



# Sri Krishna Kathamrita Bindu

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### PREACHING AND MANAGEMENT

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*  
(Continued from Bindu 172)



Regarding your questions, the *sannyāsīs* are now devoted fully to traveling and preaching work; management is left to the local temple presidents and the members of the Governing Body Commission. (Letter to Upendra, 4 August 1970.)

You must be attentive that our routine work such as rising early, cleaning, chanting, temple worship, reading, *saṅkīrtana*, etc. should always be maintained at the highest Krishna conscious standard. The smallest neglect or inattention to these routine practices will cause all our other programs to fail. These things are the backbone of spiritual life. It is natural that if these things, like regularly chanting 16 rounds and holding daily *ārati* and *kīrtana*, are observed faithfully, then people will be attracted, our preaching will have effect, and the management of temple affairs will become a very easy matter. (Letter to Kulasekhara, 10 January 1972.)

The duties of the GBC men are now to be just like the duties of the *sannyāsīs*. I want that the GBC men should leave the management of the individual centers to the local presidents and concentrate upon preaching work. They should be constantly traveling from one center

to another center to see how the students are learning and to give whatever advice is necessary for improving the temple standards. In addition, the GBC men will open new centers and distribute literature. They should always be traveling with a *saṅkīrtana* party to accompany them. (Letter to Madhudvisa, 12 June 1972.)

You must become conversant in whatever feature is needed throughout the society. Our first business is to preach to the devotees and to maintain the highest standard of *vaiṣṇava* education. Management must be there as well, just as I am preaching daily from *Śrīmad Bhāgavatam* and *Bhagavad-gītā*, but I am also going to the bank, making investments, seeing the trial balance, writing letters, and seeing how things are going on. So you must become expert in all these matters, just as I am giving you example. (Letter to Hridayananda, 9 July 1972.)

Work out some practical program for seeing that both temple management and outside preaching work go on nicely. Not that I shall leave the temple and let all nonsense go on, nor shall we sit down all day in the temple and stop our preaching. (Letter to Bhakta Das, 26 January 1973.) ❀

### ASSOCIATED COUNTERPART

*Sri Sajjana Toshani*  
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(Continued from Bindu 172)

True devotees of the absolute truth, Krishna, are the salt of the earth. They are the medicines for those suffering from spiritual sickness. Without their occasional advent and presence, the world

would not be worth living in. Our guru or spiritual guide should be the one who is the best of all such true devotees.

Because the spiritual guide is above all human frailties, ignorance, and weakness and because he is Krishna's own person, Krishna's most beloved, Krishna's associated counterpart, he is the fittest person to guard us against the deceits of illusion or *māyā*. Only God's own person can shield us from the clutches of illusion and confirm by his light of example the importance of unalloyed devotion. There is a healthy contagiousness in his undeviating adherence to the absolute truth, in the example of his devout action. His ever-living words are inspiration to the weak in heart, and healing balm to those who are constantly suffering from spiritual sickness. A spiritual guide is the living beacon on the path of devotion.

But where can this highest ideal be found? The truly sincere and humble soul that earnestly desires to advance in spiritual life will get such an ideal. But if we consciously or unconsciously want to be cheated, we shall accordingly get a cheat. These are the words of Godhead himself:

*ye yathā mān prapadyante tāms tathaiva bhajāmy aham*

"I deal out justice according to the manner I am approached." [Bg. 4.11] In other words, if one approaches me with a sincere heart, I also deal with him sincerely. I show him the true path by sending my own person to him. On the other hand, he who tries to cheat me is deluded by my *māyā*.

If good guides are rare, much more so are good subjects for guidance. Too many of us want to receive instructions according to our own whims and would be happy to combine our service to God with our service to the world. The *ācāryas* have warned us against this:

*loka-rakṣā gaurābhajā ekatro niṣphala*

"To try to retain all worldly advantages and to serve God at the same time is incompatible."

If we earnestly and sincerely desire to devote our life for the eternal service of the absolute truth Krishna, we should pray most sincerely to him to supply us with a guide after his own heart (and not after our ever-deceiving heart or emotional fancy). We should never doubt that he will kindly send us his own most trusted and most beloved agent — his associated counterpart. Except for Krishna's own representative, no one is fit to occupy the most responsible office of a spiritual guide.

So we should be most careful in choosing a guru. It is impossible for a conditioned soul who is ever likely to be duped by the senses to choose a guru who is not a thing of this world, who is transcendent, and has condescended to come down to the earth according to God's will.

