

Sri Krishna Kathamrita

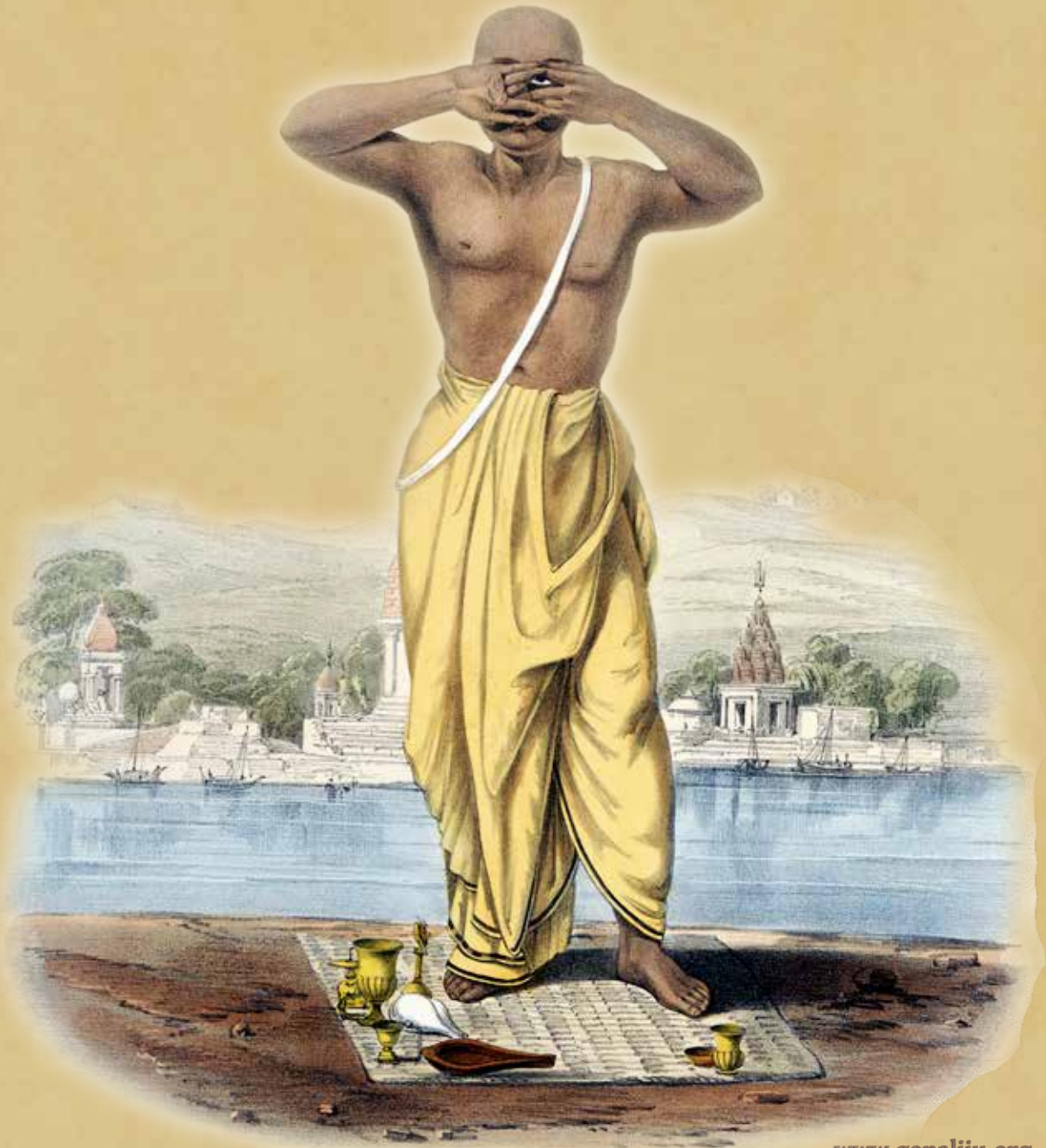


Bindu

Issue 565

bhadraṁ paśya

See the Good (part two)





Sri Krishna Kathamrita Bindu

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From the Nārada Purāṇa



DON'T BE A DRAIN INSPECTOR

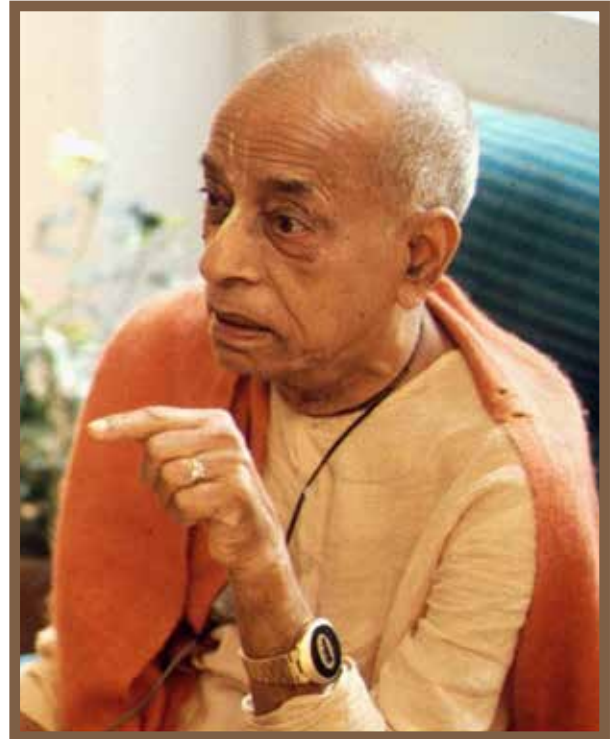


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Offer all Respects to Others

Without your good help I could not have done anything, so practically you can take all the credit for spreading this Krishna Consciousness movement and fulfilling the prophecy of Lord Chaitanya Mahaprabhu. If there is some incident and I claim that no one is cooperating with me or that no one will work with me, that is my defect, not theirs. The *vaiṣṇava* devotee must think like this. We should not find fault with others and criticize and go away, that is not the *vaiṣṇava* way. Better we should always be willing to offer all respects



Unknown photographer

Cover: Daily Prayers of the Brahmins, 1851, by Sophie Charlotte Belnos.

