



Sri Krishna Kathamrta Bindu

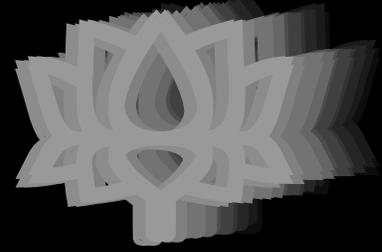
Bi-monthly email mini-magazine from Gopal Jiu Publications

Issue No. 2 19 April 2001

Śrī Varuthinī Ekādaśī, 11 Madhusūdana, 515 Gaurābda

CONTENTS:

- *The Cheating of Great Souls*
Srla A. C. Bhaktivedanta Swami Prabhupada
- *Crookedness and Simplicity*
Srla Gour Govinda Swami Maharaja
- *Srla Bhaktisiddhanta Prabhupada Vani*
- *The Life of Srla Rasikananda Dev*
- *Narottam Finds the Deity of Gaura [from Prema-vilāsa]*



The Cheating of Great Souls

Srla A. C. Bhaktivedanta
Swami Prabhupada

That great souls cheat others may be astonishing to know, but it is a fact that great souls cheat others for a great cause. It is said that Lord Krishna also advised Yudhishtir to tell a lie before Dronacarya, and it was also for a great cause. The Lord wanted it, and therefore it was a great cause. Satisfaction of the Lord is the criterion of one who is bona fide, and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of *Gītā* and *Bhāgavatam*.

...To satisfy the Lord, anything is good, for it is in relation with the Absolute Truth. We also had the same opportunity to cheat the family members and leave home to engage in the service of *Śrīmad Bhāgavatam*. Such cheating was necessary for a great cause, and there is no loss for any party in such transcendental fraud.

— Purport to Bhāg. 1.13.37

Crookedness and Simplicity

Srla Gour Govinda Swami

Chanakya Pandit has said, "As a snake is very crooked and envious, so is a person like a demon. One can bring a snake under control with *mantras*, herbs and drugs, but an envious and crooked person cannot be brought under control by any means." In his purport to *Bhāg.* 8.9.19 Srla Prabhupada has written, "Such a crooked person is more dangerous, more envious and cruel than a snake. So this crookedness, *kāpaṭya*, is a great hindrance on the path of devotional service. All the *ācāryas*, *śāstras* and *mahājanas* have said, *saralatā ei vaiṣṇavatā*, "simplicity is *vaiṣṇavism*." One who is a real *vaiṣṇava* is as simple as a child.

Suppose many people have sat down in rows to accept food. You have also sat down there and others are serving. You want more food because you are a greedy fellow and you have a big belly. You cannot be satisfied with a little food. You are thinking, "Oh, if I take so much food in the presence of other people, what will they think of me? They will think I am a greedy glutton." So the food is served once, but when it comes around a second time, "No, no, no. I don't want it. I am satisfied." That is crookedness. If you say so, you will remain hungry. Why will you not say, "I need

more. Please give me more." One who is very simple says, "Yes, I am in need, I am hungry. Please give me more." But you say, "No, no. I don't want more. This is enough for me. I'm satisfied." This is *kāpaṭya*, crookedness. You are not a simple-hearted person. You have no simplicity at all.

Suppose a teacher is teaching mathematics to the students. Many students are there in the class and they are not all of the same calibre. Some are well developed, whereas others are more dull-headed. There are different varieties of students. After explaining a topic, the teacher asks, "Have all of you understood? Have you? Have you?" "Oh yes." But the dull-headed student has not understood it. Still, he will never say, "I do not understand." Rather, he thinks, "If I say I have not understood, what will the others think of me?" He is such a dull-headed fellow that he cannot understand even when the teacher explains things nicely. So, out of shyness or whatever it may be, he says, "Yes, yes. I understand." Then what will happen? He cannot make advancement and he cannot get promotion to the higher mathematics class. He will fail the examination. So where is the perfection? That is *kāpaṭya*, crookedness, and it is a great stumbling block on the path of perfection.

There is a saying in Bengali, *nācte base ghomṭā tāñile habe nā*. Generally girls or women come to the stage to perform a dance, such as Odissi dance or Manipuri dance. So you have come to the stage and there are many onlookers in the audience waiting to see you how nicely you can dance. You have to show different postures and *mudras*. But, having come to the stage, if you put a veil over your head, how will it be? You cannot dance properly. You cannot please the audience and achieve success in your dancing performance. You have come to dance, so take off the veil and dance freely! Then you can achieve perfection in your dance performance. Why are you feeling shy and putting a veil on your head? That is another type of crookedness.

