



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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THIS IS CHAITANYA MAHAPRABHU

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

We cannot accept some rascal as God unless there is *śruti-pramāṇa*, unless it is proved by the evidence of the *śāstra*. We accept Chaitanya Mahaprabhu as the Supreme Personality of Godhead. Krishnadas Kaviraj Goswami says, *na caitanyat kṛṣṇat*, Chaitanya is Krishna [Cc ādi 1.3]. As there is no *para-tattva*, superior truth, above Krishna, similarly, there is no *para-tattva* above Chaitanya Mahaprabhu. Krishna says *matthaḥ paratarān nānyat*, “There is no more superior truth than me.” [Bg. 7.7] And the same Krishna is Krishna Chaitanya. We have to follow Rupa Goswami. He says, *namo mahā-vadanyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāme* — “My Lord, Chaitanya Mahaprabhu, you are Krishna! You have simply changed the name: Krishna Chaitanya.

You are Krishna!” [Cc. *madhya* 19.53]. Similarly, Sarvabhauma Bhattacharya says that *vairāgya-vidyā-nija-bhakti-yoga-sikṣārtham ekah puruṣaḥ purāṇaḥ śrī-kṛṣṇa-caitanya-śarīra-dhārī* ... — “Chaitanya Mahaprabhu came to teach us real knowledge in the form of his devotional service and detachment from whatever does not foster Krishna consciousness. You have now appeared in a body which is called Sri Krishna Chaitanya, but actually you are the same Krishna.” [Cc. *madhya* 6.254].

Why has he come? *kṛṣṇa-prema-pradāya te* — to give *kṛṣṇa-prema*. [Cc. *madhya* 19.53]. As Krishna, he could not give himself to everyone. Krishna ordered — because he is the Supreme Person, he can order — *sarva-dharmān parityajya mān ekam śaraṇam vraja* — “Abandon all varieties of religion and surrender unto me.” [Bg. 18.66] — but he could not induce us. We are so rascal that we could not even take the direct order of Krishna. We are so rascal. Therefore, Krishna again thought, “These rascals, they could not understand me. All right, now let me appear as a devotee of Krishna, and I shall give not only Krishna but also *kṛṣṇa-prema*. This is Chaitanya Mahaprabhu. He is *mahā-vadānya*, most munificent. He’s not only giving Krishna, but also *kṛṣṇa-prema*. That is wanted. *prema pumārtho mahān* — This human form of life is meant for achieving love of Godhead. That is the perfection of life. Chaitanya Mahaprabhu is *mahā-vadānyāvatāra* because he is giving *kṛṣṇa-prema*. Therefore

you'll see that any person after chanting the names "Sri Krishna Chaitanya Mahaprabhu", if he chants the Hare Krishna mahā-mantra he immediately becomes ecstatic. Kṛṣṇa-prema-pradāya te. Immediately. Even a third-class man, even a child, even a boy, even a dog, will immediately get ecstasy. That is Chaitanya Mahaprabhu. ❀

— Lecture in Mayapur. 8 March 1976.



Painting by Kalipada Ghoshal 1928

THE GOLDEN DANCER

The Medieval Gauḍīya Poet Balaram Das

In A History of Brajabuli Literature, the Bengali scholar Sukumar Sen writes:

Balaram Das is one of the greatest names in the vaiṣṇava literature of Bengal. But unfortunately there is not yet forthcoming any more identification of this great poet. The following individuals are the most likely claimants of the poetic fame of Balaram Das:

1. Balaram Das, a disciple of Nityananda Prabhu present at the festivals at Katwa and Keturi [AD 1582-83?]

2. Nityananda Das, otherwise known as Balaram Das, author of Prema-vilāsa, and the son of Atmaram Das of Sri Khandā, a disciple of Jahnava Devi, present at the festival of Keturi.