Above: Suryadev the Sun, Madhubani painting by Rashi, 2019.



Unknown photographer.

Srila Prabhupada on a morning walk in Mayapur in 1974. Brahmananda Swami on the left, Gour Govinda Das (before taking sannyāsa) on the right



In his garden in Los Angeles, Srila Prabhupada gives something to young Gopal.

to others and consider them as our superiors. (Letter to Gaurasundara Das, 26 August 1972.)

Drain Inspector's Report

Prabhupada: An inner meaning is there, but they would not explain that. They would simply explain the dark side to prove that the Indian civilization was very crude and primitive; that it has no enlightenment. That was the British propaganda. Even during the National Movement, they bribed an American woman, and she wrote a book called, *Mother India*. She described all the dark aspects of Indian social activities. Gandhi called it, “Drain inspector’s report” — sewage water. In reply to that, one Punjabi barrister, he wrote a book called, *Uncle Sam*. He pointed out all the dark aspects of the American government. These things are going on. Low class men simply try to find faults. While those who are enlightened, they will take the [good] qualities only.

saj-janā guṇa icchanti doṣam icchanti pāmarāḥ
mukti bhramarāḥ icchanti madhum icchanti bhramarāḥ

Flies are searching where is a sore on your body. Then there are bumblebees — they are searching after where is honey. Similarly, those who are rascals, they’ll find, “Oh, here is a fault. Here is a fault.”

Swarup Damodar: So this is a demoniac quality.

Prabhupada: Yes. These Britishers should have tried to help broadcast this culture. But no. They wanted to exploit India and prove that “Our ruling over India...” Because they have to show something to the outside world...

Brahmananda: To justify the exploitation.

Prabhupada: Yes. (Morning walk in Los Angeles. 21 April 1973.)

Be the Example

Regarding the general state of affairs at the Amsterdam temple, I can understand there is some disturbance among you, but that is not to be taken very seriously. The real business is preaching work, and if there is full attention on this matter only, then all other businesses will automatically be successful. Fighting amongst ourselves is not at all good, but if our preaching work is neglected, or if we fall down in following the regulative principles such as rising before four, chanting 16 rounds, like that, if these things are not strictly observed then *māyā* will enter and spoil everything. My best advice to you is to strictly observe these things yourself and be the example so that all others may follow. We should



Unknown photographer

Srila Prabhupada sitting on the grass at the Bhaktivedanta Manor in the UK, in Aug/Sept of 1973

Above: Holding the hand of an unknown girl.

Below: Holding the hand of Bhakti Kishori. The mataji looking on is Svati devi dasi with her son Shiva Dvara

not criticize each other, as *vaiṣṇavas*, because there is fault in everyone, and we may be ourselves subject to criticism. The best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestions others will automatically respect and take action to rectify the matters. That is cooperation. We must exist on such cooperation, otherwise the whole thing is doomed if we simply go on fighting over some small thing. So try to organize things and preach together in this spirit, and that will please me very, very much. (Letter to Madhumangala. 18 November 1972.)

A Devotee's Business

Your appreciation for the service of your godbrothers 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. Krishna wants to see how much one is sincere in rendering him service. Materially we may think that his service is greater than his, that is our material vision. Yet actually, on the spiritual platform, the service rendered by a calf to Krishna and 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 him, he accepts. This is the statement in the *Bhagavad-gītā*. That he accepts a little 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.) 🍌



Unknown photographer.

Unknown photographer



Srila Prabhupada and Gargamuni Das on the Staten Island Tourist Ferry in New York



Remembrances and reflections about His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Srila Prabhupada Only Saw Good

Gargamuni: Allen Ginsberg brought Timothy Leary, who started the LSD movement, to meet Prabhupada. Actually, Prabhupada stayed with the chemist who invented LSD. He was initiated as Karlapati, a graduate of Harvard. When Prabhupada met these dignitaries, he never criticized their ways. He never put them on the spot but always acted in a very charming way and asked them, “Can you help me in my movement?” With George Harrison, he said, “You are a very important person. People are following you. You can help me in my mission.” He would appeal to them and try to engage them in service to Krishna. He was never condescending or critical of their personal life. He would only see the good things and try to engage them in service. Usually, we always look for the bad things in somebody. Prabhupada was just the opposite. In fact, if you did something wrong, he would reward you with more responsibility. He never took things

away from you. If you did something bad, he would send you out to do something more, give you more responsibility. The worse, you were, the more mistakes you made, the more responsibility he gave you; the more he was merciful with you. (*Srila Prabhupada Remembrances*, vol. 3. Chapter 49.)

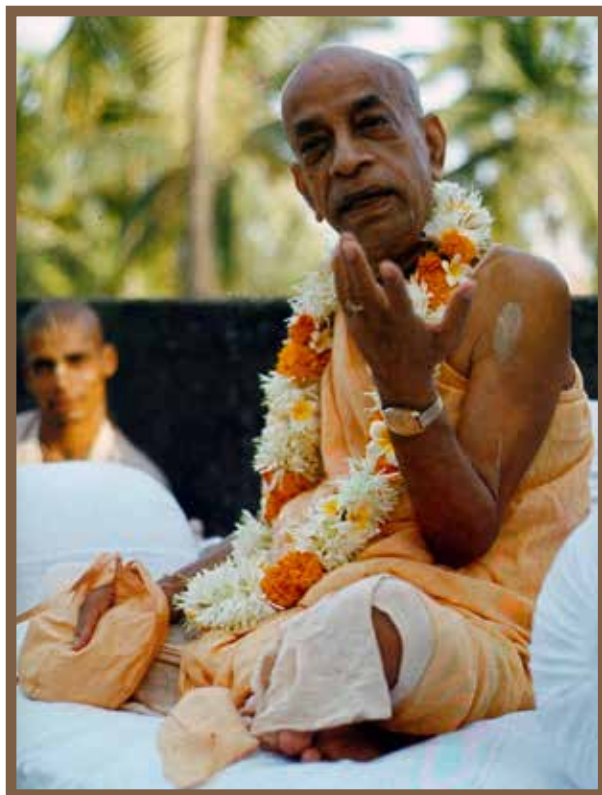
Bees and Flies

Gurudas: We can’t be Prabhupada, but we can try to be like him. We can do the best we can, that’s all we can do for Krishna, the best we can sincerely. But we must do it together, we must see the good in everyone. We must see the good qualities in all our godbrothers, godsisters, everyone. See the good, not what’s not good. The flies go to the sores, while the honeybee goes from flower to flower and pollinates. I see so many sincere people wanting to get some Krishna consciousness, who are so good-hearted. It’s endearing to see this. I don’t feel so great in this assembly of great souls, so let us all continue Prabhupada’s wishes for us to spread Krishna consciousness together all over the world. (From a talk at the 25th anniversary of the ISKCON Radha Gopinath temple, Chowpatty. 19 January 2003.)

