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RADHARANI'S DECORATION

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Srimati Radharani is the center of all Vrindavan's activities. In Vrindavan, Krishna is the instrument of Srimati Radharani; therefore all the inhabitants of Vrindavan still chant, "jaya rādhe!" From Krishna's own statement given herein, it appears that Radharani is the Queen of Vrindavan and that Krishna is simply Her decoration. Krishna is known as Madana-mohana, the enchanter of Cupid, but Srimati Radharani is the enchanter of Krishna. Consequently, Srimati Radharani is called Madana-mohanamohini, the enchanter of the enchanter of Cupid. ❀

— Purport to Cc. madhya 13.150

THE MERCY OF GURU

*Sri Srimad Gour Govinda Swami Maharaja
Part two*

It is said in *Āditya Purāṇa*:

*harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana
tasmāt sarva-prayatnena gurum eva prasādayet*

If Lord Hari is displeased, gurudeva can deliver you, *gurus trātā*. But *gurau ruṣṭe na kaścana*; *yasyāprasādān na gatiḥ kuto 'pi* — if gurudeva is displeased, then Lord Hari cannot deliver you. *tasmāt sarva-prayatnena gurum eva prasādayet* — Therefore one who

is intelligent should serve guru at any cost and please him. Then he will get all pleasure, mercy of the Supreme Lord.

One who Rejects Guru

Brahma-vaivarta Purāṇa says:

*upadeṣṭāram āmnāyā-gataṁ pariharanti ye
tān mṛtān api kravyādāḥ kṛta-ghnān nopabhuñjate
bodhaḥ kaluṣitas tena daurātmyaṁ prakāṣi-kṛtam
gurur yena parityaktas tena tyaktah purā hariḥ*

What happens to one who has accepted a bona fide guru who comes in a bona fide disciplic succession, *āmnāya-paramparā*, but later rejects him? He is an ungrateful wretch, *kṛta-ghna*. When he dies, even the vultures won't eat his flesh. Conversely, what happens when the guru rejects a disciple is described. Even before the guru has thought, "I will reject this disciple because he is not obedient to me," Lord Hari has already rejected that person. It is said, *tyaktah purā hariḥ* — at that time all the knowledge that he has received from guru becomes polluted.

Devotee: Can the disciple rectify the situation?

Gour Govinda Swami: If he is intelligent.

Devotee: Because there was one case when Srila Bhaktisiddhanta rejected one of his disciples. Later, that disciple came back to him and Srila Bhaktisiddhanta said, "I don't accept you. You go to my disciples. If they accept you, then you can do some service." He went to some of Srila Bhaktisiddhanta's *sannyāsa* disciples and he was accepted.

Gour Govinda Swami: Yes. Because if you serve the guru's dear disciples and they

become pleased, then they will request guru, “He is now repentant. He is crying. He has rectified himself.” Then guru will accept him again. If guru accepts him, then he is accepted by Krishna. Otherwise not. This is the process.

Then *Brahma-vaivarta Purāna* says,

*pratipadya guruṁ yas tu mohād vipratipadyate
sa kalpa-kotīm narake pacyate puruṣādhamah*

One who has once said, “You are my guru. I have accepted your divine grace as guru.” If that person out of delusion later rejects him, he becomes *narādhamā* — lowest of men. For millions and millions of years he will suffer in *naraka*, hell.

Not an Ordinary Human

Ananta-saṁhitā says:

*adhikṣipyā guruṁ mohāt puruṣaṁ pravādanti ye
śukara-tvaṁ bhavaty eva teṣāṁ janma-śateṣv api*

Those who have accepted guru but out of ignorance foolishly chastise him, call him ill names, and consider him an ordinary human being, commit such an offense that for hundreds of lives they will have to be born as hogs and eat stool.

The *Urdhvāmnāya Tantra* describes that as long as gurudeva is not pleased, one should serve him with all one’s means, at all cost, to please him. When guru is pleased, then the Supreme Lord is pleased, Brahma, Vishnu, Shiva, the devas, munis, and yogis, all are pleased and immediately his sinful reactions are all destroyed.

Ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit — Krishna says to Uddhava, “Don’t think of the *ācārya* as an ordinary human being.” [Bhāg. 11.17.27] If someone considers the *ācārya-guru* an ordinary human being, if they consider mantras to be mere alphabets or words found in the dictionary, if they think that the deity, *viṅgraha*, is made out of stone and metal, then *pāṣaṇḍī nārakī saḥ*, they must go to hell. If someone thinks like that then he commits an inexcusable offence. He must go to hell and all of his mantras, all his knowledge and all of the results of his worship of the Lord, everything, is polluted. He cannot achieve any perfection. This is *guru-tattva*.

