

Sri Krishna Kathamrita

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Issue 630

adoṣa-darśitā guṇagrāhitā

Overlooking Faults and Finding Virtues





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NEVER LISTEN TO BLASPHEMY OF A VAISHNAVA



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

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 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.



Unknown photographer.

Cover: Deliverance of Jagai and Madhai by Taralakshi Dasi. Hungary. Contemporary painting.

Unknown artist. Gita Press, Gorakhpur. Circa 1930s–1950s.



Vatsāsura kā uddhāra — killing the calf demon Vatsasura

NEEDLE AND SIEVE



Sri Srimad Gour Govinda Swami Maharaja

Question: You once said that someone who criticizes a neophyte devotee in his mind will never be able to chant śuddha-nāma.

Gour Govinda Maharaja: Yes. He is still a vaiṣṇava. You should not commit aparādhā. Why do you commit aparādhā? See good in others. Everyone has some good and bad. The instruction is to see good in others and see bad in yourself. Are you free from any defect? You have so many defects. Why do you see defects in others? If there is anything good there, see that. See bad in yourself. Therefore, we say that a sieve says to a needle. “Oh, needle there is a hole at your back.” But a sieve has hundreds of holes. He is blind to it. Similarly, we have hundreds of defects and you see some little, one or two defects, in others. Why do you see it? See good in others. See bad in yourself. That is the correct vision of how you should see things. 🍌

— From a lecture in Bhubaneswar. 21 April 1995.

Adoṣa-darśitā Guṇagrāhita

OVERLOOKING FAULTS AND FINDING VIRTUES PART 4



Per their publishing standard, no name was given for the author of this article, which was 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.

Srila Thakur Mahasaya has offered the following supplication at the feet of the vaiṣṇavas:

ṭhākura vaiṣṇava-gaṇa, kari ei nivedana,
mo baḍa adhama durācāra
dāruṇa-saṁsāra-nidhi, tāhe ḍubāila vidhi,
keśe dhari' more kara pāra
vidhi baḍa balavān, nā śune dharma-jñāna,
sadāi karma-pāṣe bāndhe
nā dekhi tāraṇa-leśa, yata dekhi saba kleśa,
anātha, kātara, teṅhi kānde
kāma, krodha, lobha, moha, mada abhimāna-saha,



Unknown artist. Nathdwara, Rajasthan. 1800s.

Krishna lifts Govardhan Hill



Vibhishan advises Ramachandra before they attack Ravana's city

āpana āpana sthāne t̥āne
 āmāra aichana mana, phire yena andha-jana,
 supatha vipatha nāhi jāne
 nā la-inu sata-mata, asate majila cita,
 tuyā pāye nā karinu āśa
 narottama-dāse kaya, dekhi' śuni' lāge bhara,
 tarāiyā laha nija-pāśa

O revered assembly of vaiṣṇava Thakuras! I make this humble submission before you: I am exceedingly fallen and corrupt in conduct. By the decree of destiny, I have been cast into the dreadful ocean of material existence and am sinking within its depths. Therefore, I beg you — seize me by the hair and carry me across to the far shore. Destiny is exceedingly powerful. It pays no heed to the voice of religion or wisdom. It continually binds me with the ropes of karmic bondage. Nowhere do I perceive even the slightest sign of deliverance; wherever I cast my gaze, I behold only suffering and affliction. Thus, bereft and helpless, I weep in utter distress before you. Lust, anger, greed, delusion, pride, and false prestige each pull me forcefully in their own direction. My mind wanders like that of a blind man, unable to discern the true path from the false, unable to distinguish the road leading to welfare from the road leading to ruin. I did not accept the counsel of saintly souls and therefore my heart has become

immersed in unworthy and unreal objects. I failed to take shelter at your lotus feet. Hence Narottam Das cries out: “Whatever I see and whatever I hear fills me with fear. Therefore, O masters, please rescue me and draw me near to your own feet.” (Prārthanā 5.44)

