



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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## “WHAT CAN YOU OFFER TO KRISHNA?”

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The real thing is bhakti. What can you offer to Krishna? Everything belongs to Krishna. What have you got? What is your value? And what is the value of your things? It is nothing. Therefore, the real thing is bhaktiyā, the real thing is your feeling. “Krishna, kindly take it. I have no qualification. I am most rotten and fallen, but I have brought this thing for you.

Please take it.” This will be accepted. Don’t be puffed up. Always be careful. You are dealing with Krishna. That is my request. Thank you very much. 🙏  
— Excerpt from a lecture on the occasion of the installation of Sri Sri Rukmini Dwarkanath in Los Angeles on 16 July 1969.

## THE PROCESS TO SEE KRISHNA’S FORM

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

I am an extremely unworthy person. Even though I am unqualified, I have a duty in the form of begging mercy. The more one is unqualified, the more fit he is to receive the Lord’s mercy. *Dīnere adhika dayā karena bhagavān* — “The Supreme Personality of Godhead, Krishna, is always favorable to the humble and meek.” (Śrī Caitanya-caritāmṛta, antya 4.68)

If we wish to see the Lord’s enchanting form, we too have to have a form. If we want to see the Lord’s attractive rūpa, we will have to don the form of a rūpānuga, a follower of Sri Rupa. Then the Lord will be pleased. Śyāma sees the beauty of Śyāmā, and Śyāmā sees the beauty of Śyāma. If we possess qualities, we can realize the Lord’s qualities. 🙏

— From a lecture on 3 April 1926 in Midnapur. Printed in *Vakṛtāvalī*. Translated by Bhumipati Das. Touchstone Media. Kolkata. 2014.



## SEE KRISHNA EVERYWHERE

*Sri Srimad Gour Govinda Swami Maharaja*

Shyamasundar is so beautiful. His beauty far excels that of millions of Cupids — *kandarpa-koṭi-kamanīya*. This Krishna is appearing within the heart of a devotee. This is the stage of complete Krishna consciousness. One should elevate himself to this level of pure love. Krishna never disappears from the sight of a devotee who has developed *kṛṣṇa-prema*. He sees Krishna everywhere, just as Prahlad Maharaja saw him in a stone pillar. His demonic father, Hiranyakashipu, declared to Prahlad, “What are you saying? Your Narayan, God, is everywhere? Where is he? Is he here in this pillar?”

Prahlad could see the Lord because he had developed complete Krishna consciousness, *prema-bhakti*. In *Śrīmad Bhāgavatam* (7.7.55), Prahlad says, *ekānta-bhaktir govinde yat sarvatra tad-ikṣaṇam* — “One who develops unalloyed devotion unto Govinda will see him everywhere.” Krishna says the same thing in *Bhagavad-gītā* (6.30), *yo mān paśyati sarvatra sarvaṁ ca mayi paśyati* — “Such a devotee sees me everywhere and sees everything in me”. How can you see Krishna everywhere without loving devotion? Prahlad Maharaja had developed that, so he saw the Lord in a stone pillar. But his demonic father, who was very powerful and who had conquered the three worlds, could not see. Rather, he drew out his sword. “All right, I will see if your Lord is here in this stone pillar. If not, this sword will chop off your head.” Hiranyakashipu could not see the Lord, but Prahlad could. Krishna is known as *bhakta-vatsala*, he is very affectionate to his devotees. In *Caitanya-caritāmṛta*, (*madhya*. 25.127) Kaviraj Goswami quotes Krishna’s own words:

*bhakta āmā preme bāndhiyāche hṛdaya-bhitare  
yāhān netra paḍe tāhān dekhaye āmāre*

“That *premi-bhakta* has bound me up in his heart with the rope of love. Wherever he looks he sees me.”

This verse tells us who can see Krishna everywhere. One who has developed such love binds up Krishna in his heart with the rope of love. Wherever such a devotee looks he sees, “O yes, Krishna is there, Shyamasundar.” And that is what Prahlad Maharaja saw. But unless you are endowed with such vision, how can you see Krishna? It is a question of love. This is the stage of complete Krishna consciousness, and is the highest level of consciousness, completely blossomed consciousness. If you develop such love then the stupid mind can think



### Nāma-tattva

## THE MEANS AND THE PERFECTION

### Bṛhad-Bhāgavatāmṛta 2.3.165

*tad eva manyate bhakteḥ phalaṁ tad-rasikair janaiḥ  
bhagavat-prema-sampattau sadaivāvyabhicārataḥ*

Because *nāma-saṅkīrtana* invariably leads to the treasure of pure love for the Lord, true connoisseurs of devotional service consider *nāma-saṅkīrtana* to be the very fruit of *bhakti*.

**Commentary:** According to many pure devotees, *nāma-saṅkīrtana* is not only the best means of performing devotional service but the final perfection of devotional service itself. Of course, *prema* is the final goal of *bhakti*, but *nāma-saṅkīrtana* so quickly and infallibly leads to *prema* that the two are considered virtually identical. Wherever *prema* is seen to have developed, one can presume that *nāma-saṅkīrtana* must have been performed. *Nāma-saṅkīrtana* is the necessary and sufficient cause of *prema*.

