

Sri Krishna Kathamrita



Bindu

Issue 564

bhadraṁ paśya

See the Good (part one)





Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 564

Śrī Saphalā Ekādaśī

7 January 2024

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BLASPHEMY, FAULT-FINDING, AND CALLING A SPADE A SPADE

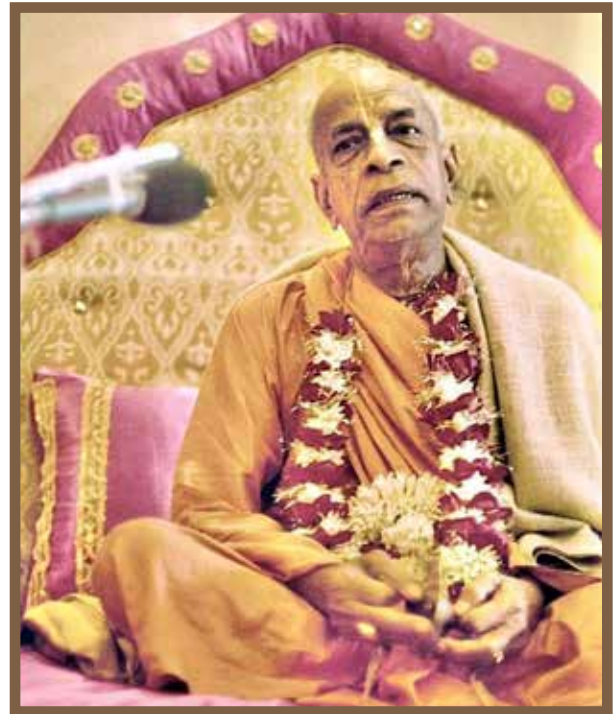


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Don't Tolerate Blasphemy

A *vaiṣṇava* should be tolerant like a tree and submissive like grass... Nevertheless, the author of this instruction, Chaitanya Mahaprabhu, did not tolerate the misbehavior of Jagai and Madhai. When they harassed Nityananda Prabhu, he immediately became angry and wanted to kill them. One should be very meek and humble in his personal transactions, but if there is blasphemy against one's guru or another *vaiṣṇava*, one should be angry as fire. One should not tolerate blasphemy against a *vaiṣṇava* but should immediately take one of three actions. If someone blasphemes a *vaiṣṇava*, one should stop him with higher arguments and higher reason. If one is not



Unknown photographer

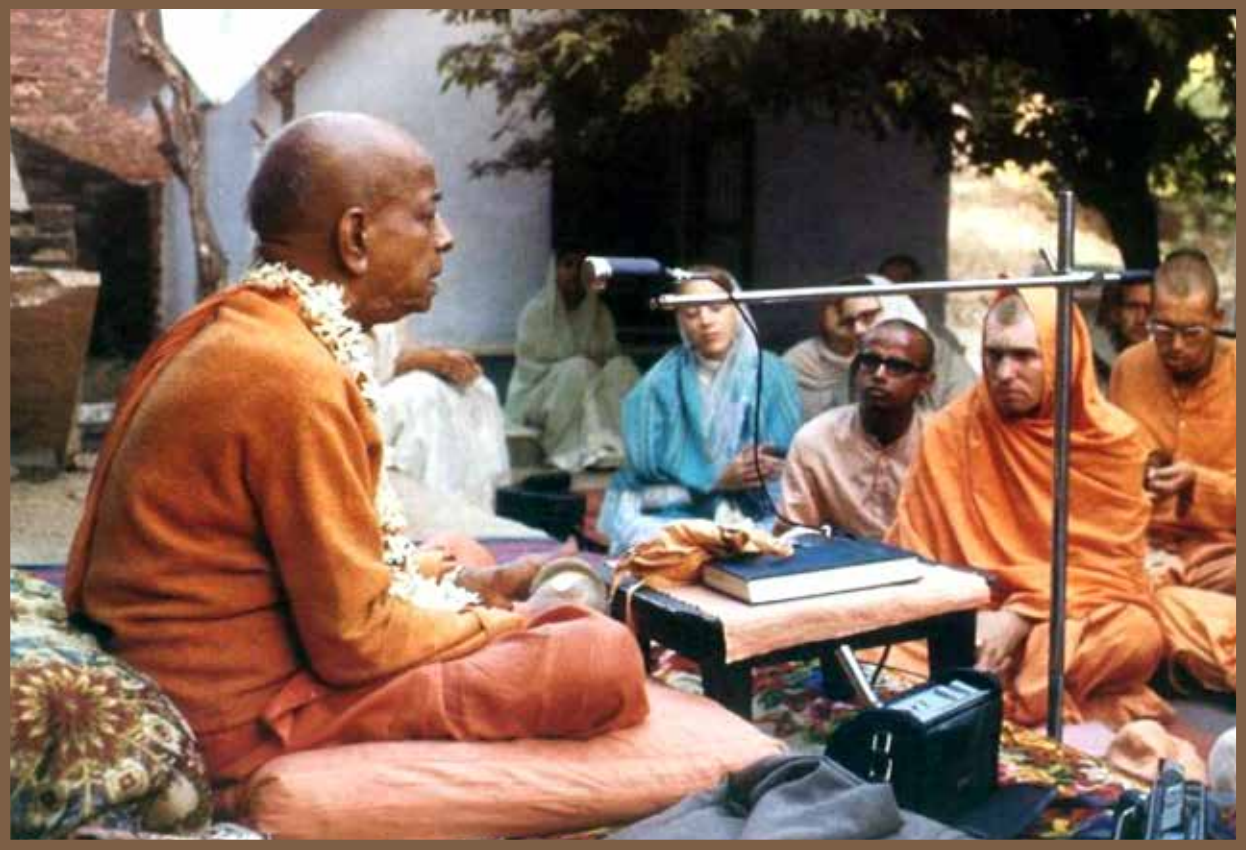
expert enough to do this, he should give up his life on the spot. And if he cannot do this, he must go away. But we should never listen to blasphemy against a *vaiṣṇava*. (Purport to Cc. ādi 7.50)

Cover: Jayadev Goswami having a vision of Radha Krishna. Kangra painting, c. 1775-1780. Unknown artist. From the Tehri Garhwal series of the *Gītā-govinda*.

