



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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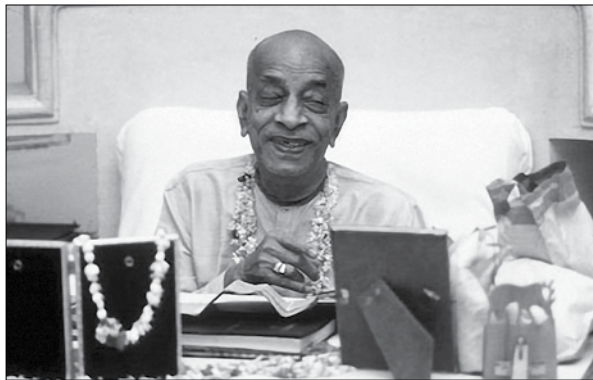
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## DISTRIBUTING KRISHNA'S KNOWLEDGE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Knowledge is meant for distribution. Although there is already much scientific knowledge, whenever scientists or philosophers awaken to a particular type of knowledge they try to distribute it throughout the world, for otherwise the knowledge gradually dries up and no one benefits from it. India has the knowledge of *Bhagavad-gītā*, but unfortunately, for some reason or other, this sublime knowledge of the science of God was not distributed throughout the world, although it is meant for all of human society. Therefore Krishna himself appeared as Sri Chaitanya Mahaprabhu and ordered all Indians to take up the cause

of distributing the knowledge of *Bhagavad-gītā* throughout the entire world.

yāre dekha, tāre kaha 'kṛṣṇa' -upadeśa  
āmāra ājñāya guru hañā tāra ei deśa

“Instruct everyone to follow the orders of Lord Sri Krishna as they are given in *Bhagavad-gītā* and *Śrīmad Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.”  
(Cc. madhya 7.128)

Although India has the sublime knowledge of *Bhagavad-gītā*, Indians have not done their proper duty of distributing it. Now, therefore, the Krishna consciousness movement has been set up to distribute this knowledge as it is, without distortion. Although previously there were attempts to distribute the knowledge of *Bhagavad-gītā*, these attempts involved distortion and compromise with mundane knowledge. But now the Krishna consciousness movement, without mundane compromises, is distributing *Bhagavad-gītā* as it is, and people are deriving the benefits of awakening to Krishna consciousness and becoming devotees of Lord Krishna. Therefore, the proper distribution of knowledge has begun by which not only the whole world will benefit, but India's glory will be magnified in human society. 🙏

— Excerpted from the purport to *Śrīmad Bhāgavatam* 10.2.19.



### Nāma-tattva

## EIGHT PRAYERS TO KRISHNA'S NAMES — PART 5

*Srila Rupa Goswami's Nāmāṣṭakam*

*With the Stava-mālā-bhūṣaṇa commentary  
of Srila Baladev Vidyabhushan*

The commentator gives a brief introduction to the next verse:

The previous verse had specified that the thirty-two *sevā-aparādhas* towards the Lord are nullified by chanting Harinam. Now, are the ten *nāma-aparādhas* — blasphemy of *sadhus*, etc. — also nullified by the same? In reply to this, the author wishes to say that such *aparādhas* are also nullified. With this intent, he composes the following verse:

#### Verse 7:

[**Meter:** *Rathoddhatā* — a feminine name denoting a proud lady charioteer.]

*sūditāśrita-janārti-rāśaye  
ramya-cid-ghana-sukha-svarūpiṇe  
nāma gokula-mahotsavāya te  
kṛṣṇa pūrṇa-vapuṣe namo namaḥ*

O Harinam! O Krishna! I offer repeated obeisances unto you who are the all-pervasive entity that destroys the multitudes of suffering of the surrendered souls, the personification of delightful concentrated spiritual bliss, and the cause of great celebrations in Gokul.

