



Sri Krishna Kathamrita

तव कथामृतम् तप्तजीवनम्

tava kathāmṛtaṁ tapta-jīvanam

Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 347

Śrī Kāmadā Ekādaśī

31 March 2015

Circulation 7,670

Highlights

• **A QUESTION OF COMMON SENSE**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **NEVER AFRAID OF A SMARTA**

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• **THE FIRST ATTRACTION — PART 13**

From Srila Jiva Goswami's Gopāla-pūrva-campūḥ, 15th pūraṇa.

• **THE GLORIES OF SHYAMANANDA PRABHU**

By the poet Narahari Das

• **NĀMA-TATTVA: WHO CAN BE SUPERIOR?**

From the Bhagavan-nāma-māhātmya-saṅgraha



A QUESTION OF COMMON SENSE

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

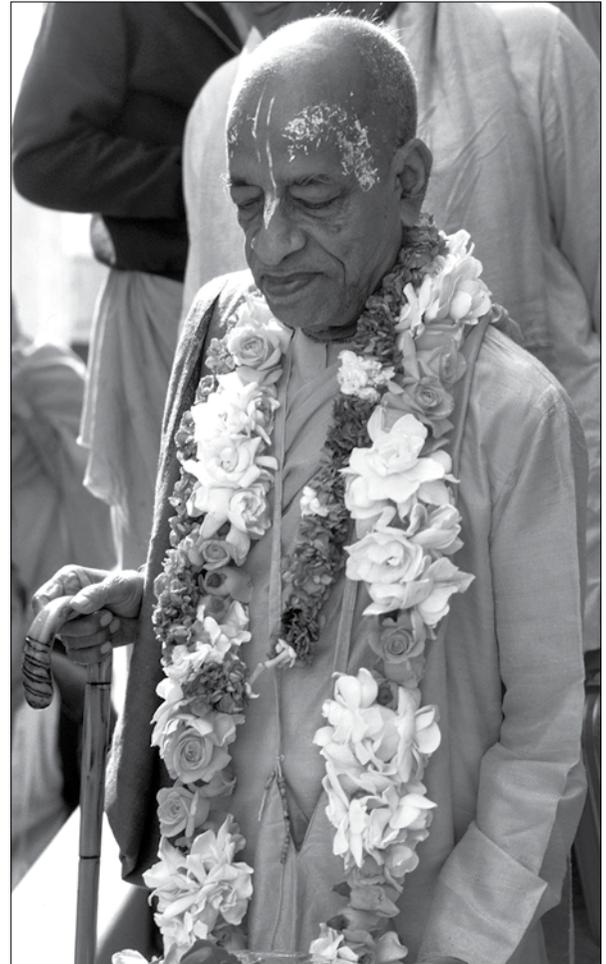
How can any sensible man accept the view that everything is accidental? Is a child taking birth accidental? There must have been union between a father and a mother. Marx, for instance, may not have wanted to die, but he was forced to. How can this take place accidentally? There must be some superior force. We may not wish to have an accident, but accidents happen nonetheless. This is a question of common sense. In nature, we see that there are many planets in the sky, and they are not accidentally colliding but are remaining in their positions. The sun rises according to precise calculations. Since universal functions are going on very systematically, there must be some brain behind them, and we call this supreme brain God. How can you deny this? 🗣️

— Dialectic Spiritualism, Chapter X.

NEVER AFRAID OF A SMARTA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

When examples of disregard for the truth and examples of envy directed at the preachers of the truth were found even in Satya-yuga, then it is not at all astonishing to see, in this age of Kali, both an



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

indifference to the truth as well as a combined effort to thwart the mission of the *ācāryas* who are engaged in spreading the truth. When Sri Ramanujacharya began preaching about the worship of Lord Vishnu, the king of that province, who was a Smarta attached to mundane fruitive activities, made a great effort to forcibly convert him into a Smarta Shaivite. However, an attached mundane fruitive worker can never touch even a single hair of a transcendental Vaishnava *ācārya*.

Let the attached Smartas be the leaders of society, let them be the rulers of kingdoms, let them have the power to punish and kill, but a Vaishnava, and especially an *ācārya*, is never subject to their control. The so-called Vaishnavas that lick the feet of Smartas who are attached to fruitive activities may be afraid of incurring their anger, but a real Vaishnava doesn't care for them. The Vaishnava *ācārya* who is free from the contamination of *Kali* is never afraid of a Smarta's shouting and scolding. ❧

— Excerpts from pages 5-7. *The Life and Teachings of the Four Vaishnava Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasi. Published by Jai Nitai Press. Vrindavan. 2007.

