



तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 238

Śrī Ramā Ekādaśī

2 Nov 2010

Circulation 3,457

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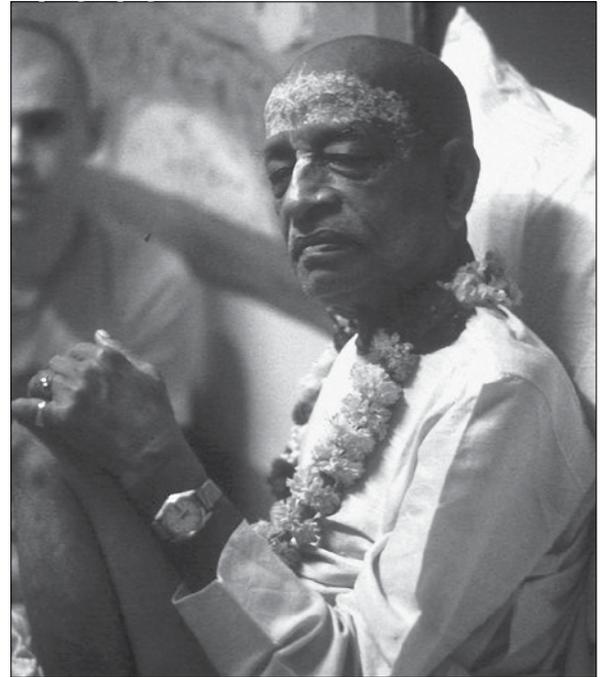


PREACHING WITHOUT READING

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

Prabhupada: The deity worship program is meant to keep us safe. If we neglect deity worship, we shall fall. But this does not mean that by performing deity worship all duties are finished. *Arcāyām eva haraye pūjāṁ yaḥ śraddhayehate. Arcā* means deity. If anyone is worshiping the deity very nicely but — *na tad-bhakteṣu cānyeṣu* — he does not know anything more about who is a devotee, who is a non-devotee, and what is his duty to the world, then — *sa bhaktaḥ prākṛtaḥ smṛtaḥ* — he is a materialistic devotee. [Bhāg. 11.2.47] We have a responsibility to understand who is actually a pure devotee and what is our duty to the people in general; this is a requirement for making advancement. When one understands this he become a *madhyama-adhikārī*. A *madhyama-adhikārī* is an advanced devotee.

Most people are simply interested in churchianity — going to the church without any understanding. Therefore it is now failing. Churches are being closed. Similarly, if you do not keep yourself fit to preach then your temples will all be closed in due course of time. Without preaching you'll not feel enthused to continue



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

temple worship. And without temple worship you cannot keep yourself pure and clean. These two things must go on in parallel. Then there is success. In modern times, whether among the Hindus, Muslims or Christians, because there is no teaching of philosophy, the mosque or temple or church is being closed.

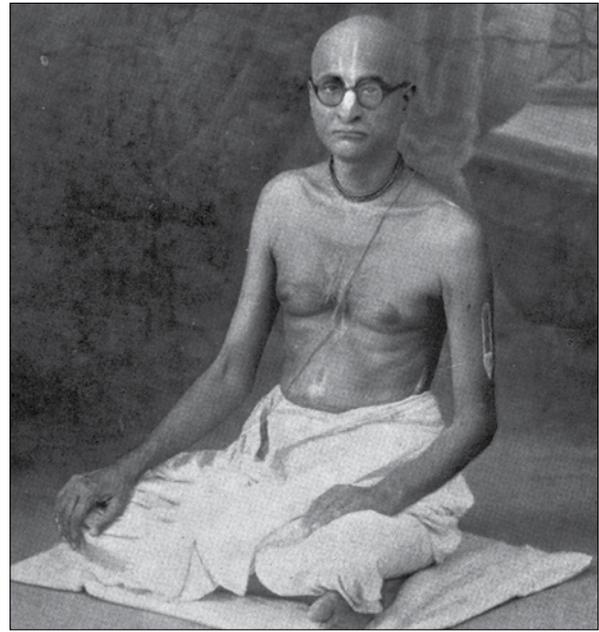
Devotee: They can show no good result for their activities.

Prabhupada: Yes. Therefore we are writing so many books. Unless we take care of the books and preach and read the books ourselves, unless we understand the philosophy, this Hare Krishna will be finished within a few years, because there will be no life. How long can one go on artificially, “Hare Krishna! Haribol!”? That will be artificial, without any life. Without preaching, without understanding philosophy, you cannot keep your strength. Everyone should be thoroughly well-versed with the philosophy which we are putting forward. That means you must read thoroughly every day. So many books we have got. And *bhāgavata* is so perfect that any verse you read, you’ll get new enlightenment. It is so nice. Either *Bhagavad-gītā* or *Bhāgavata*. These are not ordinary writings. ❧
—From a morning walk conversation, Los Angeles, 12 December 1973.

MUNDANE CALAMITY OR OMEN OF OFFENSE?

