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READING OTHER BOOKS

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

So far as reading is concerned, you may read any one of the books you have mentioned — *Introduction to Śrīmad Bhāgavatam*, Professor Sanyal's book, Srila Bhaktivinoda's book *Sri Caitanya Mahaprabhu — Life and Precepts*, or English translations of *Śrī Caitanya-caritāmṛta*. The best thing is to take any one of the above mentioned books and finish it from beginning to end. If you can do that with Srila Bhaktivinode's book, that would be very nice. (Letter to Mahapurush, 7 March 1968.)

There is even archaeological evidence of Vyasadev which was recently propounded by one Dr. Chakravarti. I personally saw this in a monthly magazine of Calcutta of the name "Mother" in which I was giving my articles. If you like, you can inquire from them or such institutes as Chaitanya Research Institute, started by my god-brother Tirtha Maharaja. That is not a very difficult task. (Letter to Janardan, 2 March 1969.)

Regarding the *Suśruta-saṁhitā*, I have no information about this. *Suśruta-saṁhitā* is a big book of medical science. It cannot be understood by ordinary laymen. I do not know why you bother about this, but if somebody helps you from this book, I have no objection. (Letter to Arundhati, 1 April 1970.)

Gopal Krishna informed me that you plan to build the temple in Nellore with the help of local life members.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

This is a very good idea. You may construct a library and a meditation hall to please the donors, but as far as possible the library should carry our books and books of other *vaiṣṇava ācāryas*. In the meditation hall you may put pictures of Krishna on all four sides. (Letter to Mahamsa Swami, 17 August 1975.)

There is no need of studying Manu. Don't divert your attention in that way. We have got so many books. Those you should study. (Letter to Nayanabhiram, 30 April 1971.)

We have no business with Tagore's *Gītāñjalī*. We are simply interested in spreading Krishna's *Gītā*. When the greatest author, Krishna, is there, there is no need of bringing smaller authors. When there is the brightest sunshine,

there is no need of bringing small lamps. When there is the brightest moonshine, there is no need of bringing glowworms. This is our principle. If you want to write something, read our *Bhagavad-gītā* As It Is carefully and write something simple to benefit the common people. (Letter to S.N. Sharma, 9 November 1976.)

KING PANDUVIJAY, JAGANNATH, AND THE PANDAS

*Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

There was a powerful king named Panduvijay, or Panduvijay, ruling Pandya-desh. He was born around 300 B.C. Pandya-desh was an ancient kingdom situated on the shore of the ocean in South India, forming the southernmost part of ancient Dravida. Although he was the king, Panduvijay steadily engaged himself in the worship of Lord Vishnu and the *vaiṣṇavas*. His reign began about 300 years after the appearance of Lord Buddha. At the time of King Panduvijay, *vaiṣṇava-dharma* had almost been forgotten due to the vigorous preaching of the Buddhists.

Powerful king Panduvijay drove the practice of Buddhism out of Pandya-desh because he was very eager to re-establish eternal *vaiṣṇava-dharma* throughout his kingdom. King Panduvijay's priest was a great devotee and staunch worshiper of Lord Vishnu named Sri Deveshwar. This devotee advised his *vaiṣṇava* king on a great variety of subjects. Being advised by Deveshwar, the king of Pandya-desh converted the people throughout his entire kingdom into devotees of Lord Vishnu. With the help of Deveshwar and his son, King Panduvijay delivered the deities of Lord Jagannath, Baladev and Subhadra from the clutches of the Buddhists, who claimed that they were actually deities of Buddha, Dharma and Sangha.

The king placed these deities on a chariot and took them to Sundarachal, and later they were re-established in the temple at Sri Nilachal. Even today, when Lord Jagannath, Balaram and Subhadra climb upon their chariots at the time of *ratha-yātrā*, this is known as *Pāhāṇḍi* or *Pāṇḍuvijaya* after King Panduvijay. When Lord Jagannath returns from Sundarachal to Nilachal, this is called *punar-yātrā*. Indeed, the present worshipers of Lord Jagannath are known as *paṇḍā* or the priests of Panduvijay. Deveshwar tried his best to free the people from the misconceptions preached by

the followers of Lord Buddha, and he reinstated the worship of Lord Purushottam at Nilachal according to the prescribed rules and regulations.

