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Highlights

• **WAR ON MAYA**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **GAURA ENTERS PURI**

Adapted from Srila Murari Gupta's Śrī Caitanya-carita Mahākavya 3.10.4-20

• **PRAYERS TO NABADWIP**

Srila Thakur Bhaktivinode's Navadvīpa-dhāma-māhātmya

• **TWO FORMS IN ONE BODY**

Sri Srimad Gour Govinda Swami Maharaja

• **SANKIRTANA WARRIORS**

Krishna Das

WAR ON MAYA

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

Arjuna is addressed as *mahā-bāhu*, the great fighter. A great fighter is one who is acting under Krishna. These preachers, they are also *mahā-bāhu*. They are fighting with persons who are not Krishna conscious. They are pushing on the Krishna consciousness movement by fighting. But this fighting is in a different way.



This was taught by Lord Chaitanya Mahaprabhu. *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārśadam*. *Astra* means weapon; just like the Pakistanis are fighting with machine guns. Chaitanya Mahaprabhu fought *māyā* not with a machine gun but with

his most confidential associates.

*śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

His fighting weapons were Sri Advaita Prabhu, Sri Nityananda Prabhu, *śrīvāsādi-gaura-bhakta-vṛnda* — and many other devotees. So Lord Chaitanya's movement is also fighting, but it is a fight in a different way. Nityananda Prabhu is a soldier. He was sent to deliver Jagai and Madhai. This is also fighting. Therefore all the devotees, all the preachers of the Krishna

consciousness movement, they are *mahā-bāhu*, strongly armed by the weapons of Krishna. They cannot be defeated. They will push on the fight with *māyā*, illusion. What is that illusion? The living entity under illusion is thinking that he will be happy by material comforts. That is not possible. So this Krishna consciousness movement is declaring war with *māyā*. But in a different way — by this chanting process: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. The transcendental vibration will clarify the whole atmosphere, and as soon as these Krishna conscious soldiers come out victorious, the whole world will be peaceful. ❀

— Lecture on *Bhagavad-gītā* in Bombay, 30 March 1971.

GAURA ENTERS PURI

*Adapted from Srila Murari Gupta's
Śrī Caitanya-carita Mahākāvya 3.10.4-20*

Suddenly Sri Chaitanya sighted the beautiful temple of Sri Jagannath Hari. It appeared like a blue mountain anointed with nectar, and was effulgent as the autumn moon of the month of Śarat. Crowned by a very dazzling cakra, its flag was unfurled and blew in the breeze. The luster, height, and influence of Jagannath's transcendental abode mocked the peak of Mount Kailash. Using the temple's flags as his hands, the wind god beckoned welcomingly

to the lotus-eyed Gauranga. Then, having embraced Lord Jagannath in his heart, suddenly Gaura Hari tumbled to the earth as if struck by a foe, becoming utterly motionless. When his noble associates saw this, all of them became faint, like bodies without life. A moment later, seeing that the Lord was arising, they also became animate and surrounded him, just as the body's senses awaken by the connection of the soul. Those persons were unaware of his true self. Then, in his characteristic blissful mood, the Lord addressed them, "My dear devotees, look and see! Just above the abode of Sri Hari! There, our prabhu is shining magnificently like a great effulgent blue sapphire. Behold that youth!" Although they were actually unable to see anything, those brahmins replied, "Yes! Yes! We see the Lord's form."

They spoke thus because they were anxious, lest Gaura should again lose consciousness. Then he said to them, "Look! That youth is visible just near the flag of the temple of Sri Hari. Thousands of rays of pure nectar constantly emanate from his face." The fingers of his left and right hands are placed upon the holes of the bamboo flute, and they hold it to his mouth in a very attractive manner. Those deftly-moving fingers of his hands, whose palms resemble the red lotus, have captivated my mind. His sun-like effulgence radiates thousands of nectarean beams. Who is he who thus enchants my mind with his smile?" In this mood, Sri Gaura, whose luster resembles molten gold, ran in a mood of intense eagerness for Krishna and was swiftly pursued by his servitors. Again and again he glanced up at the palace of the universal Lord, at times stumbling because of the streams of tears which gushed from his eyes. Thus, he appeared like the peak of Mount Sumeru covered by waterfalls.

