

Sri Krishna Kathamrita



Bindu

Issue 545

Movement and Mission



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Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 545

Śrī Kāmadā Ekādaśī

2 April 2023

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THE MOVEMENT IS AN INCARNATION OF KRISHNA

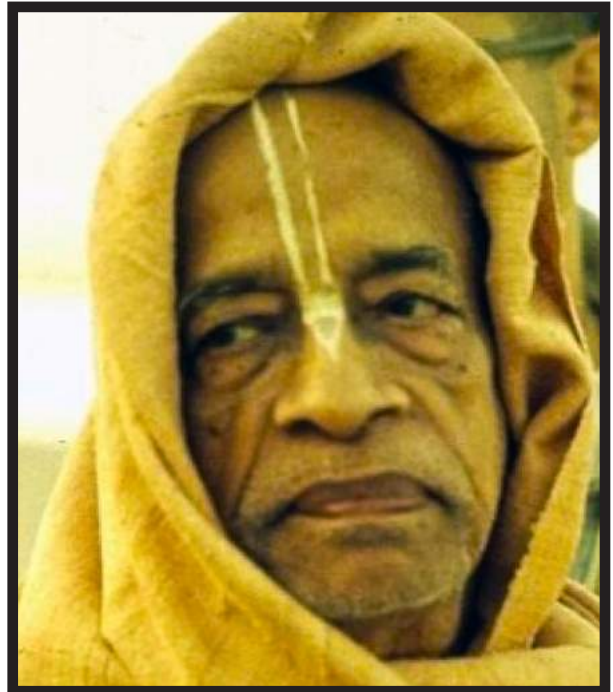


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The *prajāṣ*, the people in general, must take to the Krishna consciousness movement, the Hare Krishna movement, which is the sound incarnation of the Supreme Personality of Godhead. *Kali-kāle nāma-rūpe kṛṣṇa-avatāra*: Krishna, the Supreme Personality of Godhead, has now appeared as an incarnation by his holy name. Therefore, when the *prajāṣ* become Krishna conscious they can then expect a good government and a good society, a perfect life, and liberation from the bondage of material existence. 🍊

— Purport to *Bhāg.* 9.15.15.



SUCCESS FOR THE MOVEMENT



From the life of His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Nara-Narayan Das: One of the most deeply impressive things that happened to me was the

very first time I sat alone with Srila Prabhupada. I had been with Srila Prabhupada in San Francisco before in his room, but there were other people there, and I was a newcomer. But then I sat alone with Srila Prabhupada, and I was terribly fearful

Cover: “*Prema-nāma-saṅkīrtana* of Mahaprabhu and his associates”.
By Kshitindranath Majumdar. Mid 1950s.

Unknown artist. Kashmir school. 1801-1825



Maharaja Parikshit prays to Lord Vishnu

because I didn't know what to do, what to say. I was a little spaced out from all my karmic activities and was totally tense, like I was going to explode like a jack-in-the-box, because I didn't know what to do. I watched Srila Prabhupada opening letters. He opened the envelope all the way out and saved it and used it later to write on it in order to save paper. He showed me some letter from somewhere and asked my opinion. Then he asked me to get something from his cabinet, and I did.

His room was surrounded by windows, with light shining in from a very nice angle because of the way it was a little subterranean. The table was very low, just like a coffee table, and he was sitting behind it. I happened to be in the back against the wall, and he asked me to get something from one of his cabinets which was also behind there. So he and I both ended up behind his low table. He was standing and I was crouching. When I stood up, Srila Prabhupada, out of the blue, began to talk to me. I was just so flabbergasted. Anytime he spoke to me, I became so disconcerted that I could hardly hear what he was saying. He pointed to the table.

He said, "You see this little ant?" I looked at the table and no ant was there. Prabhupada was pointing his finger. He said, "Do you see that little ant?" I said, "Yes, Srila Prabhupada." He said, "We should think that our

goal should be how to make this ant Krishna conscious." I was just sort of blown away by what he said. He said, "We should go to this ant and we should lean down," and Prabhupada leaned down to the invisible ant on the table where he propped his forefinger and thumb together, poking toward the ant. "You should chant Hare Krishna." And he said, "We should give a little *prasadam*. If we do that," he said, "our whole movement will be a success." I was completely impressed by the statement because I understood even though Srila Prabhupada always had big schemes for a big world ISKCON, yet his heart was always lined with these small items, and this was so wonderful. If one person hears Hare Krishna, then it is worth the whole effort. 🍌

— From *Prabhupada-lila*, by Satsvarupa Das Goswami. Gita-nagari Press.

