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Highlights

- **THE HOLY NAME GIVES EVERYTHING!**
Srila Bhaktisiddhanta Saraswati Prabhupada
- **DON'T EXPECT UTOPIA**
His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
- **NITAI'S KAUPINS**
Murari Gupta's Caitanya-carita Mahākavya 2.10.7-9
- **THE BEAUTY OF LORD NITYANANDA**
Srila Lochan Das Thakur
- **PRAYERS TO THE INTOXICATED KING OF ELEPHANTS**



THE HOLY NAME GIVES EVERYTHING! *Srila Bhaktisiddhanta Saraswati Prabhupada*

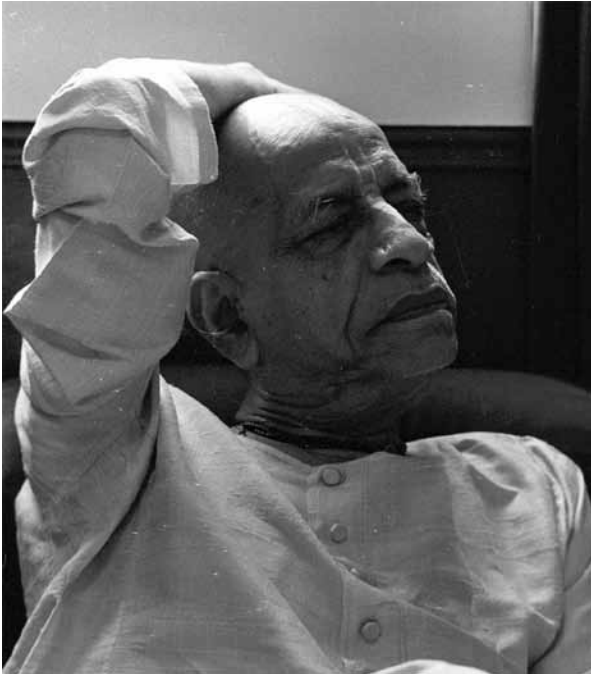
I am overjoyed to hear that your enthusiasm for chanting is increasing. As our contaminations are removed by chanting, the Lord's form, qualities, and pastimes will be revealed to us in the holy name. There is no point in making a separate effort to artificially remember the Lord's form, qualities, and pastimes. The Lord and his name are one and the same. This will be understood clearly when the coverings in your heart are removed. By chanting without offenses you will personally realize that all perfections come from the holy name. Through chanting, the distinction that exists between the self and the gross and subtle bodies is gradually effaced and one realizes one's own spiritual form. Once aware of the spiritual body, as one continues to chant, one sees the transcendental nature of the Lord's form. Only the holy name reveals the spiritual form of the living being and then causes him to be attracted to Krishna's form. Only the holy name reveals the spiritual qualities of the living being and then causes him to be attracted to Krishna's qualities. Only the holy name reveals the spiritual activities of the living being and then causes him to be attracted to Krishna's pastimes. By service to

the holy name we do not only mean the chanting of the holy name; it also includes the other duties of the chanter. If we serve the holy name with the body, mind and soul, then the direction of that service spontaneously manifests like the sun in the clear sky of the chanter's heart. What is the nature of the holy name? Eventually all these understandings spontaneously appear in the heart of one who chants the holy name. The true nature of *hari-nāma* is revealed by listening to, reading, and studying the scriptures. It is unnecessary to write anything further on this subject. All these things will be revealed to you through chanting. ❀

— Śrīla Prabhupādera *Patrāvālī*, vol. 1, pp 4-5. From a letter dated 4 *Damodara* 429 *Gaurabda* (27 Oct 1915). Published by Sri Chaitanya Math. Mayapur. 1995. Unknown translator.

DON'T EXPECT UTOPIA *His Divine Grace A. C. Bhaktivedanta Swami Prabhupada*

Please accept my blessings. I am in due receipt of your very nice letter of January 10, 1972, and I am very much pleased by the sentiments expressed therein. It is not so much that because there may be some faults in our god-brothers and godsisters, or because there may be some mismanagement or lack of cooperation, that this is due to being impersonalists. No. It is the nature of the living condition to always have some fault. Even in the spiritual



