



तव कथामृतं तसजीवनम्  
tava kathāmṛtam tapta-jīvanam

# Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 29

23 May 2002

Śrī Mohiṇī Ekādaśī, 26 Madhusūdana, 516 Gaurābda

Highlights

- **THE BASIC PRINCIPLE OF SUCCESS**  
*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*
- **UNDERSTANDING THE WRITINGS OF THAKUR BHAKTIVINODE**  
*Prabhupada Srila Bhaktisiddhanta Saraswati Thakur*
- **A SADHU IS ALWAYS PRESENT**  
*Sri Srimad Gour Govinda Swami Maharaja*



## THE BASIC PRINCIPLE OF SUCCESS

Translation and purport to  
Śrī Caitanya-caritāmṛta ādi 16.15  
*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*

*prabhu tuṣṭa hañā sādhya-sādhana kahila  
nāma-saṅkīrtana kara, — upadeśa kaila*

The Lord, being satisfied, instructed him about the object of life and the process for attaining it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Krishna *mahā-mantra*].

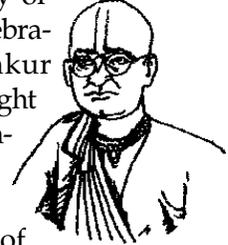
### PURPORT

The Krishna consciousness movement is based upon this instruction of Lord Chaitanya Mahaprabhu that one must chant the Hare Krishna *mahā-mantra* regularly and according to the prescribed principles. We simply ask our Western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Sri Chaitanya Mahaprabhu's cult is based upon the chanting of the Hare Krishna mantra. Lord Chaitanya first advised Tapan Mishra to fix his mind on this chanting. We, the members of the Krishna consciousness movement, must strictly follow this advice of Chaitanya Mahaprabhu. ❧

## UNDERSTANDING THE WRITINGS

OF THAKUR BHAKTIVINODE  
*Prabhupada Srila Bhaktisiddhanta Saraswati Thakur*

We avail of the opportunity offered by the anniversary celebrations of the advent of Thakur Bhaktivinode to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Krishna. Thakur Bhaktivinode has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present age. The other *ācāryas* who appeared before Thakur Bhaktivinode did not address their discourses so directly to the empiric thinkers. They had been more merciful to those who are naturally disposed to listen to discourses on the Absolute without being dissuaded by the specious arguments of the avowed opponents of Godhead.



... That day is not far distant when the priceless volumes penned by Thakur Bhaktivinode will be reverently translated, by the recipients of his grace, into all the languages of the world.

The writings of Thakur Bhaktivinode provide the golden bridge by which the mental speculationist can safely cross the raging waters of fruitless empiric controversies that trouble the

peace of those who choose to trust in their guidance for finding the Truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Thakur Bhaktivinode's philosophy, the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision. There have, however, already arisen serious misunderstandings regarding the proper interpretation of the life and teachings of Srila Thakur Bhaktivinode. Those who suppose they understand the meaning of his message without securing the guiding grace of the *ācārya* are disposed to unduly favor the methods of empiric study of his writings. There are persons who have got by heart almost everything that he wrote, without being able to catch the least particle of his meaning. Such study cannot benefit those who are not prepared to act up to the instructions lucidly conveyed by his words. There is no honest chance of missing the warnings of Thakur Bhaktivinode. Those, therefore, who are misled by the perusal of his writings are led astray by their own obstinate perversity in sticking to the empiric course which they prefer to cherish against his explicit warnings. Let these unfortunate persons look more carefully into their own hearts for the cause of their misfortunes.

The personal service of the pure devotee is essential for understanding the spiritual meaning of the words of Thakur Bhaktivinode. ... The present editor has all along felt it his paramount duty to try to clear up the meaning of the life and teachings of Thakur Bhaktivinode by the method of submissive listening to the transcendental sound from the lips of the pure devotee. The guru, who realizes the transcendental meaning of all sounds, is in a position to serve the absolute by the direction of the absolute conveyed through every sound. The transcendental sound is Godhead; the mundane sound is non-Godhead. All sound has got these opposite aptitudes. All sound reveals its divine face to the devotee and only presents its deluding aspect to the empiric pedant. The devotee talks apparently the same language as the deluded empiric pedant who had got by heart the vocabulary of the scriptures. But notwithstanding apparent identity of performance, the one has no access to the reality while the other is absolutely free from all delusion.