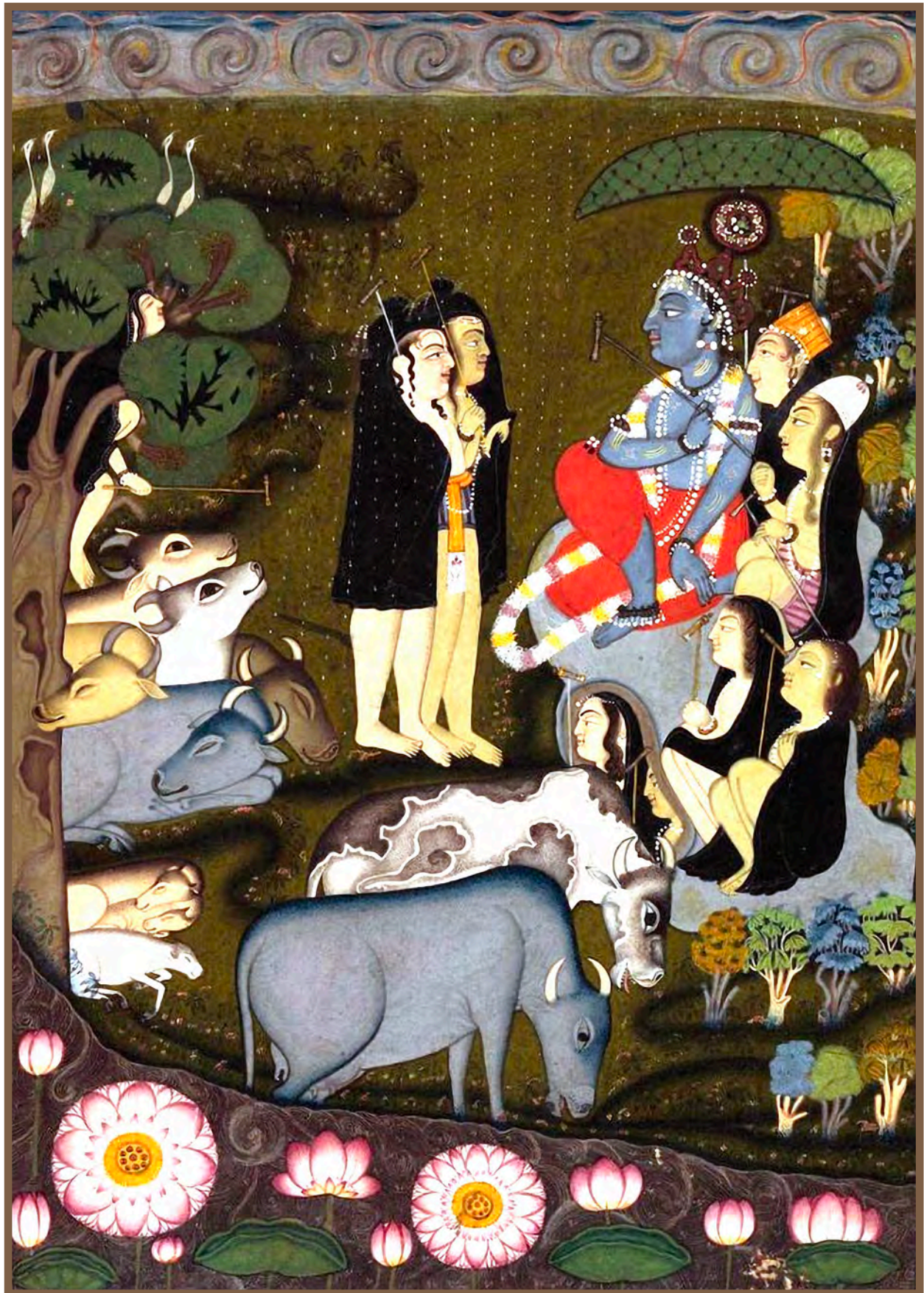
aśeṣa māyāte mana magna haila
 vaiṣṇavete leśa-mātra ruci nā janmila

