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Highlights

- GENIUS

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

- THE NECESSITY OF GURU

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

- THE SHORTCOMING IS NOT WITH GURU

Sri Srimad Gour Govinda Swami Maharaja

- THE NARASIMHA DEITY AT SHOBANADRI HILL

Srila Narottama Das Thakur

- ETIQUETTE IN HEARING

Śrī Śīva Purāṇa 1.6.49-50

GENIUS

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

A person is called a genius when he can refute any kind of opposing element with newer and newer arguments. In this connection there is a statement in *Padyāvalī* which contains the following conversation between Krishna and Radha. One morning, when Krishna came to Radha, Radha asked Him, "My dear Keshava, where is Your *vāsa* at present?" The Sanskrit word *vāsa* has three meanings: one meaning is residence, one meaning is fragrance, and another meaning is dress.

Actually Radharani inquired from Krishna, "Where is Your dress?" But Krishna took the meaning as residence, and He replied to Radharani, "My dear captivated one, at the present moment My residence is in Your beautiful eyes."

To this Radharani replied, "My dear cunning boy, I did not ask You about Your residence. I inquired about Your dress."

Krishna then took the meaning of *vāsa* as fragrance and said, "My dear fortunate one,

I have just assumed this fragrance in order to be associated with Your body."

Srimati Radharani again inquired from Krishna, "Where did You pass Your night?" The exact Sanskrit word used in this connection was *yāminyāmuṣitaḥ*. *Yāminyām* means "at night," and *uṣitaḥ* means "pass." Krishna, however, divided the word *yāminyāmuṣitaḥ* into two separate words, namely *yāminyā* and *muṣitaḥ*. By dividing this word into two, it came out to mean that He was kidnapped by *yāminī*, or night. Krishna therefore replied to Radharani, "My dear Radharani, is it possible that night can kidnap Me?" In this way He was answering all of the questions of Radharani so cunningly that He gladdened this dearest of the *gopīs*. ❀

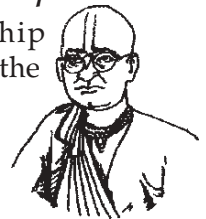
— *Nectar of Devotion* chapter 13.

THE NECESSITY OF GURU

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

Question: Can one worship Krishna without being under the guidance of gurudeva?

Srila Prabhupada: Never. Our only aim in life is to cultivate Krishna consciousness.



This can only be done under the guidance or instruction of a devotee of Krishna. Sri Varshabhanavidevi (Srimati Radharani) is most favored by Krishna. Worshipping her is most favorable for worshipping Krishna. No one is more favorable than Sri Radha. Those who are very dear to Srimati Radharani are all our spiritual masters. We, the Gaudiya *vaiṣṇavas*, are the worshippers of Krishna, who belongs to Radharani. The Gaudiya *vaiṣṇavas* are more on the side of Radharani than on the side of Krishna. Sri Gurudeva is non-different from Srimati Radharani.

Only by getting the favor of the most favored is it possible to cultivate Krishna-consciousness. When one is not under the guidance of the most favored, one will not find anything favorable for the cultivation of Krishna consciousness or for the pursuit of Krishna's happiness. Instead, one will find that one's heart is dominated by the demonic desire for one's own happiness. One has to give up such tendencies, which are unfavorable for devotion, and one has to give up all pride and arrogance. A devotee can find all opportunity to serve Krishna only when he wants to serve Krishna under the guidance of gurudeva. But unfortunately, we have forgotten to make any effort to make Krishna happy; instead, we have become busy in pursuit of our own happiness.

Alas! Instead of making Krishna the head of our household, we are acting in the role of the householder and we have become attached to our family life. But if we want what is good for us, then we have to become careful while we are alive in this human body. Otherwise we will be deceived; we will miss our golden opportunity. ❀

— Mandala Publishing Group. *Prabhupada Saraswati Thakur*, page 93-94. Eugene, Oregon. 1997.

THE SHORTCOMING IS NOT WITH GURU *Sri Srimad Gour Govinda Swami Maharaja*

Devotee: It occurred to me when you were saying how Srila Prabhupada had many disciples that there was no shortcoming on the part of their bona-fide spiritual master.

Gour Govinda Swami: No. The shortcoming is with you. How will the disciple be benefited if he doesn't follow the instructions of guru, as it is, without deviation, without adding any deliberation or any twisting? Those who add some deliberation to the instruction of their spiritual master, Prabhupada, those who have twisted his instructions, they failed. They cannot get the mercy of the spiritual master. Do you understand me? The shortcoming is with you. The shortcoming is not with guru. That is the whole trouble. Nothing else. ❀

— Interview with the Prabhupada Benevolent Foundation, 17 August 1991.

