

# Sri Krishna Kathamrita



## Bindu

Issue 570

*bhadram paśya*

*See the Good (part three)*





# Sri Krishna Kathamrita Bindu

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## WE ARE INTERESTED IN THE BRIGHT SIDE



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Everything has two sides, a black side and a bright side. We are interested in the bright side. We can point out the black side, but anyone who is sincere will take the bright side. There are *guṇa* and *doṣa* — good qualities and faults. Those who are *sajjana*, they take the good qualities, and give up the bad qualities. Then gradually things will come out. If we accept that



Unknown photographer

Cover: Jayadev has Radha Krishna Darshan. Unknown artist. Vintage painting. Illustration to Ragamala series.  
Above: Suryadev the Sun. Unknown artist. Madhubani painting.

Unknown photographer.



*A little girl offers Srila Prabhupada a garland*

God is all good, then all good qualities automatically manifest. *Yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ* [Bhāg. 5.18.12] — All good qualities manifest. If you remain with the fire, you become warm. The quality is acquired. If you remain in the sunshine, you become warm. Because sun is warm. So if we remain always with Krishna, then we acquire the qualities of Krishna. God is all good. Therefore, I become good by association with God. It is very simple reasoning. If you always remain with God, then you become good. (12 July 1973, conversation in London)

### **Tolerate and Go On Chanting**

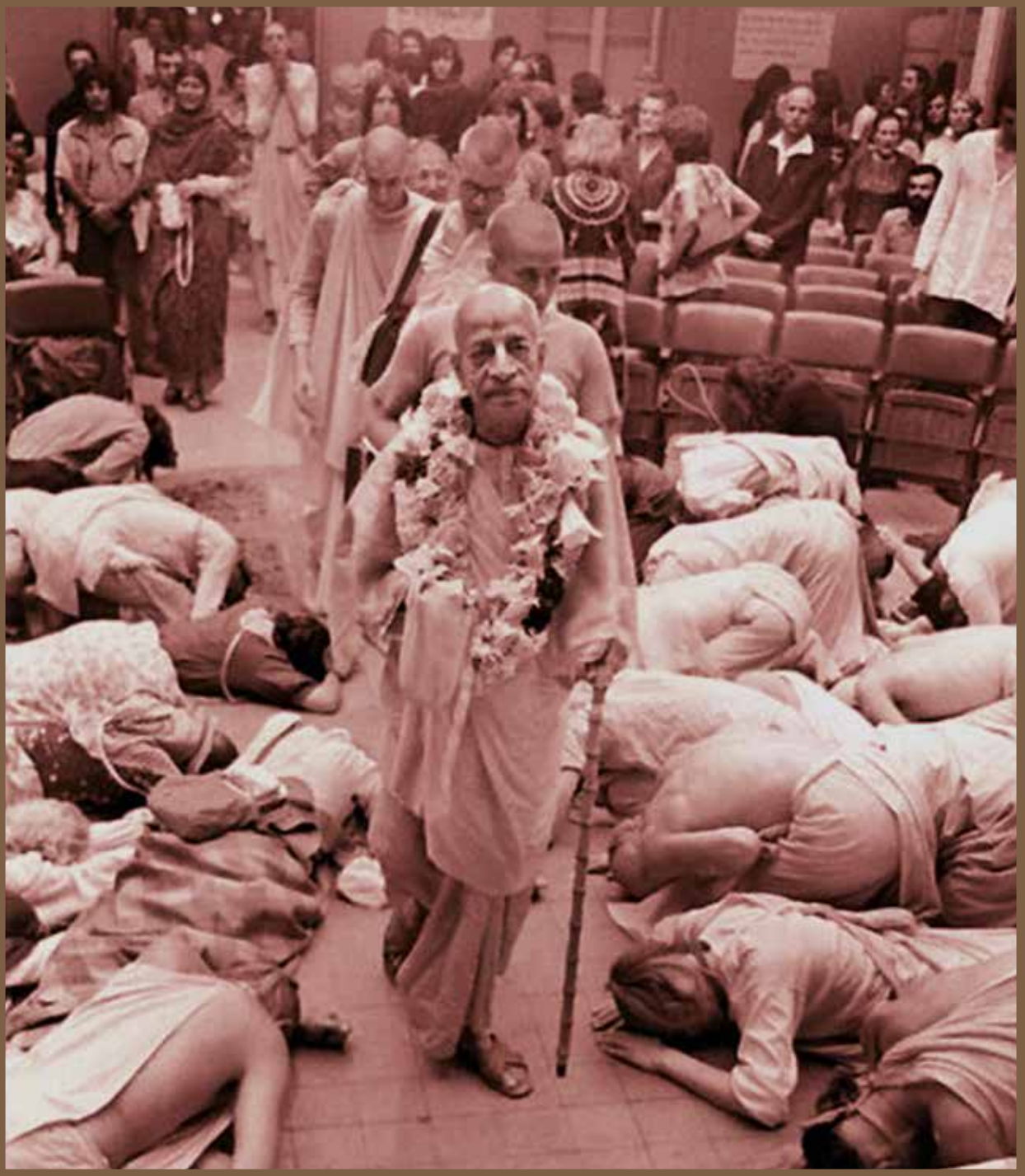
*Kṣamā* means tolerant. You should not be disturbed. Suppose you are in this Krishna conscious society. Now, you cannot expect that all the members of the society will be first-class men. How can we expect? We are collecting members of the society from all classes of men. So there may be a man in goodness, a man in the passion and a man in the ignorance. But if you think, “Oh, this man is not good, that man is not good,” No.