THE FIRST ATTRACTION – PART 13

*From Srila Jiva Goswami's
Gopāla-pūrva-campu, 15th pūraṇa*

The narration continues with Madhukantha and Snigdhanantha describing the beauty and mood of the pre-adolescence of Krishna, the gopīs, and Srimati Radharani.

*śārada-prathama-śubhra-pāñcamī
bhāvi-rātri-nikarābja-saprabham
subhruvām mukham uroja-yugmam apy
āyata pratidinām mahodayam*

“After the fifth night of the first waxing moon in the spring season, the following three objects started increasing in their beauty and size — (a) the moon; (b) the lotus faces of the *gopīs* and (c) their breasts.

*yadā rādhā tāsu prathama-vayasākīrṇa-kiraṇā
tadā tāḥ sarvās ca pratihata-samajñāḥ samabhavan
param nānā-puṣpāvaliṣu latikāsu prathamataḥ
praphullantī khyātīm sadasi suravallī valayate*

“And among all those *gopīs*, the effulgent pre-adolescence of Sri Radha increased in such a way that it overpowered the pre-adolescent glories of the other *gopīs*, just like a *suravallī* creeper that is already fully developed gains repute over all other creepers that have newly grown around it.” [To be continued.] ❧

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūh*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

THE GLORIES OF SHYAMANANDA PRABHU Śrī-śyāmānanda prabhura mahimā

*o re mora parāṇa-bandhu śyāmānanda sukha-sindhu
sadāi vihvala gorā-guṇe
gṛha parihari dūre ānande ambikā-pure
āilena prabhura bhavane*

O ocean of joy, Prabhu Shyamananda! O friend of my life-force! You are always ecstatic in singing the glories of Gaura! Giving up his home he came happily to Ambikapura, the home of [Hriday Chaitanya] Prabhu.

*hrdaya-caitanya dekhi ajhare jharaye āñkhi
bhūmite paḍaye loṭāiyā*



Nāma-tattva

WHO CAN BE SUPERIOR?

From the Bhagavan-nāma-māhātmya-saṅgraha

*yasya nāmnaḥ prabhāveṇa pītaṁ hālāhalaṁ viṣam
kapālaṁ galitaṁ śambhoḥ tataḥ ko 'nyaḥ paro hareḥ*

By chanting his names, Lord Shiva was able to drink the deadly *halāhala* poison and was also able to get rid of the skull stuck on his hand. Who can be superior to Lord Hari?

[According to various Purāṇas and local traditions in different tirthas, once Lord Brahma minimized the position of Lord Shiva, for which Lord Shiva became angry and slapped Lord Brahma on his fifth head. His slap knocked Brahma's head off (after which Brahma became famous as *catur-mukha*, the four-headed one) and the head stuck to the hand of Lord Shiva. After traveling throughout the universe trying in vain to remove the head from his hand, Lord Shiva came to Jagannath Puri, where he sat down to chant and meditate on the Lord's name. Due to these devotional acts in Jagannath Puri, the head came off and Lord Shiva became known at that place as *Kapalamochan Mahadeva*, Shiva who became free from the skull.]

— Translated by Hari Parshad Das from verse 64, *Bhagavan-nāma-māhātmya-saṅgraha* (*pariccheda*). Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City. 1934.





*śire dhari se caraṇa kari ātma-samarpaṇa
eka bhīte rahe dārāiyā*

Seeing Hriday Chaitanya Prabhu, torrents of tears flowed from his eyes as he rolled on the ground in ecstasy. He held the feet of Hriday Chaitanya on his head and surrendered to him. The two stayed together for some time.

*dekhi śyāmānanda-rīta thākura kariyā pṛita
nikaṭe rākhīyā śīśya kaila
kari anugraha ati śikhāiyā bhakti-riti
nitāi-caitanya samarpila*

Seeing the behavior of Shyamananda Prabhu, Sri Hriday Chaitanya expressed his affection by keeping him close and making him a disciple. He bestowed extreme favor on Shyamananda Prabhu, teaching him the ways of *bhakti* and offering him in service to Nitai and Chaitanya.

