment stay in any other holy place of Lord Achyuta, even though that place may be submerged in an ocean of love of Godhead and be full of saintly devotees. Instead, may my residence be here eternally in Vraja, close to the *vraja-vāsīs*, no matter how much gossip or ordinary talk may go on. ❧

— *Vraja-vilāsa-stava*, verse 105. Sanskrit taken from Gaudiya Grantha Mandira (<http://www.granthamandira.com>).



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