



Sri Krishna Kathamṛta

Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

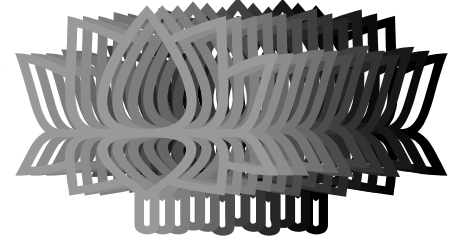
Issue No. 16

11 November 2001

Śrī Ramā Ekādaśī, 10 Dāmodara, 515 Gaurābda

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KRISHNA ONLY KNOWS VRINDAVAN

HIS DIVINE GRACE

A. C. B HAKTIVEDANT A SWAMI PRABHUPADA

EXCERPT FROM A LECTURE ON

THE NECTAR OF DEVOTION, BOMBAY, 10 JANUARY 1973



Krishna is there. You haven't got to search out Krishna. He is already within you. Simply He wants to see whether you are sincere. That's all. You cannot deceive Chaitanya or Krishna. He is always present. In the Bhagavad-gītā, He is described as anumantā and upadraṣṭā, the overseer and permitter.

Śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ — If you simply hear about Krishna from the lips of pure devotees, then it is puṇya [transcendental piety]. (Bhāg. 1.2.17) Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam, it will cleanse your heart. (Cc. antya 20.12)

We have got many dirty things within our heart. Krishna is there within and He will personally cleanse our heart. Then everything will be clear. It [only] requires a little willingness. sthāne sthitāḥ śruti-gatām tanu-vān-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām. This statement was given by Brahma, and when it was quoted by Ramananda Raya to Chaitanya Mahāprabhu, He accepted. sthāne sthitāḥ śruti-gatām tanu-vān-manobhir — You may remain in your position. Not that you have to give up your

household life, to accept *sannyāsa*, or that you have to do this, or some other thing. No. Remain in your position. But try to hear from the proper source and try to understand. That will make you so strong that although Krishna is *ajita*, unconquerable, you will be able to conquer Him — *ajito 'pi ... jito 'py asi*.

Krishna cannot be conquered by anyone, not by the demons, but a devotee can conquer Him. Just like Yasodamayī, she has conquered Krishna. The whole world is trembling before Krishna's prowess, but Krishna is trembling before Yasodamayī, or the stick [she is holding]. He wants to be controlled. Because everyone is praying, "My dear Lord, oh, you are so great!" Everyone prays like that, but no one shows his stick [to Krishna]. But He wants that. It is also enjoyment for Him. Sometimes He is disappointed that, "No one wants to show Me their stick." Therefore He searches out such a devotee who can show Him a stick. Krishna is so kind. You can become the mother of Krishna, or you can become the father of Krishna. What is it to become one with Krishna? You become the father of Krishna. The *māyāvādīs* want to merge into the Supreme, but we want to become the father of Krishna. Why merge? [The devotee is] more than Krishna! The devotee can beget Krishna! Krishna accepts that, "Yes, I shall become your child. I shall be controlled by your stick."

[Krishna's parents] are not ordinary. We should not think like that. This is *ānanda-cinmaya-rasa-*

pratibhāva, Krishna's expansion of pleasure potency. Krishna wants to be controlled by Yasodamayi. Krishna wants to be defeated by His friends. Krishna wants to be refused Radharani's *darśana*. [When] Radharani is angry, she refuses [to allow Krishna to see Her]. She has ordered the *sakhis*, "Don't allow Krishna to come here!" [Then] Krishna flatters [the *sakhis*], "Kindly let Me go." "No sir, you cannot go." This is Krishna.

