



Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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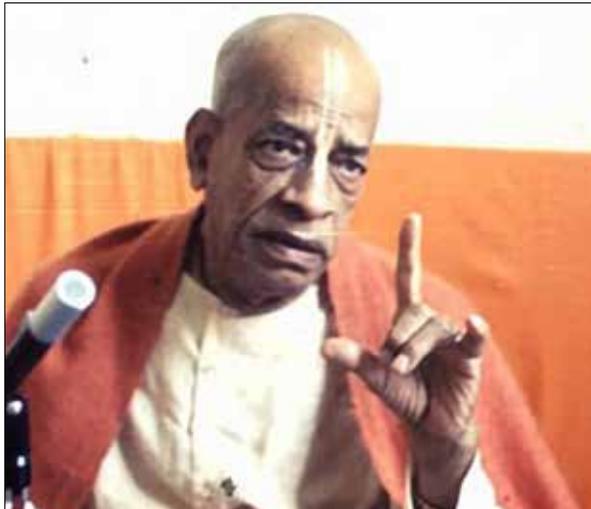
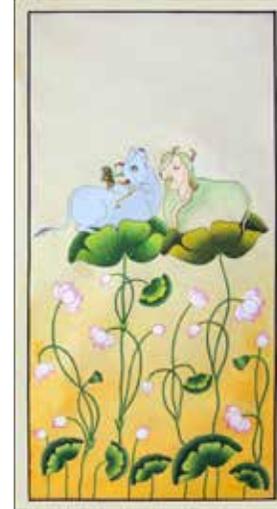
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The poet Manohar



AN EPIDEMIC CONDITION

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

We have to be very careful. The age is very bad, the Kali-yuga. You are experiencing. We have to simply take shelter of Krishna and always cry:

kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, he!
kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, he!
kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, rakṣa mām!
kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, pāhi mām!

rāma rāghava, rāma rāghava, rāma rāghava, rakṣa mām!
kr̥ṣṇa keśava, kr̥ṣṇa keśava, kr̥ṣṇa keśava, pāhi mām!

Like that, as Chaitanya Mahaprabhu taught us. The time is very dangerous. In this dangerous time... Just like in an epidemic condition where everyone is being contaminated and dying, still, the doctors appointed by the government have to go into the epidemic area and try to treat the person and save them. Our duty is like that. The whole atmosphere is epidemic, whole atmosphere, this Kali-yuga. And still, by the superior orders we have to preach this Krishna consciousness movement.

Therefore, our only shelter is Krishna — kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, kr̥ṣṇa, rakṣa mām. Very dangerous position. The foolish people, they are thinking that, “We are very happy and we are very safe.” But nobody is safe. Nobody is safe. So we have to deal with persons very carefully, and at the same time we have to push our missionary activities. 🙏

— Lecture in Calcutta. 6 January 1971.

PROPER KRISHNA KIRTANA

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The meaning the first verse of the Śikṣāṣṭaka:

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam

*ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

The phrase *ceto-darpana-mārjana* indicates the removal of unauthorized philosophical speculation, the cheating propensity, previous *anarthas*, and all inauspiciousness from the heart. By properly performing *kṛṣṇa-kīrtana*, all material desires and philosophical misunderstandings are vanquished. By properly performing *kṛṣṇa-kīrtana*, the blazing forest fire of attachment to karma and *jñāna* are extinguished. By properly performing *kṛṣṇa-kīrtana*, the lotus of all auspiciousness blossoms in the heart and is as soothing as the cooling rays of the moon. Proper *kṛṣṇa-kīrtana* is the beloved husband of the wife of transcendental knowledge. For those who chant, it enhances the ocean of bliss at every step, and it bestows on them the ability to relish transcendental nectar. It gives love of God and bestows on the soul the freedom to engage in transcendental loving service in the spiritual sky.