viṣaye bhuliyā andha ha-inu divā-niśi
 gale phāṁsa dite phire māyā se piśāci

ihāre kariyā jaya chāḍāna nā yāya
 sādhu-kṛpā vinā āra nāhika upāya

adoṣa-darśi prabho, patita-uddhāra
 ei bāra narottame karaha nistāra

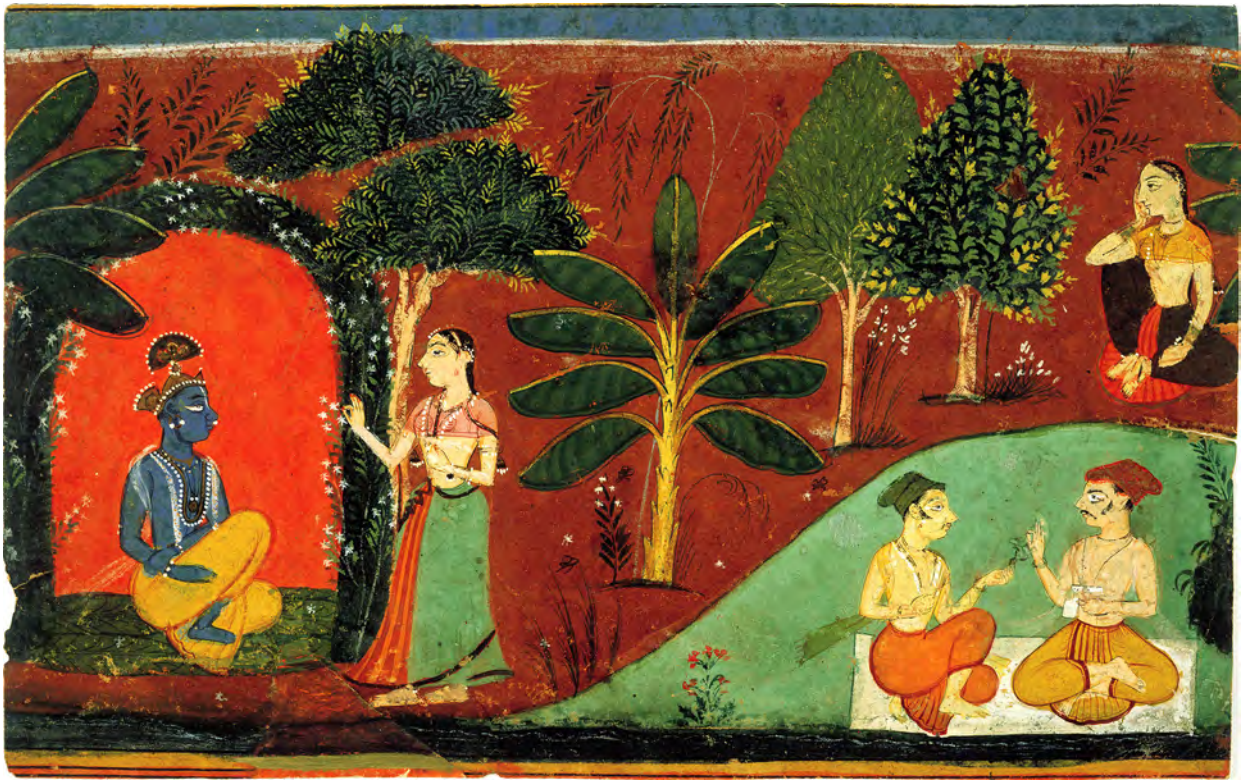
“My mind has become deeply immersed in the limitless delusion of Maya. Not even the slightest taste for the vaiṣṇavas has awakened within my heart. Bewildered by the objects of sense enjoyment, I have become blind, day and night. That witch-like Maya continually follows me, seeking to place the noose of destruction around my neck. To conquer this Maya and free myself from her grasp lies beyond my power. Apart from the mercy of the sādhus, there is no other means of deliverance. O Lord who sees no faults in others! O savior



Unknown artist. Pahari school, Punjab. Circa 1725–1750.

