

Sri Krishna Kathamrita



Bindu

Issue 625

Mada-pariṇāmah

The Bitter Fruits of Pride





Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 625

Śrī Pāṇḍava Ekādaśī

26 June 2026

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THE DELUSION OF PRIDE



His Divine Grace

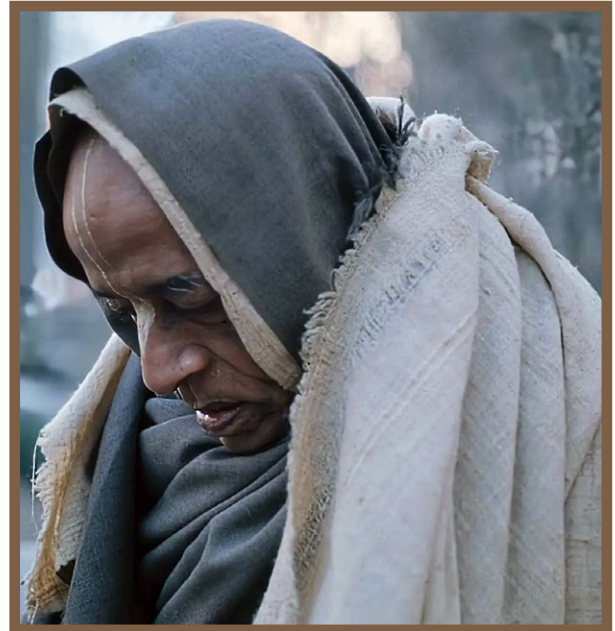
A. C. Bhaktivedanta Swami Prabhupada

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.)

Anyone who has any desire or aspiration for satisfying his senses by becoming more and more important, either in the material sense or in the spiritual sense, cannot actually relish the really sweet taste of devotional service. (The Nectar of Devotion, Chapter 3.)

Pride in victory, or moroseness in defeat, is useless. One should fully depend on the Supreme Personality of Godhead, who is responsible for the victory and defeat of all living entities. (Purport to Bhāg. 6.12.7)

The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material



Unknown photographer.

nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord. When one is free from delusion caused by pride, he can begin the process of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the

Cover: Ten Headed Ravana -- the Embodiment of Pride. Engraving by Poisson. 1782.

Unknown artist. Mewar school. C. 1600-1900.



The killing of the demon Aghasura

Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. (Purport to Bg. 15.5.)

The faint illumination of knowledge that appears at first is certain to lead to full enlightenment, but we have to be patient. We must carefully avoid letting pride enter our hearts because of some initial perceptions of the inconceivable Absolute; rather, we must eagerly approach the guru, or the pure devotee, and ask how to proceed. We must reject the narrow and bigoted idea that there is nothing more to know. The most important point is to always fully depend on the mercy of the supreme spiritual master residing in the heart. (Renunciation Through Wisdom. Chapter 5.1) 🍌

Vintage photo by an unknown photographer.



THE DESIRE FOR FAME

Manu-saṁhitā 2.162-163

sammānād brāhmaṇo nityam uddhijet viṣād iva
amṛtasyeva cākāṅkṣed avamānasya sarvatāḥ

sukhaṁ hy avamataḥ śete sukhaṁ ca pratibudhyate
sukhaṁ carati loke 'smin navamantā vinaśyati

“Throughout his life a Brahmin should consider material prestige to be like poison and dishonor to be like nectar.

“After all, if one learns to tolerate dishonor, then his agitation will subside and he will happily sleep, happily wake, and happily move about. The person who insults him will, as a result of his sin, become embarrassed, and his happiness in this and the next life will be vanquished.”

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Painting by Pushkar Das. 1975.

Ramachandra Puri began instructing and chastising Sri Chaitanya Mahaprabhu, claiming that because there were ants present it meant that the Lord was secretly eating sweets

Pahari painting by an unknown artist. C. 1700.



Surpanakha complains to her brother Ravan in his golden abode of Lanka

RESPECT BY ADVANCEMENT



Sri Srimad Gour Govinda Swami Maharaja

Devotee: You were speaking about this *bhakti-utthā-anartha* and *pratiṣṭhā*, wanting to have some position. There is a verse in the *Manu-saṁhitā* that talks about seniority. It says that the *vaiśyas* judge seniority by wealth, *kṣatriyas* by strength, *brāhmanas* by knowledge, and only the *śūdras* by age. *Vaiṣṇavas* don't necessarily follow this *varṇāśrama* system. But I wonder, sometimes we say so many things about seniority, "Well, I am a very senior devotee. I am more senior than this guru or. . ."

