



Sri Krishna Kathamrita Bindu

Issue No. 196 Fortnightly email mini-magazine from Gopal Jiu Publications

21 February 2009

Śrī Pakṣavardhinī Ekādaśī, 12 Govinda, 522 Gaurābda

Circulation, 2,441

Highlights

- **THE MOST GENEROUS LORD SHIVA**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **APPROACHING THE BHAGAVAT**
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
- **SHIVA IS THE GREATEST DEVOTEE OF KRISHNA**
Sri Srimad Gour Govinda Swami Maharaja
- **PURE VAISHNAVAS**
Srila Thakur Bhaktivinode
- **THE GLORIES OF BHUTESHWAR MAHADEV**
Srila Rupa Goswami's Śrī Mathurā Māhātmya 221-224
- **SHIVA CHANTS KRISHNA NAMA**
Brahma-vaivarta Purāṇa
- **THE MERCIFUL LORD NITYANANDA**
A Gaudiya poet named Krishna Das

THE MOST GENEROUS LORD SHIVA

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

Lord Shiva is a celebrated demigod who awards gifts to beggars. His name is therefore Ashutosh, one who is pleased very easily. He is also called Bhutanath, the lord of the common folk, who are mainly attached to him because of his munificent gifts, which he gives even without



consideration of the aftereffects. Ravan was very attached to Lord Shiva, and by easily pleasing him, Ravan became so powerful that he wanted to challenge the authority of Lord Rama. Of course, Ravan was never helped by Lord Shiva when he fought with Rama, the Supreme Personality of Godhead and the Lord of Lord Shiva. To Vrikasur, Lord Shiva awarded a benediction that was not only awkward but also disturbing. Vrikasur became empowered, by the grace of Lord Shiva, to break anyone's head simply

by touching it. Although this was awarded by Lord Shiva, the cunning fellow wanted to make an experiment of the power by touching the head of Lord Shiva. Thus the lord had to take shelter of Vishnu to save himself from trouble, and Lord Vishnu, by his illusory potency, asked Vrikasur to make an experiment with his own head. The fellow did it and was finished himself, and so the world was saved from all sorts of trouble by such a cunning beggar of the demigods. The excellent point is that Lord Shiva never denies anyone any sort of gift. He is therefore the most generous, although sometimes some kind of a mistake is made. ❀

— Purport to *Bhāg* 1.12.23.

APPROACHING THE BHAGAVAT

Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

From a lecture on 14 August 1935

When a conditioned soul realizes that he is a fragmental part of the Supreme Lord, his aversion towards the service of the Lord will

transform into tranquility, and his pure intelligence will be engaged in the unalloyed service of the Lord. Thereafter he will no longer want to wander in the transient world with his internal and external bodies. Being devoid of all sorts of bewilderment, a free soul knows his actual position of being a devotee of Sri Krishna and becomes a listener, reader, and follower of the sacred text of *Śrīmad Bhāgavatam*. Thus he is established in the external devotional path.

One cannot attain salvation without devotion. Therefore one has to follow the path of devotional service. After hearing the *Bhāgavat*, one has to read it and should think it over. Therein are the concepts of knowledge, austerity, and devotion mixed with inaction. When one listens, reads, and practices *Śrīmad Bhāgavat* with devotion, he will attain salvation.

This unalloyed evidence, *Śrīmad Bhāgavatam*, is very dear to the *vaiṣṇava* devotees. Discussion on vedic scriptures should be in the line of *Śrīmad Bhāgavatam*. If someone discusses the *upanīśads* like *Īśa*, *Kena*, and *Kaṭha*, and the *kalpas* like *Śikṣākalpa*, *grammar*, *jyotiṣa*, etc., he can remember the Lord. Otherwise all of one's endeavor will be converted into material knowledge. One cannot realize the *Bhāgavat* by his acquired knowledge.

