

Sri Krishna Kathamrita



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The Culture of Respect





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TOLERANCE, COOPERATION, AND MATURITY

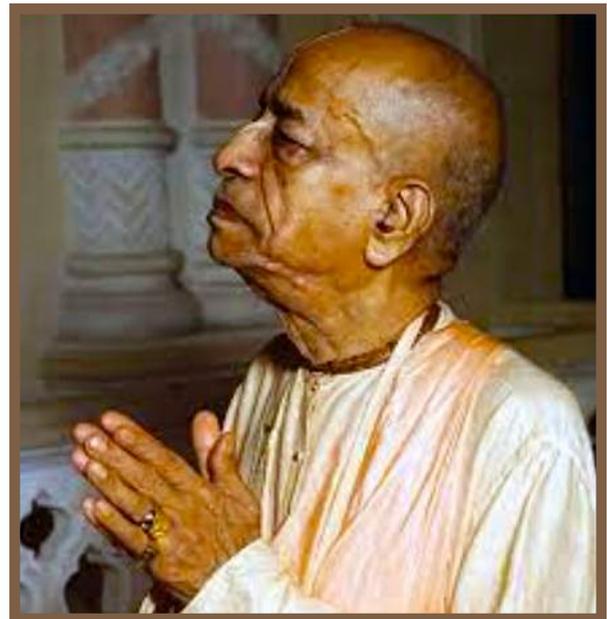


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

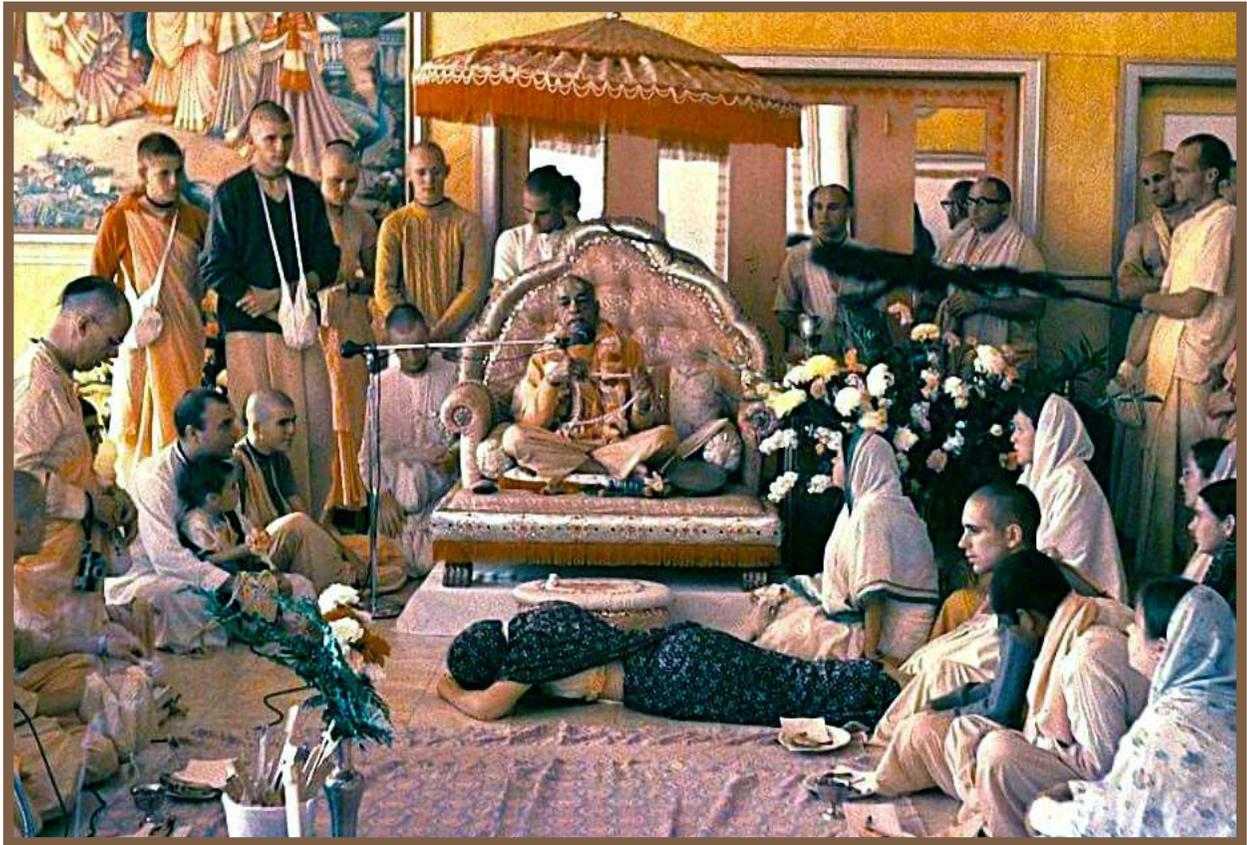
Now we have, by Krishna's grace, built up something significant in the shape of this ISKCON, and we are all one family. Sometimes there may be disagreement and quarrel, but we should not go away. These inebrieties can be adjusted by cooperative spirit, tolerance, and maturity, so I request you to kindly remain in the association of our devotees and work together. The test of our actual dedication and sincerity to serve the spiritual master will be in this mutual cooperative spirit to push on this movement and not make factions and deviate. (Letter to Babhru. 9 December 1973.)

Cover: Floor relief of a couple offering obeisances. Sringeri Shankar Math, Guntur, Andhra Pradesh.



I have noted your several complaints against the devotees but it would be better to set the example rather than to criticize the defects of the devotees.