Gour Govinda Swami: That is pride, *dambha*. A *vaiṣṇava* is *trṇād api sunīca*. He thinks, "I am the lowest of the low." So what is seniority? You may be a senior person, that is good, but why do you advertise and take pride in it?

Devotee: So how do *vaiṣṇavas* determine seniority?

Gour Govinda Swami: Not by age. *Vaiṣṇavas* offer respect to one who is really advanced. Dhruva Maharaja was a five-year old boy. Prahlad was only a six or seven-year old boy. But we consider Prahlad a *mahājana*. Sukadev Goswami was sixteen years old, but when he was speaking *Bhāgavatam* to Parikshit Maharaja, his father, Vyasadev, and Vyasadev's guru, Narada Muni, were both present there. All of them were sitting and hearing from Sukadev. They were senior persons. Seniority is all a material calculation, nothing else. 🍌

— From chapter 2 of *Worship of Sri Guru*. Gopal Jiu Publications. Bhubaneswar, Odisha. 2000.





Unknown artist. Madihya Pradesh Kingdom of Datia. Court of Raja Bir Singh Deo. 1605-1627.

Ravan kills Jatayu

Unknown artist, c. 1700s.



The demons try to spoil the yajña of the devas

**DON'T CLAIM YOU
ARE A SADHU**



Srila Thakur Bhaktivinode

Śrī Hari-nāma-cintāmaṇi, chapter 4

*kṛṣṇaika-śaraṇatā-i sādhuṛa lakṣaṇa āpanāke
sādhu baliyā paricaya de-oyā dāmbhikatā*

Taking shelter of Krishna is the principal symptom of a sādhu; claiming to be a sādhu is simply arrogance.

*kṛṣṇaika-śaraṇa mātra kṛṣṇa-nāma gāya
sādhu-nāme paricita kṛṣṇera kṛpāya*

As soon as one fully surrenders to Krishna, he chants Krishna's names. His reputation as a holy person comes about through Krishna's blessings. (text 43)

*kṛṣṇa-bhakta vyatīta nāhika sādhu āra
āmi sādhu bali haya dambha avatāra*

No one is more entitled to be called a sādhu than a devotee of Krishna, but one who says, "I am a sādhu." is the personification of arrogance. (text 44) 🍊

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Unknown photographer.



Mughal painting by an unknown artist. C. 1590.

The killing of Kamsa



Krishna kills the Keshi demon

18 FAULTS BORN FROM PRIDE



Udyoga Parva of Mahābhārata 5.43.22 – 5.43.24

*mado 'ṣṭādaśa doṣāḥ syāt purāḥ yaḥ sa prakīrtitaḥ
loka dveṣyaṁ prātikūlyam abhyasūyā mṛṣā vacaḥ*

*kāma krodhau pāratantryam parivādo 'tha paiśunam
artha hāni vivādaś ca mātsaryam prāṇi-pīḍanam*

