



# Sri Krishna Kathamṛta Bindu

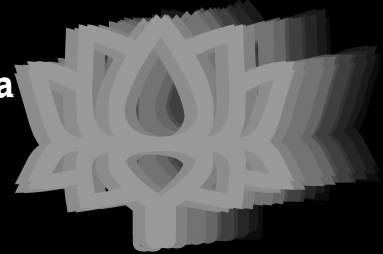
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## CONTENTS:

- *Nourishing the Devotees*  
Srila A. C. Bhaktivedanta Swami Prabhupada
- *The Holy Name is Everything*  
Srila Gour Govinda Swami Maharaja
- *Srila Bhaktisiddhanta Prabhupada Vani*
- *Janaka Maharaja Visits Hell*



## Note from the Editor

Please accept our humble obeisances. All glories to Sri Sri Guru and Gaurāṅga! For the pleasure of the dear devotees of Gaurāṅga Mahāprabhu we are offering this humble bindu, a drop from the ocean of nectarean *hari-kathā*, as a service to the *vaiṣṇava* community. If we receive the blessings of guru and Krishna we will make this a bi-monthly offering. Many devotees have appreciated *Sri Krishna-kathamṛta* magazine but would like to see it published more often. We have found ourselves unable to satisfy this request. It is hoped these regular drops of *kṛṣṇa-kathā* will at least partially satisfy the devotees.

In this dreadful material world we are always being put into difficulties. The living entities here are forever searching out newer and newer methods by which they can mitigate their suffering and attain happiness. We follow the profound and simple advice of His Divine Grace Srila Bhaktisiddhanta Saraswati Thakur who said, "There is no shortage of anything in this world save and except Krishna consciousness." Similarly, his dear disciple Srila A.C. Bhaktivedanta Swami Prabhupada has written:

It is essential for persons who are actually liberated to hear about the pastimes of Krishna. That is the supreme relishable subject matter for one in the liberated state. Also, if persons who are

*Continued on page 2*

## Nourishing the Devotees



Srila A. C. Bhaktivedanta  
Swami Prabhupada

Now we have got so many students and so many temples but I am fearful that if we expand too much in this way we shall become weakened and gradually the whole thing will become lost. Just like milk. We may thin it more and more with water for cheating the customer, but in the end it will cease to be any longer milk. Better to boil the milk now very vigorously and make it thick and sweet. That is the best process. So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, by discussing always, and in so many ways instruct them in the right propositions.

— Letter to Hamsaduta

Now I want that we shall concentrate on making our devotees Krishna conscious and ourselves becoming Krishna conscious, and not be so much concerned with expanding ourselves widely but without any spiritual content. Just like boiling the milk, it becomes thicker and sweeter. Now do like that, boil the milk. — Letter to Rupanuga

Note from the Editor *continued*:

trying to be liberated hear such narrations... then their path of liberation becomes very clear. ...Lord Chaitanya has therefore advised His followers that their business is to propagate *kṛṣṇa-kathā*.

In keeping with these desires of our previous *ācāryas*, the purpose of this magazine is simply to propagate *kṛṣṇa-kathā*. As in the larger *Sri Krishna-kathamṛta*, this little version will also present topics from our ongoing research into the history, holy places and literature of the Gaudiya Vaishnava tradition, especially as found in Orissa. We will consider our efforts successful if this publication is a source of inspiration for the preachers of Krishna consciousness to continue their efforts to push on Lord Chaitanya's movement. ❀

## The Holy Name is Everything

### Srila Gour Govinda Swami Maharaja

*ataeva nāma mātra vaiṣṇavera dharma  
nāme prasphuṭita haya rūpa, guṇa, karma*

Chanting the holy name is the prime religious activity of a *vaiṣṇava*. From the holy name gradually blossom the Lord's form, qualities and pastimes.<sup>1</sup>

*kṛṣṇa-nāma cintāmaṇi anādi cinmaya  
yei kṛṣṇa, sei nāma—eka-tattva haya*

Lord Krishna's name is like an eternal and transcendental touchstone. Krishna and His name are identical; They are one and the same absolute truth.<sup>2</sup>

*nāmera smarāṇa āra nāma-sankīrtana  
ei mātra dharma jīva karibe pālana*<sup>3</sup>

This is the only *dharma* in Kali-yuga: chanting the holy name and thinking of the holy name. Only this. This is the one *dharma* the *jīvas* in Kali-yuga should perform. In all the Vedas it has been said, *harināma-sāra*, the holy name is the essence.

*hare nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the Holy Names of the Lord. There is no other way. There is no other way. There is no other way.<sup>4</sup>

*Pāibe paramā prīti ānanda apāra*<sup>5</sup> — by chanting this Holy name of Krishna:

*hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma, rāma rāma hare hare*

you'll get extreme pleasure, supreme pleasure.

