



तव कथामृतं तसजीवनम्
tava kathāmytam tapta-jīvanam

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“THESE ARE CALLED SAHAJIYĀS”

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

In the following conversation from 28 January 1977 in Bhubaneswar, India, Srila Prabhupada responds to some reports of devotees having fantastic visions.



Prabhupada: The first thing is whether this man [who has had the vision] is attached to woman? [If so] then everything bona fide is finished. As soon as one is attached to woman, either legal or illegal, all of his qualification is finished.

*asat-saṅga-tyāga, — ei vaiṣṇava-ācāra
'strī-saṅgī' — eka asādhu, 'kṛṣṇābhakta' āra*

A *vaiṣṇava* should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. *Vaiṣṇavas* should also avoid the company of those who are not devotees of Lord Krishna. (*Śrī Caitanya-caritāmṛta, madhya 22.87*)

Asat eka strī-saṅgī — one who is attached to women is *asat*, an ordinary person. But some rascals have derived a meaning from this verse that, “One who has only one woman is *asat*. One who has more than one woman, he’s *sat* — a real devotee.” They have interpreted like that. *Asat eka*

strī-saṅgī actually means that the number one *asat* is the *strī-saṅgī*. Then, the number two *asat* is one who is not a devotee of Krishna. That is the meaning. But they have taken it to mean, *eka-strī-saṅgī* — one who keeps only one woman, he is *asat*. One who keeps more than one woman, he is *sat*. “So we are keeping more than one woman.” This is going on.

[break]

Prabhupada: “No one else has seen. Only they saw. The other devotees, they could not see. He is so advanced that only he could see.” This is bogus. You should never encourage this. This is bogus. That’s all. If someone comes, everyone will see. And if, “Only I see. Nobody else can see.” it is bogus. Don’t encourage these bogus things.

He is so advanced! Only his eyes are fit to see and no one else. That is bogus. Others also have eyes. But oh, he has got transcendental eyes! Not only he, there are many [such persons]. They’ll simply repeat that [same thing]. Many devotees, our life members, big, big men, they come [and tell me], “Swamiji, I have experienced like this. Some man came [to me]. Some boy came [to me].” It means their real purpose is that they want to prove that they are already connected with a higher planetary system. I have got many experiences where they say like that.

Devotee 1: Yes. I have also recently met some life members here who were saying things like this.

Prabhupada: So simply hear them. That's all. One big barrister, he was my friend. He is now dead, M. C. Chatterji. He used to charge sixteen thousand rupees for one appearance [in court]. He was telling that when he went to Vrindavan he met one boy, and, "[That boy] asked me for some sweets. So I gave him a sweet. Later on, when I was coming back to Delhi, I saw that same boy was running on the train." Such a big barrister and he said like that! What can I say? "Krishna as cowherd boy was running after you on the train?" This is going on. Another friend's wife, she came to Jagannath Puri. In Jagannath Puri, those who are rich men are allowed to go near Jagannath. That lady said, "While I was circumambulating, Jagannath was snatching my cloth." [We are supposed to believe that] Jagannath became so much attached with that blackish woman that He began to snatch her cloth. So many stories I know. What can be said [to her]? "Why didn't you remain with Jagannath? Why did you come back?" This is going on. I have got experience of many such stories. These are very poisonous things. I was never 'fortunate' [enough to experience] such incidences. I am simply trying to carry out the order of my Guru Maharaja. That's all.

Devotee 2: I asked them why these visitations of people from the subtle plane are not mentioned in your books. One answer they gave to me is that if you wrote this in your books then too many devotees would try to contact these persons. [They said that] you do approve of it but you don't want to put it in your books. But I thought, no, you put everything in your books.

Prabhupada: Tell them this: "Whatever it may be, you do your duty. That's all."

Devotee 1: That's clear, very clear.

Prabhupada: These *sahajiyās* will come out of so many devotees. What can be done? From my Guru Maharaja's disciples, so many *sahajiyās* came. These are called *sahajiyās*. Very easily they capture thing. My Guru Maharaja used to say, "When my disciples will be *sahajiyā*, it will be more dangerous." ❀

WHO REALLY HEARS?

Sri Srimad Gour Govinda Swami Maharaja

Although many persons may come to hear *Śrīmad Bhāgavatam*, who is actually hearing? To whose ears do these words penetrate and go deep into the heart? There are many that are posing to be hearing, but actually they are not hearing. The words are entering into one ear and going out the other. It never penetrates to the heart because they have no faith. They are crooked persons. They are not simple. This is the only reason. They have no faith in the revealed scripture. They are doubtful persons, so how can they get the result?