You should be tolerant. You haven’t got any connection with this man or that man. You are connected with the philosophy, with the process of life, and you are connected.... Just like the same example: Suppose you are on the ship. You do not find just all men to your choice. There may be different kinds of men. But what is that to you? You have to cross the Atlantic Ocean, so patiently cross. Just sit down tightly on the ship and take advantage of the opportunity. That is your business. This is called *kṣamā*. *Kṣamā* means excuse and tolerate.

Suppose somebody has offended you. Excuse him. This is also another kind of penance. Lord Chaitanya has taught us:

*tṛṇād api sunīcena taror api sahiṣṇunā  
amāninā mānadena kīrtaniyaḥ sadā hariḥ*  
[Cc. ādi 17.31]

If you want to chant Hare Krishna, then you have to become tolerant. What kind of tolerant? Just like a tree. Do you know how tolerant a tree is? Everybody is committing offense on the tree. Somebody is



Unknown photographer

*Devotees offer obeisances to Srila Prabhupada*

snatching its twigs, somebody is snatching its flowers, somebody snatching leaves, somebody cutting — but it does not protest. Rather, on the contrary, it supplies you fruits, flowers, and gives you shelter. A tree is the nicest example of tolerance. So Lord Chaitanya teaches us that we should become tolerant just like a tree. And *ṭṛṇād api sunīcena*, we should have forbearance just like a grass. Just like you trample

over grass. It does not protest. *ṭṛṇād api sunīcena taror api sahiṣṇunā, amāninā*.

You should not be puffed up with your artificial honor: “Oh, I am this. I am that.” That belongs to this body. You are apart from this body. Suppose you are king in this body. So you have no connection with that body. And suppose you are the poorest man. You have no connection with that body. So why do you



Unknown photographer

*Srila Prabhupada with some of his disciples. Left: Lilasuka, the sisters Indira Dasi and Ekayani Dasi are in front. It appears that they squirted Srila Prabhupada with a mahā-water sprinkler and he is wiping off his face. New York City, 1968*

identify yourself that “I am poor” or “I am king”? You are neither king, neither poor. You are spirit soul. Therefore *amāninā*. You should not be hankering after the temporary honors of this material world. Honor or dishonor, it’s the same thing because we do not belong to that honor or dishonor. So *ṭṛṇād api sunīcena taror api sahiṣṇunā*, *amāninā mānadena*. But another foolish creature who disturbs you, you should give him all honor. Who is identified with this body, give him all honor, “Oh, you, sir, you are very beautiful. You are very learned.” So that he may not disturb you, give him all honor.

In this process you can go on chanting. Nobody will disturb you. Because as soon as you take to spiritual life, there will be so many disturbances. It is a declaration of war with the illusory energy. As soon as you become Krishna conscious, the illusory energy sees, “Oh, this man is going out of my hand, out of my control! Oh, give him all impediments!” Therefore, you have to learn this tolerance. (From a lecture in New York. 3 January 1967.) 🍌

