



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Special Janmastami Issue



KIRTANA ON JANMASTAMI

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

This Janmāṣṭamī ceremony is observed by all Hindus. Irrespective of becoming vaiṣṇava or not,

this ceremony is observed in India every home. Just like in your Western countries the Christmas is observed in every home, similarly Janmāṣṭamī is observed in every home. Today is a great ceremonial day. So our program is, at twelve o'clock night the Lord will take birth and we shall receive him. And just now it is ten o'clock. For two hours our program will continue in kīrtana. Kīrtana means sometimes chanting with music, and sometimes speaking. Both of them are kīrtana. Kīrtayati iti kīrtanam – “Whenever we glorify the Lord, that is called kīrtana.” The Śrīmad Bhāgavatam reading is also kīrtana. 🙏

— Janmāṣṭamī festival in Montreal on 16 August 1968.

THE MEANING OF KRISHNA'S APPEARANCE

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The complete manifestation of the super consciousness within the pure hearts of all living entities is known as the appearance of Krishna, the birth of Lord Krishna. At present we are absorbed in mundane subject matters. If we can somehow reduce that absorption we will get a respite from material existence or the mundane conception. 🙏

— From Amṛta Vani, collected teachings of Srila Bhaktisiddhanta Saraswati Thakur. Compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Adapted and translated into English by Bhumipati Das and Isvara Das. Touchstone Media. Mumbai. 2004. Page 264.



Nāma-tattva

EIGHT PRAYERS TO KRISHNA'S NAMES — PART 3

Srila Rupa Goswami's Nāmāṣṭakam

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

The commentator introduces the next verse as follows:

The *prārabdha-karma* of an individual is usually destroyed through the experience of its results. When the holy name is served in a one-pointed way, however, it destroys *prārabdha-karma* even without the need for such experience of results. This fact is spoken of in the following verse.

[Translator's note: According to Vedantists, karma is of three types — *sañcita*, the portion of the accumulated karma from acts in past lives which will bring experiences in future lives; *prārabdha*, the portion of the accumulated karma from past lives that has begun fructification through the acceptance of the current body and is destined to be experienced in this life; and *kriyamāṇa*, karma that has been newly created in this life. Out of these three, the *sañcita* and *kriyamāṇa* types can be destroyed by gaining knowledge of the impersonal *brahman*, but it is impossible to destroy *prārabdha-karma* by only *brahman* realization.]

Verse 4:

[**Meter:** This verse is a mixture of two very similar meters that differ only in the length of the first syllable — *indra-vajrā*, a feminine name denoting Indra's thunderbolt, and *upendra-vajrā*, a feminine name denoting Lord Vaman's thunderbolt. On lines 1 and 4 of this verse, the meter is *indra-vajrā* and on lines 2 and 3, it is *upendra-vajrā*. Such mixtures of meters are commonly referred to as *upajāti*.]

*yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma! sphuraṇena tat te
prārabdha-karmeti virauti vedah*

Prārabdha-karma does not leave the living entity without him experiencing its results. This is true even in the case of those who possess firm

determination to directly perceive *brahman*. However, O Harinam! The Vedas loudly proclaim that the same *prārabdha-karma* is immediately driven out by your appearance on the tongue.

Commentary: Even by determined unbroken oil-stream-like meditation on *brahman* by which one gets *brahma-sākṣāt-kṛti*, a direct vision of the supersoul in the heart, the *prārabdha* variety of karma does not leave the living entity without him experiencing its results. O Harinam! That very *prārabdha-karma* is driven away and becomes ineffective simply by your appearance on the tongue, etc. The Vedas loudly proclaim this fact.

It is a fact that on the advent of *brahman* realization, the *sañcita* and *kriyamāṇa* varieties of karma consisting of piety and sin become ineffective. This is spoken of in the *Bṛhad-āraṇyaka-upaniṣad* (4.4.22), *ubhe uhaivaiṣa ete taraty amṛtaḥ sādhv-asādhūnī* — “The liberated soul crosses over both piety and sin.”

That variety of sinful and pious karma which has begun fructification in this life is known as *prārabdha-karma*. Such karma is exhausted by experiencing its results and not by *brahman* realization. This is spoken of in the *Chāndogya-upaniṣad* (6.14.12), *tasya tāvad eva ciram yāvan na vimokṣye* — “The realized soul has to wait for as long as it is not fully liberated of its karma.”

This same conclusion has been given by the composer of the *Vedānta-sūtras* [Sri Vyasa-dev] as follows:

*tad-adhigama uttara-pūrvāghayor aśleṣa-vināśau
tad-vyapadeśāt. itarasyāpy evam aśleṣaḥ pāte tu.
anārabdha-kārye eva tu pūrve tad avadheḥ*

Upon the advent of *brahman* realization, *sañcita* and *kriyamāṇa* varieties of karma leave the soul. This is the glory of *brahman* realization. Similarly, all *sañcita* and *kriyamāṇa* piety leaves the realized soul after *brahman* realization, and final emancipation is attained at death. However, it should be noted that only the *sañcita* and *kriyamāṇa* varieties of sin and piety leave, because the *prārabdha* varieties remain as long as the current body remains. (*Vedānta-sūtra* 4.1.13 – 15)

The import of these *sūtras* is as follows: When *brahman* realization occurs, the living entity is no longer affected by the *sañcita* and *kriyamāṇa*

varieties of sin (13). The piety also leaves the living entity through such *brahman* realization. Then final emancipation occurs at the time of the destruction of the current physical body that was created through *prārabdha-karma* (14). The previously accrued *sañcita* varieties of sin and piety become ineffective by knowledge of *brahman*, but not the *prārabdha* variety, for the entity must experience the *prārabdha* variety of sin and piety (15).

