

Sri Krishna Kathamrita



Bindu

Issue 541

Mūla-mahājana Nitāi

Nitai, the Chief Proprietor of the Holy Name





Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 541

Śrī Bhaimī Ekādaśī

1 February 2023

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LORD NITYANANDA'S APPEARANCE DAY



His Divine Grace

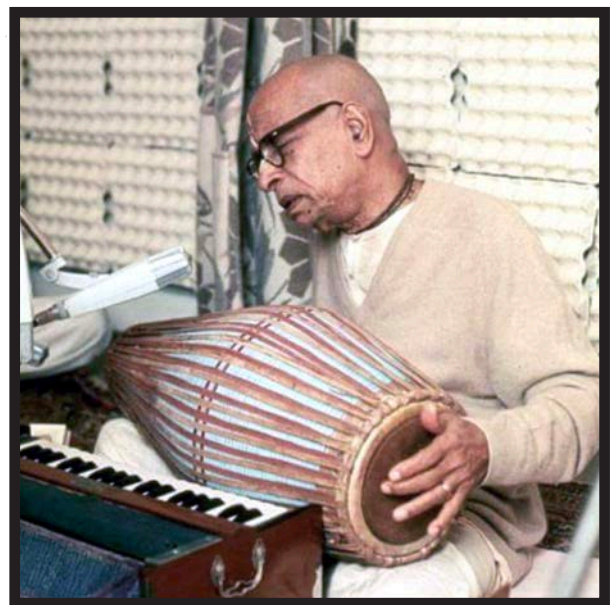
A. C. Bhaktivedanta Swami Prabhupada

Unreferenced quotes in this article are from Srila Narottam Das Thakur's Prārthanā song 36, nitāi-pada-kamala, koṭi-candra-suśītala.

Today is the appearance day of Nityananda Prabhu. Nityananda Prabhu is Baladev, baladeva-tattva.

vrajendra-nandana yei, śacī-suta haila sei,
balarāma ha-ila nitāi

He who was formerly the son of Nanda Maharaja has appeared as the son of Sachidevi. [Song 4 of Narottam Das Thakur's Prārthanā.]



Cover: "Sri Nityananda Prabhu". Unknown artist.



Nityananda Prabhu delivers Jagai and Madhai

Chaitanya Mahaprabhu's mother's name was Sachidevi. Krishna became Sri Chaitanya Mahaprabhu, and Balaram is Nityananda Prabhu.

... Balaram means *guru-tattva*. Balaram represents guru. If we want to understand Chaitanya Mahaprabhu, if we want to understand Krishna, then we must take shelter of Balaram. *nāyam ātmā bala-hinena labhyaḥ* — This Vedic injunction means, “without the mercy of Balaram you cannot understand, you cannot realize your spiritual identification.” So that Balaram comes as Nityananda Prabhu — *balārāma ha-ila nitāi*. Therefore, we must take shelter of Balaram.

Narottam Das Thakur has sung, *nitāi-pada-kamala, koṭi-candra-suśītala* — if we take shelter of Nityananda Prabhu, then we get peace. In the daytime, especially in the hot summer season, we become very exasperated, but in the evening, as soon as there is moonshine, we become very much satisfied. All the day's labor and fatigue is immediately moved. So *nitāi-pada-kamala*, the shade of Nityananda Prabhu's lotus feet, is *koṭi-candra-suśītala* — as pleasing as the shining of one crore of moons. The illumination from one moon gives us so much pleasure. So if we

want actual peace of mind, if we want to be free from material fatigue, then we must take the shelter of Nityananda Prabhu. Nityananda Prabhu is spiritual strength. Without spiritual strength you cannot approach Krishna. *nāyam ātmā pravacanena labhyaḥ* — Even if you are a good speaker, that does not mean you'll understand. *na medhayā* — “Neither by good brain.” [*Kaṭha Upaniṣad* 1.2.23] Don't think that just because you have a very good brain you'll understand Krishna — no! If you think that because you are a very good scholar, a university degree-holder, you'll understand — no! This is not possible.

We must have spiritual strength. The source of spiritual strength is Balaram, Krishna's next manifestation, *prakāśa-vigraha*. Krishna is manifesting himself through Balaram. So, we have to take shelter of Nityananda Prabhu.

nitāi-pada-kamala, koṭi-candra-suśītala,
je chāyāy jagata juḍāy

The whole world is suffering, but if you want peace, then you should take the shelter of Nityananda Prabhu.

heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi
ḍṛḍha kori' dharo nitāir pāi



Unknown artist. Circa 17th century

Gaura Nitai in Terracotta at the Ratneshwar temple, Bhattabati, Murshidabad District, West Bengal.



Painting by Kartika Biswas, circa 1940's.

Nityananda Prabhu worships Mahāprabhu during the mahā-prakāśa-līlā in the home of Srivas Thakur

Our real aim of life is how to go back home, back to Godhead, and associate with Radha Krishna.

