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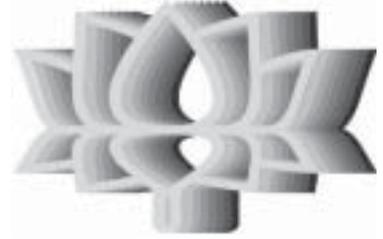
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WRITE YOUR REALIZATIONS

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Realization means you should write, every one of you, what is your realization. What is this Back to Godhead [magazine] for? You write your realization, what you have realized about Krishna. That is required. It is not passive. You should always be active. Whenever you find time, you should write. Never mind, two lines, four lines, but you should write your realization. *Śravaṇam kīrtanam*, writing or offering prayers, glories. This is one of the functions of the *vaiṣṇava*. You are hearing, but you have to write also. Writing means *smaraṇam*, remembering what you have heard from your spiritual master, from the scripture. *śravaṇam kīrtanam viṣṇoḥ*, [Bhāg. 7.5.23] write about Vishnu, not for others. Don't write any nonsense thing for any nonsense man. It is just a useless waste of time. Write about Vishnu, Krishna. This is cultivation of Krishna consciousness. Hear, write, remember, and try to understand. Don't be dull, dull-headed. Without being very intelligent, nobody can have full Krishna consciousness. It is for the most intelligent. That intelligence will come if you try to understand Krishna. We have



got so many books. Always try to understand Krishna. Then you are liberated. ❀

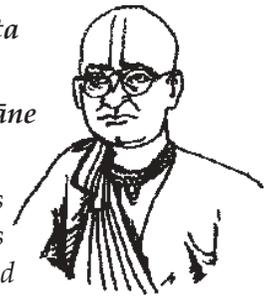
— Lecture on *Brahma-saṁhitā*, Los Angeles, 14 August 1972.

THE LOGIC OF THE BLIND MAN HOLDING THE COW'S TAIL andha o gopuccha-nyāya

*Srila Bhaktisiddhanta
Saraswati Thakur*

*Chapter 58 of Upākhyāne
Upadeśa*

Upākhyāne Upadeśa is a collection of short stories with explanations gathered from the spoken lectures and other teachings of Srila Bhaktisiddhanta Saraswati Thakur and compiled by his disciple Sri Sundarananda Vidyavinode Prabhu. It was first published in 1940.



Once upon a time a blind person was going to his father-in-law's house, finding his way with the help of his walking stick. While passing through a field he came across a cowherd boy and asked, "O brother, would you please do me a favor by leading me to my father-in-law's house?"

The cowherd replied, "I am busy tending so many cows. If I take you to your father-in-law's house, all of the cows will run away.

I can do one thing for you. I can lend you a very docile and faithful cow of mine, you can safely catch hold of her tail and she can smoothly lead you to your in-law's house."

Thus advised by the cowherd, the blind traveler firmly caught hold of the cow's tail. The cow began walking with the blind man trailing behind. After a short time, however, the blind man's strong pulling on her tail frightened the cow. She became frantic and started running, dragging the blind person very roughly down the road and through thorny bushes all the while giving him frequent hard kicks with her hind legs. As a result, the blind man's body was severely injured and his garments were all torn apart.



He finally arrived at his in-law's house in the dead of night. He was in a very wretched condition with cuts and bruises all over and he was totally naked. His in-law's servants mistook him to be a cattle thief and punched and slapped him in order to get him to let go of the cow's tail. Thus the blind man suffered unlimitedly.

PURPORT

Those who have ulterior motives take shelter of so-called gurus instead of a truly bona-fide spiritual master (*sad-guru*), and ultimately suffer very badly like the blind man in this story.

Any and every person cannot lead one to the supreme abode of godhead, and no unauthorized representative can guide us to our true welfare. It is, therefore, obligatory that without any hesitation one should take shelter of a *kṛṣṇa-tattvavit-sad-guru* — a bona-fide Krishna-conscious guru. ❀

DEPENDENT ON MERCY

A conversation with

Sri Srimad Gour Govinda Swami Maharaja

Devotee: It is said that hearing about Krishna is as good as seeing Krishna.

Gour Govinda Swami: Yes, that verse is there in the *Śrīmad Bhāgavatam* — *śrutekṣita-patham*, the process of bona fide hearing [*Bhāg.* 3.9.11]. *Śruta-ikṣita*, if you hear then you will be able to see. *premāñjana-cchurita-bhakti vilocanena* — you will be endowed with that eye. [*Brahma-saṁhitā* 5.38] By hearing *kṛṣṇa-kathā* from the lips of a pure *vaiṣṇava*, that *premāñjana*, the ointment of love, will be smeared on your eyes. Then you can see. By hearing *kṛṣṇa-kathā*

regularly — *śṛṇvatam sva-kathāḥ kṛṣṇaḥ*, the heart will be cleansed of all dirty things — *hr̥dy antaḥ stho hy abhadraṇi*. [*Bhāg.* 1.2.17]

Devotee: You have said that in *kali-yuga* there is no such thing as achieving perfection via *sādhana*, so what is the purpose of *sādhana*?"

