



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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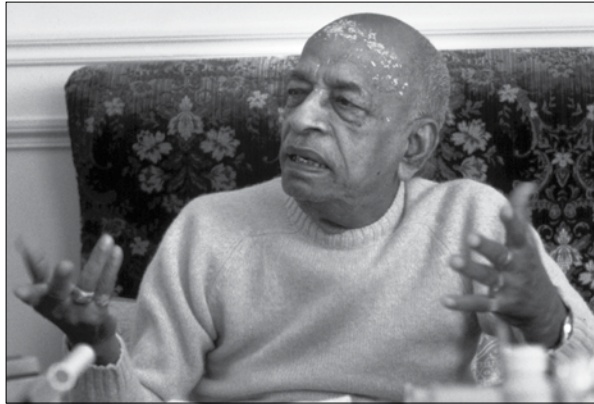
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## KRISHNA'S RECIPROCATION

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

As the devotee always thinks of Krishna, similarly, Krishna always thinks of the devotee. Krishna thinks more about the devotee than the devotee thinks of him. That is the reciprocation. If you think of Krishna twenty-four hours, Krishna will think of you twenty-six hours! Krishna is so kind! If you do some service for Krishna, Krishna will reward you a hundred times. Still, people do not want. They think, "What I shall benefit by serving Krishna? Let me serve my dog." This is the misunderstanding. Our attempt is to awaken the dormant love of Krishna. Everyone has got love — the stock of love is there —

but it is being misused. They do not know where to place that love and therefore they are frustrated.

Our Krishna consciousness movement is simply meant to educate people that, "You are loving. You are mad after finding an appropriate lover who can love you. But you cannot find that in this material world. You will only find it when you love Krishna." That is Krishna consciousness. It is nothing superfluous or concocted. Everyone can understand that "I want to love!" But they are finding frustration because they don't love Krishna. Only if you turn your loving spirit to Krishna will you be fully satisfied. You are trying to get peace of mind, to have full satisfaction. That full satisfaction can be achieved only when you learn how to love Krishna. This is the secret. Otherwise you cannot. ❧

— From a lecture, 8 April 1973, New York.

## GENUINE KIRTAN

*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

This chanting should be about Krishna and for Krishna. Whatever we do to enjoy our senses is not "Krishna", and chanting to satisfy the senses of conditioned souls is not *kṛṣṇa-kīrtana*. If we mistake *māyā's kīrtana* for *kṛṣṇa-kīrtana* — a seashell for silver, an ordinary sound for the holy name — then we have certainly been deceived. The difference between the mundane name and Krishna's name: The sound *kṛṣṇa*, the name "Krishna," and the

letters that spell *kṛṣṇa* are directly Lord Krishna himself. *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam* — Chanting done with many people is called *saṅkīrtana*. One shouldn't think, though, that "rat's *kīrtana*" is *kṛṣṇa-kīrtana*. Unlike "rat's *kīrtana*," *kṛṣṇa-kīrtana* is not meant to increase the singers' bile. It is not man-made *kīrtana*, and it is not meant to facilitate material sense gratification, or to cure cholera, or to pray for insignificant liberation.

If we perform genuine *kṛṣṇa-kīrtana* then our performance will be free of the evil mentality of the impersonalists. If we perform true *kṛṣṇa-kīrtana* then even people who are fully absorbed in and bewildered by material enjoyment can attain the actual perfection of life. King Prataparudra is the prime example of this. Pure *kṛṣṇa-kīrtana* will give liberation even to the attending trees, stones, animals, birds, men, women, and anyone else. The trees, creepers, animals, and birds of Jharikhand are the prime example of this. It's only because people are not performing pure *kṛṣṇa-kīrtana* that the living beings are not becoming liberated. Gaurasundara came to this world to benefit all living beings, including the trees, animals, and birds, as well as the human beings. ❀

— *Vakṛtāvalī* (Garland of Divine Discourses) by Srila Bhaktisiddhanta Sarasvatī Thakura Prabhupada. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Produced and published by Isvara Das. Page 233.