In another song [Narottam Das Thakur's *Prārthanā*, Song 4] the same author says:

*manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu*

Unless you come to Radha-Krishna, you cannot get real pleasure. If you want to dance and get pleasure, don't dance independently — dance with Krishna. Then you'll be happy. Just like here, in our temple, we are also eating, but we are eating the remnants of foodstuff left by Krishna. That is real pleasure. It is not that we are stopping eating. We are not dry philosophers. *kṛṣṇa baro doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi* [Sri Bhaktivinoda Thakur's *Gītāvalī, prasāda-sevāya* song 1]. All over the world we are eating *kṛṣṇa-prasādam*, and we have got good experience. At least ten thousand men and women, they are [daily] taking *kṛṣṇa-prasādam*, but we have no anxiety. A family consists of a few members. They are full of anxiety how to maintain the family. Yet we are maintaining a family of ten thousand men. We have no anxiety. We require thousands and thousands of rupees for maintaining [our centers in] Europe, and America. It's a costly

affair. But because we are under the shelter of Nityananda Prabhu/Balaram, we have no anxiety.

... If we want real solution of the problems, then our duty is first of all to take the shelter of *nitāi-pada-kamala*. Then we'll be happy, and we'll get the rays of the moon, and our all fatigue will subside.

Nitya means “always”; *ānanda* means “pleasure”. This is another meaning you can draw. So if you have no connection with Nityananda Prabhu, *se sambandha nāhi jāṛ, bṛthā janma gelo tār*, you are simply wasting time. *Bṛthā* means “useless”. Uselessly wasting time. *se paśu boro durācār* — Narottam Das Thakur has used a very strong word. He says that anyone who has no connection with Nityananda Prabhu, he is a *paśu*. *Paśu* means animal. How can an animal get happiness? That is not possible. From birth, the dog is searching after food and cannot get food. Unless a dog has a master, he is a street dog and is always unhappy. Better to become a dog of Nityananda Prabhu. Then we shall be happy, instead of becoming a dog of so many other people. Everyone is a dog. Everyone is searching after a master to serve. But none of them are satisfied because they are false masters. Take the real master, Nityananda Prabhu, then you'll be happy.

Painting by Kartika Biswas, circa 1940's.



The deliverance of Jagai and Madhai by Sri Nityananda Prabhu

Our Bhaktivinoda Thakur has sung therefore [Śaraṅgati 3.3.1]:

vaiṣṇava ṭhākura tomāra kukkur
boliya janaha more

“My dear vaiṣṇava ṭhākura, kindly accept me as your dog! I am already a dog, but I am māyā’s dog. I’m not the dog of a vaiṣṇava. So kindly accept me.” If you become a vaiṣṇava’s dog — *chāḍiyā vaiṣṇava sevā, nistār peyechi kebā*. Nityananda is guru. If you do not become a dog of Nityananda Prabhu, the vaiṣṇavas, or guru, there is no question of happiness. In *samsāra* there cannot be any *sukha*, happiness. *vidyā-kule ki koribe tār* — What will we do with a university education or birth in a big family? These will not help. *ahaṅkāre matta hoiyā, nitāi-pada pasariya, asatyere satya kori māni* — on account of being misled by false prestige and false egotism we are accepting this body, which is *asat*, which will not exist, but which we have taken as reality. But if we take shelter of Nityananda Prabhu, then we will get enlightenment.

Today is Nityananda Prabhu’s *āvīrbhāva*, appearance day. Today, at least, let us remember *nitāi-pada-kamala* — the lotus feet of Nityananda Prabhu. That is wanted.

nitāi caraṇa satya, tāhāra sevaka nitya — *Nitāi-caraṇa*, the lotus feet of Nityananda, are reality. *tāhāra sevaka nitya* — Anyone who is a servant, who has become the dog of Nityananda Prabhu, will get eternal life.

We should always be under the shelter of *nitāi-pada-kamala*. Narottam Das Thakur prays, *narottama boro duḥkhī* — he is presenting himself as *duḥkhī*, unhappy. That is *ācārya*. He is not *duḥkhī*, but he is presenting himself as *duḥkhī*. *Ācāryas* are never *duḥkhī*. But taking the common man’s position, he says, *narottama boro duḥkhī*. Narottam means the best of the human beings. So here in this material world one may be the best of the human beings, one may have a very exalted position, but everyone is *duḥkhī*, unhappy. Narottam prays, *nitāi more koro sukhī* — “Only Nityananda can make me happy. Otherwise it is not possible.”

Today is Nityananda Prabhu’s appearance day. We shall always pray to Nityananda Prabhu, “I am very *duḥkhī* — I am very unhappy.” *rakho raṅga-caraṇera pāśa* — If you kindly keep me under the shelter of your lotus feet, I shall be happy.” That is real happiness. Thank you very much. 🍌

— From a lecture in Bhubaneswar. 2 February 1977.



Unknown photographer

Footprints of Nityananda Prabhu in Ambika Kalna, West Bengal

EMPEROR OF THE VAISHNAVAS



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
Caitanya-bhāgavata, madhya-khaṇḍa 13.255

*sei jaya prabhu—tumi yata kara kāja
jaya nityānanda-candra vaiṣṇavādhira*

All glories to all the activities of the Lord! All glories to Nityananda Chandra, the emperor of the *vaiṣṇavas*!

