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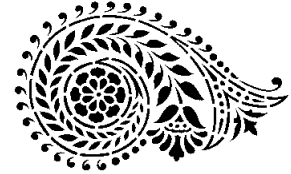
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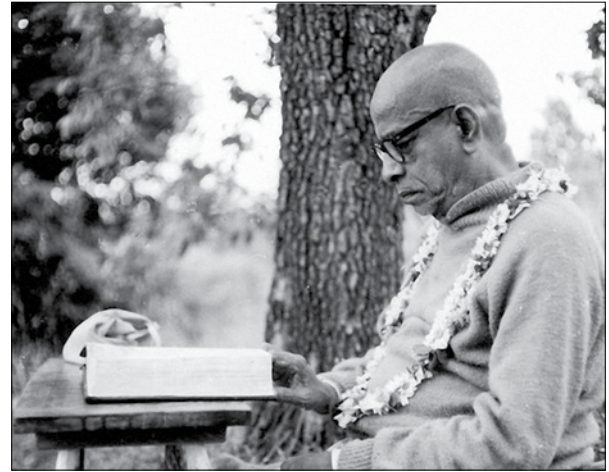
FOLLOW THE GOSWAMIS

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

We *Gauḍīya Vaiṣṇavas* take to heart the statement of Narottam Das Thakur:

*rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīṛīti*

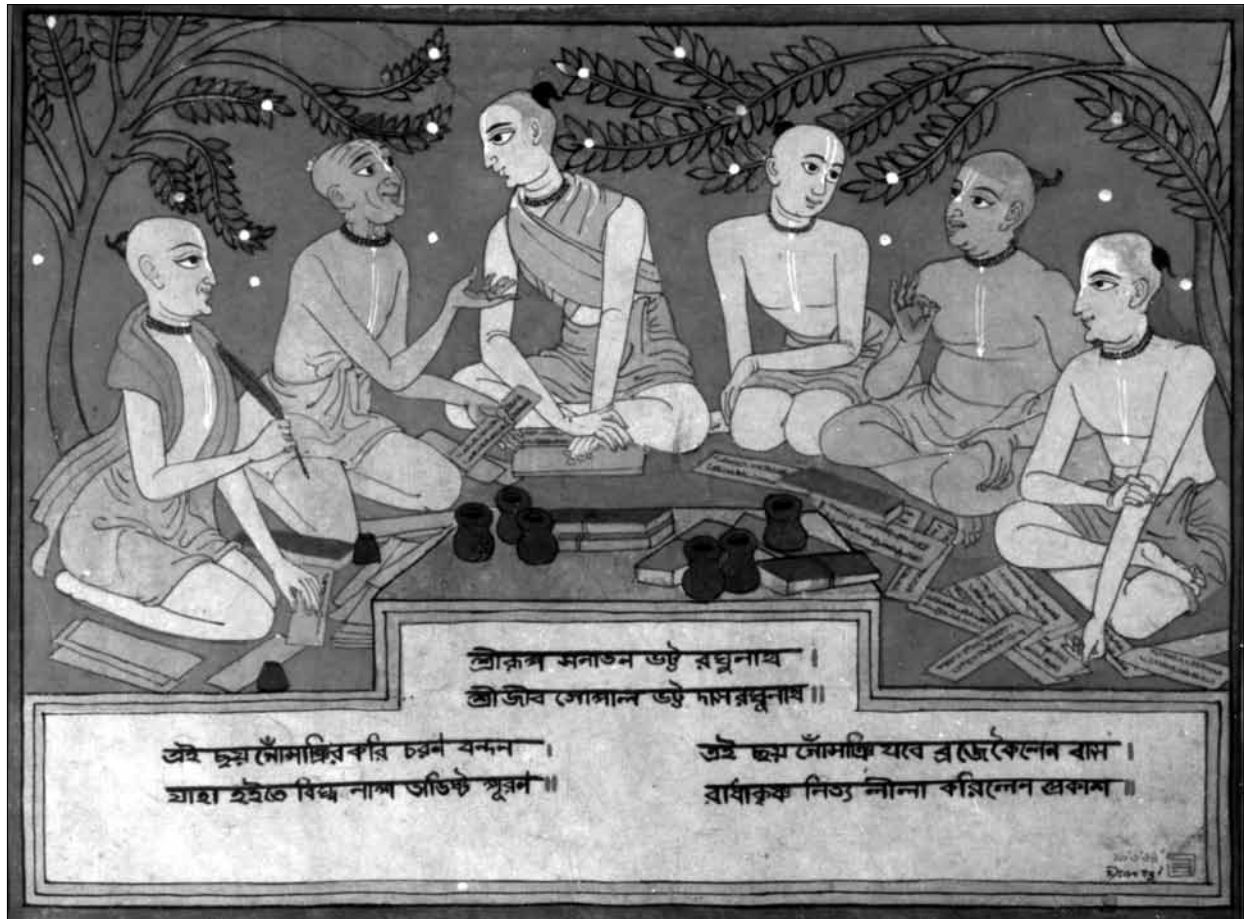
Yugala-pīṛīti, the conjugal love between Radha and Krishna, is not to be understood by a third-class man. That is not possible. If one thinks that Krishna is an ordinary human being, that Radharani is an ordinary girl, then it is not possible. One has to understand Krishna and Radharani through the *bhakti* literature of these Goswamis. Therefore Narottam Das Thakur says, “When shall I try to understand *yugala-pīṛīti*, the conjugal love of Radha-Krishna, through the literature of Rupa and Raghunath?” There are six Goswamis — Srila Rupa Goswami, Srila Sanatan Goswami, Srila Raghunath Bhatta Goswami, Srila Jiva Goswami, Srila Gopal Bhatta Goswami and Srila Raghunath Das Goswami. There are two Raghunathas — one Bhatta Raghunath and one Das Raghunatha. So Narottam Das Thakur says, *rūpa-raghunātha-pade ha-ibe ākuti kabe hāma bujhabo* — to understand Radha-Krishna and their love affairs, one has to understand through the literature given by Rupa Goswami. Just like it is given in this *Bhakti-rasāmṛta-sindhu*, Nectar of Devotion. (Lecture, 26 December 1972)