Those who repeat the teachings of Thakur Bhaktivinode from memory do not necessarily understand the meaning of the words they mechanically repeat. Those who can pass an empiric examination regarding the contents of his

writings are not necessarily also self-realized souls. They may not at all know the real meaning of the words they have learnt by the method of empiric study. Take, for example, the name "Krishna". Every reader of Thakur Bhaktivinode's works must be aware that the name manifests Himself on the lips of His serving devotees although He is inaccessible to our mundane senses. It is one thing to pass the examination by reproducing this true conclusion from the writings of Thakur Bhaktivinode, but quite another matter to realize the nature of the holy name of Krishna through the process conveyed by the words.

Thakur Bhaktivinode did not want us to go to the clever mechanical reciter of the mundane sound for obtaining access to the transcendental name of Krishna. Such a person may be fully equipped with all the written arguments in explanation of the nature of the divine name. But if we listen to all these arguments from the dead source the words will only increase our delusion. The very same words coming from the lips of the devotee will have the diametrically opposite effect. Our empiric judgment can never grasp the difference between the two performances. The devotee is always right. The non-devotee in the shape of the empiric pedant is always and necessarily wrong. In the one case there is always present the substantive truth and nothing but the substantive truth. In the other case there is present the apparent or misleading hypothesis and nothing but untruth. The wording may have the same external appearance in both cases. The identical verses of the scriptures recited by the devotee and the non-devotee may be apparently misquoted by the devotee but the corresponding values of the two processes remain always categorically different. The devotee is right even when he apparently misquotes, the non-devotee is wrong even when he quotes correctly the very words, chapter and verse of the scriptures.

It is not empiric wisdom that is the object of quest of the devotee. Those who read the scriptures for gathering empiric wisdom will be pursuing the wild goose chase. There are not a few dupes of their empiric scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortunes due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves.

... Thakur Bhaktivinode is acknowledged by all his sincere followers as possessing the above

powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. If his words are listened from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one's own worldly experience, their meaning will refuse to disclose itself to such readers. His works belong to the class of the eternal revealed literature of the world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought, the works of Thakur Bhaktivinode will be grossly misunderstood by the readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his wrong method of study.

... In order to be put on the track of the absolute, listening to the words of the pure devotee is absolutely necessary. The spoken word of the absolute is the absolute. It is only the absolute Who can give Himself away to the constituents of His power. The absolute appears to the listening ear of the conditioned soul in the form of the name on the lips of the sadhu. This is the key to the whole position.

... Thakur Bhaktivinode's greatest gift to the world consists in this; that he has brought about the appearance of those pure devotees who are, at present, carrying on the movement of unalloyed devotion to the feet of Sri Krishna by their own whole time spiritual service of the divinity. ... Those who pretend to recognize the divine mission of Thakur Bhaktivinode without aspiring to the unconditional service of those pure souls who really follow the teachings of the Thakur by the method enjoined by the scriptures and explained by Thakur Bhaktivinode in a way that is so eminently suited to the requirements of the sophisticated mentality of the present age, only deceive themselves and their willing victims by their hypocritical professions and performances. These persons must not be confounded with the bona-fide members of the flock.

— Excerpted from an article titled, "Thakur Bhaktivinode". Published in The Harmonist, December 1931, vol. XXIX No.6.

## A SADHU IS ALWAYS PRESENT

*Sri Srimad Gour Govinda Swami*

**Devotee:** Srila Prabhupada always emphasized that he was eternally present in his books, instructions, tapes, and letters. So

when you say we should take association of a sadhu can we do that through Srila Prabhupada's books?

**Gour Govinda Swami:** If Prabhupada says he is there, then you try to see him, associate with him, and listen from him. Do you see Prabhupada? Do you hear from Prabhupada? Is he speaking to you?