He Came to Steal Srila Prabhupada’s Watch

Premanjana dasa (Pranjal Joshi): Haridas first came to Bombay from Bangalore, looking for a job. When he failed, he started picking pockets.

Unknown photographer



Srila Prabhupada on the roof of the Mumbai temple. Haridas was attracted to Srila Prabhupada's watch from this photo

This landed him in Arthur Road Jail. There, in a dustbin, he found a copy of BTG. While going through the magazine, he saw a photograph of Srila Prabhupada and he was immediately attracted — not to Srila Prabhupada, but to his golden wristwatch. He vowed that when he was released, he'd steal the watch.

On his release, he walked all the way to Akash Ganga, the address given in BTG. There he was told that the devotees had shifted to Juhu. Since he had no money Haridas then walked all the way to Juhu. Krishna was purifying him before meeting a pure devotee. In Juhu, he met Giriraj Maharaja, who told him that Srila Prabhupada was in Hyderabad and was expected to be in Bombay very soon. Maharaja invited him to stay in the temple. He would get free *prasāda* and staying facilities. He did not mind shaving also.

After a few days he was exasperated and asked Giriraj Maharaja if he could go to Hyderabad. Maharaja said okay. Haridas then asked if he would get ticket money, or would he have to steal it? Giriraj Maharaja gave him the money and told him to return soon. In Hyderabad, Srila Prabhupada was giving

darshan when Haridas entered. Srila Prabhupada saw him and called him forward. On being asked, Haridas said that he was attracted to Srila Prabhupada's watch and that he wanted to steal it. Srila Prabhupada said, "You want this watch?" and he immediately removed it. Haridas Prabhu said "No", now he had lost interest in the watch, but Prabhupada insisted that Haridas keep the watch.

Prabhupada asked how long he was staying. Haridas said that he had promised Giriraj Maharaja that he'd return as soon as he had met Prabhupada. Srila Prabhupada replied, "You must keep a promise, never to break it". Haridas liked this instruction.

After some time, Srila Prabhupada came to Bombay. One day, Haridas was helping a devotee in the kitchen, and he saw that other devotees were missing. On inquiry he came to know that Prabhupada was giving initiation to some devotees. He asked permission to watch. The devotee told him to return immediately since there were no devotees to help him. When he reached the temple hall, Srila Prabhupada noticed Haridas standing in a corner.

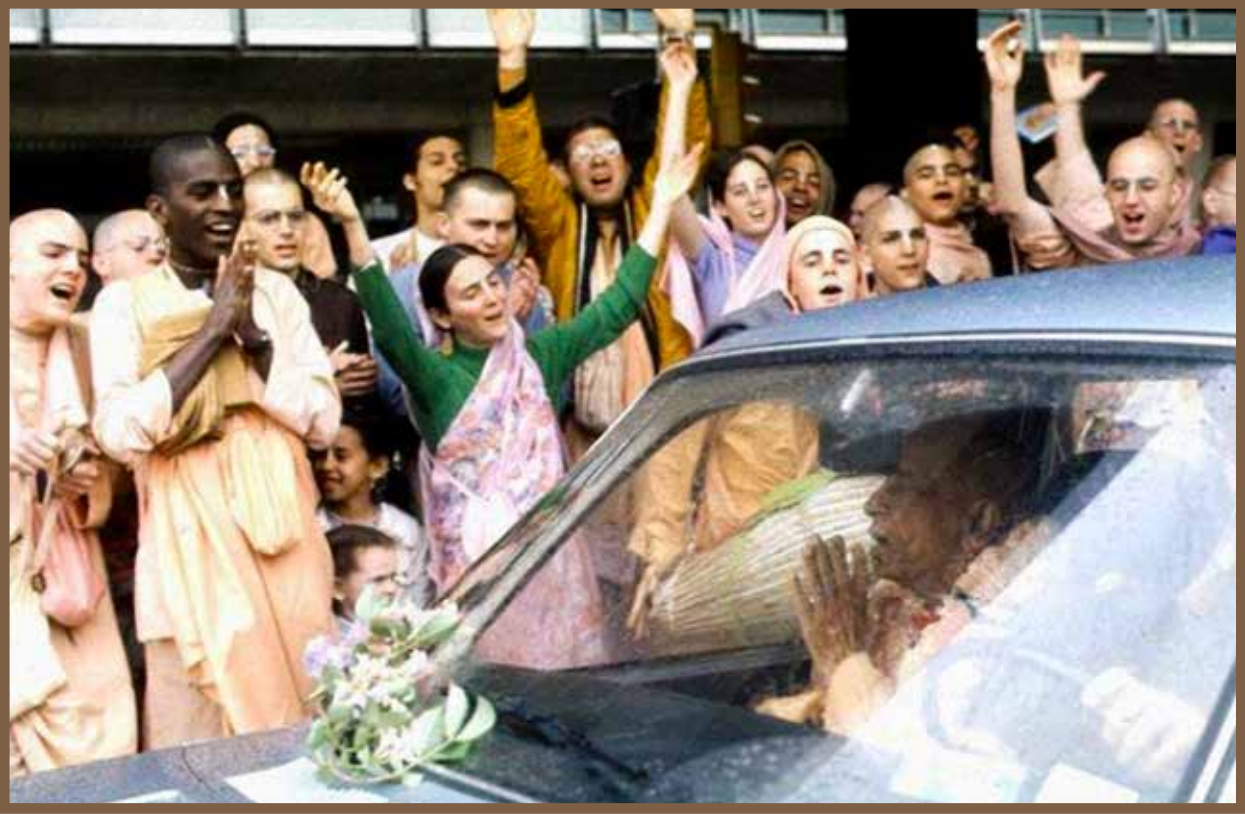
"Why you're not taking initiation?" Prabhupada asked. Haridas said, "I don't know".