Above: Suryadev the Sun. Shield of Maharana Jagat Singh II (1735 – 1751) of Mewar, Rajasthan. c. 1750



Unknown artist. Vintage Indian tapestry



Srila Prabhupada speaking on Nectar of Devotion at Srila Rupa Goswami's samādhi in Vrindavan in 1972

Qualification of a Vaishnava

It is a qualification of a *vaiṣṇava* that he is *adoṣa-darśī*, he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, *śaj-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. (Purport to *Cc. ādi 8.62*)

Call a Spade a Spade

Tamal Krishna: How do we draw the line between the following three things: blasphemy, fault-finding and calling a spade a spade?

Prabhupada: Just like I am saying, "What are you? You are only a small fig." That is reality. Fault-finding is another fault, *vraṇam icchanti, makṣikā vraṇam icchanti, madhum icchanti bhramarāḥ* [Unknown verse]. Just like the flies, they are finding out where is sore, and the bees, they are finding out where is honey. So two animals, they have got two businesses: fault-finding and collecting the good things. These are two classes. Similarly, there are many rascals who are simply fault-finding.

Tamal Krishna: And blasphemy?

Prabhupada: Blasphemy means you have good qualities, but still I am defaming you.

Tamal Krishna: So the saintly person tends to overlook the bad qualities and see the good ones?

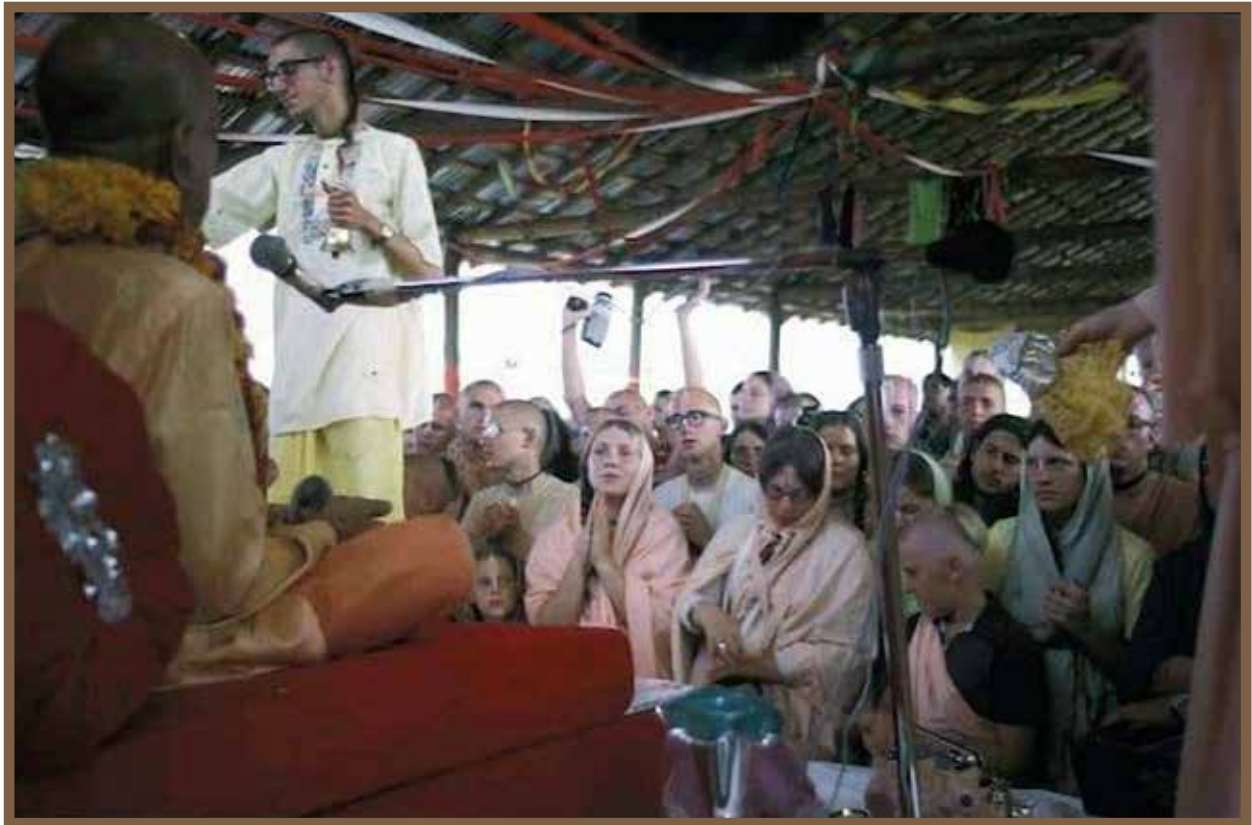
Prabhupada: Yes.

Tamal Krishna: Like Krishna's dealing with Putana.

Prabhupada: Yes. ... When Krishna desires to vanquish, nobody can save you. Finished. Still, these rascals say, "There is no God." They are simply rascals. At least expose these rascals. We have no power to kill them, but at least we can expose them. That is also a great service.

Hridayananda: Prabhupada, sometimes when we expose them, their argument is, "Oh, you are a saintly person. Why are you criticizing me?"

Prabhupada: No, it is not criticizing. It is opening your eyes. You are blind, you are thinking yourself as very big, so we are opening your eyes. You are not big. You are not even a pig or a fig. *ajñāna-timirāndhasya jñānāñjana-sālākayā* [Śrī guru-praṇāma] — you are blind with ignorance, so we are trying to open your eyes. See things as they are.



Unknown photographer.

Devotees worship Srila Prabhupada at the Janmāṣṭamī festival in New Vrindavan in 1972

It is favoring you, it is not criticizing you. There are two words, *vibhu*, the great, and *aṇu*, the small. These rascals do not understand these two important words, “God is great; I am small.” They think, “I am as good as God.” This is the folly. (Morning walk in Mayapur, 6 February 1976.)

Better than Me

It is very nice to learn that both you and Satsvarupa have highly praised Tamala Krishna. Similarly, Tamala Krishna has also highly praised you and Satsvarupa. This attitude should be maintained amongst your godbrothers. That will elevate us more and more to the top of devotional service. This is called Vaikuntha attitude. In the Vaikuntha, factually there is no fault in anyone, but there is another type of competition. The competition is that one devotee thinks of other devotees how nicely they are serving the Lord. In the material world, the attitude is that everyone likes to think that I am doing better than others. This is material conception.