THE PRETENSE OF CHILDISH DEVOTEES



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

When childish people think themselves *mahā-bhāgavatas* and act in defiance of the *vaiṣṇava* spiritual master, such behavior simply holds them back from receiving the mercy of the *vaiṣṇava* guru. Bewildered by false ego, these self-proclaimed devotees gradually

Unknown artist. 1780-1800. Kangra school



Krishna dancing on the hoods of Kaliya

become fit to be ignored by pure devotees on the intermediate platform and are cheated of the mercy that comes from the devotees' satisfaction. Thus they become *asādhū* by constantly committing offenses against the devotees who preach the holy name of Krishna. Pure devotees, therefore, in all circumstances display indifference to those who falsely imagine themselves to be *viśuddha-bhaktas*, pure devotees of the Lord. This indifference is an excellent manifestation of their mercy. 🍊

— Purport to *Śrīmad Bhāgavatam* 11.2.46. English translation and commentary by the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1985.

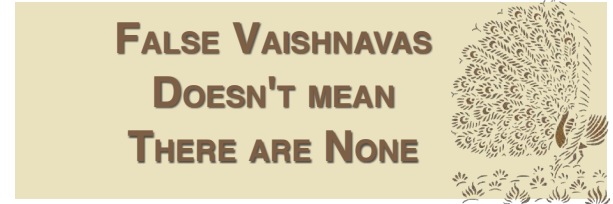


Srila Bhaktinode Thakura

If one goes to someone else's place of worship, one should think, "These people are worshipping my Lord, but in a different way. Because of my different training, I cannot quite comprehend this system of worship. However, through this experience I can deepen my

appreciation for my own system of worship. The Lord is only one, not two. I offer respect to the form I see here, and pray to the Lord in this new form that he increase my love for the Lord in His accustomed form." Those who do not follow this procedure, but instead criticize other systems of worship and show hatred, violence and envy, are worthless and foolish. The more they indulge in useless quarreling, the more they betray the very goal of their religion. 🍊

— From *Śrī Caitanya-śikṣāmṛta*. First shower. English translation by Sri Bhanu Swami. Vrindavan Institute for Higher Education.