Those who are striving hard to obtain the four human objectives *dharma*, *artha*, *kāma* and *mokṣa*, do not get any result by reading the *Bhāgavat*. Only those who are desirous for *kṛṣṇa-prema*, which is the *pañcama-puruṣārtha*, the fifth and highest human objective, can acquire the fruits of reading the *Bhāgavat*. The need to read *Śrīmad Bhāgavatam* arises when *kṛṣṇa-prema* is regarded as the highest goal of life. ❀

—Nectarian Advice of Sri Srimad Bhakti Siddhanta Sarasvati Goswami Prabhupad Thakur Regarding Bhagavata. Sri Nityananda Book Trust, Sri Krishna Chaitanya Mission. Visakhapatnam. No date.

SHIVA IS THE GREATEST DEVOTEE OF KRISHNA

Sri Srimad Gour Govinda Swami Maharaja

After being amply harassed by Lord Vishnu's potency in the form of Mohini Murti, Lord Shiva resumed his normal, unagitated condition. This is the position of a devotee. As confirmed in *Bhagavad-gītā* (6.22), *yasmin sthito na duḥkhena guruṇāpi vicālyate* — because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This tolerance is possible only for the first-class devotees, of whom Lord

Shambhu is one. In *Bṛhad Bhāgavatāmṛta*, Brahmaji says to Narada, "O Narada, I have not seen anyone more dear to the Lord than Shiva. Shivaji is always absorbed in the nectarean mellow emanating from the lotus feet of Lord Krishna. This is described in *Caitanya-caritāmṛta* (ādi 6.80-81):

*kṛṣṇa-preme unmatta, vihvala digambara
nirantara kahe śiva, 'muñi kṛṣṇa-dāsa'*

Shiva says, "I am Krishna's servant." Always immersed in *kṛṣṇa-prema*, he dances the *tāṇḍava-nṛtya* so ecstatically that the whole universe trembles. Shivaji never runs after the four *puruṣārthas*, *dharma*, *artha*, *kāma*, and *mokṣa* — religiosity, economic development, sense gratification and liberation. He has given these things up. Shiva is a mad fellow. You see his form — he has put on a garland of bones, a garland of snakes, and has smeared ashes all over his body. He is a naked fellow with matted hair. He has renounced all material enjoyment. He is a mad fellow, always intoxicated and moving about. Lord Shiva carries the Ganges, which is emanating from the toe of Lord Hari, on his head, on his matted hair. Shivaji is the greatest devotee of Krishna — *vaiṣṇavānām yathā śambhuḥ* [*Bhāg.* 12.13.16]. He has two types of mercy, *sakapaṭa-kṛpā*, mercy with cheating; and *niṣkapaṭa-kṛpā*, mercy without duplicity. The *vaiṣṇavas*, dear devotees of Lord Krishna, Vishnu, worship Lord Shiva and get his *niṣkapaṭa-kṛpā*. The demons want material opulence, name, fame, prestige, and material position. They also worship Lord Shiva and they get Lord Shiva's *sakapaṭa-kṛpā*. Shiva gives them all these material things. But he doesn't accept those things for himself.

In *Bṛhad Bhāgavatāmṛta* (1.2.86) Brahma says to Narada:

*kṛṣṇāc chivasya bhedeḥkṣā mahā-doṣa-karī matā
ago bhagavatā soasmin kṣamyate na śive kṛtam*

"One should not differentiate Lord Shiva from Lord Vishnu or Krishna. Krishna may excuse one who has committed offenses to his lotus feet. But he never excuses one who has committed an offense at the lotus feet of Lord Shiva. Therefore it is said, *vaiṣṇavānām yathā śambhuḥ* — Shiva is *vaiṣṇava-agraṅganya*, the greatest *vaiṣṇava*.

