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AVOID NON-DEVOTEES

*Srila Thakur Bhaktivinode
Harināma-cintāmaṇī 4.75-77*

*kṛṣṇete abhakta — asat dvitīya prakāra
māyāvādī dharmā-dhvajī nirīśvara āra*

The second type of bad association is to mix with those who are not devotees of Krishna. There are three kinds of non-devotees: *māyāvādīs* (impersonalists), *dharmā-dhvajīs* (pretenders), and *nirīśvaras* (atheists).



Author's commentary

"*Māyāvādī*" refers to persons who believe that the Supreme Personality of Godhead is not eternal, that the form of Krishna and other forms of the Lord are made of *māyā*, and that the individuality of the *jīva* souls is also an illusion. The *dharmā-dhvajīs*, hypocrites who wrap themselves in the flag of religion, are persons who have neither devotion nor renunciation in their hearts and are simply cheaters wearing the garments a saintly person would wear and putting on a show of performing spiritual activities. A *nirīśvara* is an atheist, one who does not believe in the existence of a supreme controller.

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*varjile e saba saṅga sādhu-nindā naya
ihāke ye nindā bale sei varjya haya*

One should avoid the association of persons who criticize saintly devotees.

*ei saba saṅga chāḍi ananya-śaraṇa
kṛṣṇa-nāma kari pāya kṛṣṇa-prema-dhana*

Anyone who avoids these persons, chants Krishna's holy name, and takes shelter of Krishna and no one else, attains the treasure of *kṛṣṇa-prema*. 

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COOPERATING WITH THE SERVANTS OF GOD

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



The servants of God come to propagate God consciousness, and intelligent people should cooperate with them in every respect. By serving the servant of God, one can please God more than by directly serving the Lord. The Lord is more pleased when



he sees that his servants are properly respected because such servants risk everything for the service of the Lord and so are very dear to the Lord. The Lord declares in the *Bhagavad-gītā* (18.69) that no one is dearer to him than one who risks everything to preach his glory. By serving the servants of the Lord, one gradually gets the quality of such servants, and thus one becomes qualified to hear the glories of God. The eagerness to hear about God is the first qualification of a devotee eligible for entering the kingdom of God. ॐ

— Purport to *Bhāg.* 1.2.16

VISHWARUP BECOMES NITAI

*Adapted from Srila Nityananda Das’
Prema-vilāsa 7.18-49*

Sachi Thakurani was the wife of Jagannatha Mishra. Sachi and her husband were very proud of their attractive elder son, Vishwarup, who was a great scholar. Sachi’s father lived at Belpukur Belpukhuria. His elder son was Yogeswar Pandit, his next son was Ratnagarbha Pandit, and then his daughter Sachi Devi. The son of Yogeswar Pandit was Lokanath Pandit, who possessed all good qualities. He was Vishwarup’s schoolmate and constant companion. After some time, Vishwarup also became great friends with Adwaita Acharya. They used to spend their time together discussing various scriptures. Within a short while, both Vishwarup and Lokanath became accomplished scholars. However, Vishwarup had no interest in material life, and very soon he decided to renounce the world and become an ascetic. Despite the pleading of his bereaved parents, Vishwarup gave up his *śikhā* and *brāhmaṇa* thread and accepted the *daṇḍa*, *kaupīna*, and the saffron colored dress of a *sannyāsī* and was renamed Shankaranya Puri. Pandita Lokanatha became his disciple and accompanied Vishwarup as his assistant in their travels to various *tirthas*.

*dui vatsara ante tānra siddhi prapti haila
yoga-māyā svarūpiṇī tāha ye kahila*

*rāḍhadese ekacākā bali eka grāma
tāhāte āchaye vipra ati guṇāvān*

After two years, Vishwarup left this world, and it is said that by the action of *yoga-māyā* he was reborn in Ekachakra Gram in Radhadesh to a highly qualified *brāhmaṇa*. (Text 30-31)

*hādāi paṇḍita tānra patnī padmāvati
tānhāra udare janma ha-ila saṁprati*

He appeared from the womb of Hadai Pandit’s wife, Padmavati. (Text 32)

*rāmanavamīra dine garbhera sañcāra
mātā-pitāra citte sukha bāḍila apāra*

From the day of *Rāma-navamī* when he was conceived, the happiness of his parents increased. (Text 33)

*dine dine garbha bāḍi daśamāsa haila
brāhmaṇa brāhmaṇī mane ānanda bāḍila*

He stayed in the womb for ten months while that *brāhmaṇa* and *brāhmaṇī* felt great ecstatic bliss. (Text 34)

