



तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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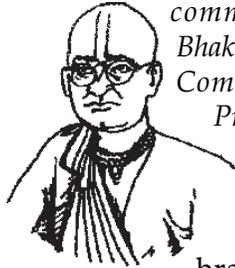
PSEUDO-PANDITS

*Srila Bhaktisiddhanta Saraswati Thakur
Chapter 2 of Upākhyāne Upadeśa*

Upākhyāne Upadeśa is a collection of short stories with explanations that were

commonly used by Srila Bhaktisiddhanta Saraswati Thakur.

Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.



There once lived a brahmin pandit in a village who was very proud of his family tradition of scholastic distinction. In course of time, however, successors of that family had become averse to academic pursuits and spent their time in playing cards, dice, chess, etc. To earn a living they would go to householders to worship their deities, but in fact they were simply cheating the householders and the deities by chanting inaccurate mantras. Yet they boasted everywhere that scholarly persons such as themselves were rare in this world, because their bloodstream carried the heritage of erudition and the acumen of many, many ancient pandits.

One of the virtuous local people, who was a determined champion of truth, once

decided to invite a truly erudite personality to his village with a view to smash the vain attitude of those so-called pandits. When the learned personality came to the village, the pseudo-pandits immediately rushed to their village chief, asking his advice how to overcome the averse situation. The village chief was popularly known as "Dada Thakur" among the villagers, and he had long been advertised by the family as the greatest of all the pandits. Assuring the villagers, he said, "Don't worry. With the heritage of our ancestors running in my blood I will certainly defeat this newly-arrived pandit. I will have a conversation with him in Sanskrit; this will certainly make him silent. Then he won't be able to say anything more or make any further attempt to criticize us in any way. He'll have to leave this village in disgrace."

Upon his arrival in the courtyard for the debate, the learned personality found the so-called pandit sitting on a high pedestal. The learned man then began the discussion by asking the so-called pandit in Sanskrit, "Kas tvam?" — "Please introduce yourself. Who are you?"

Actually, the only Sanskrit, Dada Thakur knew was the alphabet, and since the first consonent of the Sanskrit alphabet is "ka", he simply made up nonsense words by

changing the initial “ka” in the pandit’s question to the alphabet’s different letters. Pretending to be a great scholar and that what he was saying made sense, he strongly blurted out, “Kas tvam. Khas tvam. Gas tvam. Ghas tvam. Ņas tvam. Cas tvam. Chas tvam. Jas tvam. Jhas tvam. Ņas tvam. Ṭas tvam. Ṭhas tvam. Ḍas tvam. Ḍhas tvam. ... Kṣas tvam.”

The learned personality was shocked to see how foolish the pseudo-pandit was. He could immediately see that it was a waste of his time to continue any dialogue with such a blatant fool, and the sooner he could leave that place the better it would be for his own dignity. He offered his obeisances from a distance and turned to leave. Seeing him departing, the disciples and followers of Dada Thakur began to laugh loudly. They shouted, “Just see! Our Dada Thakur is such a great pandit! That learned fellow couldn’t even open his mouth in front of him! There must hardly be anyone in this world that can talk to our Dada Thakur in Sanskrit! How fluently he can speak in Sanskrit!”

PURPORT

Some people, boasting of their family heritage of *brahminical* erudition and previous association, speculate that there must be no real *vaiṣṇavas* who are completely surrendered to the Supreme Lord through performance of pure devotional service. Mad with such material vanity, these people audaciously have a challenging attitude towards pure Vaiṣṇavite injunctions and maxims with the help of their abecedarian pedantry.

Whenever they are confronted with the question from a true *vaiṣṇava*, “Kas tvam?” — “Who are you?”, “What is your true constitutional position?” — such persons, who are full of materialistic vanity and dull intelligence and who consider their bodies as their selves, pretend to conquer the *vaiṣṇavas* by throwing out materialistic pedantic replies based on their mundane knowledge and unfounded speculations. Their pedantic deliberations sound simply delirious.

In response to the question, “Kas tvam?”, a real scholar should say, “gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ” — “I am the servant of the servant of the servants

of the lotus feet of the Lord Sri Krishna, Lord of the *gopīs*.”

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— Sundarananda Vidyavinode. *Upākhyaṇe Upadeśa*. English translation by Akhilatma Das. Published by Sri Rupanuga Paramarthika Vidyapitha, Mayapur. 1995.

