



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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HEAR FROM REALIZED SOULS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Lord Chaitanya, who preached Krishna consciousness in the modern world, gave great stress to hearing, because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Chaitanya, if he hears the transcendental vibration *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. 🙏
— Purport to Bg. 13.26.

OFFER RESPECT TO ALL

Sri Srimad Gour Govinda Swami Maharaja

Devotee: Sometimes I commit offenses to devotees because I don't appreciate them enough. How can I learn to have more esteem for devotees, to be inclined to serve them and treat them properly?

Gour Govinda Swami: Pay respect to one and all. Mahaprabhu says, *amāninā mānadena* — “Don't demand respect. Rather, pay respect to one and all.” You should respect all *jīvas*. Offer respect to *paramātmā* inside, not to the body. What harm is there? A real *sādhu* never disrespects any soul, not even an ant, because the ant is a soul and *paramātmā* is also there. The *sādhu* offers respect to one and all, but he does it in his mind. Others pay respect publicly. It is your gain to offer respect. There is no loss or harm to you. Actually you are paying respect to *paramātmā*.

Devotee: So I should practice offering respect to everyone?

Gour Govinda Swami: Yes, this is Mahaprabhu's teaching — *tṛṇād api sunīcena*. What does he mean? “I am much humbler and more insignificant than a blade of grass lying on the street. I am the lowest of the low. All are *vaiṣṇavas* but I am not a *vaiṣṇava*.”

This should be our mood, otherwise we cannot do *hari-bhajana*. Pride will come. We will become demons instead of devotees. Our attitude should be, “If a list is prepared with everyone’s name in order of their importance, my name will come at the last. Nobody is below me. This is my position.” This is the mood of a real *vaiṣṇava*.

Devotee: I shouldn’t ask for any respect for myself but I should give respect to everyone else.

Gour Govinda Swami: Yes, we should respect everyone. “All are *vaiṣṇavas* but I am not a *vaiṣṇava*. I am not a devotee.” This is the proper mood. This is *ṛṇād apisuñicena-bhāva*. A *vaiṣṇava* is humble. He is not puffed up. 🌸

— From a discussion in San Diego, California, 23 June 1992. Included in the book *Pariprasna, the Process of Inquiry*. Chapter 7.

PERSONAL VS PLATFORM SPEAKING

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

One who gives personal instruction to each and everyone does more for others than the platform speakers do. Generally, whatever platform speakers say cannot solve the problems of everyone in the audience, nor can it always benefit every individual. A person’s defects are better rectified in a private tutorial class or private coaching than in hearing lectures in a school or college. Therefore, those who instruct particular persons separately can award them something more permanent. 🌸

— From *Amṛta-vāṇī*, p. 351. Touchstone Media. Mumbai. 2004

SHYAMANANDA DELIVERS THE PATHANS

*Adapted from chapter 19 of Prema Vilasa
by Nityananda Das*

Nityananda Das was a disciple of Jahnavā Mata, the divine consort of Lord Nityananda Prabhu. Jahnavā related to Nityananda Das many stories from the lives of Chaitanya Mahāprabhu, Nityananda Prabhu, and their associates. On her order he compiled those stories into the book known as Prema-vilāsa.

Now I shall tell some pastimes about Shyamananda Prabhu, which even the demigods in heaven find hard to grasp. After Shyamananda left Vraja, he went to Ambika via Gauda and Gaderhat. There he happily took *darśana* of the deity of Mahāprabhu and bowed at the feet of his spiritual master, Hridaya Chaitanya, as well as his *parama-guru*, Gauridas Pandit. They listened intently as he described everything about his visit to Vrindavan, but they were very upset upon hearing that the books of the Goswamis had been stolen.

श्रीकृष्णकथामृत बिन्दु

Shyamananda remained with them for some time, and eventually received the relieving news that the books had been recovered. Shortly thereafter, Shyamananda took leave of his guru and returned to his own country, Utkala [modern day Odisha].

Shyamananda began to vigorously preach the message of Sri Chaitanya Mahāprabhu in Dharendra, the village of his birth. *Nāma-saṅkīrtana* was introduced, and by Syamandana’s grace many fallen souls were delivered.

