



Sri Krishna Kathamṛta Bindu

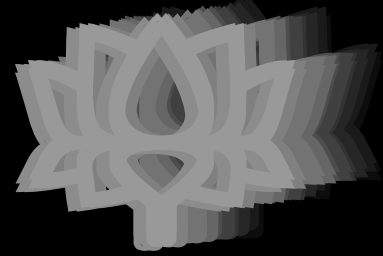
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"Nothing but Rascals"

Translations and purports to
Bhāg. 5.14.26-27
By His Divine Grace
**A.C. Bhaktivedanta Swami
Prabhupada**

As far as transactions with money are concerned, if one person cheats another by a farthing or less, they become enemies.

PURPORT This is called *samsāra-dāvānala*. Even in ordinary transactions between two people, there is invariably cheating because the conditioned soul is defective in four ways — he is illusioned, he commits mistakes, his knowledge is imperfect, and he has a propensity to cheat. Unless one is liberated from material conditioning, these four defects must be there. Consequently every man has a cheating propensity, which is employed in business or money transactions. Although two friends may be living peacefully together, due to their propensity to cheat they become enemies when there is a transaction between them. A philosopher accuses an economist of being a cheater, and an economist may accuse a philosopher of being a cheater when he comes in contact with money. In any case, this is the condition of material life. One may profess a high philosophy, but when one is in need of money, he becomes a cheater.

In this material world, so-called scientists, philosophers and economists are nothing but cheaters in one way or another. The scientists are cheaters because they present so many bogus things in the name of science. They propose going to the moon, but actually they end up cheating the entire public of large sums of money for their experiments. They cannot do anything useful. Unless one can find a person transcendental to the four basic defects one should not accept advice and become a victim of the material condition. The best process is to take the advice and instructions of Sri Krishna or His bona fide representative. In this way one can be happy in this life and the next.

TEXT 27 In this materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine together to give the materialistic conditioned soul nothing but misery.

PURPORT The conditioned soul has to accept all these conditions simply to enjoy sense gratification in this world. Although people

“Nothing but Rascals” continued)

declare themselves great scientists, economists, philosophers, politicians, and sociologists, they are actually nothing but rascals. Therefore they have been described as *mūḍhas* and *narādhama*s in *Bhagavad-gītā* (7.15):

*na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ*

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion and who partake of the atheistic nature of demons, do not surrender unto Me.

Due to their foolishness, all these materialists are described in *Bhagavad-gītā* as *narādhama*s. They have attained the human form in order to get released from material bondage, but instead of doing so, they become further embarrassed amid the miserable material conditions. Therefore they are *narādhama*s, the lowest of men. One may ask whether scientists, philosophers, economists and mathematicians are also *narādhama*s, the lowest of men, and the Supreme Personality of Godhead replies that they are because they have no actual knowledge. They are simply proud of their false prestige and position. Actually they do not know how to get relief from the material condition and renovate their spiritual life of transcendental bliss and knowledge. Consequently, they waste time and energy in the search for so-called happiness. These are the qualifications of the demons. In *Bhagavad-gītā* it says that when one has all these demonic qualities, he becomes a *mūḍha*. Due to this he envies the Supreme Personality of Godhead; therefore birth after birth he is born into a demonic family, and he transmigrates from one demonic body to another. Thus he forgets his relationship with Krishna and remains a *narādhama* in an abominable condition life after life. ❀

The Sadhu’s Knife

By Srila Bhaktisiddhanta Saraswati Thakur

There is no doubt that the words of the sadhus possess the power of destroying the evil propensities of one’s mind. The sadhus in this way benefit everyone who associates with them. There are many things which we do not disclose to the sadhu. The real sadhu makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word “sadhu” has no other meaning than this. He

Sri Chaitanya Mahaprabhu is Rasarāja-mahābhāva

Excerpt from a lecture by
Srila Gour Govinda Swami Maharaja

Mahaprabhu came not only to teach the *yugadharmā* but also to give *kṛṣṇa-prema* through chanting the holy name. He indiscriminately distributed that *prema* which is difficult for even Lord Brahma to obtain. That is His mission. He is the most munificent incarnation, *mahā-vadānyāvatāra*.