## THE NAME IS NOT MERE SYLLABLES

*Srila Jagadananda Pandit's  
Śrī Prema-vivarta, chapter 7*

*asādhu-saṅgete bhāi nāma nāhi haya  
nāmākṣara bāhirāya baṭe nāma kabhu naya*

O brother, the holy name is not present in the association of *asādhus*, wicked persons. The external syllables of the name are not really the holy name. (1)

*kabhu nāmābhāsa sadā haya nāma aparādha  
e saba jānibe bhāi kṛṣṇa-bhaktira bādha*

This kind of chanting is *nāmābhāsa*, a reflection of chanting; it is always mixed with offenses to the holy name. You should know these things, my brother. Such chanting is not compatible with pure devotion to Krishna. (2)

*yadi karibe kṛṣṇa-nāma sādhu-saṅga kara  
bhukti-mukti-siddhi-vāñchā dūre parihara*

If you want to chant Krishna's holy name then seek out the association of pure devotees. Reject all desires for sense enjoyment, liberation and mystic perfections. (3)

*daśa-aparādha tyaja māna-āpamāna  
anāsaktye viṣaya bhuñja āra laha kṛṣṇa-nāma*

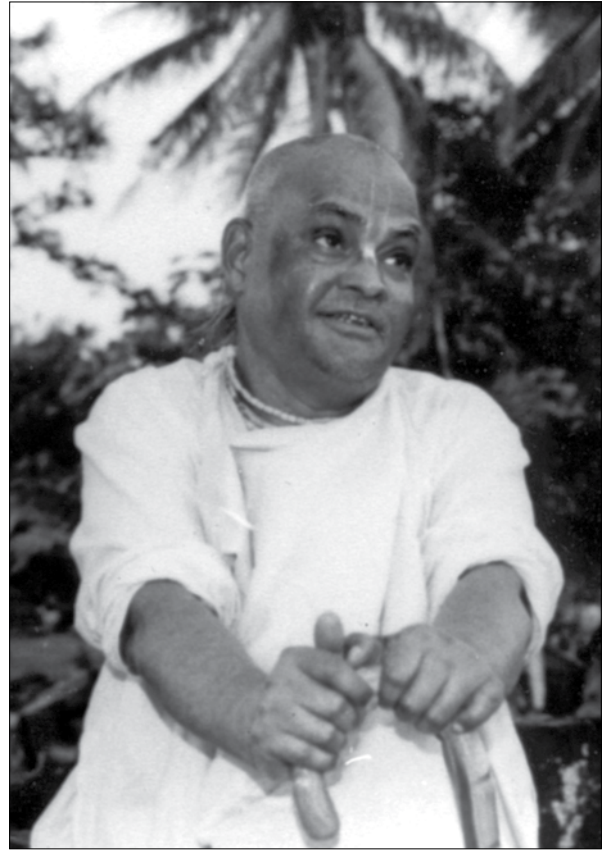
Avoid the ten offenses against the holy name of the Lord and become free from the dualities of honor and dishonor. Accept sense gratification as much as needed to maintain the body without attachment to it, and constantly chant the name of Krishna. (4) ❀

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## KRISHNA KIRTAN, NOT MAYA KIRTAN

*Sri Srimad Gour Govinda Swami Maharaja*

Mahaprabhu has come to shower his mercy on one and all — not only human beings, but also birds, beasts, reptiles and stones. This is *kṛṣṇa-kīrtana*. If you do real *kṛṣṇa-kīrtana* the whole world will be delivered. All inauspiciousness will be driven out. All auspiciousness will come. But it should be real *kṛṣṇa-kīrtana*. Not *māyā-kīrtana*. *anyābhilāṣitā-sūnyaṁ jñāna-karmādy-anāvṛtam* — One should join the *kṛṣṇa-kīrtana* and not have any other desire.





Unknown artist

Sri Chaitanya Mahaprabhu's prema-nāma-saṅkīrtana

na dhanam na janam na sundarim  
 kavitarim va jagad-isa kamaye  
 mama janmani janmaniśvare  
 bhavatad bhaktir ahaituki tvayi

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to you.

This is Mahaprabhu's teaching. Don't desire material wealth, material followers, or getting a beautiful lady to enjoy. Don't chase the desire of liberation. Material enjoyment and material liberation are two witches. Get out of the clutches of these two witches! If you want to join *gaura-kirtana*, *kṛṣṇa-kirtana*, give up all these desires. If you are doing *kirtana* to fulfill these desires then that is not *kṛṣṇa-kirtana*. It is *māyā-kirtana*. If we think *māyā-kirtana* is *kṛṣṇa-kirtana* then we commit errors. We blunder. In such a case, the name is not coming out. Only the words found in the dictionary are coming out. In the dictionary you find that "Krishna" means black. The word Krishna as found in the dictionary is coming out, but the holy name is not coming. The holy name is not different from Krishna. If you think that Krishna, the Supreme Personality of Godhead, is available in the dictionary as a word, then you commit a mistake. You will be cheated. The holy name of Krishna and Krishna's form are non-different. ❀

— Lecture, Bhubaneswar, 18 March 1994.

