

“I See, I Know” – Scenario 1

King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite. Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on the King’s lap, but the King did not very much welcome him.

While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son of the King, but because you did not take your birth from my womb, you are not qualified to sit on your father’s lap. My dear child, you are unaware that you were born not of my womb but of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to fulfill. If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next birth from my womb.

Just as a snake, when struck by a stick, breathes very heavily, Dhruva Mahārāja, having been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved. This incident was unbearable to Sunīti’s patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright, lotuslike face filled with tears, and thus she spoke.

She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don’t wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

Consciousness Churner

Dhruva Mahārāja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His stepmother had insulted Dhruva, who was not an ordinary person, but a great Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is the greatest offense in this world. Because of having insulted Dhruva Mahārāja, Suruci would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaiṣṇava. Not only should we not insult a Vaiṣṇava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Mahārāja, he was just a child. She of course did not know that Dhruva was a great recognized Vaiṣṇava, and so her offense was committed unknowingly. When one serves a Vaiṣṇava unknowingly, one still gets the good result, and if one unknowingly insults a Vaiṣṇava, one suffers the bad result. A Vaiṣṇava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme Lord.

– ŚB 4.9.23p

“I See, I Know” – Scenario 2

When Dakṣa, the leader of the *Prajāpatīs*, entered that assembly, his personal bodily luster as bright as the effulgence of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence. Influenced by his personal bodily luster, all the fire-gods and other participants in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā. After offering Lord Brahmā respect, Dakṣa, by the order of Brahmā, properly took his seat.

Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting and not showing him any respect. At that time, Dakṣa became greatly angry, and, his eyes glowing, he began to speak very strongly against Lord Śiva. All sages, *brāhmaṇas* and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I do not speak out of ignorance or envy. Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act. He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and *brāhmaṇas*. He has married my daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person. He has eyes like a monkey’s, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words. I had no desire to give my daughter to this person, who has broken all rules of civility. Because of not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the *Vedas* to a *śūdra*. He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings in the gross mode of ignorance, and he is their leader.

– ŚB 4.2.5-15

“Dakṣa then cursed Lord Śiva. Unable to tolerate this, Nandiśvara, one of Lord Śiva’s principal associate cursed Dakṣa and all the *brāhmaṇas* present. Then, as a reaction the sage Bhṛgu cursed the followers of Lord Śiva.”

Consciousness Churner – 1

When such cursing and countercursing was going on between Lord Śiva's followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

PURPORT

Here Lord Śiva's excellent character is described. In spite of the cursing and countercursing between the parties of Dakṣa and Śiva, because he is the greatest Vaiṣṇava he was so sober that he did not say anything. A Vaiṣṇava is always tolerant, and Lord Śiva is considered the topmost Vaiṣṇava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Dakṣa's, were unnecessarily cursing and countercursing one another, without any interest in spiritual life. From his point of view, he did not see anyone as lower or higher, because he is a Vaiṣṇava. As stated in Bhagavad-gītā (5.18), paṇḍitāḥ sama-darśinaḥ: one who is perfectly learned does not see anyone as lesser or greater, because he sees everyone from the spiritual platform. Thus the only alternative left to Lord Śiva was to leave in order to stop his follower, Nandiśvara, as well as Bhṛgu Muni, from cursing and countercursing in that way.

– ŚB 4.2.33 + p

Consciousness Churner – 2

People's association with karma and jñāna is the result of attachment born from the prejudices of one's nature that are produced from past karma and jñāna...Karmis and jñānīs disrespect Vaiṣṇavas only due to this attachment for prejudices...Offenses at the feet of sadhus is due to being proud of one's karma and jñāna...(Such) worldly attachment is contrary to acceptance of Kṛṣṇa's undisputed supremacy, and it therefore does not allow the unfortunate living entity to fully surrender to the Lord.

– Śrīla Bhaktivinoda Ṭhākura's Śrī Bhaktyāloka, "Saṅga-tyāga"

“I See, I Know” – Scenario 3

A *brāhmaṇa* from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it. The *brāhmaṇa* was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the *brāhmaṇa* made his residence at Bhagavān Ācārya’s home. First the *brāhmaṇa* induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it. All the Vaiṣṇavas praised the drama, saying, “Very good, very good.” They also desired that Śrī Caitanya Mahāprabhu hear the drama.

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the *brāhmaṇa* from Bengal. Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

“The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow all good fortune upon you.”

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, “Kindly explain this verse.”

The poet said, “Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body. Śrī Caitanya Mahāprabhu has appeared here in Nīlācala (Jagannātha Purī) to spiritualize the entire dull material world.”