Unknown photographer



Srila Prabhupada initiates disciples in the temple room at the Los Angeles center in 1972

We should always remember that we recruit members from people in general. It is not expected that everyone of our members should be immediately to the standard qualification. The best thing for you is to set the example by your personal behavior and try to reform the others, not by criticizing but by friendly behavior. If sometimes there are any disagreements, we should try to forget such incidences and be always in friendship with each other. So I hope you will immediately forget all these disagreements and fully cooperate for developing our Berlin center. (Letter to Vrindadevi. 14 October 1971.)

Unnecessary pride is very bad. “Oh, I have become very advanced in Krishna consciousness.” That we should never think. (Garden conversation, Los Angeles. 14 June 1972.)

Your appreciation for the service of your god-brothers is very much laudable. This is actually a devotee’s business that everyone should appreciate the value of other devotees. Nobody should criticize anyone, because everyone is engaged in the service of the Lord according to one’s capacity. And the thing is, Krishna wants to see how much one is sincere in rendering him service. Materially we may think that one’s service is greater than another’s — that is our

material vision. Actually, on the spiritual platform, the service rendered by a calf to Krishna and the service rendered by Radharani and her associates — to Krishna there is no difference. Krishna is so kind and liberal that everyone’s service, when it is sincerely offered to Krishna, he accepts. This is the statement in the *Bhagavad-gītā*, that he accepts a little bit of flower, fruit, and water offered to him in devotion and love. He wants our love and devotion. Otherwise, he is the proprietor of everything, what can we give him? This position of our subordination should always be maintained, and we should always give respect to our pure devotees who are engaged in devotional service. That will make us able to make a progressive march in the devotional line. (Letter to Tamala Krishna, 19 August 1968.) 🍌

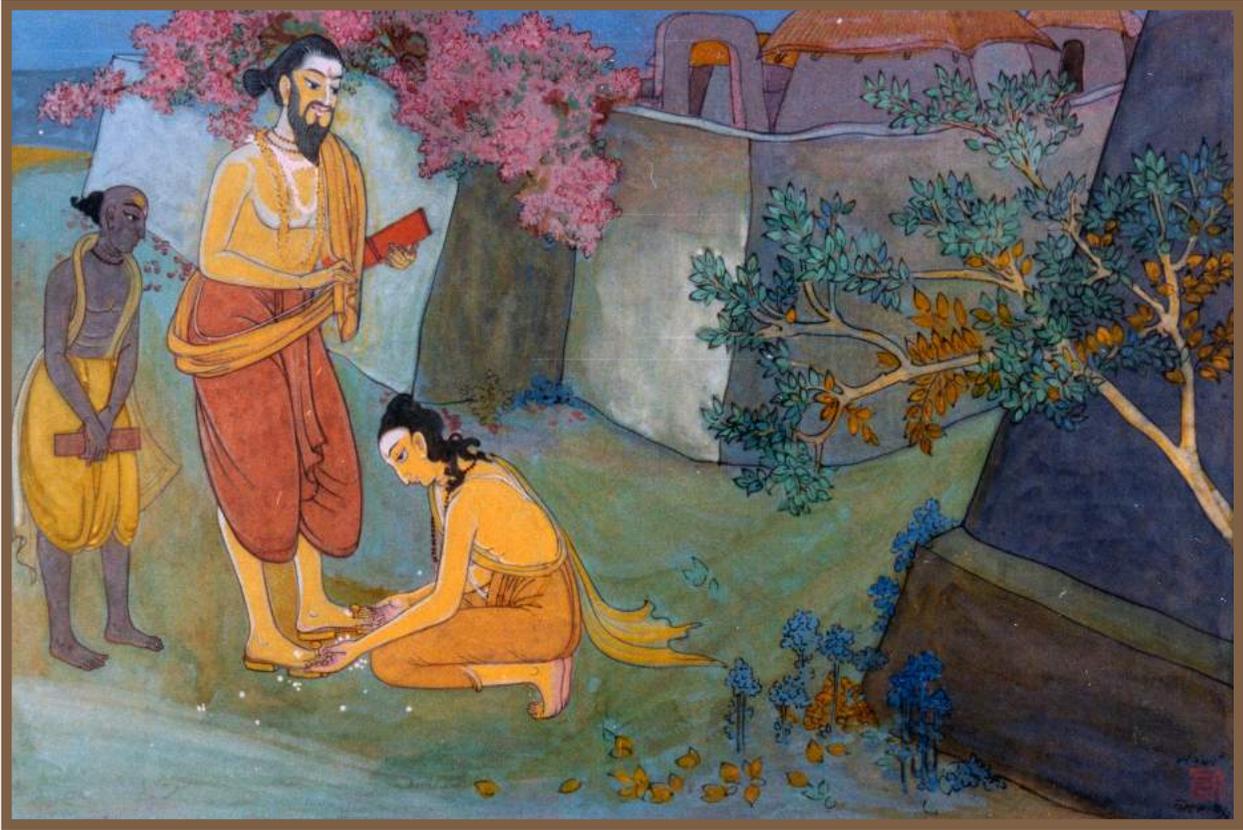
PRINCIPLES OF ETIQUETTE, RESPECT, AND HUMILITY



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

I hope that you are performing your *bhajana* in the ecstasy of chanting the holy name. According to

By Kartick Biswas. Circa 1940s.



Nimai Pandit worships the lotus feet of his teacher Gangadas Pandit

proper etiquette, in day-to-day business, one should normally start a letter by saying, “all glories to”, or by offering obeisances at the top of the letter. It is not proper to write the *mahā-mantra* at the top of a letter as a form of address. By doing so, the writer may feel proud of being an instructor of the *mahā-mantra*. (From a letter dated 21 October 1929.)

