



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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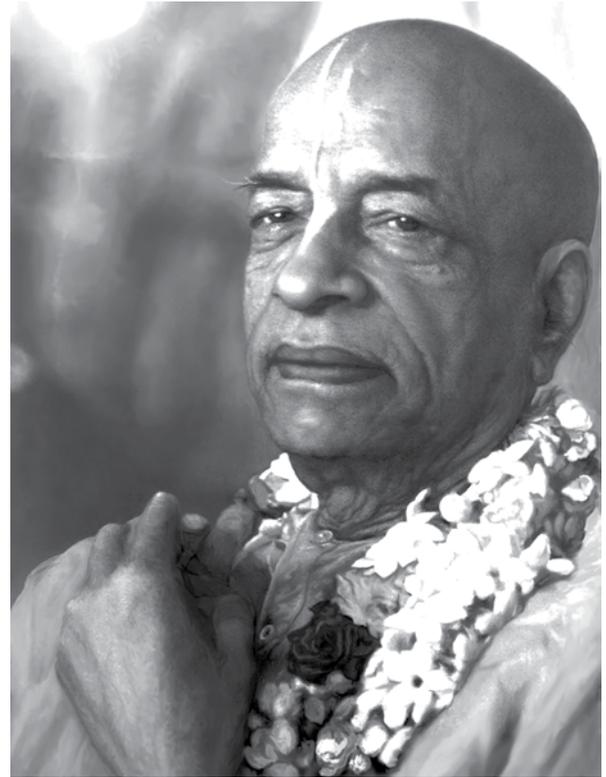


## WHY QUARREL?

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

**Devotee:** Prabhupada, sometimes there may be differences between the conception of what is love of Godhead between Christian and Muslim, Muslim and Buddhist, Buddhist and Hindu. They may quarrel about what is love of Godhead.

**Prabhupada:** Those who are not in love of Godhead, they must quarrel because they are cats and dogs. You cannot expect any peaceful condition between cats and dogs. They will fight. So whatever they may be, so long as they are fighting, that means they are not on the perfectional stage. Where is the fighting? If you love God then you love everyone. That is the sign. *samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām* [Bg. 18.54]. After attaining the stage of equality, then you can enter into the realm of loving God. Just like, before entering a law college you first have to become graduate. Similarly, before entering the realm of devotional service you have to realize that all living entities are on the same platform. That is realization. You cannot make any distinction that "This is lower." "This is higher." No. *pañḍitāḥ samadarśinaḥ* [Bg. 5.18]. When a person is fully learned he does not make any distinction that "He is human being." "He is cow." "He is dog." He sees that all are spirit souls, but covered in different dresses. That's all. That is his vision – universal equality vision. You cannot say that a dog has



*His Divine Grace A. C. Bhaktivedanta Swami*

no life, a cow has no life. How can you say that there is no life? That is a lacking in your knowledge. What is the symptom of life? You will find that the symptom of life is there in human being and in ant also. How you can say that small creatures, lower animals, have no life? That is a lacking in your knowledge. Even trees, plants, they have got life. So, perfect knowledge is required. Love of

Godhead on the basis of perfect knowledge is real love of God. Otherwise it is fanaticism. So the fanatics may fight. That is not love of Godhead. Of course, it is very difficult to come to that stage, but one should try. That is Krishna consciousness. We are all students. We are trying. But there are degrees also. Just like in an educational institution there is tenth class, eighth class, fifth class, sixth class. And with yoga, it is just like a staircase or a lift. So there are different stages of perfection. The highest perfection is one who is always thinking of Krishna. 🙏

— Lecture in Seattle, 18 October 1968.

## WHY QUARREL?

### *Sri Srimad Gour Govinda Swami Maharaja*

Why is quarrelling going on in Mahaprabhu's movement? Mahaprabhu crushed and killed Kali. Why has Kali entered? Because you are not really doing *kṛṣṇa-kīrtana*. That is the only reason. Otherwise there would be no Kali!