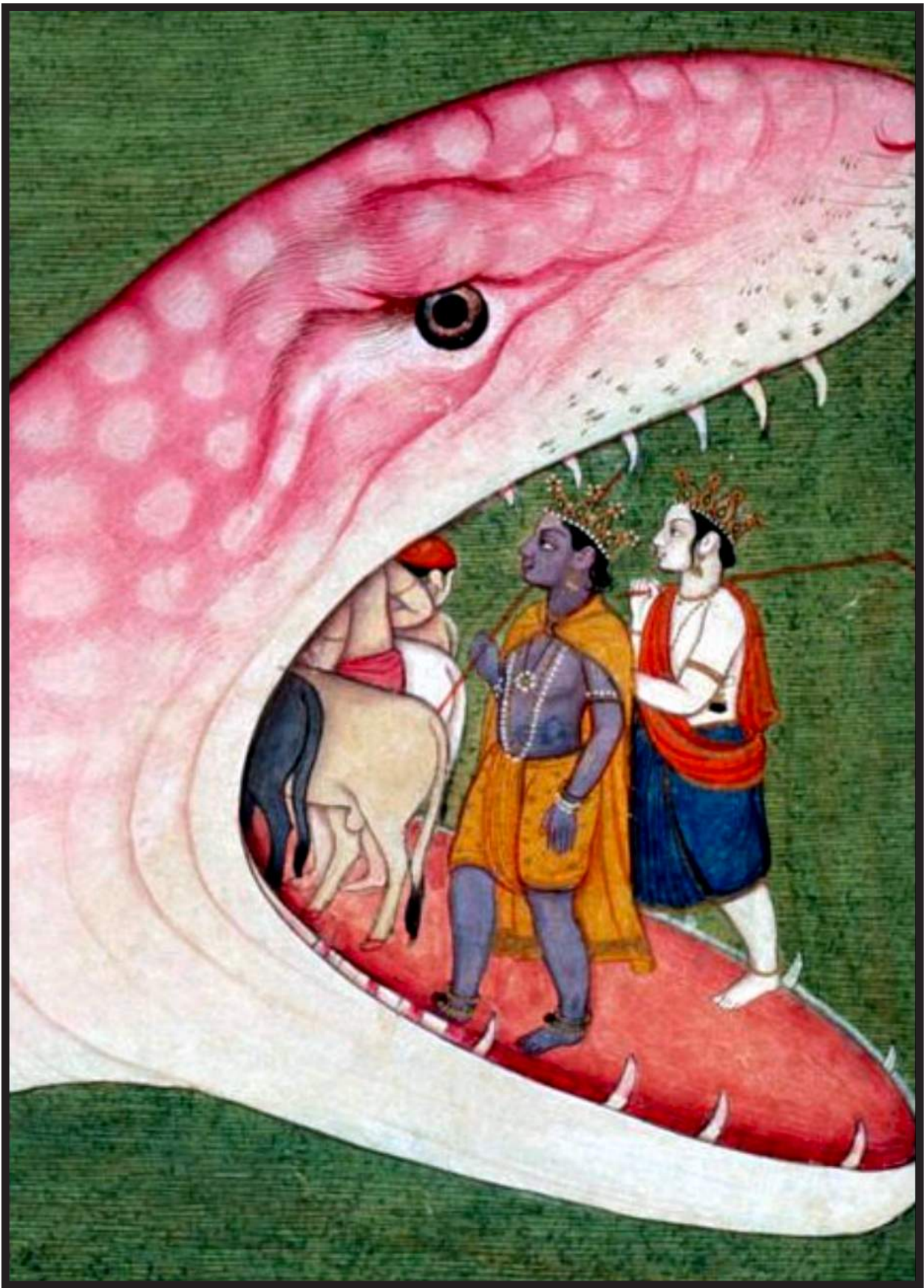
Sri Srimad Gour Govinda Swami Maharaja

Bhaktinode Thakur says that in the bazar, the market, you may find some adulterated impure ghee. To make profit, some businessmen do this. They say it's pure ghee, but actually it is adulterated and they are cheating. One should not think that this means that all ghee is bad. There is pure ghee.



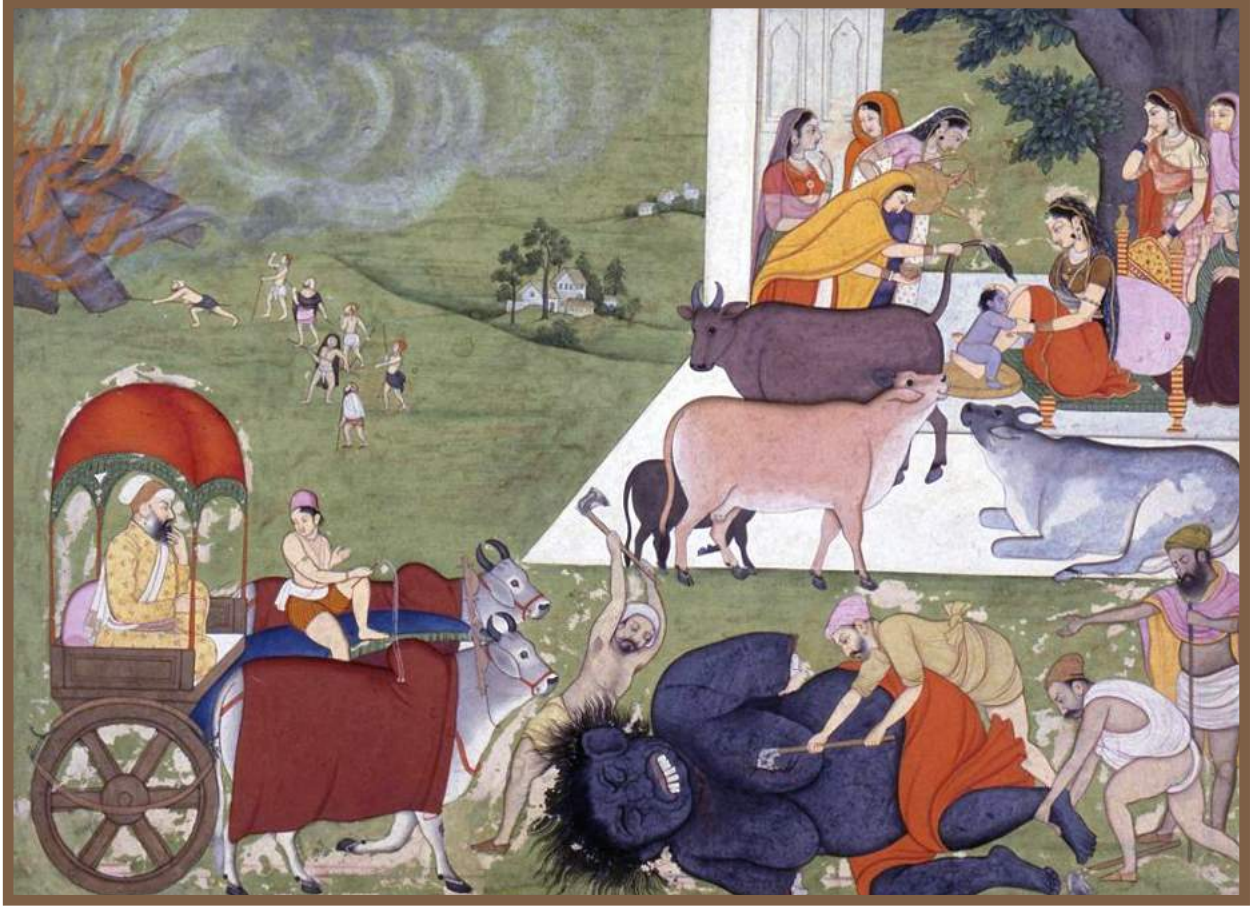
Unknown artist. Kashmir school. 1801-1900.