Tolerance, humility, and respect for others are some of the qualifications that support the worship of Lord Hari. (From a letter dated 10 May 1926.)

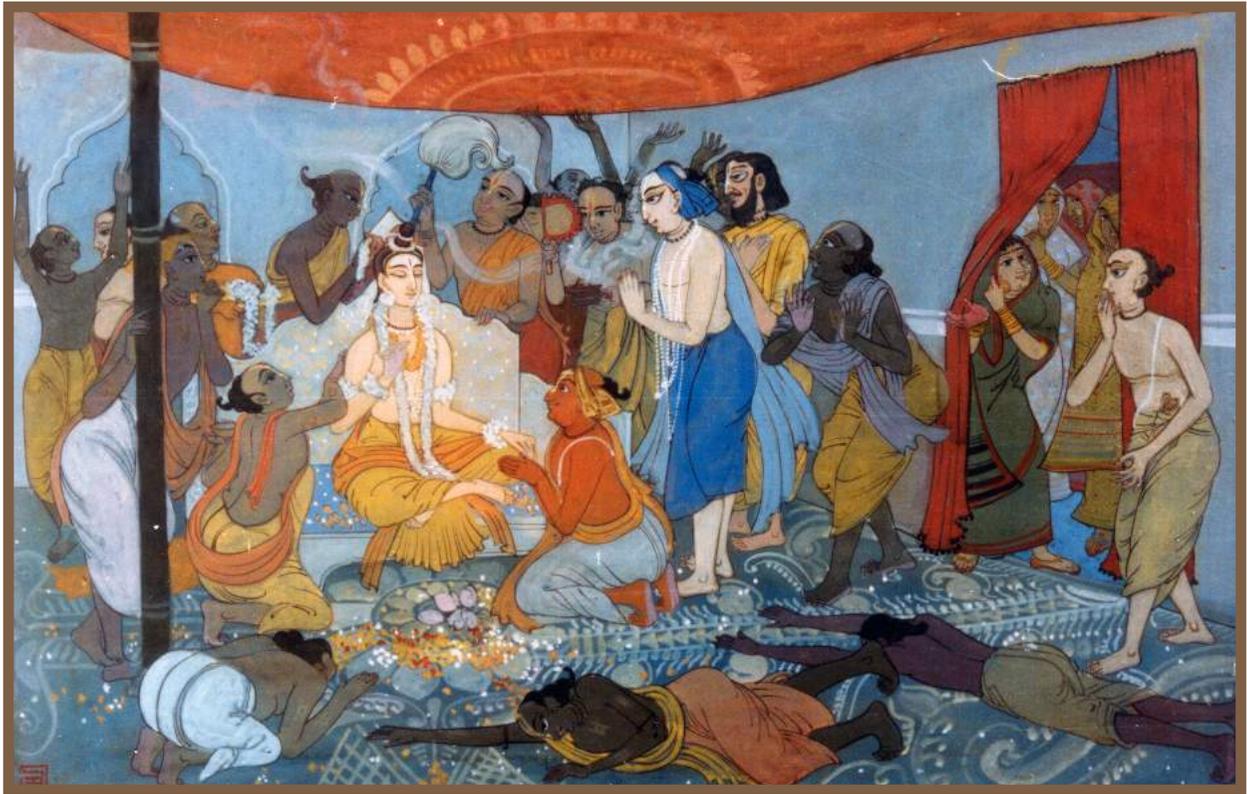
Sri Chaitanyadeva’s pastime of not expecting respect for himself is meant to teach us fools genuine humility, not duplicity. (From a lecture given on 10 July 1927.)

Our *maṭha* is not meant for wrestlers, nor do aristocrats need to live in the *maṭha*. Only Lord Hari’s devotees should live in the *maṭha*. If we remove the people in the *maṭha* who are fond of eating and enjoying intimate association with women, the *maṭha*’s expenditures and problems will diminish. We have to send home those proud and independent people who do not follow the *maṭha*’s rules and regulations, and who neither follow the spiritual master’s orders nor display humility. If as a result we have less manpower, we are content. We should not allow those who are not

interested in worshipping Hari but who aspire for profit, adoration, distinction, women, and wealth to live in the *maṭha*. Such people are opposed to the *maṭha* in their hearts. They think, “I have been living in the *maṭha* for a long time. I have worked hard for the *maṭha*, and therefore I can now eat nice foods, dress opulently, demand respect from others, and be given a share in *maṭha* administration.” We should never encourage such ideas because they are opposed to devotional service. Such mentalities develop when living entities indulge in doubt, blasphemy, and idle talk.

We should not be proud and think, “I am expert, intelligent, a good speaker, and a good singer.” These thoughts are averse to devotional service. We need to feel ourselves lower than the straw in the street. If anyone attacks or criticizes us, we should tolerate it and simply chant Hari’s holy name. We should think that today the Lord has mercifully awarded us the opportunity to become humbler than a blade of grass. When someone blasphemes us, we should know that the Lord is awarding us a benediction through those whose trouble is inevitable. (*Amṛta-vāṇī*, pp 95-96.)

Although the *vaiṣṇavas* are topmost, they consider themselves lower than the straw in the street.



By Kartick Biswas. Circa 1940s.

Sri Chaitanya Mahaprabhu worshiped by the devotees at the home of Srivas Thakur during the mahā-prakāśa-līlā

Actually, they are not fallen or low-class. They are very dear to the Lord and are fit to be worshiped. Everyone should show them respect.

