



तवकथामृतं तप्तजीवनम्  
*tava kathāmṛtaṁ tapta-jīvanam*

# Sri Krishna Kathamrita Bindu

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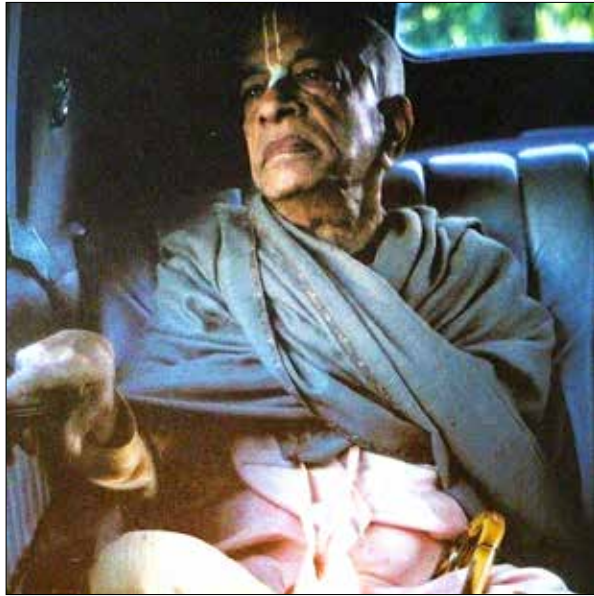
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## COMPASSION OF THE DEVOTEES

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

It should be understood that sages, saintly persons and devotees are not unconcerned with the people's welfare. Ordinary *karmīs* are busy acquiring money for sense gratification, and ordinary *jñānīs* are socially aloof when they speculate on liberation, but actual devotees and saintly persons are always anxious to see how the people can be made happy both materially and spiritually. 🍌

— From the purport to *Bhāg.* 4.14.7.

## NRISIMHA AND THE CHEATING PUJARI

From the Life of

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Around 1913 a hired Brahmin from Orissa by the name of Krishna Pujari was engaged in deity service at the Yogapith. Once in the middle of the night he suddenly ran shrieking to Vrajapattana, where he sobbingly recounted to Sri Siddhanta Saraswati that in a dream Mahaprabhu in the form of Nrisimhadev had straddled his chest and told him, “You stole from my donation box! Run! Get out from my house right now or I’ll destroy you!” The priest started wailing and rolling on the ground, and despite all attempts could not be pacified. But after some time, he rose and set out for Calcutta, and then returned to his home. Although two months’ salary was due him, he refused to accept even a *paisa*. 🍌

— Bhakti Vikasa Swami. Śrī Bhaktisiddhānta Vaibhava, 1.2.23. Bhakti Vikasa Trust. Surat, India. 2009.

## MANIFESTATIONS OF THE LORD IN DIFFERENT RASAS

Srila Rupa Goswami’s *Bhakti-rasāmṛta-sindhu* 2.5.119

*kapilo mādhavopendrau  
nṛsimho nanda-nandanah  
balaḥ kūrmas tathā kalkī  
rāghavo bhārgavaḥ kirīḥ  
mīna ity eṣu kathitāḥ  
kramād dvādaśa devatāḥ*