In the spiritual sky it is just the opposite — everyone thinks that my contemporary devotees are doing better than me. We are trained to address

godbrothers as *prabhu*, which means “master”. This means we shall always try to find out the serving side of our godbrothers. Sometimes there are misgivings, but that we should try to overlook. (Letter to Brahmananda, 15 November 1969.)

Expect Differences

One thing, we can never expect to find any kind of utopia, even in the spiritual world. Wherever there are persons there are bound to be differences, so we should not expect any kind of perfect arrangement, especially here in the material world. Even sometimes amongst the *gopīs* there is envy, but that enviousness is transcendental and should not be accepted in the mundane sense. Anyway, one quality of a devotee is that he is always very much tolerant of other people. So I request you simply to tolerate the faults of others and always think that I am myself the most faulty. In this way your humble attitude will qualify you to advance very quickly in Krishna Consciousness. (Letter to Jayarge and Lindon Lomese, 25 May 1972.)

Always Remember We Are Not Perfect

I am very sorry that _____ has assumed such air of importance. We should always remember

Unknown photographer



Srila Prabhupada and devotees in the old Los Angeles temple, circa 1973

that we are on the path of perfection, but we are not perfect. If _____ or anyone thinks that he has attained perfection he will be wrongly directed. I have asked you all to address your godbrothers as *prabhu*. This *prabhu* means boss. If everyone of us thinks of his fellow worker as boss there is no question of misunderstanding. The mistake is that being addressed as boss or *prabhu* one thinks himself as exactly *prabhu* or the boss. One should not forget himself as humble servant even though one is addressed as *prabhu*. The spiritual master is offered respects as they are offered to the Supreme Lord. Unfortunately, if the spiritual master thinks that he has become the Supreme Lord then he is doomed. A bona fide spiritual master always thinks of himself as the servant of the Lord. One should never forget to be humble in dealings. If everyone of us would conduct our business in that spirit of *prabhu* and servant, then there is very little chance of being misunderstood. Sometimes misunderstanding may take place but it should be adjusted in a spirit of service attitude to the *prabhu*. (Letter to Nandarani, 28 November 1967.) 🙏

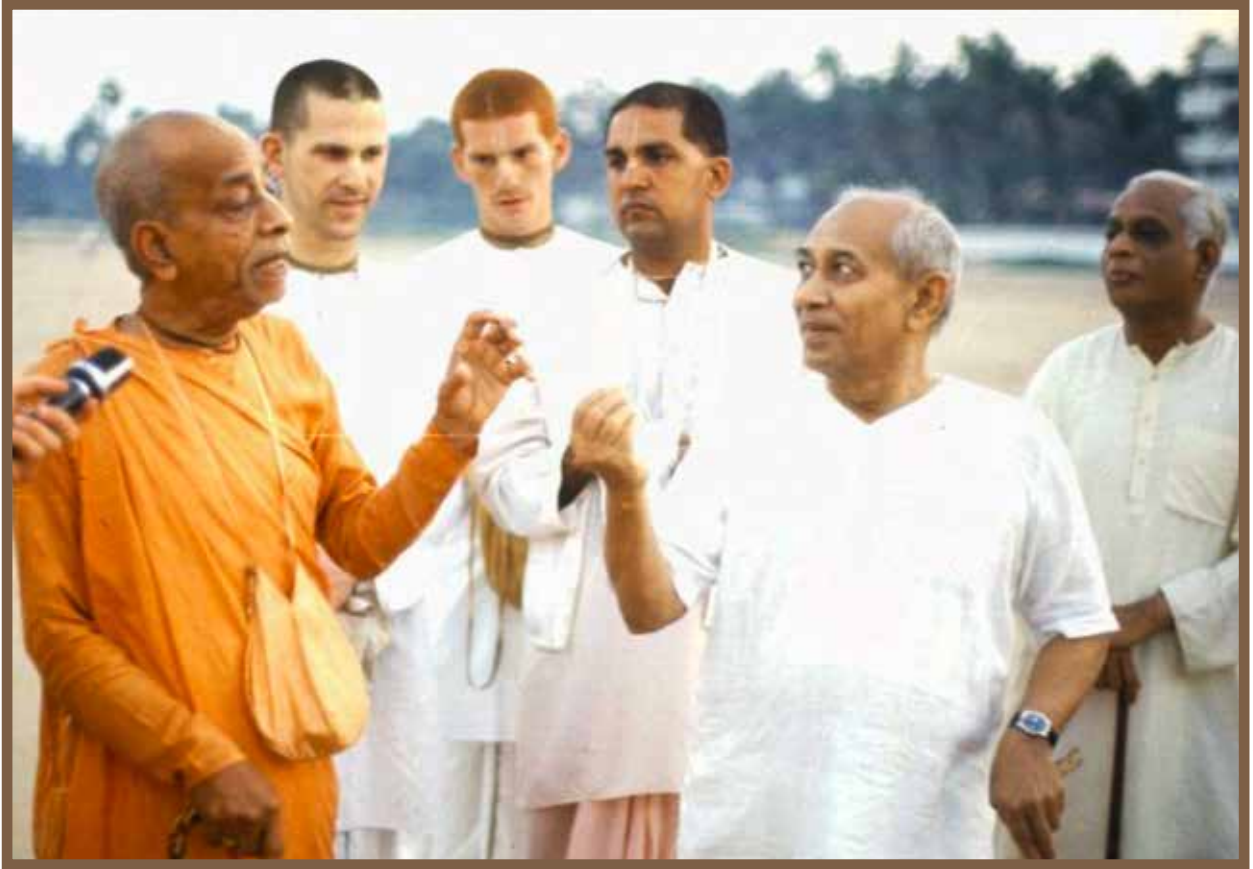
**SRILA PRABHUPADA
WAS ALWAYS
ENCOURAGING**



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

Easy to be Critical, Finding Good is Rare

Aniruddha Das: Makhanlal, Nara-Narayan's brother, was in San Francisco when I was there. He and his brother joined in San Francisco in the early days and were sincere devotees. Prabhupada said that they were very nice but a little eccentric. (Makhanlal said it was all right for me to say this.) Makhanlal and Nara-Narayan were long-haired hippies who wore typical clothes of those days and were a bit Shakespearean when they spoke. With a sonorous voice, Makhanlal would chant, "Hare Krishna Hare Krishna, Krishna Krishna Hare Hare," and it used to irritate me terribly. I would get disturbed during the *kīrtanas*. Once, Makhanlal had a preaching engagement at the YWCA in Berkeley,



Unknown photographer.

