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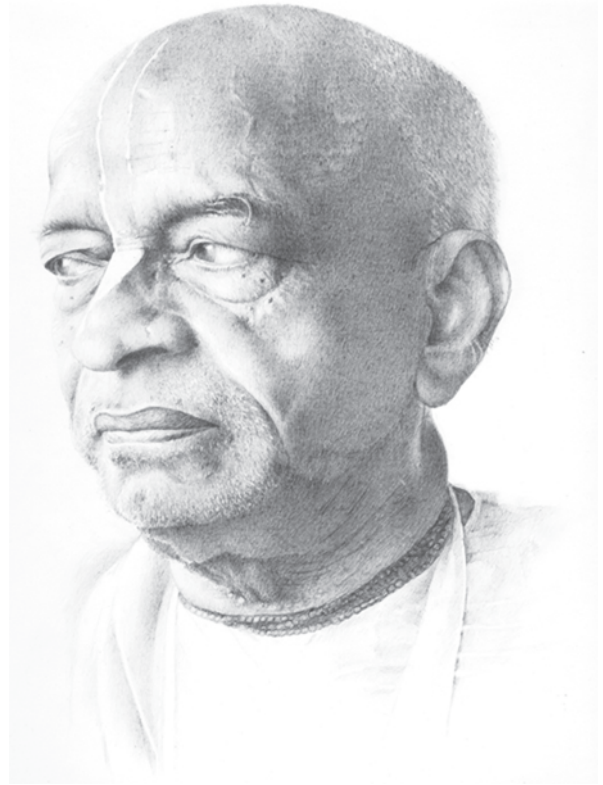
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## THE ALL-AUSPICIOUS HOLY NAME

*His Divine Grace A.C. Bhaktivedanta  
Swami Prabhupada*

People go to places of pilgrimage in order to be delivered from the reactions of unknown sinful acts. But one can be freed from all sinful reactions simply by remembering the Lord's holy name. The Lord is therefore as good as the holy places of pilgrimage. One can be free from all sinful reactions after reaching a place of pilgrimage, but one can have the same benefit at home or at any place simply by chanting the holy name of the Lord. For a pure devotee, there is no need to go to the holy place of pilgrimage. He can be delivered from all sinful acts simply by remembering the Lord in earnestness. A pure devotee of the Lord never intentionally commits any sinful acts, but because the whole world is full of the sinful atmosphere, even a pure devotee may commit a sin unconsciously, as a matter of course. One who commits sinful acts consciously cannot be worthy of being a devotee of the Lord, but a pure devotee who unconsciously does something sinful is certainly delivered by the Lord because a pure devotee remembers the Lord always.



Drawing by Anuradha Das

The Lord's holy name is called *śravaṇa-maṅgala*. This means that one receives everything auspicious simply by hearing it. In another place in *Śrīmad Bhāgavatam*, the Lord's holy name is described as *pūṇya-śravaṇa-kīrtana*. It is a pious

act simply to chant and hear all about the Lord. The Lord descends on this earth and acts like others who are in connection with the activities of the world just to create subject matters for hearing about him; otherwise the Lord has nothing to do in this world, nor has he any obligation to do anything. He comes out of his own causeless mercy and acts as he desires. The Vedas and Puranas are full of descriptions of his different activities so that people in general may naturally be eager to hear and read something about his activities. Generally, however, the modern fictions and novels of the world occupy a greater part of people's valuable time. Such literatures cannot do good to anyone. On the contrary, they agitate the young mind unnecessarily and increase the modes of passion and ignorance, leading to increasing bondage to material conditions. The same aptitude for hearing and reading is better utilized in hearing and reading of the Lord's activities. This will give one all-around benefit. ❀

— Purport to *Bhāg.* 2.7.15

## THE MOST EFFECTIVE PROCESS

*Srila Thakur Bhaktivinode  
From Jaiva Dharma, chapter 4*

One should chant the holy name. Among the different devotional practices, taking shelter of the holy name is the most powerful. The name of the Lord and the Lord himself are non-different. Chanting without offense quickly grants one all perfection. Please take to *nāma* with complete faith. The nine types of *bhajan*, devotional activities, are all included in chanting. When one utters the holy name he performs both *śravaṇa* and *kīrtana* — hearing and chanting. When one chants the holy name they also remember the pastimes of Krishna — *hari-līlā smaraṇa*; and in their mind they perform all the other limbs of devotion such as *pāda-sevā* — serving the Lord's lotus feet; *arcana* — worshiping the Lord; *vandana* — offering prayers to the Lord; *dāsyā* — engaging as the Lord's servant; *sakhya* — treating the Lord as a friend; and *ātma-nivedana* — surrendering everything to the Lord. ❀

— Translated from the Gaudiya Mission edition. Kolkata, 1984. Bengali.