*kali-kukkura-kadana yadi cāo (he)*  
*kali-yuga-pāvana, kali-bhaya-nāśana*  
*śrī-śacī-nandana gāo (he)*

If you want to crush the dog Kali completely to dust then you should chant, “Sachinandana Gaurahari *ki jaya!*” He is the deliverer of people affected by Kali-yuga. Those who are very afraid of Kali-yuga should chant Gaurahari's name and perform real *kṛṣṇa-kīrtana*, *gaura-kīrtana* — pure *kṛṣṇa-kīrtana*, *gaura-kīrtana*. Then Kali will be completely destroyed. Kali the dog will be completely crushed into dust. There will be no fear of Kali's quarrelling and hypocrisy. It is because you are not doing real *kṛṣṇa-kīrtana* that Kali has entered into the movement. 🙏

— Unknown date and place. Printed in *Suddha-nama Bhajana*. Published by Tattva-vicara Publications.

## WISDOM, PATIENCE AND SHELTER, PART 3

### *Sri Vallabhacharya's Viveka-dhairya-āśrayaḥ*

*In the previous parts, Sri Vallabhacharya described the principles of viveka (wisdom) and dhairya (patience). He now takes up the third principle — āśraya, shelter.*

#### Shelter defined:

*aihike pāra-loke ca sarvathā śaraṇam hariḥ*  
*duḥkha-hānau tathā pāpe bhaye kāmādy apūraṇe*

*bhakta-drohe bhakty abhāve bhaktaiś cātikrame kṛte*  
*aśakye vā su-śakye vā sarvathā śaraṇam hariḥ*

*ahaṅkāra-kṛte caiva poṣya-poṣaṇa-rakṣaṇe*  
*poṣyātikramaṇe caiva tathā 'ntevāsy atikrame*  
*alaukika-manaḥ siddhau sarvathā śaraṇam hariḥ*  
*evaṁ cite sadā bhāvyaṁ vacā ca parikīrtayet (10 - 13)*

In this world as well as in the next, Lord Hari is the shelter in all ways, especially:

- when he takes away all our distress (*duḥkha-hānau*);
- when we commit a sinful activity (*pāpe*);
- when fear arises (*bhaye*);
- when any personal desires or religious activities are not fulfilled (*kāmādy apūraṇe*);
- when ill-feelings for other devotees arise in our heart (*bhakta-drohe*);
- when we find ourselves utterly devoid of bhakti (*bhakty abhāve*);
- when other devotees offend us (*bhaktaiś cātikrame kṛte*);
- in all impossible or possible tasks (*aśakye vā su-śakye vā*);
- when false ego arises due to thinking of oneself as the master or provider of family members (*ahaṅkāra-kṛte poṣya-poṣaṇa rakṣaṇe*);
- when such family members, dependent on us, insult us (*poṣyātikramaṇe*);
- when disciples insult us (*antevāsy atikrame*).

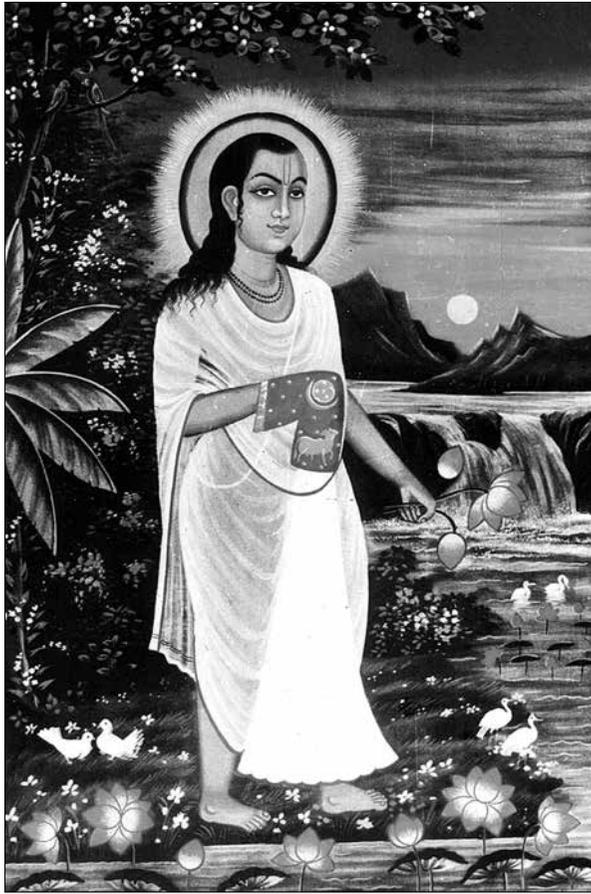
In all such circumstances, to make one's mind transcendental to these disturbances (*alaukika-manaḥ siddhau*), one should constantly remember in one's mind and recite aloud that Hari is the only shelter.