**Commentary:** “O Harinam! O Krishna! Repeated obeisances unto you!”

If it is asked, “What is the nature of this Harinam unto whom repeated obeisances are being offered?” the author replies by saying that Harinam is the one by whom the multitudes of suffering, all the way up to *nāmāparādha*, are destroyed. This destruction of *nāmāparādhas* is specified in the *smṛtis*:

*jāte nāmāparādhe tu pramādena kathañcana  
sadā sañkīrtayan nāma tad eka-śaraṇo bhavet  
nāmāparādha-yuktānām nāmāny eva haranty agham  
aviśrānta-prayuktāni tāny evārtha-karāṇi yat*

If *nāmāparādhas* occur due to one's negligence, one should exclusively surrender to the holy name while constantly singing it in devotee association. Even if one is committing offenses to the holy name, one must continue chanting and the offenses will go away. Such persons should chant constantly and they will attain the desired result (*Hari-bhakti-vilāsa* 11.525 – 526)

[**Translator's Note:** Which *nāmāparādhas* is the commentator referring to? Does he mean the *aparādhas* committed in the past or those which may be committed in the future? Replying to this, he says the following:]

The mood here is that, “O Harinam! Please forgive the *aparādhas* committed in the past.”

[**Translator's Note:** In other words, one should not think that the holy name is a tool that can be used for forgiving all offenses in the future and thus start committing more offenses on the strength of this understanding. The commentator confirms this by saying the following:]

Thus, it is to be understood that the holy names are to be chanted constantly [to rid oneself of past offenses] only by persons who are currently completely free from the tendency to commit such offenses.

The *smṛti* also says:

*aparādha-vimukto hi nāmni yatnaṁ samācaret*

Only a person freed from the tendency to commit offenses should constantly put efforts in chanting the holy name [to free himself from past offenses]. (Unknown *smṛti*)

If it is asked, “What more is the nature of this holy name?” then the author replies by saying that it is the personification of delightful concentrated spiritual bliss. This is mentioned in *Padma Purāṇa* as well as in other *smṛtis*, in verses such as *nāma cintāmaṇiḥ ...* — “The holy name is totally spiritual ...”.

“What more can be said about the nature of Harinam?” The author replies by saying that it causes a great festival to occur in Gokul.

[**Translator's Note:** Mostly, this refers to the chanting of the holy names of Vishnu that occurred during the Nandotsava festival. Srila Jiva Goswami has confirmed in the *Gopāla-campūḥ* (*pūrva*, 3<sup>rd</sup> chapter): *harer nāma kalim vinā* — “The holy names of Hari were resounding everywhere in Gokul during Nandotsava, even though it was not *kali-yuga*.”]

The term *pūrṇa-vapuṣe* means “unto the all-pervasive entity”.

[**Translator’s Note:** Commentary on verse 7 ends here. The commentator now introduces the next and final verse of the *aṣṭakam*.]

In conclusion, the author prays for the appearance of Sri Harinam within himself.

**Verse 8:**

[**Meter:** *Āryā* — a feminine name denoting a chaste lady.]

*nārada vīṇajīvana, sudhormi-niryāsa-mādhurī-pūra  
tvaṁ kṛṣṇa-nāma kāmāṁ, sphura me rasane rasena sadā*

O Krishna’s name! O enlivener of Narada’s *vīṇā*!  
O Harinam, whose overwhelming sweetness is like the concentrated juice of multitudes of waves of nectar! Kindly sport freely and lovingly on my tongue!

**Commentary:** O Harinam, who enlivens the *vīṇā* of Narada! O Harinam, whose overwhelming sweetness is like the concentrated juice of multitudes of waves of nectar! O Krishna’s name, please lovingly sport on my tongue! The term



Unknown artist

Srila Rupa Goswami and Srila Sanatan Goswami

*kāmam* in the verse means “freely”. The author wishes to say, “I do not have any capacity to utter you. Please reside on my tongue by your own sweet volition.”

[**Translator’s Note:** Which name among the infinite names does the author desire to relish on his tongue? Specifying this, the commentator says the following:]

The author finally desires the *sphūrti*, appearance, of the name “Krishna”, due to its predominance over other names. This is specified in verses such as the following:

*nāmnāṁ mukhyataraṁ nāma kṛṣṇākhyam me parantapa*

O Arjun! The greatest name of mine amongst all is the name “Krishna”. (*Padma Purāṇa, prabhāsa-khaṇḍa*)

[**Translator’s Note:** Usually every *aṣṭakam* has a concluding ninth verse which specifies the *phala-śruti*, the benefits to be achieved by reciting it. What is the *phala-śruti* of this *nāmāṣṭakam*? The commentator says the following:]

The result of chanting the *aṣṭakam* has been specified through the *aṣṭakam* itself, and hence it is not separately mentioned.