[**Translator’s Note:** Having explained the *Vedānta-sūtras*, the commentator now explains the specialty of the holy name in relation to *prārabdha-karma*.]

However, such *prārabdha* variety of karma goes away by chanting the holy names of the Lord. This is described in the *Chāndogya-upaniṣad* (1.6.7), *sa eṣa sarvebhyaḥ pāpmabhya udita udeti ha vai sarvebhyaḥ pāpmabhyo ya evaṁ veda* — “He who thus understands the personality of Godhead [by serving his names] rises above all sins.”

It is clear that when this quote says *sarvebhyaḥ pāpmabhyaḥ*, he rises above all sins through the process of worshiping the holy name, the *prārabdha* variety is also indicated. Keeping this in mind, the *Śātyāyanīs* (a group of Vedic sages) say:

*tasya putrā dāyam upayanti suhrdaḥ sādhu-kṛtyān
dviṣantaḥ pāpa-kṛtyām*

The descendants of the liberated soul get a share of the property. The good deeds of the liberated soul attach themselves to his friends, whereas the evil deeds attach themselves to his enemies. (Excerpt quoted from the *Brahma-sūtra* 3.3.26 commentary by Adi Shankaracharya)

The *Kauṣītakīs* (another group of Vedic sages) also say:

*tat-sukṛta-duṣkṛte vidhunute tasya priyā jñātayaḥ
sukṛtam upayānti apriyā duskṛtam*

His piety and sins are washed away. His piety goes to his dear ones whereas his sins go to his enemies. (*Kauṣītaki-upaniṣad* 1.4)

The creator of the *Vedānta-sūtras* [Sri Vyasadev] also says:

ato ’nyāpi hy ekeṣām ubhayaḥ

The *prārabdha* piety and sins of those one-pointedly dedicated to the holy name are washed away, since other Vedic literature speak about such destruction. (*Vedānta-sūtra* 4.1.17)

This *sūtra* means that for those who are one-pointed and possess nothing but the greatest love for the holy name, it is to be accepted that their sins and piety become ineffective without having to experience the results of such sin and piety. This is because the same Vedic scriptures which say that *prārabdha* is exhausted only by experience of the results also say in other places that the *prārabdha* of the liberated is accrued by the sons, enemies, etc.

[**Translator’s Note:** The commentary on verse 4 ends here.]

[To be continued.]

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.

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



KRISHNA APPEARS WITH HIS ABODE

Srila Thakur Bhaktivinode

The most confidential interior of the eternal spiritual abode of Goloka is called Vraja. Just as the pastimes of Krishna are manifest in the material world, similarly pastimes are also eternally manifest in Vraja. There, the pastimes in the mood of *parakiyā-rasa* eternally exist. In the third chapter of *Śrī Caitanya-caritāmṛta*, Sri Krishnadas Kaviraj Goswami wrote, “At the end of *Dvāpara-yuga* of the twenty-eighth cycle of four *yugas*, Lord Krishna appears

in this world with his Vraja Dham.” By the words *vrajera sahite*, “with Vraja,” it is clearly understood that there is an inconceivable spiritual abode called Vraja. Krishna, through his spiritual potency, appeared in the material world with His abode of Vraja. *Parakiyā-rasa* exists only in the eternal Vraja, which is the internal part of Goloka. In the manifest Vraja, the variegatedness of the unmanifest Vraja have been perceived by the living entities. 🌸

— *Amṛta-pravāha-bhāṣya* commentary on *Caitanya-caritāmṛta ādi* 4.46–50. Cited in *Śrī Bhaktivinoda Vāñi Vaibhava*. Pages 122-123. Compiled by and with questions by Sri Sundarananda Vidyavinode. Translated by Sri Bhumiapati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.



Drawing by Anna Zaitseva

Lord Gauranga and his associates do *kirtana* on the day of Janmastami



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GAURANGA'S DANCING ON JANMASTAMI

Srila Narahari Chakravati Thakur's
Śrī Bhakti-ratnākara 12.3148-3176

One day in the house of Srivas Pandit, Lord Gauranga announced, "Tomorrow is the birthday of Krishna." Srivas and others, knowing the mind of Prabhu, at once understood that tomorrow he would dance in the form of a *gopa*, a cowherd boy. Everyone began busily preparing for the forthcoming festival. On the next day, the house of Srivas was filled with joy as the auspicious *abhiṣeka* of Lord Krishna was performed. Afterwards, they spent the entire night absorbed in *saṅkīrtana*. The following morning, Nityananda expertly dressed and decorated Gaurahari in the garb of a *gopa*. Ramai, Sundarananda, Gauridas and others also decorated themselves as *gopas*. They all took earthen pots full of yogurt and butter, tied strings around the necks of the pots, and then tied the pots on both ends of a stick. Placing the stick on their shoulders, they entered into the compound of Srivas. Absorbed in the mood of the *gopas*, Srivas and Adwaita scattered curd and tumeric in the compound. Within a short time, the house of Srivas was transformed into the house of Nanda Raja, the father of Krishna. 🌸

— English translation by Kusakratha Das. Published by Krishna Library. Alachua, Florida.