The *kṛṣṇa-kīrtana* famine in this godless world:

In this godless world, no customers are looking for pure *kṛṣṇa-kīrtana*. As long as people think themselves nondifferent from the body, they cannot understand the need for *kṛṣṇa-saṅkīrtana*. Instead, they praise material desires, *jñāna*, and fruitive activities. What to speak of pure *kṛṣṇa-kīrtana* in this godless world, no one even performs a partial form of *kīrtana*. *Kīrtana* about things not related to Krishna is *māyā's kīrtana*, and people are passing it off as *kṛṣṇa-kīrtana*. As a result, both chanters and audience are cheated. There is no remedy for the material disease other than chanting Krishna's holy name:

*harer nama harer nama harer namaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

The description of the different *nāmāparādhas* committed in the godless world:

There is no alternative to chanting the holy name of Hari. At present there is a famine in terms of *harināma*. Nowadays, people are trying to use *harināma* to fill their bellies, accumulate fame and women, cure diseases, and draw prosperity to their country or society. But *harināma* is not a tool to help us increase our material pleasure or attain liberation.

These days, materialistic people are eager to offend the holy name. After the performance of *aṣṭa-prahara kīrtana* (twenty-four-hour *kīrtana*), if they then discuss how to eat and live nicely, or quarrel, or discuss sense

gratification, then such a *kīrtana* cannot be called *aṣṭa-prahara kīrtana*. Only constant chanting of the holy name of Hari can be called *aṣṭa-prahara kīrtana*. Offensive chanting is never *aṣṭa-prahara kīrtana*.

The reaction to *nāmāparādha* is material enjoyment. During the perverted form of *aṣṭa-prahara kīrtana*, the chanters are not chanting Lord Hari's transcendental name; rather, they are chanting *māyā's* name. Those who chant the Lord's pure name are guaranteed to awaken their love for Krishna. In recent times, people cheat by advertising *māyā's saṅkīrtana* as if it were *kṛṣṇa-saṅkīrtana*. It is extremely necessary to save neophyte devotees or people with shaky faith from this cheating business. ❀

— *Vakṛtāvalī*, from a lecture on 4 May 1925. At the Sri Gaudiya Math, Ultadanga, Calcutta.



Nāma-tattva

**DANCING AND CLAPPING
HANDS IN KIRTANA**

***Srila Nayananda Thakur's
Śrī Kṛṣṇa-bhakti-rasa-kadamba 5.24***

Nayananda Thakur was the nephew and disciple of Gadadhar Pandit. Gadadhar Pandit's younger brother, Baninath Mishra, had two sons named Nayananda and Hridayananda. Śrī Kṛṣṇa-bhakti-rasa-kadamba was written in 1630 A.D.

*agre tāṇḍava kṛṣṇera kara ye nartana
kakṣā bādya karatāli nāma saṅkīrtana
bhakti bhāve nṛtya kare hṛṣṭa ātma haiñā
śarīrera pātaka pañka jāya palāiñā*

For one who with devotion happily dances and claps their hands in *saṅkīrtana* before Krishna, all sinful reactions from their body are immediately vanquished.

— Sri Nayananda Thakur. Śrī Śrī Preyo-bhakti-rasārṇava, Śrī Śrī Kṛṣṇa-bhakti-rasa-kadamba, o Śrī Śrī Śyāmacandrodaya. Edited and published by Haridas Das. Haribol Kutir. Nabadwip, West Bengal. 463 Gaurabda. Bengali.

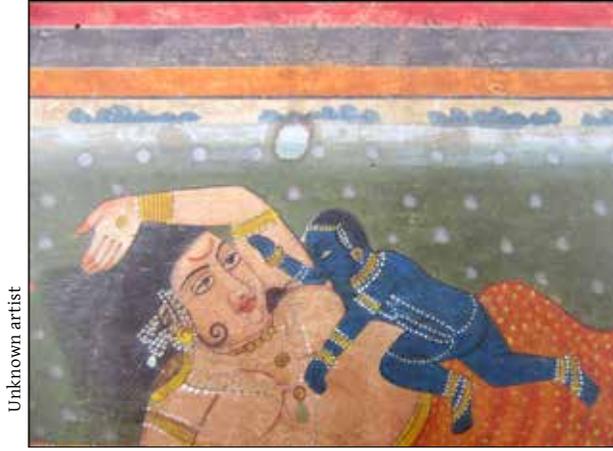


SWANLIKE NEGOTIATORS

Srila Thakur Bhaktivinode

The swanlike *vaiṣṇavas* are present in the battlefield as negotiators. They do not hate or reject various sinful persons. Swanlike *vaiṣṇavas* are always engaged in purifying the hearts of sinful persons by confidential instructions, public lectures, friendly advice, chastising, setting example, and sometimes punishing sinners. 🕉