*māghamāsa śuklapakṣa trayodaśī-dine
sarva-sulakṣaṇe janmilena sei kṣaṇe*

*nāma dilena nityānanda ānanda sakala
kṣaṇe stabdha hañā thāke hāse khala khala*

On the thirteenth day of the waxing moon in the month of *Māgha*, the child took birth at a time when everything was very auspicious. When he was given the name Nityananda, everyone became joyful. At first they were speechless, and then they laughed loudly. (Texts 35-36)

*sankarṣaṇa balarāma eka-i svarūpa
viśvarūpa śankarāraṇya kalpa bheda-rūpa*

Nityananda Prabhu and Vishwarup (Shankararanya) were the same personality; both were manifestations of Sankarsana-Balarama. (Text 49) ॐ

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YADUNANDAN DAS AND THE BOOK KARNANANDA

*The scholar Sukumar Sen, writes about
Yadunandan Das in A History of Brajabuli
Literature:*

*Yadunandan was born in a Vaiśya family at the
village Malihati, near Katwa. He was a disciple of
Srinivasa Acharya and later become an attendant
of the ācārya’s daughter, Hemlata Devi, who lived
at Budhai Para. [The Gauḍīya-vaiṣṇava-*

abhidhāna says that Yadunandan Das was the nephew of Hemlata and the disciple of Subal Chandra.] The poet has given his account [of some of the activities of his life], though very briefly, in his *Karṇānanda*, a historical work dealing with the activities of Srinivas Acharya that was completed in 1607 A.D.

Yadunandan was a prolific writer. Besides his lyric poems and the *Karṇānanda*, he had translated in Bengali verse, under the title *Rādhā-kṛṣṇa-līlā-rasa-kadamba* the Sanskrit drama *Vidagdha-mādhava* of Rupa Goswami. He had similarly treated the Sanskrit epic poem *Govinda-līlāmṛta* of Krishnadas Kaviraj, and also the *Kṛṣṇa-karṇāmṛta* along with the *Sāraṅga-raṅgadā*, the commentary thereon by Krishnadas Kaviraj. Some of the lyric poems of Yadunandan found in the anthologies are taken from his translations of the *Vidagdha-mādhava* and the *Kṛṣṇa-karṇāmṛta*.

Yadunandan was certainly the last of the great poets of Brajabuli [language] and has not been surpassed by any. The diction of his Bengali verses is smooth and dignified.

Another secular scholar, Melville T. Kennedy, describes Yadunandan and *Karṇānanda* in his book *The Chaitanya Movement*:

The *Karṇānanda*, by Yadunandan Das, belongs to the same period, and was written at much the same time as the *Prema-vilāsa* ... It deals with the same events and figures treated by the *Prema-vilāsa*, but its viewpoint is somewhat different and its command of style and poetic phrase is much superior. Its interest in theology gives it importance as throwing light on the development of doctrine in the [Gaudiya Vaishnava] sect. The *parakiya* teaching, for instance, which had so much influence in the sect, receives much consideration in this work; and we learn from it that Srinivas himself was an upholder of this doctrine.

Yadunandan was something of a Sanskrit scholar, and he is perhaps equally well known among *vaiṣṇavas* for his translations of works of the *Vrindavan* saints. He also contributed many songs to the *pada* collections.

Yadunandan Das speaks something about himself and how he came to write *Karṇānanda* in the seventh *vilāsa* of that work:

*bundha-i pādāte rahi śrīmatī nikaṭe
sadāi ānande bhāsi jāhnavīra taṭe*

I stay close to Srimati Hemlata Devi in Badhuipada and I am always filled with joy, residing on the banks of the Ganga. (Text 194)

*pañca-daśa śata āra vatsara unatrisē
vaiṣākha māsete āra pūrṇimā dibase
nija prabhura pāda-padma mastake kariyā
sampūrṇa karila grantha śuna mana diyā*

In the year 1529, on the *Vaiṣākha Pūrṇimā* day, putting my Lord's lotus feet on my head, I completed this book. Please listen to it with attention. (Texts 195-196)

*śrī kṛṣṇa caitanya prabhura dāsera anudāsa
tāra dāsera dāsa ei yadunandana dāsa
grantha śuni ṭhākuraṅgīra manera ānanda
śrī mūkhe rākhilā nāma grantha karṇānanda*

