

Sri Krishna Kathamrita



Bindu

Issue 629

Adoṣa-darśitā Guṇagrāhitā

Overlooking Faults and Finding Virtues





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GOOD EXAMPLE IS BETTER THAN CRITICISM



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

I have noted your several complaints against the devotees, but it would be better to set the example rather than to criticize the defects of the devotees. We should always remember that we recruit members from people in general. It is not expected that every one of our members should be immediately to the standard qualification. The best thing for you is to set the example by your personal behavior and try to reform the others, not by criticizing but by friendly behavior. 🍌

— From a letter to Vrinda 14 October 1971.

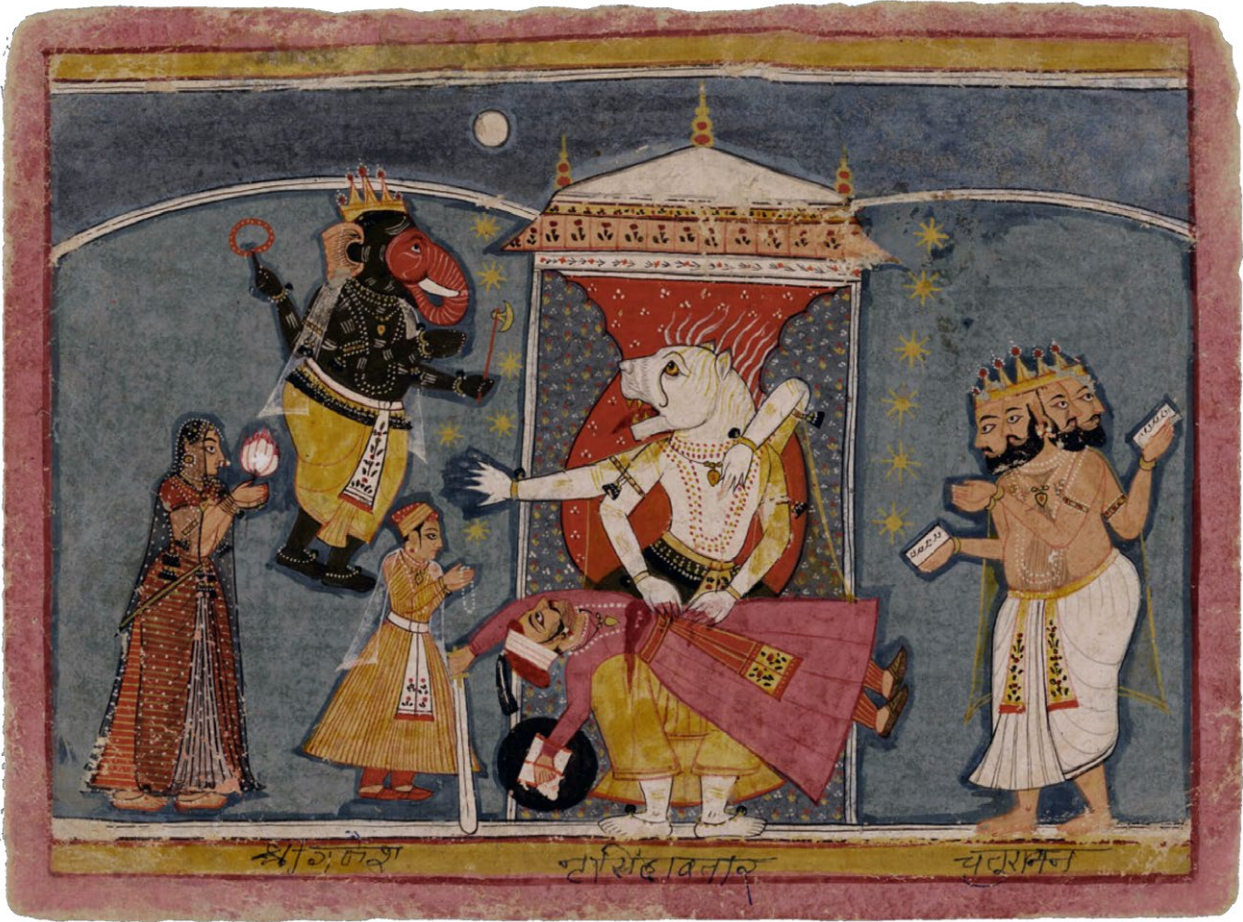


Unknown photographer.



Cover: Jagai and Madhai by Nandalal Bose. West Bengal. 1882 – 1966.

Unknown artist, Pahari School, Circa 1600s.