No professional priest or "sale-tongued" preacher can hold the position of guru. Mercenary people are driven by personal motives, self-interest, and vanity, and are not intent solely on God's glory and the good of the fallen souls, like a true spiritual guide. As a man bound by fetters and handcuffs cannot unchain another man who is in a like predicament, so a man claiming to be guru but who is himself fallen in the clutches of *māyā* cannot free another from the same danger.

No question of heredity can arise in choosing a spiritual guide. As it has been previously said, our spiritual guide should be a God-sent person, the direct representative of Krishna. Mundane reference has no value in his case. Even worldly common sense tells us that the son of a doctor cannot always necessarily be a doctor. Krishna's representative appears in this world irrespective of heredity. Sri Mahaprabhu says:

*kibā vipra, kibā nyāsī, śūdra kene naya  
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

Whether he appears in a brahmin family, whether he is found in the garb of a *sannyāsī*, or even if he makes his appearance in this world in a *śūdra* family, whosoever is versed in *kṛṣṇa-tattva* (the transcendent knowledge of Krishna), he and he alone is fit to be a spiritual guide. [Cc. *madhya* 8.128]

It follows, therefore, that neither an elevationist nor a salvationist is fit to be a guru, because they themselves are in the state of want, *abhāva*, and are not in their natural and true position, *svabhāva*. The man who has lost his natural position, i.e. the eternal service of Krishna, which is the only eternal function of the soul, *jīvātmā*, is in a state of want and led astray by things that are mundane. In this way, sometimes he thinks to make up his shortcomings by turning himself into an elevationist so as to have the taste of *soma* liquor, and to have women, gold and fame in this and afterworlds. Or sometimes, critically ignoring such a hedonistic attitude, he takes a pessimistic view of the world and becomes a salvationist.

Both of them are needy persons, and it is a matter of common sense that one needy person cannot remove the needs of another. The *śāstras* enjoin strict avoidance of any

spiritual dependence on these classes. It is incumbent on us, therefore, to take refuge at the holy feet of a devotee who serves Krishna by all means and at all times.

In conclusion, let us prostrate ourselves at the holy feet of gurudeva, who is no other than the associated counter-part of Krishna. Being kindness incarnate, he is ever busy in kindly operating on the cataract-afflicted eye of ignorance of the *jīvas* with the scalpel of transcendental knowledge, thus opening their eternal spiritual eyes and anointing them with the salve of unalloyed and unmotivated love for Krishna. ❀

## THE GRAIN AS BIG AS A HEN'S EGG

*Sri Srimad Gour Govinda Swami Maharaja*

A *grhamedhī*, a materialistic householder, has only developed temporary bodily relationships. A real *grhastha* has developed a perfect, eternal relationship with Krishna, and he sees everything and every *jīva* in relationship with Krishna. He never says, "This is my property, this is my cultivated land." No. He says that everything belongs to Krishna. No individual ownership. But now a days, everyone is thinking in terms of individual ownership, "my house", "my property". "I am the proprietor!" A real *grhastha* never says like that. Only *grhamedhīs* speak in that way.

The famous Russian writer Leo Tolstoy wrote an essay titled, "A Grain as Big as a Hen's Egg". When I was a teacher, it was part of our secondary course.

Some boys were playing in the sand of a dried up streambed. They found a wonderful thing that looked like a hen's egg but wasn't. Someone was passing by, saw the boys playing, and noticed that they had found something wonderful. That person took it: "This should be given to the King." That was the rule at the time: "If something wonderful is found it must be given to the king." When they brought it to him, the king couldn't understand it. "What is this unusual thing?" Generally kings have some pandits, learned scholars, who know *śāstra*. He called them, and said, "You examine this thing and report to me within seven days what it is. If you can't explain it, your heads will be cut off."

The pandits took it away. They searched through the pages of their *śāstras*. They couldn't find where such a thing was mentioned. "Oh what shall we say, our heads will be cut off? In seven days we have to report." They were very

morose, thinking, and praying to God, "Oh what shall we do?" They put that wonderful thing on a windowsill. Then a hen came and put its beak into it and some portion was removed. Then they saw, "Oh, this is a grain." They reported it to the king, "O lord, this is a grain."

The king said, "Such a grain, it looks as big as a hen's egg. Where and when was it being produced? Give me a report. Otherwise your heads will come off."

The pandits said, "Oh sire, it is a grain. Only the farmers can say. We are pandits, how can we answer these questions? You may ask the oldest farmer in your kingdom. He may be able to say."