Arjuna offers prayers to Krishna's universal form



Unknown artist

Krishna and his friends enter into the mouth of the demon Aghasura



Unknown artist. Kangra. C.1770.

The Vrajavis burn the body of the demon Putana

Ghee is very good. Similarly, in the name of *vaiṣṇavism*, so many *avaiṣṇavas*, pretenders, are there. Hypocrites are there. They have only put on the dress of a *vaiṣṇava*, but inside their heart all nasty things, lusty desires are there. They are great envious persons, hypocrites. But don't think that all *vaiṣṇavas* are bad. You have not seen a real *vaiṣṇava*. When I first came to Bhubaneswar [with nowhere else to stay] I was staying among some coolies [manual laborers]. These coolies said, "We have seen *vaiṣṇavas*. They speak very high things, but what they do? They go to the market and purchase dry fish and eat it. I've seen."

I told them, "Stop your mouth. You have seen false *vaiṣṇavas*, therefore you are thinking that *vaiṣṇavas* are bad." Then I told them this story of Bhaktivinoda Thakur and ghee. I said, "I challenge you, come and just stay one night with me and see what is a *vaiṣṇava*. Can you do it? You cannot stay even one night, so why are you telling these things?" I became angry. They are great offenders, puffed up with material opulence and learning. How can they recognize a *vaiṣṇava*? 🍌

— From a lecture in Bhubaneswar. 9 May 1995.

CURSE OF THE DOG



Vālmiki Rāmāyaṇa

Taking the position of being a leader is a serious thing, *Hari-bhakti-vilāsa* (1.77) states:

*rājñi cāmātyajā doṣāḥ patnī-pāpaṁ sva-bhartari
tathā śiṣyārjitaṁ pāpaṁ guruḥ prāpnoti niścitam*

The sins of a counselor fall on his king, and the sins of a wife fall on her husband. In the same way a guru takes the sins of his disciple. That is certain.

Srila Prabhupada has described the thankless and dangerous service of managing in a spiritual institution:

So Vidura was Yamaraja. Not only he was Yamaraja, but he is one of the twelve great authorities mentioned in the *śāstra*. One of them is Yamaraja. This is stated in the *Śrīmad Bhāgavatam*. Yamaraja is one of the GBC of Krishna. As we have got twelve GBC's, similarly Krishna has got GBC's.

*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo balir vaiyāsakir vayam [Bhāg. 6.3.20]*



Lord Ramachandra and his consort Sita

Twelve men are authorized to preach Krishna consciousness. So we have to follow them — *mahājano yena gataḥ sa panthāḥ*. Therefore we have created these GBC. So they should be very responsible men. Otherwise, they will be punished. They will be punished to become *sūdras*. Although Yamaraja is a GBC, he made a little mistake so he was punished to become a *sūdra*. So those who are GBC's, they should be very, very careful to administer the business of ISKCON. Otherwise they will be punished. As the post is very great, similarly the punishment is also very great. [Class on *Śrīmad Bhāgavatam* 1.13.15 — Geneva, June 4, 1974.]

