



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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Adapted from Srila Narahari Chakravarti Thakur’s, Narottama-vilāsa.



## “WE ARE NOT CONVERTING CHRISTIANS TO HINDUS”

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

People should not misunderstand our propagation and think that we are proselytizing some persons to Hinduism. Yesterday one so-called *jñānī* came to me and challenged, “Swamiji, formerly the Christians used to convert the Hindus, and the Muhammadans used to convert the Hindus into Muhammadanism or Christianity. Now you are converting the Christians into Hinduism. So what is the difference between their activities and your activities?”

So this fool does not know this is not making a person from Christian to Hindu. This is not the process. We are not interested in that. I never said in any meeting in the Western countries that,

“Hindu religion is better than your Christian religion. You give up your Christian religion and come to Hindu religion.” No, that was not my propaganda.

There are many old students here present. They may remember. I never made propaganda like that. Rather, when they inquired whether one can attain perfection by following Christian principle, I said yes.

Our propaganda is not to proselytize people from Christian to Hinduism. Our propaganda is to make everyone know the fact that everyone is eternally a servant of Krishna. That is our propaganda. *Jīvera svarūpa haya kṛṣṇera nitya dāsa* [“It is the living entity’s constitutional position to be an eternal servant of Krishna.” *Cc. madhya* 20.108-109]. That is our propaganda. We are trying to convince people that, “Your original position is servant of Krishna. You have now forgotten that. You revive your Krishna consciousness and you’ll become happy.” That is our propaganda.

Do not misunderstand that we are trying to spread Hinduism. “Hinduism” is a fictitious term. Even the Jains and the Sikhs and many other sub-religions are also ruled by the Hindu rules, Hindu law. Actually this word “Hindu” is given by the Mohammedans. We don’t find this word “Hindu” in the Vedic literature. It has come later. You won’t find the word Hindu in *Bhagavad-gītā*, in *Śrīmad Bhāgavatam*, or in any other Vedic literature. It is a recent convention.

Actually, we are the followers of Vedic principles. Our system is *varṇāśrama-dharma*, four *varṇas* and four *āśramas*. *Varṇāśrama-dharma* is applicable everywhere. Just like the sun. The sun is the creation of God. It is visible everywhere. Not that there is American sun and Indian sun. No. The sun is the same. ❀

—From a lecture on *Nectar of Devotion* in Vrindavan on 27 October 1972.

## RULES ARE NOT MEANT FOR JUDGING OTHERS

*Nanda Kumar Das*

Over and over Prabhupada said that the prime prerequisites for a cook or a *pūjārī* are cleanliness and punctuality. For example, the original group of devotees that went to India would stay in wealthy people's homes and then go to engagements in nearby villages. Once some villagers took us to their small, local Krishna temple, which was unkempt. The altar was dirty, and the *pujari* was wild. His front teeth were missing. During the *ārati* he offered the various items quickly, and after he offered the water he turned around and threw it in our faces.

As we were leaving I asked, "Srila Prabhupada, I have a question about this temple." He said, "Ask me later." Later, when there was no one else there, he said, "What is your question?" I said, "You have taught us that cleanliness is essential in deity worship, but that temple was dirty. I was wondering if Krishna is really there." He said, "Yes, Krishna is there. Our standard is cleanliness. You keep that standard. Don't judge anyone else by what they do. I saw that *pūjārī*. He was different, but his heart was for Krishna, and therefore that's what we see." Several times Srila Prabhupada either said to me or I heard him say, "All the rules and regulations are meant for us to apply to ourselves. We are not to judge anybody else." ❀

— From *Anecdotes of a Modern-Day Saint*. Volume 2. Chapter 22. Siddhanta dasa. ITV.

## OUR SUPREME OCCUPATION

*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

Our supreme occupation is to serve the residents of Vraja, who are afflicted by separation from Krishna. ❀

— From Srila Bhaktisiddhanta's 108 essential instructions as presented in *Amṛta Vani*. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Touchstone Media. Mumbai. 2004.

## ENTERING THE DHAM

*Adapted from Srila Narahari Chakravarti Thakur's  
Narottama-vilāsa, chapter 3*

Srila Narottam Das Thakur never got to see Sri Chaitanya Mahaprabhu during his manifest pastimes. After Mahaprabhu's disappearance, Narottam decided to go to Nabadwip to visit the birthplace of Gauranga Mahaprabhu and to meet his remaining associates. Setting out for Nabadwip from his place at Kheturi Gram, Sri Narottam Thakura Mahasaya moved in an ecstatic loving trance, like a maddened elephant. A continuous shower of tears streamed down his face, wetting his chest. Everyone who saw him observed his expressions of divine love with astonishment. As he passed through various villages the residents became enchanted by his presence and followed along behind him. Once he set foot in a village, the inhabitants ran to greet him, swarming around him like bumblebees. And when he left the village, everyone there sank into the depths of sorrow.