One day as Shyamananda roamed through the streets performing *saṅkīrtana*, a Pathan named Sher Khan, a royal representative, became furious upon seeing the *saṅkīrtana* party. The *yavana* and his



Nāma-tattva

OFFENDERS TO KIRTANA

Srila Jiva Goswami’s Bhakti Sandarbha 274

kalau nāma-kīrtana-pracāra-prabhāveṇaiva parama-bhagavat-parāyaṇatva-siddhir darśitā | tatra pāṣaṇḍa-praveśena nāmāparādhino ye, teṣāṃ tu tad-bahirmukhatvam eva syād iti vyatirekeṇa tad draḍhayati

By the power of spreading *nāma-kīrtana* in Kali-yuga, surrender to the Lord is accomplished. Stating this in the opposite way, those who offend *nāma-kīrtana* by becoming *pāṣaṇḍas* will become averse to the Lord.

In the age of Kali, the attainment of the highest, most complete dedication to the Lord is manifested exclusively by the effects of propagating the *nāma-kīrtana* of the Lord. Those who become *nāmāparādhīs* due to the introduction of *pāṣaṇḍa*, false religiosity, within them are certainly outside the scope of attaining such complete dedication to the Lord.

[**Note:** Jiva Goswami uses the word *pāṣaṇḍa*, which has a number of meanings including, “a heretic, hypocrite, imposter, anyone who falsely poses as an orthodox devotee.” He offers Śrīmad Bhāgavatam 12.3.37-38 as a description of who is a *pāṣaṇḍa*.]

— Translation from Śrī *Bhakti-sandarbha*. Jadavpur University. Calcutta. 1980



Unknown artist



Sri Shyamananda Prabhu

associates angrily attacked the party and broke their musical instruments. Filled with rage, Shyamananda shouted loudly. The potency of his angry sound vibration burned the moustaches of the petrified Yavanas, and forced them to vomit blood. Having chastised the miscreants, Shyamananda returned home.

The next day a huge *saṅkīrtana* party again paraded the streets in great grandeur. Again, the Yavana dacoit, Sher Khan, approached the *saṅkīrtana* party. Seeing Shyamananda at the head of the group, he at once fell at his feet with a humble appeal. “O my lord, be merciful to me. I am a great sinner. Please give me shelter at your feet. I’m very sorry I tried to stop your *saṅkīrtana*. Due to this offence my beard and moustache were burnt and my nose bled profusely. I even had a dream in which Allah appeared to me. He slapped my face and said, ‘I am your Allah.’ Saying this he showed me His golden complexioned form and said, ‘I am Sri Krishna Chaitanya, the only resort for the entire world. Shyamananda is my very dear devotee. If you do not go to him and accept initiation, you will be doomed to suffer the miseries of hell.’ Oh what a beautiful form I saw with my very own eyes. I was unable to control my tears. You are the

jagad-guru, so please be kind to me. There is no one as worthless as I. I beg for your mercy.” Lamenting in this way, he humbly begged to be forgiven. Shyamananda, of course, pardoned him and showered his mercy upon him. I heard this incident directly from my guru.

Shyamananda prabhu is *śrīkanaka-mañjarī*, a confidant of Sri Radha. I possess very limited knowledge of the glories of Shyamananda, but by the order of my guru, I attempt to glorify him to the best of my ability. 🙏

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BEAUTIFUL GAURACHANDRA

Shyamananda Das

Pada-kalpa-taru, the famous Gauḍīya Vaiṣṇava song-book compiled in the 1850’s by Gokulananda Sen under the pen name Vaishnava Das, contains three songs attributed to Shyamananda Prabhu, although the songs are signed as “Dina Krishna Das”. To our knowledge these are the only known songs ascribed to him. The following is one of them.

soṅara nava gaura-candra
 nāgara vanayāri
 navadvīpa-īndu karuṅā-sindhu
 bhakta-vatsala-kārī