To think, “I am a particle of dust at the lotus feet of my spiritual master,” or, “I am the servant of guru and Krishna,” is what is meant by becoming lower than straw in the street. We should show compassion toward all living entities, develop a taste for chanting the Lord’s names, and serve *vaiṣṇavas*. These are Mahaprabhu’s three principal instructions. If we think ourselves lower than straw in the street then we will not take shelter of duplicity while displaying only a pretense of humility. We will actually become humble and thereby eligible to chant. In other words, true humility means to develop a taste for chanting and to become a true servant of the holy name. Service to guru and the *vaiṣṇavas* is the gateway through which we develop such taste.

Services to the spiritual master and the *vaiṣṇavas* certainly amount to becoming lower than the straw in the street. This does not mean that we should become subordinate to non-devotees. Rather, it means to beg mercy from and show respect to devotees. The *mahājānas* instructed us not to display our humility before everyone. To show our humility toward hypocrites or envious atheists like Ravan is not what it means to think

ourselves lower than the straw in the street. If we break this instruction, we will never become qualified to chant the holy name. Rather, our actions will amount to our becoming envious of others. Hanuman burnt Lanka for Rama. That is an example of becoming lower than the straw in the street. (*Amṛta-vāṇī* pp. 167-168) 🍊

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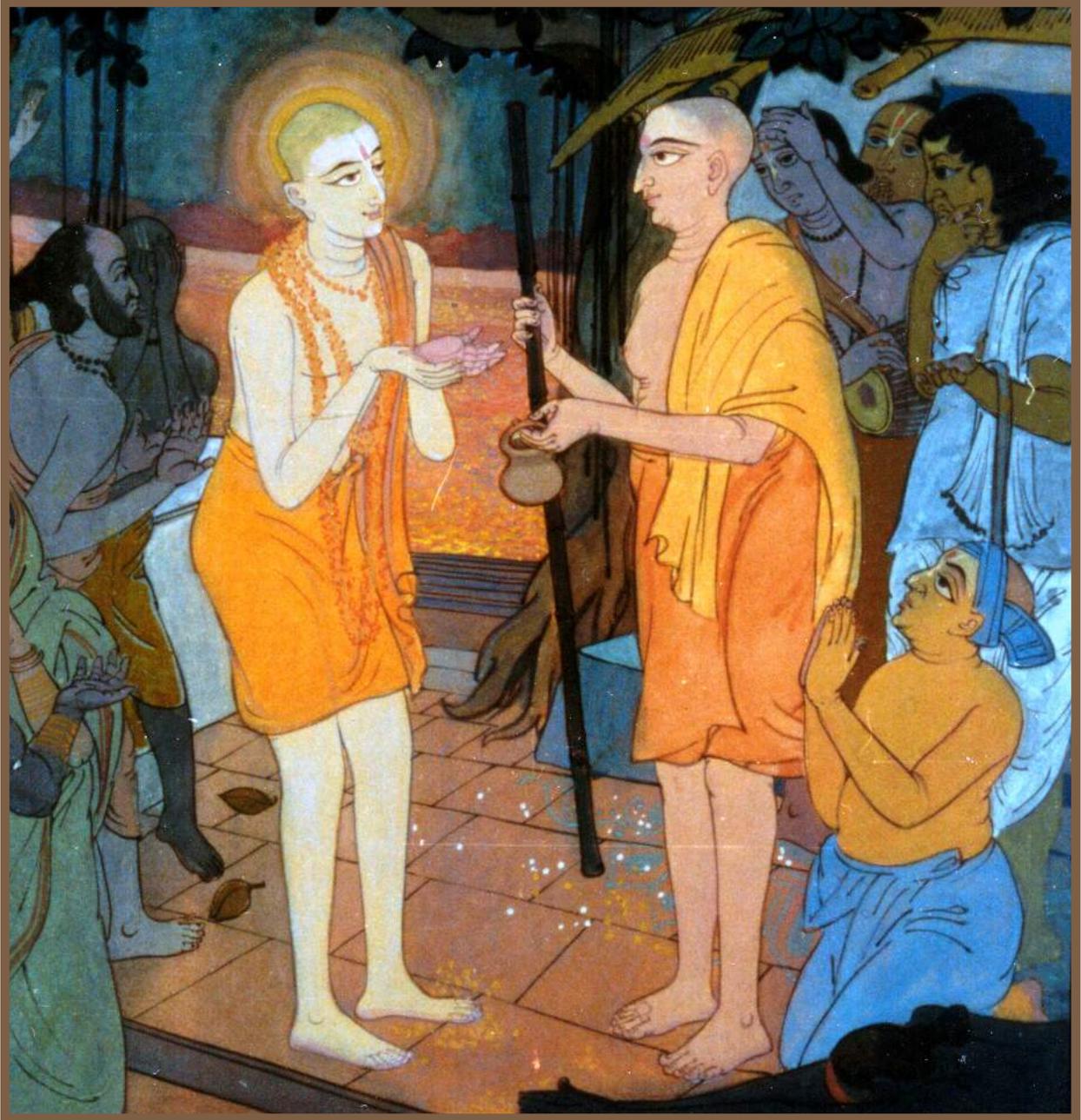
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A DIVINE EXCHANGE OF RESPECT



From the Life of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

One time at Bhakti Vijaya Bhavan, around midnight a sound woke Seva Vilas Brahmachari. He arose and beheld Srila Saraswati Thakur striding toward the south, absorbed in thought. Seeing him going alone in the deep night, Seva Vilas Prabhu thought