Krishna and the cowherd boys celebrate the start of the rainy season

Unknown artist. Kangra. 18th century.



Radha and Krishna meet in a secluded kuñja

of the fallen! This time, please bestow your mercy upon Narottam and deliver him.” (*Prārthanā* 5.46)

The tendency to perceive faults in others arises from a lack of genuine affection. Toward one for whom we possess no natural love, even hundreds of virtues begin to appear as faults. Love reveals and magnifies virtues, whereas absence of love exaggerates and multiplies defects. In this connection, Srila Bhaktisiddhanta Saraswati Thakur Prabhupada would often narrate a well-known story known as the tale of, *nyāñṭā peñco* — “Naked Pencho”.

When Panchanan Babu eventually became a judge, the envious villagers would remark, “Oh, that fellow? He is the same Pencho that we saw running around naked as a child! How could he possibly have become a judge?” Later, when Panchanan Babu’s name appeared officially in the government records and newspapers, and there remained no doubt whatsoever that he had indeed become a judge, those same envy-stricken people continued their criticism, “Well, even if we admit that naked Pencho has become a judge, surely he doesn’t receive any salary!”

The story illustrates the nature of envy. When the heart lacks affection, no amount of evidence, achievement, excellence, or virtue can satisfy it. The envious mind remains determined to find fault.

[Translator’s note: When love is absent from the heart, virtues themselves appear as defects; success appears to be deception; greatness seems mere pretense; and even mercy appears to be partiality and favoritism. Therefore, the *Gauḍīya-mahājanas* repeatedly teach that the root cause of faultfinding is not the fault of another person, but rather the envy, desire for prestige, and absence of love residing within one’s own heart. Where there is love, there is appreciation of virtue. Where there is envy, there is faultfinding. And where there is sincere perception of one’s own faults together with earnest prayer for the mercy of the *vaiṣṇavas*, there arises the divine quality of *adoṣa-darśitā* — the ability to see beyond the faults of others. For this reason, Srila Narottam Thakur repeatedly takes shelter of the *vaiṣṇavas* by crying out, *adoṣa-darśi prabho* — “O Lord who sees no faults in others!” For *adoṣa-darśitā* is not merely an ethical virtue or a refined social habit. It is the natural expression of a heart touched by pure devotion. As devotion deepens, the tendency to judge others diminishes, and the soul increasingly beholds its own need for mercy while perceiving the Lord’s grace and the virtues of his devotees everywhere.]

Srila Saraswati Thakur Prabhupada would often narrate another instructive example. He spoke of a



By the artist Manaku, Pahari School. Circa 1730.

Krishna plays hide and seek with the gopīs

By the artist Makaku. Guler Punjab. Circa 1740



Soma offers Marisha the daughter of the trees in marriage to the Prachetas

man who would invite guests to his home and, with great insistence and apparent affection, feed them sumptuously until they were fully satisfied. Yet after those guests had departed, he would criticize them behind their backs, deriding them as gluttons and ridiculing their appetite. In other words, his nature was to diminish others by exposing or inventing faults in them. To gratify this tendency, he would not even hesitate to spend his own wealth. There can scarcely be a more contemptible disposition than to discuss another's faults in their absence while displaying counterfeit affection, respect, and friendship in their presence.

The propensity for mutual faultfinding that arises from material sectarian distinctions or worldly regional identities is found only within a society that is turned away from Hari. Non-Hindus criticize Hindus and Hindus criticize non-Hindus; non-Bengalis find fault with Bengalis and Bengalis with non-Bengalis; white people criticize black people and black people

criticize white people; followers of the same religion denounce one another; or individuals engaged in the same occupation become hostile toward their fellow workers — all of these manifestations, together with the flames of sectarian hatred that arise from them, are nothing but the tumultuous dance of Maya.