But at the same time, *jaya śrī-rādhā-mādhava gopī-jana-vallabha* — Krishna is *gopī-jana-vallabha*, He is *rādhā-mādhava*, He is *giri-vara-dhārī*. When the *gopīs* and the cowherd boys were in distress, He lifted this Govardhana hill, *giri-vara-dhārī*. That is Krishna's life. The *gopīs*, the cowherd boys, and the inhabitants of Vrindavan, have sacrificed everything. They do not know anything but Krishna. Similarly, Krishna does not know anything beyond Vrindavan. That is Krishna. That is *Bhakti-rasāmṛta-sindhu*, the ocean of blissful life. Thank you very much.

HIDE YOUR GURU

In *Hari Bhakti Vilāsa*, verse 2.147, Srila Sanatan Goswami quotes *Sammohana-tantra*:

*gopayed devatām iṣṭām gopayed gurum ātmanaḥ
gopayec ca nijam mantram gopayen nija-mālikām*

One should hide one's *iṣṭa-deva*, one should hide one's guru, one should hide one's mantra, and one should hide one's *japa-mālā*.

Wise persons keep their valuables in a confidential place. Similarly, an intelligent *sādhaka* does not advertise his or her guru, nor do they broadcast themselves as disciples of their guru. Considering themselves as low, fallen, and unfit to be considered disciples, sincere devotees do not want to advertise who their guru is.

Srila Krishnadas Kaviraj Goswami has illustrated the mood of a devotee and disciple:

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

I am more sinful than Jagai and Madhai and even lower than the worms in stool. (Cc. ādi 5.205)

Similarly, Thakur Bhaktivinode has stated:

*garhita ācāre, rahilāma maji',
nā karinu sādhu-saṅga
laye sādhu-veśa, āne upadeśi,
e baḍa māyāra raṅga*

Remaining absorbed in abominable activities, I never kept company with sadhus. Now I adopt the

garb of a sadhu and act out the role of instructing others. This is *māyā's* big joke. (*Saraṅgati* 7.3)

Although Thakur Bhaktivinode had so much association with elevated *vaiṣṇavas*, including his *śikṣā-guru* Jagannath Das Babaji Maharaj, he did not flaunt that. Rather, he considered that, *nā karinu sādhu-saṅga* — "I have never had association with sadhus".

The essential principle in being a disciple is to follow the order of the guru. Srila Krishnadas Kaviraj Goswami has described:

*ācāryera mata yei, sei mata sāra
tānra ājñā laṅghi' cale, sei ta' asāra*

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless. (Cc. ādi 12.10)

Similarly, it is stated in the *Raghu-varṇāsa*:

*sa śuśruvān mātari bhārgaveṇa
pitur niyogāt prahr̥tam dviṣad-vat
pratyaग्र̥h̥d agraja-sāsanam tad
ājñā gurūṅām hy avicāraṅyā*

Being ordered by his father, Parashuram killed his mother, Renuka, just as if she were an enemy. When Lakshman, the younger brother of Lord Ramachandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration. (verse 14.46, quoted in Cc. madhya 10.145)

Srila Thakur Bhaktivinode has described that there are two types of disciples, the *antarmukha-śiṣyas* and the *bahirmukha-śiṣyas*. *Antarmukha* literally means "inward-facing". It refers to someone who is introspective. *Bahirmukha* literally means "outward-facing", and refers to someone who is absorbed in external things.

Antarmukha-śiṣyas are desirous of bringing pleasure to their guru. Their focus is on following the guru's instructions. The *antarmukha-śiṣyas* practice *gopayed gurum ātmanaḥ*. They keep their guru and their relationship with him confidential. An *antarmukha-śiṣya* is not interested in advertising himself as a disciple of his guru, but prefers to follow the guru's instructions. His meditation is to try to understand what will please his guru. The *antarmukha-śiṣya* is *anartha-mukta-avasthā*, he is free from *anarthas*. His vision of guru is known as *sevyā-darśana*. He sees that guru should be served and pleased.