Top: Srila Prabhupada speaks to Dr. Patel on Juhu Beach in Bombay. Makhanlal Das is on Srila Prabhupada's left. Bottom: Srila Prabhupada walks on Venice Beach in California Nara Narayan Das is on his right and Satsvarupa Das Goswami behind him.

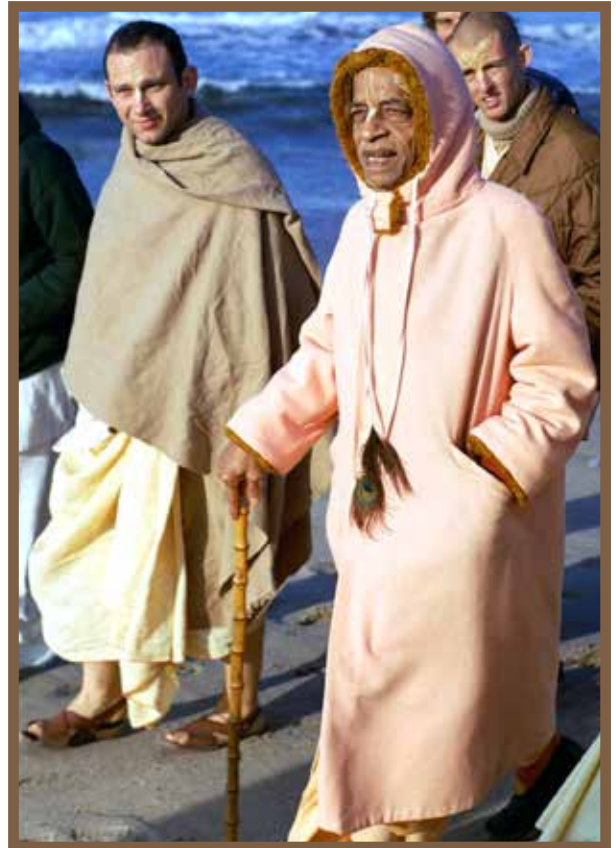
and I drove Srila Prabhupada there and back. The engagement was very nice, but all of a sudden, who was leading the *kīrtana* but Makhanlal, and I showed my distaste — I left the room. I was not very tolerant and didn't have the right understanding. So, when I was driving Prabhupada home, he looked at me and said, "Aniruddha, this Makhanlal sings very nicely, don't you think?" I had to say, "Jaya, Prabhupada."

Gradually I understood:

*tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

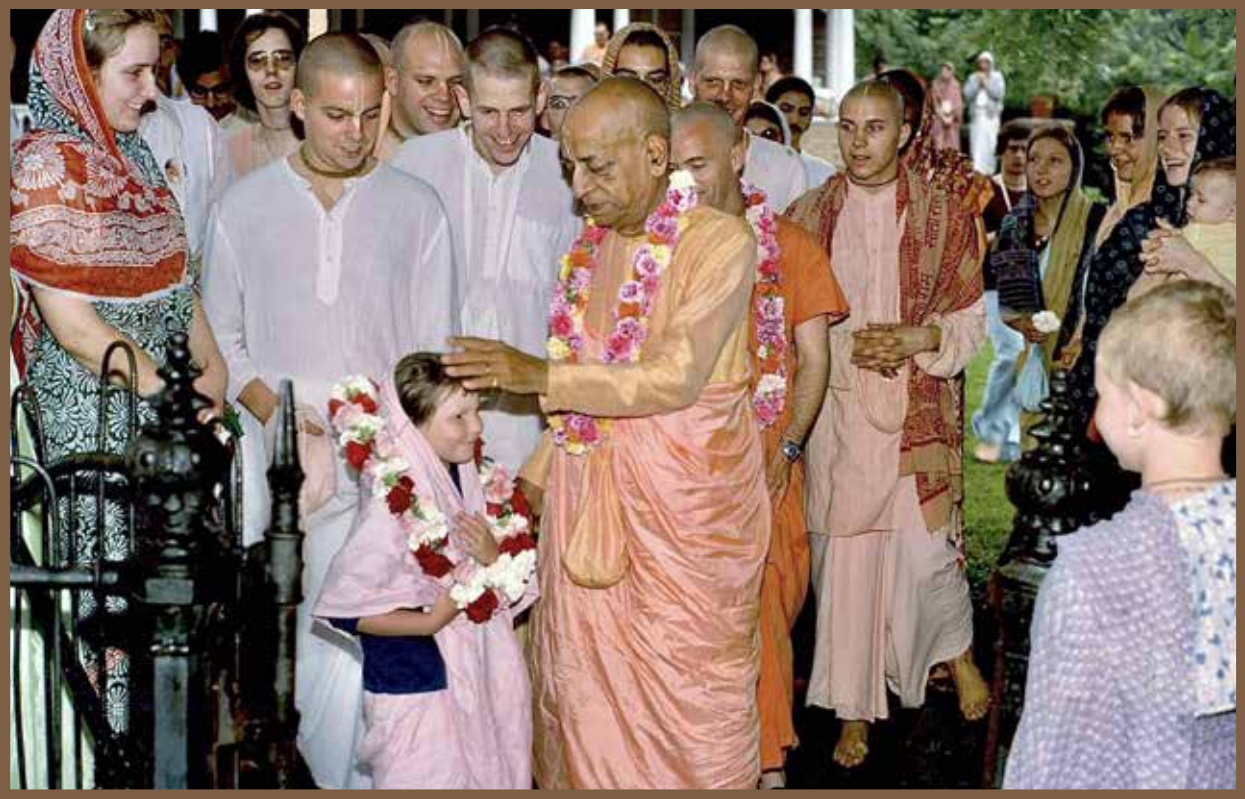
[Cc. ādi 17.31]

In a humble mode you can preach and chant incessantly, and that was Prabhupada's mode. He knew exactly how to utilize everybody's service. Even though there were some qualities that were not very nice, he never found fault. He found only the good. He used to say, "It's very easy to be critical, but to find the good is rare." I didn't have the ability to see only the good, but I'm beginning to understand how magnificently



Unknown photographer.