Unknown photographer.

Srila Prabhupada exits the temple in Mayapur in March of 1975

Unknown photographer



Srila Prabhupada is greeted by the devotees at the New York Airport

“Would you like to take?”

“Okay”.

“Where are your beads?”

“I don’t have any”.

Immediately, Srila Prabhupada took his own personal beads and gave them to Haridas. Meanwhile a very shocked GBC *sannyāsī* told Srila Prabhupada, “I’m sure you are not going to initiate him.”

Srila Prabhupada looked at him and said, “I know what I’m doing.”

Giriraj Maharaj, who was standing nearby, was about to say something to support the *sannyāsī*, but when he heard Prabhupada’s reply, he decided to keep quiet. Srila Prabhupada asked, “What is your name?”

“Giriraj Prabhu calls me Haridas”.

“So your initiated name is Haridas. What are the four regulative principles?” He didn’t know. Srila Prabhupada looked at Giriraj Maharaja. Giriraj Maharaja looked at Haridas Prabhu and said “Haridas, four regulative principles, I have told you this.” Immediately it struck Haridas Prabhu and he told Srila Prabhupada.

Haridas Prabhu then rushed to the kitchen, where a very exasperated devotee was waiting for him. “Where have you been?”

“Oh, I got initiated”

“What? You got initiated? What are you doing here? Go sit for the *yajna!*”

Haridas Prabhu had a weakness for chocolates. Due to his old habits, he was keeping some of the money given to him to purchase flowers. With this money he would buy chocolates. One day he decided to buy chocolates for Srila Prabhupada. So he purchased two 5-star Cadbury chocolates, put them in his bead-bag, and went to Srila Prabhupada’s room. When he entered, he offered obeisances and the chocolates fell out of the bag. Srila Prabhupada picked one up, peeled it, and looked like he was about to eat it. Then he read the cover and told Haridas Prabhu, “Haridas we don’t eat such things. If you like to eat sweets, then come with me.”

They went to the kitchen and Srila Prabhupada personally made *halavā* for Haridas Prabhu. Haridas Prabhu reminisces today, “I am now running Govinda’s restaurant and having *prasāda* cooked by so many devotees, but I have yet to taste *halavā* like what Srila Prabhupada made for me.” 🍬

(From <https://www.utahkrishnas.org/the-story-of-haridas-prabhu/>)

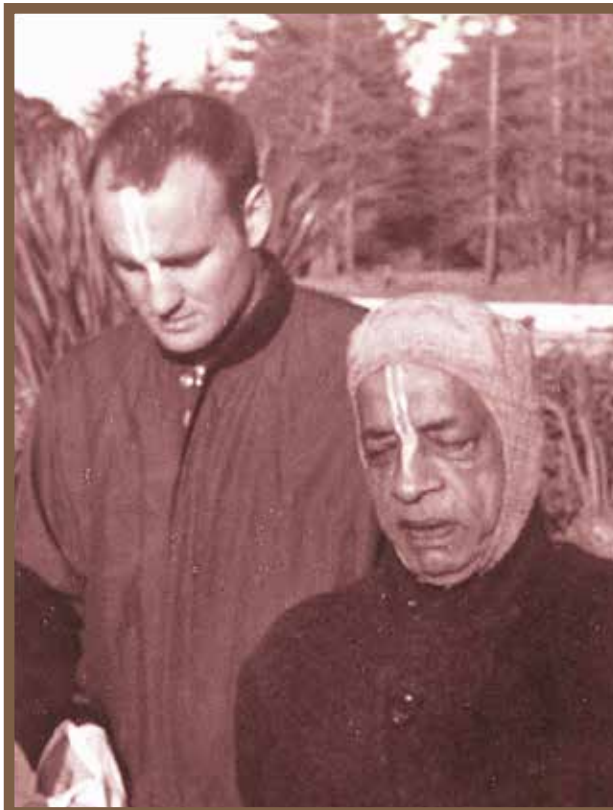



Photo by Gurudas



Photo by Gurudas



Unknown photographer

 **THE SAINTLY
JAYANANDA PRABHU**

A Remembrance of Jayananda by Jambavan Das

I've never known anybody as humble as Jayananda. Whatever had to be done, he would do the needful. He would be acting temple president, he'd clean the toilets, wash the dishes, take out the garbage, cook the feast, give the lecture, and throw out the miscreants if that needed to be done. Jayananda was ready, willing, and able to do everything, and he was expert at everything he did. He exhibited symptoms of a great devotee. No one ever felt intimidated around Jayananda. You always felt at ease and peaceful.

Jayananda was so friendly that everyone who meets him likes him immediately. Everyone he has contact with thinks that he is a wonderful person. That's because he is never petty or inimical. He always speaks well of one and all, because he is able to see the good in everyone. He can see the lowly alcoholic in the street and see the good in such a person, as well as how to engage him in Krishna consciousness. He brings out the best qualities in everyone. 🍃

— Vaiyasaki Das. *Radha-damodara Vilasa*. 14th wave. Sravanam-Kirtanam Press. 1999.