Prahlaḍ and the devas offer prayers to Lord Narasimha

THE HEART OF A VAISHNAVA



Sri Srimad Gour Govinda Swami Maharaja

In the seventh canto of *Śrīmad Bhāgavatam* (7.10.15), Prahlaḍa Maharaja prayed to Lord Nṛsiṃhadeva to forgive his father's offenses. Even if someone does something wrong to a *vaiṣṇava*, the devotee does not become envious. He never develops an inimical attitude toward any living entity, even an envious person. Although envious people and demons harass devotees, a *vaiṣṇava* never thinks ill of them. Rather, he prays to the Lord, "Please excuse him, please change his nature." As the verse (*Bhāg.* 5.18.9) says, *khalah prasīdatām* — "Let envious persons be pacified."

You can pacify a snake using a mantra or *auṣadhi* (medicinal herbs). But envious persons cannot be pacified, only the Supreme Lord can do it.

Therefore, a *vaiṣṇava-sādhū* prays to the Lord for their deliverance. Such is the nature of a *vaiṣṇava-sādhū*.

The Lord's *sudarśana cakra* weapon was rushing to the scene. The *sudarśana cakra* protects devotees. At that moment, Haridas Thakur offered prayers to the Supreme Lord: "O Gopijanavallabha! O Jagadishwar! They are devoid of pure knowledge and proper consciousness. They are completely under the influence of ignorance and possess a very degraded consciousness. They do not know what they are doing. Please excuse them and inculcate Krishna consciousness — *bhakti-rasa* — in their hearts." He prayed for *bhakti-rasa* to enter their hearts so that they would never commit such acts, harass devotees, feel envious, or persecute anyone again. He prayed for their welfare.

Therefore, Chaitanya Mahaprabhu said, *taror iva sahiṣṇunā* — be as tolerant as a tree. A *vaiṣṇava sādhu* is exactly like that; he is as tolerant as a tree. If you cut a tree into pieces or burn it to ashes, it tolerates. If you do not give it water, it will dry up, but it will



Unknown photographer.

The original deities of Sad-bhuja Mahaprabhu, and Gaura Nitai worshiped by Sri Chaitanya Mahaprabhu's associate Srila Uddharan Datta Thakur in Adi Saptagram in the Hoogly area near Kolkata





Radha Krishna and the Vraja gopīs

still not ask you for water. It simply tolerates. A *vaiṣṇava* is that tolerant.

Look at Nityananda Prabhu! The two brothers Jagai and Madhai were great *pāṣaṇḍīs* — most sinful persons. They hit the forehead of Lord Nityananda Prabhu with a piece of a broken clay liquor pot, causing profuse bleeding. But Nityananda Prabhu tolerated it. He did not become angry at all. Instead, he embraced them and said, “O my brothers, please chant: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma hare hare*.”

A *vaiṣṇava* is as tolerant as a tree. But when Mahaprabhu heard this, he got angry. He is the Supreme Lord; He cannot tolerate it. Mahaprabhu called for the *sudarśana cakra*. He became so angry. But Nityananda Prabhu reminded him, “In this incarnation, you will never wield any weapon. You will never see faults. You will never punish any envious person.”

Immediately, the hearts of those envious persons changed. They fell flat at the lotus feet of Gaurāṅga Mahaprabhu. But Mahaprabhu said, “You have committed *aparādhā* at the lotus feet of Nityananda Prabhu. Go there!” Then they went and fell flat at the lotus feet of Sri Nityananda Prabhu. Nityananda Prabhu is so merciful, so compassionate. He embraced them. “O my brothers, please chant: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma hare hare*.”

Nityananda Prabhu was beaten! Still, he gave *prema* to such *pāṣaṇḍīs* — most sinful persons, and great envious individuals. See how merciful he is! Is there any prabhu like Nityananda Prabhu, who was beaten and still gave *prema*?

Therefore, this is Mahaprabhu’s instruction: *taror iva sahiṣṇunā* — be as tolerant as a tree. A *sādhū* thinks of the welfare of all living entities. The heart of a real *vaiṣṇava* is like that. They only see *kṛṣṇa-sambandha* — the relationship with Krishna. They see that Krishna’s *jīvas* (conditioned souls) are suffering and are acting this way because they are devoid of true knowledge and proper consciousness. Otherwise, if they possessed true knowledge and proper consciousness — Krishna consciousness — they would not have done such things.

