



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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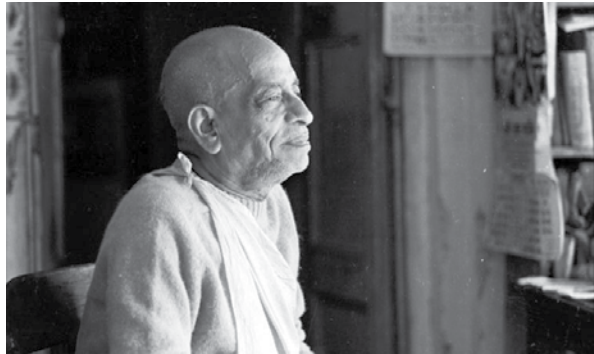
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## PARIKRAMA IS NOT FOR SIGHTSEEING

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

People should visit holy places like Vrindavan where such temples and worship of the deity are specifically maintained. Formerly all rich men like kings and rich merchants constructed such temples under the direction of expert devotees of the Lord like the Six Goswamis, and it is the duty of the common man to take advantage of these temples and festivals observed in the holy places of pilgrimage by following in the footsteps of great devotees (*anuvraja*). One should not visit all these sanctified pilgrimage places and temples with sightseeing in mind, but one must go to such temples and sanctified places

immortalized by the transcendental pastimes of the Lord and be guided by proper men who know the science. This is called *anuvraja*. *Anu* means to follow. It is therefore best to follow the instruction of the bona fide spiritual master, even in visiting temples and the holy places of pilgrimage. One who does not move in that way is as good as a standing tree condemned by the Lord not to move. The moving tendency of the human being is misused by visiting places for sightseeing. The best purpose of such traveling tendencies could be fulfilled by visiting the holy places established by great *ācāryas* and thereby not being misled by the atheistic propaganda of moneymaking men who have no knowledge of spiritual matters. 🙏

— Purport to *Bhāg.* 2.3.22

## ABANDON USELESS TALKS

Srila Thakur Bhaktivinode

Godless *prajalpas* are impediments to devotional service. They are of many types. Useless talks, arguments, gossip, debates, fault-finding in others, speaking falsehoods, blaspheming devotees, and worldly talk are all called *prajalpa*.

Useless talk is extremely detrimental. Practicing devotees should discuss topics of Lord Hari in the association of other devotees and remember Hari's

name, form, qualities, and pastimes in a secluded place without uselessly wasting time. ❀

— From *Sri Bhaktyāloka*. Translated by Sri Bhumipati Das. Edited and Published by Sri Pundarik Vidyānidhi Das, Vrajraj Press, Vrindavan, 1996.

## THE DESTINATION OF FAULTFINDERS

### *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

Only those averse to Lord Hari and whose only assets are their defective material senses find fault with *vaiṣṇavas*. Lord Krishna states in *Bhagavad-gītā* that his devotees never perish. Can those who worship the Lord without deviation ever fall down? They certainly achieve perfection.

Since our vision is polluted we find fault with others and thereby ruin ourselves. When we thus become materialists we become bereft of service to guru and Krishna. We think of the trouble of others because we ourselves are in trouble. Because we are full of faults we find fault with others. If we can correct ourselves we will find that we have no time to find fault with others. ❀

— 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 229.

## SRINIVAS ACARYA'S VISION

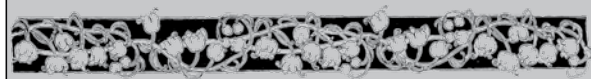
### *Adapted from Srila Narahari Chakravarti Thakur's Śrī Bhakti-ratnākara*

After studying for a prolonged period in Vrindavan under the guidance of Srila Jiva Goswami and in the association of many exalted associates of Sri Chaitanya Mahāprabhu, Srila Srinivas Acarya along with his dear friends Shyamananda Prabhu and Narottam Das Thakur have been ordered to leave Vraja to preach and distribute the writings of the Six Goswamis. The following is a description from the night before they departed.

