



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

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**A QUESTION OF COMMON SENSE**

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

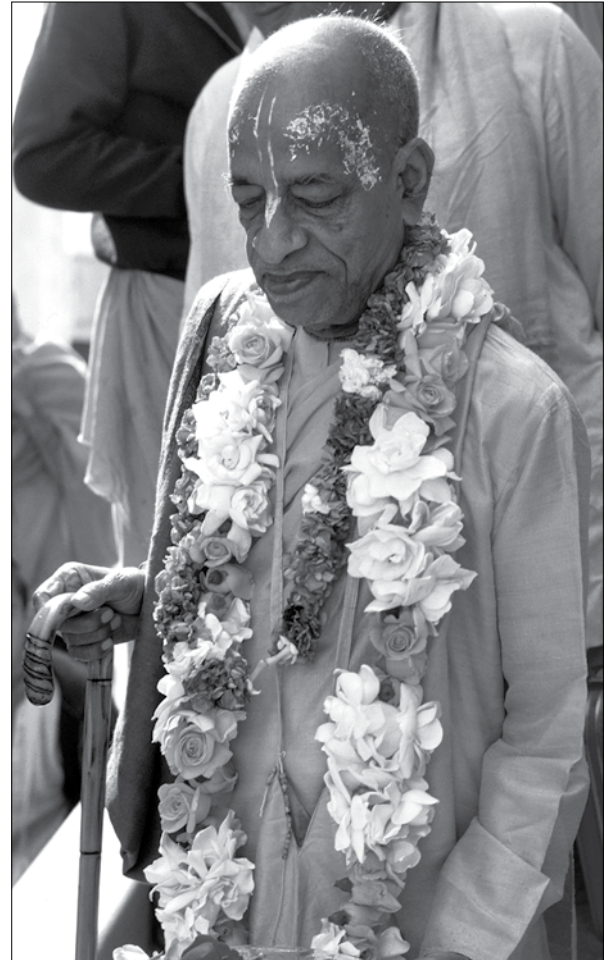
How can any sensible man accept the view that everything is accidental? Is a child taking birth accidental? There must have been union between a father and a mother. Marx, for instance, may not have wanted to die, but he was forced to. How can this take place accidentally? There must be some superior 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, 15<sup>th</sup> 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 nāmanāḥ 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 prīta  
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-gosāñṅ gūṇarāśī*

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 nikate 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



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.

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### SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:  
Gopal Jiu Publications

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Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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