On the way, he visited the tīrtha of Markandeya Rishi, the son of Mrikandu. For the sake of Lord Shiva, Lord Vishnu once used his terrible cakra to make a tīrtha in that spot. Those who bathe there attain the planet of Shiva. Quickly, Gaura Hari entered that place and took bath in accordance with the vaiṣṇava-vidhi. Then the Supreme Lord meditated upon the liṅgam of the gentle Shiva. He did japa of Lord Shiva and fell before the liṅga like a rod. He offered praise to Mahesh by chanting auspicious verses composed in his glorification. Then he departed for the great abode of Jagannath, the Lord of all sacrifice.

As he entered the great festival within the temple of the God of gods, all the hairs of his body thrilled due to great ecstasy, and his chest became covered with tears due to thinking of the Lord who resides in the hearts of all. Then, beholding that master of all worlds, Mahaprabhu bowed down. Falling again like a rod to the ground, he then arose and fell again and again. His face showed the struggle of holding back the symptoms of prema, but after a moment he displayed his overwhelming ecstatic feelings for the Lord of the universe. His fists clenched and he wept loudly.

*dr̥ṣṭvā tam ittham puruṣottamo hariḥ
prasārya pāṇīm kamalāṅga-komalam
adarśayad rakta-talam tato mudā
caitanya-devo hr̥ṣito jahāsa*

Seeing him thus affected, Sri Purushottama Hari extended his soft lotus hand, revealing his ruddy palm, and Sri Chaitanya Dev laughed with happiness.

*uvāca caivam karuṇāmbudhe tvam
prasīda deveśa maheśa-vandita
punar na dr̥ṣṭvā kara-pallavāṅgulim
ruroda tasmin dvi-guṇam sa vihvalaḥ*

He said, "O ocean of mercy! God of gods, who are offered prayers by Mahesh! Please show your mercy to me!" Then being unable to see again the blossom-like fingers of Lord Jagannath's hand, Gaura felt begrieved and wept with redoubled strength.

Again seeing Jagannath's hand, Gaura became filled with immense exultation, and his slender body became flooded by streams formed of tears of joy.

*evam taylor udbhata-ceṣṭitam janāḥ
śr̥ṇvanti gāyanti param vrajanti te
padam murāreḥ paramārtha-darśino
na yatra bhūyaḥ patanam kvacid bhavet*

Those who hear and sing of the exalted and magnanimous behavior of Jagannath Swami and Sri Chaitanya Mahaprabhu can see the ultimate goal of life and thus enter the supreme abode of Murari, wherefrom one never again falls. ❀

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PRAYERS TO NABADWIP
Srila Thakur Bhaktivinode
Srī Navadvīpa-dhāma-mahātmya
Parikramā-khaṇḍa 18.68-70

navadvīpa-dhāma more anugraha kari
udīta hauna hṛde tabe āmi tari

O Nabadwip Dhama, please be kind and appear in my heart so that I may be delivered.

prauḍhā-māyā kula-devī kṛpā akapaṭa
bharasā tarite mātra āvidyā-saṅkaṭa

O Praudha Maya, since you are the goddess of the Vaishnava dynasties, please be merciful and don't cheat me. You are the only hope to cross over the miseries of ignorance.

vṛddha-śiva kṣetra-pāla hauna sadaya
cid-dhāma āmāra cakṣe hauna udaya

O Vriddha Shiva, you are *kṣetra-pāla*, the protector of the *dhāma*. Please be kind and let the transcendental *dhāma* be revealed to my eyes. ❀

— Translated from *Śrī Śrī Navadvīpa Dhāma Mahātmya o Parikramā Granthavali*. Edited by Bhaktivedanta Vaman Maharaja. Gaudiya Vedanta Samiti. Kolkata. 1993. Bengali.