Bahirmukha-śiṣyas are disciples who practice the opposite of *gopayed gurum ātmanaḥ*. They are absorbed in advertising their guru and in making a show of themselves as being big or intimate disciples. Such a disciple is also known as *guru-giri*, or one who makes a business out of guru and one's relationship with guru. They are not absorbed in the inner intention of guru. Srila Bhaktivinode Thakur has described persons who act on such an external platform as *dharmadhvajīs* ("religion flag-wavers"), meaning those who make a hypocritical or pretentious show of religiosity.

Following the logic of *ātmanavan manyate jagat* (everyone thinks like I do), the *bahirmukha-śiṣyas* consider that their guru thinks like they do. Because they are motivated by the desires for fame and adoration they think that their guru also wants such things. The *bahirmukha-śiṣyas* are *anartha-yukta-avasthā*, they have *anarthas*, material desires, in their hearts. Because of those *anarthas* they only see guru in terms of their own pleasure. This vision is known as *bhogyā-darśana*. They think that making a big show of devotion will impress their guru and enable them to come close to their guru. Their idea of *guru-bhakti* is to loudly proclaim to the world, *āmār guru jagad-guru* — "My guru is the best or the only one and any other guru is lesser." They think that such publicizing will please their guru. Neglecting or minimizing their guru's instruction regarding the worship of Krishna, the *bahirmukha-śiṣyas* place more emphasis on worshipping their spiritual master.

In the histories of all the major religions of the world it is commonly seen that the followers prefer to worship the guru, prophet, or founder rather than follow the instructions of that prophet to worship the Lord (who is unseen and unknown to them). Srila Prabhupada addressed this topic on a morning walk in Bombay on 29 March 1974 when some devotees mentioned to him that some of the followers of Swami Narayan were chanting the name of their guru instead of Krishna's name:

Devotee: In England they are chanting, "Swami Narayan," not "Krishna".

Prabhupada: Just see.

Indian man (1): No, they are also *krṣṇa-bhaktas*.

Devotee: How are they, if they are chanting Swami Narayan's name?

Indian man (1): They actually work for the Krishna only, and they...

Prabhupada: No, no. Krishna recommends *śāstra*, *harer nāma*, *harer nāma*, *harer nāmaiva kevalam*. So why they should chant "Swami Narayan"? ... In the *Bhagavad-gītā* it is said, *satatam kīrtayanto mām* — Krishna. Why should one chant any other name? Krishna says *satatam kīrtayanto mām*. Hare Krishna. Not any other name... But they are chanting "Swami Narayan." They're saying Swami Narayan is better than Krishna. What kind of preaching is this? ... This is nonsense. People will go to the temple and the preacher will say that Swami Narayan's name should be chanted... **Indian man (2):** Swami is their guru and Narayan is God, so both, Prabhupada and Krishna, Prabhupada and Krishna, Prabhupada Krishna.. **Prabhupada:** But that does not mean they should chant [like that]. Just like, we are not instructing our disciples to chant my name, "Bhaktivedanta Swami, Bhaktivedanta Swami." No. They're chanting Hare Krishna. *hari-toena samasta-śāstrair uktaḥ* — "Guru is respected as good as Krishna." But that does not mean I shall teach them to go and chant my name, "Bhaktivedanta Swami, Bhaktivedanta Swami, Bhaktivedanta Swami." What is this? We are teaching, "Chant Hare Krishna." *Harer nāma, harer nāma...* — Srila Prabhupada morning walk, 29 March 1974, Bombay.

Although the *antarmukha-śiṣyas*, who follow the instructions of guru, get the full blessings of guru, the *bahirmukha-śiṣyas* do not get the proper result. In this connection Srila Jagadananda Pandit has written:

*gorāra āmi gorāra āmi mukhe balile nā cale
torāra ācāra gorāra vicāra laile phala phale*

It is not enough to repeatedly advertise that one is a devotee of Mahāprabhu by saying, "I am Gaura's! I am Gaura's!" Rather, those who follow the practices taught by Mahāprabhu are understood to get the results of being the Lord's follower. — *Prema-vivarta* 86

Sometimes we see that bona fide spiritual masters allow themselves to be advertised in order to preach. However, this is done in service to Chaitanya Mahāprabhu. Such personalities are not materially desirous of receiving prestige from their disciples. The *dakṣiṇā*, gift, that the guru wants is *jñāna-sandēśaḥ* — the sincere search for spiritual knowledge (*Bhāg.* 11.19.39).