Similarly, the criticism directed by renunciants toward enjoyers, and by enjoyers toward renunciants, does not truly arise from concern for spiritual welfare. Rather, such tendencies spring from the desire for dominance, the craving for prestige, envy, duplicity, and aversion to genuine *hari-bhajana*. Within the realm of Sri Gaurasundar, and within the character of his devotees, not even the slightest trace of such defects can be found.

Material distinctions arise from geographical, cultural, and bodily limitations, giving birth to mundane conceptions of difference. Just as a resident of Burma may harbor prejudice toward the inhabitants of other lands, or as residents of Western countries may entertain



Unknown artist. Bikaner, Rajasthan. Circa. 1690.

Bakasura tries to swallow Krishna

hostility toward those of the East, such attitudes are exclusively on the plane of material consciousness. They are completely absent among the servants of the transcendental *dhāma*. The residents of Sri Gauda-mandala who are truly the followers of Sri Gaurāṅga never view the devotees of Sri Kṣhetra-mandala, Puri, or Sri Vraja-mandala through the lens of sectarianism, regionalism, or any other mundane distinction.

In this material world, which is averse to Krishna, those who identify themselves as men (*puruṣābhimānī*) look upon those who identify as women (*prakṛty-abhimānī*) with faultfinding and hostility, and similarly those absorbed in feminine bodily consciousness regard men through the same lens of criticism and opposition. Thus, in their endeavor either to establish dominance over one another or to secure equal rights within society, they continually engage in various struggles, agitations, and conflicts. The devotees of Sri Gaurasundar, however, are not governed by such material conceptions of masculinity or femininity.

A devotee of Bhagavan is neither a hater of women nor are the *vaiṣṇavī-śaktis* hostile toward men.

Since among *vaiṣṇavas* there exists no mundane vision of bodily distinction, there can be no question of mutual faultfinding arising from such distinctions. For this reason, they are known as *adoṣa-darśī*. 🍌

(To be continued in the next issue).

— Translated by Raya Ramananda Das

CLOSING THOUGHTS
DOMAIN OF THE GURU
WHY NEOPHYTE FAULT-FINDING
FAILS TO REFORM



Although finding fault in others is discouraged, it is also frequently described as beneficial and even necessary. Srila A. C. Bhaktivedanta Swami Prabhupada sometimes quoted the following verse from Chanakya Pandit's *Nīti Śāstra* (2.12):

*lālanād bahavo doṣās tāḍane bahavo guṇāḥ
 ataś chātraś ca putraś ca tāḍayen na tu lālayet*

“Too much indulgence spoils a child. Chastisement and the cane help in the development of the child.

Unknown artist. Early Rajput style (c. 1520-1540).



Krishna does rāsa-līlā with the gopīs

Children and students must be kept straight using a stick and rebuke. Don't indulge them."

Similarly, Srila Bhaktisiddhanta Saraswati Thakur Prabhupada declared:

Without deceiving anyone, we must bravely speak the truth to everyone. If the truth is bitter or unpopular, but grants blessings to living entities, we must express it. This will not cause anxiety to them in the long run. ... Unless we speak the truth with courage, we cannot please Guru and Gaurāṅga. (*Amṛta-vāṇī*, chapter 8)

Illustrating this point in a lecture delivered in Mayapur on 27 October 1974, Srila Prabhupada shared a parable about an overindulgent aunt who raised her nephew without rules. Her blind affection led her to praise him when he began stealing, exclaiming how wonderful it was that he could acquire goods without any effort. Consequently, the boy's crimes escalated until he committed murder and was condemned to hang. At the gallows, his last request was to whisper into his aunt's ear. As the weeping elderly woman leaned forward, the young man suddenly bit off her ear. He rebuked her, saying that if she had chastised and corrected his thievery instead of pampering him, he would not be facing execution, and she would not be lamenting.