Unknown artist. South India, late Chola period c. 1250

Yoga Nrisimha

Unknown artist. Rajasthani painting. C. 1700s



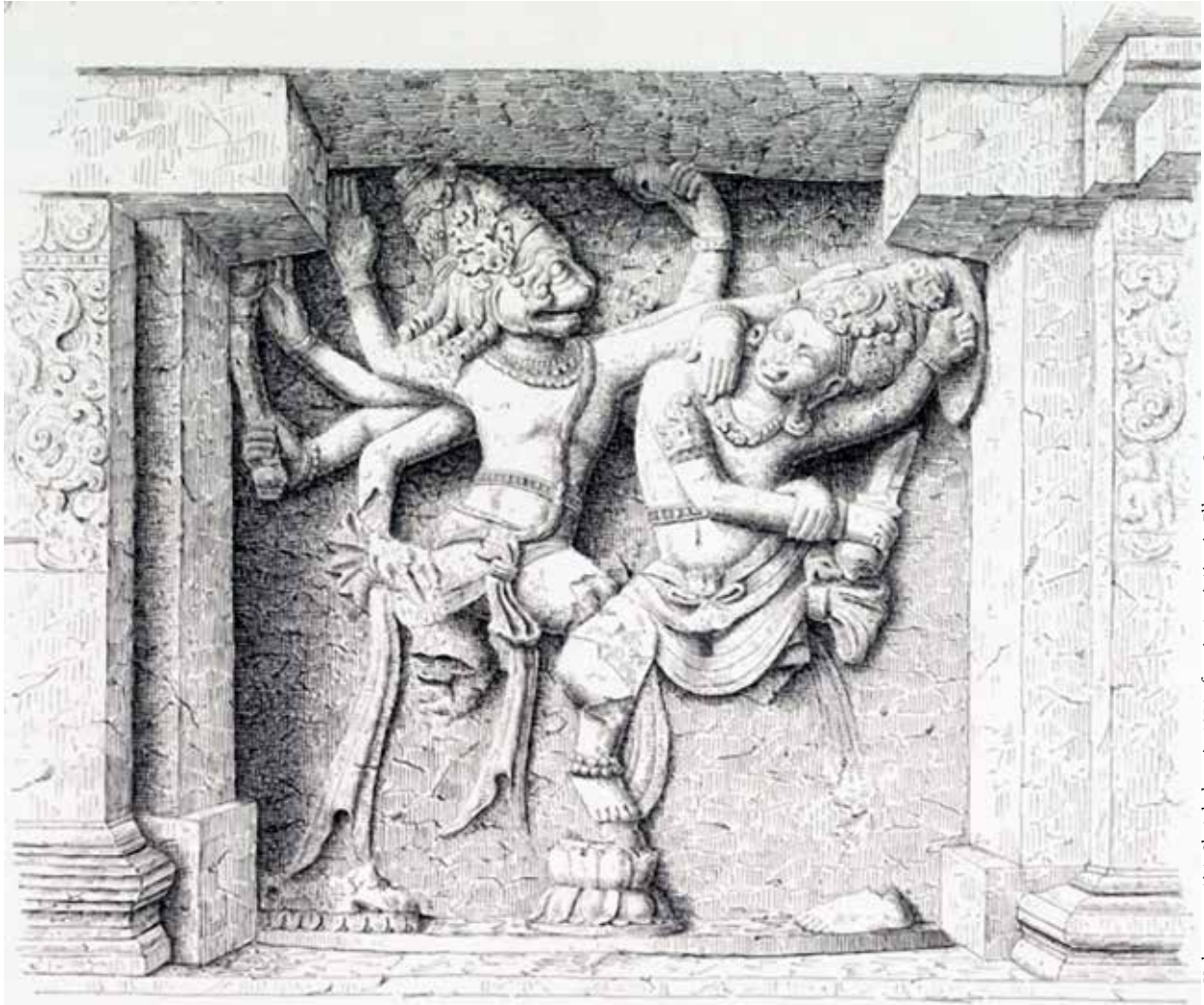
Lord Nrisimhadev kills Hiranyakasipu, while Prahlad and Lakshmi Devi offer prayers

There are twelve deities assigned to the twelve rasas as follows: Kapila (*śānta*), Madhava (*prīti* or *dāsya*), Upendra (*preyān* or *sakhya*), Nrisimha (*vātsalya*), Krishna (*madhura*), Balaram (*hāsya*), Kurma (*adbhuta*), Kalki (*vīra*), Rama (*karuṇa*), Parashuram (*raudra*), Varaha (*bhayānaka*) and Mīna (*bībhatsa*).

**Notes by Bhanu Svami:** Kapila can represent *śānta-rasa* because of his stance in meditation. Perhaps Madhava represents *dāsya-rasa* because of the derivation of Madhava as *mā* (Lakshmi) and *dhava* (husband), meaning Narayan. Upendra or Vamana can represent *sakhya-rasa*, since he has a friendly relationship with Indra, and acts as the doorkeeper in Sutala for Bali. Nrisimha can represent *vātsalya-rasa* because of his regarding Prahlad as his son, placing him on his lap.

Krishna naturally represents *madhura-rasa*. Balaram is fond of joking and therefore suitable to represent *hāsya-rasa*. Kurma represents *adbhuta-rasa* because of his huge and unusual but suitable form for the task at hand. Kalki is famous for having the sword in his hand, and thus represents *vīra-rasa*. Rama represents *karuṇa-rasa* because of his lamentation at losing Sita. Parashuram destroyed the *kṣatriyas* out of anger, and thus is suitable to represent *raudra-rasa*. Varaha represents fear (*bhayānaka*) perhaps because he created fear in the ocean when he dove in, and had a fearful appearance covered with blood after killing Hiranyaksha. 🌸

— Rupa Goswami. *Śrī Bhakti-rasāmṛta-sindhu*. With commentaries of Jīva Goswami, and Vishwanath Chakravarti Thakur, and notes by Bhanu Svami. English translation by Bhanu Svami. Sri Vaikuntha Enterprises. Chennai. 2006.