As the ideal guru, Sri Chaitanya Mahāprabhu has taught us how to please the spiritual master. Mahāprabhu instructed His followers:

*yadī āmā prati sneha thāke sabākāra
tabe krṣṇa-vyatirikta nā gāibe āra*

If you really love me, then you should love My instructions. Don't think of anything but Krishna. Don't utter any name but Krishna. (Caitanya Bhāgavat madhya 8.27)

Understanding that his spiritual master is always with Krishna, the *antarmukha-śiṣya* knows that by chanting Krishna's name he will come closer to his guru. In the *Vāmana-kalpa*, Lord Brahma explains:

yo mantraḥ sa guruḥ sākṣād yo guruḥ sa hariḥ svayam

One should understand that the *mantra* one has received from the guru is identical with the guru and that the guru is identical with Lord Hari. (cited in Srila Jiva Goswami's *Bhakti-sandarbha*, *anuccheda* 237.8)

Srila Rupa Goswami has described:

atha guroḥ śrī-pada-dvandva-bhaktim

The holy name gives devotion to the *guru*. (*Padyāvālī* text 24)

Historically, the *sādhu-samāja*, the society of saintly *vaiṣṇavas*, has never been impressed with mere external shows of devotion. They are moved, however, when they see the genuine *vaiṣṇava* humility and other good qualities that have manifest in a devotee due to that devotee's dedication to the instructions and *bhajan* given by guru (*guru-niṣṭhā*). Hence, introspective devotees prefer to keep their guru hidden and glorify him by exhibiting exemplary behavior.

For some devotees, pushing their guru is an easy way to avoid facing the reality of their own lack of advancement. They want respect, and they think it is easier for them to get it by broadcasting themselves as a disciple of a great personality than for themselves to manifest the qualities of a *vaiṣṇava*. However, this kind of cheating mentality will never attract the attention of saintly persons. They are not impressed with whom we have taken initiation or instructions from. Rather, they want to see what is our own level of realization.

Since such neophytes equate the showing of respect to themselves with the showing of respect to their guru, when they become chastised or fail to receive the honor and recognition they want, they accuse the devotees, "You have offended my guru!" In this way, Kali, the personification of this age of quarrel and hypocrisy, is able to enter the movement of Sri Chaitanya Mahaprabhu and cause dissension, distracting them from their real business of chanting and distributing the holy names.

So Srila Sanatan Goswami's instruction *gopayed gurum ātmanaḥ* — "one should hide one's guru" — is advising devotees to go deeper in their relationship with guru by basing that relationship on following the instructions about service and *bhajan* that their guru has given.

SRI KRISHNA KATHAMRITA BINDU
a free bi-monthly service provided by:

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c/o ISKCON Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 557026
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Quotations from the books, letters, and lectures of His Divine
Grace A. C. Bhaktivedanta Swami Prabhupāda
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THE FEAST OF THE RENUNCIATE

FROM THE LIFE OF SRILA KISHOR DAS BABAJI

Once, on the day before the disappearance of Srila Sanatana Goswami, Srila Gour Kishor Das Babaji Maharaja called one devotee and said, "Tomorrow is Srila Sanatana Goswami's disappearance and we will have a grand festival. In Nabadwip, none of the Goswamis (temple proprietors) observe this festival."

The devotee then said, "How will we be able to bring all of the things here which are necessary for the feast?"

Srila Babaji Maharaja answered, "You don't have to go anywhere or say anything. Tomorrow we will simply not eat even once and we will only chant Hare Krishna. That will be our festival!"

Translated by Vyankata dasa Brahmachari from Anaran Prabhura Katha, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada