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QUALITY NOT QUANTITY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Guru-kripa Das: What if sometimes a disciple goes to preach, but he's not preaching in the same spirit as his spiritual master?

Srila Prabhupada: Therefore he is not to preach. Chaitanya Mahaprabhu says, *janma sārthaka kari' kara para-upakāra*: "Go and do good to others. But first of all do good to yourself" [Cc. ādi 9.41]. First of all you become a real preacher. Then go to preach. Chaitanya Mahaprabhu never sent neophytes to preach. For neophytes, preaching is not their business. Neophytes should stick to the worship of the deity in the temple. And those who have understood the philosophy, and applied the philosophy in their life, they should go for preaching. Otherwise one will preach wrongly ... and it will stop. ... Mahaprabhu does not say that, "You remain a rascal and go to preach." No. *janma sārthaka kari* — "Your first business is that you make your life perfect. Then go to preach. Perfect means you learn how to obey My orders, *āmāra ājñāya*." That is perfection.

If you are actually, perfectly carrying out the orders of Chaitanya Mahaprabhu, then you are preaching. Otherwise you will do wrongly and

mislead. Don't do that! *andhā yathāndhair upanīyamānāḥ* — If you remain blind, don't try to lead other blind men [Bhāg. 7.5.31]. That is misleading. First of all open your eyes. Everything is there. Nobody should do anything whimsically. If you do whimsically, concoctedly, it will be a failure. It will not be effective.

Guru-kripa Das: Even though one may get many followers, that is not...

Srila Prabhupada: Many? Many followers.... The philosophy that you present must be followed by everyone. That is wanted. You have got, say, ten thousand followers. That does not mean success. Everyone has got some followers. But what kind of followers do they have? ... There are many Christians. If there is a Christian fair many millions will come. But what is their quality? Their quality is all meat-eaters. But Christian means he should not kill. Where is the Christian?

So we have to test by the quality of the followers. Not the number of followers, but the quality of the followers. My Guru Maharaja used to say, "If I can get at least one quality disciple, then all of my labor will be a success." He was saying like that, quality, not quantity. If one is impressed by quantity then he is a *goru* [cow].

.... From the very beginning my strictures are there: "You have to follow this." Quality. If I had said, "No, you can do like Vivekananda [says]. You can do whatever you like." then I think the quantity would have been very, very

big. But I don't say that. I make him promise before the fire, before the deity, before guru.

One moon is taken into account. Who takes account of the millions of stars? *ekas candras tamo hanti na ca tārā sahasraśaḥ* [from Chanakya Pandit's *Nīti Śāstra*]. Quality. So we should be quality devotee, not quantity devotee. ❀

— Room Conversation – 2 May 1976, Fiji.

“THERE IS THE THIEF!”

Srila Bhaktisiddhanta Saraswati Thakur

“Ai Chora”, Chapter 21 of Upākhyaṇe Upadeśa

Upākhyaṇe Upadeśa is a collection of short stories with explanations that were commonly used by Srila Bhaktisiddhanta Saraswati Thakur. Compiled by Sri Sundarananda Prabhu, it was first published in 1940.

There once was a village that was plagued with constant theft. In spite of all of their efforts, the villagers were unable to detect the thief. Whenever the people were alerted, the thief would run away. The people would raise a hue and cry, and the villagers would quickly come, only to be disappointed.

Finally, the headman in the village called for all the victims of theft individually and questioned them in confidence. Upon a thorough inquiry he discovered that each time there had been a crime, one particular person was found to be present and especially anxious to find out the thief.

The village headman became suspicious at this coincidence. He devised a plan and advised the village guard to keep an eye on the suspected person at his house from midnight and report his movements. The headman himself was also carefully watching the guard and regularly supervised his duties.

One night the guard saw the suspect coming out of his house at about 2 o' clock, hiding a tool for housebreaking under his shawl.

As the guard surreptitiously followed him, he observed the suspected man breaking through the wall of a villager's house with the help of his tool. The guard watched as the suspected man came out of the house with the stolen goods and hurriedly entered into the nearby jungle. After a short time, the house owner started shouting, “Thief, thief!”