## THE TOLERANCE AND MERCY OF SRILA PRABHUPADA



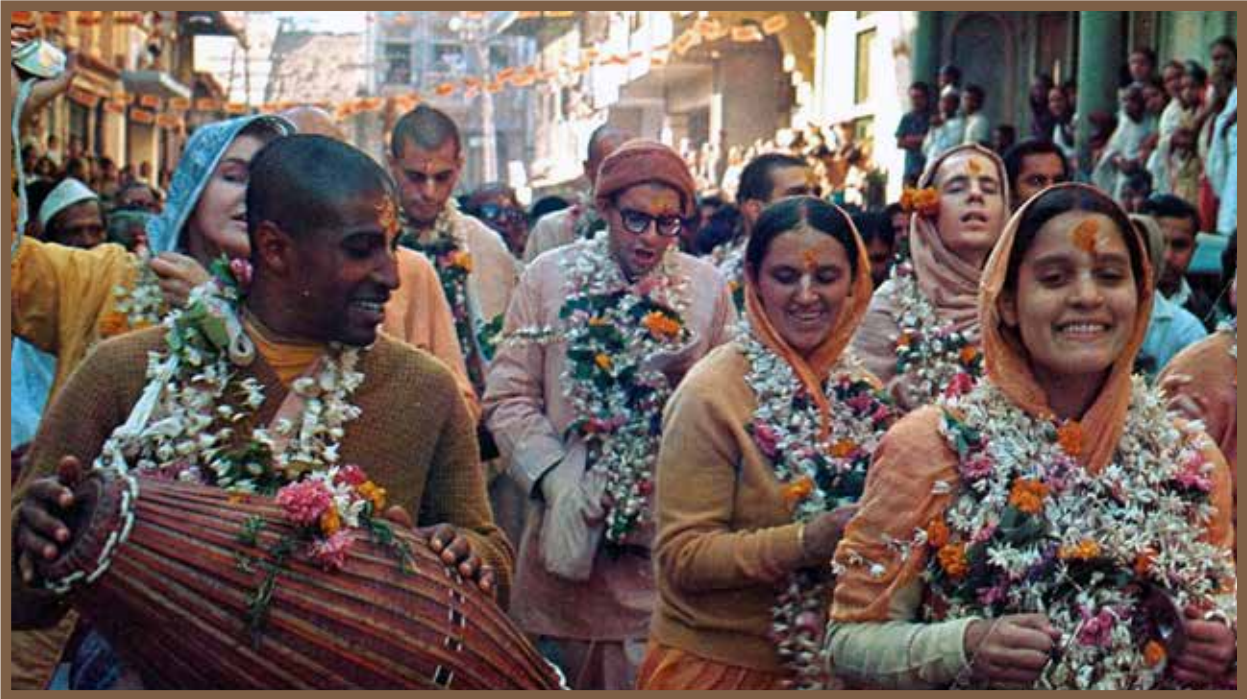
*Remembrances and reflections about His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

### “Why Are you Complaining?”

**Kausalya Dasi:** Oftentimes people criticize, and we have difficulty in life. At one time in the movement, people were criticizing me. I was very upset about it, and I went to Srila Prabhupada and said, “Srila Prabhupada, people are saying this and that about me and I’m very unhappy about it. Can I shave my head and go to Bir Nagar and just chant Hare Krishna and be alone, away from all these people that are criticizing me and making me unhappy?” Bir Nagar is a ladies’ ashram and Srila Bhaktivinode Thakur’s place.

Prabhupada said, “Why are you complaining? Look at what I have to tolerate! Kausalya, you are

Unknown photographer



Devotees doing harināma during Srila Prabhupada's visit to Surat, India, in December of 1970. Giriraj Das (later swami) in the center, and Yamuna Dasi and Kausalya Dasi on the front right.

looking for a calm sea, but you will not find it here in this material world. Only when you are in Goloka Vrindavan with Krishna and Radharani will you find it there.” Then he said, “But you have a very nice captain for your boat, so what is the difficulty?”

So I always remember Prabhupada being my wonderful captain, steering my boat very carefully through my life. I always remember when we have these little waves that I’ve got a very nice captain, so there is no difficulty. Then he said to me, “You just stay here by me and everything will be all right.” I always keep this in mind because life always throws you some curves, but if you remember that Prabhupada is the captain of your boat, you’ll never have any difficulty. (From a talk at the 25th anniversary of the ISKCON Radha Gopinath temple, Chowpatty. 19 January 2003.)

### The Story of Pig Pen

**Indradyumna Swami:** Another time, we were getting ready for Prabhupada’s arrival in Paris when there was a knock on the temple door. We opened it and there was a 19-year-old disheveled bum who hadn’t bathed in weeks and had intoxicated eyes and hair matted with dirt.

“Food,” he grunted. “All right,” I said, “I’ll give you *prasādam*.” He said, “I will come in.” “No,” I said, “first bathe, you’re too dirty.” We gave him *prasādam* and he went away.