Purport by Srila Bhaktisiddhanta: Sri Nityananda Prabhu is the emperor of the *vaiṣṇavas*. Pure *vaiṣṇavas* are always eager to serve the Lord in the mood of separation. By displaying the ideal example of serving Krishna in his pastimes of searching for Krishna, Sri Nityananda Prabhu has achieved domination over Lord Gaurasundara. No one has ever distributed such mercy on the *Gauḍīyas* as Sri Nityananda has in his pastimes of awarding the ecstatic love for Krishna that was distributed by the munificence of Sri Chaitanya. By his mercy there is a ray of hope that the living entities

of this material world may become qualified for the service of Lord Gaurasundara's intimate associates like Sri Gadadhar, Sri Rupa, Sri Sanatan, Sri Swarup, and Sri Raghunath. The activities of relishing the holy names by *vaiṣṇavādhira* Nityananda — *pātiyāche nāma-haṭṭa jīvera kāraṇa*, who has set up a marketplace for distributing the holy names to the living entities — distinguish him as the *ācārya*. Let him be repeatedly glorified. 🍊

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajraj Press. Vrindavan. 2001.

The Blessings of Nitai



From the life of Srila Gour Kishore Das Babaji

One day, in the place known as Kulia in Nabadwip Dham, one Goswami, along with several persons dressed as *vaiṣṇavas*, came to see Srila Gour Kishore Das Babaji. The Goswami said, “Oh, Baba! For many days I have not been able to have your association. In that time I went to a foreign country.”



Unknown artist.

Mahaprabhu displaying ecstatic emotions and being embraced by Nityananda

Photos by Indradyumna Swami



Original jewels worn by Lord Nityananda Prabhu kept at Sringara Vat in Vrindavan

Babaji Maharaja then said, “Why have you gone to a foreign country? If you stay here there will be no impediments. Why have gone to a foreign country to take that type of association?”

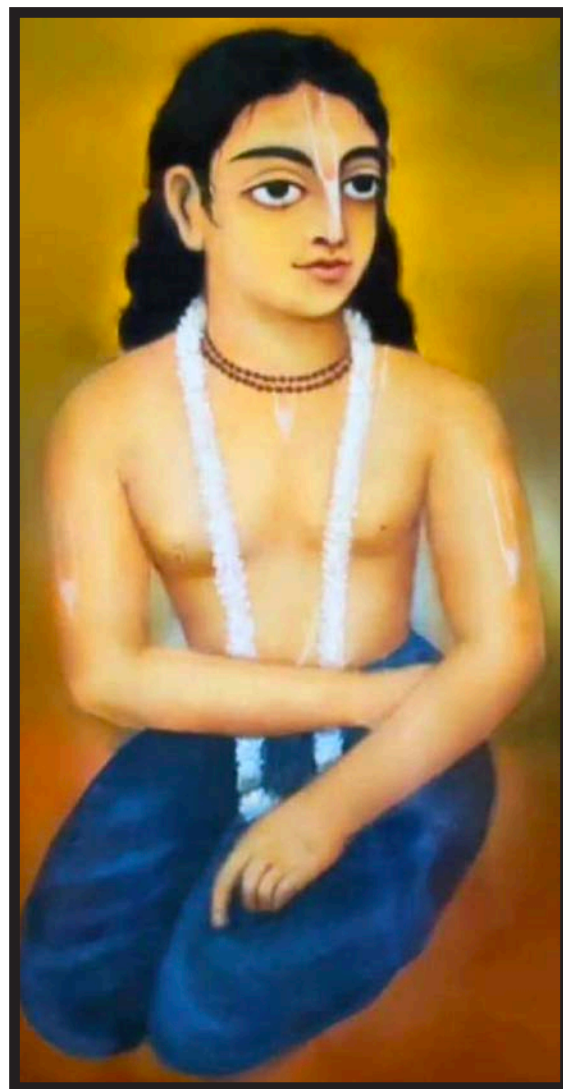
One associate of the Goswami replied, “He has gone to a foreign country in order to deliver the people there. If he doesn’t go to other places, then how will the residents there be able to understand the supreme goal of life?”

Hearing this, Babaji Maharaja became very disturbed and said, “If you actually want to uplift the people in other countries, then why do you accept money from foreigners? I understand your intention. You simply wanted a nice brick house to live in. If you are at all interested in performing genuine service to the Supreme Lord then you should give up the understanding that you are the master. Then, Nityananda Prabhu will certainly bless you. I will tell him myself that you want fifty brick houses, but if you simply want a nice brick house as a place in which to enjoy your wife and son, then Nityananda Prabhu, fulfilling all those different materialistic desires, will cancel the possibility of your obtaining love of Godhead. If you externally put on a show as if you want to deliver other persons, but internally you are afflicted with prestige and self-aggrandizement, you will become fallen.”

Srila Gour Kishore Das Babaji Maharaja then began to loudly perform *kīrtana*, and continued all day until dusk. Srila Babaji Maharaja made it evident that if one becomes offensive unto the name of Krishna or becomes offensive in one’s service, then the fruits of one’s *bhajana* will simply be religious activities, accumulation of wealth, and fulfillment of lusty desires. This is the most degraded

misfortune. Sri Nityananda Prabhu in the form of guru fulfills the desires of those who are deceitful. 🍊

— Translated by Vyenkata Das Brahmachari, from *Āmāra Prabhura-kathā*, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada.



