



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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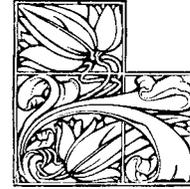
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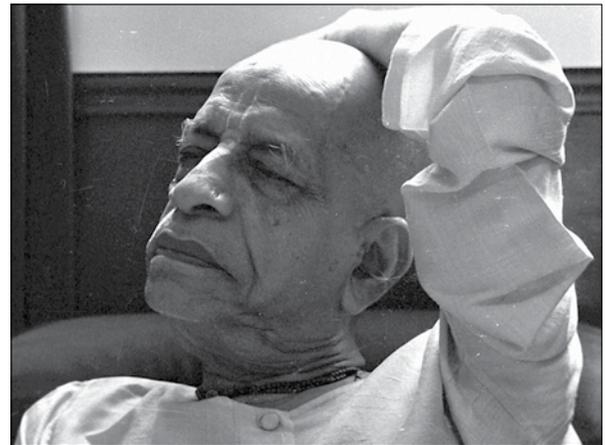


THE SECRET OF SUCCESS

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

This is the secret of success. After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Srila Vishwanath Chakravarti Thakur, who, while explaining a verse of *Bhagavad-gītā* (*vyavasāyātmikā buddhir ekeha kuru-nandana, Bg. 2.41*), points out that the order of the spiritual master is the life substance of the disciple. The disciple should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it. (Purport to *Bhāg.* 4.24.15.)

When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called *vāṇī-sevā*. Srila Vishwanath Chakravarti Thakur states in his *Bhagavad-gītā* commentary on the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* that one should



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

serve the words of the spiritual master. The disciple must stick to whatever the spiritual master orders. Simply by following on that line, one sees the Supreme Personality of Godhead. (Purport to *Bhāg.* 4.28.51.)

We followed the principles especially explained by Srila Vishwanath Chakravarti Thakur in his commentary on the *Bhagavad-gītā* verse beginning *vyavasāyātmikā buddhir ekeha kuru-nandana*. According to this instruction of Vishwanath Chakravarti Thakur, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanah*
[Śvetāśvatara Upaniṣad 6.23]

“To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed.” The Krishna consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous *ācāryas*. One must judge every action by its result. (Purport to Cc. ādi 12.8.)

In his commentary on the verse *vyavasāyātmikā-buddhir ekeha kuru-nandana*, Vishwanath Chakravarti Thakur says, “The instruction which I have received from my spiritual master, that is my life and soul.” This is called *niścayātmikā-buddhiḥ*. It means confidence that, “Whatever order I have received from my spiritual master, that will give me salvation. Or even if it doesn’t give me salvation, it doesn’t matter.” A real devotee, a servant, does not expect anything. He only thinks of *kāryam*, “It is my duty, therefore it must be done.” (Lecture in London, 3 August 1973.)

Chaitanya Mahāprabhu said, *āmāra ājñāya guru hañā* [Cc. madhya 7.128], “Under my order you become a spiritual master.” So if you carry out the order of Chaitanya Mahāprabhu, Krishna, then you become guru. Unfortunately, we do not wish to carry out order of the *ācāryas*. We manufacture our own ways. We have got practical experience how a great institution was lost by whimsical ways. Without carrying out the order of the spiritual master, they manufactured something and the whole thing was lost. Therefore Vishwanath Chakravarti Thakur stresses very much on the words of the spiritual master. *Vyavasāyātmikā buddhir ekeha kuru-nandana*. If you stick to the order of spiritual master without caring for your own convenience or inconvenience, you become perfect.

We have to carry out very faithfully the order of the bona fide representative of Krishna. Then our life is successful. Then we can understand Krishna in truth. *Vadanti tat tattva-vidas tattvam* [Bhāg. 1.2.11]. We have to hear from the *tattva-vit*, not from the so-called scholars and politicians. No. One who knows the truth, you have to hear from him. And if you stick to that principle then you understand everything very clearly. (Lecture in Vrindavan, 22 October 1972.)

Īśvaraḥ sarva-bhūtānām hṛd-deśe ’rjuna [Bg. 18.61] — Krishna is within your heart. If you are sincere and you actually want Krishna, Krishna will see, “Here is a sincere soul, he wants me,” *teṣāṁ satata-yuktānām*

bhajatām prīti-pūrvakam, buddhi-yogam dadāmi tam [Bg. 10.10]. As soon as Krishna sees, “Here is a sincere person who wants me,” then he will give you a nice guru. This is *guru-kṛṣṇa kṛpā*, the mercy of guru and Krishna. *Yasya prasādād bhagavat-prasādat* — if you really have a bona fide guru, then by pleasing him you will get the favor of Krishna. And *yasyāprasādān na gatiḥ kuto ’pi*. If you have become more than your guru, if you think, “By surpassing my guru, I shall get Krishna’s favor.” “I have learnt more than my guru.” “*guru mara vidyā* — By knowledge I will kill my guru.” that is also not good. Vishwanath Chakravarti Thakur has described very nicely in his explanation of *vyavasāyātmikā buddhir ekeha kuru nandana* — the order of guru should be the life and soul of the disciple, without caring for his personal salvation. This is the qualification of a disciple. (Lecture in Vrindavan, 6 November 1976.)