This servant of the servant of the follower of a servant of Sri Krishna Chaitanya Mahaprabhu named Yadunandan Das wrote this book. Hearing it, Thakurani was so pleased that she named it "*karṇānanda*", nectar for the ears, with her own lotus mouth. (Texts 197-198)

*śrīmatī sagaṇe grantha kari āsvādāna
pulake pūrīta deha sāsru nayana*

Having relished the book, Srimati and her associates became overwhelmed with ecstasy and began to shed tears of joy. (Text 199)

*punaśca śrīmatī kahena mastake pada diyā
kahite lāgilā kichu hānsiyā hānsiyā*

Srimati put her feet on my head and began to say something, smiling again and again. (Text 200)

*mora karṇa tṛpta kailā grantha śunāiyā
śravaṇa paraśe mora juḍāila hiyā*

She said, "By hearing your book my ears are satisfied. It has brought pleasure to my heart." (Text 201)

*śuna śuna ohe putra kahiye tomār
baḍa-i ānanda mora tāhā śunibāre*

"Listen, listen, my son, let me tell you something. Hearing your book has brought me great happiness." (Text 202)

*śrīmatīra ājñā mui laiḍā mastake
paramānande karṇānanda likhila pustake*

Taking the order of Srimati Hemlata Thakurani on my head, with great ecstasy I wrote this book *Karṇānanda*. (Text 248)

*karṇānanda kathā ei sudhāra niryāsa
śravaṇe paraśe bhaktera janme premollāsa*

The topics of *Karṇānanda* are the essence of nectar. Hearing them, feelings of ecstatic love awaken in the devotees. (Text 249)

śrī ācārya prabhura kanyā śrīla hemalatā
prema-kalpa-vallī kibā niramila dhātā

Srinivas Acharya Prabhu's daughter is Srila Hemlata. What a creeper of ecstatic love has the creator created! (Text 250)

se dui caraṇa padma hṛdaye vilāse
karṇānanda kathā kahe yadunandana dāse

Considering her two lotus feet to be the pleasure of my heart, Yadunandan Das writes the book *Karṇānanda*. (Text 251) [For more about Yadunandan Das see KK Bindu number 10]

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THE PRINCE OF GALLANT LOVERS

Sri Yadunandan Das

In *A History of Brajabuli Literature*, Sukumar Sen says that the following poem “must be counted among the very best poems in Brajabuli literature”:

so vara nāgara-rāja
tapana-tanayā taṭe nīpa-taru nikaṭe
hīlana naṭavara sāja

That prince of gallant lovers, dressed as a great dancer, is standing at ease under a *nīpa* tree by the bank of the daughter of the sun (the Yamuna).

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marakata-ratana mukura jini lāvaṇi
prati-tanu piriti-pasāra
sārada cānda phānda mukha-maṇḍala
kuṇḍala śravane vithāra

The loveliness of his complexion surpasses that of a mirror made of pure emeralds. Every item of his person is a riot of love. The oval of his face is as beautiful as the orb of the moon. Earrings decorate his ears.

nācata bhāna madana-dhanu bhaṅgima
diṭhi-khañjana naṭa-joḍa
bāndhuli-adhare muralī-rava mādhuri
umatāyala mana mora

Under the arches of his eyebrows, which are the veritable bows of the god of love, dance his eyes like a pair of moving *khañjana* birds. The sweetness of the notes of the flute, placed at those lips resembling buds of *bāndhulī* flowers, has intoxicated my heart.

uḍata cūḍe cāru śikhi-candraka
manda-pavana sañe mela
kahe yadunandana śruti āñkhi-rasāyana
tanu maña saba hari nela

On the crest of his head shivers a lovely peacock feather, agitated by a slight breeze. Yadunandan says in a way that is ambrosial to the ear, “He has stolen everything, both body and soul.”

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FOR THE PLEASURE OF THE SAINTS

Murari Gupta's

Śrī Caitanya-carita 1.1.15

vadāmi kāñcid bhagavat-kathām satām
haryāya kiñcit skhalanam yadā bhavet
tadātra samśodhayitum mahattamāḥ
pramāṇam evātra paropakāriṇaḥ

For the pleasure of the saints, I shall speak some narrations of the Lord's pastimes. Therein some grammatical errors may occur. At such times may the great souls engaged in the ultimate welfare activity bless me and render my work pure, for it is on their authority that I write.

— Translated into English by Bhaktivedanta Bhagavata Svami. Gaura Vani Press. Distributed by Nectar Books, Union City, Georgia, USA. 1998.