Guru and Gauranga never teach this crookedness. *Saralatā ei vaiṣṇavatā*. Simplicity is *vaiṣṇavism*. Develop simplicity in your heart, and with this mood you will be able to serve guru and Gauranga. If you have developed some crookedness, if *kāpaṭya* is there in the heart, then you cannot serve guru and Gauranga. Gauranga Mahaprabhu has ordered, "*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. To whomever you meet, tell them what Krishna has said. Do not

manufacture or concoct anything. Simply say, 'Krishna has said this....' Just repeat it as it is. *Āmāra ājñāya guru hañā tāra' ei deśa*. So I order you to become guru and deliver the whole world." Bhaktisiddhanta Sarasvati Thakura has said, "This order has come to my *gurupada*, and my *guru* delivers the same order to me. Therefore I am doing the work of *guru*." We should not cultivate any duplicity in this regard. We should follow this order with much simplicity. Day and night, twenty-four hours, we should be engaged in the loving service of guru and Gauranga without duplicity. If a crooked person pretends that he is the number one servant of guru and Gauranga, though he is pretending in that way, guru and Gauranga know his heart. He is the number one crooked person. One who is sleeping can be awakened very easily by sound vibration. But one who is pretending that he is sleeping will never wake up. You cannot wake him because he is a crooked pretender.

To execute the order of guru and Gauranga as it is, we can kick out anything. If it is required to go to hell, we are prepared to go there. We are prepared to go to hell, but we will not practice any sort of duplicity. "Oh! Why should I go to hell? I will accept some duplicity instead. I will manipulate something to overcome this danger here and that hurdle there. In this way, I will go up." This is duplicity. Even if such a person goes all the way up to Brahmaloaka, the planet where Lord Brahma stays, still he cannot be delivered. He will fall down from that position very soon. But, cultivating simplicity, if by chance someone goes to hell, then guru and Gauranga will go to hell to deliver him. Therefore it is said that guru and Gauranga, *sādhu-guru* and *mahājanas*, they are *patita-pāvana*, not *kāpaṭa-pāvana*. They are the deliverers of the most degraded, but they are not deliverers of the crooked persons. By manipulation, one who develops duplicity in his heart may go up to Brahmaloaka, but he cannot be delivered.

Those who have a crooked nature are speculators. They never follow an instruction as it is. They add their own deliberation to it and twist it. They never accept the essence, they are not *sāragrahis*. Rather, like an ass, they simply carry heavy burdens, *bhāravāhī*, by accepting the unwanted things. They are *bhāravāhī*, not *sāragrahi*. They accept *asat* as *sat* and *sat* as *asat*, unreal as real and real as unreal. Such duplicitious persons cannot understand what is good and what is bad.

Because they are speculators, they never follow the instruction of *sādhu-guru* or *mahājana* in a simple way. That which is very simple, they make it crooked. They adopt a zig-zag way and avoid the simple way. This is a great stumbling block on the path of perfection. ❀

A Brief Sketch of the Life of Sri Rasikananda Dev Goswami

In the Christian year 1590 (*Śakābda* 1512), on the first day of the bright fortnight of the month of *Kārttika*, during the night of the festival *dīpamālīka*, when the houses are decorated with rows of lamps, Sri Rasikananda Dev made his appearance in this world.

His father was Sri Acyuta Dev, the king of Rohini. His mother's name was Bhavani. After passing many years without having a male issue, Sri Acyuta Dev, by the mercy of Sri Jagadisa (Jagannath), was blessed with this jewel of a son.

In the village of Royni the son of King Acyuta appeared as the sun appears in the eastern sky, and he became dearly beloved by the people. He was known as "Rasikananda" and also as "Murari". As he grew up, shining qualities appeared by degrees in his person causing the further exaltation of his family, just as the waxing moon gradually expands its influence in the night sky and causes the sea to rise.

At a very young age he became quite proficient in all of the scriptures. He was very devoted to his parents, especially his mother. His father arranged for his marriage at very young age. Murari's wife Syamadasi was a mine of good character who hailed from the village of Ghonta Sila, not far from Royni, where in days of old the Pandavas had lived in exile.

One day, Murari was sitting in a lonely place, wondering when and where he might become so fortunate as to get shelter at the lotus feet of a guru. Just then a voice from the sky addressed him, "Don't be in anxiety. You will become the disciple of Sri Syamananda."

Having heard this proclamation, Rasika Murari became very jubilant, and began to repeatedly murmur the name Syamananda, as though chanting *japa*. From moment to moment his eagerness increased without diminution, as tears flowed from his eyes by his chanting of the name of Syamananda. He was in such a state that he spent

most of the night sleeplessly, calling to his master Syamananda. Finally, towards the early morning, he drifted off to the land of dreams, where he saw his spiritual master, the very figure of charm and grace. Smilingly, Syamananda informed him, "When tomorrow the eastern sky becomes tinged with pink, you will obtain me." ❀

To be concluded in the next issue

[From the Bengali *Śri Śri Gaura-pārsāda Caritāvalī*
by Sri Bhakti-jivana Harijan Maharaja.
Translator unknown.]