One should be faithful to the spiritual master. Whatever he says, the *brahmacārī* should take it, “It is my life and soul.” That is the explanation given by Vishwanath Chakravarti Thakur to the verse *vyavasāyātmikā buddhir ekeha kuru-nandana*. He has taught very, very nicely about guru. He has written in *Gurvaṣṭaka* — *yasya prasādād bhagavat-prasādaḥ* — “By the mercy of guru one gets the mercy of Krishna.” Vishwanath Chakravarti Thakur is the practical example of *guru-bhakti* in the manner that he accepted his guru, Narottam Das Thakur. He said, “I am not interested in my salvation, in going back to Godhead.” Interested means it may come or it may not come. “I don’t mind. I am interested only in the order of my guru.” Vishwanath Chakravarti said, “That is my life. Whether I am successful or not successful, it doesn’t matter. I must take the words of my Guru Maharaja as my life and soul.”

That is the secret of success, to accept the words of guru very, very faithfully. (Lecture in Bombay, 17 April 1976.)

I was born in one family, and my Guru Maharaja was born in a different family. Who knew that I would come to his protection? Who knew that I would come to America? Who knew that you American boys would come to me? These are all Krishna’s arrangements. We cannot understand how things are taking place. Today is the ninth of December, 1968. Thirty-two years ago in Bombay I was doing business. Sometime between the 9th or 10th of December my Guru Maharaja was a little indisposed, and he was staying at Jagannath Puri, on the seashore. So I wrote him a letter, “My dear master, your other disciples, *brahmacārīs* and *sannyāsīs*, are rendering direct service to you. I am a householder. I cannot live with you, I cannot serve you nicely. How can

I serve you?” I was simply thinking, “How can I serve him seriously?” His reply was dated 13 December 1936. In that letter, he wrote, “I am very glad to receive your letter. I think you should try to push on our movement in English. That will do good to you and to the people who will help you.” That was his instruction. Then, on the 31st of December 1936 — that means just a fortnight after writing this letter to me — he passed away. I took that order of my spiritual master very seriously, but I did not think that I’ll have to do any particular thing. At that time I was a householder. But this is the arrangement of Krishna. If we strictly try to serve the order of the spiritual master, then Krishna will give us all facilities. That is the secret. I took his order a little seriously by studying a commentary by Vishwanath Chakravarti Thakur on the *Bhagavad-gītā* verse *vyavasāyātmikā-buddhir ekeha kuru-nandana*. He says there that we should take up the words from the spiritual master as our life and soul. We should try to carry out the specific instruction of the spiritual master very rigidly, without caring for our personal benefit or loss.

So I tried a little bit in that spirit and he has given me all facilities to serve him. Now in this old age I have come to your country, and you are taking this movement seriously — trying to understand it. We have got some books now. So there is a little foothold for this movement. So on this occasion of my spiritual master’s departure, as I am trying to execute his will, similarly, I also request you to execute the same order through my will. I am an old man. I can also pass away at any moment. That is nature’s law. Nobody can check it. My appeal to you on this auspicious day of the departure of my Guru Maharaja is that you should try to push on this movement. People are suffering for want of this consciousness. (Lecture in Los Angeles on Srila Bhaktisiddhanta Saraswati Goswami Prabhupada’s disappearance day, 9 December 1968.)

INTELLIGENCE FIXED IN ME

Commentaries on Bhagavad-gītā 2.41

vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-śākhā hy anantāś ca buddhayo ‘vyavasāyinām

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

Srila Sridhar Swami [an explanation from the karma-yoga point of view]: *kuta ity apekṣāyām ubhayor vaiṣamyam āha vyavasāyātmiketi. iha īśvarārādhana-lakṣaṇe*



Krishna and Arjuna

Painting by Ganapati Sthyan. Gita Press. 1929.

karma-yoge vyavasāyātmikā parameśvara-bhaktyaiva dhruvaṁ tariṣyāmīti niścayātmikā ekaiva ekaṅśṭhaiva buddhir bhavati. avyavasāyinām tu īśvarārādhana-bahirmukhānām kāmīnām kāmānām ānantyāt anantāḥ. tatrāpi hi karma-phala-guṇa-phaladvādi-prakāra-bhedād bahu-śākhāś ca buddhayo bhavanti. īśvarārādhanaṁ hi nityam naimittikaṁ ca karma kiñcid aṅga-vaigunye ‘pi na naśyati. yathā śaknuyāt tathā kuryād iti hi tad vidhīyate. na ca vaigunyam api. īśvaroddeśenaiva vaigunyoपासामāt. na tu tathā kāmyam karma. ato mahad vaiṣamyam iti bhāvah

[In the previous verse, it was explained that an action performed while working for the Lord does not lead to failure if there are any faults while performing it. They are not like those actions which are motivated by a desire for personal sense gratification, for such actions end in a failure if even a single aspect of such actions is performed incorrectly.]