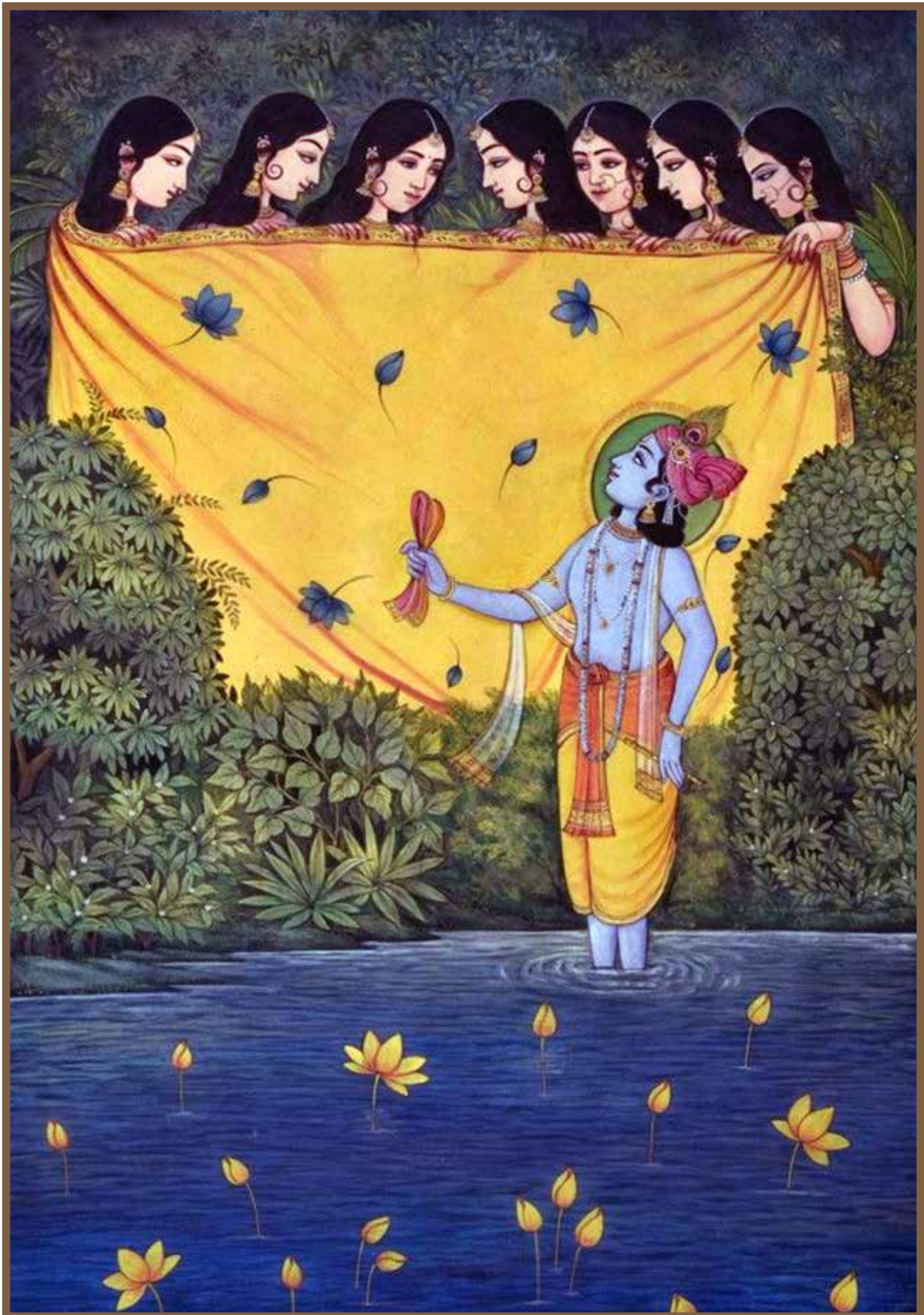


Unknown photographer



Unknown photographer

Top 3 photos: Jayananda with Srila Prabhupada in 1968. Jayananda with Karandhar Das in 1969. Bottom Jayananda speaks to a police officer at San Francisco Ratha-yatra



Pichwai painting by Pushkar Lohar. Contemporary art.

Krishna steals the clothes of the gopis



Diorama by an unknown artist

Krishna fans Radha

**INTROSPECTION,
TOLERANCE, AND
FREEDOM FROM
FAULT-FINDING**



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

The best of all persons thinks himself to be less than all others. ...Why should a person be anxious to pry into the defects of others when he does not seek to scrutinize his own conduct? ... The acts and expressions of the *vaiṣṇavas* cannot be understood even by the wise. Let us not be misled by the apparent sight. Many a person has mistaken a pebble for a pearl; a snake for a rope; evil for good; by falling a victim to delusion by relying on apparent sight. 🍌

— *Shri Chaitanya's Teachings*. Edited by Bhakti Vilas Tirtha Goswami. page 241. Published by Tridandi B.V. Madhusudan Sree Gaudiya Math. Chennai. 1999.

**TAKE A VOW
NEVER TO SEE
BAD IN OTHERS**



Sri Srimad Gour Govinda Swami Maharaja

Those who have come to the *maṭha*, to the guru's *āśrama*, should not develop bodily consciousness. Don't talk about anything but Krishna. If you never talk about Krishna and all you speak about are things like, "Oh, this is nutritious food, if you'll eat then your health will be nice, this and that", that is *prajalpa* [whimsical conversations unrelated to devotional service]. Give up all *prajalpa*, only speak *kṛṣṇa-kathā*. If you come to the *maṭha*, don't do it. One should be very, very careful.

Don't be a fault-finder. Don't see fault in others. See good in others, see faults in yourself. The proportion may vary, but everyone has some good and bad. For us we have this instruction, "What is good in him I must see." Don't see bad in him, see bad in yourself. Then you



Unknown artist

Krishna grabs the foot of Srimati Radharani



Unknown artist, Bhagavata Purana. Datia. Circa. 1790-1800

Krishna and The Demon Vatsasura

will make advancement on this spiritual path, the path of devotional service. Otherwise you cannot advance. Seeing someone's fault is Gurudeva's duty. He has taken up that responsibility. Whatever fault is with him, he'll slap him and correct him. He'll slap him. Going to Vrindavan? He will say, "Why will you go to Vrindavan? What you will do there? You have come here to serve. Why will you go to Vrindavan, just to do sight-seeing and spend Krishna's money?" Guru will slap him. It is Gurudeva's duty to see fault. To see what is wrong with him. Guru has taken up the work to correct and mend him. It's not your duty to see the fault with him. Why are you speaking like that? Don't become fault-finders; see what is good in others. How they are engaged in nice service. Think to yourself, "I cannot do such sevā. Just see how he is making advancement, how he is developing good qualities. I cannot do." See all the good things; don't see any wrong in him; see bad in yourself, see good in others. Then you'll make advancement. Pay attention to your service, engage yourself in service, become very greedy how to give more and more loving service to Krishna, how to give more and more pleasure to him.