## PREACHING THE HOLY NAME IS NOT A BUSINESS

*Srila Bhaktisiddhanta Saraswati  
Thakur Prabhupada*

The *Śrīmad Bhāgavatam* is spiritual sound. It is the non-different form of the Supreme Lord Sri Krishna. Similarly, the name “Krishna”, the form of Sri Krishna in the deity incarnation, and Sri Krishna, the holder of the divine name, are all mutually non-different manifestations of spiritual knowledge and all are the transcendental worshipable object. They are not at all objects of the material world. Sri Krishna's name, his form, and his own self are eternally worthy of service. If, due to a corrupted intellect, one does not serve these worshipable objects but instead seeks to use them as instruments for procuring luxurious enjoyment, then the only result is the accumulation of terrible spiritual offenses. ❀

— Excerpted from *Prabhupada Srila Saraswati Thakur*, by Sri Bhaktikusum Sraman Maharaja. Sri Chaitanya Math. Mayapur, West Bengal. 1983. p. 280-281.

## THE HOLY NAME IS EVERYTHING

*Sri Srimad Gour Govinda Swami Maharaja  
Part three*

*For parts one and two of this talk, see Bindus 1 and 167.*

One who has not developed faith in the holy name should not be initiated. Otherwise one of the ten *nāma-aparādhas* will be committed. That is stated in *Hari-nāma-cintāmaṇi*(10.6):

*nāmera mähātmya yei sudṛḍha viśvāsa  
śāstra-mate śraddhā sei sarvatra prakāśa*

*Śāstra* says that only one who has developed strong faith in the holy name of Krishna completely takes shelter of that holy name. The name is everything and it will give you everything. This is described in all *śāstras*. The holy name is the most ripened fruit of the Vedic tree.

In the *Ādi Purāṇa* [Quoted in *Hari-bhakti-vilāsa* 11.465-469] it is stated:

*na nāma-saḍṣaṇi jñānani na nāma-saḍṣaṇi vratam  
na nāma saḍṣaṇi dhyānani na nāma saḍṣaṇi phalam*

*na nāma sadṛśas tyāgo na nāma sadṛśaḥ samah  
na nāma sadṛśam puṇyam na nāma sadṛśi gatiḥ*

The name is everything. There is no knowledge, religious vow, meditation, or any other attainment that is equal or superior to the name. Neither renunciation, control of the mind, achievement of piety through auspicious works, nor any other beneficial result is equal to or superior to the name.

*nāmaiva paramā muktir nāmaiva paramā gatiḥ  
nāmaiva paramā śāntir nāmaiva paramā sthitiḥ*

*nāmaiva paramā bhaktir nāmaiva paramā matiḥ  
nāmaiva paramā prītir nāmaiva paramā smṛtiḥ*

*nāmaiva kāraṇam janitor nāmaiva prabhur eva ca  
nāmaiva paramārādhya nāmaiva paramo guruḥ*

The name is the highest form of liberation. The name is the ultimate goal of life. Absorption in the name is the highest peace and stability. Recitation of the name is the highest devotion. Attachment for the name is the best disposition. The name is the highest delight and the ultimate remembrance. The name is the cause of existence and master of all living beings. The name is the highest object of worship and the greatest of spiritual masters.