*cirād adattam nija-gupta-vittam
sva-prema-nāmāmṛtam aty-udārah
ā-pāmaram yo vitatāra gaurah
kṛṣṇo janebhyas tam aham prapadye*

The most munificent Supreme Personality of Godhead, known as Gaurakrishna, distributed to everyone — even the lowest of men — His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him. Cc. *madhya* 23.1

He is Krishna Himself, so He is distributing *sva-prema-nāmāmṛtam* — His own *prema* — through His name, which is like nectar. Krishnadas Kaviraja has described Mahaprabhu as *adbhuta audārya* — wonderfully magnanimous. He gives *cirād adatta*, what has not been given up until now. What is He giving? *Nija-gupta vittam* — He is distributing His own confidential wealth indiscriminately. He is even giving it to the *pāmara*, the most sinful, the lowest of the low. “Therefore I take shelter and surrender to that most munificent Gaura.”

Krishna is *līlā-puruṣottama*, the topmost performer of pastimes; Lord Rama is *maryādā-puruṣottama*, the topmost maintainer of Vedic etiquette; but Sri Chaitanya Mahaprabhu is *prema-puruṣottama*, the topmost embodiment of *kṛṣṇa-prema*. He gives *prema* indiscriminately.

stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desires of men are like the goats. The sadhu stands there to kill those desires by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. If the sadhu turns into my flatterer then he does me harm; he becomes my enemy. If he gives us flattery then we are led to the road that brings enjoyment but no real well-being. ❀

— Sri Chaitanya’s Teachings, page 26-27

These two forms, *rasarāja* and *mahābhāva*, are united in the form of Chaitanya Mahaprabhu. Krishna is *rasarāja*. He is the master and reservoir of all mellows. Radharani is the form of *mahābhāva*. Mahaprabhu is the combined form of these two: *eki bhūta aṅga prema-puruṣottama*. Therefore these names are coming from His mouth:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

These names are not just coming out of His mouth: The word *udgirna* is used, and it is very significant. He is like a volcano vomiting lava. These very sweet nectarean names Hare, Krishna, and Rama are not just coming from His lips. What is inside, what is in the core of His heart, is coming out through His mouth. It is like vomiting. *Rasarāja* Krishna, in the form of Mahaprabhu, is chanting these names, and is thereby fulfilling His three unfulfilled desires. ❀

A Brief Sketch of the Life of Srla Rasikananda Dev Goswami

[Concluded from last issue: Rasika Murari had been hankering for shelter at the lotus feet of a bona-fide guru. In a dream, Syamananda Prabhu told him, "Tomorrow you will obtain me." Then he disappeared.]

Rasikananda's heart began to swell in ecstatic bliss. With the first rays of morning that dispel the dense darkness of the world, the wise Murari (Rasikananda) sat silently watching the path. After some time, Syamananda approached from a distance. Surrounded by his disciples like Sri Kisora Das and others, he looked as beautifully effulgent as the sun. His smiling face was like the lotus flower that opens to greet its friend the sun, and his chest was as broad as a door. His captivating appearance was made all the more irresistible by the sweet sounds of "Sri Krishna Chaitanya, Prabhu Nityananda" emanating from his lotus mouth. Absorbed in intense love he moved along the path like the clouds move in the sky.

When Rasika caught sight of his divine form, he fell down in front of him to touch his lotus feet. In great ecstasy, Syamananda embraced him and began to bathe him with his tears of ecstatic love. Sri Rasika Murari

then felt himself to be one of the most fortunate living beings within the universe.

On an auspicious day Syamananda initiated Rasika and his wife in the Radha-Krishna mantra. After that, Rasikananda began to travel with his guru, during which time he became a very intimate disciple. Syamananda then bestowed upon him the service of Sri Radha-Govinda Dev at Sri Gopivallabhapura. Rasikananda became totally engaged in Their Lordship's service, and the devotees were charmed by his excellent services. At Gopivallabhapura and other places he began to seriously take up the preaching of the message of Sri Gaura-Nityananda.

Śrī Bhakti-ratnākara 15.82-86 describes:

"By the tremendous influence of Rasikananda's preaching, many rogues, robbers and atheists received his mercy and were delivered from their sinful activities. He distributed the jewel of devotion to even the infidel Mohammedans, as he travelled from village to village, in the company of his disciples. He even converted a wild elephant, which was sent for his destruction, into his disciple and engaged him in the service of Krishna and the *vaiṣṇavas*. The wicked Mohammedan miscreant who sent the elephant bowed at his feet when he realised his mistake. It is not possible to count the number of living entities that were extricated from the ocean of material existence by Rasikananda Dev's association. He was always intoxicated with the chanting of the holy name. Who cannot but be overwhelmed by hearing about his uncommon qualities?"