**Devotee:** Through his books.

**Gour Govinda Swami:** Through his books, yes. All sadhus speak through their books. Jiva Goswami, Rupa Goswami, Sanatana Goswami, Bhaktivinode Thakur, Bhaktisiddhanta Sarasvati and Srila Prabhupada all say that they speak through books. This is not a new thing. This is our *vaiṣṇava* procedure. But you should see him. Can you see Bhaktivinode Thakur? Can you see Jiva Goswami? You may say, "Oh I have read their books; I have their association." That won't help you. You cannot understand what they have said merely by reading their books. Your consciousness is very low, so you cannot understand their words. They are very, very merciful, but you should follow the proper path. If you are intelligent you will understand how they are still here, not only in the form of their books but also they are here. You should see them. Why are you thinking so foolishly? So many books were already there, so why has Srila Prabhupada said this? You are thinking, "We need only to read books. There is no need of associating with a sadhu who is physically present. Is there any sadhu? No, there is no sadhu at all." Your motto is, "Seeing is believing." You cannot see, so you cannot believe. Because you are a conditioned soul your vision is defective. You cannot see a sadhu. Krishna is there, can you see Him? No, you cannot, because you are not endowed with proper vision. First develop the proper vision and then you can see Krishna. Then you can see how a sadhu is there. It is not a fact that sadhus are not present. How is everything going on? How does the sun rise, the wind blow, and Indra give rain? All these things are going on. No sadhu? No Krishna? It's nonsense, foolishness. We are so proud and puffed up. We are identifying our self as the body, mind and false ego. We think we are very great. So we say, "Oh, there is no sadhu." We are in the

category of identification with the body and mind. We have not come to the beginning of the stage of purity. No!

**Devotee:** So we have to associate with a living sadhu?

**Gour Govinda Swami:** Definitely. There is always one there. But he is not a cheap person. Such a person is very rare. If you can get his mercy then you can see him. Otherwise, by your own effort and perception, you cannot see him. No, no, no.

You always think that you are *draṣṭā*, the seer, and that the sadhu is *drṣṭa*, the one to be seen. Everyone is like this. They think they are the seers. But it is just the reverse. You are to be seen and they are the seer! Think this over very deeply. I think you cannot completely understand what I say. We always think that we are the seer and that they are to be seen, but this is not a fact. It is just the reverse. They are the seers and we are to be seen.

**Devotee:** How are we seen by the sadhu? By our service?

**Gour Govinda Swami:** Yes. The sadhu is the seer. If he showers his mercy upon you, he sees you. If you receive that merciful glance then you are very fortunate. However, you are in the category of bodily consciousness. How can you have it? Guru is

the manifestation of the Supersoul, *caitya-guru* in the heart. He manifests a body and appears. He knows your heart.

**Devotee:** I don't quite understand.

**Gour Govinda Swami:** Yes, try to understand. As I told you, just hear patiently. A new *bhakta* cannot understand it because it is a topic of the highest class. You are in pre-primary class, how can you understand? You are not even in the primary class. How can you understand this topic of the highest class? Just accept the bona fide authorities. That will help you. The teacher says, "Two plus two is four." The primary school student accepts it. If the teacher asks the child, "What is two plus two?" The child will reply, "Two plus two is four." "Why is two plus two four?" "My teacher says." He will answer like this. That means he has accepted authority. This is the only principle in the beginning. How is two plus two four? Why not three or five? That will be explained in a higher mathematics class, not in the beginning. You have to have patience and get a promotion. My guru-maharaja says in his purport that the beginning is purity of consciousness. First come to this beginning stage, then gradually other things will come up. You are not in the beginning stage so how will the higher topics come up? This is a very, very subtle and very deep philosophy.

Putting full faith in the sadhu you need only submissively hear — *śravaṇam, śravaṇam, śravaṇam*. In that way you can get the mercy of that sadhu. That will help you. Only one thing is required, nothing else — *śravaṇam, śravaṇam, śravaṇam*. Just hear. Serve that sadhu, please him, hear submissively, surrender yourself at his lotus feet and submissively ask questions. Out of mercy the sadhu will impart this *tattva-jñāna* to you. This is the only process.

Unless you get association with a living sadhu, what can you do? Will you put some question to Srila Prabhupada and Srila Prabhupada will answer you? This process is a living thing, it is always there, and it is always current. It is not that inquiry was done a certain way in the past and now things are done differently. No! It is an eternal process, *praṇipātena paripraśnena sevayā*. ❀

— Chapter six from *The Process of Inquiry*. Gopal Jiu Publications. Bhubaneswar. 1998.

SRI KRISHNA KATHAMRITA BINDU

a free bi-monthly service provided by:

**Gopal Jiu Publications**  
c/o ISKCON Sri Krishna Balarama Mandir  
National Highway No. 5, IRC Village  
Bhubaneswar, Orissa, India, 751015  
Phone: (0674) 557026  
Email: [katha@gopaljiu.org](mailto:katha@gopaljiu.org)

For more information about Gopal Jiu Publications check out our website: [www.gopaljiu.org](http://www.gopaljiu.org)

To unsubscribe, send an email to [minimag@gopaljiu.org](mailto:minimag@gopaljiu.org) with "unsubscribe" in the subject line. (To subscribe put "subscribe" in the subject line.)

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.