



# Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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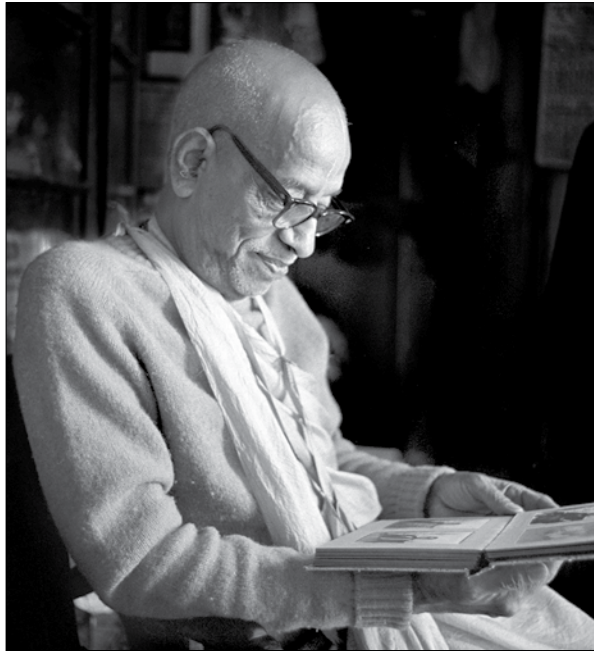
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## THE VALUE OF SILENCE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Unless one is able to relish happiness from within, how can one retire from the external engagements meant for deriving superficial happiness? A liberated person enjoys happiness by factual experience. He can, therefore, sit silently at any place and enjoy the

activities of life from within. Such a liberated person no longer desires external material happiness. This state is called *brahma-bhūta* (*Bhagavad-gītā* 18.54), attaining which, one is assured of going back to Godhead, back to home. (Purport to *Bhagavad-gītā* 5.24)

*Mauna* means "silence." Unless one becomes silent, he cannot think completely about the pastimes and activities of the Lord. It is not that because one is a fool and cannot speak nicely he therefore takes the vow of *mauna*. Rather, one becomes silent so that people will not disturb him. It is said by Chanakya Pandit that a rascal appears very intelligent as long as he does not speak. But speaking is the test. The so-called silence of a silent impersonalist *svāmī* indicates that he has nothing to say; he simply wants to beg. But the silence adopted by Kardama Muni was not like that. He became silent for relief from nonsensical talk. (Purport to *Śrīmad Bhāgavatam* 3.24.42)

In order to avoid contradiction, botheration, and unfavorable situations created by materialistic persons, a great saintly person like Jada Bharat or Utkala remains silent. The less intelligent consider such saintly persons to be mad, deaf or dumb. Factually, an advanced devotee avoids speaking with persons who are not in devotional life, but to those who are in devotional life he speaks in friendship, and he speaks to the innocent for their enlightenment. For all practical purposes, the whole world is full of non-devotees, and so one kind of very

advanced devotee is called *bhajanānandī*. Those who are *goṣṭhy-ānandī*, however, preach to increase the number of devotees. But even such preachers also avoid opposing elements who are unfavorably disposed towards spiritual life. (Purport to *Śrīmad Bhāgavatam* 4.13.10)

From the very beginning of his childhood, Prahlad Maharaja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Krishna consciousness. Since his mind was always affected by Krishna consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification. (Purport to *Śrīmad Bhāgavatam* 7.4.37)

A devotee should love God and God's devotees. A devotee should make friendship with devotees. A devotee should try to enlighten innocent persons, and a devotee should reject opposite elements. Your father and mother should be offered proper respect according to social custom, but you cannot accept their non-Godly instructions. The best thing, to avoid misunderstanding, is to remain silent without any affirmation or negation of their instructions. We should try to keep our friendship with everyone in the world, but we cannot sacrifice the principles of Krishna consciousness on being employed by some relative of this world. Don't let them know that you do not approve your parent's instructions, but at the same time you should be very careful in dealing with them. If you object to their instruction and let them know it, then they will feel sorry, sad. (Letter to Nandarani and Dayananda. 29 March 1968.)

Now you have requested to begin working, but I think you shall just suspend your activities at least for one month more. By that time I shall be in Boston and I shall examine you personally. Then I shall do the needful. In the meantime you can sit down silently and increase your number of chanting. That is your work for the time being. (Letter to Jadurani. 16 March 1969.)


## THE DANGER OF CHEATING

### *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

By sincerely worshiping the Lord while taking complete shelter of the spiritual master and Gauranga, one will easily attain perfection. Cheaters never attain perfection. There is no place for cheating on the

devotional path. The propensity to cheat is a grave impediment to devotional service. If while eating we duplicitously eat less for the sake of etiquette, we will not be satisfied and thus will have cheated ourselves. If we try to cheat a blacksmith by mixing the iron we give with some other metal, we ourselves will be cheated. One also cheats himself if he cheats while worshiping Hari. Serve the Lord with simplicity, and carefully follow the spiritual master's orders.

