



Sri Krishna Kathamrita

तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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PREACHING AND MANAGEMENT

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada



The first point of management is to see to it that each and every member in the temple is chanting sixteen rounds regularly and following the regulations. That is our spiritual strength. That must be executed. (Conversation with

the GBC in Los Angeles, 25 May 1972.)

Preaching is more important than managing. Because you are preaching nicely and distributing so much *prasādam*, the management will follow like a shadow, and Krishna will send you no end of help. (Letter to Satsvarupa, 21 November 1971.)

In our preaching work we deal with so much property and money, and so many books bought and sold, but because these dealings all pertain to the Krishna consciousness movement they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Krishna consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the *mahā-mantra* every day, his dealings with the material world for the sake of spreading the Krishna consciousness

movement are not different from the spiritual cultivation of Krishna consciousness. (Purport to *Bhāg.* 5.16.3.)

Just do all our routine work nicely. This routine program is the backbone of our movement, and we stand solid on such programs as chanting, speaking, *ārati*, reading the scriptures, and *prasādam*. These things are sufficient for us. Any sane man will be attracted to such a program. And if we perform everything nicely and always seize every opportunity to preach about Krishna, that is our formula for success. Of course, management must be there, but if the preaching work is strong, the management will automatically be strong. So in all cases, become a very good preacher, and this will please me very much.

As preachers, we do not require elaborate temples for our work. No, we are content to live under a tree. So long as the preaching work is going on, never mind that there is no temple. Of course, in your western countries people must have a comfortable place to sit down, otherwise they will not come to chant. So as soon as possible you may get a nice place and invite the general public by making it very attractive. (Letter to Lochanananda, 8 December 1971.)

Since you are now a leader, Krishna is forcing you to become a very responsible and

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advanced devotee. This is Krishna's special favor upon you. So now you must make sure that all the boys and girls who come to the temple are given all facility to perfect their lives in Krishna consciousness; you must give them good advice and instruction. You must be the perfect example of a Krishna conscious devotee. How is that? Follow the regulative principles very diligently, maintain the highest level of standard in the routine work such as rising early, cleansing, chanting, temple worship, street *saṅkīrtana* etc., and always keep the devotees satisfied. If your preaching work is strong, the management will be automatically easy. And the preaching work is strong if our routine work is strong. Never neglect our regular program, and that will be your success. (Letter to Suchandra, 11 January 1972.)

If you get a place, simply hold our standard program of *kīrtana* with class morning and evening, inviting friends and other people that you meet. In this way develop things gradually. We are not in a hurry to get a big, big house and a comfortable position. Our first and foremost business is to spread Krishna consciousness. So utilize every opportunity that Krishna gives you for preaching his message; that is the real meaning of temple management. (Letter to Sama Das and Sammita Dasi, 4 January 1973.)

You can construct a nice temple there immediately, but you say there are no devotees, so how can the temple management be executed? This is the problem. So you are conversant in the local language. If by preaching you bring some sincere souls to join you then it will be successful. Just like in Europe and America, I went single-handedly, and by preaching work the boys responded and therefore we can see some light of success. (Letter to Gour Govinda, 6 September 1976.)

Our preaching means that people are useless and we have to train them in such a way that they may take to Krishna consciousness. That is our management. But if one is completely incorrigible, then he will be asked to leave. He must be trained by our example, by our teaching, by our word. He should be corrected. You cannot expect that everyone who has come here will be a sadhu. It is not that. We collect from ordinary men, but we have to make him

into a sadhu. That is preaching. (Room Conversation with *sannyāsīs* in Vrindavan. 15 March 1974.) [article to be continued] ❀

GRHASTHA DHARMA AND THE STORY OF THE JACKAL

Sri Srimad Gour Govinda Swami Maharaja

Grhastha-āśrama means that there is some concession for material enjoyment, but it is restricted. As a *brahmacārī*, one is trained how to control his senses and mind. *Grhastha-āśrama* comes after such *brahmacārī* training. For twenty-five years, up to the fiftieth year, one remains in household life and gets some sexual enjoyment. He has this enjoyment, and that enjoyment — sons and daughters — there is so much burden on him that he can't sleep at night. He is simply crying, crying, crying. The wife's demands are there, the son's and daughter's demands are there. He feels like, "Oh, they are devouring me!" He is an old man now. "I earn this much money, but there are so many demands. What to do?" Now he has gained this experience. Therefore there is a saying, "One who has eaten a *dilīka laḍḍū*, he laments; and one who has not eaten, he also laments."