3. Kavipati Balaram, a disciple of Ramachandra Kaviraj and a resident of Bhudari.

Of these three, the first mentioned Balaram seems to be the poet, although it is quite probable that the other two might have written a number of poems. But a careful study of the poems attributed to Balaram Das reveals that, with the

श्रीकृष्णकथामृत बिन्दु

exception of only a very few poems, the bulk of them goes to a single author who was undoubtedly a great poet.

(Maṅgala-rāga)

hari hari maṅgala bharala kṣiti-maṅḍala
rasamaya ratana pasāra
nija-guṇa-kīrtana prema-ratana dhana
anukhaṇa karu paracāra

1. The circle of the earth he fills with the auspicious sounds of "Hari! Hari!" He gives away a delightful nectar-jewel. Moment after moment he talks about chanting the Lord's glories and about the precious jewel of ecstatic divine love.

nācata naṭa-bara gaura-kiśora
anukhaṇa bhābe vibhāvita antare
prema sukhera nāhi ora

2. (Refrain) Lord Gaura Kishore, the best of dancers, dances. At every moment he feels the ecstasy of spiritual love. At every moment he manifests the outward signs of those ecstasies. His ecstasy of love has no limit.

kundana kanaya virājita kalevara
bihi se karala niramāṇa
mūrachita manamatha aṅgahi aṅga kata
rūpa dekhi harala geyāna

3. Destiny has given him a body that glistens like splendid gold. Seeing his glorious form, Kamadev Cupid is overcome and falls unconscious.

yākara bhajana śiva caturānana
karu mana marama sandhāna
hena nāma hāra yatana kari gāntha-i
patita-janere kare dāna

4. Shiva and Brahma worship him. In their hearts they search for him. Lord Gaura makes a necklace of the holy names and gives that necklace to the fallen souls.

andhakāra kūpe magana dekhiyā jīva
nabadvīpe pahum parakāśa
prema-ratana dhana jaga bhari vitarāna
vañcita balarāma dāsa

5. Seeing the fallen souls drowning in a dark blind well, Lord Gaura has come to Nabadwip to rescue them. To everyone in the world he gives his gift of the jewels of ecstatic spiritual love. Only Balaram Das did not receive that gift. Only he was cheated of it. ❀

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Painting by Kshitindranath Majumdar

Gaura dances in prema-nāma-saṅkīrtana

OFFERING THE RAREST LOVE — PART 1

Commentary on Vidagdha-mādhavam 1.2 Attributed to Srila Jīva Goswami

Om. Obeisances to Gaurachandra. Obeisances to Sri Nityananda and Advaita Chandra.

For the purpose of giving shelter to those who have absolutely no shelter; for the purpose of driving away the fault of miserliness that arose due to the endeavour of protecting the jewel of his own *prema*; for illuminating the philosophical truth which says that relishment of *prema* lies in distributing it; for making the world know the philosophical truth of his beloved *mahābhāva-svarūpā* Sri Radhika; for relishing his three inner desires — (a) understanding the *prema* of Sri Radha, (b) experiencing his own sweetness, and (c) experiencing the sweetness of love that Sri Radha experiences; for nourishing these inner desires with the nectar within the ocean of devotional sentiments present in the hearts of his confidential and general devotee associates; for flooding the world with such nourished *prema*; for revealing the path of *vraja-prema*, which is attainable exclusively through *rādhā-dāsyam*; and for revealing the supremacy of Sri Radhika — Sri Nanda-nandana Sri Krishnachandra Sri Rasika Shekhar took up the mood and complexion

of his beloved Sri Radha, and thus becoming the most merciful Lord Gauranga, appeared in the nine islands of Nabadwip, which are like the nine river-like processes of *bhakti* constantly nourishing the ocean of *prema*.

The specialty of him appearing during an eclipse of the moon (*grahaṇa*) is that he inspired everyone to thoroughly accept (*saṅgrahaṇa*) the names Hare and Krishna.