SOLUTIONS ARE REQUIRED

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

I beg to acknowledge receipt of your letter dated September 12, 1974 with enclosed copies of issue No. 6 of the New World Harmonist. Simply to criticize what is going on in the material world, what is the profit? Nature is working, and unless one is a devotee he



will be disturbed by nature. *daiṅī hy eṣā guṇamayī mama māyā duratyayā* [Bg. 7.14]. The rascals are such that they do not even ask why they are suffering. So if we discuss the food shortage, what is the benefit for us?

A human being must put the question, “Why am I suffering?” Animals also suffer, but they have no sense to ask why. The materialists are trying to adjust the disturbances of nature in so many ways, but after so many attempts at adjustment, have they been able to stop suffering? They are so rascal that still they are suffering after so many adjustments, and yet they do not ask why.

We must inquire for the solution. This is what we must discuss in the Harmonist. After all, we already have our *Back to Godhead*. Simply to discuss ordinary things, there are so many papers already discussing. Simply saying there is scarcity, that everyone knows. We must give the solution. I am not discouraging you. When you say that the solution is there in *Śrīmad Bhāgavatam*, that is nice. But you must give what is the solution and thus render real service to the people. I think this style of paper will be easily taken by the people.

— Letter to Jagannatha-suta, 1 October, 1974.

IDEAS OF A MIXED-UP RELIGION

From Tattva Viveka

By Srila Thakur Bhaktivinode

*janmato jīva-sambhāvo maraṅānte na janma vai
yat-kṛtam saṁsṛtau tena jīvasya caramaṁ phalam*

These philosophers say [see the previous issue of Bindu] that the living entity's life begins at birth and ends with death. After death, he is not born again. After death he attains the results of his actions in that one lifetime.

Author's Commentary

To accept this mixed-up religion one must first believe these rather implausible things:

- The living entity's life begins at birth and ends at death.
- Before birth the living entity did not exist, and after death the living entity will no longer stay in the world of material activities.
- Only human beings have souls. Other creatures do not have souls."

Only extremely unintelligent persons believe this religion. In this religion the living entity is not spiritual in nature. By His own will God created the living entities out of matter. Why are the living entities born into very different situations? The followers of this religion cannot say. Why is one living entity born into a house filled with sufferings, another living entity born into a house filled with joys, another living entity born into the house of a person devoted to God, and another living entity born into a wicked atheist's house? Why is one person born in a situation where he is encouraged to perform pious deeds, and he performs pious deeds and becomes good? Why is another person born in a situation where he is encouraged to sin, and he sins and becomes bad? The followers of this religion cannot answer all these questions. Their religion seems to say that God is unfair and irrational.

Why do they say that animals have no souls? Why do birds and beasts not have souls like human beings? Why do the human beings have only one life, and, because of their actions in that one life, are rewarded in eternal heaven or punished with eternal hell? Any person who believes in a truly kind and merciful God will find this religion completely unacceptable. ❀ — Text 1.26.

— English translation by Sri Kusakratha Das. Krishna Books. Culver City, California.

CRY FOR THE MERCY OF GAURA NITAI

Srila Lochan Das Thakur's "Parama Karuna"

Purport by

Sri Srimad Gour Govinda Swami Maharaja

parama karuṇa, pahūn dui-jana,
nitāi gauracandra

These two Prabhus, Nitai and Gauracandra are supremely merciful.

saba avatāra, sāra śiromaṇi,
kevala ānanda-kanda

They are the crest-jewel of all *avatāras*. They are the source of transcendental blissfulness and pleasure, *ānanda*.

bhaja bhaja bhāi, caitanya nitāi,
sudṛḍha biśwāsa kori'

Our faith must be *sudṛḍha biśwāsa* — very strong, unflinching faith. There should be no tinge of doubt in us. Then we will get [what Gaura and Nitai have come to give], otherwise not. Gaura and Nitai are wonderfully merciful, wonderfully magnanimous, wonderfully munificent, but I am most degraded, the lowest of the low, *patita-adhama*. There is no *adhama* like me to be found anywhere. Still they are so wonderfully merciful. They have delivered millions and millions, innumerable *pātakis*, fallen souls, so surely They must deliver me.

