



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 438

Śrī Uṭpannā Ekādaśī

3 December 2018

Circulation 9,352

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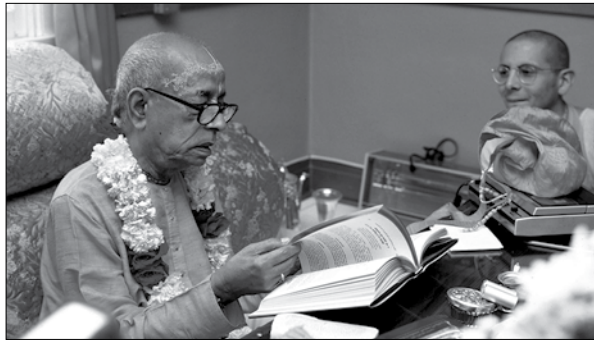
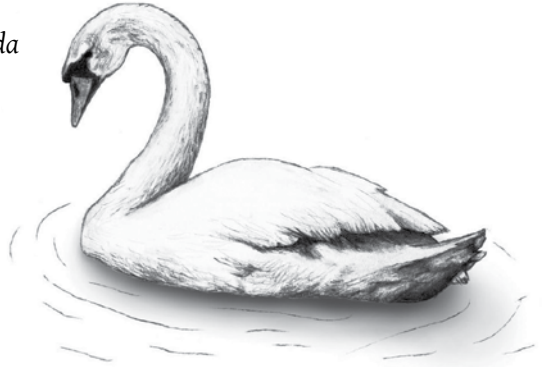
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THE BEST KIRTAN

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

He [Srila Bhaktisiddhanta Saraswati Thakur Prabhupada] personally instructed me that books are more important than big temples. At Radha Kunda he told me, “Since constructing the big marble temple at Bhag Bazar, there have been so many difficulties. Our men are envious over who will live in which room. I think it would be better to take off all the marbles and sell them and print books.” He told me this personally. So I am always emphasizing book distribution. It is the better *kīrtana*. It is better than chanting. Of course chanting should not stop, but book distribution is the best *kīrtana*. 🙏

— Letter to Srutadev. 24 October 1974.

“ABHAY WILL GO”

A Remembrance of His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

Mulaprakṛti Dasi notes: Srila Bhakti Kamala Madhusudana Maharaja is a disciple of Srila Bhaktisiddhanta Saraswati Thakur and was a friend and associate of [our] Srila Prabhupada. The following recollections were told to us by his disciple, Sripad Bhakti Ujjvala Muni Maharaja, who lives at the Gopinath Gaudiya Math, Dauji Mandira, in Vrindavan.

One time, my guru maharaja and Bhaktivedanta Swami Maharaja [Srila A. C. Bhaktivedanta Swami Prabhupada] were staying in the Bombay *maṭha* on August Kranti Road. At that time, Srila Bhaktisiddhanta Saraswati Prabhupada went there to visit this *maṭha*. All the disciples, Bhakti Rakshak Sridhar Goswami Maharaja, Madhava Maharaja, Goswami Maharaja, Madhusudhan Maharaja (my gurudeva), Abhay Charanaravinda Prabhu [later known as A. C. Bhaktivedanta Swami Prabhupada] and many closely related devotees were staying there near their Prabhupada. They were talking with each other about preaching. The question was, who will go to the West? They already had some details about the West, yet some questions and answers were going on. At that time, Srila Sridhar Maharaja asked Srila Bhaktisiddhanta Saraswati Prabhupada about my guru maharaja. Srila Prabhupada replied, “Narottam Prabhu,

he may go. He is preaching in Bombay in English. He is expert in preaching. I confer my blessings if he goes.”

But my gurudeva then requested of Prabhupada, “Please, Gurudeva, don’t order me. I cannot agree to go there because of separation from you. I cannot tolerate it.” Due to the thought of separation from Prabhupada’s *saṅga*, Gurudeva was worried, his mind was in pain and he was crying. He was a *brahmacārī* at that time, only twenty-seven or twenty-eight years old. He was worrying that if he were to be ordered by Gurudeva and then could not do it, he would fall down. When Prabhupada realized his heart he said, “All right, no problem.”

Then someone raised the question again and Srila Bhaktisiddhanta Prabhupada himself suggested the name of Abhay Babu. He very clearly said, “Abhay Charanaravinda, he will go. Certainly he will be able to do it. He is also preaching, speaking in English. So there is no problem that you do not go. He will go.” My gurudeva remembered that incident very clearly, how Abhay Babu acknowledged that order and how, amazingly, it came to be true. 🙏

— Our Srila Prabhupada a Friend to All. Compiled by Mulaprakriti Devi Dasi. Published by Gopavindapal Das. 2013.