Unknown photographer



Srila Prabhupada is greeted by the devotees at ISKCON Potomac, Maryland, on 2 July 1976

Prabhupada had it. To see the good in others is the way to preach, the way to not disturb anybody. Prabhupada was a perfect *vaiṣṇava*. One of the qualities of a pure *vaiṣṇava* is that he's a perfect gentleman. He doesn't disturb anybody's mind. He is able to see the good in others and evoke it. That's why we all wanted to serve Prabhupada, and that's why we have difficulty with people who don't evoke the good in us. It's very rare to achieve that ability in fullness. But we can achieve it if we follow Prabhupada's example.

— *Srila Prabhupada Remembrances*, vol. 3, chapter 32.

“I Encourage, You Discourage”

Udayananda: One morning, Prabhupada was walking towards the Ganga with the temple presidents, GBCs and sannyasis. Some of the leaders took the opportunity to complain to Prabhupada, “This person in my zone is doing this,” or “He isn't authorized.” One after another, these leading devotees were lodging complaints and back-biting. Prabhupada walked on without speaking until all of a sudden he stopped, turned around, whipped his cane around with a big sweeping motion of his arm and said, “All of you have come simply to discourage, whereas I have come only to encourage.” And he repeated,

“All of you have come simply to discourage, and I have come only to encourage.” Then he turned around and continued walking. All of a sudden, those devotees started telling each other, “Please accept my humble obeisances, prabhu,” “Please accept mine,” “Forgive my offenses.” I took this to heart and thought, “Whatever happens in my life, and whoever I associate with, I can make a better impression if I follow this instruction of Srila Prabhupada.” 🍌

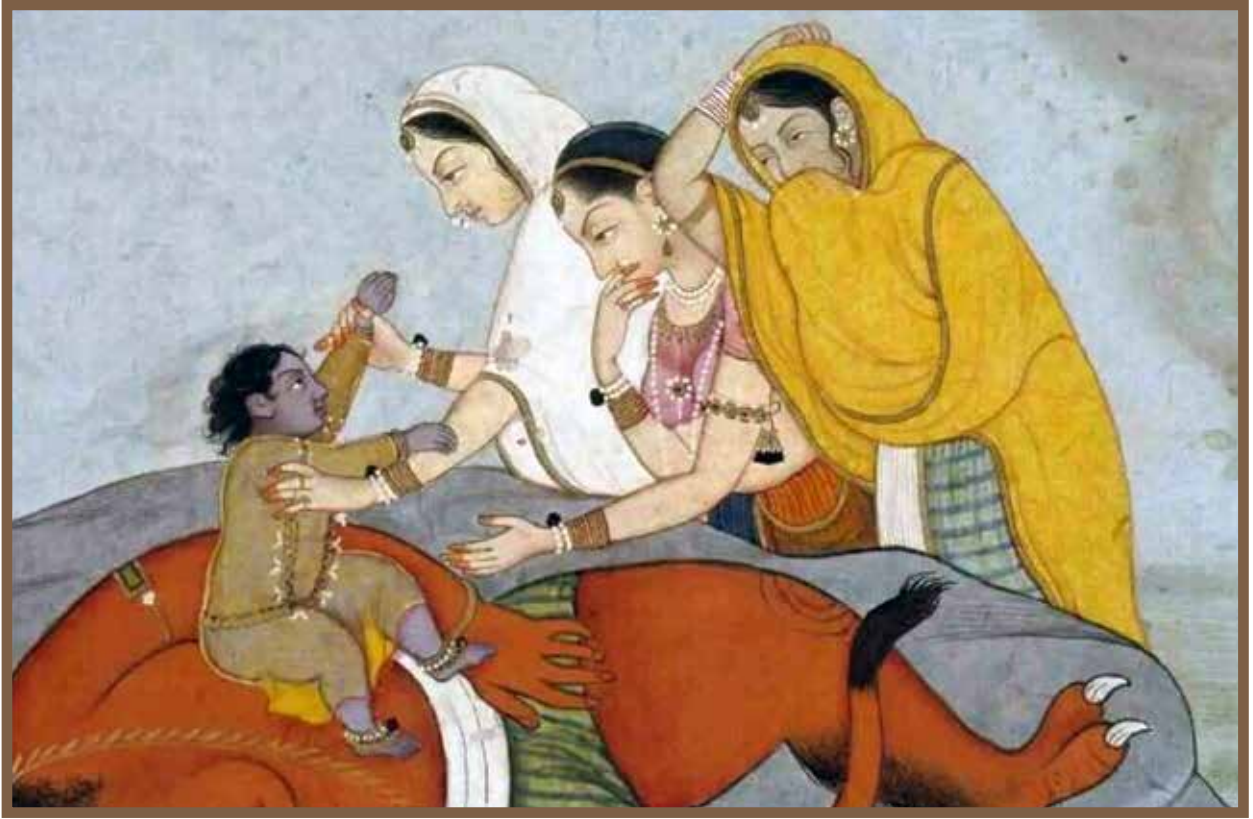
— *Srila Prabhupada Remembrances* vol. 3. Chapter 44.

**FIND FAULT WITH MY
OWN DAMNED MIND**



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

This wicked mind, which is never to be trusted, should be broom-sticked every morning with such caveats as “Be not anxious to find fault with others or to proclaim thyself as a true, sincere, bona fide *bhakta*, which certainly you are not. In this connection the advice of a *vaiṣṇava mahājana* is:



Unknown artist. Vintage Rajasthan. 1760-1765

After killing Trinavarta, the gopīs pick up Krishna from the body of the demon



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

karmī-jñānī micchā-bhakta na habe tāte anurakta
śuddha-bhajanete kara mana
vraja-janera yei mata tāhe habe anugata
ei se parama tattva-dhana

Don't be attached to the *karmis*, *jñānīs*, and false devotees — just engage in pure *bhajan*. Be absorbed in the pastimes and mentality of the people of Vraja. This is the wealth of the supreme truth. (Srila Narottama's *Prema-bhakti-candrika* 16)

The mind is always working erroneously in looking upon this thing or that as either good or bad. Śrī Caitanya-*caritāmṛta* (antya 4.176) states:

'dvaite' bhadṛābhadrā-jñāna, saba — 'manodharma'
'ei bhāla, ei manda' — ei saba 'bhrama'

In the material world, conceptions of good and bad are all mental speculations. Therefore, to say "This is good." or "That is bad." is a mistake.

People are usually overly busy in mental speculation. They should relieve themselves of this and try to ascertain their actual benefit. There is an adage, *para-carcākera gati nāhi kona kāle*: "A man habituated to criticizing others' conduct will never prosper. (Paraphrased from

Gītā-govinda illustration by Lambagraon, Pahari, Kangra, Himachal Pradesh, Circa 1820-1825



Krishna longs for Radha



Painting by R. G. Chonken, Chonken art studio, Bombay.

Gopinath Krishna

Cb. madhya 13.43.) Let others do whatever they like; I have no concern with them. I should find fault with my own damned mind and think like the *vaiṣṇava mahājana*, who sang:

āmāra jīvana, sadā pāpe rata,
 nāhiko puṇyera leśa
 para-sukhe duḥkhī, sadā mithya-bhāṣī,
 para-duḥkha sukha-karo

Ever acting viciously,
 Not a trace of virtue in me.
 Sorry at others' pleasures, always speaking falsities,
 And merry at others' sorrows and adversities.
 (Śaraṇāgati 4.1-2)

We should always remember this song and engage our mind ceaselessly in *Hari-bhajana*. We should not run about attacking others with a dissuading policy. Such conduct behoves only deceitful persons, not preachers. 🍌

— From a Lecture at Sri Gaudiya Math. 12 July 1936. Published in *Śrī Bhaktisiddhānta Vaibhava* by Bhakti Vikasa Swami. Bhakti Vikasa Trust, Surat, India. 2009.

SEE THE GOOD



Sri Srimad Gour Govinda Swami Maharaja

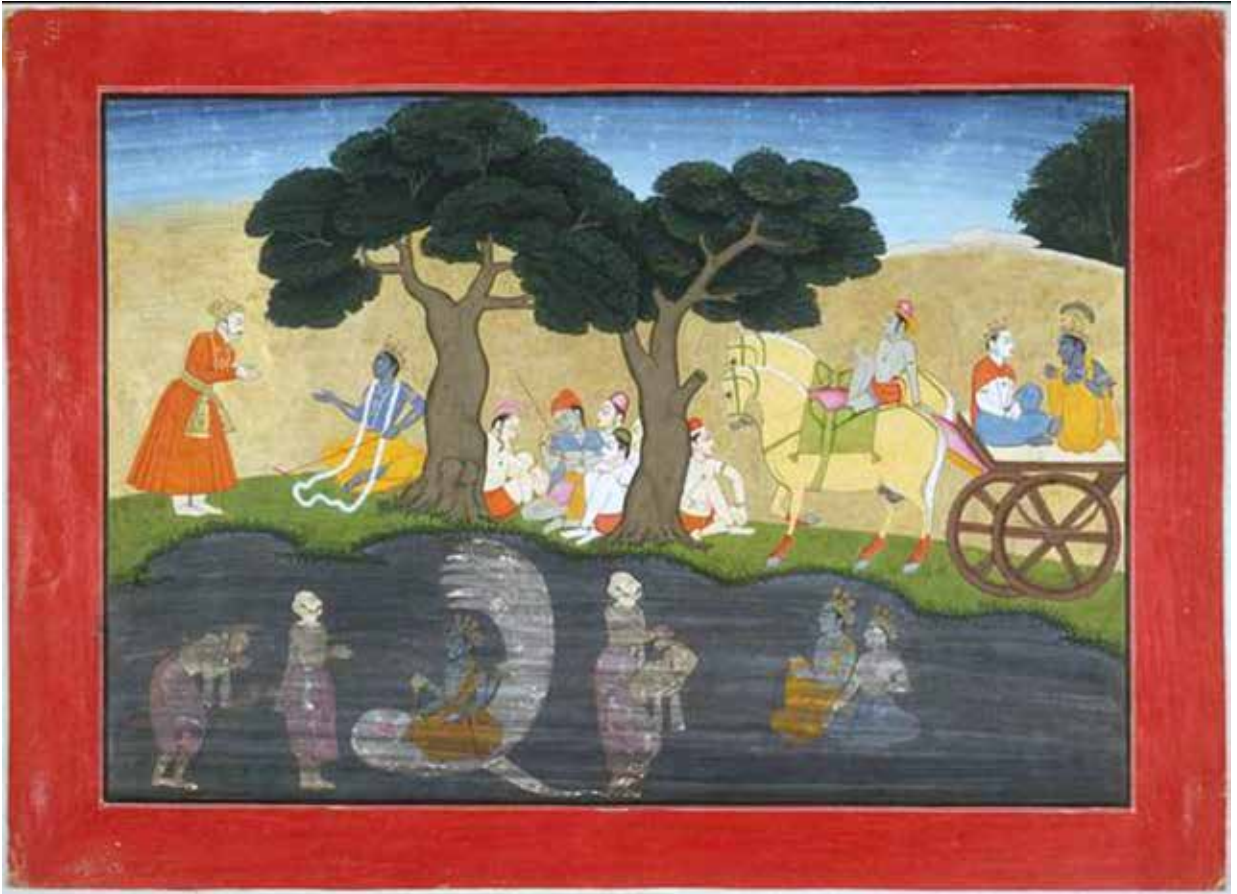
In the *śāstras* and in the *Bhāgavata* it is said that this *nindā-karaṇa*, criticizing and finding fault with others, is a great *anartha*. Don't do it! It is not your lookout. That is guru's business, it is his lookout. The sages say, "Only see the good in others. Don't see the bad. If you have the nature or tendency to see bad, then see what bad is there in you." This is *āptavacana*, authoritative instruction: "If you find something good in some person, then that is what you should accept. Close your eyes to the bad things and open your eyes to the good."

There is one story in this regard. Once a disciple of Srila Bhaktisiddhanta Saraswati Maharaja came to him and spoke ill of another disciple. "Maharaja, Mr. X is doing this thing and that thing." For half an hour he spoke all bad things about that other disciple.



Painting by Shital Banerjee

Radharani is assaulted when going for water at the Yamuna



Unknown artist. Vintage Pahari painting

Akrura's vision

With much patience, Bhaktisiddhanta Saraswati listened. Then he said, “All right, you have spoken all bad things about him. Is there nothing good in him?”

“Yes, Maharaja. He sings very nice *kīrtana*.”

“Then why don’t you speak that thing? You spoke all bad of him, but you never said that he sings nice *kīrtana*.”

To find fault or criticize some *vaiṣṇava* is not good at all. Doing so you will commit *aparadha*, and that is a great *anartha*. Only someone who is perfect can find fault and correct another person. He has the right to be critical because he is perfect and has no defects in himself. If you have some defects, then why are you seeing the faults in others and speaking about it? Thus, the *ācāryas*, *sadhus*, and *śāstras* have forbidden it. 🍌

— *Worship of Sri Guru*. Chapter 2. From Gopal Jiu Publications. Bhubaneswar. From a talk in Bhubaneswar on 9 November 1994.

SUNITI'S ADVICE

Śrīmad bhāgavatam 4.8.17

*māmaṅgalam tāta pareṣu maṁsthā
bhuṅkte jano yat para-duḥkhas tat*

[Suniti speaks to her son Dhruva Maharaja:] My dear son! Don’t wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

— *Śrīmad Bhāgavatam*. English translation and commentary by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Juhu, Bombay. 1987.



WHO IS REALLY TO BLAME?



*Adapted from Mahābhārata
Anuśāsana-parva, chapter one*

[Bhishmadev is speaking in response to a question from Yudhisthir Maharaja:] “Since you are dependent on God, destiny, and time, why do you consider yourself to be the cause of your actions? There is an ancient story in this connection about a conversation between Mrityu (personified death), Kala (personified time), the sagacious lady Gautami, a hunter, and a snake.

“There was once an old lady named Gautami, who possessed great patience and tranquility of mind. One day she found her son dead, having been bitten by a snake. An angry hunter named Arjunaka bound the serpent with a rope and brought it before her. He said to her, ‘O blessed lady, this wicked snake has killed your son. Tell me quickly how this wretch is to be destroyed. Shall I throw it into the fire or shall I hack it to pieces? This infamous destroyer of a child does not deserve to live any longer.’

“Gautami replied, ‘O Arjunaka of little understanding, release the snake. It does not deserve death at your hands. Who is so foolish as to disregard the inevitable fate that awaits him, and, burdening himself with folly, sink into sin? Those who have made themselves light by the practice of virtuous deeds manage to cross the sea of this world just as a ship crosses the ocean. But those who have made themselves heavy with sin sink to the bottom, like an arrow thrown into the water. By killing this serpent, my boy will not be restored to life, nor do I see that any other positive end will be attained by its death. Whereas, by letting it live, no harm will be caused to you.’

“The hunter then said, ‘I know that great persons are afflicted by the sufferings of all creatures. But these words which you have spoken are meant only for a self-controlled person, not for one who is plunged in sorrow. Therefore, I must kill this snake. Those who value peace of mind consider time to be the cause of everything, but practical men quickly soothe their grief by revenge.’

“Gautami replied:

*na caivārtir vidyate ‘smad vidhānām
dharmārāmaḥ satatam sajjano hi*



Ancient deity of Yamaraja from Sri Lanka

nityāyasto bāla-jano na cāsti

dharmo hy eṣa prābhavāmy asya nāham

‘People like us are never pained. Good men are always intent on virtue. The death of the boy was predestined. Therefore, I am unable to approve of the destruction of this snake.’ (1.19)

na brāhmaṇānām kopo ‘sti kutaḥ kopāc ca yātanā

mārdavāt kṣamyatām sādho mucyatām eṣa pannagaḥ

‘Brahmins do not harbor resentment, because resentment leads to pain. O good man, out of compassion, forgive this serpent and release it.’ (1.20)

“The hunter replied, ‘Let us acquire great and inexhaustible merit in the next world by destroying this creature, just as a man gains great merit and confers it upon his victim by sacrificing it on the altar! Merit is won by killing an enemy; by killing this despicable creature, you will acquire great and true merit in this world.’

“Gautami replied:

kārthaprāptir grhya śatruṃ nihatyā
kā vā śāntiḥ prāpya śatruṃ na muktva
kasmāt saumyā bhūjage na kṣameyaṃ
mokṣaṃ vā kiṃ kāraṇaṃ nāsyā kuryām

‘What good is there in torturing and destroying an enemy, and what good is acquired by not setting free an enemy that is in our power? O you with a kind face, therefore, why should we not forgive this serpent and try to acquire merit by setting it free?’ (1.22)

‘The hunter replied, ‘Instead of this single creature being protected, a great number of others should be safeguarded against this one. Virtuous men leave the vicious. You should therefore destroy this wicked reptile.’

‘The hunter repeatedly urged Gautami to destroy the snake, but Gautami, not blaming the serpent for the death of her son, continued to dissuade him, and did not bend her mind to killing it.

‘At that time, the snake, which was painfully bound up with the rope, sighed a little, and then slowly spoke in a human voice, ‘O foolish Arjunaka, what fault is there of mine? I have no will of my own, nor am I independent. Mrityu, death, sent me on this errand. It was by his direction that I have bitten this child, and not out of any anger or choice on my part. I was



Unknown artist. Contemporary painting.

Sri Krishna

not an independent cause in the child’s death, just as the officiating priests at a sacrifice don’t acquire the merit of the act of offering oblations of clarified butter to the fire [rather, it goes to the person who has ordered the ceremony to take place]. Therefore, if there is any sin in this, it is Mrityu’s.’

‘Mrityu then appeared there and said, ‘O serpent, I sent you on this errand guided by Kala, time. Neither you nor I are the cause of this child’s death. The modes of nature, *sattva*, *rajas*, and *tamas*, are all evoked by Kala. All creatures, mobile or immobile, in heaven or earth, as well as all acts and all abstentions in this world, are influenced by time. O snake, the whole universe is under the influence of Kala. Knowing this, why do you consider me to be guilty? Neither of us are free agents. Dependent on Kala, we are ordained to do our appointed work.’

‘Then Kala arrived at that scene of dispute and said, ‘Neither Mrityu, nor this serpent, nor I, O hunter, are guilty of the death of any creature. We are merely the immediate causes of events. O Arjunaka, it was the karma of this child that formed the cause of our action in this matter. There was no other cause by which this child came to its death. It was killed as a result of its own past karma.

THE COUNTER OF SINS

Nārada Purāṇa 1.14.114-115

pāpinām pāpa-gaṇanām kṛtvānyebhyo diśanti ca
astitve tulya-pāpās te mithyātve dvi-guṇā nṛpa

O King! After counting the sins of sinful people, those who factually speak about them to others accrue equal amounts of sin. However, one who falsely speaks about the sins of others accrues double the load attributed to the sins that have been falsely alleged.

— Translated by Hari Parshad Das from *Bṛhan-nāradya Purāṇam*. Sanskrit with Hindi translation. Hindi Sahitya Samelan. 1989. Prayag, Allahabad, India.



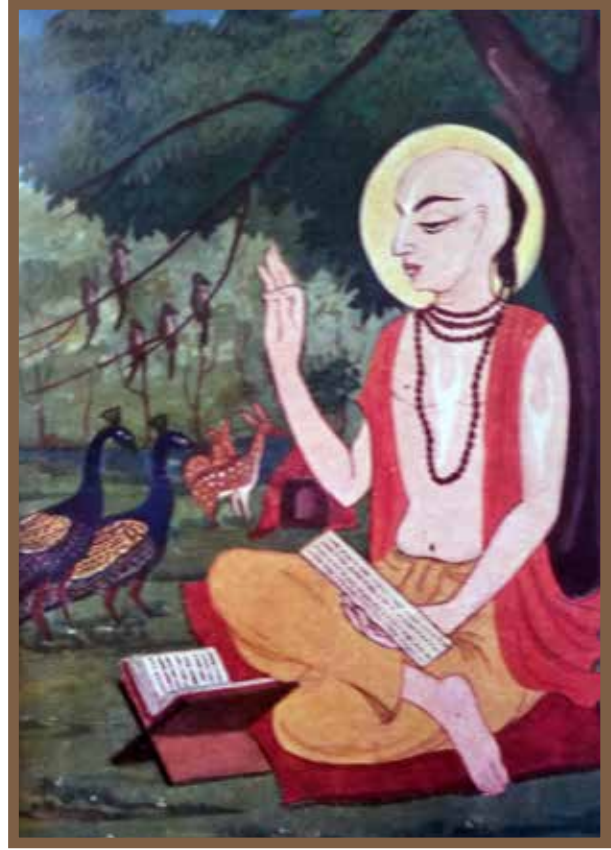
“We are all subject to the influence of our respective karma. Karma is an aid to salvation, just as sons are, and karma is also an indicator of virtue and vice in man. As men make whatever they wish from a lump of clay, similarly they attain various results because of their karma. Therefore, neither you, nor I, nor Mrityu, nor the serpent, nor this old brahmin lady, was the cause of this child’s death. He himself was the cause.’

“Hearing Kala’s words, Gautami said to Arjunaka, ‘This child has met with death as the result of its own karma. I too acted in the past in such a way that as its consequence my son has died. Let Kala and Mrityu depart from this place, and you, O Arjunaka, should release this serpent.’

“Kala, Mrityu and the serpent then all went to their respective destinations and both Gautami and the hunter became consoled in mind.”

Bhishmadev then said, “O Yudhisthir, give up your grief and attain peace of mind. Men attain heaven or hell as the result of their own karma. This war was neither your creation nor Duryodhan’s.” Having heard all this, the powerful and virtuous Yudhisthir became consoled in mind. 🙏

— Mahābhārata, Anuśāsana-parva. Sanskritdocuments.org. 23 July 2013. Devanagari.



Unknown artist. From a Bengali book circa 1960s.

Srila Raghunath Bhatta Goswami

NITAI DOESN'T SEE FAULTS



The Medieval Gauḍīya poet Dina Krishna Das

It’s not clear who is the author of this song. Since the time of Mahāprabhu, many Gauḍīya poets avoided putting their name on their songs, wanting to avoid fame. A common convention they used was to give the name, “Krishna Das”. In his seminal book, A History of Brajabuli Literature, the Bengali scholar Sukumar Sen states that from his research he is of the opinion that the medieval Gauḍīya songs penned with the name Dina Krishna Das were written by Shyamananda Prabhu, the famous disciple of Hridaya Chaitanya and student of Srila Jiva Goswami.

(Śrī-rāga)

adoṣa daraśī mora prabhu nityānanda
nā bhajiluñ hena prabhura caraṇāravinda

My Lord Nityananda doesn’t see anyone’s faults,
yet I didn’t worship his lotus feet!

hāya re nā jāni muñi kemana asura
pāiyā nā bhajiluñ hena dayāra ṭhākura

RAGHUNATH BHATTA WOULD NOT LISTEN

Cc. antya 13.133

vaiṣṇavera nindya-karma nāhi pāḍe kāṇe
sabe kṣṣṇa bhajana kare, — ei-mātra jāne

He would not listen to blasphemy of a vaiṣṇava, nor would he listen to talk of a vaiṣṇava’s misbehavior. He knew only that everyone was engaged in Krishna’s service; he did not understand anything else.

— Krishnadas Kaviraj Goswami. Śrī Caitanya-caritāmṛta. English translation and commentary by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.





Painting by Taralaksini Dasi, (Huszar Tekla). Original in ISKCON Budapest Hungary

Nityananda Prabhu delivers Jagai and Madhai

Alas, I did not know! What a demon I was! I did not achieve the worship of Nityananda Prabhu, the personification of mercy!

*hāya re abhāgāra prāṇa ki sukhe āchaha
nitāi baliyā kene mariyā nā yāha*

O my unfortunate heart, will you ever become happy? Why don't you call out, "Nitai!", and die?

*nitāira karuṇā śuni pāṣāṇa milāya
hāya re dāruṇa hiyā nā darabe tāya*

When they hear of Lord Nitai's mercy, even the stones melt. O my cruel heart, you do not melt when you hear his glories!

*nitāi caitanya aparādha nāhi māne
yāre tāre nija prema-bhakti kare dāne*

Nitai and Chaitanya don't take offense, yet give the gift of ecstatic love.

*tāra nāma la-ite nā galaye mora hiyā
kṛṣṇa-dāsa kahe muṇi baḍa abhāgiyā*

Alas! The Lord's holy name does not reside in my throat or in my heart! Krishna Das says, "I am very unfortunate!" 🙏

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