Practice in this way. Take this vow, "I'll never see anything bad in others. I'll see all good in

others, I'll see bad in myself. I must engage myself twenty-four hours a day serving Krishna." Take this vow! Practice and you'll get the result. 🍀

— From a lecture in Bhubaneswar, 30 Dec 1995.

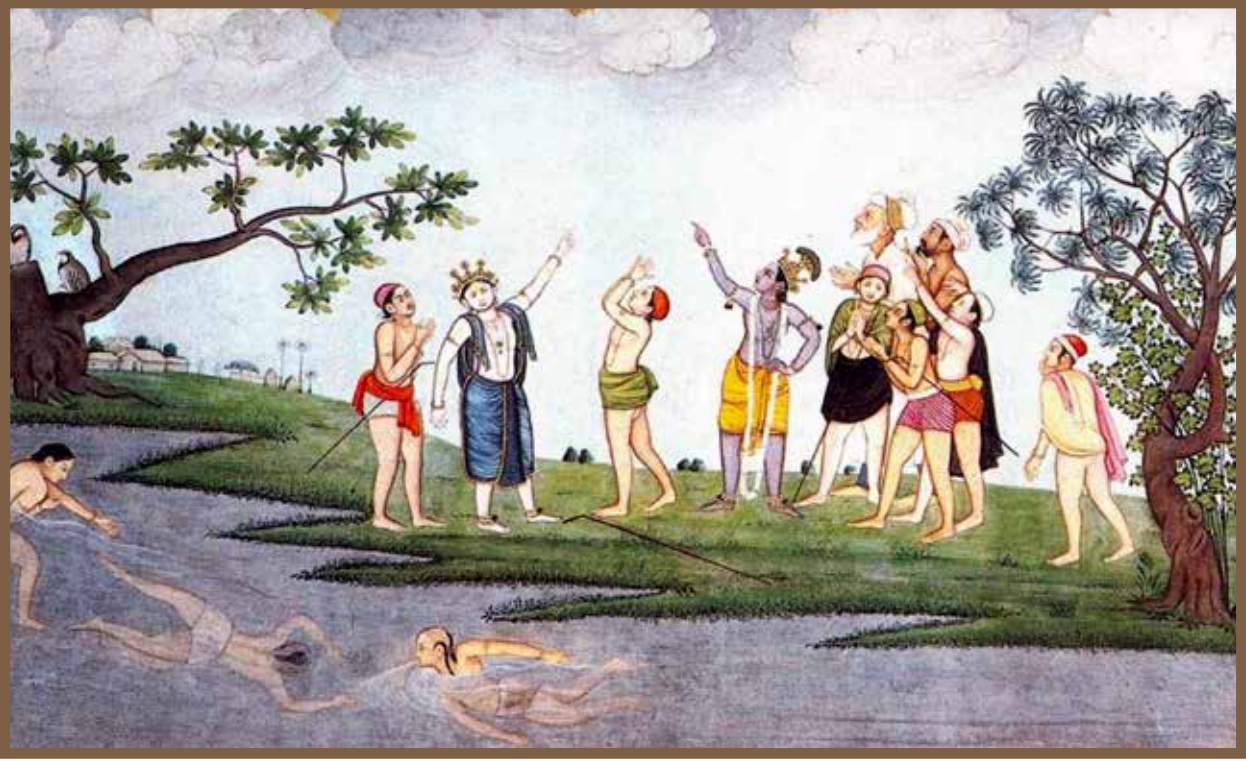
PRAISE FOR OTHERS

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

This world, averse to the Lord, is full of pain and trials. While here, the qualities of tolerance, humility and praise for others will help us serve the Lord.

— From *Śrī Bhaktisiddhānta Vaibhava*. By Bhakti Vikasa Swami. volume III, chapter 24, Bhakti Vikasa Trust. Surat, India. 2009.





Krishna gives the Vrajasis a vision of the spiritual world

GLORIOUS ASSOCIATION OF THE DEVOTEES OF LORD HARI



Adapted from Śrī Nārada Purāṇa 1.36.1-61

Previously, in the *Raivata-manvantara*, there was a learned and pious Brahmin named Vedamali. Aside from being very religious, Vedamali was also quite wealthy. Before leaving this world, he gave half his wealth in charity and divided the remainder between his two sons, Yajnamali and Sumali.

Sumali always indulged in all kinds of vices. He was absorbed in singing and playing on musical instruments. Addicted to liquor, enamored by prostitutes, and always interested in other men's wives, Sumali squandered away all of the wealth. After all the gold given by his father had been wasted, Sumali continued his association with prostitutes by stealing other men's wealth.

Seeing Sumali's evil conduct, the intelligent Yajnamali became greatly distressed and tried to convince his younger brother to give up his sinful ways. After trying to convince him many times, one day Sumali became infuriated, took a sword in his hand,

caught hold of his elder brother by his tuft of hair on his head and decided to kill him. When the residents of that town heard about this, a terrific uproar took place and the angry citizens stopped Sumali from harming his brother and bound that sinner up with ropes.

However, seeing Sumali's distress, the gentle Yajnamali, in whose heart the depth of feelings could not be measured, became distressed. Deluded by fraternal affection, he convinced the citizens to release his brother.

Yajnamali divided his remaining wealth into two parts. He kept half and gave the other half to his younger brother. However, the sinful and bewildered Sumali also squandered that wealth away by enjoying it along with fools, atheists, and *cāṇḍālas*.