THE NARASIMHA DEITY AT SHOBANADRI HILL

Agiripalli is a small town about 30 kilometers northeast of Vijayawada in Andhra Pradesh India. It is famous for its deity of Lord Narasimha known as Shobanachalaswami. The hill at this place was known as Kalyanadri in *Satya-yuga*, Shobachala in *Tretā-yuga*, Svapnasaila in *Dvāpara-yuga*, and Shobanadri in *Kali-yuga*. "Palli" means "town", and "giri" means "hill". It is said that this town, Agiripalli, got its name because it was next to this hill Shobanadri. As Simhachalam is famous for its deity of Lord Narasimha, so is Agiripalli. For this reason, one of the names of Agiripalli is Dakshina Simhachalam, the Southern Simhachalam.

The *sthala-purāṇa*, the local ancient history of this place, is said to be a part of the *Brahmānda Purāṇa*. Therein the history of a king named Subhavrata is given. Subhavrata was given Narasimha mantra by the sage Sanatkumar. The king left his family and empire and went in search of a suitable place to perform penance. Finally, he came to the hill known as Shobanadri. There he meditated on Lord Vishnu for a long time. Pleased with his devotee, the Lord appeared before him and asked him to request a boon. King Subhavrata prayed that the Lord would permanently reside at that place along with his consort Goddess Lakshmi. The Lord agreed, and thus manifested himself at Shobanadri in his deity form.

There are two temples of Lord Narasimha at the Shobanadri hill, one at the foot of the hill and one on top, which is reached after climbing about 700 steps. The temple at the foot of the hill contains the deities of Sri Sri Lakshmi Narasimha. There are also small temples for Yogananda Lakshmi Narasimha, Rajyalakshmi, and the great Sri Vaishnavi lady Alwar and saint known as Andal. The temple at the top of the hill contains the deity known as Shobanachalswami Narasimha. He is said to be a self-manifested deity who appeared on a boulder inside the inner sanctum of the temple. This deity has the mouth of a tiger and the body of a man-lion.

There is an interesting story regarding the origin of the present Shobanachalswami temple. It is said that in a nearby village known as Viravalli there was a *vaiṣṇava* named Gopayacharyulu. He had a dream in which the Lord told him that his form of Narasimha in a temple on top of Shobanadri hill was long neglected and that he should find that temple and reinstate the worship there. Gopayacharyulu took a large number of people with him and they searched on top of the hill. While they were searching for the deity, they came face to face with a large tiger, who slowly retreated into a cave on the hill. Gopayacharyulu boldly entered the cave and in great happiness found the deity of the Lord. After some years, when Gopayacharyulu became too old to continue the worship of the deity, he turned it over to his son Shobanacharya. It is said that Shobanacharya became a great scholar after the Lord personally inscribed the *bījākṣaras*, seed letters of the alphabet, on his tongue. Shobanacharya became a well-known poet, and one of his books is called *Śobanāchala-śatakam*.

Once, Shobanacharya approached the Muslim Nawab of Hyderabad for money to renovate the temple. The Nawab became angry and told Shobanacharya to show his god to the Nawab, and that if he failed to do so the Nawab would have him trampled to death. Shobanacharya accepted this challenge. He prepared some pure butter mixed with sugar and

prayed to Lord Narasimha to kindly accept it. It is said that the Lord appeared in the form of a tiger and took the butter from the hands of Shobanacharya in the presence of a crowd of onlookers. The Nawab was stupefied and granted the Agiripalli village as an endowment for the maintenance of the temple. ❀

— Adapted from the book, *Sri Narasimha Avatara* by Dr. M. S. Rajajee. Published by Sri Ahobila Matha. 2002.

ALL GLORIES TO KRISHNA AND VRINDAVAN

Srila Narottama Das Thakur
A Song for Vraja-maṇḍala Parikramā

(*Gurjarī-rāga*)

jaya jaya madana gopāla vaiṣṇī-dhārī
tri-bhaṅga bhaṅgimā ṭhāma caraṇa-mādhurī

Glory, glory to Lord Madana-Gopal, the holder of the flute, whose threefold-bending form is the abode of handsomeness and grace, and whose feet are the abode of sweetness!

jaya jaya śrī-govinda-mūrti manohara
koṭi candra jini yāra varaṇa sundara

Glory, glory to the charming form of Lord Govinda, whose handsome splendor defeats millions of moons!

jaya jaya gopīnātha mahimā prabala
tamāla śyāmala aṅga pīna vakṣaḥ-sthala

Glory, glory to Lord Gopinatha of unparalleled greatness. His chest is broad and his limbs are dark like a *tamāla* tree!

jaya jaya mathurā-maṇḍala kṛṣṇa-dhāma
jaya jaya gokula yāra goloka ākhyāna

Glory, glory to the district of Mathura, Lord Krishna's abode! Glory, glory to Gokula, which is known to be Goloka, the eternal spiritual world!