There was a village where *Bhāgavat-parāyaṇa* was going on, recitation of *Śrīmad Bhāgavatam* for seven days, *saptāha*. Many people from neighboring villages came to hear the recitation from seven o'clock to nine o'clock each evening. There were two women who were regularly coming. One was an old woman about seventy years old with gray hair. The other was a young girl sixteen years old. She was the daughter-in-law of the elderly woman.

One day in his lecture the speaker sang in Oriya, *ānanda bolo hari hari, hari karibe upāya* — "Chant the name of Lord Hari with pleasure! Hari! Hari! Hari! Hari! That Lord Hari will enable you to cross over the dreadful ocean of material existence." Both the mother-in-law and daughter-in-law heard the speaker, but from that very moment the daughter-in-law started chanting, "Hari! Hari! Hari! Hari!" She put complete faith in those words. Although both of them heard, the mother-in-law did not sing the song. Why is it that the daughter-in-law was able to put full faith in the words of *Śrīmad Bhāgavatam* and start chanting, "Hari! Hari! Hari! Hari!" from that very moment while the old experienced mother-in-law could not do so? Because the old lady was not simple, she was crooked. She had no faith in what she heard. This is a question of *samśayātmā*, doubt. She was a doubtful person. The young girl was very simple. She was not crooked, so immediately she put faith in what she heard and started chanting, "Hari! Hari! Hari! Hari!" When the recitation finished,

the ladies had to return to their home. On the way there was a tidal river that they had to cross. When they had first come the water was knee-deep, but when they were returning it was neck-deep. The daughter-in-law was walking ahead and the mother-in-law was following her. Chanting, "Hari! Hari! Hari! Hari!" while she was walking, the daughter-in-law easily crossed over the river and stood on the other bank. Meanwhile, the mother-in-law was drowning in the middle of the river. She shouted, "Oh! Oh! Daughter-in-law! You are there on the other bank! I am drowning here in the river!"

The young girl replied, "You should chant, 'Hari! Hari! Hari! Hari!'"

The mother-in-law replied, "You rascal! Are you my master? Are you teaching me? I am your master! You are my daughter-in-law, I am the mother-in-law!"

The young girl said, "Didn't you hear? That speaker said, *ānanda bolo hari hari, hari karibe upāya* — 'Chant the name of Hari with pleasure. That Hari will enable you to cross over the dreadful ocean of material existence.' So what is this tiny river? Why will Lord Hari not be able to help you cross this small river?"

The mother-in-law got angry. This is a practical consideration of faith and simplicity. The young woman was simple, so immediately she was able to put faith in the speaker's words and by chanting she easily crossed the river. The old woman was faithless and doubtful. Although she was experienced and old, she was a crooked person. There was no simplicity in her heart. This is the point. The only thing required is to be simple. Give up all of your crookedness and put full faith in Krishna. Put full faith in His words, put full faith in the revealed scriptures, and put full faith in the words of *ācāryas*, *sādhus*, and *mahājanas*. Then you will achieve success. This is most important. You should be as simple as a child. By nature a child is very simple. But when he grows up he becomes crooked. Why? Because of association with crooked persons.

Some people will say, "Oh, if we become so simple then we will be cheated. Therefore we will not be simple, we will be crooked". But Krishna says, *nāyam loko 'sti na paro na sukham*

saiṁśayātmanaḥ — "If you have no faith then you cannot get any happiness, either in this life or in the next." [Bg. 4.40] Why should you be crooked? Will it bring you some happiness? Will it keep you from being cheated? You are being cheated, and you are not getting happiness, why? Why not be simple and put faith in Krishna's words and achieve success in life? Sri Chaitanya Mahaprabhu likes those who have simplicity. They are natural *vaiṣṇavas*. Simplicity is *vaiṣṇavism*. ❀

— From an evening lecture in Perth, Australia, 22 November 1990.