Therefore, they offer prayers to the Supreme Lord: “Please excuse him. Please inculcate proper consciousness and *bhakti-rasa* in him. Thereby their hearts will undergo a complete change in consciousness, and they will never act like that again”. That is a *vaiṣṇava*’s prayer.

Therefore, Mahaprabhu says, *taror iva sahiṣṇunā* — be as tolerant as a tree. You *sādhūs*, you *vaiṣṇavas* — unless you shower mercy on these *pāṣaṇḍīs*, how will their lives be changed? Please do not neglect them, just as Nityananda Prabhu was beaten by Jagai and Madhai but still showered mercy on them and delivered them. He tolerated their sharp words, their persecution, and all their harsh dealings, he tolerated it all and did good to them. Similarly, you must do the same. Tolerate harsh words, tolerate misdeeds, and tolerate mistreatment. Do you understand? Shower mercy. A *vaiṣṇava*, like Prahlād Maharaja, always acts in this way. 🍌

— From a class in Bali on 6 October 1995.



Painting by Nandalal Bose, Bengal, 1920s-1930s.

Nityananda Prabhu delivers Jagai and Madhai



Unknown artist. Kangra. 18th century.



Lord Vishnu dreams of the world

Adoṣa-darśitā Guṇagrāhitā

**OVERLOOKING
FAULTS AND
FINDING VIRTUES**



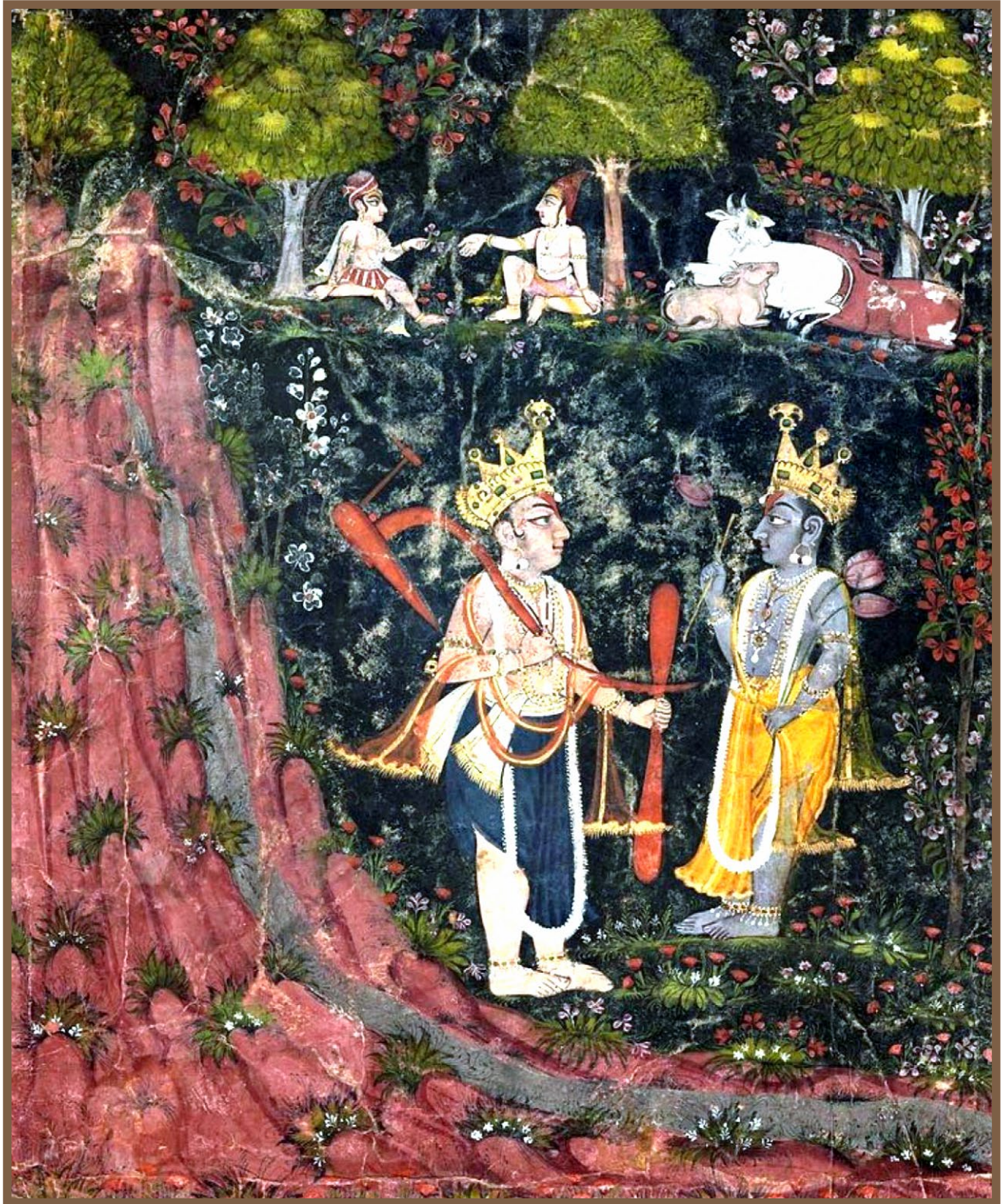
Per their publishing standard, no name was given for the author of this article from the weekly Gauḍīya and published in Gauḍīya-Prabandha-Mālā, volume II. It was published under the guidance of the editor Srila Bhaktisiddhanta Saraswati Thakur Prabhupada.