viṣaya chāriyā, se rase majiyā,
mukhe bolo hari hari

Give up attachment for material enjoyment! Give it up! Taste that mellow! Relish it! Chant incessantly, always, "Hari, Hari, Hari!" Think of Hari, chant the name of Hari! Don't think of anything else! Don't think of woman! *mukhe bolo hari hari* — just chant:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Chaitanya Mahaprabhu has instructed:

aharniśa cinta kṛṣṇa, balaha vadane
ki śayane ki bhojane, kibā jāgarane

[C.Bhāg. madhya 28.26-28]

Day and night, twenty-four hours, think of Krishna and utter His name. In all conditions: waking condition, sleeping condition — even at the time of taking food. What are you thinking? Stupid mind is not thinking of Krishna. *suta mita ramaṇira cintā* — The stupid mind is thinking of women, so-called love and friendship. This is the stupid mind.

dekho ore bhāi, tri-bhuvane nāi,
emona doyāla dātā

Such merciful personalities as Gaura and Nitai are not available in all the three worlds.

paśu pākhi jhure, pāṣāṇa vidare,
śuni' jānra guṇa-gāthā

Even the birds and beasts are crying for Their mercy. Hearing of Their merciful acts, a hard block of stone melts. Your heart is much harder than a hard block of stone, it doesn't melt!

*samsāre majiyā, rahili poḍiyā,
se padē nahilo āśa
āpana karama, bhujñāye śamana,
kahoye locana-dāsa*

Lochan Das Thakur says, "You are not crying for the mercy of these wonderfully merciful personalities Gaura and Nitai. You are so much attached, engrossed in this material world, material enjoyment, so you must reap the consequences — Yes, 'as you sow, so you'll reap'. Nobody can help you unless you cry for the mercy of these two wonderfully merciful Personalities, Gaura and Nitai. The examples are Jagai and Madhai. They became such dear devotees of Gaura and Nitai. They became the eighty-ninth and ninetieth branches of the tree of Mahaprabhu. They were most degraded persons. They had committed all sins. Still they got the mercy by the grace of Lord Chaitanya Mahaprabhu and Lord Nityananda. Later they were initiated and they got the chance to chant the Hare Krishna *mahā-mantra*. As a result of chanting, both brothers became exalted devotees of Sri Chaitanya Mahaprabhu. 

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In Kali-yuga everyone is like Jagai and Madhai. Actually we are worse. Then what is our hope for deliverance? We have no hope. Only we can cry for the mercy of the Supreme Personality of Godhead, *patita-pāvana*.

These great exalted *vaiṣṇava-ācāryas* such as Narottam Das Thakur and Bhaktivinode Thakur have already offered prayers for us, crying and praying. We are just singing all these prayers again and again. 

— Lecture, 9 January 1993, Bhubaneswar.

THE YAJNA SITAS

Adapted from Garga Saṁhita 1.4.60-68

Concerned about the criticism of the ordinary people, Lord Rama, the king of kings, banished Sita to the forest. This brought great pain to the saintly devotees in the world. After Sita was banished, Lord Sri Ramachandra, befitting His position as the ideal king, desired to perform *yajñas*. *Śāstra* prescribes that while performing *yajña* one must have his wife present. However, Lord Ramachandra had taken a vow to accept only one wife, and she had been banished to the forest. Therefore, every time he performed a *yajña* Lord Rama had a deity of Sita made to take part in the *yajña*.

In Rama's palace there were many of these *yajña* deities of Sita. One day they came to life and approached Rama to enjoy with Him. Sri Rama, the king of the Raghu dynasty, told them, "O beloved wives, I cannot accept you." Filled with love, they said to Rama, the son of Dasaratha, "Why do You not accept us? We are all Sita, the chaste daughter of the king of Mithila. We are half of Your body. At the time of the *yajñas* we were Your assistants. You are a pious person. You know the teaching of the Vedas. Why do You speak as one who is impious? First You take our hand and then You reject us. For this You will incur sin."

Sri Rama said, "What you say to Me is true. Still, I am a religious king and I have vowed to accept only Sita as My wife. However I bless you that at the end of *Dvāpara-yuga* you will all take birth in the land of Vrindavan, and there I will fulfill your desire."

By the blessing of Lord Ramachandra, these *yajña* deities of Sita all became *gopīs* in Vraja.

— Adapted from the translation of Sri Kusakratha Das. Krishna Institute. Culver City, California. 1990.