That night Srinivas remained in his *bhajana-kuṭira* while Narottam and Shyamananda went to theirs. Although Srinivas had spent the entire day having darshan of many *vaiṣṇavas* and deities, in the night he began to lament. Lifting his hands to the sky, he called out, “Providence has deprived me of this pleasure.

“Shall I, a worthless person, ever again see the deities of Govinda, Gopinath, Madan Mohan, Radha Vinod, Radha Mohan and Radha Damodara? Will Prabhu Sri Gopal Bhatta ever bring me back to Vrindavan or give me the opportunity to serve his feet again? Shall Lokanath Goswami, the incarnation

of kindness, bestow his grace on me again? Catching hold of the hair of this sinner, will the gracious Bhugarbha Goswami ever bring me back again? Will Raghunath Das Goswami, the embodiment of kindness, ever again fulfil my desires? Srila Jiva Goswami is the light of the poor and the unfortunate people. Will I ever see his feet again? O associates of Sri Chaitanya Mahāprabhu, will you ever again bring such an unfortunate soul as me to Vrindavan and allow me to enjoy your company?”



### Nāma-tattva

## PURPOSE OF THE DEVOTEE'S SUFFERING

### Bṛhad-Bhāgavatāmṛta 2.3.171

*tan-nāma-saṅkīrtana-mātrato 'khilā  
bhaktā hareḥ syur hata-duḥkha-dūṣaṇāḥ  
kecit tathāpi prabhu-vat kṛpākūlā  
lokān sad-ācāram imān praśāsati*

All the devotees of the Lord are freed from contamination and misery simply by the *saṅkīrtana* of his names. Yet some devotees, as motivated by compassion as the Lord Himself, act in these ways to teach people civilized behavior.

**Commentary:** Shouldn't advanced devotees, in order to deliver the world from ignorance, let everyone see their greatness? Yes. But the so-called anomalous behavior of *vaiṣṇavas* like Bharat Maharaja is in fact their way of teaching *sad-ācāra*, civilized human behavior. By the examples of their own lives they show the consequences of violating the laws of God and material nature. If people fail to learn how to act according to civilized standards their hearts will remain contaminated by sinful desires and they will never become inclined toward the Lord's devotional service.

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





Srila Rupa Goswami's deities of Sri Sri Radha Govinda

His voice became choked with lamentation and tears flowed down his face.

The similar lamentations of Narottam melted even the wood and stone. And who can describe the lamentation of Shyamananda? The thought of impending separation made each of them restless, and they could not sleep.

By the will of Govinda, that night Srinivas fell asleep in the late hours. He had a dream in which he saw Rupa Goswami's deity Sri Govinda leaving the temple and walking to Srinivas with the gait of an elephant.

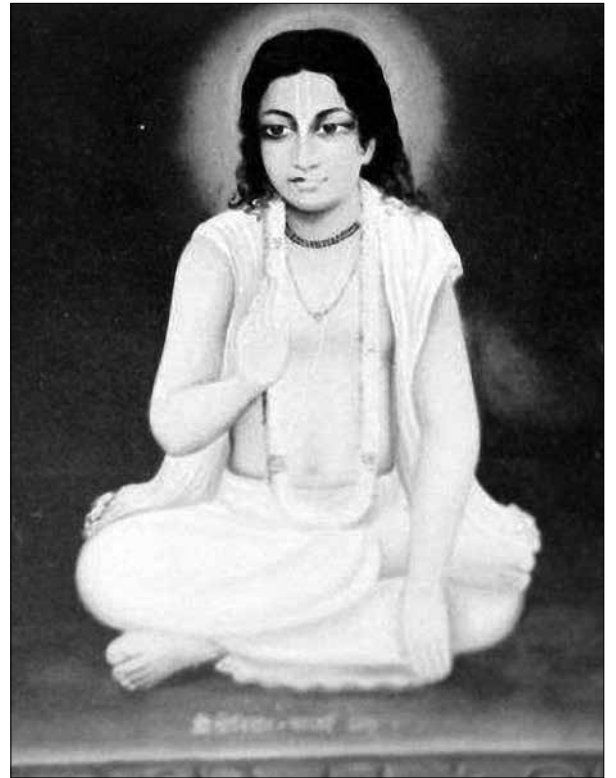
Defeating the beauty of the lotus flower, Sri Govinda's beauty put hundreds of gods to shame. He was adorned with jewelry and wore the feather of a peacock on his head. He had long eyes and his body was well designed. The beauty of his face defeated the beauty of hundreds of moons.