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

world there is some fault and envy — sometimes the *gopīs* will quarrel over Krishna's favor, and once, Krishna was so much attracted to Radharani that by mistake he tried to milk the bull instead of the cow. And sometimes when the *gopīs* used to put on their dress and make-up for seeing Krishna, they would be too much hasty and smear kumkum and mascara in the wrong places and their ornaments and dresses would appear as if small children had been trying to dress themselves and they were not very expert. Like that. There are so many examples. But it is not the same as material fault or material envy. It is transcendental because it is all based on Krishna. Sometimes when one *gopī* would serve Krishna very nicely, the others would say, "Oh, she has done so nicely, now let me do better for pleasing Krishna." That is envy, but it is transcendental, without malice. So we shall not expect that anywhere there is any Utopia. Rather, that is impersonalism. People should not expect that even in the Krishna-consciousness society there will be Utopia. Because devotees are persons, therefore there will always be some lacking. But the difference is that, because they have given up everything to serve Krishna — money, jobs, reputation, wealth, big education, everything — their lacking has become transcendental. It is transcendental because despite everything they may do, their topmost intention is to serve Krishna. "One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because

he is rightly situated." The devotees of Krishna are the most exalted persons on this planet. Better than kings, all of them! So we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of a person. Not like the utopians, who are like the flies who always go to the open sores or find the faults in a person, and because they cannot find Utopia, or because they cannot find anyone without faults, they want to become void, merge, nothing. They think that to become void of personality is Utopia. So if there is sometimes some slight disagreement between devotees, it is not due to impersonalism. It is because they are persons. And such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about spiritual life. So in this way you should consider that anyone engaged in Krishna's service is always the best person.

I am very pleased that you are assisting your godbrothers so nicely. Yes, this is our real position, to be servants of the servants of the servants. And by your quiet and humble attitude you shall set the example of Vaishnava so that all may learn from you. And very soon their puffed-up attitude will disappear and they will come to you and seek your advice in matters. ❀

— Letter to Atreya Rsi. 4 February 1972.

NITAI'S KAUPINS
Murari Gupta's Caitanya-carita
Mahākavya 2.10.7-9, 19-21

*tato 'vadhūta vinayena dhīro
gacchann anuwrajya su-dūram īśaḥ
uvāca kaupīnaka-celam ekam
dehi tvam ebhyo dvija-sajjanebhyah*

When Nityananda Avadhut was leaving, Lord Gaura followed him for a long way. Then he humbly and soberly addressed Nityananda, "Please give me just one of your *kaupīnas* for the benefit of the saintly brahmins."

*dadau tadā tad-vacaneccchayā sa
kaupīnam ekam tad asau grhītvā
svayam prabhur bhṛtya-janāya celam
dadau vibhajya pratigrhya te mudā*

In accordance with his request, Nityananda gave him a *kaupīna* and Prabhu accepted it. He personally divided that cloth into smaller pieces and distributed them to his servants, who eagerly and joyously received them.

*vidhāya maulau nṛ-hareḥ prasādam
kṛṣṇena sārddham nijam eva mandiram
āgatya te prema-vibhinna-dhairya
nīpatya bhūmau ruruduḥ su-duḥkhitāḥ*

Tying this *prasādam* from Nrihari on their *śikhās*, they accompanied Mahaprabhu in chanting *śrī-nāma* while he returned home. Then, due to the arousal of *prema*, their composure was broken and they fell onto the ground, weeping sorrowfully.

*tato 'vadhūtaḥ punar āgataḥ sukha
reme nanartāsu jagau harer guṇān
kṛṣṇena sārddham halinā yathārbhakāḥ
purā tathaivatra ca vārijekaṇaḥ*

The *avadhūta* again happily returned and at once delighted in singing of the qualities of Sri Hari and dancing. At that time, the *bhaktas* appeared to be the lotus-eyed cowherd boys of Vraja who formerly danced in the company of Krishna and the plow-wielding Balaram.

*nṛtyavasāne bhagavān dvijāgryān
uvāca pādāv avadhūtakasya
prakṣālyā grhṇantu jalam bhavantaś
cakrus tatas te śirasā tadājñām
pītvā tu pādodakam eva te mudā
nṛtyanti gāyanti rasena pūrṇāḥ
śrī-gaura-candreṇa samam vicukruśus
tato 'vadhūtaś ca hasan papāta*

When everyone had finished dancing, the all-opulent Lord instructed those noble brahmins, “Dear sirs, wash the *avadhūta*’s feet and drink the water.” Accepting Gaura’s order on their heads, they joyously drank Nitai’s footwash. Then, saturated with *nityānanda-rasa*, they danced, sang and loudly called out the names of Hari in company with Sri Gaura Chandra. Then the *avadhūta* tumbled to the ground laughing. ❀

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THE BEAUTY OF LORD NITYANANDA Sri Laochan Das Thakur

Sindhuḍā-rāga

*dekha nitāi-cāndera mādhurī
pulake pūrta tamu kadamba-keśara janu
bāhu tuli bole hari hari*

(Refrain) Look at the glorious sweetness of the moonlike Lord Nityananda! The hairs on his body



Unknown artist

The Moon of Avadhutas

stand erect like the filaments on kadamba flowers. Raising his arms, he chants, “Hari! Hari!”