There is a story about a jackal that once saw a field of sugarcane. He entered into this field and had the desire to eat that sweet cane. There he saw something that was shaped like a honeycomb — a round shaped wasp's nest. He thought, "Oh, this is the fruit of sugarcane. A fruit like a big ball! Sugarcane is so sweet, thus the fruit must be much sweeter. So I must eat the fruit first." So he started to eat it. The wasps came out. Sting, sting... "WAAHAAOHHAHH!" "No more! No more eating from that ball-like fruit!" That is why it is said that in your youth you have the desire to eat this round, ball-shaped fruit, but when you gain enough experience about what that enjoyment is, when you have gotten stung, you understand: "OH, NO MORE! NO MORE! NO MORE!" At the fiftieth year, one who has been a *grhastha*, who has already eaten a *dilīka laḍḍū*, is crying. And one who has not eaten, he also laments, "Oh, I have not eaten it. How is it? Let me eat."

Therefore the guru says, "All right. Go, become a *grhastha*. Accept a wife. Gain some experience. Enjoy ... and get the reaction." Then, "No more." You will give it up.

In the *Śrīmad Bhāgavatam* (11.18.43) Krishna tells Uddhava what the duty of a householder is:

*brahmacaryam tapaḥ śaucam santoṣo bhūta-sauhṛdam
gṛhasthasyāpy ṛtau gantuḥ sarveṣāṃ mad-upāsanam*

Chastity, penance, purity, peacefulness and kindness to all living beings constitute *gṛhastha-dharma*. A *gṛhastha* approaches his wife for procreation at the proper time after her menstrual period. Only on those days sanctioned by scriptures is it considered chaste. That is a *gṛhastha*. Worship of Hari should be practiced by everyone, whether one is a *brahmacārī*, *gṛhastha*, *vānaprastha*, or *sannyāsī*.

Brahmacarya means “celibacy”. A *gṛhastha* is also a *brahmacārī*. He is known as an *upakurvāṇa-brahmacārī*, one who takes the vow of celibacy up to a certain age. There are two types of *brahmacārīs*: *naiṣṭika-brahmacārī*, one who lives in lifelong celibacy, and *upakurvāṇa-brahmacārī*. A *naiṣṭika-brahmacārī* strictly follows the rules and regulations of the *brahmacārī āśrama* and becomes free from all material desires. He never discharges a drop of semen. *brāhmaṇo 'gnir iva jvalan* — A *brāhmaṇa* observing the great vow of celibacy becomes brilliant like fire. [*Bhāg.* 11.17.36] He is not allowed to accept marriage, but remains in the *guru-gr̥ha*, the house of the guru, till the end of life. He is the proper candidate for *sannyāsa*.

If the guru observes, “No, he has material desires, so he cannot remain a *brahmacārī* throughout life. He should go and marry.” He has already practiced *brahmacarya*, he has already been given training how to control his mind and senses during the *brahmacārī* period. Unless one becomes a *brahmacārī* in the *guru-gr̥ha*, he cannot become a proper *gṛhastha*. He becomes a *gr̥ha-vrata*, a *gr̥hamedhī*, attached to home and hearth, wife, son and daughter and all kinds of enjoyments until the last breath of his life. He cannot give it up. Prahlad Maharaja says that he is *adānta-gobhiḥ* — “He has no control over his senses. *punaḥ punaś carvita-carvaṇānām* — He is chewing the chewed again and again.” [*Bhāg* 7.5.30]

Thus, *brahmacarya* comes first and foremost. The *upakurvāṇa-brahmacārī* is one type of *brahmacārī*. Therefore we have strict regulations. The purpose of marriage, of accepting a wife, is to produce a worthy son. Who is a worthy son?

Kṛṣṇa-bhakta-putra, a *vaiṣṇava* son. One who will become a devotee and thereby render service to the senses of Krishna.

Krishna says in the *Gītā* [7.11]:

dharmāviruddho bhūteṣu kāmo 'smi bharatarāṣabha

“I am sex life that is not contrary to religious principles.”

This verse says, “principles of religion”. This is part of *gṛhastha-dharma*. This is a principle of religion: He must only go to his wife for procreation when the proper time is there, when she has finished her menstruation, and she is willing, desirous of having a child. Then the husband must go and give her a child. That is *dharma*, *gṛhastha-dharma*. ❀

— From a lecture in Bhubaneswar, 12 April 1995.