Similarly, in a room conversation in Los Angeles, Srila Prabhupada said:

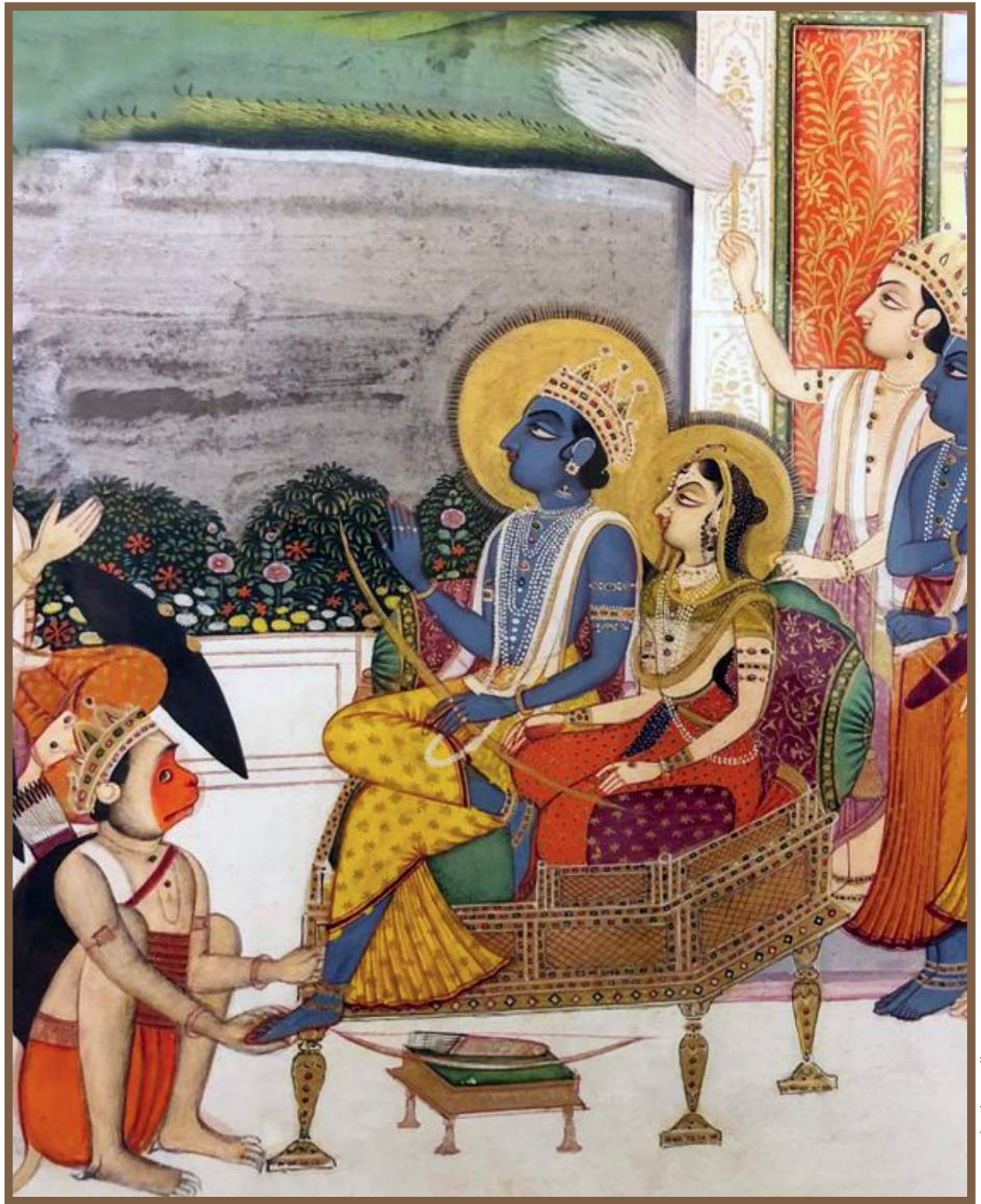
... if we do not understand the responsibility... Just like in an establishment one man is promoted. His first charge is doorkeeper, then gradually he is given promotion; he may come to the post of the manager. Just like in bank, it so happens. They must go through all the different stages of service. So when he becomes manager, if he does not understand the responsibility then again he falls to the lowest position. Again he has to strive for the top. So if we forget our responsibility and become like cats and dogs, then we are going to come back again to take the forms of cats and dogs. [Room Conversation — Los Angeles, June 14, 1972.]

Although the following story is found in most editions of *Vālmiki Rāmāyaṇa, Uttara Khanda*, it is considered by many scholars to be interpolated. Nevertheless, we present it here because it nicely illustrates the points Srila Prabhupada has made above:

One early morning, lotus-eyed Rama arrived at the royal council chamber along with Vasishta and Kasyapa to attend the duties of state administration. That royal assembly consisted of ministers, persons expert in common practices, teachers of law, diplomats, kings, and other respectable persons. The exalted assembly of Sri Rama looked like the assembly of Indra, Yamaraja or Varuna. Rama ordered his brother, “O long-armed Lakshman, go to the palace gate and see if anyone has come with any petition.”