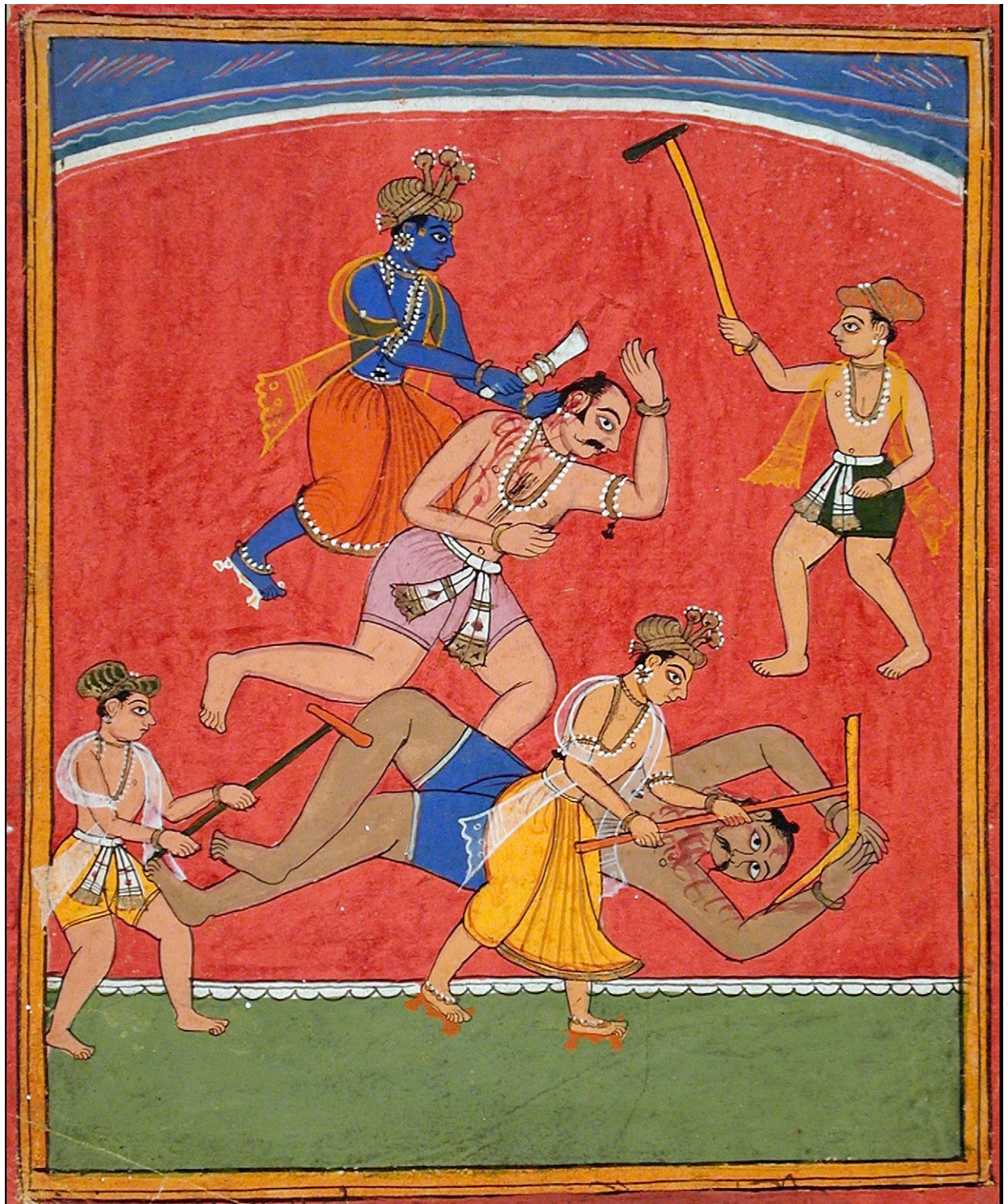
*īrṣyā moho 'ti vādaś ca saṁjñā nāśo 'bhyasūyitā
tasmāt prājño na mādyeta sadā hyetad vigarhitam*

Eighteen faults can be found in proud persons:

- 1) *loka-dveṣyam* — Abhorred by the people.
- 2) *prātikūlyam* — Acts in different negative ways.



- 3) *abhyasūyā* — Finds fault with the virtuous.
- 4) *mṛṣā-vacaḥ* — Speaks different kinds of slander and does not hesitate to lie.
- 5) *kāma* — Intense lust, material desire, or deep attachment to sensual objects.
- 6) *krodha* — Anger is ignited like fire.
- 7) *pāratantryam* — Becomes subservient to those who kindle the firewood of his pride.
- 8) *parivāda* — Constantly slandering others.
- 9) *paiśunam* — Engages in backbiting, slander, or malicious gossip.
- 10) *artha-hāni* — Wastes a lot of money.
- 11) *vivāda* — Constantly engaged in quarrel.
- 12) *mātsaryam* — Envy of someone else's prosperity.
- 13) *prāṇi-pīḍanam* — Always inflicts pain on others.
- 14) *īrṣyā* — Burns in the fire of envy.
- 15) *moha* — Bewildered by delusion and ignorance.
- 16) *ati-vāda* — Always violates protocol.
- 17) *saṁjñā-nāśa* — Devoid of knowledge of good and bad.



Unknown artist. Mewar Rajasthan. C. 1630.

Krishna and Balaram kill Kamsa's wrestlers in Mathura





Lord Ramachandra began cutting off the heads of Ravan

18) *mada* — Arrogance, pride, or infatuation (often commented upon as *atyamānvitā* — “excessive self-esteem”).