Unknown artist.

Photo by Madhavananda Das



500 year old deities of Sri Sri Gaura Nitai in Mangalapur, Odisha



Photo by Madhavananda Das

500 year old deities of Sri Sri Gaura Nitai in Purushottampur, Odisha

Photo by Indradyumna Swami



Deities of Sri Sri Gaura Nitai established by Srila Gauridas Pandit in Ambika Kalna, West Bengal



Photo by Madhavananda Das

Deity of Nityananda Prabhu established by Srila Narottam Das Thakur in Dhaneswar, Odisha

PROPRIETOR OF THE MARKETPLACE OF THE HOLY NAME



Srila Thakur Bhaktivinode

From Gītāvalī 4.1

*nadīyā-godrume nityānanda mahājana
patiyāche nāma-haṭṭa jīvera kāraṇa*

In the land of Nadiya, on the island of Godruma, the magnanimous Lord Nityananda has opened up The Marketplace of the Holy Name, meant for the deliverance of all fallen souls.

Purport by Bhaktivinode Thakur: Sri Mahaprabhu displayed his mercy towards the living entities who are tortured by *Kali-yuga* by ordering Sri Nityananda Prabhu to preach the holy name home to home. Therefore, Sri Nityananda Prabhu is certainly the *mūla-mahājana*, the chief proprietor, of the *nāma-haṭṭa* located at Godruma. Even though all the employees of the *nāma-haṭṭa* are qualified for performing *ājñā-ṭahal*, the “patrol according to the lord’s order”, still the great *mahāśayas*, who are like patrolling watchmen, are especially empowered to render these duties in an entirely selfless manner. Above all the rest, Prabhu Nityananda and patrolman Haridas Thakur have each exhibited the glories of this post in their own unique ways. If one goes out on patrol with hopes of simply collecting money and rice, then that is not the pure form of *ājñā-ṭahal*. 🍌

— *Śrī Bhaktivinoda Vāṇī Vaibhava*. Chapter 62. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

"NITAI, WHAT A NAME YOU HAVE BROUGHT!"



From the life of Srila Jagannath Das Babaji Maharaja

Jagannath Das Babaji met Bhaktivinode Thakur for the first time in 1880 AD. Their second meeting took place in the village of Amalajora in Burdwan district in 1891. On this occasion, they spent the entire night (it was *Ekādaśī*) discussing *kṛṣṇa-kathā*. Jagannath Das Baba encouraged Bhaktivinode Thakur to preach Gaura’s name and abode.

Srila Bhaktivinode Thakur gave an account of this eventful night in his *Sajjana-toṣaṇī* magazine as follows: “After spending the whole night in the *Ekādaśī* vigil,

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at eight in the morning people from the entire village gathered together to go on *nagara-saṅkīrtana* through the streets. Placing the venerable Jagannath Das Babaji Maharaja at the head of the group, they made their way to the Prapanna Ashram. It is impossible to describe Babaji Maharaj’s ecstatic transformations during this *kīrtana*. Though he is over one hundred years old, he dances like a lion, sometimes singing out the following couplet:

*nitāi ki nāma eneche re nāma eneche nāmer hāṭṭe
śraddhāra mūle nāma diteche re*

What a divine name Nitai has brought! He has brought it to the marketplace of the name and is selling it for the price of faith!

“As he sang, he cried and fell to the ground in ecstasy. I then saw something transpire which I had never seen before. All those who were present were affected by his mood. Their eyes filled with tears and their hairs stood on end, and even though they could barely sing, they remained absorbed in the *kīrtana* and danced wildly.” 🍌

— Bhakti Vallabha Tirtha Swami. *Sri Caitanya: His Life & Associates*. Mandala Media. San Rafael, California. 2001.



Unknown photographer

**The only known photo of Srila Jagannath Das Babaji.
From the collection of Sundarananda Vidyavinode in
the Bhaktivedanta Research Center, Kolkata**

NITAI AND THE GIANT COBRA



Sri Srimad Gour Govinda Swami Maharaja

Today we observe the holy appearance day of *patita-pāvana* Sri Nityananda Prabhu, whose mercy is limitless. Srila Vrindavan Das Thakur has sung, *nitāi amar dayāra avadhi*. “*Avadhi*” means limit. If there is any limit, then Nitai’s mercy is the last limit. There is no mercy greater than it. If you get the mercy of Nitai, then who can estimate what will happen to you? If someone is ill-fated — he has such bad luck that he cannot do *bhajan* of Nitai — then what is his position? *nitāi nā bolilo mukhe, majilo saṁsāra-sukhe* — If one is not uttering the name of Nitai, if he is not begging for the mercy of Nitai, not serving Nitai, then he is engaged in this *saṁsāra-sukha*, material enjoyment. Then, *sei paśu baḍa durācāra* — he is a *paśu*, a stool-eating animal [from Srila Narottama Das Thakur’s song “*Nitāi-pada-kamala*”, *Prārthanā*, song 4].