Gour Govinda Swami: We have to do some *sādhana* because the guru has told us to do it. We must obey, but we are not dependent on it. We are completely dependent on mercy. What *sādhana* can we do in *kali-yuga*? We have been doing *sādhana* for so many years and

what have we attained? So many nasty things are still there. But the guru has told us to do it, so we are doing it.

Devotee: So is there any benefit from chanting extra rounds on *ekādaśī*?

Gour Govinda Swami: Yes. If the guru tells you, you have to do it. Unless you execute and obey his order, how can you get the guru's mercy? And that mercy is very powerful.

Devotee: In our heart we have to cry for the mercy. We have no qualifications.

Gour Govinda Swami: What qualification do we have? We have nothing, being so fallen, most degraded, no good qualities, only bad things and nonsense. Disqualification is our qualification. So what *sādhana* can we do? Although we are doing it, because the guru has told us, we are not dependent on it. We are only dependent on the mercy. ❀

— Questions following a lecture on *Śrīmad Bhāgavatam* 30 March 1994

SHANKHACHUDA AND KING KAMSA

From *Garga-saṁhitā*, canto 2, chapter 23

In the last issue of Sri Krishna Kathamrita Bindu we printed the story of the demon Shankhachuda as given in Srila Rupa Goswami's Lalita-mādhava. In this issue we present a somewhat different version of the story as given in *Garga-saṁhitā*. Narada Muni is speaking to King Bahulasva.

There once was a very powerful *yakṣa* named Shankhachuda, who was a follower of Kuvera. In fighting with a club, no one was his equal on the surface of the earth. From my mouth he heard of Kamsa's great strength. Taking a great club that weighed a hundred thousand *bhāras* [one *bhāra* equals 21 pounds and 4 ounces], this very strong *yakṣa* king left his own home and went to Mathura City. Filled with pride, he bowed before Kamsa in the royal assembly and said, "O conqueror of the three worlds, please give a club-duel to me. If you are victorious, I will become your servant. If I am victorious, I will make you my servant for a very long time."

Saying, "So be it!" and taking up a very large club, Kamsa fought with Shankhachuda at a fighting-ground. They fought a terrible club-duel. The *caṭcaṭā* sound of their blows was like the lightning of black clouds. The two fighters were very glorious, and could be compared to two wrestlers, two dancers in a dance, two regal elephants, or two long-limbed lions. As each tried to defeat the other, sparks flew from their clubs, which eventually broke to pieces. Then Kamsa punched the angry *yakṣa*, and Shankhachuda punched Kamsa. They fought hand-to-hand for twenty-seven days. Neither one weakened. They were both amazed. Grabbing Shankhachuda, the powerful demon-king Kamsa suddenly threw him eight-hundred miles into the sky. When Shankhachuda fell he was somewhat disturbed. Grabbing Kamsa, Shankhachuda threw him eighty-thousand miles into the sky. When Kamsa fell he was somewhat disturbed. Grabbing the *yakṣa* Shankhachuda, Kamsa suddenly threw him to the ground. Then Shankhachuda grabbed Kamsa and threw him to the ground. As they fought in this way, the circle of the earth trembled.

Then Garga Acarya, the all-knowing king of sages, came to the fighting-ground. The two fighters both offered respectful obeisances to him. With strong words, Garga Muni spoke to Kamsa, "O king of kings, don't continue this fight. It has no meaning. The powerful warrior Shankhachuda is your equal. The blows of your fists have made the elephant Airavata faint. This elephant's knees now touch the ground. Other powerful demons would have died from your punches, but Shankhachuda has not even fallen. Please hear the reason: As the Supreme Personality of Godhead is destined to kill you, so He will also kill Shankhachuda, and as you are very strong by Lord Siva's blessings, so is he. Therefore, O king of the Yadus, you should make friends with Shankhachuda, and you, O king of the *yakṣas* should make friends with Kamsa." In this way, by Garga Muni's words, Shankhachuda and Kamsa became great friends.