*asatām upabhogāya durjanānām vibhūṭayaḥ
picumaṇḍaḥ phalāḍhyo `pi kākair evopabhujyate*

The riches of wicked men are for the enjoyment of men of evil ways. The neem tree laden with plenty of fruits is enjoyed only by crows. (13)

Wasting away the wealth given to him by his elder brother, Sumali became intoxicated by drinking liquor. He unhesitatingly ate the flesh of cows and other forbidden foodstuffs. His kinsmen excommunicated him along with his *cāṇḍāla* women. Later, he was arrested and punished by the king.

On his part, the intelligent Yajnamali was always absorbed in pious activities. Due to his association with saintly persons, all of his sins were destroyed. All of the great soul Yajnamali's wealth was distributed among pious men. Yajnamali was a follower of the righteous path, and he always gave charitable gifts to the deserving.

*aho sad upabhogāya saj janānām vibhūṭayaḥ
kalpa-vṛkṣa-phalaṁ sarvaṁ amarair eva bhujyate*

The riches of good men are for the enjoyment of the good. All the fruits of the wish-yielding tree are enjoyed only by the immortal devas. (19)

After distributing his wealth in pious and charitable acts, Yajnamali engaged himself in the continuous service of Lord Vishnu. Yajnamali and Sumali eventually attained old age, and then they died simultaneously. Lord Hari sent a Vaikuntha airplane filled with his associates to the noble Yajnamali, who was always engaged in worshipping the Lord. Yajnamali ascended the divine chariot. He was worshiped by groups of devas and eulogized by leading sages. Gandharvas sang about him. Groups of *apsarās* served him. He was offered nourishment by



Contemporary painting by Keshav

Sri Krishna and his beloved cows

the divine wish-fulfilling Kamadhenu cow. He shone like the storehouse of brilliance.

As he was going to the divine region of Vishnu, on the way he saw his younger brother. Sumali was being beaten by the soldiers of Yamaraj. He was

VISION OF THE ENVIOUS

From *Māyāvāda-śatadāṣaṇī*
by Srila Madhvacharya

*guṇigaṇa-gumphitakāvyē mṛṭayati halo doṣaṁ na jātu guṇaṁ
maṇimayamanidiramadhye paśyati pipilitā chidram*

An envious person will search for some small defect in the poetry of a saintly devotee and will ignore all the good qualities in his poem. He is like a person who searches for an ant hole in a great palace bedecked with jewels. Such a person will never see the good in anything. (Text 116)

*ye matsarā hatadhiyaḥ khulu te ca doṣaṁ
paśyanta nāgamanayanta guṇaṁ guṇajñāḥ
ālokayanti kilo ye ca guṇaṁ na doṣaṁ*

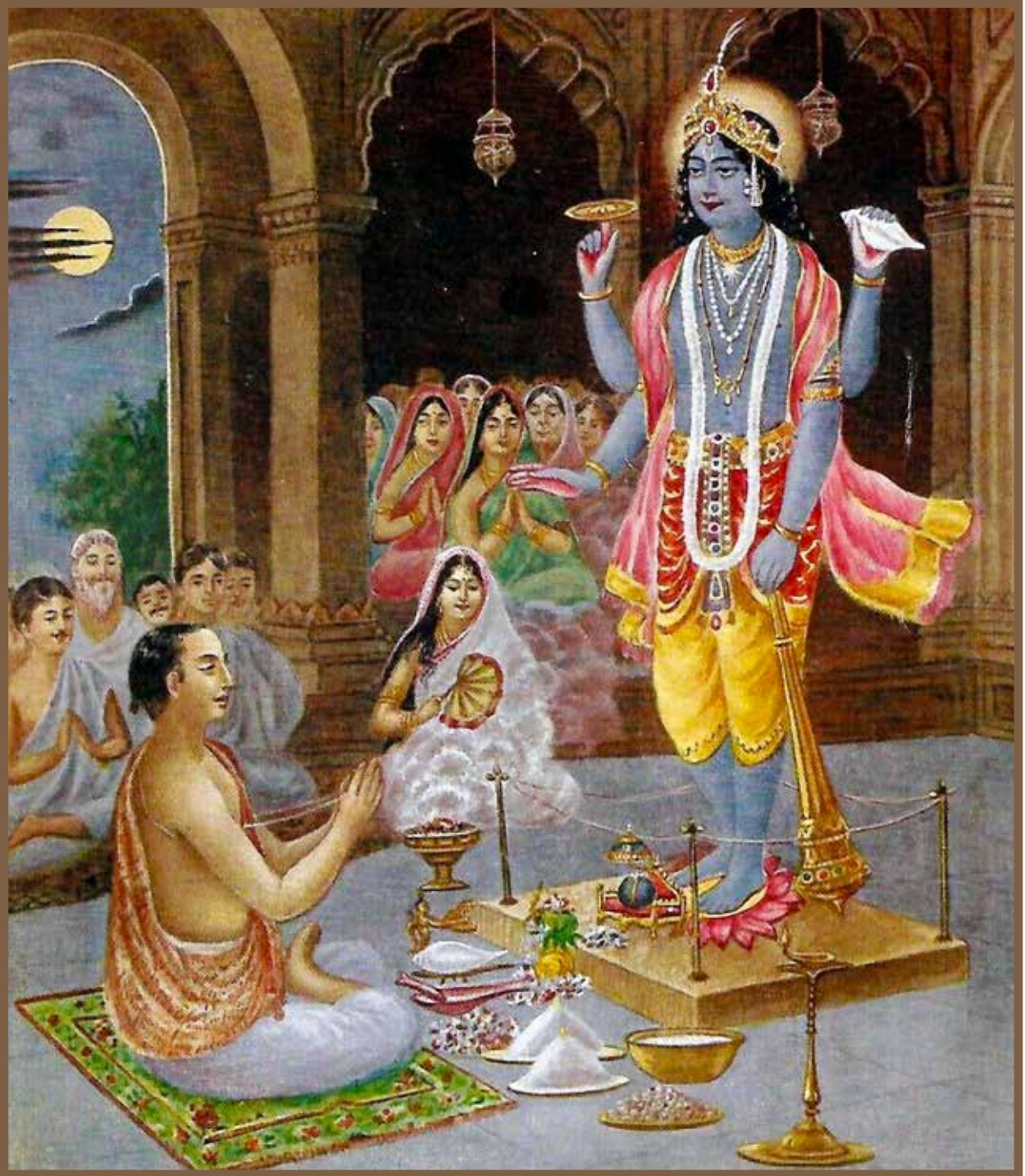
te sādhaḥ paramamī paritoṣayanta

Let they whose intelligence has been destroyed by envy find fault with my verses and refrain from seeing any good in them. They who know how to see the good in others will see only good and no faults in my poem. Let that saintly audience delight in this book. (117)