From Dvapara Yuga

I offer my obeisances to that Nityananda Rama. Nityananda is *ananta*, unlimited. In his *bala-lilā*, boyhood pastimes, his father’s name was Hadai Ojha and his mother’s name was Padmavati. The name of the village he appeared in is Ekachakra Gram. If you go to Nabadwip you may visit there. A few years after Nityananda’s birth, another son was born to Hadai Ojha and Padmavati whom they called Banka Ray. Banka means crooked in three places, *śyāmasundara tri-bhanga lalita*. Raya means Radharani. Banka Ray means Shyamasundara and Radharani mixed. Shyam and Radharani mixed are Gaura. In their boyhood days these two brothers played in the village of Ekachakra. There is a river that flows close to that village called

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the Yamunanadi. In their boyhood days they were performing various *lilās*, *kṛṣṇa-lilās* and *rāma-lilās*.

One day these two brothers went to Mayureshwar, the place of their maternal grandfather, and were about to enter into a jungle situated close to the village. Some villagers said, “Don’t go there. In that jungle is a very great venomous cobra. Anyone who goes there never returns. The cobra devours him.” Nityananda didn’t listen, and the two brothers entered the jungle. There they came across that great

cobra staying underneath a tamal tree. Raising his hood and hissing, he came out. But Nityananda was not at all disturbed or afraid. He raised his hand and said, “Hey, stupid rascal! Stay right there! Who are you? Why are you persecuting innocent animals and human beings?” Nityananda Prabhu is himself Nagaraj Ananta, the king of all snakes. So when he said to stop, that great cobra stopped. Then the snake related his history from *Dvāpara-yuga*.

Pandavas in Ekachakra

The eldest son of Dhritarashtra, Duryodhan, was a very crooked person. He had a house made of lac, and somehow he got the five Pandava brothers and their mother inside with the intention to burn them to ashes. But *kṛṣṇa-rakṣati*, Krishna protected them, and they escaped unhurt. The Pandavas were *kṣatriyas*, but at that time they disguised themselves as Brahmins and were wandering about. They came to the village of Ekachakra and were staying with their mother Kunti in the house of a poor Brahmin named Vedashray.

The *Mahābhārata* mentions that at first the Pandavas were staying at a place near Ekachakra. That place still exists today and is called Pandavatala. Vyasadev met the Pandavas there. He told them to stay for one month in Ekachakra in the house of the Brahmin Vedashray. Although Vedashray was a poor Brahmin, he spared half of his house for the Pandavas, while in the other

NITAI MEANS, "TAKE THIS!"

Sri Srimad Gour Govinda Swami Maharaja

There is no difference between the name of Krishna and Krishna himself. *Eka tattva*, one *tattva* — *kṛṣṇa-tattva* and *nāma-tattva*. He’s *anādi*, without beginning, and *cinmaya*, transcendental. He is not material. And *cintāmaṇi* — whatever desire you cherish, the name will give you. “All right, take this! Take this! Nitai! Nitai! — take this!” *Ne* means ‘take’. This name means ‘take this!’ — Nitai.

— From *Sri Krishna Kathamrita magazine* issue 3. Gopal Jiu Publications. 1996.



Drawing by Gadadhara Pandit Das

*Nityananda raised his hand and told the snake, "Hey, stupid rascal!
Who are you? Why are you persecuting innocent animals and human beings?"*

Unknown artist



Lord Nityananda Prabhu is the personification of bliss

half he, his wife, their son and daughter stayed. He was very poor. Every day he would go out and beg alms. He had nothing in his house.

Some demons were coming to the village and creating disturbances, eating human beings and animals. One such demon named Bakasura [not to be confused with the demon Krishna killed in Vraja] was terrorizing everyone in the village. To stop his unexpected random attacks on the innocent people and animals, they offered to each day give him one human being and a quantity of food. In this way he would not be troubled trying to find his meal. In exchange he agreed not to attack any of the villagers or their animals. To provide for Bakasura's means, the villagers would each take turns providing him one human being and a quantity of food. There were so many people in the village that each home would only have to pay this tribute once in many years. There was a schedule worked out as to who would have to go, and the village drummer would daily announce whose turn had come to feed Bakasura.

While the Pandavas were staying there disguised as Brahmins, four of them would go out every day to

collect alms, while the fifth one would stay at home with mother Kunti. One day, Bhima was staying back with his mother. On that day, the village drummer came, beat his drum, and proclaimed, "Tomorrow the turn of Vedashray Brahmin has come for *bakāsura-pāli*, he'll go to Bakasura." When they heard this, the Brahmin and his wife felt great anxiety. They had nothing in their house. So how could they arrange to feed this demon? Somehow the Brahmin got something from his begging, and his wife went to her father's house and collected something. So they had enough for Bakasura's food. But the problem was that one human being had to be sent to Bakasura to eat. Who would go? There were four persons in the family. The Brahmin and his wife, a ten-year-old son whose name was Vidyadhar, and an eight-year-old daughter named Bhanumati. The Brahmin said, "I'll go."