*From the life of Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

From 3 February to 17 March 1930, Srila Bhaktisiddhanta Saraswati Prabhupada held an unprecedented *vaiṣṇava* exposition, the *Śrīdhāma Māyāpura-*



Srila Bhaktisiddhanta Saraswati Prabhupada

Navadvīpa-pradarśinī. Many dignitaries were invited for the occasion and the famous Bengali chemist, Sir Prafulla Chandra Raya, came to Mayapur expressly to open the event. In order to house the exhibits, a large number of temporary structures were built of bamboo and corrugated tin. By the grace of Sri Gurudeva and Lord Gauranga, the skies remained clear throughout the festival period. On the last day, however, a violent storm tore off the tin roofs and sent them flying into the air. One sheet of tin flew against the tower of the main temple building, chipping off the concrete plaster and the large metal rod from the spire over the shrine of Ramanujacharya. It then continued on its way, finally landing next to the tube well by the *kīrtana* hall.

After the tempest had died down, Prabhupada and his disciples went to inspect the damage and saw that the spire had been broken. Srila Prabhupada said, “Ramanuja is the *ācārya* of deity worship because of his dedication to that devotional practice. If his dome has been damaged, it is surely because there has been some defect in the service to the deities in the temple.” It turned out that the *pūjārī* had indeed made some grave error in his service. He was removed from his position and the damage to the dome was repaired.

If anything was ever stolen from the temple or if Srila Prabhupada or one of the other residents of the *āśrama* fell seriously ill, Prabhupada would warn everyone about offenses in worshiping the deities. He repeatedly put his disciples on guard against offenses to the holy name, to the deity, and to the holy dham. ❧

— Remembrance by Sri Srimad Bhakti Pramod Puri Maharaja. From *Of Love in Separation*. Gopinath Gaudiya Math.



Nāma-tattva

THE ONLY PROCESS FOR KALI-YUGA *Nṛsiṃha Purāṇa* 54.57-58

*hari-smaraṇam evātra saṁpūrṇa-phala-dāyak
hare keśava govinda vāsudeva jagannmaya
janārdana jagad-dhāma pītāmbara-dharācyuta
itīrayanti ye nityam na hi tām bādhatē kalih*

In the age of Kali, only the remembrance and chanting of the holy names of Lord Hari gives the complete result. Those who constantly chant the names of Hari, Keshava, Go vinda, Vasudeva, Jagannmaya, Janardana, Jagad-dhama, Pitambara-dhara, and Achyuta are never obstructed by Kali-Yuga.

— Translated from the Gita Press, Gorakhpur.



GURU MEANS HEAVY

Sri Srimad Gour Govinda Swami Maharaja

Devotee 1: Some devotees say that since there are so many people coming to Krishna consciousness now, and since Srila Prabhupada said that we should become gurus, so even if we are not qualified, still, because the need is there for gurus, then we must take up the service to Srila Prabhupada of becoming a guru.

Gour Govinda Swami: Yes. Prabhupada said, “You become guru.” But guru means guru. Guru means heavy, not light. “You become guru”, means to become guru in the true sense. Not an untrue or false guru. Become a true guru. That is what Srila Prabhupada was saying.

Devotee 2: Is there a need to take the position out of necessity?

Gour Govinda Swami: What is that necessity? The necessity is to deliver a fallen soul and give him shelter. That is the necessity. What other necessity is there?

Devotee 2: So if you can't deliver the disciple, then why act as guru?

Gour Govinda Swami: Yes. Delivering the fallen souls is the necessity. Other than this, what else is necessary? Some may say that there is some material necessity. But we are not after material considerations. We are after spiritual necessity. We are not materialists. We are spiritualists. If you only think of material necessities, then it will be a materialistic organization. This is Mahaprabhu's movement. He has not said to do like this. Mahaprabhu has not set that example.

If someone is not qualified, how can he accept disciples? If he is intelligent, he should not accept. “No. I cannot take up that responsibility. Why shall I accept?” Guru means very heavy. It's a heavy responsibility, not something light. If he cannot take up the responsibility, why should he accept disciples? Why would such a person accept disciples? He will do so only for his own adoration, honor, and prestige — *pratiṣṭhā*. *Pratiṣṭhā* means honor, name, fame, adoration and prestige. Bhaktisiddhanta Saraswati Goswami says that *pratiṣṭhā* is *śukarera-viṣṭhā*, the stool of a hog. If a *vaiṣṇava* is trying to get *pratiṣṭhā*, name, fame, prestige, and adoration, then that is accepting the stool of a hog. A *vaiṣṇava* will never run after this thing. ❀

— From a darshan, April 1992, Bhubaneswar.