The king sent his men: "Find the oldest farmer in my kingdom." One old farmer was found who was ninety-something years old. He could not see nor hear well. His hip was bent and he could barely move. With much difficulty he moved with two crutches and two persons carrying him. He was the oldest man they could find in the country.

With the help of his two helpers and two crutches, the old man came to the king's court. The king showed him this grain. "Examine this grain and tell me, during your time were you producing this type of grain?" The old man examined the grain and said "Oh, no sire. We were not producing such grain during our time. However, my father might be able to say."

The king said, "Is your father still living?"

"Oh yes."

"Where is he?"

He named a place. "He lives there. You may call for him; he might be able to tell you."

The king then sent his men to bring the old man's father. The king was surprised to see that the father was much stronger than the son. He walked with only one crutch and was able to see and hear much better than his son. The king showed him that grain. "Please examine this and tell me whether you were producing this type of grain during your time?"

He examined it and said, "Oh sire, no. During our times we were not producing this sort of grain. However, my father might recognize it."

"Oh, your father is still living?"

"Oh yes."

"Where is he?"

He named a place. "He lives there. You may call for him."

So the king sent his men to bring his father. When his father arrived, the king was surprised to see that he walked without the help of crutches. He looked very young, strong and stout. His hip was not bent. He could see and hear very clearly. All his teeth were still there.

The king gave him that grain. "Please examine and say whether you were producing this type of grain during your time."

He examined it, and said. "Oh, yes! We were producing this grain during our time." Then king asked, "Please show me the plot of land where you were producing this sort of grain."

He said, "We were producing this sort of grain everywhere. During our time there was no individual possession. Everything belonged to the Lord. Those who were of the farmer class, they cultivated the land. They never said, 'This is my plot of land.' There was no individual ownership at all. Everything belonged to Lord and there was no enviousness. No one said, 'No, this is my plot of land! Why are you encroaching on my plot?' There was no jealousy, no fighting, no quarreling. Everything belonged to the Lord. And such grain we were producing! It was so big, so full of vitality and vitamins. Because of that I am still so strong today. However, my son is not like that. My grandson is not like that. During our time there was no monetary system. We just



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exchanged things. The farmers would give grains to a carpenter. Whatever we needed the carpenter would give. Similarly we would give grains to the oilman and whatever oil we needed he would give us. We would take grains to the grocer and whatever we needed the grocer would give us. In this way we traded things. The medium of exchange was not money at that time.

No personal ownership, everything belongs to Krishna. That is a *gr̥hastha*. Bhaktivinode Thakur says, 'āmāra' bolite prabhu! āra kichu nāi — "There is nothing I can say is mine. Everything belongs to you. O Lord." [Śaraṇāgati 2.5.1] If there is no individual ownership, then why will there be quarrelling? Why will there be enviousness? Everything belongs to Krishna.

Our Founder-Acharya, Srila Prabhupada, named this the "International Society for Krishna Consciousness". It is very significant that he called it, "Krishna consciousness", not God consciousness, or Lord consciousness, or Nrisimha consciousness, or Rama consciousness, or Vamana consciousness, or Maya consciousness. He did so because developing complete Krishna consciousness is the goal of this rarely achieved human birth. If you understand Krishna, if you develop complete Krishna consciousness, then you can understand that everything belongs to Krishna. Nothing is ours. I belong to Krishna. I don't belong to myself. Therefore, why should there be any enviousness or jealousy?

Srila Prabhupada has written in his purport to *Śrīmad Bhāgavatam* 5.13.11:

The Krishna consciousness movement aims at creating an atmosphere of non-envy. Of course, it is not possible for everyone to become Krishna conscious, but the Krishna consciousness movement can create an exemplary society wherein there is no envy.

This society for Krishna consciousness is meant to be an exemplary society where there is no envy. This is the purpose of the founder *ācārya* of this society.

This is Krishna consciousness, and a real *gr̥hastha* is completely Krishna conscious. He never says "I" and "mine". He says, "Everything belongs to you. I cannot say this is mine." Bhaktivinode sings:

*dhana, jana, gr̥ha, dāra 'tomāra' boliyā  
rakhā kori āmi māt̥ro sevaka hoiyā*

"All wealth, assets, money, home, hearth, family members, and followers, everything belongs to you, O Lord. I am only a caretaker." [Śaraṇāgati 2.5.3] This is *gr̥hastha*. A completely Krishna conscious caretaker. ❧

— From a lecture in Toulouse, France, 15 August 1994.