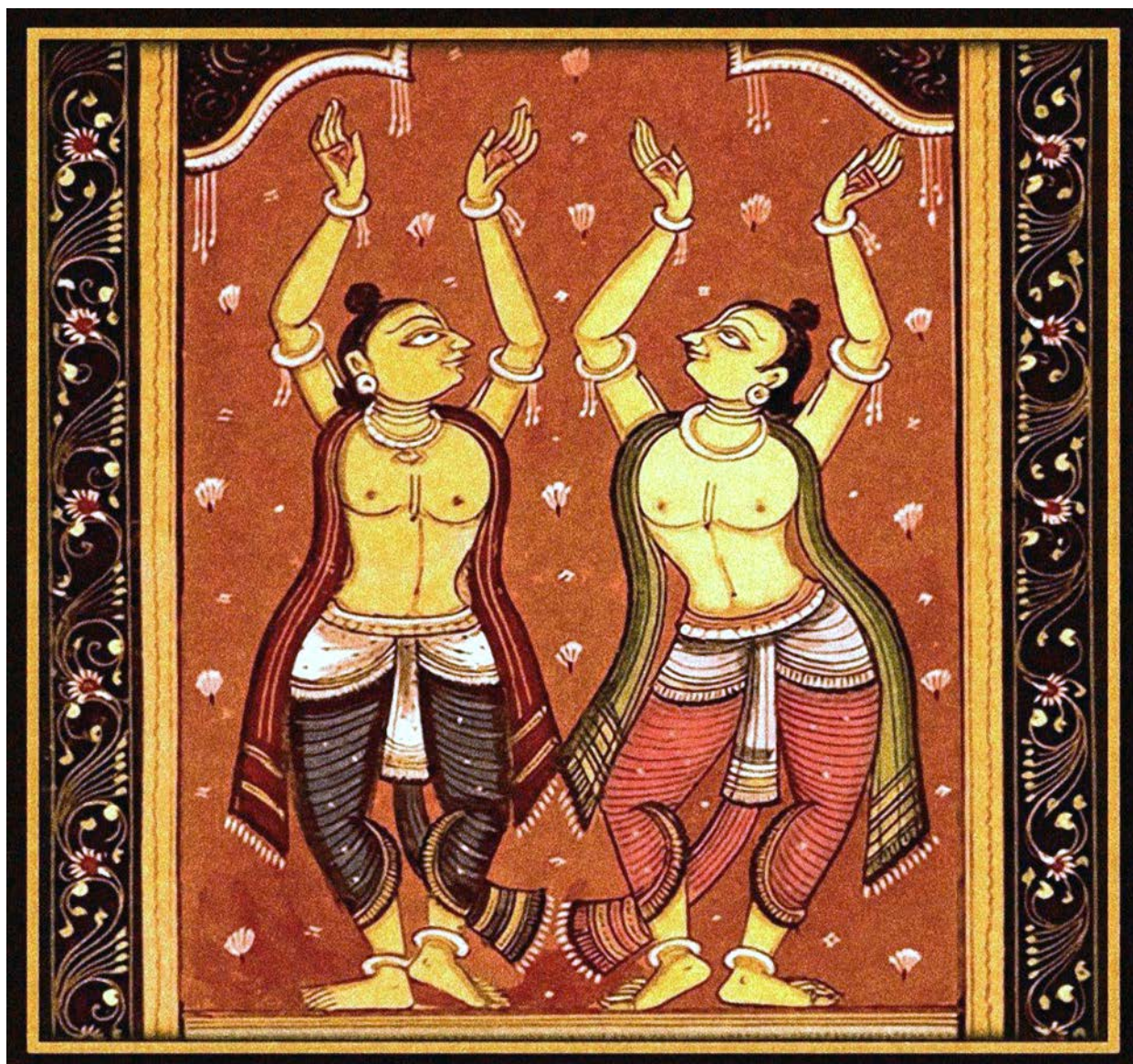
When he said this, his son Vidyadhar said, "No, no. I'll go." When the son said this, they all cried.

Hearing the sound of crying, Kunti ran there and asked them, "What has happened to you? Why are you crying?" They told her everything. Kunti understood, so she said, "Don't worry. You have only one son, but I have five sons. I'll send one. I'll send my son Bhima to him." Kunti knew how strong Bhima was, how Bhima could easily kill the demon. "Don't worry," she said. "You have helped us in a time of misfortune, so now in your time of distress I must help you." Kunti called her son and said, "Bhima, they are crying because their son wants to go for the food of the demon Bakasura. He should not go. You go. They helped us when we were in calamity. Now in their moment of danger we must help them."

Bhima became very happy and said, "All right, I'll go."

Killing Bakasura

The food arranged for Bakasura was a huge amount. It consisted of 5,120 mounds of cooked rice, one cartload of a cake called *maṇḍā-piṭhā*, one pair of buffalo pulling the cart, and one human being. Bhima said, "Very nice food for me today! Such a large amount of rice and a cartload of *maṇḍā-piṭhā*. Finally, I will have enough to eat! I will eat all this and kill the demon." Bhima was very happy. He rode on the cart eating the *maṇḍā-piṭhā*, calling out, "Hey, *duṣṭarākṣasa*, stupid rascal! Come out, come out!" Bakasura came and saw that someone was eating his food and calling him names. He thought, "Who is this?" Bakasura uprooted some big trees and threw them at Bhima. Then Bhima did



Unknown artist

Traditional Odisha style pata-citra painting of Sri Sri Gaura Nitai

the same, uprooting big trees and throwing them back. There was very fierce fighting and at last Bhima killed the demon. Then he prepared to return to his mother.