Later in the afternoon I was on a *japa* walk on a prestigious Paris boulevard near the Arc de Triomphe when I heard a noise in the bushes. I looked and saw that this boy had made a little place for himself there with some newspapers. He’d been there a few days.

The next day I came by, and he popped out of the bushes and said, “Food!”

I said, “Come to the temple, we’ll give you some *prasādam*.”

Other devotees heard about him. We nicknamed him Pig Pen, and after that I forgot about him. Then, after Prabhupada arrived, one morning all the devotees except the *pūjārīs* (who were on the altar dressing the deities) went for a walk in that same area.

Suddenly this boy lunged out of the bushes and tried to grab Prabhupada’s feet. Someone said, “Get that boy!” and the devotees threw him back in the bushes. “Oh, my God, Pig Pen almost touched Prabhupada’s feet!”

We all walked around a lake then went back to the temple, and I noticed that the temple door, which we had left closed, was wide open. Somebody had come in while we were away.

I was next to Prabhupada when we went into the temple room, and there was Pig Pen. He lunged and grabbed Prabhupada’s feet. Somebody said, “Get that boy . . .”

Photo by Anarita Vrindavan Das.



Rasada Das (formerly known as "Pig Pen") with Indradyumna Maharaja on parikramā in Vrindavan in 2014.

But Prabhupada said, "No." Prabhupada let Pig Pen hold his feet.

Prabhupada massaged Pig Pen's head, saying, "That's all right, my boy, that's all right. Hare Krishna, Hare Krishna. It's all right, it's all right." It was completely silent. Nobody moved. We were watching, stunned. "It's all right, my boy."

Then Prabhupada said, "All right, Hare Krishna." Pig Pen fell back and we greeted the deities, "*govindam ādi-puruṣam tam ahaṁ ...*" The temple was crowded and Pig Pen was sitting in the middle of the floor but nobody dared move Pig Pen out of the temple room because we'd seen how affectionate Prabhupada was towards him.

Prabhupada gave class and afterward somebody said, "Pig Pen should leave." But someone else said, "No, Prabhupada gave him some mercy. Let's see. So, Pig Pen, do you want to stay?" Pig Pen grunted. He had been taking drugs.

I said, "Take him upstairs and clean him up." He went upstairs, had a shower and someone helped him

put on a *dhotī* and *kurtā*. I didn't recognize him when he came downstairs, but he still couldn't speak well.

He stayed around that day and then he spent the night. Some devotees thought, "We can't have him around, he can't do anything." But Pig Pen started cleaning things. He endeared himself to the devotees by cleaning.

Sometimes we'd say, "Pig Pen, how are you doing?" He'd reply, "Prabhupada saved me, Prabhupada saved me." We'd say, "Okay, Prabhupada saved you." Then he'd start chanting.

A couple of weeks later it was time for me to go on traveling *saṅkīrtana* in my van. We packed the van, went inside to get some more books, came out, and Pig Pen was sitting in the front passenger's seat. I said, "Pig Pen, what are you doing here?" He said, "Go on *saṅkīrtana*."

I said, "Pig Pen, you're doing a good job cleaning the temple." "Go on *saṅkīrtana*," he said. I said, "Pig Pen, why?" He said, "Prabhupada saved me." I said, "Oh, Pig Pen. All right. We'll give you a chance. You can clean the van." He said, "All right."

Unknown photographer



Rasada Prabhu in the hospital bed surrounded by devotees in his last days at the Bhaktivedanta Hospice in Vrindavan.

We got his few things together, put them in the van, and we left with Pig Pen in the front seat. I was driving, looking over and thinking, “Oh, God, look at this guy.” Somehow, he had a book bag and he put some books in it.

In those days we distributed books in parking lots. We got to the parking lot and the first one out of the van was Pig Pen in his *dhoti*. I thought, “Oh, my God, what’s this guy doing? He’s going to get us arrested.”

I said, “Somebody go get him!” Someone said, “How should we get him?” I said, “Never mind, he’ll get scared and be back in a minute.”

We had a big breakfast and were packing our bags and talking, and then, “It looks like Pig Pen’s doing a book at the entrance to the shopping market. Hey, Pig Pen!”

An hour later, as we were getting ready to leave, Pig Pen came back with no books in his bag. I said, “What happened?” Someone replied, “He probably dumped them.”

Another said, “No, no, we saw him distributing the books.” I said, “Pig Pen, how’d you do that? What did you tell the people?” He said, “I told people that Prabhupada saved me.”