Then Shankhachuda invited Kamsa to his home. Traveling on the road at night, Shankhachuda heard the beautiful singing of the *rāsa* dance. Following the sounds of *karatālas*, he came to the *rāsa*-dance circle, where he saw Sri Radha, the queen of the *rāsa* dance, and Lord Krishna, the king of the *rāsa* dance. Krishna's left arm was decorated by Radha. His left foot was playfully tilted. He held a flute and had a handsome and gentle smile. His eyebrows bewildered many multitudes of Cupids. He was the master of Vraja and Vraja's girls, and was served with ten million parasols and *cāmaras*. Thinking Krishna only a fragile boy, Shankhachuda decided to kidnap one of the *gopīs*.

When the *gopīs* saw fearsome Shankhachuda, who was black, tall as ten palm trees, and who had a tiger's face with a lolling tongue, they became afraid. Crying, "Alas! Alas!" the *gopīs* ran in all directions. Fearless, and tortured by lust, the demon Shankhachuda grabbed Satachandranana-gopi [Satachandranana-gopi is described in *Garga-saṁhitā* 2.20.9 as a gopi who gave some jeweled armlets to Srimati Radharani at the beginning of the *rāsa* dance.] and ran to the north. As the terrified Satachandranana screamed, "Krishna! Krishna!" Sri Krishna, a *śāla* [palm] tree in His hand, angrily chased the demon. Seeing Krishna approaching like invincible death, the *yakṣa*

demon became afraid, left the *gopī* behind, and ran for his life. Wherever the great demon Shankhachuda ran, angry Krishna, a *śāla* tree in His hand, followed.

O king, when he came to the Himalayas, Shankhachuda uprooted a *śāla* tree and, eager for a fight, stood before Krishna. With His mighty arm the Lord threw the *śāla* tree at him. The demon fell like a tree struck by a hurricane. Getting up, the demon punched Krishna and roared with a great sound that echoed in the circle of the directions. Then Shankhachuda grabbed Krishna and threw Him to the ground. As they fought in this way the circle of the earth shook. With a great punch Krishna severed the demon's head. Then, as a pious man takes the great treasure he has earned, Krishna took the jewel from the demon's crown.

*taj-
jyotir nīrgataṁ dūrghaṁ jyotayan maṇḍalaṁ diśāṁ
śrīdāṁni śrī-kr̥ṣṇa-sakhe līnaṁ jātaṁ vraje nrpa*

O king! At that time an effulgence left the demon's body and for a long time lit up the circle of the directions until it finally entered the body of Sri Krishna's friend, the Vraja-born Sridama.

— Text 45

Thus killing Shankhachuda, Lord Krishna, the jewel in His hand, returned to the circle of the *rāsa* dance after a long time. Giving that jewel to Chandranana-gopi [Chandranana-gopi is not

to be confused with Satachandranana-gopi. Chandranana-gopi is described in *Garga-saṁhitā* 2.20.8 where it is said that she gave Radharani several jeweled rings at the beginning of the *rāsa* dance], Lord Krishna continued His *rāsa* dance with the *gopīs*. ❀

THE GLORIES OF LORD NITYANANDA PRABHU

Govinda Das

Sung in *beloyāra-rāga*

1. (Refrain) *jaya jaga-tāraṇa-kāraṇa dhāma
ānanda-kanda nityānanda nāma*

2. *ḍaḡamaga locana-kamala dhulāyata
sahaje athira gati jiti matoyāra*

*bhāiyā abhirāma bali ghana ghana ḍāka-i
gaura prema-bhare cala-i nā pāra*

3. *gada gada ādha, madhura vacanāmṛta
lahu lahu hāsa-vikaṣita gaṇḍha*

*pāṣaṇḍa khaṇḍana śrī-bhuja-maṇḍana,
kanaka-khacita avalambana daṇḍa*

4. *kali-yuga kāla, bhujāṅgama daṁśala
daḡadhala sthāvāra jāṅgama dekhi*

*prema-sudhā-rasa jaga bhari barikhala,
gobinda-dāsake kāṅhe upekhi*

1. (Refrain) Glory to the Lord who delivers the worlds, the Lord who is the root of all bliss, the Lord who bears the name Nityananda!

2. Tears stream from His restless lotus eyes. He is restless and unsteady. "Brother Abhiram!", He calls. Overcome with ecstatic spiritual love for Lord Gaura, He has no power to walk.

3. His half-words spoken in a choked voice are sweeter than nectar. A gentle smile blossoms on His face. He breaks all sins into pieces. His glorious arms are decorated with a golden staff.

4. Seeing the moving and unmoving beings burning with poison, bitten by the fangs of the black snake that is Kali-yuga, He showers everyone with a monsoon of the nectar-antidote of ecstatic spiritual love. Only Govinda Das does not receive that antidote. Only Govinda Das is forgotten. ❀

— Govinda Das *Padāvāli* Song 2. Translator unknown.

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