— *Amrta Vani*. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Pp. 308-309. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Touchstone Media. Mumbai. 2004.



**Nāma-tattva**

**REMEMBERING MEANS  
HEARING AND CHANTING**

**Śrīmad Bhāgavatam 2.8.4**  
*With the Commentary of*  
**Srila Vishwanath Chakravarti Thakur**

*śṛṅvataḥ śraddhayā nityam grṇataś ca sva-ceṣṭitam  
kālena nātidīrghena bhagavān viśate hṛdi*

The Lord quickly enters the heart of the devotee who with faith continually hears and chants about the Lord's activities.


**Commentary:** *so 'pi smaraṇaprayatnaḥ śravaṇa-kīrtnavato bhaktasya nāvaśyaka ity āha, śṛṅvata iti. svaprayatnaṁ vināpi bhagavān svayam eva hṛdayam praviśatīti śravaṇa-kīrtanādhīnam eva smaraṇam iti jñāpitam.*

Effort in remembering Krishna is not necessary for the devotee who hears and chants. Even without great effort, the Lord spontaneously enters into the heart. Hearing and chanting here indicates remembering.

**Bibliography**

— *Śrīmad Bhāgavatam, Sārārtha Darśinī* commentary of Srila Viswanath Chakravarti Thakur. English translation by Bhanu Swami. Sri Vaikuntha Enterprises. Chennai, India. 2009.

— Sanskrit transliteration from Gaudiya Grantha Mandir: <http://granthamandira.org>



## THE MEANING OF KUTINĀTĪ

*Srila Thakur Bhaktivinode*

**Question:** What is *kutināṭī* [generally defined as crooked behavior or duplicity] and what is its result?

**Bhaktivinode:** The phrase *kutināṭī* has two words *kutī* and *nāṭī*. Persons who have a mania for cleanliness always find *ku* or bad in everything. In other words, they take bath in a pond and since there is a place for passing stool next to that pond they always think bad about the pond and spend their whole day discussing about it. They cannot discuss any good subject matters. Mania for cleanliness is an example of *kutināṭī*. Those who are affected by this cannot think of any place in the whole world as pure, cannot think of any time as auspicious and cannot accept any person as a pure *vaiṣṇava*. When they see any activity of a pure devotee that is opposed to the principles of the *smārtas*, they immediately disassociate with such a pure devotee by considering him a non-*vaiṣṇava*. This is an example of *nāṭī*, negation. To not accept the remnants of the deity form of the Lord installed by the devotees from lower caste is also an example of *kutināṭī*. As long as *kutināṭī* is prominent, one cannot achieve any happiness from eating any foodstuff. *Kutināṭī* is one kind of mental disease; as long as one is influenced by this it is very difficult to achieve devotional service to Krishna. For a person who is influenced by *kutināṭī* it is extremely difficult to serve and associate with the *vaiṣṇavas*. ❀

— From an article in *Sajjana Toṣaṇī* 6.3. Quoted in *Bhaktivinoda Vāṇī Vaibhava*. Page 219. Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media, Vrindavan. 2003.

## THE FIRST ADHIVASA CEREMONY

*The medieval poet Parameshwar Das*

In his purport to Caitanya-bhāgavata ādi 10.79, *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada* explains: “The rituals in which sandalwood pulp and flower garlands are offered the day before an auspicious ceremony is called *adhivāsa*.” The following song describing the *adhivāsa* ceremony performed by Lord Gaurāṅga is traditionally sung in parts of West Bengal and Odisha before the performance of a *nāma-yajña*:

eka dina lahu hāsi,                      advaita mandire āsi  
    basilena śacīra kumāra  
nityānanda kari saṅge,                      advaita basilā raṅge  
    mahotsavera karilā vicāra



Unknown artist, c. 1888

One day, the young son of Sachi came to the home of Advaita Acharya with a mild smile on his face and sat down inside the home. Taking Nityananda Prabhu along with him, Advaita Acharya sat near the Lord with great joy and they all thought of organizing a great *saṅkīrtana* festival.

śuniyā ānande hāsi,                      sītā ṭhākuraṅī āsi  
    kahilena madhura vacana  
tā śuni ānanda mane,                      mahotsavera vidhāne  
    bole kichu śacīra nandana