TWO FORMS IN ONE BODY

Sri Srimad Gour Govinda Swami Maharaja

There is no difference in *tattva* between Gaura and Krishna. Krishna is Gaura, and Gaura is Krishna. But in Gaura, Krishna is combined with *mahābhāva-svarūpiṇī*, Srimati Radharani. In *vraja-līlā* there are two forms, *rasarāja* Krishna and *mādanākhyā-mahābhāva-mayī* Srimati Radharani. But in *gaura-līlā* there is one form. Radha and Krishna combined together is Gaura; otherwise there is no difference between Gaura and Krishna. Srila Krishnadas Kaviraj Goswami has said (*Cc. ādi 2.9*):

'nanda-sūta' balī' yānre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāñī

He whom *Śrīmad Bhāgavatam* describes as the son of Nanda Maharaja has descended to earth as Lord Chaitanya.

Similarly, Srila Swarup Damodar Goswami has said in *Caitanya-caritāmṛta*, *ādi 1.5*, *naumi kṛṣṇa-svarūpam* — I offer my obeisances to that Gaura who is *kṛṣṇa-svarūpa*. But the special characteristic of Gaura is that he is *rādhā-bhāva-dyuti-svalitam*. When Krishna accepts the mood and complexion of Radharani He becomes Gaura, nothing else. *caitanyākhyaiṅ prakāṣam adhunā tad-dvayaiṅ caikyam āptam* — Now the two forms, Krishna and Radha, appear as one form combined together, *aikyam āptam*. That is Chaitanya.

Srila Prabhodananda Saraswati Goswami says in *Caitanya-candrāmṛta*, text 16, *ekī-bhūtaṁ vapur avatu vo rādhayā mādhavasya* — Radha and Madhava became one body, *ekī-bhūta*. That is Gaura. So Krishna is Gaura and Gaura is Krishna.

Abhinnatvān nāma-nāminoḥ — there is no difference between *nāma* and *nāmī*; there is no difference between the name of Krishna and Krishna Himself. Similarly, *kṛṣṇa-līlā* is *gaura-līlā* and *gaura-līlā* is *kṛṣṇa-līlā*. But, *pūrvasmāt param eva hanta karuṇā tatrāpi jānīmahe* — although there is no difference between *nāmī* and *nāma*, the latter is more merciful than the former. The name of Krishna is more merciful than Krishna. In the same way, although there is no difference between *kṛṣṇa-līlā* and *gaura-līlā*, the latter is a more merciful *līlā* than the former. *Gaura-līlā* is a more merciful and a more relishable *līlā* than *kṛṣṇa-līlā*. Otherwise, in *tattva* there is no difference between the two. *Navadvīpa-līlā* and *vraja-līlā* are both *kṛṣṇa-līlā*. There is no difference. Rupa and Sanatan Goswamis, the dear associates of Gaura, have disclosed this *tattva*.

Radha-raman Krishna is always in Vrajabhumi. *vṛndāvanaiṅ parityajya padam ekam na gacchati* — Krishna never takes even one step out of Vrindavan. He is always in Vrindavan. Then how is it that Krishna left Vrajabhumi and went to Mathura and then Dwarka? These two *ācāryas*, Sanatan Goswami and Rupa Goswami, have disclosed this *tattva*. They have said that *mathurā-līlā* and *dvārakā-līlā* nourish *vraja-līlā*, and that those two *līlās* are inside *vraja-līlā*.