Lakshman soon returned and said, “O Lord, it appears that there is no one in the Kosala Kingdom who is in need of anything.”

Rama, however, insisted, “Go again and look more carefully. I do not wish to be accused of the slightest neglect. Nor do I want the least bit of *adharmā* to go undetected in my kingdom.”



By Amardas Bhatti, Jodhpur. 1830

The court of Lord Ramachandra



Pages from an old handwritten copy of the Rāmāyaṇa

Going out again, Lakshman then noticed a dog sitting near the palace gate, its head bleeding. While looking at Lakshman, the dog whined mournfully. Thus Lakshman asked, “What is wrong? Why have you come here? Please do not fear, for you may tell me everything.”

The dog replied, “I wish to speak directly to Lord Rama, whose lotus feet award one fearlessness and who is the shelter of the distressed.”

Lakshman then said, “If you have something to say, then you are welcome to come speak to the King himself.”

*lakṣmaṇasya vacaḥ śrutvā sārameyo 'bhyabhāṣata
devāgāre nṛpāgāre dvija-veśmasu vai tathā*

*vahniḥ śata-kratūś caiva sūryo vāyus ca tiṣṭhiti
nātra yogyāstu saumitre yonīnām adhamā vayan*

Hearing Lakshman, the dog replied, “Agni the fire god, Indra the king of heaven, Surya the sun god, and Vayu the wind god, are all present in the temples, the palace of the king, and the abodes of the Brahmins. Lowborn creatures like myself are unfit to enter these places. (Texts 60.20-21)

“The king is the embodiment of *dharma*. He always speaks the truth, is expert at fighting, and is devoted to the welfare of everyone. Sri Rama knows the proper dispensation of justice. He is omniscient and is the

foremost of those who delight others. He is the moon god, death personified, as well as the gods of wealth, fire, water and the sun. Sri Rama is Indra, the king of the gods, and he is the protector of his subjects. O Laksman, tell him that without his permission I do not want to enter into the royal palace.”

When Lakshman reported the matter, Rama immediately commanded, “Whoever it may be, usher them in without delay!”

The dog then humbly came before Rama and said, “O Lord, the king is the representative of the Supreme Personality of Godhead. Thus he is the savior of all creatures. While others sleep peacefully, the king remains alert, always working for the welfare of his subjects. However, since everything depends upon him, when the king is negligent his subjects very soon perish. The king is the upholder of religious principles, and thus curbs the forces of evil. Those who follow religious principles experience happiness in this life and the next. Thus the king receives great merit for sustaining *dharma*. O Rama, you are the model of a religious king. With my head placed at your lotus feet, I seek your mercy. Do not become angry at what I have to say.”



Unknown artist. Pahari school

Rama and Lakshman in the forest during their exile

Rama reassured the dog, saying, “Go on! Speak without fear!”

Thus encouraged, the dog continued, “A mendicant Brahmin named Sarvartha-siddha has injured my head, although there was no fault on my part.”

Immediately, Rama had his men summon Sarvartha-siddha. Soon thereafter, when the Brahmin came before him, Rama inquired, “Why did you strike this dog? What was his fault?”

*krodhaḥ prāṇa-haraḥ śatruḥ krodho mitra-mukho ripuḥ
krodho hy asir mahātīkṣṇaḥ sarvaṁ krodho ‘pakarṣati*

“Anger is a deadly enemy, a sweet spoken enemy in the garb of a friend. It is like a sharp sword and it destroys everything. (Text 61.21)

*tapate jagate caiva yaś ca dānaṁ prayacchati
krodhena sarvaṁ harati tasmāt krodhaṁ visarjayet*

“Anger nullifies whatever sacrifices and austerities one has performed as well as whatever charity one has given. (Text 61.22)

*indriyāṇāṁ praduṣṭānāṁ hayānām iva dhāvatām
kurvitā dhṛtyā sāradyaṁ sahrtyendriya-gocaram*

“Therefore, one should give up anger, and as a driver controls a chariot one should control ones senses, which are running towards their objects like wicked horses. (Text 61.23)

*manasā karmaṇā vācā cakṣuṣā ca samācāret
śreya lokasya carato na dveṣṭi na ca lipyate*

“By one’s thoughts, words, and deeds one should do good to those nearby. One should not hurt others. Sin will not come to one who behaves like this. (Text 61.24)

*na tat kuryād asis tīkṣṇaḥ sarpo vā vyāhataḥ padā
arir vā nitya-saṅkrudho yathātmā dur-anuṣṭitaḥ*

“The harm that can be accomplished by an uncontrolled mind is greater than that which can be done