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

“You are a fool,” he said. “You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them. Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord. You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark.”

Svarūpa Dāmodara continued, “Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

Hearing this explanation, all the members of the assembly were struck with wonder. “Svarūpa Dāmodara Gosvāmī has spoken the real truth,” they admitted. “The *brāhmaṇa* from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu.”

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

Svarūpa Dāmodara continued, "Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service. Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination."

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

– CC Antya 5.91-94, 110-120, 128-130, 132-133, 156-158

Consciousness Churner – 1

The lotus feet of the saintly Vaiṣṇavas are the greatest wealth in this world. O my dear brothers! Please listen attentively. One who takes shelter of the Vaiṣṇavas and worships Kṛṣṇa; Kṛṣṇa never forsakes him. Others die without reason. (1)

By associating with the Vaiṣṇavas, one feels blissful discussing the topics of Lord Kṛṣṇa. Becoming impatient due to forgetfulness of Kṛṣṇa, Narottama Dāsa thus laments. (4)

– Excerpts from *Prārthanā (Vaiṣṇava-mahimā)* by Śrīla Narottama Dāsa Ṭhākura

Consciousness Churner – 2

Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.

–Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* 1.1.2 (Śrīla Prabhupāda's Translation)

“I See, Maybe I Know” – Scenario 4

Gadādhara Paṇḍita was very dear to Mukunda. He was a constant companion of Mukunda. Whatever news Mukunda heard, he would tell to Gadādhara. One day he said, “Today a wonderful Vaiṣṇava has arrived.”

Gadādhara Paṇḍita was very dear to Mukunda. Mukunda informed him about the arrival of Puṇḍarīka and thus increased his enthusiasm to see an exalted *mahā-bhāgavata* Vaiṣṇava.

“Today I will show you a wonderful Vaiṣṇava, so that you may think of me as your servant. If I introduce you to an extraordinary exalted Vaiṣṇava, then please accept me as your servant in exchange. This will be my reward.”

On hearing this, Gadādhara became very pleased. They immediately departed while chanting the name of Kṛṣṇa.

Vidyānidhi Mahāśaya was sitting in his house when Gadādhara arrived before him. Gadādhara Paṇḍita offered obeisances to Puṇḍarīka, who in turn offered him a seat. On seeing his materialistic form, some doubt arose in the heart of Śrī Gadādhara. Gadādhara Mahāśaya had been renounced from the time of his birth, so he developed some doubts about Vidyānidhi. He is a great Vaiṣṇava? His appearance with his opulent foodstuffs, opulent dress, and opulent hair style is completely like that of a materialist.

Gadādhara had good faith in him after hearing about him, but now that he saw him that faith was lost. Understanding the heart of Gadādhara, Śrī Mukunda happily began to reveal Vidyānidhi’s glories.

On seeing Gadādhara’s disturbed mind, Mukunda began to accurately reveal Vidyānidhi to him. Then Mukunda, who sweetly sings the glories of Kṛṣṇa, began to recite some verses glorifying devotional service.

As soon as Vidyānidhi heard this description of devotional service, he began to weep. The unprecedented flow of tears from his eyes appeared like an incarnation of Gaṅgādevī. All the symptoms of ecstatic love like tears, shivering, perspiration, losing consciousness, hairs standing on end, and loud shouting simultaneously manifest in his body. After revealing his ecstatic love for some time in this way, he remained lying there unconscious in ecstasy. Vidyānidhi was completely merged in an ocean of bliss with no symptom of life manifest in his entire body. After seeing this, Gadādhara was struck with wonder and became somewhat worried. “I have disrespected such a great personality. At what inauspicious time did I come to see him?”

Gadādhara Paṇḍita embraced Mukunda with great satisfaction and bathed him in tears of love. “O Mukunda, you have acted as my real friend, for you have shown me the great devotee Vidyānidhi Bhaṭṭācārya.

After six hours the most grave Vidyānidhi regained his external consciousness and sat down peacefully.

As Gadādhara stood there in awe and reverence, Mukunda revealed Gadādhara’s mind.

“Doubts arose in his mind when he saw your behavior and opulence. In order to atone for his offense, he has now decided to take initiation from you.”

On hearing this, Puṇḍarīka Vidyānidhi smiled and said, “I have obtained a precious jewel by the arrangement of providence. I will certainly initiate him, there is no doubt about it. By the good fortune accumulated in many births, one attains such a disciple.”

Consciousness Churner – 1

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

– NOI, Text 6

Consciousness Churner – 2

My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

– CC Antya 4.129-130