If a question is asked — “In what ways is intelligence in motivated actions different from the intelligence that works solely for the Lord?” then this verse answers the question.

In this *karma-yoga* characterized by worship of the Lord, the one-pointed firmly fixed intelligence says, “Simply by performing devotion unto the Supreme Lord, I will be delivered.”

The intelligence of those who are *bahirmukha*, devoid of worship of the Lord, is many branched due to unlimited material desires. In these desires, the intelligence is further branched into many divisions due to differences in the fruits received and due to the modes of nature.

The activities of those who worship the Lord are never lost, even if there is some discrepancy in a certain limb of their obligatory (*nitya*) and occasional (*naimittika*) actions. Therefore it is enjoined that one must perform them to the best of one’s capacity. There will be no fault, because the mere offering of it to the Lord makes

it devoid of all faults. Fruitive work, however, is not like that. In other words, it becomes useless if even one of the limbs of such work is not performed properly. Such is the great difference between the two.

Srila Vishwanath Chakravarti Thakura [an explanation from the bhakti-yoga point of view]:

kiṁ ca sarvābhyo 'pi buddhibhyo bhakti-yoga-viṣayiṇy eva buddhir ukṛṣṭety āha vyavasāyety. iha bhakti-yoge vyavasāyātmikā buddhir ekaiva. mama śrīmad-gurūpadīṣṭarī bhagavat-kīrtana-smaraṇa-caraṇa-paricarnādikam etad eva mama sādhanam etad eva mama sādhyam etad eva mama jīvātuh sādhana-sādhyā-daśayasy tyaktum aśakyam etad eva me kāmyam etad eva me kāryam etad anyan na me kāryam nāpy abhilaṣṇīyārī svapne 'pīty atra sukham astu duḥkharī vāstu saṁsāro naśyatu vā na naśyatu. tatra mama kāpi na kṣatir ity evaṁ niścayātmikā buddhir akaitava-bhaktāv eva sambhavet. tad uktaṁ - tato bhajeta mān bhaktiyā śraddhālur dṛḍha-niścayaḥ iti.

This verse specifies how, amongst all types of intelligence, the intelligence which is related to matters of bhakti-yoga is certainly the best. In this bhakti-yoga, the intelligence is one-pointed, and is described in the following words:

“The divine instructions of my guru to perform kīrtana and to remember and serve the lotus feet of the Lord are my only practice (sādhana). They are my only goal (sādhyā). These services are the

only sustainers of my life. To give up this sādhanā and sādhyā is impossible for me, for these activities are my eternal and only work. Even in my dreams I don't desire anything else. Let there be happiness or distress! Let the world live or die! I shall not be affected by it.” This sort of unadulterated, one pointed intelligence is possible only in a devotee whose devotion is pure [literally, akaitava, “free from cheating”]. Therefore it is said in Śrīmad Bhāgavatam 11.20.28, “My devotee should remain happy and worship me with faith and conviction.”

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CROSSING THE OCEAN OF KALI-YUGA

Srila Lochan Das Thakur

*ke jābi ke jābi bhāi bhava sindhu-pāra
dhanya kali-yugera caitanya-avatāra*

O brothers, who will go? Who will go? Who will cross over this ocean of birth and death? This is a special Kali-yuga because Sri Chaitanya Mahaprabhu has come.

*āmāra gauraṅgera ghaṭe adāna-kheya vaya
jaḍa andha, ātura avadhi pāra haya*

At the bathing place of my Gaurāṅga, there is a free ferry boat waiting. There is no restriction — everyone is coming, including the lame, the blind and the distressed. All are climbing aboard to cross over.

*hari-nāma naukākhāni śrī guru-khāndāri
saṅkīrtana koroyāla dubāhu paṣāri*

The holy name of Hari is the boat, Sri Guru is the captain, and the saṅkīrtana party moving with upraised arms are the oars.

*saba jīva haila pāra premera vātāse
paḍiyā rohila locana āpanāra done*

All souls can cross over with the favorable winds of prema. Only Lochan Das is so unfortunate that due to his own fault he has been left behind.

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