[**Translator’s Note:** Verse 2 specified how all sins are destroyed. Verse 3 described that even a person lacking scriptural vision gets proper direction by Harinam. Verse 4 explained how all *karma*, including *prārabdha*, is destroyed by chanting Harinam. And verses 6 and 7 focused on how offenses towards the Lord as well as other *nāmāparādhas* are nullified through chanting Harinam. The commentator says that when all these effects have already been specified, there is no need of giving a separate *phala-śruti* verse. Thus ends the text of Srila Rupa Goswami’s *Nāmāṣṭakam* with the *Stava-mālā-bhūṣaṇa* commentary]. 🌸

Translated by Hari Parshad Das from the following sources:

— *Stava-mālā* of Sri Rupa Goswami. Edited by Pandit Bhavadatta Shastri and Kasinath Pandurang Parab. Published and printed by Tukaram Jawaji at the Nirnaya Sagar Press, Bombay (Mumbai). 1903 A.D.

— *Stava-mālā*. Published by Ramnarayan Vidyaratna. Murshidabad. 1886 A.D.

— *Saṭika u sānuvāda Śrī-stava-puṣpāñjaliḥ*. Edited by Sri Batu Das. Published by Nityaswarup Brahmachari. Vrindavan.

## THE DISTRESS OF SRILA JIVA GOSWAMI

*Srila Bhaktivinode Thakura*

After the disappearance of Sriman Mahaprabhu there was some commotion within the Vaishnava society. Since there was no qualified candidate in the line of Mahaprabhu at that time, and since various ideologies entered the philosophy of Vaishnavism, the land of *gauḍa-deśa* became bereft of the administration of an acharya. Due to his independent nature, Sri Virachandra Prabhu could not bring all of *gauḍa-maṇḍala-bhūmi* under his control. At the same time, there was great confusion among the sons of Sri Adwaita Prabhu. Gradually the associates and devotees of Mahaprabhu began to disappear. Taking this opportunity, many preachers of unauthorized sects, such as *bāula*, *sahajiyā*, *daraveśa*, and *sāñi* began to spread their ideologies at different places. Taking advantage of the faith that the people had in the names of Sri Chaitanya and Nityananda, these preachers of unauthorized cults began to spread their evil teachings to the unfortunate living entities.

Sri Jiva Goswami was the only and undisputed Vaishnava acharya at that time. Although he was a resident of Vraja, on hearing the pathetic condition



Unknown artist

*Mahaprabhu's six-armed form*

of *gauḍa-maṇḍala* he became extremely distressed and immediately sent Sri Srinivas Acharya, Sri Narottam Das Thakur, and Sri Shyamananda Prabhu to Bengal as acharyas to teach religious principles. He also arranged to send many conclusive writings of the Lord's associates. By the will of Mahaprabhu, all these books were stolen along the way. Having no books with them, they began to preach the pure principles of Vaishnava religion on the strength of their own *bhajana*. ❀

— Bhaktivinoda Vani Vaibhava (7.66). Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2003.

## THE PINNACLE OF ALL GOOD FORTUNE

*yat sparśam āpa balir acyuta-pāda-mūlasya-  
āśeṣa-dāna-janitāmala-punya-hetum  
prāptas tu yair anudinam kim u bhāgyam eṣām  
vṛndāvanasya ṛṇa-gulma-latauśadhinām*

The touch of the sole of the foot of Lord Achyuta was attained only once by Bali as a result of his pristine piety earned after giving unlimited amounts of charity. What then can be spoken about the piety and good fortune of these blades of grass, bushes, creepers and plants of Sri Vrindavan, who have attained that very touch repeatedly each and every day of their lives? ❀

— Composed and translated by Hari Parshad Das.

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