Hearing the house owner's cry, the villagers gathered as usual, while the suspected man came out of the opposite side of the jungle and innocently joined the crowd of villagers inquiring about the incident. He was pretending to look for the thief and running up and down in all directions. Then, he caught hold of the village guard and started shouting, “Here is the burglar, here is the burglar!”

Attracted by his calls, the people gathered around them and started jeering at the guard, taking him to be the burglar. Some of them were preparing to beat the guard.

Luckily, the village headman appeared on the spot and, appeasing them, he took the guard to the side and asked him to give a complete report on the incident. He advised some other villagers to observe the reactions of the man who was the real culprit.

Thereafter, together with a group of villagers, he proceeded towards the jungle as directed by the guard. But the thief objected, “Why on earth are you going into the jungle for the burglar? On a dark night like this that snake-infested jungle is most dangerous. Certainly no burglar can hide himself in there!”

Disregarding his grumbling, everyone began walking into the jungle. Becoming frightened at this turn of events, the thief gradually started backing away with the idea of running off.

Eventually, the jewelry box that the thief had taken from the villager's house was found in the jungle along with the burglar's tool. It was then crystal-clear to everyone present that the man complaining was the burglar himself. The crowd ran out of the jungle and started chasing him. As he was running away, they all shouted, “There goes the thief! There goes the thief!”

While he was running, the cunning thief also started shouting, “There goes the thief! There goes the thief!” while pointing to all of the innocent passers-by. By creating an utter confusion he was able to escape.

PURPORT

There is no dearth of mischievous atheists among the people. Constantly maligning the real protectors of the society who are like watchmen, they harass those great souls who are truly and selflessly benevolent to the

common people. They make a vile attempt to tarnish the reputation of those saints by calling them thieves, and the like.

In all Vedic literatures such as the *Gītā*, *Bhāgavata*, *Upaniṣads*, etc., it has been described that this material world belongs to the Supreme Lord. He is the proprietor of everything. One who does not offer everything to the Supreme Lord for His satisfaction through preaching His glories and holy name, simply devours the Lord's property for their own sense gratification. Such a person is a thief.

Such thieves are always eager to describe anyone who is preaching the holy name of the Supreme Godhead, and going from door to door in order to wake everyone up from their illusory state of living, as worthless, idle, and a thief of social wealth. This is just like the motivated tendency of a thief who points to a sadhu as he runs away from a burglary.

This is the normal practice we find in this age of Kali. The famous poet Tulasi Das wrote long ago:

corako choḍe , sādḥko bāṇdhe,
pathikko lāgāoe phāṇsi
dhanya kaliyuga, teri tāmāsā,
duḥkh lāge āora hāsi

The real thief is released, the saintly person is tied up, and the passer-by is hanged — all glories to Kali yuga! Such is your great joke that creates pity as well as laughter.

Some traders who deal in so-called religion, holy scriptures, the *Gītā*, *Bhāgavata*, and the deities of Godhead as their economic profession, try to equate the selfless preaching of the holy name of Lord Hari by real saintly devotees with the illicit greed for money of a professional person.

Many times such mischievous people say that even sadhus and sannyasis need money, so what is the fault if worldly people also need money? In fact, this is just like branding a watchman as a burglar. Money collected by so-called saintly persons in the name of world-wide welfare and spreading the preaching of the holy name of Lord Sri Hari, is not meant for spending on maintenance of family members like a professional family

man, or for indulging in illicit acts for personal sense gratification. Real saintly persons collect money and use it wisely. That money is very carefully spent in preaching the holy name and opulences of the Supreme Lord, who is the original proprietor and husband of the goddess of fortune, in order to ensure eternal welfare for all of the atheistic, conditioned living entities of this material world.