In the meantime, Arjuna came back from begging and saw that Bhima wasn't there. He asked, "Mother, where is brother Bhima?" Mother Kunti told him everything, how Bhima had gone to Bakasura. Arjuna thought, "Brother Bhima will be fighting alone with the demon. He may be facing trouble. I must go and help him." He told mother Kunti, "You please stay. The other brothers are coming within a short time. I'm going to help Bhima. Seeing the marks of the cart wheels, Arjuna started up the road. Halfway there, he thought, "It's going to take time to get there, Bhima is facing great trouble, so what shall I do?" Thinking like this,

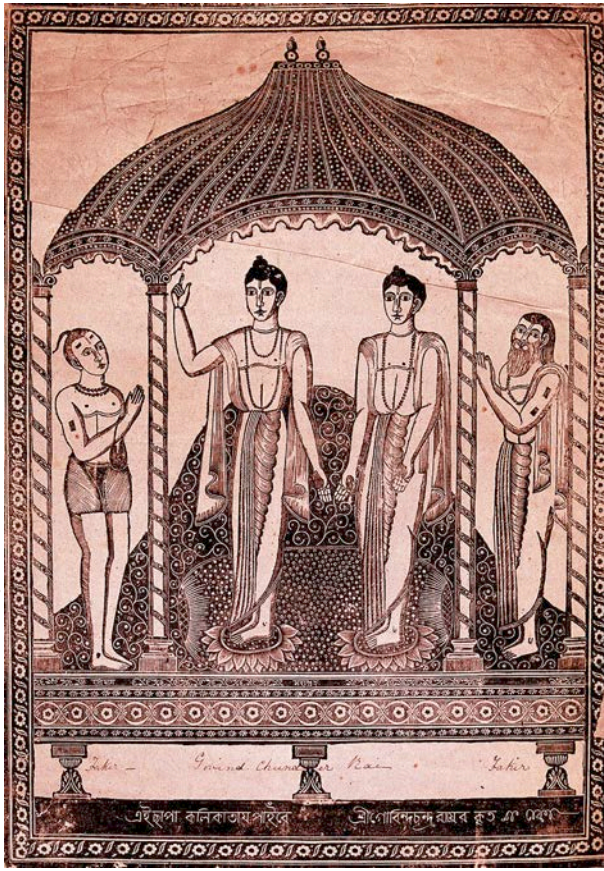
he decided to shoot his *nāga-pāśa-astra* — snake arrow. He told the snake, "You go and bind up that demon Bakasura." Arjuna then continued, and on the way he met Bhima and heard from him that the demon was already killed. Arjuna told him, "You go back to mother. I have sent this cobra arrow and the snake may be moving about there. He may bite someone and create some disturbance. I am going to settle him up." Arjuna went there, saw the snake, and said, "All right, cobra. You stay here underneath this tamal tree." The cobra said, "Very well, I'll stay here. But how can I survive? What will be my food? Make some arrangement for me to eat." Arjuna said, "Don't leave this tamal tree. If by chance someone comes to you, you can devour him. But don't go out and bother anyone."



Painting by Kshitindranath Majumdar, circa 1920s

I offer my respectful obeisances unto Sri Chaitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the holy names of the Lord.

Painting by Govindachandra Ray, Kolkata, circa 1940s



Left to right: Haridas Thakur, Nityananda Prabhu, Chaitanya Mahaprabhu, and Adwaita Acharya

The cobra told Nitai, “I have been following Arjuna’s instruction in that way ever since.”

Nitai instructed him, “You should not do this any more. You are killing innocent animals and human beings. This is not good. Stay in this hole and don’t come out. Remain inside there under this tamal tree. Don’t hurt anyone.”

The cobra said, “How can I survive? What will I eat?”

Nityananda said, “People will come to offer worship to you. They will offer so much food to you.” Obeying the order of Nityananda Prabhu, that great cobra remained inside the hole.

Then Nityananda Prabhu took off one of his earrings and put it over the opening of that hole, covering it. So from that day, Nityananda Prabhu has only one earring, *eka kuṇḍala*. Not two. The earring he placed over the hole gradually increased in size. Now it has turned into a big block of stone and people have built a small temple over it. That place is still there, and it is known as *kuṇḍala-tala*. People go there, worship the cobra, and offer him much food. 🍌

— From *Sri Krishna Kathamrita* magazine, issue 3, from the article, “The Amazing Childhood Pastimes of Lord Nityananda”. Gopal Jiu Publications. 1996.