— *Kṛṣṇa-saṁhitā*. Chapter 10, text 14. English translation by Bhumipati Das. Vrajaraj Press. Edited and published by Pundarik Vidyanidhi Das. Vrindavan. 1998.



Unknown artist

BEGINNING THE FEAST

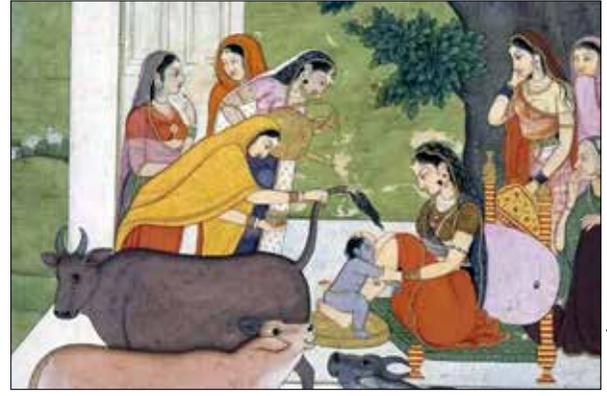
Hari Parshad Das

A popular Sanskrit proverb says, *brāhmaṇo bhojana-priyaḥ* — “Brahmins love feasts.” What then to speak of Krishna, who is *brahmaṇya-deva* (the worshipable lord of the Brahmins)? He certainly loves feasts too.

The *Bhagavad-gītā* (18.42) describes *śaucam*, purity, as one of the important qualities of a Brahmin. One of the ways that a Brahmin ensures purity is by performing *ācamana*, ritual sipping of water at various times in the day. *Ācamana* consists of sipping water thrice and then thrice again to ensure that it has been done properly. In total, water is sipped six times during *ācamana*.

The *Śrīmad Bhāgavatam* describes that Putana was the first among demons to attack and try to kill Krishna. The devotee poet Dhundhiraja Shastri (the *parama-guru* of Sri Harisuri) has written the following realization in this regard:

*paraḥ-sahasrāsura-vaṁśya-bhojī
stanyena tasyāḥ kila kṛṣṇa-kālaḥ
prāṇāhutīnām saha-pañcakena
manye 'mṛtopastaraṇam cakāra*



Unknown artist

The gopīs and mother Yasoda with Krishna after the death of Putana

Krishna is indeed all-destroying *kāla* (time). Like a Brahmin about to begin a feast of consuming thousands of demons, he first performed *ācamana* six times by sipping Putana’s milk along with her five bodily airs.

According to *Āyurveda*, there are five airs in the body — *prāṇa*, *apāna*, *udāna*, *vayāna* and *samāna*. These airs, and especially *prāṇa*, sustain the soul within the body. Krishna sucked Putana’s milk along with these five airs, totaling six items. The poet says that Krishna thus performed *ācamana* by sipping in these six items, thereby indicating that he was about to begin the grand feast of consuming thousands of demons. 🕉

— Based on *Bhāgavatam-vyañjanam* (Chapter 2, Verse 25) from the edition published by Govind Jaikrishna Kale. Nagpur. 1965 A.D.

Ślokāmṛta

PRAYER TO THE VAISHNAVAS

*Srila Narahari Sarkar’s
Śrī Kṛṣṇa-bhajanāmṛta text 29*

*sva-duḥkhaḥ para-duḥkāni nāśayanti mahā-janāḥ
parārtha eva sādḥūnām vibhūtir jīvanam sukham*

The great souls, taking others suffering as their own, destroy other’s sufferings. Concern for others is the wealth of the devotees and the happiness of life.