That was his mantra. Prabhupada had transformed him. In one verse, Sanatan Goswami says that just like bell metal can be changed into gold by a chemical process, so someone who has training and *dikṣā* from the pure *vaiṣṇava* devotee of the Lord can become more than a Brahmin— he can be a *vaiṣṇava*.

That transformation was quick in Pig Pen’s heart. His transformation renewed our faith in the process of Krishna consciousness and in Prabhupada’s mercy.

Prabhupada transformed that boy by rubbing his head, “It’s all right, it’s all right, my boy. Hare Krishna,

it’s all right.” Who can understand what Prabhupada gave during those twenty seconds that the boy was holding onto Prabhupada’s feet in the temple room?

Pig Pen’s speech cleared up, he started talking nicely, and he became a big book distributor and started giving classes. Eventually he was initiated as Rasada Das and for many years served in France.

Years later I heard that he was still distributing books in New York. All glories to Srila Prabhupada’s mercy that transforms the Jagais and Madhais of the modern era!

— From *Srila Prabhupada Remembrances*. Volume 3 chapter 33. Siddhānta dāsa, ITV.

### Epilogue

Rasada Prabhu joined ISKCON in Marseille, France, in 1972, shortly after his familial brother Gaurachandra Das. He served for several years at the Paris Temple and later helped to open a temple in Israel and was one of the first preachers to go to Korea. Following that he served at different ISKCON centers in the United States including Berkeley, Los Angeles, and Laguna Beach. His service was generally *saṅkīrtana* and book distribution. Later he served briefly as the assistant *saṅkīrtana* leader at the Bhaktivedanta Manor in England. Sometime in the 1980’s he moved to Brazil and was involved with various ISKCON centers there. After that he moved to New Orleans and was about to take up more book distribution, but around that time was informed that he had stage four cancer of the kidney. He then went to Vrindavan to prepare himself to leave his body. It was there in Vrindavan at the Bhaktivedanta Hospice at 10 am on the 30<sup>th</sup> of March 2015, surrounded by senior devotees doing *kīrtana*, that Rasada Prabhu left his body. 🙏

— Information taken from the Vrindavan Herbal Homeopathy Facebook page.



Unknown artist. Kashmir. 1801-1900



Arjun offered prayers to Krishna when he saw his universal form

## 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.

## TALKING ABOUT OTHERS SHOULD BE REJECTED



### *Srila Thakur Bhaktivinode*

Useless arguments arise from envy or pride, aversion or attachment to sense gratification, or foolishness or self-pride. Quarrelsome people also become intoxicated by useless arguments. While discussing topics of the Lord and his devotees, the practicing devotee should always be careful to avoid useless arguments.

Talking without reason about other people is extremely averse to devotional service. Many people talk about others to establish their own reputation. Being envious, some people are accustomed to discussing others' character. The minds of those who are busy in such topics can never be fixed on the lotus feet of Krishna. Talking about others should be rejected in all respects. But in the practice of devotional service there are many favorable topics that are faultless, even though they are about others. In order to completely renounce talking about others, one needs to live in the forest. The two different types of practicing devotees are the householders and the renunciates. Because the renunciates have no business whatsoever with sense enjoyment, they can give up talking about others in all respects. But because a householder is engaged in earning, saving, protecting, and maintaining the family, he cannot completely give up talking about others. It is best for him to live in a Krishna conscious family. When all one's material activities are related with Krishna, then even his unavoidable talk about others becomes sinless and a part of devotional practice in relation to Krishna. He should not talk about others in a way that is detrimental to anyone. He should talk about

Unknown artist. Odisha Patta-citra style. Circa 1800s.



Uddhava has darshan of Krishna

others only whatever little is necessary in his Krishna conscious family. He should not talk about others without reason. Moreover, when a guru enlightens his disciple on some topic, then unless he occasionally talks about others, his instruction may not be clear. When previous *mahājanas* have talked about others in this way, there is merit in such talk, not fault.

...The practicing devotee normally discusses ancient history in the association of devotees. Occasionally they talk about nondevotees. Such talk is always auspicious and favorable to devotional service. But those who talk about others while influenced by devotional impediments like envy, hatred, pride, or distinction are offenders at the feet of Bhaktidevi.

Debate arises only from a desire for conquest. It is extremely abominable. Fault-finding arises only from imposing one's own bad habits on others. This should be given up in all respects. Speaking falsehoods is another form of useless talk. Worldly talk is completely rejected by renounced devotees. Householders may accept some worldly talk that is favorable to devotional service. If topics like archeology, zoology, astrology, and geography are devoid of God consciousness, they should be rejected. 🍌

— Bhaktivinode Thakur. *Bhaktiyāloka*. Chapter 3. English translation by Bhupati Das. Vrjaraj Press. Vrindavan. 1996.