SERVING SRILA PRABHUPADA

Sri Srimad Gour Govinda Swami Maharaja

If you serve the *vaiṣṇavas*, those dear devotees who preach the science of Krishna consciousness — real life — throughout the world, you are worshiping Krishna. You cannot see Krishna, but you can see his dear devotees. Out of causeless mercy they have descended from the spiritual world and are wandering about here just to give real life. If you render service to them, Krishna is worshiped. They carry Krishna in them. They can give him to you.

*vaiṣṇavera guṇa gāna, korile jīvera trāṇa
suniāche sādhu-guru mukhe*

I have heard from the lips of *sādhu-guru* that if you glorify a devotee you will be delivered. Krishna will be very pleased and you will get his mercy.

This is the centennial year of Prabhupada’s appearance, so it is our duty to preach and spread his glories vigorously. We must print and distribute books, including his *Līlāmṛta*. All people should know about Prabhupada. Let them come forward and serve him, thereby serving Krishna. Their lives will be successful. 🙏

— From a lecture on the occasion of Srila Prabhupada’s disappearance festival, Bhubaneswar, 17 November 1996. *My Revered Spiritual Master*. Chapter one. Gopal Jiu Publications. Bhubaneswar. 2007

DISTRIBUTION OF GAUDIYA LITERATURE

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The *Mādhva-Gaudīya* literature enshrines the account of the career and teachings of Sri Chaitanya and his associates from the pens of the eternal servants of the Lord. They not only rank with revealed literature of the world, but furnish the only complete divine dispensation for all ages, and the specific dispensation for the present age.

The reason why the promulgation of the divine dispensation has not been followed by the establishment of unadulterated theism all over the world is to be sought in our neglect to try to understand *Gaudīya* literature by the only method of approaching the transcendental subject — through the medium of the spiritual guide. The fear of being victimized by the quacks and pseudo-gurus need not trouble those who do not themselves intend to be so victimized in their quest of the absolute. It is imperatively necessary for all persons who really wish to make the spiritual acquaintance of the *Gaudīya* literature to engage in the quest of bona fide Chaitanyites. If they are themselves not in earnest or are disposed to be content with anything less than knowledge of the absolute revealed by the *Gaudīya* literature, they are doomed to failure or to fall into the hands of pseudo-gurus. But no really cautious person who knows his own mind need miss the sight of the bonafide devotee of Godhead if he is really in need of the service of the divinity.

The *Gaudīya* literature will be translated into all the languages of the world by the agents of the divine mercy at the appointed time. There will also no doubt spring up a mighty host of pseudo-exponents and an immense body of spurious *Gaudīya* literature, as has been the case in the past. This is to be expected by all really thoughtful persons. But nothing can have the least power of depriving a person of the mercy of the real agents of divine mercy except one’s deliberate refusal to avail of the same when it will be offered at his very door in a perfectly recognizable form.

As soon as a single person will have conceived the sincere desire of undertaking the promulgation of the tidings of the *Gaudīya* literature to the peoples of this world, he is thereby enrolled among the agents of divine mercy with power to forward the fulfillment of this expressed wish of the Supreme Lord.



Burmese painting by an unknown artist

The Yamadutas punish sinners in Hell

The Gaudīya literature will not long remain confined to the Bengali-speaking people. It will in a short time expand and display its full brilliancy through the medium of all the languages, including those of birds, beasts, and the vegetable tribes. 🕉

— From the article, “Mādhva-Gaudīya Literature”. *Harmonist*, June 1932, 29.364-365.

JANAK MAHARAJA’S VISIT TO HELL

Padma Purāṇa pātālakhaṇḍa 18.31-77

Janak Maharaja is the father of Sita and a great devotee of Lord Ramachandra. It is described in *Ārīmad Bhāgavatam* (6.3.20) that he is one of the twelve great authorities on religious principles in this universe. The following story of how Janak Maharaja once visited hell illustrates the supreme potency of the holy name and the association with saintly persons.

Lord Ananta Sesh once narrated a wonderful account of how King Janak visited the abode of Yamaraj. After a long life, Janak Maharaja gave up his body through the process of yoga. A divine airplane decorated with many bells descended and Janak Maharaja boarded it. On the way, the airplane came near to the abode of Yamaraj, the lord of death. There, sinners were suffering punishment in millions of hells. When the wind that had touched the body of Janak came to them they felt

great joy and their misery disappeared. Then those persons, oppressed by sins, wanting to keep Janak’s association, began to lament. They spoke piteously to Janak Maharaja, “O blessed one. Please do not leave. We who are greatly tormented are feeling happy due to contact with the breezes that have touched your body.”