Who cannot become a disciple? *Ananta-saṁhitā* says:

*akṛtyebhyo ‘nivāryās ca guru-śikṣāsahiṣṇavaḥ
evam-bhūtāḥ parityājyāḥ śiṣyatve nopakalpitāḥ*

One who is incorrigible, who cannot be corrected, and who cannot tolerate the discipline

inflicted on him by guru, should be rejected. He cannot be a disciple. Disciple means under discipline.

Mercy and Cheating

Devotee: If the guru does not chastise the disciple, does that mean that he is ignoring him?

Gour Govinda Swami: He is cheating him.

Devotee: Cheating?

Gour Govinda Swami: Yes *vañcana*. The punishment, chastisement inflicted by guru is his mercy.

Devotee: If there is no chastisement and the guru ignores the disciple?

Gour Govinda Swami: Guru knows he is not worthy of getting mercy. Rather, he deserves being cheated. *Sādhu* has two things, *kṛpā* and *vañcana*, mercy and cheating.

Viṣṇu-smṛti describes the duty of a *śiṣya*:

*na guror apriyaṁ kuryāt tāḍitaḥ pīḍito ‘pi vā
nāvamānyeta tad-vākyaṁ nāpriyaṁ hi samācaret
ācāryasya priyaṁ kuryāt prāṇair api dhanair api
karmaṇā manasā vācā sa yāti paramāṁ gatim*

Disciple means under discipline. If guru shows his mercy on his disciple by inflicting very severe discipline on him, and if the disciple accepts it with pleasure, without grumbling, and serves guru, he gets mercy. One should not do anything that would bring displeasure to guru. That is *sat-śiṣya*. In spite of all sorts of punishments, discipline, and chastisement inflicted on him, he accepts and tolerates it with pleasure. He doesn’t act in any way that will create displeasure to guru. Such a person is a *sat-śiṣya* and gets the mercy of guru. *Kāya-mana-vākya* — a person who serves guru and pleases him with his mind, body and speech, with his wealth, with his merit, and with his intelligence, achieves the supreme perfection.

Guru-kṛpā is so powerful. Therefore we sing, *yasya prasādād bhagavat-prasādo yasyā prasādān na gatiḥ kuto ‘pi* — if guru is pleased, then Krishna is pleased. If guru is displeased, everything is finished. Whatever you have gotten is all finished, lost. *guru kṛpā hi kevalam* — By the mercy of guru, spiritual strength will be inculcated in you. Therefore we sing:

*mūkaṁ karoti vācāṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

One who gets the mercy of guru, who pleases guru, gets all spiritual strength. If he

is dumb and cannot utter a word, he becomes an eloquent speaker on Vedic truth. If he is a cripple, he can do mountaineering. This is *guru-kṛpā*. He has such mercy.

Chastisement

Devotee: You were speaking about guru's chastisement.

Gour Govinda Swami: Chastisement is when the guru becomes angry. The example is there of Advaita Acharya. He knows that Gauranga Mahaprabhu is the Supreme Personality of Godhead. However, Advaita Acharya is a disciple of Madhavendra Puri. Therefore, he is the godbrother of Iswar Puri. That means that Mahaprabhu is like his disciple. The godbrother of one's guru means guru. So Mahaprabhu pays respect to him because he is a godbrother of his guru, Ishwara Puri. Mahaprabhu never chastised him. That is etiquette. Advaita Acharya thought, "Oh! I am not getting any chastisement from Mahaprabhu, so how can I get His mercy? He is just patting me on the back, so I cannot get his mercy. How can I get it? If Mahaprabhu would be angry with me and chastise me, then I'll get his mercy." So, he deliberately read *Yoga-vāśiṣṭha, māyāvāda śāstra*, loudly so that Mahaprabhu could hear. Mahaprabhu said, "Hey! Who is that rascal?" Then Advaita danced. "Oh, now I have got the mercy of Mahaprabhu."

Shivananda Sen

So many examples are there. When Mahaprabhu was in Puri, every year the devotees from Gaudadesh would come during *Rathayātrā* time and stay here for four months. Shivananda Sen was leading the party. He was making arrangements for the party, places for them to stay on the road, arranging *prasāda*, everything. Once Nityananda Prabhu was coming in that party. In some place the party arrived and Shivananda Sen said, "A place has been arranged. You go there. I'm coming later." Some ferry payment is there. I will finish that, then I am going. You go, everything is arranged there for you to stay and take rest." So the party reached that place.

When Nityananda Prabhu arrived, he found that it was not a good arrangement. He got angry and said, "Where is that Shivananda Sen?"

What kind of arrangement has he made?" Shivananda's wife and small children were present in the party. Nityananda Prabhu said, "He has not made a nice arrangement. There is no nice place to sit or to take rest. What is this? Where is he? Let his son die!"

When Shivananda Sen's wife heard this she thought, "Oh! Avadhut Nityananda Prabhu said that my son will die." She started crying.