Unknown artist. Sketch done in 1876 of ancient painting in Ellora. .Caves

Nrisimhadev killing Hiranyakasipu

## WHY WE WORSHIP NRISIMHA

### Sri Srimad Gour Govinda Swami Maharaja

**Devotee:** All the *avatāras* are within Krishna, so what is the need for a separate meditation on the form of Nrisimhadeva?

**Gour Govinda Maharaja:** Because the Nrisimha form specifically kills all demoniac attitudes. Therefore, we offer *pranama* to Nrisimhadev. Because we have so many lusty desires — we are not devotees at all, we are really demons. So, let him kill the demoniac attitude in us.

Material world means it is full of demons — so much enviousness is here. Demons are envious; devotees are not envious at all. Nrisimhadev will kill all these things and make your path of devotion free from inauspiciousness, free from obstacles. He will make it clear, then you can very easily tread the path. This is the special characteristic of Nrisimhadev. Therefore, we offer prayers to him. 🌸

— Conversation in Bhubaneswar, 14 May 1995, *Nrisimha-caturdaśī*.

## PRAYERS TO NRISIMHA

### Srila Thakur Bhaktivinode's

#### Śrī Navadvīpa-bhāva-taraṅga, 36-40

*e duṣṭa hṛdaye kāma ādi ripu chaya  
kuṭināṭi pratiṣṭhāśā śāṭhya sadā raya  
hṛdaya-śodhana āra kṛṣṇera vāsanā  
nṛsimha-caraṇe mora ei to' kāmanā*

Within my sinful heart the six enemies headed by lust perpetually reside, as well as duplicity, the desire for fame, plus sheer cunning. At the lotus feet of Lord Nrisimha, I hope that he will mercifully purify my heart and give me the desire to serve Lord Krishna.

*kāṇḍiyā nṛsimha-pade māgibo kakhana  
nirāpade navadvīpe jugala-bhajana  
bhaya bhaya pāya yān'ra darśane se hari  
prasanna ha-ibe kabe more dayā kari*

Weeping, I will beg at the lotus-feet of Lord Nrisimha for the benediction of worshipping Radha and Krishna in Nabadwip, perfectly safe and free



Unknown artist. Contemporary pata-citra painting from Odisha

Unknown photographer, c 1800



Ancient deity of Nrisimha on the road between Hampi and Vijayanagar from all difficulties. When will this Lord Hari, whose terrible form strikes fear into fear itself, ever become pleased and show me his mercy?

*yadyapi bhīṣaṇa mūr̥ti duṣṭa-jīva-prati  
prahlādādi kṛṣṇa-bhakta-jane bhadra ati  
kabe vā prasanna ho'ye sa kṛpa-vacane  
nirbhaya karibe ei mūḍha akiñcane*

ॐ

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Even though Nrisimha is terrifying for sinful souls, he offers great auspiciousness unto the devotees of Lord Krishna headed by Prahlad Maharaja. When will he be pleased to speak words of compassion unto me, a worthless fool, and thereby make me fearless?

*svacchande baisa he vatsa śrī-gaurāṅga-dhāme  
jugala-bhajana ha-u rati ha-u nāme  
mama bhakta-kṛpā-bale vighna jābe dūra  
śuddha cite bhajo rādhā-kṛṣṇa-rasa-pūra*

He will say, “Dear child! Sit down freely and live happily here in Sri Gauranga Dham. May you nicely worship the divine couple, and may you develop loving attachment for their holy names. By the mercy of my devotees, all obstacles are cast far away. With a purified heart, just perform the worship of Radha and Krishna, for such worship overflows with sweet nectar.”

*ei bali' kabe mora mastaka-upara  
svīya śrī-caraṇa harṣe dharibe īśvara  
amani jugala-preme sāttvika vikāre  
dharāya luṭiba āmi śrī-nṛsīṅha-dvāre*

Saying this, will that Lord delightedly place his lotus feet on my head? I will experience sublime love for the divine couple Radha-Krishna and undergo the ecstatic transformations called *sāttvika*. Falling on the ground, I will roll about at the door of Nrisimha's temple. 🌸

— Translation by Dasaratha-suta Das. Navadvīpa-bhāva-taraṅga. Nectar Books. Union City, Georgia, USA.



Unknown artist. South Indian c. 1800

Lord Nrisimha with four arms