Furthermore, in his purport to *Bhagavad-gītā* 16.1, Srila Prabhupada states, "To call a thief a thief is not

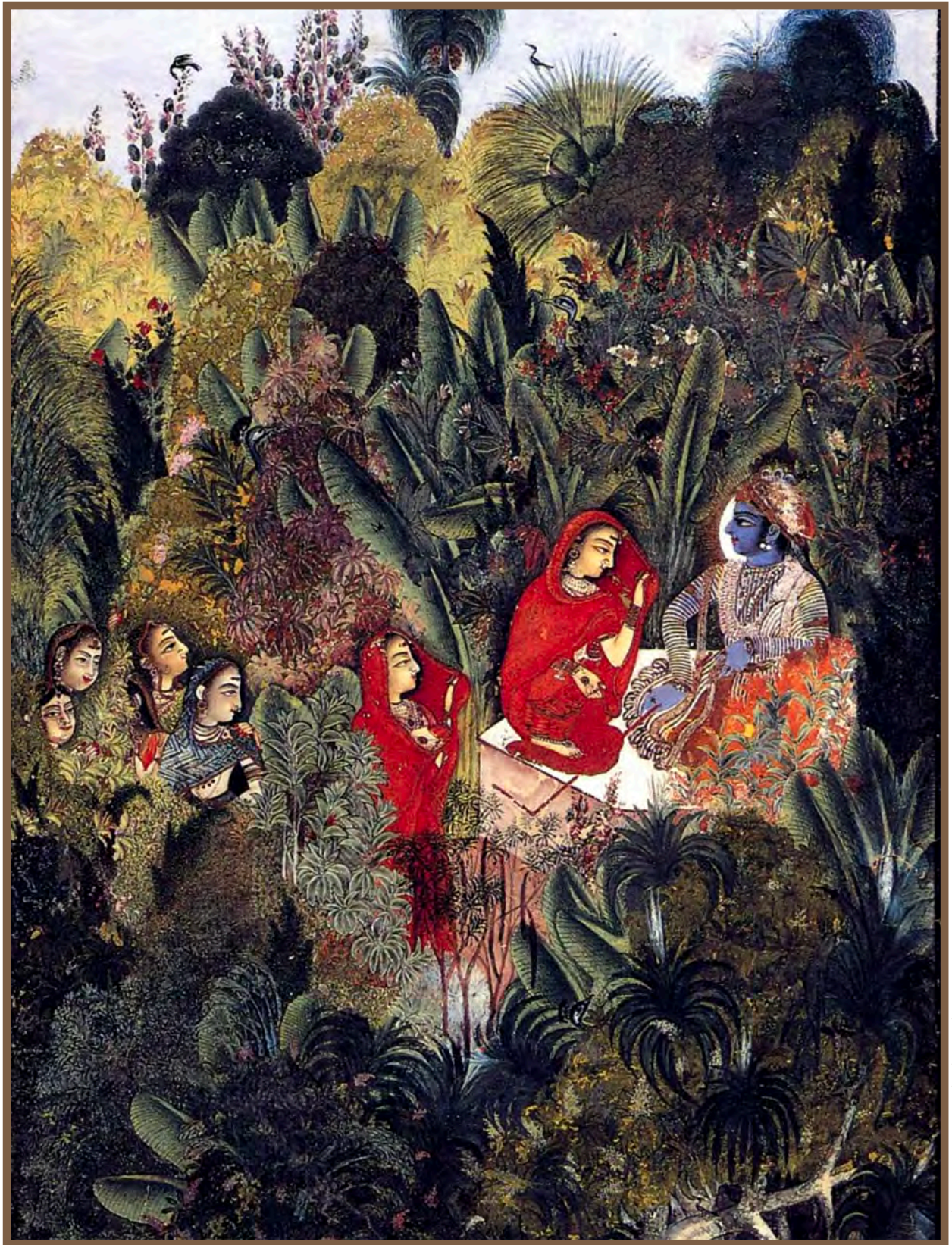
fault-finding." Indeed, if one witnesses a crime and remains silent, that silence is sinful. As the *Caitanya-caritāmṛta* (*madhya* 5.90) states: *jāni' sākṣī nāhi deya, tāra pāpa haya* — "A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