## THE NEEDLE AND THE SIEVE



### Sri Srimad Gour Govinda Swami Maharaja

Now if one subtly analyses such things one can understand that you are simply finding fault with that devotee. But are you perfect yourself? Are there no defects in you? The saying is there, a sieve has many holes and a needle has only one hole. The sieve says, "O needle, there is a hole in your back." The needle replies, "You have so many holes. I have only one hole." But the sieve criticizes the needle. So, one who criticizes should understand whether he himself is perfect or not. Are there no defects in me?" Only if someone is perfect can he find fault with others.

... It is not an easy thing to find a person in the material world who is perfect. In the material world there are so many defects. The degree may vary, but defects are there. Those who are *mahāpuruṣas* or *mahātmās* never see defects in anyone. *Paramahānsas* or *bhāgavatottamas* never see anything bad. In their vision, everything is related to Krishna. Their vision is a fact because everything and everyone is related



Painting by Nandalal Bose, Bengal School

### Radha-Krishna's boat pastimes

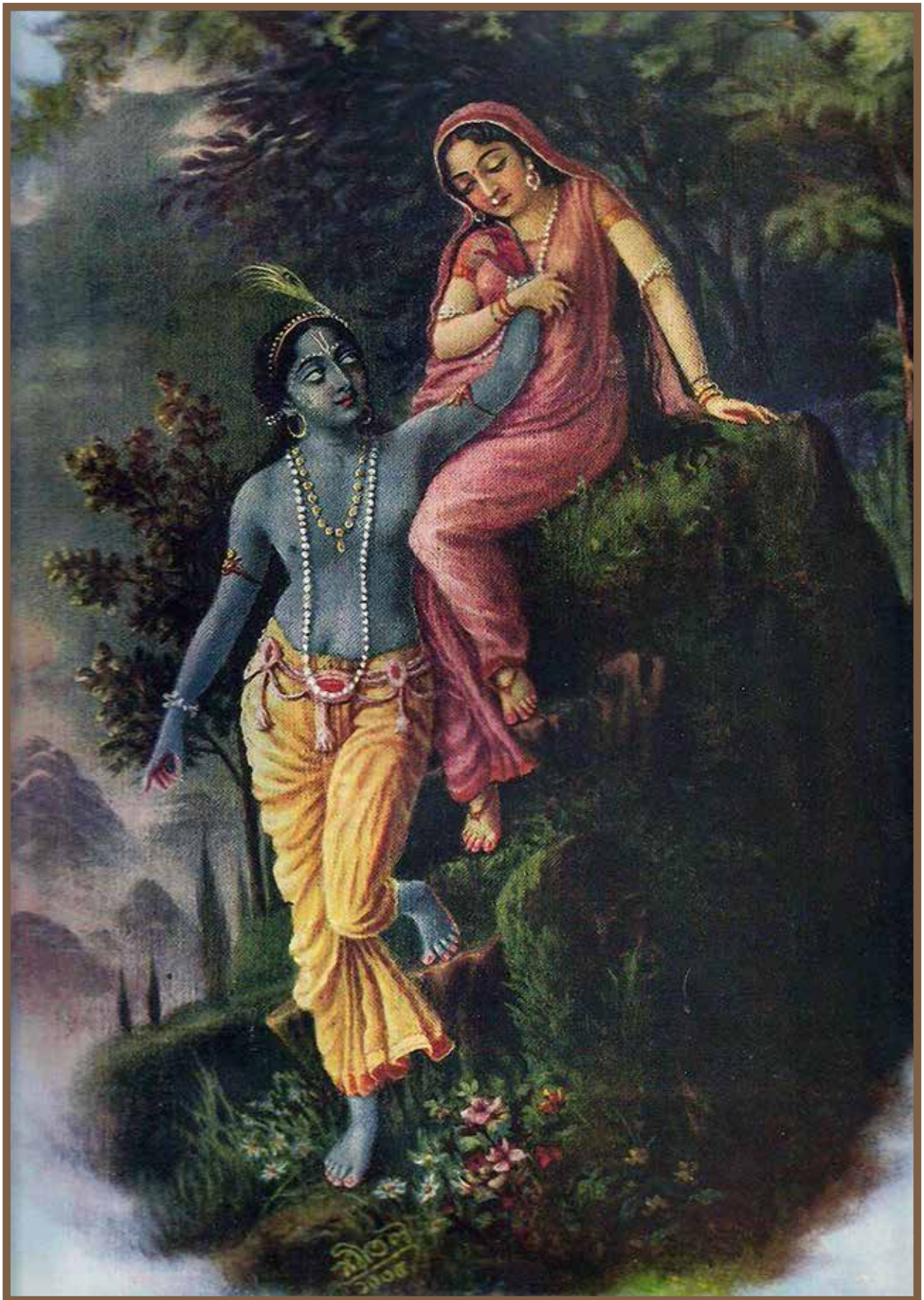
to Krishna. *jīvera* 'svarūpa' haya, *kṛṣṇera* 'nitya-dāsa' — the constitutional position of the *jīva* is as an eternal servant of Krishna. Such an *uttama-bhāgavata* sees, "He is the eternal servant of Krishna." He never sees that the *jīva* is not serving Krishna. He never sees the material world. He sees everything as related to Krishna. "This is Vaikuntha, this is Krishna's world." He sees all good. He never sees any defect. That is his vision. But we are not like that! Such great personalities are very rare. They are not easily available in this world.