Furthermore, a second principle must also be understood. While the external conduct of a *mahā-bhāgavata* or *vaiṣṇavottama* (topmost devotee) must not be artificially or inappropriately imitated, we should not discard their ideals, their vision, or their internal spiritual disposition. We must never abandon our aspiration and endeavor to reach the exalted state they embody.

No one can ever be truly benefited by the tendency for faultfinding. It stands in direct opposition to the spirit of *jīva-dayā* — compassion toward all living beings.

If the supremely merciful and non-faultfinding Lord, Sri Nityananda Prabhu, were not to have the quality of overlooking the countless faults of a sinner such as myself, and graciously accepting me on account of his own divine virtues, then what power could I possibly possess in my *sādhana* and *bhajana* by which I might become perfectly purified and liberated and thereby attract his mercy?

Only my sincere anguish, genuine humility, and complete surrender can touch his heart. It is solely for this reason that he bestows his mercy, by his own intrinsic nature of compassion, upon one such as myself, more sinful than Jagai and Madhai, more insignificant than a worm in stool, utterly fallen, degraded, and destitute.



Unknown artist. Mewar Rajasthan. 1720-1730.

Krishna and Balaram with the cowherd boys herding the cows in the forests of Vraja



Unknown artist, Bikaner, Rajasthan, Circa 1690-1700.



Krishna kills the demon Bakasura

Therefore, since Sri Nityananda Prabhu is *adoṣa-darśī*, we can never obtain his mercy, even in millions of births, so long as we remain faultfinders. One may sing the glories of Sri Nityananda Prabhu or *śrī-gurudeva* day and night, but if one continues to be a seer of others' faults, Sri Nityananda Prabhu will never bestow his grace. His mercy descends only upon those who see their own faults.

For this reason, Srila Krishnadas Kaviraj Goswami has instructed us:

*jagāi mādhai haite muṇi se pāpiṣṭha
puriṣera kīṭa haite muṇi se laghiṣṭha*

*mora nāma śune yei, tā'ra puṇya kṣaya
mora nāma laya yei, tā'ra pāpa haya*

*emana nirghṛṇa more kebā kṛpā kare
eka nityānanda binu jagat-bhitare*

*preme matta nityānanda kṛpā-avatāra
uttama adhama kichu nā kare vicāra*

*ye āge paḍaye, tā're karaye nistāra
ataeva nistārila mo-hena durācāra*

"I am a greater sinner than Jagai and Madhai. I am lower than a worm dwelling in stool. Whoever hears my name loses the merit he has accumulated, and whoever utters my name incurs sin. Who within this world would ever show mercy to one as cruel and fallen as I? There is none except Sri Nityananda. Intoxicated with divine love, Sri Nityananda is the very incarnation of mercy. He makes no distinction between the elevated and the fallen. Whomever he encounters, he delivers. Therefore, he has delivered such a wicked soul as myself." (Cc. ādi 5.205-209)

Srila Vrindavan Das Thakur, the servant of Sri Nityananda Prabhu, has declared:

*ye sabhāya vaiṣṇavera nindā-mātra haya
sarva-dharma thākileo tabu haya kṣaya*

*sannyāsī-sabhāya yadi haya nindā-karma
madyapera sabhā haite se sabhā adharma*

*madyapera niṣkṛti āchaye kona-kāle
para-carcākera gati nahe kabhu bhāle*

"In whatever assembly even the slightest criticism of a *vaiṣṇava* takes place, all religious observances present therein are ultimately destroyed. If the activity of slander is conducted even within an assembly of *sannyāsīs*, that gathering is more irreligious than an assembly of drunkards. A drunkard may, at some time, obtain atonement or deliverance; but one addicted to discussing and criticizing others never attains an auspicious destination." (Śrī Caitanya-bhāgavata, madhya 13.41-43)

Such is the astonishing power of the mighty and inconceivable Maya, she who can make the impossible appear possible — *aghaṭana ghaṭana-paṭiyasī baliyasī māyā*; so that the very tendency toward faultfinding is often nourished and expanded by citing these very scriptural statements and the instructions of the *mahājānas*, while simultaneously distorting their true meaning.