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

Rupa Goswami, Sanatan Goswami, and especially Jiva Goswami wrote hundreds of books. *lokānāṁ hita-kāriṇau* — They wrote these books for the benefit of the whole world, not just for the Hindus or for people who are living in India or in Vrindavan. *nānā-śāstra-vicāraṇaika-nipūṇau* — They were very, very expert. You’ll find in the *Bhakti-rasāmṛta-sindhu* that wherever Srila Rupa Goswami has stated something, immediately he has given reference from the *śāstras*. He did not manufacture anything which is against the *śāstras*. We have to become *rūpāmuga vaiṣṇavas*. So in order to see God, in order to serve God, we have to follow what Srila Narottam Das Thakur has said,

*rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīṛīti*



The Six Goswamis of Vrindavan

Unless one becomes very, very eager to follow the path of Srila Rupa Goswami and Srila Sanatan Goswami, he cannot understand what the love affairs of Radha and Krishna are. Without following the principles of Rupa Goswami, if we want to understand what is Radha and Krishna then we will think that they are ordinary boys and girls affairs. That is not Radha-Krishna. Therefore in the *sāstra* it is said, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* [Cc. madhya 17.136]. Do not try to understand Radha and Krishna with these blunt eyes and senses. Try to understand through the instructions of Srila Rupa Goswami and Srila Sanatan Goswami. (Lecture, 18 October 1972)

We should follow Chaitanya Mahaprabhu and the Six Goswamis and gradually learn what is devotional service and how to execute it. Everything is very nicely explained in the *Bhakti-rasāmṛta-sindhu*, which we have presented herewith as *The Nectar of Devotion*, the complete science of *bhakti-yoga*. So first of all we should take advantage of these books and then gradually make progress. Narottam Das Thakur therefore says:

*rūpa-raghunātha-pade ha-ibe ākūti
kabe hāma bujhabo se yugala-pīriti*

Without understanding Rupa and Raghunath, or without going through the literatures given by Rupa-Raghunath, if we jump and all of a sudden try to become a devotee of Radha Krishna, it is not possible. Of course, our aim is to become devotees of Radha-Krishna. But to become devotees of Radha-Krishna we must study through these books, especially *Bhakti-rasāmṛta-sindhu*. (Lecture, 23 October 1972) ❀

FOURTEEN STAGES OF PROGRESS Srila Vishwanath Chakravarti Thakur

*satām kṛpā mahat-sevā śraddhā guru-padāśrayaḥ
bhajaneṣu sprhā bhaktir anarthāpagamas tataḥ
niṣṭhā rucir athāsaktī ratiḥ premātha darśanam
harer mādhyānubhava ity arthāḥ syuḥ caturdaśe*

At the dawn of one's spiritual life, one receives the mercy of great devotees. One then engages in the service of such devotees. This leads to development of faith in the devotional process, after which one attains

the shelter of the lotus feet of a bona-fide spiritual master. One then starts the process of *bhajana*, advancement, after which one experiences a sincere hankering for devotional service. This is followed by *anartha-nivṛtti*, removal of unwanted desires from one's heart. This leads to awakening of the stages of *niṣṭhā*, steady devotional service, followed by *ruci*, genuine taste in such service, followed by *āsakti*, attachment to the Lord. After this, one experiences *rati*, intimacy, and then develops *prema*, fully blossomed love for the Lord. One can then have *darśana*, direct perception of the Lord, and an experience of *mādhurya*, comprehensive sweetness of the Lord. These are the fourteen stages of advancement in true love. ❀

—From the *Sārārtha-Darśinī* commentary on *Śrīmad Bhāgavatam* 1.2.21. Sanskrit taken from Gaudiya Grantha Mandir (<http://www.granthamandira.com>). Translated by Hari Parshad Das.