*kataka divasa pare pāṭhāite vraja-pure
śyāmānanda vyākula ha-ilā
prabhu nitāi-caitanya śyāmānande kaila dhanya
yātrā-kāle ājñā-mālā dilā*

After a few days, Hriday Chaitanya Prabhu sent Shyamananda Prabhu to Vraja. Shyamananda felt distress in his heart. Their Lordships Nitai and Chaitanya bestowed their mercy on Shyamananda Prabhu and gave him a benedictory garland during his journey.

*śyāmānanda pathe cale bhāsaye ākhira jale
soṅariyā prabhura guna-gaṇa
ekāki kataka dine praveśilā vṛndāvane
bahu-tīrtha kariyā bhramaṇa*

Shyamananda Prabhu walked on the path [to Vraja] as his eyes welled with tears. He sang songs glorifying the Lord. For many days he traveled alone and finally entered Vrindavan. There, he roamed around in various holy places.

*dekhiyā śrī-vṛndāraṇya āpanā mānaye dhanya
ānande dharite pāre thehā
sikta haiyā netra-jale loṭāya dharāṇī-tale
vipula pulaka-maya dehā*

Seeing the Vrindavan forest, he considered himself fortunate. Feeling great happiness, he could not remain peaceful. His eyes wet with tears, he rolled on the ground. His body appeared beautiful, decorated by his hairs standing on end.

*giyā giri-govardhane kaila yā āchila mane
śrī-rādha-kunḍera taṭe āsi
premāya vihvala hailā dekhi anugraha kailā
śrī-dāsa-gosāṁṁ ḡṇarāśī*

To fulfill his heart's desire he went to Govardhan. Then he came to Sri Radha Kund. Seeing him, Sri Raghunath Das Goswami, the possessor of many good

qualities, was overcome with ecstatic love, and he offered various benedictions to Shyamananda Prabhu.

*śrī-jīva nikāṭe gelā nija paricaya dilā
teñho kṛpā kaila vātsalyete
ye vā manoratha chila tāhā yena pūrṇa kaila
hṛdaya-caitanya kṛpā haite*

Then Sri Shyamananda Prabhu went to Sri Jiva Goswami and introduced himself. Sri Jiva Goswami bestowed mercy on him in the mood of a parent. Thus, by the mercy of Hriday Chaitanya Prabhu, all of Sri Shyamananda Prabhu's desires were fulfilled.

*bhramilā dvādaśa-vana kailā grantha-adhyayana
hailā ati nipuṇa sevāya
śrī-gauḍa-ambikā haiyā rahilā utkale giyā
śrī-gosvāmī-gaṇera ājñāya*

Shyamananda Prabhu roamed around in the twelve forests of *Mathurā-maṇḍala*, studied many books, and became expert at devotional service. On the order of the goswamis, he traveled via Ambikapur to reside in Utkal (Odisha).

*pāṣaṇḍi asura-gaṇe mātāilā gaura-guṇe
kāre vā na kaila bhakti-dāna
adhama-ānande bhāse śyāmānanda kṛpā-leśe
kebā na pāila paritrāṇa*

Even the demons and hypocrites became maddened by Shyamananda's descriptions of the ocean of the qualities of Gaura. Is there anyone to whom he did not give *bhakti*? The lowest of men floated in an ocean of joy by a hint of

☞

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, Odisha, 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.



Unknown artist

Shyamananda Prabhu

Shyamananda's mercy. Is there anyone whom he did not deliver from the ocean of material existence?

*ki jānibe tāñra tattva sadā saṅkīrtane matta
avanīte vidita mahimā
nija-parikara saṅge vilase parama raṅge
utkale sukhera nāhi sīmā*

He is always intoxicated in *kṛṣṇa-saṅkīrtana*. Indeed, who can understand the depths of his consciousness? His glories are spread throughout the world. Along with his associates, he enjoys various supremely joyous pastimes. Odisha's happiness has no boundaries now!

*ye vāreka dekhe tāñre e dhṛti dharite nāre
kibā se mūrati manohara
narahari kahe kabhu rasikāndera prabhu
habe ki e nayana-gocara*

Anyone who sees Shyamananda Prabhu even once cannot maintain their composure, for his form is so enchanting. Narahari Das says, "Will Rasikananda Prabhu's master (Shyamananda Prabhu) ever be manifest to my eyes? ☞"

— Translated from Kishori Das Babaji's *Śrī Gaurāṅga-pāṣada-vargera-sūcaka-kīrtana*. Vaishnava Research Institute. Halisahar, West Bengal. 2005. Bengali. Page 89.

Bibliography

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