**Summary of Commentaries:** Those devotees who have applied the first two principles, *viveka* and *dhairya*, may face difficulty in tolerating the various disturbances of the world. While explaining *dhairya*, patience, it was said that the devotee should tolerate all types of miseries. In order to be able to tolerate the disturbances in the world and thus maintain the principle of *dhairya*, one should take shelter of the Lord.

*Āśraya* means that in all circumstances one should think that Lord Hari is the only shelter in this world and in the next. This means that even if in the next life Lord Hari arranges for me to go to hell due to my sins, I will still take shelter in him alone. There is no hell in the material world for devotees. Or, rather, heaven is hell for devotees. Why? The *Viṣṇu Purāṇa* (2.6.41) says:

*vāsudeve mano yasya japa-homārcanādiṣu*  
*tasyāntarāyo maitreya devendratvādikam phalam*

Unknown artist



Sri Vallabhacharya

O Maitreyal For persons whose minds are always engaged in the Lord — chanting his names, performing sacrifices for him, and worshiping him — fruits such as the attainment of heaven or the post of Indra are great obstacles.

If due to previous good karma, Lord Hari takes away all distress (*duḥkha-hānau*), then one should not become over-elated and forget the Lord. Instead, one should constantly take shelter of the Lord. When a sinful act is committed due to previous conditioning, one should take shelter of the Lord. When one experiences fear due to enemies, etc., one should take shelter of the Lord. When one's worldly or spiritual desires remain unfulfilled one should still take shelter of the Lord. If one accidentally or intentionally offends another devotee, or if one finds oneself devoid of devotion while others are improving, or if one is insulted by another devotee, one should take shelter of the Lord. On encountering tasks that are either possible or impossible one should take shelter of the Lord. On experiencing false ego, thinking oneself as the provider and maintainer of one's family, one can avoid that ego by taking shelter of the Lord. If our dependents or disciples insult us then, too, we should avoid negative feelings by taking shelter of

the Lord. In all circumstances, constant remembrance and utterance of *śrī kṛṣṇaḥ śaraṇam mama* — “Sri Krishna is my shelter”, is recommended by Sri Vallabhacharya.

### Depend only on Krishna, not on others:

*anyasya bhajanaṁ tatra svato gamanam eva ca  
prārthanā kārya-mātre 'pi tathānyatra vivarjayet  
aviśvāso na kartavyaḥ sarvathā bādhakas tu saḥ  
brahmāstra-cātakaḥ bhāvyaḥ prāptāṁ seveta nirmama (14 - 15)*

Worshipping demigods — willingly going to them and praying to them — should be avoided completely. One should never exhibit doubts regarding the Lord, for such doubts obstruct one's progress in all ways. When doubts arise, one should remember the analogies of the *brahmāstra* and the behaviour of the *cātaka* bird. In such a way, one should remain detached and neutral and serve the Lord with whatever capacity one naturally possesses.

**Summary of Commentaries:** One should avoid worshipping demigods and not pray to them for any benefits. Doing so harms the principle of *āśraya*. One should never have doubts regarding the presence, supremacy or capability of the Lord. A doubtful person should remember the incident of the *brahmāstra* and the analogy of the *cātaka* bird.