Many times Krishna has saved Shivaji from dangers. There is always fighting between the demons and demigods. Sometimes the demons achieve victory, and sometimes the demigods achieve victory. Being harassed by the demigods, the demons once went to Maya Danava and took shelter of him. Being a great mystic, Maya Danava created three residences that were like three big airplanes made of gold, silver and iron, and all the demons took shelter there. Thus the demons became unconquerable and the demigods were defeated. The demigods took shelter of Lord Shiva. Shiva took up his bow and arrow and

fought vigorously against the demons and killed many of them. Then Maya Danava created a big pot of heavenly nectar. Whatever demons were killed by Shiva, Maya Danava was bringing them and putting them in the pot of nectar and they were again becoming alive. The more Shivaji was killing them, the more they were all again coming to life. Shiva found himself helpless, "What shall I do?" Shiva was in danger. Then Lord Krishna thought, "Oh, my dear devotee is in danger. I shall help him." Krishna then assumed the form of a cow and made Brahmaji a calf. Both of them went at noontime to that big pot of nectar and drank all of it. There were security guards guarding the pot, but they said, "A cow and calf are pure. They should not be killed. By Krishna's *daivī-māyā*, his energy, they became enchanted. Then Shivaji killed all the demons and the demigods became victorious. In this way Shivaji was protected by Krishna. ❀

— From a *Bhāgavatam* lecture. 15 March 1992. Bhubaneswar.

PURE VAISHNAVAS Sri Rupa Thakur Bhaktivinode

What is the nature of a pure devotee?

Simplicity, determination, and one-pointedness are the characteristics of a pure devotee. He never approves of any topic that is opposed to devotional service just to keep people happy; the pure devotees are always neutral. (*Sajjana-toṣaṇī* 8/10)

What is the character of a *vaiṣṇava*? Who is qualified to be called a *vaiṣṇava*?

The character of a *vaiṣṇava* is sinless and no part of his character is fit for hiding. Simplicity is the life of a *vaiṣṇava*. He always teaches others by setting his own examples. Unless his character is pure he is not fit to be called a *vaiṣṇava*. (*Sajjana-toṣaṇī* 5/10)

— From *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 26. Compiled by and with questions by Sri Sundarananda Vidyavinode Das. Translated by Sri Bhumiapati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

THE GLORIES OF BHUTESHWAR MAHADEV

Sri Rupa Goswami's
Śrī Mathurā Māhātmya 221-224

*mathurāyām ca deva tvam kṣetra-pālo bhaviṣyasi
tvayi dṛṣṭe mahā-deva mama kṣetra-phalaṁ labhet*

[Krishna to Lord Shiva:] O Deva, you will be the protector of Mathura. O Mahadeva, a person who sees you will attain the result of seeing my own abode.

nirvāṇa-khaṇḍe –

*yatra bhūteśvaro devo mokṣadaḥ pāpinām api
mama priyatamo nityam deva bhūteśvaraḥ paraḥ*

In the *Nirvāṇa-khaṇḍa* it is said: In Mathura resides Lord Bhuteshwar, who grants liberation even to the sinful. This Bhuteshwar deity is very dear to me.

*katham vā mayi bhaktim sa labhate pāpa-pūruṣaḥ
yo madīyam param bhaktam śivam sampūjayen na hi*

How can a sinful person who tries to worship me but will not worship Lord Shiva attain devotion to me?

*man-māyā-mohita-dhiyaḥ prāyasa te mānavādhamāḥ
bhūteśvaram na smaranti na namanti stuvanti vā*

The lowest of men, who are bewildered by my *māyā*, will not meditate on, bow down before, and offer prayers to Lord Bhuteswar. ❀

Bibliography

— Rupa Goswami, *Śrī Mathurā Māhātmya*. English translation by Bhumiapati Das. Rasbihari Lal & Sons. Vrindavan.

— Bhaskar Uma. *Mathurā Māhātma*. Sanskrit with Hindi translation. Vrindavan Research Institute. Vrindavan. 1994.

SHIVA CHANTS KRISHNA-NAMA Brahma-vaivarta Purāṇa 1.17.33-35

*Lord Shiva spoke to the devas about the glories
of chanting Krishna's names:*

*adhunā pañca-vaktreṇa yan nāma-guṇa-kīrtanam
gāyan bhramāmi sarvatra niḥspṛhaḥ sarva-karmasu*

With my five faces I chant his name and qualities while I wander everywhere without involving myself in anything.