— *The Life and Teachings of the Four Ācāryas*. Translated by Bhumipati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasi. Jai Nitai Press. Vrindavan. 2007.

VARIOUS GRADES OF BHAKTI Nārāḍīya Purāṇa 1.15.38-51

*viṣṇau samarpitaṁ sarvaṁ sātṭvikaṁ saḥkalaṁ bhavet
hari-bhakti parā nṛṇāṁ sarva-pāpa-praṇāśinī*

[Lord Vishnu, incarnated as Dharma, religiosity personified, said to the sagacious king Bhagirath:] Everything dedicated to Lord Vishnu attains success and goodness. It is transcendental devotion to Lord Hari that is the destroyer of all sins of human beings.

*sā bhaktir daśadhā jñeyā pāpāranya-davopamā
tāmasai rājasaiś caiva sātṭvikaiś ca nṛpottama*

O best among kings! That devotional service which is like a great fire for a forest of sins is understood to be divided into ten types according to [the broad categories of] *tāmasī-bhakti*, devotion in the mode of ignorance, *rājasī-bhakti*, devotion in the mode of passion, and *sātṭvikī-bhakti*, devotion in the mode of goodness.

[Translator's Note: These ten categories are as follows:

- (1) *adhamā-tāmasī-bhakti*, low-level devotion in the material mode of ignorance;
- (2) *madhyamā-tāmasī-bhakti*, intermediate devotion in the material mode of ignorance;
- (3) *uttamā-tāmasī-bhakti*, superior devotion in the material mode of ignorance;
- (4) *adhamā-rājasī-bhakti*, low-level devotion in the material mode of passion;
- (5) *madhyamā-rājasī-bhakti*, intermediate devotion in the material mode of passion;
- (6) *uttamā-rājasī-bhakti*, superior devotion in the material mode of passion;
- (7) *adhamā-sātṭvikī-bhakti*, low-level devotion in the material mode of goodness;
- (8) *madhyamā-sātṭvikī-bhakti*, intermediate devotion in the material mode of goodness;



Three mendicant couples

Tanjore, ca. 1830



Four male ascetics

(9) **uttamā-sāttvikī-bhakti**, superior devotion in the material mode of goodness;

(10) **uttamottamā-bhakti**, topmost devotion devoid of the material modes.]

*yac cānyasya vināśārtham bhajanam śrī-pater nṛpa
sā tāmasy adhamā bhaktiḥ khala-bhāva-dharā yataḥ*

O King! That devotional service towards the Lord of Sri, Lakshmi, which is performed for revengefully destroying someone, is known as **adhamā-tāmasī-bhakti**, low-level devotion in the material mode of ignorance, for it consists of rogue-like tendencies.

*yo 'rcayet kaitava-dhiyā svairiṇī sva-patiṁ yathā
nārāyaṇam jagannātham tāmāsī madhyamā tu sā*

One who worships Lord Jagannath, also known as Narayan, with a deceitful heart, like an unchaste wife worshipping her husband, performs **madhyamā-tāmasī-bhakti**, intermediate devotion in the material mode of ignorance.

*deva-pūjā parān dr̥ṣtvā mātsaryād yo 'rcayed dharim
sā bhaktiḥ pṛthivī-pāla tāmāsī cottamā smṛtā*

O maintainer of the earth! Seeing the demigod worship of others, one who worships Lord Hari with a feeling of competitive enviousness is understood to be performing **uttamā-tāmasī-bhakti**, superior devotion in the material mode of ignorance.

*dhana-dhānyādikaṁ yas tu prārthayann arcayed dharim
śraddhayā parayā yuktaḥ sā rājasy adhamā smṛtā*

Equipped with higher faith, one who worships Lord Hari, praying for money and material resources, is understood to be performing **adhamā-rājasī-bhakti**, low-level devotion in the material mode of passion.

*yaḥ sarva-loka-vikhyāta-kīrtim uddiśya mādhamam
arcayet parayā bhaktiḥ sā madhyā rājasī matā*

Through higher devotion, one who worships Lord Madhav while desiring material fame in all the worlds is said to be performing **madhyamā-rājasī-bhakti**, intermediate devotion in the material mode of passion.