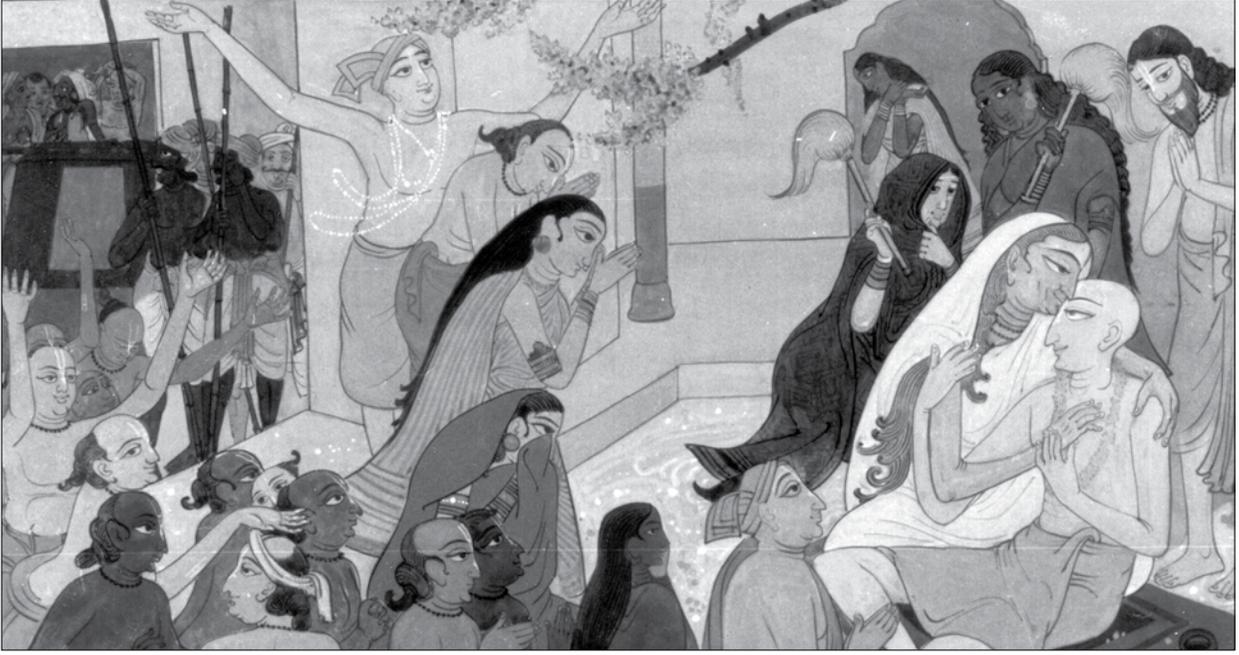
I remember the moonlike Gaurachandra; he is most attractive and roams about the forests of Nabadwip. He is the moon of Nabadwip. He is an ocean of mercy and is greatly devoted to his followers.

vadana candra adhara raṅga
 nayane galata prema-taraṅga
 candra-koṭi bhānu-koṭi
 mukha śobhā nichayāri

His face is like the moon. His lips are red. Tears of love flow from his eyes. His loveliness defies the beauty of millions of suns and millions of moons.

kusuma-śobhita cāncara cikura
 lalāte tilaka nasikā ujora
 daśana motima amiyā hāsa
 dāminī ghanayāri

His long and wavy locks are decorated with flowers. Beautiful *tilaka* decorates his forehead and nose. His teeth are like pearls and his nectarean smiles are like flashes of lightning.



Painting by Kartika Viswas

Sachimata visits her son at the house of Adwaita Acharya shortly after he took sannyāsa

makara-kuṇḍala jhalake gaṇḍa
maṇi-kaustubha- dīpta kaṇṭha
aruṇa vasana karuṇa vacana
śobhā ati-bhārī

Shark-shaped earrings dazzle against his cheeks.
His neck is radiant with the *kaustubha* gem.
His clothes are the color of the rising sun, and his
speech is kind. They are all very beautiful.



mālya-candana- carcita aṅga
lāje lajjita koṭi anaṅga
candana balayā ratana-nūpura
yajña-sūtra-dhārī

His limbs are adorned with sandalwood paste and
garlands. His beauty defeats millions of cupids. He wears
armlets, bracelets, jeweled anklets, and a sacred thread.

chatra dharata dharaṇī-dharendra
gāota yaśa bhakta-vṛnda
kamalā-sevita pāda-dvandva
baliye balihārī

The holder of the earth holds a royal umbrella over his
head. His devotees sing prayers (of devotion). His two
feet are massaged by Kamala, the Goddess of Fortune.
Everyone calls out loudly, “I surrender [to such a Lord]!”

[**Note:** *Dharaṇī-dhara*, the one who supports
the earth, is Ananta Sesh or Balaram-Nityananda.
Caitanya-bhāgavata, *madhya* 4.66, describes that one
of the ways that Lord Nityananda manifests himself
to serve Lord Gauranga is as the Lord’s umbrella.]

kahata dīna kṛṣṇadāsa
gaura-caraṇe karata āśa
patita-pāvana nitāi-cānda
prema-dāna-kārī

Dina Krishna Das says, “My hopes lie in the feet of
Gaura, and in the moonlike Nitai, the deliverer of the
fallen, and the bestower of divine love. 🙏”

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