Ācāryas and *mahājanas* have said that *vraja-dhāma* is of two types, *prakāṣa* and *aprakāṣa*, manifest and unmanifest. In that *dhāma* there is a closed compartment, Nabadwip Dham. In that closed compartment *rasarāja-kṛṣṇa* is feeling acute pangs of separation from Radharani, *viraha*, and cries and cries and cries. He develops greed to understand the mood of Radharani, his own beauty, and the happiness that Radharani feels by enjoying his beauty. He developed these three desires, these three types of greed. Without accepting the sentiment and complexion of Radharani, this greed cannot be fulfilled. Therefore, he entered into the core of the heart of Radharani and hid himself there. For that reason his complexion is outwardly manifested as molten gold. Externally he is feeling pangs of separation, but in the heart there is union.

In *viraha*, *vipralambha-bhāva*, Caitanya Mahaprabhu chants the name of Krishna, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*. In the book *Rādā-tantra* it is described that in Vrajabhumi when Radharani feels acute pangs of separation from Krishna, she chants this *mahā-mantra*. Mahaprabhu accepted *rādhā-bhāva* and *rādhā-kānti*, Radharani's mood and complexion. So Gaura chanting the *hare kṛṣṇa mahā-mantra* is Krishna experiencing *vipralambha-bhāva*.

Nabadwip Dham is hidden Vrindavan, a closed compartment in Vrindavan. Externally, where is Navadwip? Where is Vrindavan? They are hundreds and hundreds of miles apart. That is external. By internal vision you will see that one is inside the other, Nabadwip is inside Vrindavan. Therefore our *ācāryas* say, don't see any difference between *gaura-vana*, the forest of Nabadwip, and *vraja-vana*, the forest of Vrindavan. We sing that song by Narottam Das Thakur from *Prārthanā*:

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi
tāra haya vraja-bhūme vāsa

Anyone who has understood that the associates of Lord Chaitanya are eternally liberated souls immediately becomes eligible to enter into the abode of Krishna, the son of Nanda Maharaja in Vrindavan,



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in his next birth. If anyone understands that there is no difference between Gauda Mandala, the place in West Bengal wherein Lord Chaitanya had his pastimes, and the transcendental abode of Sri Vrindavan Dham, then he actually lives in Vrindavan. ❀

— *Gaura-purnimā* lecture, 28 March 1994, Bhubaneswar.

SANKIRTANA WARRIORS

Krishna Dās

(*Rāmakeli-rāga*)

navadvīpe śuni śimha-nāda
śājala vaiṣṇava-gaṇa kari hari-saṅkīrtana
mūḍha-mati gaṇila pramāda

(Refrain) Hearing the *vaiṣṇavas* loudly chant Lord Hari's holy names in *saṅkīrtana*, the bewildered people think a host of roaring lions has come to Nabadwip.

gauracandra mahārathī nityānanda sārathī
advaita yuddhe āgu-yāna
prema-ḍore phāmsa kari bāñdhila aneka ari
nirantara garje hari-nāma

The great *mahārathī* warrior Lord Gaurachandra and the great *sārathī* warriors Lord Nityananda and Lord Advaita charge into battle. Throwing the noose of ecstatic love, they capture many enemy soldiers and bind them up. They continually roar with the battle cry of Lord Hari's holy names.

śrī-caitanya kare raṇa kali-gaḍe ārohaṇa
pāṣaṇḍa dalana vīra-rāṇā
kali-jīva tarāite āila prabhu avanīte
caudike cāpiyā dila thānā

Riding on an elephant to fight Kali-yuga, Sri Chaitanya, the king of heroes, charges into battle and destroys all sins. To rescue the fallen souls held hostage by Kali-yuga, Prabhu came to this earth. Now he conquers everything in the four directions.

uttama adhama jana sabe pāila prema-dhana
nitāi-caitanya-kṛpā-leśe
sammukhe śamana dekhi kṛṣṇa-dāsa baḍa dukhī
nā pāiyā premera uddeśe

By even a small particle of Nitai Chaitanya's mercy, everyone, from the highest to the lowest, now has within his grasp the great treasure of ecstatic love. Even though he has seen the Lord thus conquer all enemies, Krishna Das is still unhappy. Alas! Krishna Das could not get that treasure of divine love. ❀

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