*veda punaḥ bale, "yata mukti mahājana  
paravyome sadā kare nāma-saṅkīrtana*

Again the Vedas say that all the liberated *mahājanas*, always chant Hare Krishna in the spiritual sky.<sup>6</sup>

*Yei kṛṣṇa, sei nāma — eka-tattva haya* — there is no difference between the name of Krishna and Krishna Himself — '*bhinnatvān nāma-nāminoḥ*.<sup>7</sup> *Cintāmaṇi* means desire. Whatever you desire the name will give you. *Kṛṣṇa-nāma cintāmaṇi anādi cinmaya* — the holy name is spiritual, transcendental, and without beginning or end — *anādir ādir govindah sarva-kāraṇa-kāraṇam*.<sup>8</sup> There is no difference between the name of Krishna and Krishna Himself, and especially in Kali yuga Krishna has incarnated Himself in the form of his holy name. No other incarnation is there in Kali-yuga. He is *nāma-avatāra*.

*kali-kāle nāma-rūpe kṛṣṇa-avatāra  
nāma haite haya sarva-jagat-nistāra*

In this Age of Kali, the holy name of the Lord, the Hare Krishna *mahā-mantra*, is the incarnation of Lord Krishna. Simply by chanting the holy name one associates with the Lord directly. Anyone who does this is certainly delivered.<sup>9</sup>

*nāma vinu kali-kāle nāhi āra dharma  
sarva-mantra-sāra nāma, ei śāstra-marma*

In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.<sup>10</sup>

A *vaiṣṇava* chants only one name. He has only one *dharma*, which is *hari-nāma*. If you chant the holy name without offense — in other words, the pure name — then the all-beautiful form of Krishna, the transcendental pastimes of Krishna, and the attributes of Krishna — everything will be manifested to you. *Nāme prasphuṭita haya rūpa, guṇa, karma*.

The name is everything! The name is everything! ❀

### Notes

- <sup>1</sup> *Hari-nāma-cintāmaṇi*, chapter two, page 17. Sri Chaitanya Gaudiya Math edition.
- <sup>2</sup> *Hari-nāma-cintāmaṇi*, chapter two. Page 14.
- <sup>3</sup> *Hari-nāma-cintāmaṇi*, chapter one, page 12.
- <sup>4</sup> *Bṛhad-nārādiya Purāṇa* 3.8.126.
- <sup>5</sup> *Hari-nāma-cintāmaṇi*, chapter seven page 72.
- <sup>6</sup> *Hari-nāma-cintāmaṇi*, chapter seven page 73.
- <sup>7</sup> *Padma-purāṇa* quoted in *Cc. madhya* 17.133.
- <sup>8</sup> *Brahma-saṁhita* 5.1.
- <sup>9</sup> *Cc. ādi* 17.22.
- <sup>10</sup> *Cc. ādi* 7.74.
- <sup>11</sup> *Hari-nāma-cintāmaṇi*, chapter two. Page 17.

## Janaka Maharaja's Visit to Hell

*Janaka Maharaja is the father of Sita and a great devotee of Lord Ramachandra. It is described in Śrīmad Bhāgavatam (6.3.20) that he is one of the twelve great authorities on religious principles in this universe. The following story from Padma Purāṇa (pātālakhaṇḍa 18.31-77) of how Janaka Maharaja once visited hell illustrates the supreme potency of the holy name and the association with saintly persons.*

Lord Ananta Sesa once narrated a wonderful account of how King Janaka visited the abode of Yamaraja. After a long life, Janaka Maharaja gave up his body through the process of yoga. A divine airplane decorated with many bells descended and Janaka Maharaja boarded it. On the way the airplane came near to the abode of Yamaraja, the lord of death. There, sinners were suffering punishment in millions of hells. When the wind that had touched the body of Janaka came to them they felt great joy and their misery disappeared. Then those persons, oppressed by sins, wanting to keep Janaka's association, began to lament. They spoke piteously to Janaka Maharaja, "O blessed one. Please do not leave. We who are greatly tormented are feeling happy due to contact with the breezes that have touched your body.

Hearing their words, the very righteous king became filled with pity and thought to himself, "If due to the touch of the breezes that have touched my body I am bringing some happiness to the residents here, then I will stay in this place. This is heaven for me."

Thinking like this, the king stayed there by the gateway to hell. After some time, Yamaraja himself, who inflicts severe torment upon sinners, came to that gateway. There he saw Maharaja Janaka, full of mercy and a doer of great meritorious deeds, standing by the doorway.

Yamaraja smiled and said to Janaka, "O king! You are *sarva-dharma-siromaṇi* — the crest jewel of piety. Why have you come here? This is a place for wicked sinners who cause harm to others. Men like you who perform meritorious deeds do not come to this place. Only those persons who deceive others, who are engaged in criticizing others, and who are intent on stealing others' wealth come here. A man who abandons a religious wife who is serving him without fault comes here. One who, out of greed for wealth, deceives his friend, comes here and receives intense punishment from me."

## Srila Bhaktisiddhanta Prabhupada Vani

I have most probably given many people troubles in the mind. Some of them might have thought about me that I am their enemy because I was obliged to speak the plain truth for service and devotion towards the Absolute Godhead. I have given them all those troubles only for the reason that they may turn their face towards the Personality of Godhead without any desire for gain and with unalloyed devotion. I hope some day or other they may understand me rightly.