[**Translators note:** "Scriptural statements" refers specifically to the preceding scriptural and *mahājāna-vāṇī* quotations concerning *vaiṣṇava-nindā*, humility, and the identification of *vaiṣṇavas* and offenders, particularly the statements of Srila Krishnadas Kaviraj Goswami and Srila Vrindavan Das Thakur



Unknown artist. Northern India. c. 1525-40.

Nanda Maharaja discusses with the elders of Vrindavan

quoted immediately before this paragraph (see the previous issue of *Bindu*).

The underlying principle is not that the scriptures themselves promote fault-finding. Rather, Maya causes a person to take genuine scriptural warnings and instructions, extract them from their intended spirit, distort their application, and then use them as justification for finding faults in others.

For example, the teaching that *vaiṣṇava-nindā* is extremely grave can be misused in the following way: instead of becoming more careful about one's own speech and developing humility, one begins constantly identifying who is a "*vaiṣṇava-nindaka*", who is a "*pāṣaṇḍī*", who is an offender, etc. Thus, a teaching intended to restrain one's own fault-finding becomes an instrument for fault-finding directed toward others.

Likewise, Srila Krishnadas Kaviraj Goswami's profound expression of humility that, "I am lower than Jagai and Madhai", and "I am lower than a worm in stool", is meant to establish the *vaiṣṇava*'s mood of *ṭṭṇād api sunīcena*, whereas someone dominated by *doṣa-darśana* may outwardly discuss *vaiṣṇava* humility while internally

cultivating the opposite mentality: "I can see the faults of others and determine who is a genuine *vaiṣṇava*."

Maya can make even religious principles become instruments of irreligious behavior. Maya's subtlety is such that she can even make a teaching intended to cure *doṣa-darśana* (fault-finding) become fuel for *doṣa-darśana*, when that teaching is selectively quoted and wrongly applied. Even scriptural knowledge can become food for the ego when it is not accompanied by *vaiṣṇava* humility.]

Thus, the same scriptures that were meant to uproot envy become instruments for its cultivation. One faction glorifies a particular individual as a *vaiṣṇavottama*, an exalted saint among *vaiṣṇavas*, while another faction remains unsatisfied until it has branded that very same person the foremost leader of the *pāṣaṇḍīs*.

Likewise, a person whom one community denounces as a "great heretic" may be proclaimed by another as the foremost of *vaiṣṇavas*. Meanwhile, actual *pāṣaṇḍīs* and their followers frequently convince themselves that they are enduring the persecution, hostility, anger, reproach, ridicule, and condemnation of rival groups, just as Srila Haridas Thakur once endured

By Nandalal Bose, Bengal, Circa 1910.



Mahaprabhu embraces Jagai

oppression at the hands of his tormentors. In this way, self-deception assumes the guise of saintliness.

Thus, the tendency toward faultfinding advances beneath the banner of religion and, like the demon Raktabija, continues to multiply without end. Every attempt to strike it down only serves to increase its proliferation. [Note: Raktabij was a powerful demon described in various *Purāṇas*. His name literally means, “he whose seed is blood”. He possessed a boon that whenever a drop of his blood fell to the ground, a new, fully armed clone of Raktabija instantly sprang up from the earth, matching him in strength and ferocity.] For this reason, the *mahājānas* have concluded that true *vaiṣṇava* vision consists in perceiving the absence of faults in others while perceiving faults within oneself.

(To be continued in the next issue). 🍌

— Translated by Raya Ramananda Das

CLOSING THOUGHTS DON'T CRITICIZE JAGAI AND MADHAI



As described in the above article, with intense humility Srila Krishnadas Kaviraj Goswami described himself as being more sinful than Jagai and Madhai. The author of that article commented that Nitai's mercy descends only on those who see their own faults. One may say, “That sounds very sweet and poetic, but hardly practical. We need to vet our association.

Moreover, how can we forgive and forget grievous sins performed by others? It's our sacred duty to protect our community from such persons.”