jaya jaya dvādaśa vana kṛṣṇa-līlā-sthāna
śrī-vana lauha bhadra bhāṅḍīra vana nāma

Glory, glory to Krishna's pastime places, the twelve forests of Vraja, including Srivan, Lauhavana, Bhadravana, and Bhandiravan!

mahāvane mahānanda pāya vraja-vāsī
yāhāte prakṛta kṛṣṇa svarūpa prakāśī

Glory to Mahavan, where the people of Vraja attain great bliss and where Lord Krishna reveals his eternal form in this world.

jaya jaya tālavana khadira bahulā
jaya jaya kumuda kāmyavane kṛṣṇa-līlā

Glory, glory to Talavan, Khadiravan, and Bahulavan! Glory, glory to Kumudavan and Kamyavan, where Lord Krishna enjoys pastimes!

*jaya jaya madhuvana madhu-pāna-sthāna
yāñhā madhu-pāne matta hailā balarāma*

Glory, glory to Madhuvan, the place of drinking honey! Lord Balaram becomes intoxicated by drinking honey here.

*jaya jaya sarva-śreṣṭha śrī-ṛṇḍāvāna
devera agocara sthāna kandarpa-mohana*

Glory, glory to Sri Vrindavan, the best of all forests, which is unknown to the demigods and bewildering even to Cupid.

*jaya jaya lalitā-kunḍa jaya śyāma-kunḍa
jaya jaya rādhā-kunḍa pratāpa pracaṇḍa*

Glory, glory to Lalita-kund! Glory to Shyama-kund! Glory, glory to the supremely glorious Radha-kund!

*jaya jaya mānasa-gaṅgā jaya govardhana
jaya jaya dāna-ghāṭa līlā sarvottama*

Glory, glory to Manasa-ganga! Glory to Govardhana! Glory, glory to Dana-ghat, where the Lord enjoys the most sublime pastimes!

*jaya jaya nanda-ghāṭa jaya akṣaya-vaṭa
jaya jaya cīra-ghāṭa yamunā nikaṭa*

Glory, glory to Nanda-ghat! Glory to Akshaya-vat! Glory, glory to Cira-ghat, just near the Yamuna!



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*jaya jaya keśi-ghāṭa parama mohana
jaya vamsī-vaṭa rādhā-kṛṣṇa manorama*

Glory, glory to Keshi-ghat, which is supremely charming! Glory to Vamsi-vat, which delights the hearts of Sri Sri Radha and Krishna!

*jaya jaya rāma-ghāṭa parama nirjana
yāñhā rāsa-līlā kaila rohiṇī-nandana*

Glory, glory to Rama-ghat, which is very secluded! It is there that the son of Rohini, Lord Balaram, enjoys the *rāsa* dance.

*jaya jaya vimala-kunḍa jaya nandīśvara
jaya jaya kṛṣṇa-keli pāvāna-sarovara*

Glory, glory to Vimala-kund! Glory to Nandishwar! Glory, glory to Pavana-sarovar, where Lord Krishna enjoys many pastimes!

*jaya jaya yāvaṭa grāma abhimanyālaya
sakhī saṅge rā-i yāñhā sadā virājaya*

Glory, glory to Yavat-gram, Abhimanyu's home! Radha and Her friends are gloriously manifest there always.

*jaya jaya vṛṣabhānu-pura nāme grāma
jaya jaya saṅkeṭa rādhā-kṛṣṇa-līlā-sthāna*

Glory, glory to the village named Vrishabhanu-pura! Glory, glory to Sanket, where Radha and Krishna enjoy many pastimes!

*śrī-guru-vaiṣṇava-pāda-padma kari āśa
nāma saṅkīrtana kahe narottama dāsa*

Desiring only the lotus feet of the spiritual master and the *vaiṣṇavas*, Narottam Das sings this song of holy names. ❀

— *Vaiṣṇava Padāvali*. Published by Reflex Publishers. Edited by Kanchana Basu. Calcutta. Bengali. 1995.

ETIQUETTE IN HEARING

Śrī Śīva Purāṇa 1.6.49-50

*ye nindanti ca vaktāraṁ kathāraṁ cemāraṁ surāvanīm
bhavanti śunakā bhuktvā duḥkhaṁ janma-śataṁ hi te*

Those who speak ill of the speaker or of the sacred story are born as dogs and lead miserable lives in a hundred births.

*kathāyāṁ vartamānāyāṁ duroḍaṁ ye vadanti hi
bhuktvā te narakāndhorān-bhavanti gardabhāstataḥ*

Those who argue and dispute while the discourse is being held fall into hell. After undergoing the tortures there, they are reborn as donkeys. ❀

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