WHO IS A SADHU?

Commentaries on Bhagavad-Gita 9.30

The *Bhagavad-Gīta* (9.30) says,

*api cet su-durācāro bhajate mām ananya-bhāḥ
sādhuḥ eva sa mantavyaḥ samyag vyavasito hi saḥ*

Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

The following is an assortment of commentaries by various *ācāryas* on this verse.

Śrīla Sridhar Swami (Subodhinī):

*api ca mad-bhakter evāyam avitarkyaṁ prabhāva
iti darśayam āha api ced iti. atyanam durācāro
'pi naro yadyapy aprthaktena prthag-devatāpi
vāsudeva eveti buddhyā devatāntara-bhaktim
akurvan mām eva parameśvaraṁ bhajate tarhi
sādhuḥ śreṣṭha eva sa mantavyaḥ. yato 'sau samyag-
vyavasitaḥ parameśvara-bhajanenaiva kṛtārtho
bhaviṣyāmīti śobhanam adhyavasāyam kṛtavān.*

By using the words “*api cet*” (even if), the Lord points out, “Just see the inconceivable influence and power of my devotional service! Even if an extremely abominable wretch pinpointedly worships me, the Supreme Lord, and does not offer separate worship to the demigods, considering them to be my parts and parcels, then such a personality should be considered as the foremost *sādhu*. Such a person is said to be *samyag-vyavasita*, a properly situated person, since he is fixed in thinking, ‘I will achieve complete fulfillment and satisfaction simply by one-pointed devotional service to the Supreme Lord.’”

Śrīla Vishwanath Chakravarti Thakura (Sārārtha-varṣinī Ṭikā):

*sva-bhakteṣv āsaktir mama svābhāviky eva bhavati, sa
durācāre 'pi bhakte nāpayāti. tam apy utkṛṣṭam eva
karomīty āha api ced iti. sudurācāraḥ para-himsā
para-dāra-para-dravyādi-grahaṇa-parāyane 'pi mām
bhajate cet, kīdrḡ-bhajanaṁ ity ata āha, ananya-bhāḥ
matto 'nya-devatāntaram. mad-bhakter anyat karma-
jñānādikam, mat-kāmanāto 'nyān rājyādi-kāmanān
na bhajate, sa sādhuḥ. nanv etādṛṣe kadācāre dṛṣṭe sati,
katham sādhutvam? tatrāha, mantavyo mananīyah.
sādhutvenaiva sa jñeya iti yāvat. mantavyam iti vidhi-
vākyam anyathā pratyavāyah syāt. atra mad-ājñāiva
pramāṇam iti bhāvaḥ. namu tvām bhajate ity etad-
amśena sādhuḥ para-dārādi-grahaṇāmśenāsādhuḥ ca
sa mantavyas tatrāha eveti. sarveṇāpy amśena sādhuḥ
eva mantavyaḥ. kadāpi tasyāsādhutvam na draṣṭavyam
iti bhāvaḥ. samyag vyavasitaṁ niścayo yasya saḥ.
dustyajena svā-pāpena narakam tiryag-yonir vā yāmī
aikāntikam śrī-kṛṣṇa-bhajanaṁ tu naiva jihāsāmīti sa
śobhanam adhyavasāyam kṛtavān ity arthaḥ.*

The Lord says, “My loving attachment towards my devotee is certainly my inherent nature. It doesn't leave me even in the case of a devotee addicted to sinful life, for I elevate such devotees in spiritual life too. If a wicked person addicted to committing violence on others or to stealing others wives or property worships me in a way that is one-pointed and free from worship of other demigods, and if such worship is also free from desires for the processes of *karma* and *jñāna* or any similar extraneous desires, then such a person is a *sādhu*.”

A question may be asked here, “Having seen his sinful behavior, how can he be called a *sādhu*?”

The Lord says, “He should be called so because of the above-mentioned saintly qualities that he possesses. Understand this as a compulsory injunction from me. Breaking this injunction will be contrary to your spiritual life. It is an injunction in the form of my order.”

Another question: “Does it mean that such a person is a partial devotee (when he acts righteously) and a partial non-devotee (when he acts sinfully by stealing other's wives, property, etc.)?”