— English translation by Bhanu Swami. Sri Vaikuntha Enterprises. Chennai, India.



THE GLORIES OF SANATAN GOSWAMI

The Poet Manohar

It is not clear who the author of this song is. There are a number of poets in Gaudiya history named Manohara.

Śri-rāga

*jaya jaya pahu śrīla sanātana nāma
sakāla bhūvana māchā yachu-guna grāma*

All glories, all glories to Srila Sanatan Goswami!
He is a mine of good qualities for the whole world.

*bhejala sakala sukha sampadapāra
śrī caitanya carana bugala karu sāra*

He renounced all comforts of life and accepted the feet of Sri Chaitanya as the essence.

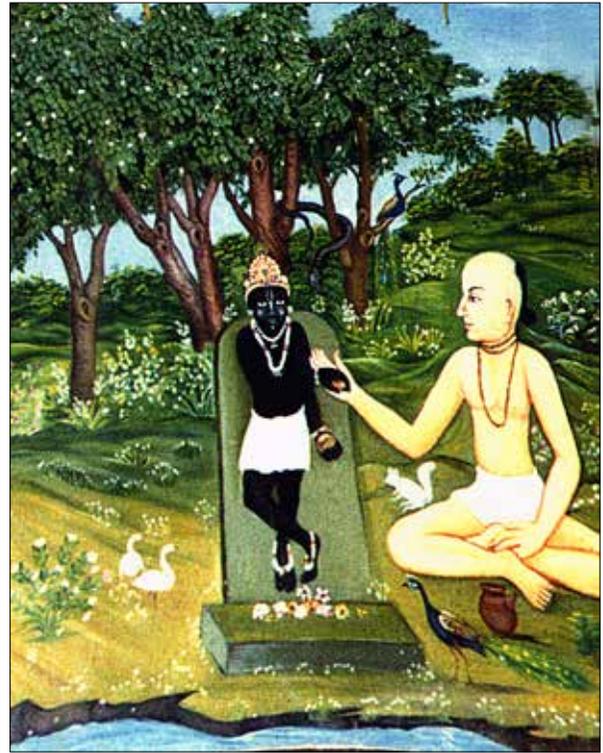
*śrī vṛndāvana bhūme kari bāsa
lupata tīrtha saba karala prakāśa*

He resided in the land of Vrindavan where he revealed all the hidden holy places.

*śrī govinda sevā paracāri
karala bhāgavata artha vicāri*

He preached the service of Sri Govinda and discerned the meaning of Śrīmad Bhāgavatam.

*yugala bhajana līlā-guna nāma
karala vithāra grantha anupāma*



Srila Sanatan Goswami offers chapatis to the deity of Madan Mohan

Doing the worship of the divine couple and their pastimes, qualities, and names, he wrote many books.

*satata gaura preme gara gara deha
bhrama-i vṛndāvane nā pāoi theha*

Absorbed in ecstatic love for Gaura, he constantly wandered about in Vrindavan.

*vipula pulaka bhara nayana nīra
rāi kānu bali paḍa-i athira*

With tear-filled eyes and his hairs standing on end, he always remained in trance chanting the names of Rai and Kanu (Radha and Krishna).

*bhāva vibhuṣaṇa sakala śarīra
anukhana vihara-i yamunātīra*

He wandered about on the bank of the Yamuna, his body decorated with ornaments of bhāva.

*yucha karūnāya vṛndāvana pāi
bhāvei manohara sauha gosāiṅ*

Manohar simply thinks of that Goswami by whose mercy one can attain Vrindavan.

[Note: The author makes a play on words. *Mana* means “mind”, while *hara* means “to steal”. In effect he is saying, “Sanatan Goswami steals the mind (*manohara*) of this Manohar.”]

— Translated from Śrī Śrī *Parikara-gaṇera Mahimā Sūcaka*. Compiled by Kishori Das Babaji. Vaishnava Research Institute. Halisahar, West Bengal. 2005. pp. 39-40. Bengali.

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