*matto yāti ca mṛtyuś ca yan nāma-guṇa-kīrtanam
śaśvaj japantaṁ tan nāma dṛṣṭvā mṛtyuḥ palāyate*

Because I continue to recite his name and qualities, death has not reached me. Death runs away from that person who chants his name.

*sarva brahmāṇḍa-samhartāpy ahaṁ mṛtyuñjayābhidhaḥ
suciram tapasā yasya guṇa-nāmānukīrtanāt*

By reciting his name and qualities while performing austerities for a long time, I have achieved the power to destroy all the universes and have conquered even death. ❀

Bibliography

— *Brahma-vaivarta Purāṇa*. Sanskrit with English translation. Parimal Publications. 2001. Delhi.

— *Brahma-vaivarta Purāṇa*. Published by Sri Natavara Chakravati. Calcutta. Sanskrit in Bengali characters. 1827.

THE MERCIFUL LORD NITYANANDA A Gaudiya poet named Krishna Das

(Śrī-rāga)

*adoṣa daraśi mora prabhu nityānanda
nā bhajinu hena prabhura caraṇāravinda*

My Lord Nityananda doesn't see anyone's faults, yet I didn't worship his lotus feet!

*hāya re nā jāni mui kemana asura
pāñā nā bhajinu hena dayāra ṭhākura*

Alas, I did not know! What a demon I was! I did not achieve the worship of Nityananda Prabhu, the personification of mercy!

*hāya re abhāgāra prāṇa ki sukhe āchaha
nitāi baliyā kena mariyā nā yāha*

O my unfortunate heart, will you ever become happy? Why don't you call out, "Nitai!", and die?

*nitāira karuṇā śuni pāśāṇa milāya
hāya re dāruṇa hiyā nā darabe tāya*

When they hear of Lord Nitai's mercy, even the stones melt. O my cruel heart, you do not melt when you hear his glories!

*nitāi caitanya aparādha nāhi mane
yāre tāre nija prema-bhakti kare dāne*



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

Phone: (0674) 2553250, 2557026

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.

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.

Nitai and Chaitanya don't take offense, yet give the gift of ecstatic love.

*tāra nāma la-ite nā gale mora hiyā
kṛṣṇa-dāsa kahe mui baḍa abhāgiyā*

Alas! The Lord's holy name does not reside in my throat or in my heart! Krishna Das says, "I am very unfortunate!" ❀

Bibliography

— *Songs of the Vaisnava Acaryas*. Collected and translated by Sri Kusakratha Das. Unpublished.

— *Gaura-pada-taraṅgini* edited by Jagadbandhu Bhadra. Sri Gauranga Press. Calcutta. 1931. Bengali. Page 95.

KRISHNA'S ECSTATIC TOUCH

Srila Rupa Goswami's

Bhakti-rasāmṛta-sindhu southern division 3.34

harṣād, yathā śrī-daśame (10.30.10) –

*kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-ruhair vibhāsi
apy aṅghri-sambhava urukrama-vikramād vā
āho varāha-vapuṣaḥ parirambhaṇena*

The following from *Śrīmad Bhāgavatam* (10.30.10) is an example of *romāñca*, standing of the hairs on end, arising from *harṣa*, jubilation:

Translator's note: When Sri Krishna disappeared from the rāsa dance, the gopīs were searching for him from forest to forest. Seeing the smooth grass sprouted from the earth, they believed the earth to be exhibiting symptoms of ecstatic horripilation (romāñca), and inquired as follows:

"O mother earth, what austerity did you perform to attain the touch of Lord Keshava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when he stepped upon you in his form of the dwarf Vamanadev, or even earlier, when he embraced you in his form of the boar Varahadev?" ❀

Bibliography

— Srila Rupa Goswami. *Bhakti-rasāmṛta-sindhu*. Unknown translator. Found in the *Vaiṣṇava Folio Archives*. Compiled by Sri Narasingha Caitanya Matha. No date.

— *Śrīmad Bhāgavatam*. English translation and commentary by the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1985.