A *madhyama-adhikāri* sees these distinctions and defects, but an *uttama-adhikāri* never sees them. An *uttama* who comes to preach, steps down to the *madhyama* stage, otherwise he cannot preach. Without stepping down to the *madhyama* stage he would say, "This person is completely Krishna conscious. He is Krishna's servant, so why shall I preach to him?" He cannot preach. Generally, such devotees engage in *nirjana-bhajana*. Although the preacher whose heart bleeds seeing the suffering of the conditioned souls comes down to the *madhyama*

stage for preaching, he is not like the general type of *madhyama*. He is still an *uttama-adhikāri*. He sees that the *jīvas* have forgotten Krishna and are devoid of Krishna consciousness. So he goes to preach and he inculcates Krishna consciousness. He brings them to the path of *bhakti* and engages them in Krishna's service by which all of their suffering will be done away with forever.

To correct and criticize someone is the business of only such a person who is acting as guru. He has the right to inflict punishment on you, to catch hold of your ear and slap you, *guru-karṇa-dhāra*. He will correct you and criticize you, "You rascal, why are you doing this and that?"

Because you have so many defects you have no right to criticize. You are like a sieve. You have so many holes on your back, so why should you criticize a needle who has only one hole? In this way the *śāstras*, the *mahājanas*, and the *sādhus* have condemned this *nindā*, faultfinding and criticism. This is *aparādhōthā-anartha*, the *anartha* born out of *aparādha*. In his commentary on the *Śrīmad Bhāgavatam*,



Painting by Shital Banerjee, Calcutta, circa 1930's.

A vision of Radha and Krishna

Unknown artist. Contemporary painting.



*Sri Chaitanya Mahaprabhu*

Sridhar Swami has mentioned this *nindā*. This *doṣa-kīrtana*, speaking ill of others, is a great *anartha* for the *sādhaka*, the neophyte who has come to the path of *bhajana*, or *sādhana-bhakti*. He should be very, very careful not to commit this *aparādha*. 🍌

— From *The Worship of Sri Guru*, pages 39-43. Gopal Jiu Publications. Bhubaneswar, Orissa. 2000. Evening program, San Francisco. 31 May 1994.

**PRACTICE SEEING  
GOOD IN OTHERS**



*Sri Srimad Niranjana Swami Maharaja*

In the neophyte stage of devotional service, it requires discipline to overlook the faults and to see the good in others. The neophyte mentality is such that he looks for the faults in others to avoid looking at the same fault within himself. Most often the fault seen in others that bothers the neophyte devotee the most is the fault that he has. He likes seeing that fault in others because it enables him to avoid confronting it within himself. This is largely due to pride. We want to think ourselves better than others. It gives us a sense of dignity if we can see ourselves above others.

But rather than excelling in Krishna consciousness, under the sway of illusion we try to excel by material consciousness, by putting everyone else down. How to put them down? Find faults in their character.