Traveling in this way, he eventually reached the outskirts of Nabadwip. Observing the beautiful countryside, he began to lament:



### Nāma-tattva

## NAMA IS GREATER THAN MEDITATION

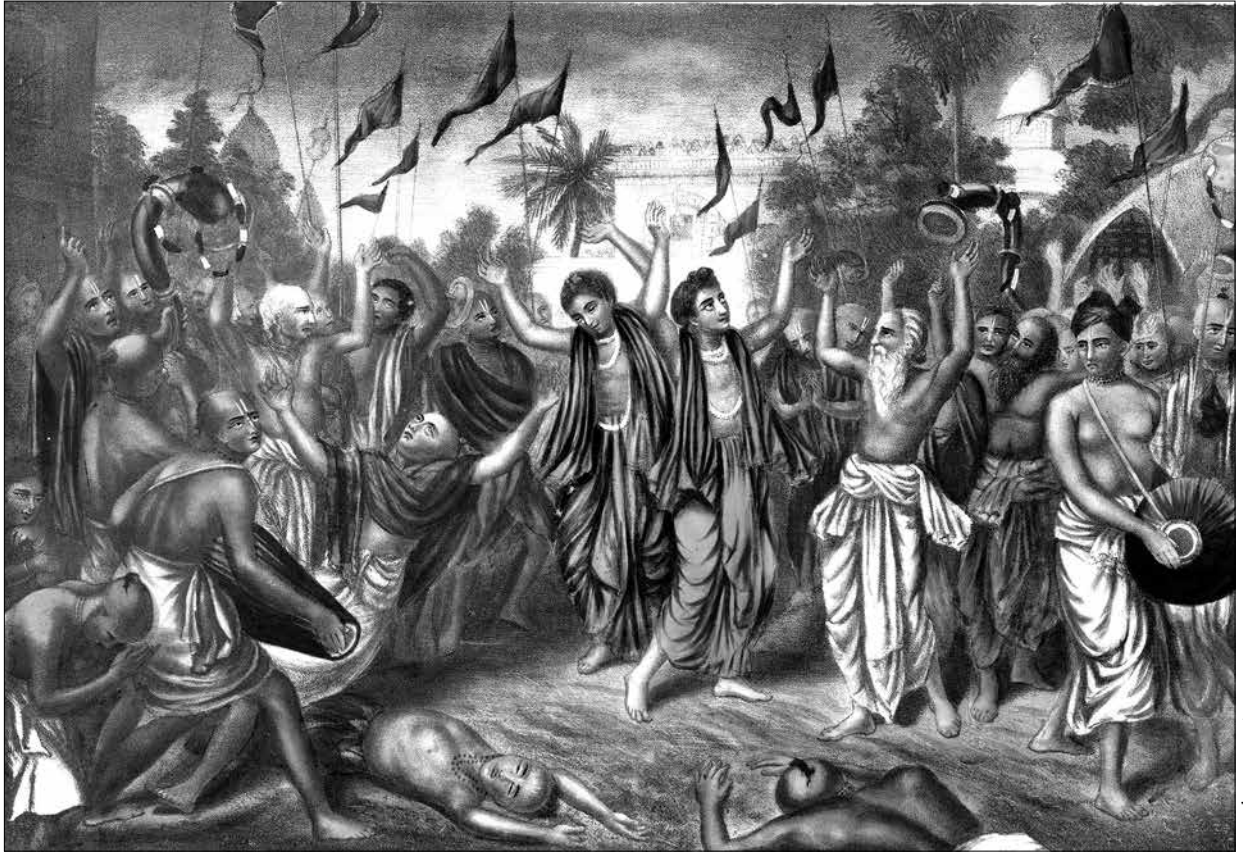
*Bṛhad-Bhāgavatāmṛta 2.3.163*

*mukhyo vāg-indriye tasyo-dayaḥ sva-para-harṣa-daḥ  
tat prabhor dhyānato 'pi syān nāma-saṅkīrtanaṁ varam*

Appearing mainly in the sense of speech, the Lord's name gives pleasure to the chanter and to others. So even greater than meditation on the Lord is his *nāma-saṅkīrtana*.

— Sanatan Goswami. *Śrī Bṛhad-bhāgavatāmṛta*. Translated from the original Sanskrit, with a summary of the author's *Diḡ-darśini* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.