Unknown artist

A dog in the court of the Lord



The court of Lord Ramachandra

by a sharp sword, a poisonous snake that has been stepped on, or an enemy who has been provoked. (Text 61.25)

*vinīta vināsyā āpi prakṛtirna vidhīyate
prakṛtiṁ gūhamānasya niścayena kṛtir dhruvā*

“In spite of making an external show of proper social behavior one’s nature will be revealed by one’s actions.” (Text 61.26)

The Brahmin then replied, “I was wandering about for a long time, begging for alms, when I came upon this dog squatting in the middle of the road, blocking my path. I told him, ‘Make way!’ but he got up so slowly that I struck him over the head with my staff. I was famished and my anger was easily aroused. O king, I admit my guilt. You should punish me as you see fit, just to save me from falling down into a hellish condition of life.”

Rama turned to his ministers and inquired, “What punishment should be inflicted on him? Justice must be done, for nothing instills more confidence in people’s minds than the administration of fair punishment to all wrongdoers.”

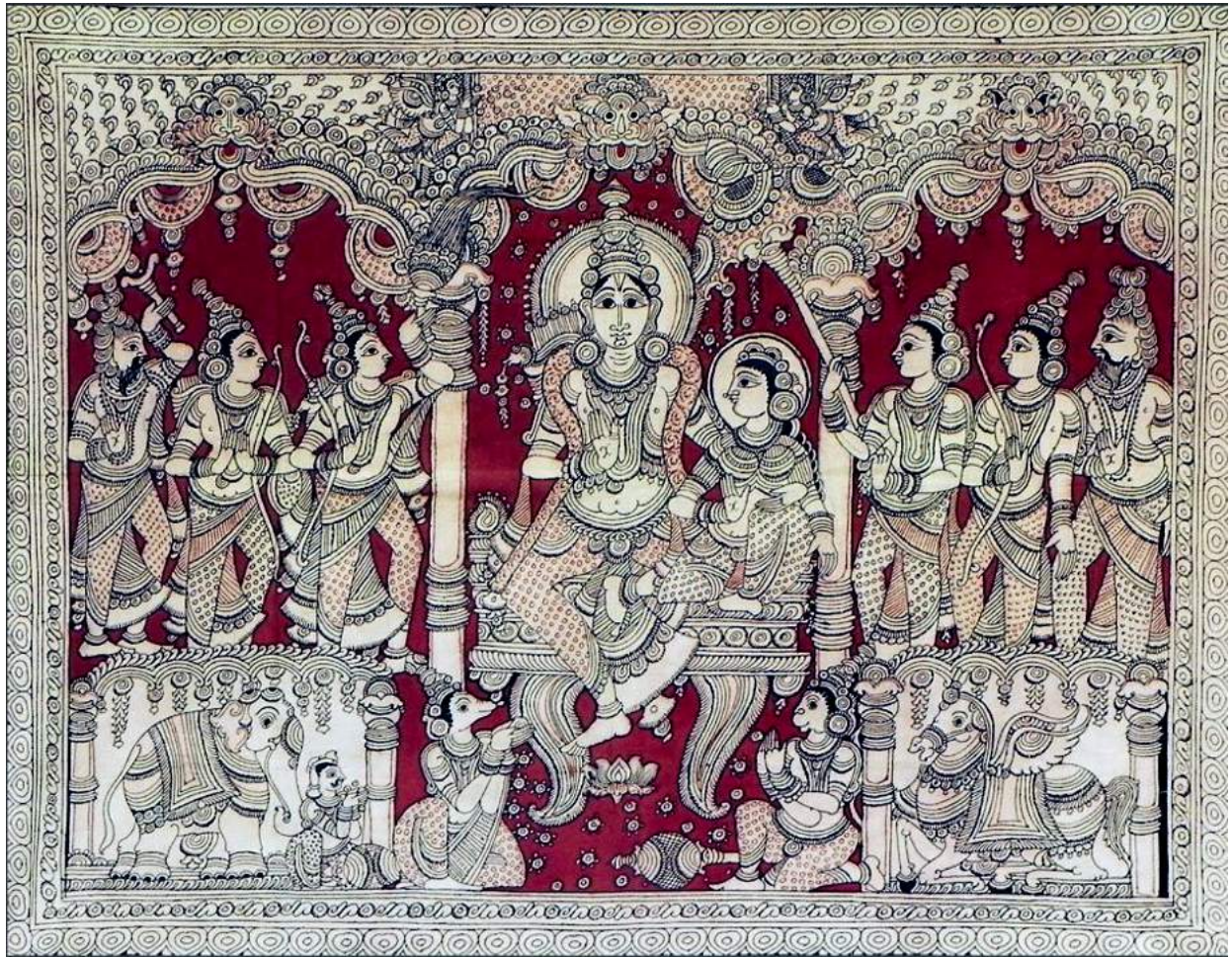
Bhrigu, Angiras, Vasishtha, Kasyapa, and other knowers of religious principles replied, “A Brahmin is never to be punished. This is the unanimous opinion of those conversant with *rāja-dharma*. Still, O Rama, you are the ultimate judge, for you are the Lord of the entire universe. You are Lord Vishnu himself. Thus, whatever is spoken by you is eternal religion.”