— Excerpt from the last lecture of Srila Bhaktisiddhanta Saraswati Thakur. Translated from the Bengali and printed in the first edition of BTG magazine By Srila A.C. Bhaktivedanta Swami Prabhupada.

Yamaraja then said, "Those persons who do not remember Lord Ramachandra with their mind, words, or deeds I throw into hell and have boiled. Those who have remembered the Lord of the Goddess of fortune leave the sufferings of hell and quickly go to Vaikuntha.

"O very intelligent king, my servants, unable to even look at persons like you, bring those who are great sinners. Therefore you should leave this place and go enjoy many pleasures. Enter the excellent airplane and go reap the fruits of the religious merits you have earned."

Hearing the words of Yamaraja, with great compassion Janaka replied, "O Lord, out of pity on these beings I shall not go to Vaikuntha. Although situated in this place, they are feeling some comfort due to the breezes blowing past my body. If you release all of these persons living in hell then I shall be happy and will proceed to Vaikuntha."

Hearing the words of Janaka, Yamaraja pointed out to him each of those living in hell and said:

"This one had sex with his friend's wife that had confided in him, therefore I am having him roasted on an iron stake for thousands of years. Afterwards he will be born as a pig. Then when he again takes birth in a human body he will be a eunuch. This one repeatedly raped the wife of another man. Therefore he will be roasted in the hell known as *raurava* for a hundred years. This wicked one stole the wealth of others and enjoyed it. Therefore, having cut off his hands, I shall cook

him in puss and blood. This one did not honor or welcome, even with words, a guest who had come to him, oppressed by hunger. He will be dropped into the *tāmisra* hell, which is full of fire. There, bees will torment him for a hundred years.

*ayam tavaṁ parasyocair nindāṁ kurvanṇa lajjitaḥ  
ayam apyaśṛṇot karnau prerayan bahuśasta tām*

“This shameless person loudly criticized another. This one here, with great interest, listened to that criticism many times. Therefore these two have fallen into a dark well.

“This one, who deceived his friend, is being roasted in the hell known as *raurava*. After making all of these persons eat the fruit of their sins, I shall release them. O best among men who have accumulated vast amounts of religious merit, please leave this place.”

Having pointed out the sinful persons, Yamaraja became quiet. With his eyes full of tears, Janaka, the great devotee of Lord Rama, said, “Tell me, how can these miserable beings quickly be set free from hell and attain happiness?”

Yamaraja replied, “These persons have never worshiped Lord Vishnu. They have never listened to the transcendental accounts of the Lord’s activities. How then can they be free from hell? O great king, if you desire to release them, even though they are great sinners, then give them the following religious merit possessed by you: Once, upon getting up in the morning, you meditated with a pure heart upon Lord Raghunatha [Ramachandra], who is

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known as *mahā-pāpa-harābhidhaḥ* — the remover of great sins. Give them the religious merit which you obtained that morning when with a pure heart you uttered, “Rama, Rama.” Obtaining that merit, they will get freedom from hell.”

Hearing these words of the intelligent Yamaraja, the great king Janaka gave those persons the religious merit obtained by him from his birth. Janaka said, “Let these persons be released from hell due to the religious merit earned by me from birth by the worship of Raghunath.”

As soon as he said this, those persons dwelling in hell immediately were freed from their suffering condition and obtained divine bodies. They said to King Janaka, “O king, by your favor in one moment we have been freed from miserable hell and will now go to the highest position, *paramaṁ padam*.”

Seeing those now-effulgent persons freed from hell, Janaka Maharaja, who desired the welfare of all living beings, was very pleased in his mind. All those persons praised the great king Janaka, the very treasure-house of compassion, and went to the spiritual world.

— Translated from the Navabharat Publishers edition of *Padma Purāṇa*, Calcutta, 1402 *jyeṣṭha*.

## The Nectar of Your Pastimes

By Srila Rūpa Goswami

*kaḍāvṛndāraṇye mihira-duhituḥ saṅga-mahite  
muhur bhrāmāṁ bhrāmāṁ carita-laharīm gokula-pateḥ  
lapann uccair uccair nayana-payasām veṇibhir ahaṁ  
kariṣye sotkaṅṭho nividam upasekaṁ viṭapinām*

When, filled with the longings of love, shall I continually wander in the Vrindavan forest which is glorified by the touch of the Yamuna, loudly chanting the transcendental pastimes of Gokula’s king, Krishna, and thickly sprinkling the trees with streams of tears from my eyes?

*api sphārāmode pratipada-sudhā-koṭi-madhure  
purāṇa-grāmāntar vahati tava līlā-rasa-jhare  
mano-vatsaḥ pātun viśaya-viśa-garte viśati me  
kṛpā-yaṣṭyā tūrṇaṁ damaya tam amuṁ tarṇaka-pate*

Although the very sweet nectar stream of Your transcendental pastimes swiftly flows through the Puranas, the calf of my mind has now entered a ditch to drink the poison of material sense happiness. O Lord of the calves, please quickly curb him with your stick of mercy.

— *Aṣṭādaśa-cchandaḥ-stava*, texts 10-11.  
Translated by Kusakratha Das