NITAI'S KAUPINS



Srila Murari Gupta’s

Caitanya-carita Mahākavya 2.10.7-9

tato ‘vadhūta vinayena dhīro
gacchann anuvrajya su-dūram īśaḥ
uvāca kaupīnaka-celam ekaṁ
dehi tvam ebhyo dvija-sajjanebhyāḥ

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-vacanecchayā sa
kaupīnam ekaṁ tad asau grhītṛvā
svayaṁ 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 sārdaṁ 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. 🍌

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NITAI'S MARKETPLACE OF THE HOLY NAMES



An Ancient Padyavali Kirtana Song

Because this song ends by describing the feelings of Srila Gauridas Pandit, some *vaiṣṇavas* conclude that it was authored by him. However, in *Gaura-pada-taraṅgīnī*, the Bengali Gaudiya scholar Sri Jagadbandhu Bhadra lists the authorship as unknown. It is not uncommon in Gaudiya Vaishnavism for poets to compose songs or books and accredit the authorship to famous *ācāryas* as an offering of respect and devotion. There are various versions of this song that are nearly identical, including one that is accredited to the poet Balaram Das.



श्रीश्रीनित्ताई-गौर ।

Drawing of Sri Sri Gaura Nitai from an old edition of Caitanya-caritāmṛta

pahuñ mora nityānanda rāya
mathiyā sakala tantra hari-nāma mahā-mantra
kare dhari jīvere bujhāya

(Refrain) Churning all the scriptures, my Lord Nityananda Ray extracted the nectar that is the mahā-mantra of Lord Hari's holy names. Taking the people of this world by the hand, he taught them the glory of the nectar of the holy names.

caitanya agraja nāma tri-bhuvane anupāma
suradhuni-tīre kari thānā
hāṭa kari parabandha rājā ha-ila nityānanda
pāṣaṇḍi-dalana vīra-bānā

Lord Nityananda, who is Lord Chaitanya's elder brother and the most glorified in all the worlds, went to the Ganga's bank and opened a marketplace. Powerful Lord Nityananda, who crushes the demons, became the proprietor of that marketplace.

rāmāi supātra haiyā rājā-ājñā cālāiyā
kotoyāla hailā hari-dāsa
kṛṣṇa-dāsa laiyā dādyā keha yāite nāre bhādyā
likhana paḍhane śrīnivāsa

Ramai Pandit became the superintendent of that marketplace. By the proprietor's order he appointed Haridas Thakur as the policeman and Krishnadas became the doorman. To stop any cheating, Srinivas was appointed the accountant.

pasāriyā viśvambhara āra priya gadādhara
āścarya catvare biki kini
gauri-dāsa hāsi hāsi bājāra nikaṭe basi
hāṭera mahimā kichu śuni

Lord Viswambhar himself has become a shopkeeper in that marketplace. So have dear Gadadhar and

many others. In that market there is a great wonder of buying and selling. Having heard something of its glories, Gauridas has come to that market and, seeing the activities there, smiles and smiles. 🍊

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PRAYERS TO NITAI



īṣad-ārūnya-svarṇābhaṁ nānālaṅkāra-bhūṣitaṁ
hārīṇaṁ māliṇaṁ divyopavitaṁ prema-varṣiṇaṁ
āghūrṇita-locanaṁ ca nilāmbara-dharaṁ prabhuṁ
prema-dam paramānandaṁ nityānandaṁ smarāmy aham

I meditate on Lord Nityananda Prabhu, supreme bliss personified. For bestowing pure love of God, he has created a shower of that love. His body, shining with the luster of red-tinged gold, is decorated with various ornaments and a necklace. Donned in blue garments, he wears a flower garland and divine sacred thread.

śuddha-svarṇa-viḍambi-sundara-tanuṁ ratnādi-bhūṣāñcitaṁ
premonmatta-gajendra-vikrama-lasat-premāśru-dhārākūlam
śuklaṁ sūkṣma-navāmbārādi-dadhataṁ saṅkīrtanaika-priyaṁ
nityānandaṁ ahaṁ bhaje sa-karuṇaṁ premārṇavaṁ sundaram

I worship Lord Nityananda, who is the beautiful ocean of prema endowed with compassion and the sole lover of saṅkīrtana. His handsome bright form, dressed in fresh fine clothes and decorated with ornaments like precious jewels, derides the glow of pure gold. Possessing the prowess of an intoxicated regal elephant and mad in pure love of God, Lord Nityananda is filled with the streams of tears shed out of that love.

vidyud-dāma-madābhīmadana-ruciṁ vistīrṇa-vakṣaḥ-sthalaṁ
premodghūrṇita-locanāñcala-lasat-smērābhīramyānam
nānā-bhūṣaṇa-bhūṣitaṁ su-madhuraṁ bibhraḍ-ghanābhāmbaraṁ
sarvānanda-karaṁ paraṁ pravara-nityānanda-candraṁ bhaje

I worship the transcendental moon of the foremost Lord Nityananda, who, being exquisitely sweet, makes everyone blissful. His effulgence defeats the pride of a string-like lightning. His chest is broad and his face extremely pleasing with its shining smile, and its eyes, restless out of pure love of God, making sidelong glances. He wears garments resembling a raincloud and is adorned with various ornaments. 🍊

— Translated by Nityananda Das from *Śrī Manohara Bhajana Dīpikā*, published by Śrī Sudhasindhu Das. Govardhan. Gaurabdhā 519. Bengali, and from *Vaiṣṇava Gītikā* edited by Bhajahari Das. Published by the Nityai Gaura Giridhari Mandir. Radha Kund. 1998. Bengali.

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