Don't become deaf! Open your ear, and allow it to enter! Even if you cannot understand it, you will still get benefit. This is from the *Ādi Purāṇa*. Have full faith in it! This is a question of *śraddhā*. Krishna says in *Bhagavad-gītā* (4.39):

*śraddhāvāl labhate jñānam tat-paraḥ saṁyatendriyaḥ  
jñānam labdhvā parām śāntim acireṇādhigacchati*

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

A person who is *śraddhāvān*, who has developed unflinching faith in Krishna, in the holy name of Krishna, in *śāstra*, the revealed scriptures, and in sadhu, guru, and *mahājanas*, can achieve this transcendental knowledge. *Tat-paraḥ saṁyatendriyaḥ* — he'll be self-restrained; *jñānam labdhvā parām śāntim acireṇādhigacchati* — and having achieved this transcendental knowledge, very soon he'll achieve supreme peace.

We recited from the *Ādi Purāṇa*, *nāmaiva paramā bhakti* — the name alone is supreme devotion. If you can put unflinching faith in this, then there is no chance that you'll commit any sin. All *anarthas*

will be destroyed. That is stated in *Hari-nāma-cintāmani* (9. 11):

*nāme dṛḍha haile nāhi haya pāpe mati  
pūrva pāpa dagdha haya citta śuddha ati*

As faith in the Lord's holy name becomes firm, the propensity to sin is totally extirpated. The devotee's previous sins will burn away, and his heart will become very pure.

Have full faith! It's a question of full, unflinching faith. *mūkaṁ karoti vācālam paṅguṁ laṅghayate girim* — the *mūka*, a dumb man who cannot speak a word, will become a great eloquent speaker on Vedic knowledge and literature if he can get the mercy of Sriman Mahaprabhu or *nāma prabhu*. A cripple who cannot move an inch will do mountaineering and climb up the highest peak of the Himalayas! This is mercy!

*Nāme dṛḍha haile nāhi haya pāpe mati* — if you have unflinching faith in the holy name you cannot think of any sin. If your mind is always attached to the holy name, attached to the lotus feet of Krishna, where is the chance that a sinful thought will enter into your mind? *Hari-nāma-cintāmani* says, *pūrva pāpa dagdha haya citta śuddha ati*.

In the *Caitanya-caritāmṛta* (*madhya* 15.107) it is described: *eka kṛṣṇa-nāme kare sarva-pāpa kṣaya* — simply by chanting the holy name of Krishna once, a person is relieved from all the reactions of a sinful life. Only the name of Krishna has such potency. It will destroy all the sins you have committed in millions of lives.

It is a question of faith, unflinching faith. All sinful reactions will be destroyed and the heart will be cleansed — *ceto darpaṇa mārjanam*. *Hari-nāma-cintāmani* (9. 4) states:

*kṛṣṇa rakṣā kartā eka mātra bali jāne  
jīvane pālana-kartā kṛṣṇa ihā māne*

Such a devotee considers Krishna to be his only protector and the maintainer of his life.

Who is your protector? Only Krishna — no one else. Guru, sadhu, the *mahājanas*, and the *śāstras* all say that no one else can protect you. Only Krishna. Krishna is my maintainer and Krishna is my protector. Have full faith in it! At every moment, a person with

such unflinching faith is chanting and remembering the holy name. At every moment. ॐ

— From a lecture in Perth, Australia, 23 November 1990.

## NITAI'S MARKETPLACE OF THE HOLY NAMES

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-taraṅginī, the Bengali Gaudiya scholar Sri Jagad-bandhu 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.

(Śrī-rāga)

pahuñ mora nityānanda rāya  
mathiyā sakala tantra hari-nāma mahā-mantra  
kare dhari jivere 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.



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## श्री कृष्णकथामृत बिन्दु

caitanya agraja nāma tri-bhuvane anupāma  
suradhuni-tire kari thānā  
hāṭa kari parabandha rājā haila nityānanda  
pāṣaṅdi-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 laiya 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  
gaurī-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. ॐ

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## SIMPLY BY CHANTING Brahmāṇḍa Purāṇa

kim idam bahunā śamsan māmuśānanda-nirbharaḥ  
brahmānandam avāpyānte kṛṣṇa-sāyujyam āpnuyāt

What more can be said? By chanting Krishna's name one becomes filled with bliss. One becomes a liberated associate of the Lord. ॐ

— Quoted in *Hari-bhakti-vilāsa* 11.490. Translation by Sri Kusakratha Das.