



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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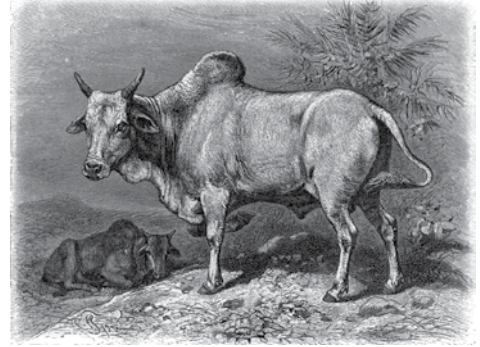
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WHEN NITYANANDA PRABHU IS PLEASED

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Krishna is never alone. Similarly, Chaitanya Mahaprabhu is never alone. Narottama Das Thakur sings, *gaurāṅgera saṅgi gaṇe, nitya-siddha kari mane,*

sei yāya vrajendra-suta-pāśa. When either Krishna or Sri Chaitanya Mahaprabhu appear, they do so with their associates. Sri Chaitanya Mahaprabhu has appeared with *pañca-tattva*, five *tattvas*. In our exhibition ground we have first placed these five *tattvas* – Chaitanya Mahaprabhu, Nityananda Prabhu, Gadadhar Prabhu, Adwaita Prabhu and Shrivasa Thakur. Nityananda Prabhu is the immediate expansion of Chaitanya Mahaprabhu. He is *baladeva-tattva*. Baladev means he who gives strength for spiritual advancement. *nāyam ātmā pravacanena labhyo* [“The Lord cannot be understood by one’s strength of erudition.” *Kaṭhōpaniṣad* 1.2.23], *nāyam ātmā bala-hīnena labhyaḥ* [“One cannot attain the supreme platform of self-realization without being sufficiently favored by Balaram.” *Muṇḍakōpaniṣad* 3.2.4]. These are the Vedic injunctions.

Without Baladev’s or Nityananda’s grace, one cannot make advancement.

*āra kabe nitāicāndera karuṇā ha-ibe
saṁsāra-vāsanā mora kabe tuccha habe*

This is the grace of Nityananda Prabhu. Narottama Das Thakur is aspiring for the day when Nityananda Prabhu will be pleased upon him. Just like Jagai and Madhai were delivered by the mercy of Sri

Nityananda Prabhu, so we have to pray to Nityananda Prabhu. He is very merciful. He is so kind. Baladev gives spiritual strength by which we can approach the Supreme Lord. Therefore, we chant “Nitai-Gaura”. This is the process. We cannot change this policy. *Pañca-tattva* must be worshiped; otherwise wherefrom we shall get strength?

Nityananda Prabhu is the spiritual master. Or, spiritual master is the replica, representative, of Nityananda Prabhu. So when Nityananda Prabhu is pleased we become detached from this material attraction. ❀

— Lecture on *Caitanya-caritāmṛta*, ādi-līlā 7.4. Mayapur. 4 March 1974.

HIGHEST SERVICE AT KURUKSHETRA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

There are so many duties for the travelers on the path of devotional service during the festival that will be held in Sri Vyasa Gaudiya Math during the solar eclipse at Kurukshetra. We have to take the associates of the servitor God to Kurukshetra to relieve them from the affliction of separation by bringing them face to face with Krishna. Therefore, our foremost duty is to serve the *vraja-vāsīs*, who are afflicted by separation from the Lord of Mathura. Although Lord Krishna lived in Dwarka as the worshipable object of *aiśvarya-rasa*, we will have to put him on a transcendental chariot and bring him to *Shyamanta Panchaka* [a water body in Kurukshetra said to have been created by Lord Parashuram] on the occasion of the solar eclipse. For this, we require a chariot.

We are souls that are conditioned due to a lack of interest in serving Krishna, and so we are busy in material enjoyment. If these transcendental pastimes manifest before us in the form of deities then we will develop our service propensity. The goal of our service is to arrange a meeting between the object of worship and the worshiper. In addition, it will give us special help to become inclined to the service of the Supreme Lord. In other words, it will free us from the service of material enjoyment and engage us in the service of the participants in the Supreme Lord’s eternal pastimes.

*priyah so 'yam kṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālīndī-pulina-vipināya sṛṅhayati*

My dear friend, now I have met my very old and dear friend Krishna on this field of Kurukshetra. I am the same Radha, and now we are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamuna, beneath the trees of the forest there.



Nāma-tattva

BURDENED BY TOO MUCH PAIN

Ṛhad-Bhāgavatāmṛta 2.3.167

*nāmnām tu saṅkīrtanam ārti-bhārān
megham vinā prāvṛṣi cātakānām
rātrau viyogāt sva-pate rathāṅgī-
vargasya cākrośana-vat pratīhi*

Like the distressed crying of the *cātaka* birds on a cloudless day of the rainy season, or the lamenting of a flock of *cakravākī* birds when parted from their husbands at night, the *saṅkīrtana* of the Lord’s names arises when one is burdened by too much pain.

Commentary: *Nāma-saṅkīrtana* in fact appears only when *prema* has been enhanced in a special way. *Prema* enriched with transcendental hankering results in *saṅkīrtana*. To help us understand, the *Vaikuṅṭha-dūtas* mention, by way of analogy, the *cātaka* and *cakravākī* birds. The plaintive call of the *cātakas*, sounding like *priya priya* (“My dear one! My dear one!”), resounds on cloudless days of the rainy season. And the lament of the *cakravākīs* fills the sky when their husbands are absent at night. In such a way, *nāma-saṅkīrtana* arises when one feels separation from the Lord in pure love of God. The true way of doing *bhagavan-nāma-saṅkīrtana* is to call out to one’s beloved Lord in agony, expressing one’s feelings in various sweet songs to attract Him. As the philosophical maxim states, *siddhasya lakṣaṇam yat syāt/ sādhanam sādhakasya tat*: “The practitioner and the means of practice should be in accord with their goal.”