## WHO IS SENIOR?

*Adapted from Chapter 18 of  
 Hari-bhakti-sudhodaya*

Once, on the sacred banks of the Ganga, an assembly of great sages took place. The gathering was headed by the honorable Vasistha and included many other great sages and saints. In that body of exalted sadhus, discussions took place on many topics, including the topic of who is dear to Vishnu. There was some controversy in the group as there were many different understandings amongst the noble souls present.

The great Markandeya Rishi, who was seven *kalpas* old (twenty-seven million, two hundred and fifty-one thousand years old) arrived there. Understanding that he could answer their questions, all of the rishis welcomed him with respectful obeisances and offered him a comfortable seat. By his spiritual prowess, Markandeya could understand the hearts of the rishis there. Markandeya noticed in that sagacious assembly was Parashar, the son of Vasistha Muni. Parashar was a child of seven years of age and was sitting on the lap of his father. Although a young boy, Parashar was steadfast in devotion to Lord Vishnu, whom he never forgot even for a moment. As soon as Markandeya saw Parashar, immediately, with great reverence, he offered his obeisances to the child. The sages present were surprised

to see Markandeya offering more respect to that little boy than to all of the senior exalted persons present.

Seeing Markandeya's behavior, the small child Parashar felt very unhappy and quickly fell down with great reverence. Markandeya lifted him up and said, "You are older than all of us, therefore we worship you." That little boy said, "What is this? I am a mere seven years old whereas you are seven kalpas old. How am I older?"

Markandeya smiled and spoke to the assembled saints:

*mārkaṇḍeyo 'tha vihasan prāha madhye tapasvinām  
āyūṣo gaṇanaṁ naivaṁ brahmaṁs tac chṛṇu tattvataḥ*

*yāvanto hi kṣaṇā jātā hari-smṛtyaiva dehinām  
ekī-kṛtyaiva tān eva gaṇanaṁ kāryam āyūṣaḥ*

"How do we calculate the span of one's life? O rishis, I will explain the truth of the matter. All living entities are born with material bodies [that grow old]. The time that one spends remembering Lord Hari should be calculated as the actual span of life. (19-20)

"Just as one can only know how much grain is present by blowing away the outer useless husks, similarly, wise persons do not count the time of one's life that is spent devoid of remembering Vishnu. [Speaking to Parashar:] Since you do not spend even a moment without thinking of the Lord, by that estimation you are far advanced in



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your age and are an object of worship for all of us. As a group we are so lacking in worship of Lord Hari that if the accumulated age of all of us present here were calculated it would not even come to five years.

"The time spent for attaining spiritual good in life is the only time worth living. If one simply leads a life pursuing gross material enjoyment, how can they be considered better than a beast?"

*bhojana-mehana-maithuna-nidrāḥ  
krodhana-śocana-mohana-līlāḥ  
jantuṣu keṣu na santi na vastu  
śrīśa-padārcanayādḥika uktaḥ*

"All living entities indulge in eating, sex life, and sleeping. They all experience anger, sorrow, and delusion. These are common factors for every living entity that takes birth, whereas human beings alone are given the rare opportunity to contemplate the lotus feet of the Supreme Lord Narayan. (25)

*samasta-śreyasām mūlaṁ hitvorukrama-sevanam  
vartamānaṁ naraṁ vaktuṁ jīvatīti na śaknumaḥ*

"Such a person is considered superior to all other living entities. To have steadfast devotion at the lotus feet of Sri Narayan is only the source of all auspiciousness. Wise persons don't consider a person who is devoid of devotion to Lord Narayan as living. (26)

*dāruṁ kiṁ na calaty aṅgam kiṁ na śvasiti bhastrikā  
kiṁ svid viṇā na vadati sañjīvatvaṁ na tāvatā*

"Do the limbs of a dead tree not move [in the wind]? Do the blacksmith's bellows not breathe? Does a vina not make melodious music? Simply by exhibiting these qualities, they should not be considered as living. (27)

*bālo bhāgavataḥ śreṣṭho vṛthoccaiś cira-jīvy api  
netarorbhyeti tulasīṁ sumahān api vṛkṣakaḥ*

"A child who has steadfast devotion to the Lord is senior to an old man whose life has been devoid of devotion. Which is greater, a small *tulasī* plant or a mighty tree?" (28) 🌿

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