Srila Vrindavan Das Thakur explains that Jagai and Madhai's bodies became black from their sins. Mahaprabhu then instructed the devotees:

*prabhu bale,—“kāla dekha duira pātaka
kīrtana karaha—saba yāuka nindake”*

The Lord said, “See how these two sinners are black. Perform *kīrtana* so that their sins take shelter in those who criticize.” (*Caitanya-bhāgavata madhya* 13.302)

*madyapere uddhārīlā caitanya-gosāñi
vaiṣṇava-nindake kumbhīpāke dilāṭhāñi*

In this way Lord Chaitanya delivered the two drunkards and sent the blasphemers of the *vaiṣṇavas* to the hell known as Kumbhipak. (text 311)

Lord Gaurasundar then told the devotees:

*e du'yere pāpī-hena nā kariha mane
e du'yera pāpa muñi dahilunāpane*

“Do not consider these two as sinners, for I have personally burned their sinful reactions to ashes. (317)

*sarva-dehe muñi karoñ, boloñ, caloñ khāna
tabe dehapāta, yabe muñi calī yāna*

“In the bodies of all living entities, it is I who makes them act, speak, move, and eat. When I leave a body, it dies.” (318)

In his *Gauḍīya-bhāṣya* commentary, Srila Bhaktisiddhanta Saraswati explains:

After Sri Gaurasundar accepted the bodies of Jagai and Madhai to be as good as his own, whatever he had them



Unknown artist. Bengali Kalighat school of patachitra. Circa 1865.

Jagai and Madhai

do, whatever he had them speak, however he had them behave, and whatever he had them eat was favorable for the service of Vishnu. In this way, after turning one towards the Lord's service, the worshipable Lord takes his worshiper servant, who leaves a body made of the five gross elements within the material world, and departs.

[Back to Caitanya-bhāgavata:]

*ihā jāni' e du'yere sakala vaiṣṇava
dekhibā abheda-dṛṣṭye yena tumi-saba*

“Knowing this fact, all of you vaiṣṇavas should see them as one of you and not discriminate against them. (320)

*śuna ei ājñā mora, ye hau āmāra
e du'yere śraddhā kari' ye dība āhāra
ananta brahmāṇḍa-mājhe yata madhu vaise
se haya kṛṣṇera mukhe dile prema-rase*

“If you really belong to me, then listen to my order. Whatever you faithfully give these two to eat will be equal to offering with love to Krishna's mouth all the honey available in innumerable universes. (323-324)

*e dui-janere ye kariba parihāsa
e du'yera aparādhe tāra sarva-nāśa”*

“If anyone ridicules these two, he will be ruined as a result of that offense.” (326)

In his commentary on this verse, Srila Bhaktisiddhanta Saraswati states:

“Considering their previous sinful activities according to *nagna-mātrka-nyāya* [The logic that because one's mother was naked in her childhood, she should continue to remain naked, even though she has become the mother of many children.], those who in the future consider Jagai and Madhai sinful commit offenses at their feet and bring about their own ruination.

SRI KRISHNA KATHAMRITA BINDU

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শ্রীকৃষ্ণকথামৃত বিন্দু

[Back to Caitanya-bhāgavata:]

*śuniyā vaiṣṇava-gaṇa kānde mahāpreme
jagāi-mādhāi-prati kare paraṇāme*

On hearing the Lord's words, the vaiṣṇavas cried in ecstatic love. Then they all offered obeisances to Jagai and Madhai. (327)

The Irish playwright and author, Oscar Wilde, once wrote, “Every saint has a past, and every sinner has a future” — indicating that every saint has some kind of past that may not be glorious, and every sinner has an opportunity in the future to improve. This is vividly seen in the pastime of the deliverance of Jagai and Madhai. 🍌 — MDas



READERS' LETTERS TO BINDU

Bindu 627 is so profound! It made a great impact on my consciousness. This issue of Bindu deals with subtle *anarthas* which we neglect in day-to-day activities. It resolved many of my doubts and I learned where I am committing mistakes in my dealings with devotees. Thank you for providing us pure *kṛṣṇa-kathā* in the 21st century. At this present time there is so much prominence of social distractions. It's very rare to have such a publication. Hats off to Gopaljiu Publications! We are eternally indebted to Srila Gour Govinda Swami Maharaja and the team of devotees bringing out these publications. Looking forward to upcoming Bindus. -- Acyuta Prana Arjuna Das, Vrindavan.



Samādhis of Jagai and Madhai in Katwa West Bengal