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



of Krishna. But, instead, we have developed some love and affection towards the body and the bodily relations — wife, son, and daughter. Therefore, the stupid mind thinks of wife, son, and daughter — *suta-mita-rāmaṇi ra cintā*. But Krishna is the only object of love, and if you develop such pure love then the stupid mind can think of Krishna. Then you cannot live for a moment without thinking of Krishna, because he has become the object of your love. This is love. “Think of me day and night, twenty-four hours.” That is what Krishna says. 🕉

— From a lecture in Baltimore. 1 June 1993.

## BECOMING FREE FROM THE FLAW OF ENVY (PART 2)

*Srila Thakur Bhaktivinode*

All sufferings of the *jīva* arise due to enviousness. Ignorance, the desire to commit sin, sin, the desire to perform pious activities, and pious activities — all of these are included within envy. On one side is *vaiṣṇava dharma*, which refers to service to the *vaiṣṇavas*, mercy to the living entities, and a taste for the holy name, and on the other side is enviousness. Whoever feels pleasure at the distress of others can never display mercy to the *jīvas*. The sweet mood of love for the Lord cannot arise within him. He has innate hatred or enmity towards the *vaiṣṇavas*. Only those who are without envy can fully accept the purport of the *ṭṛṇād api* verse. Srīman Mahāprabhu has spoken (in the third verse of *Śikṣāṣṭakam*):

*ṭṛṇād api sunīcena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

“One who is humbler than a blade of grass, more forbearing than a tree, and who gives due honour to others without desiring it for himself, is qualified to always chant the holy name of Krishna.”

One who is devoid of envy cannot have false pride due to wealth, material beauty, caste, education, and material strength; therefore, he knows himself to be lower than a blade of grass. A non-envious person cannot be dominated by anger and cannot be envious towards others; therefore, he is more tolerant than a tree. In other words, he is most munificent. Being devoid of all false conceptions due to caste, education, etc., a non-envious person becomes endowed with all good qualities and thus has no desire for name and fame. Thus he never expects any respect for himself. A non-envious person finds happiness in the happiness of



Unknown artist

others and is sad at the miseries of other; therefore he gives proper honor to all living beings. Generally, with mercy he shows respect to all *jīvas*; with proper honor he respects the Brahmins; he appropriately satisfies those within the cultured section of society who have become somewhat inclined towards Vaishnavism, and he serves the lotus feet of the *vaiṣṇavas*.

By his very nature, the person who is without envy:

- 1) does not make offenses to sadhus;
- 2) does not consider the demigods to be independent, for his intelligence is absorbed only in Krishna, yet he does not disrespect them;
- 3) shows appropriate respect to the spiritual preceptors;
- 4) appropriately honors the *bhakti-śāstras*, which include the *śrutis*, etc.;



Pure love is free from any tinge of envy

5) gives up unnecessary arguments and develops the faith that *nāma* and *nāmi* are non-different, considering the holy name as the highest worshipable reality;

6) does not engage in sinful activities on the strength of the holy name;

7) does not consider pious activities such as dharma, vows, austerities, etc., to be equal to the holy name;

8) makes an effort to develop faith in the faithless, but does not instruct them about the holy name until that faith has awakened;

9) has complete faith in the glories of the holy name, as such are described in the *śāstras*;

10) does not identify himself with material conceptions.

O readers! Non-viousness alone is liberation andviousness is entanglement. Thus, in *Śrī Caitanya-caritāmṛta* (*madhya* 9.361), it is said:

*caitanya-carita śuna śraddhā-bhakti kari*  
*mātsarya chāḍiyā mukhe bala 'hari' 'hari'*

Endowed with full faith and devotion, listen to the lifework of Sri Chaitanya. Cast aside envy and let your mouth sing, “Hari”, “Hari!” 🙏

— From *Śrīla Bhaktivinoda Thākurerā Prabandhāvali*. Compiled by Sri Narahari Das. Published by Sri Bhakti Prajnana Keshava Maharaja, Sri Gaudiya Vedanta Samiti, Devananda Gaudiya Math. Nabadwip, West Bengal. 1951. Unknown translator.

## THE FIRE OF DESPAIR AND THE DROPS OF HOPE

*Srila Rupa Goswami Prabhupada*  
A supplementary verse to the Tri-bhaṅgi-  
pañcakam of Stava-mālā

*prācīnānān bhajanam atulaṁ duṣkaraṁ śṛṇvato me*  
*nairāśyena jvalati hṛdayaṁ bhakti-leśālasasya*  
*viśvad-rīcīm aghahara tavākarnya kārūṇya-vīcīm*  
*āśā-bindūksitam idam upaity antare hanta śaityam*

O killer of Aghasura! When I hear of the unparalleled devotional service executed even in most unfavorable conditions by the great souls of the past, the heart of a devotionally void person like me burns in disappointment. Then again when I hear of your omnipresent mercy on all living entities, my burning heart experiences a cooling sensation due to being moistened by a drop of hope. 🙏

— English translation by Hari Parshad Das.

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