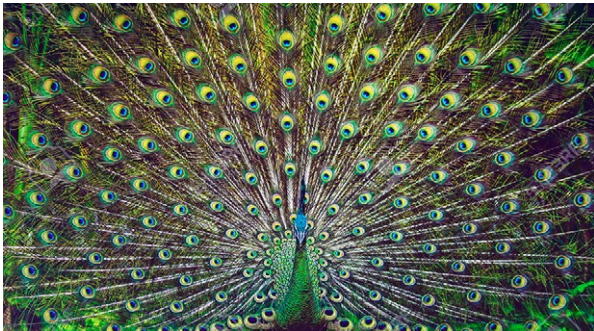
Therefore, knowing that pride is always condemned, wise persons never allow themselves to be infatuated by it. 🍌

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LESSONS TO THE MIND



Premananda Das' *Manah Śikṣā*, song 90

The poet Prema Das (c. 1712 A.D.), or Premananda Das as he sometimes identified himself in his poems, was the author of the famous *Vaiṣṇī-śikṣā*, a book that describes the life of Mahāprabhu's associate Sri Vamsi-vadana. Prema Das was born in the village Kuliya, near Nabadwip. When he was 16 years old, he left home and went to Vraja where he became a cook for Govindaji, the deity of Srila Rupa Goswami. Although Prema Das was an exalted vaiṣṇava and a talented poet, his poems are not so well known.

ore mana! ki tomara bujhibāra bhula!
kahicha vedera pāra, karicha niṣiddhācāra,
bhāvi dekha āpanāra mūla

“O mind! You don't understand! You say that you are beyond the Vedic regulations, but you perform forbidden activities! When I see this, I see your very essence.”



Basholi painting by an unknown artist. 1720.

Krishna offers a lotus flower to Radha



Krishna kills the demon Vatsasura

muktike aiśvarya bali, dūrete diyecha pheli,
 iṅḡite bujhāo ei tattva
 anitya asāra artha, se bhāla sadāi prārtha,
 yā lāgi rajanidivā matta

“You call liberation a luxurious distraction and have thrown it far away. Give me a hint so that I can understand this truth. Fleeting, useless riches are always desirable, and you are going mad thinking about them day and night.”

nirhetu yājana kara, hetu se chāḍite nāra,
 kathāya virakti e saṁsāra
 sarvasva balicha yāra, dite eka baṭa tāra,
 se cāhile kaha āpanāra.

“You outwardly perform rituals without desire for gain, but you are not able to free yourself from the same. In your speech you are detached from the material world. Who you call ‘my everything’ is the same everything you give only a tiny banyan-leaf to. And you think that it is yours to give!”

kaha bhaji vṛndāvana, ghare sukha vāsa mana,
 bhālabāsa vasaṇa-bhūṣaṇe

santuṣṭa mānicha māne, mahākrodha apamāne,
 ātma-sukha ghucila kemane?

“You say ‘I worship Vrindavan’, but you’re happily staying at home — you love all exterior trappings. You’re satisfied with praise but are enraged when insulted. How did you manage to destroy the happiness of your soul?”

kahicha gopīra dharma, ki bujhiba tāra marma,
 svabhāva chāḍite nāra tile.
 dekhīyā pāicha sukha, prakṛti bāghinī mukha,
 sarvātmā sahite yei gile.

“You say that you follow the gopīs, but what do you understand about the meaning of that? You can’t let go of your nature one iota. You get pleasure seeing the face of material nature (or women), who swallows you whole.”

kahe śuna premānanda, vicārule sab dhandha,
 kahile śunile kibā hoy
 hari hari avirata, kaha ei prema-patha,
 nirmala ha-ile suniścaya

“Listen”, says Premananda, “if you think about it, it’s all a ball of confusion. What’s to be gained by



Pahari painting by an unknown artist. C. 1830.

One day of Krishna's amazing pastimes in Vrja

listening or flapping your mouth? Always chant 'Hari, Hari' while you traverse the path of love, and you will surely be cleansed of all impurities!" 🍌

— Translated by Mani Gopal Das and Arindam Sarkar from Premananda Das' *Manah-sikṣā* published by Haridas Sastri, Vrindavan. Śrī Caitanyābda 484 (1970). Bengali.

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by Gopal Jiu Publications

Gopal Jiu Publications is a section of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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OF PRAISE AND HONOR Chanakya Pandit

*sva-hasta-grathitā mālā sva-hasta-ghṛṣṭa-candanam
sva-hasta-likhitāni stotraṇi śakrasyāpi śriyaṇi haret*

“Even Indra loses his glories when he wears a garland he himself has strung, or sandalwood paste he himself has prepared, or honors himself with verses he himself has written.” (*Chanakya-nīti* 9.12)

*parair ukta-guṇo yas tu nirguṇo 'pi guṇī bhavet
indro 'pi laghutām yāti svayaṇ prakhyāpitair guṇaiḥ*

“Even a person without any virtue becomes honorable if praised by others; even a person who has many virtues becomes dishonorable if he praises himself.” (*Chanakya-nīti* 16.8)