The incident of the *brahmāstra*: When Hanuman visited Lanka for the first time, he destroyed Ravana's gardens but was finally caught with the help of the *brahmāstra* weapon. In actuality, Hanuman could have easily countered the *brahmāstra*, but in order to show respect to Lord Brahma and to see Ravana face to face he agreed to be bound up by the *brahmāstra*. The *brahmāstra* appeared like an ordinary rope but it was extremely powerful. When Hanuman was thus bought in front of Ravana, Ravana saw how Hanuman was tied up in what seemed to him like an ordinary rope. Ravana thought that these ordinary ropes may not be powerful enough to hold Hanuman in captivity so he ordered that other chains be brought to tie up Hanuman. As soon as Hanuman was tied up in other chains, the *brahmāstra* came to know that its capacity had been doubted. Thus, the *brahmāstra* voluntarily let go of Hanuman. Thereafter, Hanuman easily broke apart the chains and burnt the entire Lanka to ashes. From this we learn that faithlessness can cost us dearly. The Lord can voluntarily walk out of a doubtful devotee's life. Therefore, a devotee must not harbor doubts.



Unknown artist

The analogy of the *cātaka* bird: The *cātaka* (pied cuckoo) is a bird which has a lifespan of only a few years. In spite of that, it waits patiently for drops of water from rainfall. It does not drink any other water, no matter how clean it is. It only drinks water that falls directly from a cloud. For such a bird, the Lord showers rainfall every year. Similarly, for a sheltered devotee who is not dependent on anyone else, the Lord will definitely provide perfection sooner or later.

#### The conclusion:

*yathā kathañcit kāryāṇi kuryād uccāvacaṅy api  
kiṁ vā proktaṇa bahunā śaraṇaṁ bhāvayed dharim  
evam āśrayaṇaṁ proktaṁ sarveśāṁ sarvadā hitam  
kalau bhakty ādi mārgā hi duḥsādhyā iti me matiḥ (16 - 17)*



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All activities, either higher or lower, should be performed with the mood of surrender unto Hari. What more is there to say? In this way, I [Sri Vallabhacharya] have described the third principle, *āśraya*, which is beneficial for all living entities at all times. It is my opinion that in *Kali-yuga*, paths such as *bhakti* are extremely difficult to execute.

**Summary of Commentaries:** The devotee should perform all of his activities with the mood of being fully dependent on the Lord. This includes both the activities necessary for living in this world as well as the activities of service to the Lord. In this way, Sri Vallabhacharya concludes his composition *Viveka-dhairya-āśraya*. At the end, however, he says that paths such as *bhakti* are extremely difficult to execute in the age of Kali. When Sri Vallabhacharya says *bhakti*, he means following the principles of *vaidhī sādhana-bhakti*. According to Sri Vallabhacharya, it is extremely difficult to follow the principles of *vaidhī sādhana-bhakti* in this age, and thus the only path remaining is the path of surrender. In other words, the path of considering Lord Hari as one's only shelter in all situations of life is the only path remaining in this dreaded age. This path does not require any qualification and has been described above. ॐ

— Translated by Hari Parshad Das from the *Viveka-dhairya-āśraya* with the commentaries of Sri Raghunath Charan, Sri Gopisha Goswami, Shri Gukulotsava and Sri Vrajaraaya Charan. Unknown date.

### COMMITTING SINS FOR ATTAINING VRINDAVAN

*Srila Prabodhananda Saraswati's  
Vṛndāvana-mahimāmṛtam (4.94)*

*vṛndāvana-vasati-hetor adharmakoṭiḥ kukarma-koṭir vā  
bhavatu samastaṁ soḍhvā saṁsādhayitāsmi kañcana svārtham*

If in order to obtain permanent residence in Vrindavan a million irreligious acts or sins are performed by me, I will accept them all in order to attain such a goal. ॐ

— Translated by Hari Parshad Das. Sanskrit taken from the Gaudiya Grantha Mandira ([www.granthamandira.com](http://www.granthamandira.com)).