Meanwhile, Shivananda Sen came and saw that his wife was crying. "Hey! Why are you crying?"

She said, "Avadhut said that one of my sons will die."

Shivananda Sen became angry, "You silly, foolish woman! That is mercy. Why are you crying? Nonsense."

Then Shivananda Sen went to see Nityananda Prabhu. Nityananda Prabhu then kicked him. "You rascal!"

Shivananda then started dancing. "Oh, such mercy I received today."

Nalakuvara and Manigriva

This is mercy. The chastisement, punishment inflicted by *vaiṣṇava-sādhu-guru* is *kṛpā*, mercy. Another example is there: Narada Muni cursed the twin brothers Nalakuvara and Manigriva. "You are such rascals. What are you doing here in the heavenly planets, shamelessly engaging in sexual activities with these heavenly girls?" He cursed them. "You go! You don't deserve to stay here. Fall down in the material world and become trees. So they became the two Arjuna trees. For 36,000 years, they remained as trees in Nanda Maharaja's courtyard. But that curse was a blessing. In 36,000 lives, they would not have been able to get Krishna. But in one life, they obtained him.

Devotee: Advaita Acharya's behavior is not a good example for us to follow.

Gour Govinda Swami: No, no, no. It's not a good example. You should not deliberately do such things.

However, he got chastisement. To get the chastisement of *sādhu-guru-vaiṣṇava* is mercy. Therefore, one should accept it. You should not be angry with guru, "Oh! He chastised me like this!" Then all is finished. One should accept it with pleasure, "I am very fortunate that today I got mercy."

Devotee: So a neophyte should not foolishly think, “I will do deliberately some nonsense so that the guru will give me mercy.”

Gour Govinda Swami: No. One should not do that deliberately. What Adwaita Acharya did is not an example for us. Adwaita Acharya did it because he could not get mercy being the godbrother of Mahaprabhu’s guru, Ishwara Puri.

Devotee: When a *sādhu-guru* chastises his disciple, sometimes it is misunderstood by others.

Gour Govinda Swami: Yes, they become offenders. They cannot accept such dealings as the mercy of the guru on his disciple. They cannot understand, and thereby they commit offense. *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya* — It is said that what a *vaiṣṇava* does even a *vijñā*, a learned person, cannot understand because it is not a material activity. It is done on the spiritual platform. How can a material pandit understand it? He cannot.

Pundarik Vidyanidhi

Devotee: You mentioned a story from *Chaitanya-caritāmṛta* about a devotee who was living very lavishly.

Gour Govinda Swami: That is Pundarik Vidyanidhi. He was showing his *vañcana*; he was outwardly cheating. But he was a great *mahā-*

bhāgavata. Mukunda Datta told Gadhadhar Pandit, “Let us go to see Pundarik Vidyanidhi. He is *mahā-bhāgavata*, a great devotee. Let us go and have his association. So, Gadhadhar Pandit went there. Externally, if someone saw Pundarika Vidyanidhi he would consider him a *bhogī*, a materialistic enjoyer. He was wearing a very gorgeous dress and he had golden rings on all of his fingers. He was chewing *pan* and spitting in a pot that was made out of gold. He was sitting on a very valuable soft cushion.

When Gadhadhar Pandit saw him, he didn’t say anything, but he thought, “Oh, what has Mukunda Datta told me! He is *mahā-bhāgavata*, an exalted *vaiṣṇava*? He is a great *bhogī*.” Mukunda Datta could understand that this thought had come to Gadhadhar Pandit. So immediately he uttered the verse (*Bhāg.* 3.2.23):

*aho bakī yam stana-kāla-kūṭam
jighāmsayāpāyayad apy asādhvō
lebhe gatim dhātry-ucitām tato ’nyam
kam vā dayālum śaraṇam vrajema*

Putana, the sister of Bakasura, smeared very dreadful poison on her breast. She then went to kill baby Krishna by allowing Him to suck her breast. But Krishna is so merciful that he gave her the place of His mother, Yasoda-mata. Putana allowed Krishna to suck her breast, so she did the work of a mother. By Krishna sucking her breast, Krishna sucked out her life breath and she was killed. Still, Krishna gave her a position equal to the position of His mother Yasoda. Krishna is so merciful. Therefore, how can we take shelter of anyone other than Krishna?

As soon as he recited that verse, Pundarik Vidyanidhi became ecstatic. The *bhāva* in him welled up. He began shedding tears. He rolled on the ground in ecstasy and kicked out all of his cushions, his spitting pot, everything. Then Gadhadhar Pandit saw, “Oh he really is a *mahā-bhāgavata*. But I have committed an offense thinking him to be a *bhogī*. Unless I am punished by him, how can I be free from this offense? I must accept him as guru and become his disciple. Then he will inflict discipline, punishment on me and that offense will be destroyed.” So he took mantra from him and became his disciple. ॐ

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