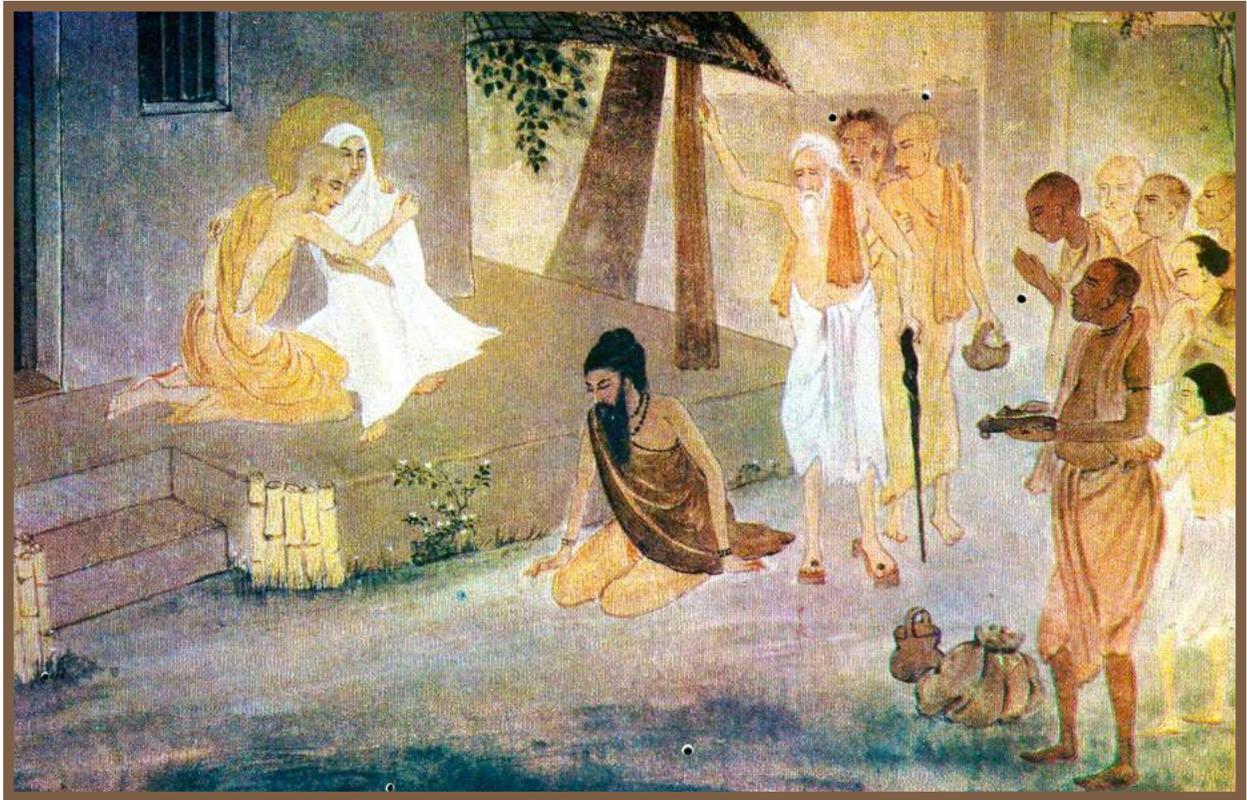
By Kartick Biswas. Circa 1940s

Sri Chaitanya Mahaprabhu begs the sannyāsa-mantra from Keshava Bharati

it wise to follow. Reaching the Yogapith, Srila Saraswati Thakur prostrated in respect, and after proceeding a little farther south he repeatedly cried, “Hā Śacīnandana Gaurahari!” and again made *daṇḍavats*. Soon, tumultuous *kīrtana* became audible, and many devotees approached, sounding *mṛdaṅgas*, *karatālas*, conches, and gongs. Srila Saraswati Thakur offered *daṇḍavats* to them. They reciprocally offered *daṇḍavats*, and then said, “Srila Saraswati Thakur! Today we are graced with *darśana* of the lotus feet of you who are an eternal associate of Lord Chaitanya

and a most dear *mañjarī* of Radha. Glance mercifully upon and favor the lowly fallen souls. By your mercy, that of Sri Gaurasundar and his *dhāma* is attained.” In humility-laden tones, Srila Saraswati Thakur replied, “You are all *vaiṣṇavas* of Swetadwip, eternal *gauradhāma-vāsīs* and servants of Lord Chaitanya. Our only desire is to attain your mercy.”

Those divine beings offered prayers to Srila Saraswati Thakur and then resumed *kīrtana*. They offered *daṇḍavats* before the Yogapith, plaintively crying, “Hā Śacīnandana! Hā Gaurahari! Please reveal



Unknown artist

After taking sannyāsa, Mahaprabhu offered respects and said goodbye to Sachimata at the home of Adwaita Acharya

your dhāma and form. Hā Śacīdevī! Hā Jagannātha Mīśra! Mercifully bestow upon us service to Sri Gaurahari.” After circumambulating the Yogapith temple four times while performing *kīrtana*, they rolled in the dust of the adjacent forecourt of Sachidevi. Then they seated Srila Saraswati Thakur before them and, with palms joined in respect, said, “Srila Saraswati Thakur! You are Sri Gaurahari’s dearest servant, the fulfiller of his mission! Having heard of your qualities from Lord Chaitanya’s topmost associates, we came for *darśana* of your lotus feet and to hear from you the pastimes enacted by Lord Gaura on this earthly plane. Kindly fulfil our entreaty.” After begging their blessing to recite, Srila Saraswati Thakur discoursed on *gaura-līlā-kathā* — as described in authoritative biographies, enriched with his own unique realizations and *siddhāntic* explanations of its intricacies — nonstop until the chirping of the birds of the *dhāma* announced the coming morning light. Before parting, the residents of Swetadwīp requested Srila Saraswati Thakur to speak *gaura-līlā-kathā* to them every night. Then he and they offered mutual *daṇḍavats* and returned to their respective abodes. 🍌

— Bhakti Vikasa Swami. Śrī Bhaktisiddhānta Vaibhava. Bhakti Vikasa Trust. Surat, India. 2009.

EIGHT REASONS FOR RESPECT



Srila Thakur Bhaktivinode’s Śrī Caitanya- Śikṣāmṛta (chapter 2, part 2)

Proper respect should be given, considering the person’s status. This is called *maryādā*. Not giving proper respect is considered a great fault. One should give respect to all human beings, but one should give more respect to a man with position. Most respect should be given to the devotee. The following is the order [given in the order of respect due]:

- 1) Respect to humans — *naramātrera maryādā*.
- 2) Respect to those who are civilized — *sabhyatāra maryādā*.
- 3) Respect to position — *rāja maryādā* or *pada maryādā*.
- 4) Respect to the educated — *vidyāmaryādā*.
- 5) Respect to those with good qualities (especially the *brāhmaṇas*, *sannyāsis* and *vaiṣṇavas*) — *sad-guṇa maryādā*.

By Kartick Biswas. Circa 1940s.



Seeing Mahaprabhu where they washed their feet, Prakashananda Saraswati requested him to sit with the other sannyāsīs

6) Respect according to varna (brāhmaṇas) — varna maryādā.

7) Respect according to āśrama (sannyāsīs) — āśrama maryādā.

8) Respect to devotion (bhakta) — bhakti maryādā.

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CHANT WITH HUMILITY



Sri Srimad Gour Govinda Swami Maharaja

Kaviraj Goswami says, “O my brothers, with folded hands I request you to make a garland of this verse:

*ṭṛṇād api su-nīcena taror iva sahiṣṇunā
amāninā māna-dena kīrtaniyaḥ sadā hariḥ*

“Make a garland of this verse and put it around your neck, then chant *hare kṛṣṇa. nāma-sūtre gāṇthi’ para kaṅṭhe ei śloka* — String this verse on the thread of the holy name and wear it on your neck. *prabhu-ājñāya kara ei*

SENIORITY IN VARNASRAMA

*viprāṇām jñānato jyaiṣṭhyam kṣatriyāṇām tu vīryataḥ
vaiśyāṇām dhānya-dhanataḥ sūdrāṇām eva janmataḥ*

Among *brāhmaṇas*, seniority is by knowledge; among *kṣatriyas*, by valour; among *vaiśyas*, by grains and riches; and among *sūdras* alone it is by age. (2.155)

— *Manu’s Code of Law. A Critical Edition and Translation of the Mānava-dharmā-śāstra*. Patrick Olivelle. Oxford University Press. 2005. New York City. USA.





By Kartick Biswas. Circa 1940s.

After being delivered, Prakashananda Saraswati and the other sannyāsīs offer their respects to Mahaprabhu

śloka ācaraṇa — One must strictly follow the principles given by Mahaprabhu in this verse.” (Cc. ādi 17.32 and 33)

Mahaprabhu has ordered us to do this. He said, *avaśya pāibe tabe śrī-kṣṇa-caraṇa* — “If you chant like this then it’s guaranteed that you will get Krishna. It is guaranteed if you do like this. Otherwise you can’t get it.

Four things are described in this verse. The first is *sunīcatva*, being much humbler than a blade of grass. The second is *sahiṣṇutva*, being as tolerant as a tree. The third is *amānitva*, not demanding respect. The fourth is *mānadatva*, giving respect to all living entities. These four things are required. These are the four ingredients for making this garland. Then you will really do *hari-bhajana*. Unless one develops such a mood, he cannot do *hari-bhajana*. If someone does like that then it is guaranteed that he must get Krishna. He must develop *prema* by which Krishna becomes bound up.

Those who have really gotten Krishna, they say, “I have not gotten. I am lowest of the low. I have no *prema* at all. I am most degraded, most sinful.

jagāi mādhai haite muṇi se pāpiṣṭha
puriṣera kiṭa haite muṇi se laghiṣṭha

I am more sinful than Jagai and Madhai and even lower

than the worms in the stool. [Written by Krishnadas Kaviraj Goswami in Cc. ādi 5.205]

This is the mood. He never beats his own drum, never blows his own trumpet. If someone advertises themselves like that, they are a rascal. 🍌

— Lecture in Bhubaneswar. 23 April 1992.

WHO IS SENIOR?



A story from chapter 18 of the Hari-bhakti-sudhodaya

In ancient times a group of sages met together on the bank of the Ganges to discuss about the topics of Krishna. When the great sage Markandeya Rishi, who was seven *kalpas* old, arrived, everyone offered him obeisances and a seat of respect. [One *kalpa* is about 4.32 billion years.] Markandeya Rishi then noticed the young boy Parashara sitting on the lap of his father. Although the boy was only seven years old, Markandeya got down and offered his obeisances to the young boy. Seeing this, all the assembled sages became surprised and confused.

Parashara jumped up and fell at the feet of the elderly Rishi Markandeya. Markandeya then lifted



Unknown artist

Krishna milks a cow

the boy up and said, “You are older than all of us, therefore we worship you. Please tell us your age.”

The young Parashara replied, “What mystery is this? Markandeya Rishi is seven kalpas old, whereas I am a mere boy of seven years.”

*mārkaṇḍeyo 'tha vihasan prāha madhye tapasvinām
āyūṣo gaṇanaṁ naivaṁ brahmaṁs tac chr̥ṇu tattvataḥ
yāvanto hi kṣaṇā jātā hari-smṛtyaiva dehinām
ekikṛtyaiva tān eva gaṇanaṁ kāryam āyūṣaḥ*

Markandeya smiled and said to the rishis, “How is one’s span of life to be considered? O rishis, I speak the truth. All jīvas are born with material bodies, but the time that one spends doing hari-bhajana should be calculated as the actual span of life.” (texts 19-20)

Just as when one blows away the empty rice husks, one does not see the remaining grains, similarly, wise persons do not count the period of one’s life which is not spent in remembering Lord Hari. Addressing Parashara, Markandeya then said, since you do not spend even a moment without contemplating Lord Narayan, you are, by that estimation, older than all of us, and are an object of respect for all of us. We are so averse to hari-bhajana that if our days are accordingly calculated then none of us would be even five years old.

Time spent for attaining spiritual benefit in life is the only value of life. Simply leading an unholy life in gross material enjoyment, how can one be considered better than a beast who also has the same

freedom of enjoying eating, drinking, sleeping, and mating, etc.? All sentient beings indulge in eating, sleeping, infatuation, and sexual intercourse. They all ultimately succumb to anger, sorrow, aversion, etc. These are common factors for entities, whereas only human beings have been given the rare opportunity to contemplate upon the blissful lotus feet of the Supreme Lord Narayan. To have steadfast devotion at the lotus feet of Sri Narayan is the only source of auspiciousness. Wise persons do not recognize a man devoid of devotion to Narayan as a living person.

*dāru kiṃ na calaty aṅgaṃ kiṃ na śvasiti bhastrikā
kiṃ svid viṇā na vadati sajjivatvaṃ na tāvatā*

Does a tree not grow? Do the bellows of a blacksmith not breathe? Does a vina not make melodious music? Should we consider that they are all living beings? (27)

*bālo bhāgavataḥ śreṣṭho vṛthoccaiś cira-jīvy api
netaror 'bhyeti tulasīm sumahān api vṛkṣakah*

A child who has steadfast devotion to Sri Hari is most glorious whereas an old man who is devoid of devotion to Hari is totally undone in life. Which is greater, a mighty tree or a small *tulasī* plant? (28) 🍊

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LEVELS OF RESPECT TO VARIOUS GURUS AND VAISHNAVAS



**Srila Narahari Sarkar Thakur's
Śrī Kṛṣṇa-bhajanāmṛta**

After the fifteenth verse in his book, Srila Narahari Sarkar raises a series of questions about many subjects, including the following:

By the power of Krishna's name, in Kali-yuga all devotees are equal, similar to Krishna. This is well known in the *smṛti* scriptures. But still one sees lesser and greater devotees. How is that?

Among the devotees there are *dīkṣā-gurus* and *śikṣā-gurus*. How does one treat them?

He then goes on to answer his questions:



Unknown artist.

**Ancient temple relief of a man and woman
offering dandavat pranams**

One should hear the conclusions to these questions one after another. It is true that the devotees are all equal. How can those material people of little intelligence — who fear the beggar or devotee dressed in rags — distinguish between the greater and lesser devotees? They do not distinguish between the power of a small fire and a huge fire. They consequently should treat all devotees equally. Will they die because

RESPECT THE DEVAS

Srila Thakur Bhaktivinode

It is prohibited to disrespect the demigods. One should duly worship them and beg for their blessings to attain devotional service to Krishna. One should not disrespect any living entity. One should also respect the deity forms of various gods worshiped in various countries. Because by doing so persons of the lower level can graduate to the platform of devotional service. By disrespecting such gods, one's false ego increases, one's humility diminishes, and one's heart no longer remains fit to become the abode of devotional service. (*Śrī Caitanya-Śikṣāmṛta* 3.3)





Krishna washes the feet of his devotee Narada Muni

of not recognizing the distinctions? Equal treatment is acceptable for them.

But the devotees who are expert in their actions, who have developed special intelligence by hearing, seeing and understanding, can distinguish between devotees having lesser and greater spiritual power. They know the lesser or greater power of Krishna in the body of a particular devotee. They treat the devotees in different ways because of their ability to see the difference. If they did not act in this way even though understanding the differences in devotees' potencies, they would be considered faulty. When respecting or worshipping the lesser and greater devotees, they first worship the devotees of greater spiritual strength and then those of ordinary strength.

One should not worship the two types equally. Those in knowledge do not extinguish a small flame first when there is a huge fire burning. After extinguishing the huge fire, they easily extinguish the small flame.

If well-known and serious devotees do not act in this way although they have knowledge, they are destroyed. By distinguishing the lesser and greater, they live.

*na nindā vaiṣṇave kāryā nāvahelā pramādataḥ
na duḥkharīṃ maraṇaṃ vāpi syad yadi vaiṣṇava-kāraṇāt*

One should never criticize a devotee or ignore him out of inattentiveness. However, if the inattention occurs because of attention being given to another devotee, it will not cause suffering or death. (verse 16)

*na doṣā vaiṣṇave dṛṣyāḥ karmācāra-vilokaṇāt
karmācāra-viśuddhā vā ke santi kali-marditāḥ*

One should not see fault in the devotee by observing his actions or behavior. Who, afflicted by Kali-yuga, is pure in actions? (17)

Because the fire of Krishna exists in the body of the devotee, by the power of meditation on Krishna, sins cannot cause him to fall. The sins are burned up by the fire of Krishna. Persons in ignorance should see all waves in the Ganges as one. They should thus worship all devotees equally, whether greater or lesser [and not find fault]. That is the conclusion.

All devotees are gurus. The *dikṣā* and *śikṣā* gurus are special. How should one treat them? One should follow their orders. If they are both of lesser spiritual strength, one may learn special teachings from the



Painting by Keshav.

Krishna washes the feet of his devotee Sudama Vipra

mouth of other great devotees, and then offer that knowledge to the guru. That knowledge may be learned from many gurus, but one should not ignore the guru [*dīkṣā-guru* and perhaps primary *śīkṣā-guru*].

The son, object of his father's affection, offers his earnings to his father. After requesting permission, he then enjoys the earnings. If he brings the earnings and simply eats, he is a bad son and a sinner.

Therefore, in all cases one must worship the guru and all the devotees as both are worthy of worship. But one must serve the guru especially with body, mind and words. While doing service, if others disregard one's guru, one should take the side of one's guru, since the guru is the prominent person.

Look! The father is like the guru. His older and younger brothers are also gurus. But the father of one's father, or a great relative worthy of greater respect, is also guru but his worship should be double that of the father. This is well known among the virtuous people.

If people scold the father uselessly while doing activities, one should side with the father, since he is a guru. By his power one should support one's life. The father, guru or husband should be worshiped, even if they do not have great qualities. With their strength

one should argue strongly with great or knowledgeable persons. Who can live with criticism of his father?

Distinguishing the powerful and lesser devotees is the life of the devotee. All should act according to this principle, hearing from the guru or by one's intelligence. That is the method. Devotees should accept themselves as the servant of the guru [and devotees]. That is the highest dharma. 🍌

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THE POWER OF OFFERING RESPECT



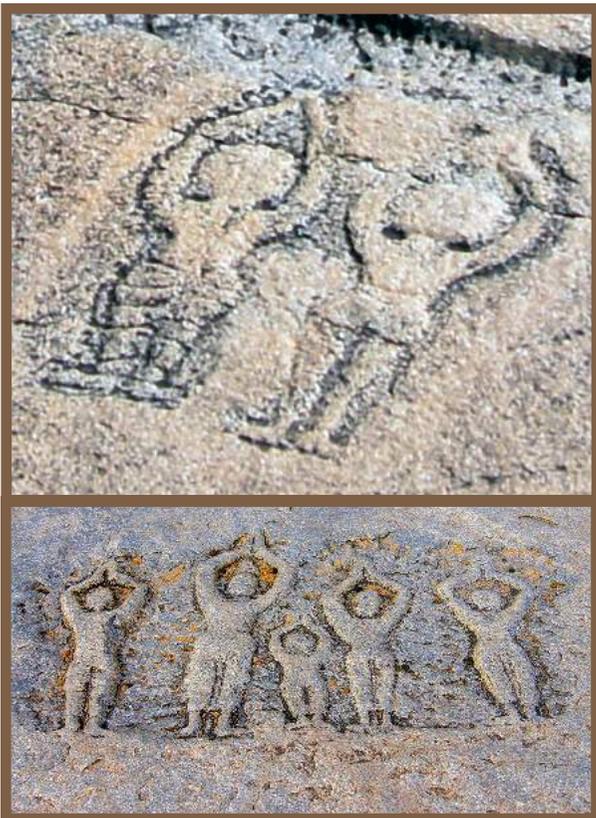
From Padma Purāṇa, canto one, chapter 33

In a previous *kalpa*, the sage Mrikandu, the son of Bhṛgu Muni, practiced penances with his wife. While they were living in the forest a son was born to them. The child, who was full of good qualities, reached the age of five years. At that time a visiting sage saw the boy wandering about in the courtyard. Seeing that the

wikipedia



Caves in the Panhala Kolhapur district of Maharashtra where it is said that Parashara Muni was staying



Wall reliefs in Hampi from around 1400 AD: Top left, married couple offers obeisances. Bottom left: a family offering obeisances. Right: Hanuman offers prayers



Photos by Borayin Maitreya Larios



Unknown artist. Circa 1700.

The young Markandeya offered his obeisances to the Sapta Rishis, the seven great sages

sage was an exalted person, Mrikandu asked him how many years his son would live. The wise sage told him that the boy would only live for another six months. Hearing this, the father performed the sacred thread ceremony for the boy and then instructed him to offer obeisances to the sages. Thus instructed by his father, the boy found delight in offering his obeisances to others. He didn't care if the person was from a high or low caste, he offered obeisances to everyone.

One day, the boy saw the Sapta-rishis on the path and offered obeisances to them. Pleased by the boy's humility, the sages blessed him, saying, *cirañ jīva* — "May you live long." Then, by their mystic power, they realized

that the boy only had five more days to live. Frightened that they had made some mistake by their blessing, they took the boy and went to see Lord Brahma.

The sages, along with the young boy, all offered their obeisances to Lord Brahma. Seeing the boy's sincerity, Lord Brahma blessed him saying, *cirañ jīva* — "May you live long." Brahma then asked the sages, "Who is this boy and why has he come to me?"

The sages told him everything, "This is the son of Mrikandu. By fate, his life is short. When his father performed his sacred thread ceremony he told him, 'You should offer obeisances to everyone you meet.'

"O grandsire, while on pilgrimage, by chance we came across this boy and saw how he was offering obeisances



Unknown artist.

The Saptarishis

to everyone he saw. Pleased with him, we blessed him saying, *ciram jīva* — ‘May you live long.’ How will our words and the words spoken by you, come true?”



Unknown photographer.

A cow offers obeisances in a South Indian temple

Lord Brahma said, “The earth is maintained by honest words. This Markandeya will live for an entire *kalpa*. 🍊
— *Padma Purāṇa*. English translation. Volume 1, pp. 408-410. Motilal Banarshidass. Delhi. 1990.

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OF VAISHNAVAS AND HYPOCRITES

Srila Vrindavan Das Thakur's

Caitanya-bhāgavata antya-līlā 3.29

*ei se vaiṣṇava-dharma-sabāre praṇaṭi
sei dharmadhvajī, yāra ithe nāhi rati*

The *dharma*, nature, of a *vaiṣṇava* is they offer respects to everyone. The *dharmadhvajīs*, hypocritical pretenders [literally, persons who wave the flag of their religiosity], are those who have no attachment for this.

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan. 2001..