*sālokyādi padaṁ yas tu samuddiśyārcayed dharim
sā rājasy uttamā bhaktiḥ kīrtitā pṛthivī-pate*

O Lord of the earth! One who worships Lord Hari with a desire to attain liberation such as *sālokyā*, residing on the same planet as the Lord, is said to be performing **uttamā-rājasī-bhakti**, superior devotion in the material mode of passion.



Kṛṣṇa-pūjā

Printed in "German News", bi-monthly magazine of the German Embassy in New Delhi. C. 1950s

*yas tu sva-kṛta-pāpānām kṣayārtham prārcayed dharim
śraddhayā parayopetaḥ sā sāttviky adhamā smṛtā*

Equipped with higher faith, one who worships Lord Hari expertly only to diminish his sins is said to be performing **adhamā-sāttvikī-bhakti**, low-level devotion in the material mode of goodness.

*harer idaṁ priyam iti suśrūṣāṁ kurute tu yaḥ
śraddhayā saṁyuto bhūyaḥ sāttvikī madhyamā tu sā*

Equipped with faith, one who performs service because he has heard [from somewhere] that such and such service is dear to Lord Hari [but does not apply much intellect and realization] is said to be performing **madhyamā-sāttvikī-bhakti**, intermediate devotion in the material mode of goodness.

*vidhi-buddhyārcayed yas tu dāsavac chri-patiṁ nṛpa
bhaktinām pravaraḥ sā tu uttamā sāttvikī smṛtā*

O King!, One who worships the Lord of Sri, Lakshmi, like a servant, with an intelligence equipped with scriptural rules and regulations, performs the topmost type of devotion in the material modes, known as **uttamā-sāttvikī-bhakti**, superior devotion in the material mode of goodness.

*mahimānaṁ harer yas tu kiñcit kṛtvā priyo naraḥ
tan mayatvena santuṣṭaḥ sā bhaktir uttamottamā*

[Finally], knowing thoroughly the glories of Lord Hari, that human who performs anything dear to Lord

Hari while being fully satisfied due to being absorbed in spontaneous devotion is said to be performing **uttamottamā-bhakti**, topmost devotion devoid of the material modes.

*aham eva paro viṣṇur mayi sarvam idaṁ jagat
iti yaḥ satataṁ paśyēt taṁ vidyād uttamottamam*

One who constantly realizes that I, Vishnu, am the only transcendental Lord and that the entire world is resting upon me, is to be known as the topmost [devotee].

*evaṁ daśa-vidhā bhaktiḥ saṁsārac-cheda-kāriṇī
tatrāpi sāttvikī bhaktiḥ sarva-kāma-phala-pradā*

These are the ten types of devotion, [and any one of them is] capable of destroying material existence. Yet devotional service in the mode of goodness is the one which can fulfill all of one's [material and spiritual] desires. ☪

— Translated by Hari Parshad Das from the *Nārāḍya-mahā-purāṇa* published by Khemraj Shrikrishna Das. Printed at the Venkateshwar Steam Press, Mumbai. Vikram Samvat 1980 (~ 1923 A.D.)

MORE THAN THE LORD

From the Prapannāmṛta of Sri Anantacharya

*śrīmad-bhāgavatārcanaṁ bhagavataḥ pūjā-vidher uttamam
śrī-viṣṇor avamānanād guru-taraṁ śrī-vaiṣṇavollaṅghanam
tīrthād acyuta-pādajād guru-taraṁ tīrtham tadyāñghrijaṁ
tasmān nityam atandrito bhava satām teṣāṁ samārādhane*

The topmost form of worshipping the Supreme Lord is the worship of his pure devotee. More dangerous than defying Lord Vishnu is to defy a *vaiṣṇava*. More potent than the water emanating from the Lord's feet is the water emanating from his dear devotee's lotus feet. Therefore always be alert and engage in the dedicated worship of those devotees dear to the Lord. (Chapter 65, verse 86.) ☪

— Translated by Hari Parshad Das from the *Prapannāmṛta* edited by Srinivas Nrsimhacharya (Balaji Swami). Published by Khemraj Shrikrishnadadas. Printed at the Venkateshwar Steam Press, Mumbai. Vikram Samvat 1964 (~ 1907 A.D.)



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Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

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