ASSOCIATED COUNTERPART

PART ONE

Sri Sajjana Toshani

Vol. XXV June 1927

Sri Sajjana Toshani did not cite an author's name for this article. Since Srila Bhaktisiddhanta Saraswati Thakur was the journal's editor in June of 1927, so we can assume it was written either directly by him or under his supervision.

The Sanskrit word “guru” ordinarily means “heavy”, as opposed to “laghu”, meaning “light”. In its technical and etymological sense, the meaning of the term is, “One who by his super-human (*atimartya*) personality, as well as by the light of the transcendent force of his devout character, dispels the dark ignorance of the human heart and instills himself into the lives of those who unconditionally and sincerely surrender themselves to his divine feet.” Such is the great personality, the highest ideal that bears the appellation of guru in the *śāstras*. Hence the *śruti* says:

*tad-vijñānārtham sa gurum evābhigacchet
samit-pāṇiḥ śrotṛyam brahma-niṣṭham*

To know Godhead fully, one should completely and most humbly surrender himself to the holy feet of a guru who is versed in the *śrauta-śāstras* and is ever devoted to *brahman*. [*Muṇḍaka Upaniṣad* 1.2.12]

Some may question this, saying, “What can be more intolerable than to submit our conduct — nay, the whole course of our spiritual life — to another's control?”

Verily, resignation, submission or complete obedience come into direct collision with the ordinary activities, based on empiricism, of our misdirected free will — activities that always lead us to the pursuit of the senses. It is easier to tolerate fasts and austerities or to part with any of the necessities of life than to submit one's will to that of another who is a devout follower of the transcendent truth (*adhokṣaja satya*). However, to sincerely surrender oneself to the highest ideal is the greatest of all sacrifices, and it is the only royal road to the goal of unbounded eternal bliss.

As students of the empirical school, we are also expected to think, "We may obey god, but why do we need to obey a guru?" In anticipation of such words coming from our lips as the outcome of unconscious apathy towards Godhead, God himself tells us in language that cannot be misunderstood [*Bhāg.* 11.17.27]:

*ācāryaṁ māṁ vijānīyān navamanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guru*

You should know that the *ācārya* is the associated counterpart of myself. He should never be disregarded in any way. The transcendent conduct of the *ācārya* should not be measured and found fault with by using the very limited



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power of mundane knowledge. The *ācārya* is the embodiment of all godliness.

Guru or the spiritual guide is the God-sent superhuman personality to save us from the bondage of empiricism. We are not to look upon him or trust in him or his transcendent wisdom as if he were a mortal being. Thereby we would be totally led astray from the path of devotion (*bhakti*). The spiritual pastor to whom we submit is the ambassador of Vishnu to lead us into the eternal kingdom of Vaikuntha, i.e. the kingdom that is free from all form of want. Godhead helps us, speaks to us through his associated counterpart, our eternal spiritual master, the guru. We can never so surely discover God's will, God's voice, as through the channel of humble obedience and sincere surrender to our spiritual master, so emphatically taught and devoutly practiced by all true devotees of olden times. The spiritual guide or *ācārya* is our model — the highest ideal before us. Influenced by pride, vanity or self-sufficiency, we should not shrink from following in his footsteps. We should take a vow of sincere obedience to the divine words of our spiritual guide, remembering him to be the most beloved — the associated counterpart of Godhead — who condescends to come down from Vaikuntha to lead us to our original abode. Without such a spiritual guide or guru, a person is like a boat without a helmsman or a ship without a rudder or a compass, left to drift hither and thither with every wind that blows. Hence the *ācārya* says:

*yo guroścaraṇaṁ samavahāya bhagavad antara-
mukhī kartuṁ prayatante, te teṣu teṣu upāyeṣu
khidyante ato vyaṣana-śatānvitā bhavanti ata eva iha
saṁsāre tiṣṭhanty eva. akṛta-karṇa-dhārā jaladhau
yathā tadvat.* [Unknown source]

"Those who attempt to approach Godhead, ignoring the holy feet of the guru, are put into great difficulties by the means they adopt. Overtaken by hundreds of dissipations, they are forced to remain in the succession of birth and death. As a layman in a boat intending to cross the ocean without the assistance of a helmsman is sure to lose his life, similarly a man desiring to approach Godhead without the help of guru is sure to be lost."

[article to be continued]