The dog then interrupted, saying, “O king, you have asked, ‘What can I do for you?’ If you truly wish to please me then kindly appoint this Brahmin as the head of the Kalanjara Monastery.”

Rama fulfilled the dog’s request, and thus the delighted Brahmin, Sarvartha-siddha, became honored as a spiritual leader and was placed atop a magnificently decorated elephant. Seeing this, however, the ministers became greatly upset and protested, “O king, this cannot be considered a punishment! Rather than punishing the Brahmin you have awarded him an exalted position!”

Rama replied, “You do not understand the intricacies of karma. The dog, however, does.”

Then, prompted by Rama, the dog explained, “In my last life I was the head of the Kalanjara Monastery.



Unknown artist. South Indian school

The court of Lord Ramachandra

I duly worshiped the deities and the Brahmins and I always took *prasādam*. I performed my sacred duties carefully, and properly maintained the servants and maidservants. I was modest and well-behaved and was always engaged in doing good to all living beings. Still, in spite of taking so much care, due to some unknown fault I had to take this lowest birth as a wretched dog. If in spite of having taken so much care I had to take a birth like this, then what to speak of this Brahmin! He is hot-tempered, ruthless, and harsh. He cannot control his anger and he is engaged in harming others. He is certainly unfit to be an *ācārya*. For his audacity in accepting such a position he will degrade seven generations of his family.

“Therefore, if you wish to condemn someone to hell, put them in charge of the Brahmins, cows, and deity worship. Anyone who steals from the Brahmins, the demigods, women or children is doomed, as is one who takes back a gift that was freely given. Indeed, even the very thought of stealing from the demigods and Brahmins will send a man to the lowest of hells.”

Saying this, the dog suddenly departed while Rama and the others sat wonder-struck with wide-open eyes. Although previously born in a very high family, that living being had somehow been forced to accept the body of a dog. After leaving the royal court at Ayodhya, the dog gave up his life by abstaining from food and water with the hope of attaining a better birth.

Now, one could argue that since the Lord personally gave the exalted position to the Brahmin Sarvarthasiddha, how could there be any danger in his accepting it? Certainly there is no inherent fault in accepting the post of a leader. From the example of Maharaja Priyavrata in the fifth canto of *Śrīmad Bhāgavatam* we can understand that if one accepts a position for the pleasure of Guru and Krishna he is protected from material entanglement. Srila Prabhupada has described:

When Priyavrata’s father, Swayambhuva Manu, requested him to accept the responsibility of ruling over the world, he did not welcome the suggestion. This is the symptom of a great, liberated devotee. Even though engaged in worldly affairs, he does not take



Unknown artist. Pahari school

Krishna's pastimes in Vrindavan

pleasure in them, but remains always absorbed in the Lord's service. While thus serving the Lord, he deals externally with worldly affairs without being affected. ... By serving the lotus feet of his spiritual master, prince Priyavrata very soon attained the perfectional stage of Krishna consciousness. This is the only way to advance in spiritual life. [Purport to *Bhāg.* 5.1.6.]

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King Priyavrata had to be persuaded by Lord Brahma to accept the post of emperor of the entire universe. Similarly, his father, Swayambhuva Manu, felt relieved to entrust the universal government to Priyavrata. Thus it is evident that the kings and executive heads of government in the Vedic age never accepted their positions for sense enjoyment. Such exalted kings, who were known as *rājārṣis*, ruled only to maintain and protect the kingdom for the welfare of the citizens. The history of Priyavrata and Swayambhuva Manu describes how exemplary, responsible monarchs performed the duties of government with disinterest, keeping themselves always aloof from the contamination of material attachment. [Purport to *Bhāg.* 5.1.22]

However, unlike Maharaja Priyavrata, Sarvarthasiddha accepted the position of head of the Kalanjara Monastery not for the service of the Lord but for his own self-aggrandizement. The dog understood this, and thus knew that he would be suitably punished in due course of time. 🍊

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