*śrī-mukha-maṇḍala-dhāma jini kata koṭi kāma
so nā vihi kise niramila
mathiyā lāvaṇya-sindhu tāhe niṅgāḍiyā indu
sudhā-sāñce mukhāni gaḍila*

How many millions of cupids does the circle of his face defeat? How did the demigod Brahma create such a face? Perhaps Brahma churned the ocean of glorious handsomeness, extracted from it a glorious moon, and with the nectar from that moon created Nitai’s face.

*nava kañja-dala āñkhi tāra bhramarā-pākhī
ḍubi rahu prema-makarande
se-rūpa dekhila yeha se jānila rasa-meha
avanī bhāsala se ānande*

Nitai’s eyes are like lotus petals and his pupils are like black bees drowning in the flower-nectar of ecstatic divine love. Anyone who sees him understands that Nitai is a nectar-cloud flooding the earth with a monsoon of ecstasy.

pūrave ye vraja-pure vihare nandera hare
rohini-nandana balarāma
ebe padmāvati-suta nityānanda avadhūta
bhuvana-pāvana haila nāma

In the past he was Rohini's son Balarama who enjoyed pastimes in Nanda's home in Vraja. Now he is Padmavati's son, the *avadhūta* Nityananda, who is known as the purifier of the worlds.

se pahuṅ patita heri karuṅāya avatāri
jīvere balāya gaura-hari
paḍiyā se bhava-bandhe kāndaye locana andhe
nā dekhīyā se-rūpa mādhuri

Seeing how the people had become degraded, the Lord descended to this world and taught the fallen souls to chant the holy names "Gaura-Hari!" Fallen in the prison of repeated birth and death, blind Lochan Das weeps. Never has he seen any sweetness like that of Lord Nitai. ❀

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PRAYERS TO THE INTOXICATED KING OF ELEPHANTS

mattebhendra-vinindi-sundara-gati-srī-pādam indīvara-
śreṅī-śyāma-sad-ambarāṅ tanu-rucā sāndhyendu-
saiṁwardhakam



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premāghurṅa-su-kañja-khañjana-madājinnetra-hāsyaṅ
anam
nityānandam ahaṅ smarāmi satataṅ bhūsojvalāṅga-
śriyam

I constantly meditate on Lord Nityananda, the worshipable personality, who, with his graceful movements, mocks the intoxicated king of elephants, and with the luster of his body, dressed in fine clothes of a dark blue color like that of a row of blue lotuses, increases the evening moon. Agitated with pure love of God, the beautiful lotus eyes on Lord Nityananda's face conquer the pride of *khañjana* birds.

audāryeṅa su-kāma-dhenu-diviṣad-rakṣendu-cintāmaṅi-
vrndaṅ brahma-sukhaṅ ca sundaratayā kandarpa-
vrndaṅ prabhum
vātsalyeṅa su-mātr-dhenu-nicayāṅ viṣpardhināṅ nandināṅ
nityānandam ahaṅ namāmi satataṅ premābdhi-
saiṁwardhinam

I constantly bow down unto the joyful Nityananda Prabhu, who expands the ocean of pure love of God. His munificence defeats the Kamadhenu cows, the god of rain, the moon, the touchstone, and the happiness of brahman. His beauty defeats numberless Cupids, and his affection defeats that of mothers and cows.

nityānandam ahaṅ vande karṇe lambita-mauktikam
caitanyaṅraja-rūpeṅa pavitri-kṛta-bhū-talam

I offer my obeisances to Lord Nityananda, adorned with a pearl earring, and who, appearing prior to Lord Chaitanya, has sanctified the surface of the earth.

nityānanda namas tubhyaṅ premānanda-pradāyine
kalau kalmaṣa-nāśāya jāhnavā-pataye namaḥ

O Lord Nityananda, the husband of Jahnavā Devi, obeisances unto You! You crush the vices in the age of Kali and grant the bliss of pure love of God.

nityānandam idaṅ sarvaṅ premānandāspadī-kṛtam
yena taṅ satataṅ vande nityānandaṅ jagad-gurum

I constantly glorify Lord Nityananda, the spiritual master of everyone, who has filled this whole world with the bliss of pure love of God.

śrīman-nityānanda-candraṅ karuṅā-maya-vigraham
caitanyaḅhinna-dehaṅ taṅ vande sarva-jana-priyam

I praise the moon of Lord Nityananda, who is the embodiment of compassion. Non-different from Lord Chaitanya, He is dear to one and all. ❀

— Translated by Nityananda Das from Śrī Manohara Bhajana Dipikā, published by Sri Sudhasindhu Das. Govardhan. Gaurabda 519. Bengali.