In addition to the many Mohammedans, impious persons, and wicked atheists who became worshipers of the Supreme Lord, also many virtuous kings and zamindars such as the King of Mayurbhanj named Vaidyanath Bhanja, the king of Patashpura known as Gajapati, and Candrabhanu, the King of Moyna, took shelter at Sri Rasikananda's lotus feet.

What to speak of those pious and noble gentlemen, even the sinful zamindar Bhima, the Mohammedan Suba Ahmadbeg and the wicked atheist Srikar also surrendered themselves at his lotus feet.

The vicious wild elephant that was tamed by Rasikananda's transcendental influence was thereafter known as Gopala

Das. Later, two jungle tigers similarly gave up their ferocious nature.

Accepting the order of Sri Syamananda on his head, Rasikananda preached the message of Sri Gaurasundara in the world for approximately 16 years. Then, on the first day of the bright fortnight in the month of *Phālguna*, Śakābda 1574 (Christian year 1652), Rasikananda quietly slipped out of the village Santa without anyone's notice and walked to Remuna. Arriving there, he discussed *kṛṣṇa-kathā* with the devotees for a while and instructed everyone to serve Sri Krishna with devotion. Then, after requesting them to begin *sankīrtana*, he entered the temple of Sri Gopinatha. After touching Kshira-chora Gopinatha's lotus feet, which bestow complete fearlessness, he entered into their ultimate shelter.

Sri Rasikananda had three sons: Sri Radhananda, Sri Krishna-Govinda and Sri Radha-Krishna. The present servants of Sri Sri Radha-Govindadeva at Gopivallabhapura are their descendants. He composed *Śrī Śyāmānanda-śataka* and *Śrīmad Bhāgavatāṣṭaka*, as well as other hymns and songs. ❀

[From the Bengali *Śrī Śrī Gaura-pārsāda Caritāvālī* by HH. Sri Bhakti-jivana Harijan Maharaja. Translator unknown.]

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Two Types of Speakers

Srila Jiva Goswami Prabhupada

Bhakti-sandarbha, Anuccheda 203.1-4

atra brahma-vaivarte viśeṣam —

*vaktā sarāgo nīrāgo dvi-vidhaḥ parikīrtitaḥ
sarāgo lolupaḥ kāmī tad-uktaim hr̥n na saṁspr̥śet
upadeśam karoty eva na parikṣām karoti ca
aparikṣyopadiṣṭam yat loka-nāśāya tad bhavet*

The *Brahma-vaivarta Purāṇa* makes the following distinction: There are two kinds of speakers, the *sarāga-vaktā*, who has material desires, and the *nīrāga-vaktā*, who has no material desires. *Sarāga* speakers are lusty and greedy and their words do not touch the heart because although they give instructions they do not give careful consideration. That instruction which is given without thorough study and careful consideration brings about the destruction of the people.

kim ca —

*kulam śīlam-athācāram avicārya gurum gurum
bhajeta śravaṇādy-arthī sa-rasam sāra-sāgaram
kāma-krodhādi-yukto 'pi kṛpaṇo 'pi viśādavān
śrutvā vikāśam āyāti sa vaktā paramo guruḥ*

Furthermore, putting aside distinctions in terms of family and personal conduct which may be found in various gurus, one should hear from a speaker whose words are full of *rasa* and are an ocean of essential truths. A person whose speech brings liberation even when heard by one filled with lust, anger, and a host of other vices, or by a miser, or by a person filled with despair, is the topmost spiritual master.

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Rising Holy Name

*aṁhaḥ samharad akhilaṁ
sakṛd udayād eva sakala-lokasya
taraṇir iva timira-jaladhiṁ
jayati jagan-maṅgalam harer nāma*

**All glories to the holy name of Lord Hari.
As the boat of the sun goes to the other shore
of the ocean of darkness, so the all-auspicious
holy name, rising once, destroys all sins.**

— Śrī Lakṣmīdhara from Srila Rupa Goswami's
Padyavali, text 16. Translated by Kusakratha Das