The Lord replies, “No! Such a person should still be considered a devotee in his entirety. It means that no one should see any defects in such a person. One should see that he is a person firmly fixed in his resolve. Such a person is fixed in the glorious conclusion that, ‘By my sinful desires, I may attain hell or lower species of life, but I shall never give up this path of *kṛṣṇa-bhajana*.’”

Srila Baladeva Vidyabhushan (Gītā-bhūṣaṇa):

mama śuddha-bhakti-vaśyatā-lakṣaṇaḥ svabhāvo dustyaja eva. yad ahaṁ jugupsita-karmaṇy api bhakte 'nuraḥyaṁ tam utkarṣayāmīti pūrvārthaṁ puṣṇann āha api cet iti. ananya-bhāk janaś cet sudurācāro 'tviḡgarhita-karmāpi san mām bhajate mat-kīrtanādibhir mān sevate tad api sa sādhuḥ eva mantavyaḥ. matto 'nyām devatām na bhajaty āśrayatīti mad-ekānti mām eva svāminām parama-pumarthaṁ ca jānann ity arthaḥ. ubhayathā vartamāno 'pi sādhutvena sa pūjya iti bodhayitum eva-kāraḥ. tasya tathātve manane mantavya iti sva-nideśa-rūpo vidhiś ca darśitaḥ. itarathā pratyavāyād iti bhāvaḥ. ubhayathāpi vartamānasya sādhutvam evety atroktānī hetuṁ puṣṇann āha samyag iti. yad asau samyag-vyavasīto mad-ekānta-niṣṭhā-rūpa-śreṣṭha-niścayavān ity arthaḥ. evam uktānī nārasīnīhe—

The Lord says, “My nature of being controlled by pure devotion is almost impossible to give up for me.” By using the words ‘*api cet*’, he indicates that the devotional service of even those devotees engaged in sinful acts attracts him.

He says, “If my devotee is engaged in extremely sinful acts, yet is one-pointedly devoted to me by activities such as performing *kīrtana* or *sevā*, then he should be considered to be a *sādhu*. The reason for calling him an *ananya-bhakta*, one-pointed devotee, is that he does not worship or take shelter of any other gods besides me and understands me only to be the supreme destination



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and the supreme master. In any case, such a devotee is worshipable because of his saintly qualities. This should be taken as my order, and not following it will lead to an opposite result in spiritual life.”

The reason for the Lord calling the devotee a *sādhu* in any case is specified by him here, “Such a devotee is properly situated (*samyag-vyavasīta*), because he has made the best resolve to be fixed only on me.”

In the same context, the *Nṛsimha-Purāṇa* also states:

*bhagavati ca harāv ananya-cetā
bhṛṣa malīno 'pi virājate manuṣyaḥ
na hi śaśa-kaluṣa-cchaviḥ kadācit
timira-parābhavatām upaiti candraḥ*

One who is possessed of one-pointed devotional service towards the Lord is exalted even though he may be possessed of serious contaminations, just as the moon, although covered by various dark spots resembling a rabbit, is never to be considered as being defeated by darkness.

Sripad Adi Shankaracharya (Bhāṣya):

api cet yady api sudurācāraḥ suṣṭhu durācāro 'tīva kutsitācāro 'pi bhajate mām ananya-bhāk ananya-bhaktiḥ san, sādhuḥ eva samyag-vṛtta eva sa mantavyo jñātavyaḥ. samyag yathāvad vyavasīto hi saḥ, yasmāt sādhu-niścayaḥ saḥ

By using the words “*api cet*”, the Lord says, “Even though someone is a sinful wretch of the worst degree, if he worships me with devotion in a one-pointed way, then such a person should be understood to be a *sādhu*. He is situated properly, and his resolution is fixed.”

Sri Madhusudan Saraswati (Gūḍhārtha-dīpikā):

kīnī ca mad-bhakter evāyaṁ mahimā yat same 'pi vaiṣamyam āpādayati śṛṅgu tan-mahimānam api cet iti. yaḥ kaścit sudurācāro 'pi cet ajāmilādir ivānanya-bhāk san mām bhajate kutaścid bhāgyodayāt sevate sa prāg asādhuḥ api sādhuḥ eva mantavyaḥ. hi yasmāt samyag-vyavasītaḥ sādhu-niścayavān saḥ

By using the words “*api cet*”, the Lord says, “Just listen! Such are the glories of my devotional service that it harmonizes all opposing situations. Even if an extremely sinful person worships me in a one-pointed way, similar to the mood of Ajāmila, or by some good fortune serves me, then such a person should be considered as a *sādhu*, although he may have exhibited the behavior of an *asādhu*. He is certainly a sage fixed in proper resolution.” ❀

— Translated by Hari Parshad Das from the Sanskrit available at <http://www.granthamandira.com>