Based on such statements, some claim that it is a primary business of devotee preachers to point out the faults of others. Yet, in his purport to *Caitanya-caritāmṛta* (*ādi* 8.62), Srila Prabhupada describes the ideal nature of a devotee:

"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, *saṅ-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."

Similarly, the *Padma Purāṇa* (4.1.31-32) states that among the essential qualities of a devotee is *para-nindām na kurvanti vijñeyās te ca vaiṣṇavāḥ* — "Those who do not criticize others should be known as *vaiṣṇavas*."

How can we reconcile these apparently contradictory principles? The *Padma Purāṇa* (4.28.17-18) warns: *aśraddadhāne vimukhe 'py aśṛṇvati yaś*



Unknown artist. Kota School. Rajasthan. Circa 1750-1781.

Radha Krishna with the gopīs



copadeśaḥ śiva-nāmāparādhah — “Giving instructions to those who do not have faith is an offense against the all-auspicious holy name.”

In *Caitanya-caritāmṛta* (antya 4.103), Sri Chaitanya Mahaprabhu explicitly links two vital words: *ācāra* (exemplary behavior) and *pracāra* (preaching). This mirrors the advice of the famous Catholic saint, Francis of Assisi, who instructed his followers, “Preach — and if necessary, use words.” Effective preaching or subordinate instruction requires that the listener has faith in the speaker. Without faith, no real teaching can occur. Although some find the prospect of pointing out others’ faults appealing, such chastisement only bears fruit if the recipient has faith in us. Instructing those without faith is an offense that simply causes disturbances.

Strict correction is specifically the domain of the guru. The first section of *Hari-bhakti-vilāsa* (text 89) quotes Lord Shiva’s statement from the *Devī-āgama*: *advaitam ca parityajet* — “A disciple must reject the attitude that they are non-different from or equal to their guru.”

On 14 October 1971, Srila Prabhupada wrote in a letter to a disciple:

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. If sometimes there are any disagreements, we should try to forget such incidents and be always in friendship with each other.

Similarly, in a letter dated 4 December 1931, Srila Bhaktisiddhanta Saraswati Thakur instructed a disciple:

My instruction to you is not to criticize others, but to correct and purify yourself. I am forced to criticize my own disciples and those who have come to me for instruction. I do not understand why you would go out of your way to try to perform such a difficult task.

In conclusion, while distinguishing between good and bad is a necessary tool for a progressive spiritual life, it is the guru who — by virtue of the disciple’s faith — holds the right to chastise and correct. Imitating the guru, like imitating Krishna, fails to yield auspiciousness for ourselves or for society. If we wish to correct someone’s missteps, but they lack faith in us, we must do the hard work of living in such a way that their faith is naturally generated.

Correcting others requires faith, not fire. 🍌



READERS' LETTERS TO BINDU

I want to express my appreciation for your e-magazines. I am especially appreciating even more, the last one on “finding faults...”. These refinements are most helpful in my quest for better consciousness in bhakti and service to the Vaisnavas. Again, I am most grateful. Thank you ever so much. All glories to your wonderful service. -- Haridev Das. Durban, South Africa.

Regarding Bindu issue 629: VERY DEEP POINTS! I especially liked the one which says, “Don’t find faults in the name of teaching others how not to find faults!” I get amazing nourishing spiritual food whenever I turn to your Bindu magazines! Thank you so much for your good work! Dandavat pranams. All glories to Srila Prabhupada and HH Gour Govinda Swami Maharaja. -- Radheshyam Das. Pune.

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