Hearing their words, the very righteous king became filled with pity and thought to himself, “If due to the touch of the breezes that have touched my body I am bringing some happiness to the residents here, then I will stay in this place. This is heaven for me.”

Thinking like this, the king stayed there by the gateway to hell. After some time, Yamaraj himself, who inflicts severe torment upon sinners, came to that gateway. There he saw Maharaja Janak, full of mercy and a doer of great meritorious deeds, standing by the doorway.

Yamaraj smiled and said to Janak, “O king! You are *sarva-dharma-sīromaṇi*, the crest jewel of piety. Why have you come here? This is a place for wicked sinners who have caused harm to others. Men like you who perform meritorious deeds do not come to this place. Only those persons who deceive others, who are engaged in criticizing others, or who are intent on stealing others’ wealth come here. A man who abandons a religious wife that is serving him without fault comes here. One who,

out of greed for wealth, deceives his friend, comes here and receives intense punishment from me.”

Yamaraj then said, “Those persons who do not remember Lord Ramachandra with their mind, words, or deeds, I throw into hell and have boiled. Those who have remembered the Lord of the goddess of fortune leave the sufferings of hell and quickly go to Vaikuntha.

“O very intelligent king, my servants, unable to even look at persons like you, bring those who are great sinners. Therefore, you should leave this place and go enjoy many pleasures. Enter the excellent airplane and go reap the fruits of the religious merits you have earned.”

Hearing the words of Yamaraj, with great compassion Janak replied, “O lord, out of pity on these beings I shall not go to Vaikuntha. Although situated in this place, they are feeling some comfort due to the breezes blowing past my body. If you release all of these persons living in hell then I shall be happy and will proceed to Vaikuntha.”

Hearing the words of Janak, Yamaraj pointed out to him each of those living in hell and said:

“This one had sex with his friend’s wife that had confided in him, therefore I am having him roasted on an iron stake for thousands of years. Afterwards he will be born as a pig. Then when he again takes birth in a human body he will be a eunuch. This one repeatedly raped the wife of another man. Therefore he will be roasted in the hell known as *raurava* for a hundred years. This wicked one stole the wealth of others and enjoyed it.

Therefore, having cut off his hands, I shall cook him in pus and blood. This one did not honor or welcome, even with words, a guest who had come to him, oppressed by hunger. He will be dropped into the *tāmīra* hell, which is full of fire. There, bees will torment him for a hundred years.

*ayaṁ tavaṁ parasyocair nindāṁ kurvanna lajjitaḥ
ayam apyaśṛnot karnau prerayan bahuśasta tām*

“This shameless person loudly criticized another. This one here, with great interest, listened to that criticism many times. Therefore, these two have fallen into a dark well.

“This one, who deceived his friend, is being roasted in the hell known as *raurava*. After making all of these persons eat the fruit of their sins, I shall release them. O best among men who have accumulated vast amounts of religious merit, please leave this place.”

Having pointed out the sinful persons, Yamaraj became quiet. With his eyes full of tears, Janak, the great devotee of Lord Rama, said, “Tell me, how can these miserable beings quickly be set free from hell and attain happiness?”

Yamaraj replied, “These persons have never worshiped Lord Vishnu. They have never listened to the transcendental accounts of the Lord’s activities. How then can they be free from hell? O great king, if you desire to release them, even though they are great sinners, then give them the following religious merit possessed by you: Once, upon getting up in the morning, you meditated with a pure heart upon Lord Raghunath [Ramachandra], who is known as *mahā-pāpa-harābhidhaḥ*, the remover of great sins. Give them the religious merit which you obtained that morning when with a pure heart you uttered, “Rama, Rama.” Obtaining that merit, they will get freedom from hell.”

Hearing these words of the intelligent Yamaraj, the great king Janak gave those persons the religious merit obtained by him from his birth. Janak said, “Let these persons be released from hell due to the religious merit earned by me from birth by the worship of Raghunath.”

As soon as he said this, those persons dwelling in hell immediately were freed from their suffering condition and obtained divine bodies. They said to King Janak, “O king, by your favor, in one moment we have been freed from miserable hell and will now go to the highest position, *paramam padam*.”

Seeing those now-fulgent persons freed from hell, Janak Maharaja, who desired the welfare of all living beings, was very pleased in his mind. All those persons praised the great King Janak, the very treasure-house of compassion, and went to the spiritual world. 🌟

— Translated from the Navabharat Publishers edition of Padma Purāṇa, Calcutta, 1402 *jyeṣṭha*.

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5,
IRC Village
Bhubaneswar, Orissa, India, 751015



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

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

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