A sincere devotee will become disgusted with such a mentality, as you have yourself admitted. If there is disgust within oneself for possessing such a mentality, then there is hope. That, in itself, is a sign of sincerity. But if you actually want to become free from such pride, you must make an effort to discipline yourself

## WANDERING IN VRINDAVAN

*Srila Prabhodananda Saraswati's*

### Śrī Vṛndāvāna-mahimāmṛta 2.14

*bhrātar bhogaḥ su-bhuktāḥ ka iha na bhavatā  
nāpi saṁsāra madhye  
vidyā-dānādhrādyaiḥ kati kati jagati  
khyāti-pūjādy-alabdhaḥ  
adyāhāre 'pi yādrchika uru-guṇavān  
apy aho saṁvṛtāmā  
śrīmad-vṛndāvane 'smin satatam aṭa sakhe  
sarvato mukta-saṅgaḥ*

O brother, what kinds of enjoyment have you not already experienced in this world of birth and death? What kind of fame and worship have you not already attained in this world by scholarship, charity, and sacrifice? For today, O friend, simply accept whatever food comes unsought, look to see the good qualities in others and not their faults, do not put yourself forward but remain obscure and unknown, and continually wander without any companion in this beautiful forest of Vrindavan.

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Unknown photographer



when the mind harbors such thoughts. You can't expect everything to happen automatically. You need to train the mind to see the good qualities.

This takes a lot of work. Therefore, you must practice. When speaking with other devotees, glorify the good qualities in others.

Don't let yourself speak only of the bad. Glorification of devotees' good qualities will gradually neutralize the ill-effects of your fault-finding thoughts. Don't be artificial. Sincerely look for good qualities. They must exist. If you can't see them, then you must know it is due to your own envious quality. There are good qualities in all living entities because Krishna is in everyone's heart. 🍌

— From a letter of 1997. Published in *Collected Letters to My Disciples*, volume 2. Gauranga Press. 2003.



From *The Daily Prayers of the Brahmins*, 1851. By Sophie Charlotte Behnos.

## VISION OF THE BRAHMINS

### *A common mantra for puja*

In the *Rg Veda* (1.22.20) it is stated: *om tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ* — “Those who are spiritually advanced simply look to the lotus feet of Vishnu.

— Commentary by Srila Bhaktisiddhanta Saraswati Thakur Prabhupada on *Śrī Caitanya-bhāgavata antya* 3.507.



## SIMPLY CHANT AND DON'T CRITICIZE DEVOTEES

**Srila Vrindavan Das Thakur's**  
**Śrī Caitanya-bhāgavata madhya 9.244-46**

*prema-bhakti haya prabhu-caraṇāravinde  
sei kṛṣṇa pāya, ye vaiṣṇava nāhi ninde*

One who does not blaspheme the *vaiṣṇavas* attains Krishna by developing love and devotion at his lotus feet.

*nindāya nāhika kārya, sabe pāpa-lābha  
eteke nā kare nindā mahā-mahā-bhāga*

There is no gain in the act of blasphemy; one simply incurs sin. Therefore, the most fortunate persons do not engage in blasphemy.

*aninduka ha-i' ye sakṛt 'kṛṣṇa' bale  
satya satya kṛṣṇa tāre uddhāriba hele*

Krishna will certainly deliver anyone who chants his names without offense or blasphemy.

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



Unknown artist. Contemporary painting.



Flute and shadow



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**CRITICS TAKE  
THE KARMA**



**Verses from the Mahābhārata**

*ākrośaparivādābhyām vihiṁsanty abudhā budhān  
vaktā pāpam upādatte kṣamamāṇo vimucyate*

The ignorant seek to injure the wise by malice and back-biting; by doing so the critic takes upon himself the load of the wise man's sins, which he, the wise man, casts off by forgiving the ignorant. (Vidura to Dhritarastra. *Mahābhārata*, *udhyoga parva* 34.74)

*ākruśyamāno nākrośen manyur eva titikṣitaḥ  
ākroṣṭāraṁ nirdahati sukṛtaṁ cāsyā vindati*

A person being criticized should not criticize in retaliation, for the pain felt upon receiving criticism, if endured, will itself consume the critic and bring in exchange the results of his good deeds. (Dattatreya to the Saddhyas. *Mahābhārata*, *udhyoga parva* 36.5)

*aruśyan kruśyamānasya sukṛtaṁ nāma vindati  
duṣkṛtaṁ cātmano marṣi ruśyaty evāpamārṣi vai*

One who tolerates, not becoming angry, certainly attains the abuser's pious credits. Indeed, his own sins are transferred to that wrathful person. (Bhishma to Yudhisthira. *Mahābhārata*, *śanti-parva* 115.3) 🍌

**Bibliography**

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**NEVER LISTENED TO CRITICISM**

**Cc. antya 13.133**

*vaiṣṇavera nindya-karma nāhi pāde kāṇe  
sabe kṛṣṇa bhajana kare, — ei-mātra jāne*

He (Srila Raghunath Bhatta Goswami) 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.