OF SAINTS AND CRITICS

For persons aspiring for service and ecstatic love for Krishna, fault-finding is a great impediment. In his purport to *Caitanya-caritāmṛta*, ādi 8.62, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada has described the qualification of a *vaiṣṇava*:

It is a qualification of a *vaiṣṇava* that he is *adoṣa-darśi*: he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, *saj-janā guṇam icchanti doṣam icchanti pāmarāḥ*: everyone has a combination of faults and glories. But a *vaiṣṇava*, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey.

In his *Sārārtha-darśini* commentary on *Śrīmad Bhāgavatam* 4.4.12, Srila Viswanath Chakravarti Thakur has described four types of saintly persons according to how they see good qualities and faults:

1) *Mahat* (“great person”) — A *mahat* has the ability to see some good in everyone. They also perceive faults in others, but they consider that those faults can be eventually transformed by certain methods into good qualities. Thus, if they feel that a person may be benefited by discussing that person's faults, they may, under appropriate circumstances, speak harsh words. Neem juice tastes very bitter, but it can cure diseases when administered appropriately. It should be noted that a *mahat* will never reject or condemn a faulty person, but thinks only how that person may be benefited.

2) *Mahattara* (“greater person”) — A *mahattara* also sees good and bad qualities in others, but focuses on and praises the good qualities. Seeing a materialistic merchant, a *mahattara* will think, “Although he is a sense-gratifier, he takes good care of guests and is worthy of deliverance.”

3) *Mahattama* (“especially great person”) — A *mahattama* sees whatever good qualities others have and magnifies them, not seeing even the smallest fault. Viswanath describes their attitude, “This person has stolen my cloth because he is cold, and though he has a weapon, he doesn't attack me because he is merciful. He is virtuous.”

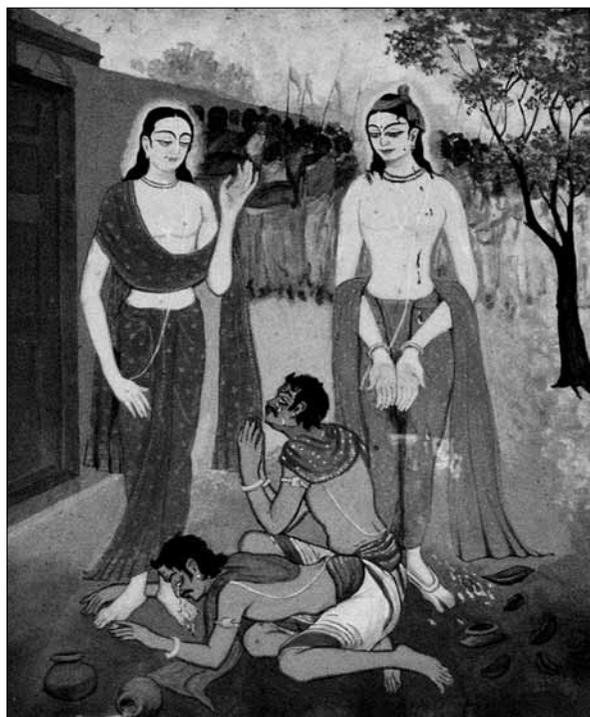
4) *Ati-mahattama* (“extremely great person”) — An *ati-mahattama* sees good qualities in others even where there are none. Their attitude is, “In this world there are no bad people. Everyone is good.”

In the same purport, Viswanath also delineates four types of *asādhus*, wicked or bad persons, who are characterized according to their propensity for fault-finding:

1) *Asādhu* (“wicked person”) — An *asādhu* sees some good qualities in others but presumes that eventually those good qualities will be overshadowed or spoiled by some fault. For example, upon seeing someone working for another person’s benefit, the *asādhu* will conclude that eventually he or she will want to exploit the person whom they are helping. Simply put, *asādhus* are not gentlemen.

2) *Asādhutara* (“very wicked person”) — An *asādhutara* is even more improper. He or she sees only faults in others and overlooks others’ good qualities. “This *sannyāsī* eats ghee rice to fill his stomach. He is lusty and should be considered fallen.”

3) *Asādhutama* (“especially wicked person”) — An *asādhutama* takes small faults and magnifies them, seeing no good qualities at all. Viswanath gives an example: An *asādhutama* will criticize and condemn a renunciate as being a “bogus rascal”, for the fault of giving up the forest and living in the house of a married man. The *asādhutama* will conclude, “His obvious motivation is only to steal the money of that householder.”



Unknown artist

Sri Chaitanya Mahāprabhu forgives Jagai and Madhai

4) *Aty-asādhutama* (“extremely wicked person”) — An *aty-asādhutama* sees faults in all others, even where there are no faults. “In this world, or in this society, no one is good. Everyone is evil.” They are the very worst. — MD ❀

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THE SUPREME CONTROLLER

Śrīmad Bhāgavatam 10.9.19

*evam sandarśitā hy aṅga hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena yasyedaṁ seṣvarāṁ vaśe*

This entire universe, with its great, exalted demigods like Lord Shiva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of his devotees. ❀

— Translation and purport by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Juhu, Bombay.



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village

Bhubaneswar, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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