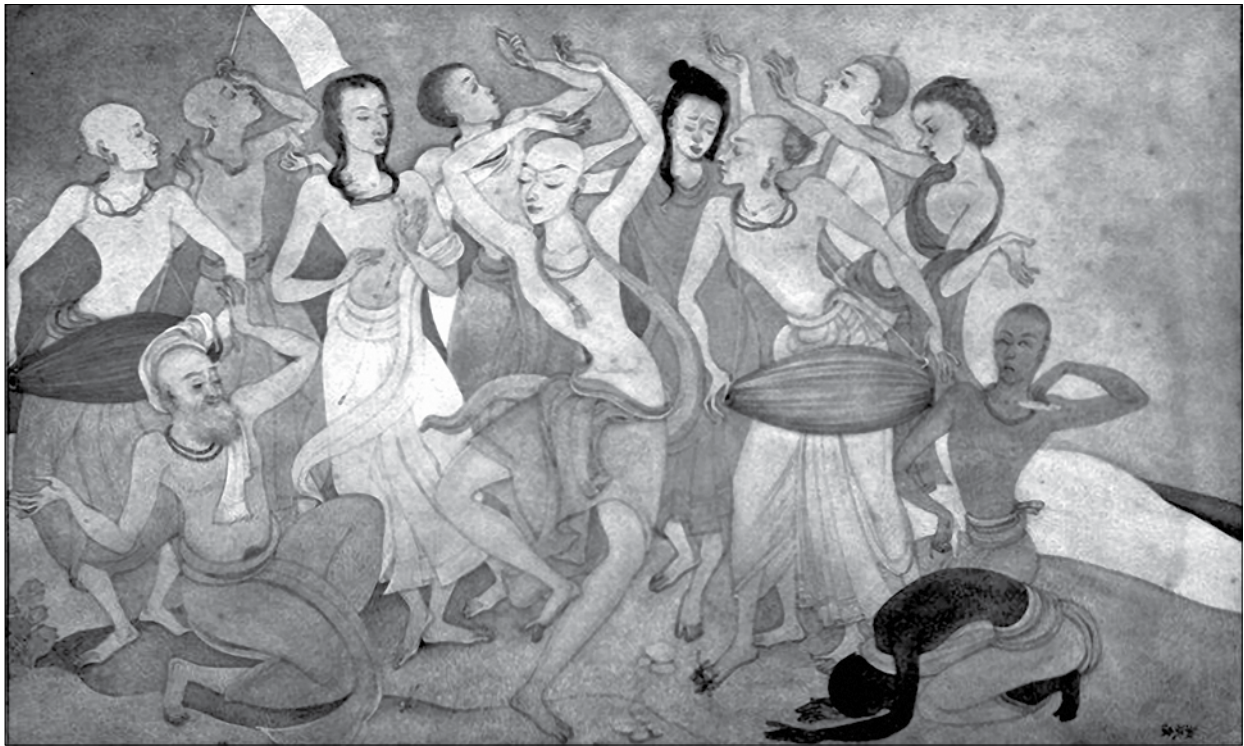
Hearing the joyous laughter, Sita Thakurani came to that place and spoke sweet words to them all. Hearing those sweet words, the Lord felt joy in his mind and spoke some instructions to her regarding the organization of the festival.

śuna ṭhākuraṅī sītā,                      vaiṣṇava āniye ethā  
    āmantraṇa kariyā yatane  
yebā gāya yebā bāya,                      āmantraṇa kari tāya  
    pṛthaka pṛthaka jane jane

The Lord said, “Hear me, O Sita Thakurani! Bring all the *vaiṣṇavas* here by inviting them all with great effort. Whosoever can sing, and whosoever can play instruments, should all be invited by giving a personal invitation to each and every one.”

eta bali gorā rāya,                      ājñā dila sabhākāya  
    vaiṣṇava karaha āmantraṇa





Painting by Kshitindranath Majumdar

Sri Chaitanya Mahaprabhu's *prema-nāma-saṅkīrtana*

*khola karatāla laiṅyā, aguru candana diyā*  
*pūrṇa-ghaṭa karaḥa sthāpana*

Having said this, Lord Gaura ordered everyone, “Invite all the *vaiṣṇavas*. Offer *aguru* and sandalwood paste to the *mṛdaṅgas* and *karatālas*. After that, install waterpots full of auspicious flowers.”



*ārohaṇa kara kalā, tāhe bāndhi phūla-mālā*  
*kīrtana-maṅḍalī kutuhale*  
*mālyā candana gūyā, gṛta madhu dadhi diyā*  
*khola-maṅgala sandhyā-kāle*

The Lord continued, “Place banana trees on both sides of the door. Tie a garland between the two trees.” When the *kīrtana* parties arrived, he gave everyone garlands, sandalwood paste, and betel nut, along with a traditional mixture of ghee, honey and yoghurt. At dusk the program started with the auspicious sound of the *mṛdaṅga*.

*śuniyā prabhura kathā, pṛite vidhi kaila yathā*  
*nānā upahāra gandha-vāse*  
*sabhe hari hari bole, khola-maṅgala kare*  
*parameśvara-dāsa rase bhāse*

Hearing how the Lord reciprocated lovingly with everyone and gave them various gifts of scents, clothes, etc., and hearing how all the devotees loudly chanted, “Hari! Hari!” and played the *mṛdaṅga* auspiciously, Parameshwar Das floats in the ocean of *rasa*. 🌸

— *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



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