[Meaning of Hare]: She steals (*harati*) the heart of Krishna by the elegance of her nature and bodily complexion, and thereby also forcibly stealing away his dark-complexioned body, she makes him similar to her nature and complexion [in the form of Gauranga]. Thus, she is known as *harā* or Radha.

[Meaning of Krishna]: He attracts (*karṣati*) the hearts of his own devotees by his qualities and also attracts the bodily complexion and mood of his topmost devotee Sri Radhika. Thus, he is known as Krishna.

In this way, the highest meaning of these two names has been expressed here during his birth.

[It was mentioned previously that he has come to flood the world by gifting his *prema*]. The nature of an ideal charitable person is such that when he sits down to relish sweets, he doesn't eat without dividing those sweets amongst his own relatives and other individuals.

[**Translator's Note:** The *Rg-veda* (10.117.6) says — *kevalāgho bhavati kevalādi* — “He who selfishly eats alone eats only sin.” Thus the Lord's nature is to distribute his gifts among his devotees.]

Therefore, the Lord [as Gauranga] distributes his gift of *prema* even to the most fallen people. Having done that, he gathers all his associates from all his previous incarnations and thus arranges a great festival of such *prema*. Among all those assembled associates, there is an especially learned one named Sri Rupa Goswami, who composes this verse at the beginning of his drama named *Vidagdha-mādhava*. He does so for the purpose of ensuring auspiciousness for the entire world. This verse is as follows:

*anarpita-carīṁ cirāt karuṇayāvātīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanah*

The fortune of his own *bhakti* replete with the highest variety of *mādhurya-rasa* was not offered by anyone for a long time. In order to offer that fortune in the age of Kali-yuga, Hari appeared mercifully. His complexion glowed due to his multitudes of radiance that are more resplendent than molten gold. May that Hari, also known as the son of Saci, always appear within the core of the caves of your hearts. (to be continued) 🌀

— Sanskrit transliteration from Gaudiya Grantha Mandir: <http://granthamandira.org>



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SELF-ANSWERING QUESTIONS

Srila Kavi Karnapur's Ānanda-vṛndāvana-campūḥ (Stabaka 19)

Srila Kavi Karnapur describes a beautiful conversation between Krishna and the *gopīs*, where the *gopīs* ask questions and Krishna replies expertly. The beauty of this verse is that the questions themselves also form the answers, so it may externally seem that Krishna is simply imitating the voice of the *gopīs* in order to tease them, but in reality he is answering their questions:

*ko'mala-dhīḥ komala-dhīḥ, kā mahitā hanta kāma-hitā
ko'pacayaḥ kopa-cayaḥ madhurā kā paśya madhu-rākā*

The *gopīs*' question: *ko'mala-dhīḥ* — “Who is spotless in his intelligence?”

Krishna replies: *komala-dhīḥ* — “He who has a kind and sensitive intelligence.”

***Gopīs*:** *kā mahitā* — “Who is a great lady?”

Krishna: *kāma-hitā* — “She who fulfills all of one's desires.”

***Gopīs*:** *ko'pacayaḥ* — “What is the greatest loss?”

Krishna: *kopa-cayaḥ* — “To carry heaps of anger.”

***Gopīs*:** *madhurā kā* — “Who is the sweetest feminine entity?”

Krishna: *madhu-rākā* — “The full-moon night of the Spring season.” 🌀

— Translated from *Ānanda-vṛndāvana-campūḥ*, *Stabaka 19*. Published by Ramnarayan Vidyaratna. Radharaman Printing Press. Murshidabad. Gaurabda 404.

OBEISANCES TO SRI ISHWAR PURI

*īśvarasya mahad-bhṛtyam īśvarasya gurum tathā
īśvara-premīṇaṁ śrīmad-īśvarākhyam purīm śraye*

I take shelter of Shrimad Ishwar Puri, who is a great lover of *īśvara* (Krishna). He is simultaneously a great servant of *īśvara* (Krishna) as well as the spiritual master of *īśvara* (Lord Gauranga). 🌀

— Composition and Translation by Hari Parshad Das.