Unknown artist

## kirtana in Nabadwip

*ohe dayāmaya prabhu duḥkha bhuñjāite  
e hena samaye janmāite pṛthivīte*

*dekhite nā pāluṅ ei nadiyā vihāra  
tathā kahitei netre vahe āsru dhāra*

“O most merciful Sri Chaitanya Mahaprabhu, why have you sent me into this world now? Being unable to witness your divine pastimes in Nadia I am lost in intense suffering.”

*dhīre dhīre cale duḥkhe krandana kariyā  
dekhaye āścaryā navadvīpe praveśiya*

*prati ghare ghare kibā ānanda-maṅgala  
nirantara hari hari dhvani kolāhala*

Thinking in this way, he walked on very slowly, crying pitifully. But to his astonishment, when he entered Nabadwip he found that each and every house was full of joy and happiness. In every corner the loud chanting of “Hari Hari” resounded.

*ki nārī puruṣa mahā manera ullāse  
caturdika haite cale prabhura āvāse*

*parikara saha viharaye gaurarāya  
saṅkīrtana sukhera pāthāra nadiyāya*

From all directions men and women were eagerly rushing to the house of Sri Chaitanya Mahaprabhu.

There, Narottam saw the Lord and his associates dancing ecstatically in *sankīrtana*. In this way he saw that all of Nabadwip was floating in an ocean of happiness.

For some time Narottam enjoyed the vision of this joyous scene. Then, suddenly, everything changed and he saw the city of Nadia sunk into the depths of despair. Narottam burst out crying, “O Lord, what have I seen?” Narottam sat thoughtfully for some time. Eventually he asked a passerby where he could find the house of Sri Chaitanya Mahaprabhu.

With his head hung down, and tears streaming from his eyes, the man replied, “Look over there! That is the house of Prabhu. Go in this way.” Seeing the Lord’s house, Narottam also began to cry.

Just then, Mahaprabhu’s associate Sri Suklambara Brahmachari happened to be passing by, and his curiosity was aroused upon seeing Narottam. Narottam bowed to his feet and Suklambara asked, “Who are you?” When Narottam stated his name, Suklambara immediately broke out in tears and warmly embraced Narottam with deep affection.

With a choked voice he explained to Narottam, “When Gaurachandra was absorbed in ecstatic trance in the village of Ramakeli, he lovingly called out your name.

Who can understand the mystery of the Lord's pastimes? At that time he predicted your arrival here. O my son, all the *mahantas*, including myself, have been eagerly waiting for you. Actually, Prabhu's disappearance is unbearable for us. Some of us have already disappeared from this world."

In this way Narottam met with Suklambara Brahmachari and other associates of Sri Chaitanya Mahaprabhu.

\* \* \*

**Commentary:** Narahari Chakravarti Thakur's description of Narottam Das Thakur's visit to Nabadwip is similar to an explanation offered by Srila Vishwanath Chakravarti Thakur in his *Sārārtha Darśini* commentary on *Śrīmad Bhāgavatam* 10.45.25. He says that when Nanda Maharaja left Krishna and Balaram in Mathura and returned to Vrindavan, at that time Krishna manifested two forms of himself as well as of Nanda Maharaja, his chariot, and all of the cowherd boys who were present. Out of these two sets, one returned to Vrindavan without Krishna and Balaram while the other returned to Vraja with Krishna and Balaram. Vishwanath says that these two sets were present simultaneously in Vrindavan without seeing or contacting each other.

Srila Rupa Goswami gives a similar presentation in his *Laghu-bhāgavatāmṛta*. He describes Narada Muni's

experience in Dwarka, wherein he found many manifestations of Krishna who were all present at the same time but were performing different activities. In text 5.512, Rupa writes:

*āścaryam ekadaikātra, vartamānāny api dhruvam  
parasparam asamprkta, svarūpāny eva sarvathā*

"How astonishing it is that though two forms were present in the same place at once, each form was unaware of the other form and did not contact it."

Vishwanath cites Uddhava's visit to Vraja as an example of these two separate compartments of Vrindavan, in one of which Krishna was present and in the other the *Vrajavāsīs* were suffering from his separation. He quotes verses from the end of the forty-sixth chapter of the tenth canto of *Śrīmad Bhāgavatam* that describe how when Uddhava entered Vrindavan he had a similar experience to that which Narottam Das Thakur later had when he entered Nabadwip. Uddhava found all the cows, calves, as well as all of the male and female residents of Vraja to be full of joy, dancing, and singing the glories of Krishna. He says this was because they were directly associating with Krishna. Shortly after, however, as described in the next chapter of the *Bhāgavatam*, Uddhava apparently entered the second chamber of Vrindavan, wherein he saw the pain and suffering the *Vrajavāsīs* were experiencing in separation from Krishna. — MD 🌸

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