Narottam Finds the Deity of Gaura

Nityananda Das was a disciple of Jahnava Mata, the divine consort of Lord Nityananda Prabhu. Jahnava related to Nityananda Das many stories from the lives of Chaitanya Mahaprabhu, Nityananda Prabhu and their associates. On her order he compiled those stories into the book known as Prema-vilāsa. The following is a translation excerpted from the 19th chapter.

One day in his home Narottam thought about installing a deity. That night Narottam saw in a dream the six deities of Gauranga, Vallabhi Kanta, Sri Krishna, Vraja Mohana, Radha Kanta and Radha Ramana. Seeing those six dear deities the pleasure that Narottam received was beyond description. After seeing that dream Narottam woke and, sitting up, spent the rest of the night crying tears of joy.

When the night finished he performed his morning duties, and then began arranging for the deities to be carved. Stone was brought and artisans started carving those six deities with great devotion. The five Krishna deities were made beautifully, but although all due care was taken in the work, the deity of Gauranga was not made nicely. Seeing the deity of Mahaprabhu, Narottam became disheartened, and began calling out in a loud voice, "Gauranga, Gauranga," and crying and crying. Later, in a dream, Sri Chaitanya Mahaprabhu appeared before Narottam. In his dream Narottam saw Mahaprabhu sitting at his side. The Lord said gently:

*ohe bāpu narottama śuna diyā mana
bahu yatne o mora mūrtira nā habe gaṭhana*

*e mūrtite āmi ādhiṣṭhāna nāhi habe
āmāra nirmīta mūrti tomāre kahiba*

*sannyāsera pūroe niḥa mūrti niramīyā
keha nāhi jāne rākhi gaṅgāya ḍubāiyā*

*tumi prema-mūrti mora, tore kari anugraha
vipradāsera dhānya golāya rekhechi vighraha*

“My dear Narottam, listen carefully. With much care you are trying to carve a deity of Me, but I will never stay in this *mūrti*. I will tell you how to obtain a deity of Me. Before I accepted *sannyāsa* I had a deity made of Myself which I had put into the Ganges. No one knows about this. But because you My dear devotee I am blessing you with this knowledge. That deity is now inside the rice storage house of Vipradas.” After saying this, Sri Chaitanya Mahaprabhu disappeared.

Narottam awoke and saw that morning had arrived. After finishing his morning duties he began making inquiring from people as to the whereabouts of Vipradas. One person told him that Vipradas was a wealthy man who lived nearby. He said that Vipradas was doing business in large quantities of rice and other grains.

Hearing this, Narottam went to the house of Vipradas. When Vipradas saw that Narottam had arrived he offered his obeisances and inquired what had brought him to his home. Thakur Mahashay replied, “I have some special purpose to accomplish here. I want to go to where you store your grains.”

Vipradas replied, “O Mahashay, this is not possible to do. That is a fearful place with many kinds of snakes. As soon as they see a man they begin to hiss very loudly. Out of fear of those snakes no one can go near that place. For many days much grain has been laying there.”

Narottam said, “Don’t worry. When I go there the snakes will all leave.”

After saying this, Narottam Mahashay went to that storage room. Immediately all the snakes left that place and then Narottam came out with a deity of Chaitanya Mahaprabhu. Seeing this, all of the people became surprised.

From that time there was no more fear of snakes in that place, Vipradas became very happy. Vipradas came with his whole family and took shelter at the feet of Thakur Mahashay. Obtaining that deity, Narottama brought Him to his house and installed Him. Seeing the beauty of that deity, everyone felt very blissful. Those who had previously seen Chaitanya Mahaprabhu verified that the deity looked exactly like Him. ❀

— From the Mahesh Library edition, Calcutta, 1999.
Translation by Bhakta Pradosh Kumar Sahoo

Sri Krishna-kathamrta Bindu is a free bi-monthly service provided by:

Gopal Jiu Publications
c/o ISKCON Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 557026
Email: katha@gopaljiu.org

For more information about Gopal Jiu Publications check out our website:

www.gopaljiu.org

To unsubscribe send an email to minimag@gopaljiu.org with “unsubscribe” in the subject line. (To subscribe put “subscribe” in the subject line.)

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda ©Bhaktivedanta Book Trust International. All other materials, unless specified, ©ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved.

Srila Bhaktisiddhanta Prabhupada Vani

Proof Reader of Men

I don’t read the book, I read the author. I first see the author to see if he’s authentic or not. I am a proofreader. I always see what is right and what is wrong. My father trained me in proofreading, but I am not only a proofreader of the press. I am a proofreader of the world. I proofread men: I see their faults and try to correct them. I am a proofreader of religion also. I have appeared in the *karkata lagna* (astrologically), so whenever I see anything undevotional I will act like a *karkata* (a crab). If I see any so-called devotion which is not actually in the true unalloyed spirit, I shall pierce it!