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Unknown artist

Viṣṇu-pūjā

afflicted with hunger and thirst. He had become a ghost. He was naked, miserable, and bound by ropes. He ran about here and there, weeping and lamenting helplessly. Seeing him, Yajnamali became distressed. Overwhelmed by sympathy, with his palms joined in reverence, Yajnamali asked the emissaries of Lord Vishnu, “Who is this person harassed by the soldiers of Yamaraj?”

Those servants of Lord Hari told him, “This is the sinful soul of Sumali, your former brother.”

Hearing this, the merciful Yajnamali told the servants of Lord Vishnu, “Since we have traveled in this Vaikuntha airplane for some distance together, you are all my kinsmen.

*sakhyam sāpta-padīnam syād ity āhur dharma kovidāḥ
satām sāpta-padī maitrī sat-satām tri-padī tathā
sat satām api ye santas teṣām maitrī pade pade*



Unknown artist. From a Bhagavata Purana. Northern India, Uttarakhand, probably Garhwal. C. 1830

Krishna with the boys of Vraja; Bakasura, Aghasura, taking lunch and returning at the end of the day with the cows

Those who understand the principles of social interaction (dharma) say that friendship takes place in seven words spoken or seven steps walked together. Friendship with a good man may be established simply by exchanging seven words with him or walking seven steps together. Friendship with a very good man may be established in merely three words or steps. But saintly persons establish friendships at every step. (32-33)

As such, please be kind and tell me a remedy by which Sumali may become free from the results of his sinful deeds.

Hearing the words of Yajnamali, the messengers of Lord Vishnu smiled and said, “O blessed Yajnamali, absorbed in devotion to Lord Narayan, we shall describe to you how Sumali may achieve liberation. We shall recount to you a great deed that had been performed by you in one of your previous births. Listen to it with great attention.

“Previously, you were born in a merchant family, and you were known by the name Vishvambhar. Countless great sins were committed by you. Devoid of even a trace of pious works, you even opposed your parents. Once, after having been rejected by your kinsmen, you were afflicted by grief and distress.

You were oppressed by the fire of hunger. In that condition, you reached a temple of Lord Hari. Earlier, there had been heavy rain, and the area was very muddy. Desiring a place to stay the night, you cleaned some of the mud from that temple.

“By this, you unknowingly received the benefit of serving Lord Vishnu. As you slept in the temple that night, a very poisonous snake came and bit you, and you died. Due to the piety you had acquired from cleaning that temple, you attained a birth as a pious Brahmin endowed with steady devotion to Lord Hari.

You desire to uplift your younger brother, who was a great sinner. We shall tell you the means by which that can be done. You need only donate to your brother the piety attained by cleaning as much area of the temple as can be encompassed by straps of leather from a cow’s hide. O blessed one, you may thus show kindness and uplift your brother.”

Thus urged by the emissaries of Lord Vishnu, the highly intelligent Yajnamali gave that much piety to his brother. Through the merit bestowed by his brother, Sumali became freed from his sins. The servants of Yamaraj left him and ran away. An aerial chariot that contained



Painting by Dhriti Dasi. <https://artist108.wixsite.com/dhritiram/about>

Wonderful Krishna

all means of enjoyment of pleasures immediately came there. Sumali stepped into that vehicle and rejoiced.

Groups of devas offered obeisances to those brothers. Embracing each other, they felt great pleasure. Eulogized by great sages and sung about by Gandharvas, Yajnamali and Sumali went to Vishnu's world. There they joyously lived with Lord Hari for the period of a *kalpa*.

After enjoying many pleasures there, Yajnamali, of great intellect, became richly endowed with perfect knowledge and attained the supreme eternal abode (*param mokṣam*).

The highly blessed Sumali rejoiced in Vishnuloka. Afterwards, he came to the Earth again and was born as a Brahmin. He was born in a very pure family and had all good qualities. He was a master of the Vedas. He was endowed with all riches, and he was devoted to Lord Hari. Repeating the names of Lord Hari, he reached the banks of the Ganga. He took his bath there, and after seeing Lord Vishveswara he attained the highest abode, which is difficult even for great yogis to attain.

*tasmāt sarva-prayatnena saṃpūjyo jagatām patih
akāmād api ye viṣṇoḥ sakṛt pūjām prakurvate
na teṣām bhava-bandhas tu kadācid api jāyate*

Thus, the Lord of the worlds should be worshiped to the best of one's ability. Indeed, entanglement in worldly existence never takes place for those who even unintentionally once worship Lord Vishnu.

*hari-bhakti-ratān yas tu hari-buddhyā samarcayet
tasya tuṣyanti vipendra brahma-viṣṇu-mahesvarāḥ*

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O best of the Brahmins, Brahma, Vishnu and Maheshwara are pleased with one who worships those fond of devotional service to Hari, thinking them to be Hari himself.

*hari-bhakti-parāṇām tu saṅginām saṅga-mātrataḥ
mucyate sarva-pāpebhyo mahāpātakavān api*

Even a great sinner can be freed from all sins simply by contact with those dedicated to Lord Hari's devotees. (58-62) 🍌

[Some translations by Matsya Avatar Das.]

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VISION OF THE BRAHMINS

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

It is written in the Vedas, *om tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva caksurātataṁ* — “Just as the sun's rays in the sky are extended to the mundane vision, so in the same way the supreme abode of Lord Vishnu can always be seen by the wise and learned devotees. Because those highly praiseworthy and spiritually awake Brahmins are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Vishnu.” — *Śrī Vaktṛtāvalī*. Translated by Bhumipati Das, Page 12, Touchstone Media, Kolkata, 2014.