— Sanatan Goswami. *Śrī Ṛhad-bhāgavatāmṛta*. Translated from the original Sanskrit, with a summary of the author’s *Dig-darśini* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.



Unknown artist



I wish to hear the vibration of his sweet flute playing the fifth note within that forest of Vrindavan. [Sri Rupa Goswami's *Padyāvalī*, text 387.]

If these pastimes are served, then the human form of life will become successful and material desires will be destroyed. Know for certain that taking a ritualistic bath at Brahma Tirtha or at Dwaipayana Lake at Kurukshetra during a solar eclipse destroys all sinful reactions. By taking bath in the sanctified water of those lakes, especially during a solar eclipse, one's propensity for serving Krishna is awakened, and as a secondary benefit, all our desires for sin, as well as for piety in the form of desire for material enjoyment, are destroyed. During the solar eclipse, all the members of the Vallabha *sampradaya*, who presently follow the doctrines of the Vishnuswami *sampradaya*, will be present. Since Kurukshetra is very far from Bengal, many people cannot physically go there. They still individually and collectively try their level best to arrange for the meeting of Sri Radha Govinda despite remaining at a distant place. Needless to say, Krishna will consider those persons who assist in his meeting in any manner, however great or insignificant it may be, to have performed the highest service, for He is greatly afflicted by separation from Mathura. Those who cannot physically be present at Kurukshetra to see Krishna can nourish that mellow by the mood of separation and thus contribute to that transcendental meeting.

Even though the *karmīs* cannot understand these exalted topics, those who aspire for piety and will visit Kurukshetra during the solar eclipse in order to get freed from their gross sins will indirectly engage in Krishna's service, even in the course of their endeavour to accumulate piety. 🌸

— From a letter dated 17 October 1928. From *Patrāmṛta*, Nectar from Letters. Translated from Bengali by Bhumiapati Das. Produced and Published by Isvara Das. Touchstone Media. 2012. Pages 35 – 37.

USELESS ACHIEVEMENTS

Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (4.79)

*kiṁ vidyā-kula-śīla-rūpa-vibhavaṅ kiṁ dāna-yajñādibhiḥ
kiṁ vikhyāti-śataiḥ kiṁ ugra-tapasā kiṁ nyāsa-yogādibhiḥ
kiṁ tattvānubhavana viṣṇu-bhajanaiḥ kiṁ tasya vātyadbhute
yo vṛndāvana īśa-mohana-rase 'py āsīn na sarvasva-dhīḥ*

What is the use of education, birth in a great lineage, good character, beauty and prosperity? What good are acts of charity and Vedic sacrifices? What is the use of hundreds of varieties of fame? What benefit will extreme austerities, *sannyāsa*, and the practice of eight-fold yoga system bring about? What good will experiencing the impersonal absolute truth, or even varieties of Vishnu *bhajana* bring? What benefit will all these things bestow on a person who could not come to the point of understanding that the source of enchanting *rasa* for the Supreme Lord, the most amazing Vrindavan forest, is the all in all of life? 🌸

— Transliterated and translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.net).

NITAI'S TRAP OF LOVE

The medieval poet Kanudas

*āre mora pahu nitāi-cānda
ghare ghare dila premera phānda*

Oh my dear Lord Nitaichand! He set up traps of *kṛṣṇa-prema* in each and every home.

*tāpita akhila sakala jane
siñcita karala nayana-koṇe*

He sprinkled cooling waters from the corners of his eyes on all those living entities that were burning in the fire of material suffering.

*apāra karuṇā gauḍa-deśe
nāciyā bhulaye bhāva āveśe*

He bestowed extreme mercy on Gauda Desh. Overcome with *bhāva* while dancing, he forgot everything.

*gada-gada kahe bhāiyāra kathā
prema-jale ḍube nayana rātā*



Deity of Nityananda at his birth place in Ekachakra

Choked with emotion, he speaks pastimes of his brother [Gaura]. His eyes overflow with tears of love. His reddish *rātā*-fruit-like eyes are filled with tears of love.

[Translator's Note: *Rātā* is the Pithraj tree, known botanically as *Aphanamixis polystachya*. Its partially budding reddish fruit gives the impression of partially opened intoxicated reddish eyes.]

*ārakata gorā sundara tanu
pulaka kadamba-keśara janu*

His body is whitish with a slightly reddish tinge. His hairs stand on end like the filaments of kadamba flowers.

*vividha bhūṣaṇe bhūṣita aṅga
bhakata miliyā gāyata raṅga*

His body is decorated with various ornaments. Gathering together various devotees, he sings joyously.

*ḍulite ḍulite kata nā bhāti
kamala-caraṇe khañjana-gati*

How many times does he not stumble while walking? The movement of his lotus feet resembles the movement of a restless khañjana (wag-tail bird).

*karuṇā śuniyā bāḍhala āśa
prema māḡe pade e kānu-dāsa*

Hearing of his mercy, my hope of getting delivered increases. This Kanudas begs love at Nitai's feet. 🙏

— Translated by Hari Parshad Das from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

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Birthplace of Nitai in Ekachakra