Govinda Dev smiled and said:

*ohe śrinivasa! kheda kara sambaraṇa  
śunite nā jani prāṇa karaye kemana*

O Srinivas, stop lamenting! You don't know the pain that hearing you brings to my heart. (Text 493)

*tumi mora prema-mūrti, nā jāna tā' tumi  
nirantara tomāra nikaṭe āchi āmi*



Srila Srinivas Acharya

Do you not know that you are the embodiment of my love and I am always with you? (494)

*mora mano-‘bhīṣṭa ye tā’ aneka prakāre  
karilu prakāśa rūpa-sanātana dvāre*

My numerous desires have been manifested through Rupa and Sanatana. (495)

*tomādvāre grantha-ratna kari vitarāṇa  
haribe jīvera duḥkha diya prema-dhana*

Through your distribution of these books I shall destroy the grief of mankind and give them the wealth of ecstatic love. (496)

*ye jana la-ibe asi’ śaraṇa tomāra  
tāre āmi avaśya kariba āṅgikara*

I promise I shall accept anyone who takes shelter of you. (497)

*ha-iba tomāra śiṣya bhāgyavanta-gaṇa  
tā’ sabā la-iyā āsvādibā saṅkīrtana*

Whoever becomes your disciple shall be very fortunate; you should take them with you and perform congregational chanting. (498)

*konamate kichu cintā nā kariha cite  
madhye madhye aiche more pāibā dekhite*

Don’t worry about anything. From time to time you will see me in this same way. (499)



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## श्री कृष्णकथामृतबिन्दु

After consoling Srinivas, Sri Govinda transformed himself into Chaitanya Mahaprabhu. Srinivas could not contain himself as he begged for a hundred eyes to see the form of the Lord. He worshiped the Lord’s feet by falling on the ground and Chaitanya placed his feet on Srinivas’ head. The Lord embraced Srinivas and bid him farewell for his journey to Gaudadesh. Then he abandoned his Chaitanya form and returned to the temple.

Upon the disappearance of Govinda, Srinivas became emotionally torn and when his sleep broke he saw that it was dawn. After performing his morning duties, grief-stricken Srinivas exercised his patience and sat alone in a solitary place. 🙏

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## GALLONS OF BLOOD

### Sri Srimad Gour Govinda Swami Maharaja

Guru has come down from Krishna’s abode. He holds out one end of a rope known as the *prema-bhakti-sūtra*, the rope of *prema bhakti*. One end is tied to the lotus feet of Krishna. With the other end of that rope guru has come down here. You are in the deep, dark well, *andha-kūpa*, the well of material existence, suffering, suffering, suffering, crying, crying, crying. You are in need of a lift out. Guru’s heart bleeds seeing your suffering. He says, “Oh, you want a lift? Yes, I will help you. I’m dropping this rope to you.” He gives you this instruction, “Grasp the rope very tightly. No leniency, no slackness should be there. Not even 0.1 percent slackness should be there. Very tightly grasp it so I can pull you up.” That is guru’s business. Guru has to spend gallons and gallons of spiritual blood for it. It is not an easy task. It is a very difficult task to take out even one conditioned soul from the fort of *māyā*. You cannot understand. There is a saying: A barren woman doesn’t understand how painful it is to give birth to a child. Similarly, a guru knows how difficult it is to take out one soul from the fort of *māyā*. It is a very difficult task. Guru has to spend gallons and gallons of spiritual blood to do it. It is said that just as it is very difficult to get a *sad-guru*, a bona fide guru, similarly it is very difficult to get a *sat-śiṣya*, a bona fide disciple. 🙏

— Darshan in Paris. 11 August 1991.