In fact, persons who try to steal the wealth of the Lord of Lakshmi make an attempt to confuse common people by creating a false hue and cry. They point at real saintly persons and shout, "There goes the thief! There goes the thief!" The envious impersonalists attempt to hide their innate polluted character by shouting out at the saintly persons, "Thief, thief!" ❀

Notes (as found in the original)

- 1) *Dharma-vyavasāyī* — one who does business in the name of religion.
- 2) *Mantra-vyavasāyī* — one who gives mantra and collects money in exchange, and with that money he maintains his wife and family.
- 3) *Bhāgavata-vyavasāyī* — one who does business in the name of *Bhāgavatam*, speaking on *Śrīmad Bhāgavatam* to collect money and fame.
- 4) *Vigraha-vyavasāyī* — one who collects money for his livelihood by showing the deity of the Lord.
- 5) *Mādhukarī bhikṣā* — the collection of small quantities of alms from many places. Just as a bumblebee collects honey from many different flowers and not just one, similarly, a genuine devotee or mendicant collects alms from many places. Taking those alms, he first offers service to Hari, guru and *vaiṣṇava*, then accepts their remnants as *prasādam*.
- 6) *Gaṇa-gaḍḍalikā* — "sheep-like followers" — those who follow others blindly.

Sources

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RADHARANI BECOMES A MENDICANT

Yadunath Das

There are several Gaudiya Vaishnava poets named Yadunath Das and it is difficult to

distinguish them. The following song of one Yadunath Das, written in the brajabuli language, is spoken by Srimati Radharani, and it also reflects the mood of Sri Chaitanya Mahaprabhu. Judging from the vivid descriptions of Sri Chaitanya Mahaprabhu in this Yadunath Das' poems, some scholars opine that he was present at the time of Mahaprabhu and saw the Lord. His songs are found in several of the earliest known Gaudiya Vaishnava songbooks, such as the mid-eighteenth century Saṅkīrtanāmṛta compiled by Dinabandhu Das, and the famous Kṣaṇadā compiled by an unknown vaiṣṇava.

Sung in dhānaśī-rāga

gañje gañjuka gurujana tāhe nā ḍarāi
chāḍe chāḍuka nija pati āpada eḍāi

bale baluka pādāra loka tāhe nāhi ḍara
nā baluka nā ḍākuka nā yāba tāra ghara

dharama karama yāuka tāhe nā ḍarāi
manera bharama pāche bandhure hārāi

kālā māṅikera mālā gāñthi niba gale
kānu-guṇa-yaśa āmi pariba kuṇḍale

kānu anurāga rāṅgā basana pariyā
deśe deśe bharamiba yogini ha-iyā

yadunātha dāse kahe ehi mane sādha
haya hauka jaga bhari kālā parivāda

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Let My superiors chastise me if they will!
Let My husband divorce Me if he likes! That
will be so much trouble avoided.

Let My neighbors speak ill of Me! I am not
afraid of it. They may not speak to me or invite
me, and I will not visit their homes.

My religious duties may not be done. I
do not care. My only concern is that I may
not lose My lover through the
waywardness of My mind.

I will make a necklace of black precious
stones [the color of Krishna] and boldly
hang it around my neck. I will wear
earrings of the wonderful qualities and
fame of Krishna.

Clothed in a garment dyed saffron with
my love for Krishna, I will become a
mendicant *yogini* and wander about from
land to land.

The author Yadunath Das [speaking on
behalf of Srimati Radharani] says, "This is the
desire of My heart. If the whole world speaks
scandalously about [My relationship with]
Krishna, then let it be so." ❀

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— Sukumar Sen. *A History of Brajbuli Literature*. University of Calcutta. Calcutta. 1935.

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GIVING UP THE SERVICE OF LUST

Srila Rupa Goswami Prabhupada

kāmādīnām kati na katidhā pālītā durnideśās
teṣām jātā mayi na karuṇā na trapā nopasāntiḥ
utsṛjyātān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyujikṣvātma-dāsyē

O my Lord, there is no limit to the unwanted
orders of lusty desires. Although I have
rendered these desires so much service, they
have not shown any mercy to me. I have not
been ashamed to serve them, nor have I even
desired to give them up. However, O my Lord,
O master of the Yadu dynasty, recently my
intelligence has been awakened, and now I
am giving them up. Due to transcendental
intelligence, I now refuse to obey the
unwanted orders of these desires, and I now
come to You to surrender myself at Your
fearless lotus feet. Kindly engage me in Your
personal service and save me. ❀

— *Bhakti-rasāmṛta-sindhu* 3.2.35, quoted in *Cc. madhya* 22.16.