KRISHNA THE SANNYĀSĪ BEGGAR

Srila Govinda Das

Govinda Das is considered the greatest poet of Brajabuli language and one of the great poets of Bengal. He appeared in Srikhanda, Burdwan District, probably in the third decade of the sixteenth century. He is the younger brother of Ramachandra Kaviraj, the close friend of Srila Narottam Das Thakur, rāmacandra-saṅga māge narottama-dāsa — "Narottam prays that he may have the association of Ramachandra." (Prārthanā song 40). Like his elder brother Ramachandra, Govinda Das also accepted initiation and shelter at the lotus feet of Srinivas Acharya.

Although Krishna is the Supreme Personality of Godhead, He relishes being subordinate to His devotees. Srimati Radharani is the topmost devotee of the Lord. Sometimes in Her loving dealings with Krishna She manifests transcendental anger toward Krishna and refuses to see Him. Krishna relishes Radharani's anger and becomes overwhelmed with ecstasy. Krishna has to devise some method to break Radharani's loving sulkiness, and this pastime is known as māna-bhañjana-līlā, the pastime of breaking Srimati Radharani's anger. Regarding such pastimes, Srila Prabhupada has described:

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 sakhīs, "Don't allow Krishna to come here!" [Then] Krishna flatters [the sakhīs], "Kindly let Me go." "No sir, you cannot go." This is Krishna. (Excerpt from a lecture on Nectar of Devotion, Bombay, 10 January 1973).

In the following song, Govinda Das describes a wonderful way in which Krishna once broke Radharani's angry mood.

(Kāmōda-rāga)

1. go-rakha jāgāi śiṅgā-dhvani śuna-ite
jaṭilā bhikha āni dela
maunī yogeśvara mātha hilāyata
bujhala bhikha nāhi nela
2. jaṭilā kahata taba kāhā tuhu māgata
yogī kahata bujhāi
tere vadhū hāta bhikha hāma leyaba
turitahi deha pāṭhāi
3. parivaratā vinu bhikha leu yaba
yogī barata hoye nāśa
tākara vacana śunite tanu pulakita
dhāi kahe vadhū-pāśa
4. dvāre yogī-vara parama manohara
jñānī bujhala anumāne
bahuta yatana kari ratana-thālī bhari
bhikha deha tachu ṭhāme
5. śuni dhanī rāi āi kari uṭhala
yogī-niyaḍe hāma yāba
jaṭilā kahata yogī naha āna mata
daraśane hoyaba lābha
6. godhūma-cūrṇa pūrṇa thālī para
kanaka-kāṭhōra bhari ghiu
kara-yoḍe rāi leha kari phukara-i
tāhe heri tharahari jīu

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7. yogī kahata hāma bhikha nāhi leyaba
tuyā mukha-vacana eka cāi
nanda-nandana para yo abhimāna so
māpha karaha yāi

8. śuni dhanī rāi cīre mukha jhāmpala
bhekha-dhārī naṭa-rāja
govinda-dāsa kaha naṭa-bara-śekhara
sādhi calata mana kāja

1. Hearing the sound of a buffalo-horn, the cowherd people awakened. Bringing some alms, Jatila, the mother of Abhimanyu, Radharani's so-called husband, offered them to the beggar. Disguised as a beggar-yogi, Lord Krishna, the master of all yoga, was silent. He tilted His head. He would not accept the alms.

2. Jatila said: "What do You want, then?" The yogi said, "Your daughter-in-law should offer the alms with Her own hand. Only then will I accept them. Send for Her at once."

3. "If I accept alms from you [and not from Srimati Radharani], then My yogi's vow will perish." Hearing these words, and the hairs of her body now standing erect, Jatila ran to the side of her daughter-in-law.

4. Jatila thought the supremely charming yogi at her door must be a great sage. With great effort she gathered up some offerings and placed them on a jewelled tray.

5. Hearing the commotion, beautiful Radha came. "I will go to the yogi," she said. Jatila affirmed, "This yogi is not an ordinary man. Simply by seeing Him, one attains a great spiritual treasure."

6. On the tray was an offering of whole-wheat flour and a golden cup with some ghee in it. Taking the tray in Her hands, sighing with love and Her life's breath trembling, Radha brought the offering to the yogī Krishna.

7. The yogi Krishna said, "I will not accept this offering yet. First I wish to hear a single word from Your mouth. I am Nanda's arrogant son. Say that You forgive Me, and then I will depart."

8. Hearing these words, beautiful Radha covered Her face with Her cloth. Then Krishna, the king of dancers, took the alms. Govinda Das says: His heart's mission accomplished, Lord Krishna, the crown jewel of all dancers, took His leave. ❀