



# Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 377

Śrī Pāṇḍava-nirjalā Ekādaśī

16 June 2016

Circulation 8,611

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## NEVER A SUDRA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

There is no question of a devotee becoming a *śūdra* if he does certain work. No, a devotee is never a *śūdra*. He is transcendental. Because their activity is done in transcendental loving service unto the Lord, it is all on the transcendental plane: *brahma-bhūyāya kalpate* (*Bhagavad-gītā* 14.26). You should not quit your present job, it is good service to Krishna. Although you may be working hard, you are always working for Krishna; so do not be confused about your position, and never forget Krishna in any circumstance. (Letter to Gopal Krishna, 27 April 1974.)



His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

## THE NECESSITY OF INITIATION

Srila Virachandra Goswami's  
Commentary on C.c. Madhya (15.110)

While discussing the topic of hari-nāma and the significance of initiation among Gauḍīya-vaiṣṇavas, an opinion is sometimes given that initiation is not required for perfecting the chanting of the holy names of the Lord. A verse from the Caitanya-caritāmṛta that has been taken from Srila Rupa Goswami's Padyāvalī, madhya (15.110) is cited as proof that the holy name does not depend on initiation. However, other literatures related to bhakti emphasize the value of dikṣā, initiation, to a great degree. Are these statements contradictory? In his commentary on the Caitanya-caritāmṛta verse, Srila Virachandra Goswami, the son of Nityananda Prabhu, who is also considered by many to be an incarnation of Kṣīrodakasyi Vishnu, clarifies the matter.

ākṛṣṭiḥ kṛta-cetasām su-mahatām uccātanām cāmhasām  
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mokṣa-śrīyaḥ  
no dikṣām na ca sat-kriyām na ca puraścaryām manāg iḥsate  
mantra 'yam rasanā-sprg eva phalati śrī-kṛṣṇa-nāmātmakaḥ

**Translation:** The holy name of Lord Krishna is attractive to saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that, save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The holy name of Krishna is controlled by such a chanter and it also bestows the opulence of liberation. When a person simply chants a mantra consisting of Krishna's names with his tongue, immediate effects are produced. Chanting such a mantra does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally

observed before initiation. The mantra consisting of the names of Krishna bestows all results simply on coming in contact with the tongue [of the chanter].

**Srila Virachandra Goswami's Commentary:** This verse is written by Sri Lakshmidhara. It emphasizes the fact that the holy name can remove all sinful reactions even without deep concentrated practice. Even those [liberal and saintly] souls who are not attracted to the holy name become attracted (*ākṛṣṭiḥ*) by it. Through this term, it is understood how the holy name is capable of creating deep and long-lasting impressions [for such souls].

By the use of the term *su-mahatām*, “great souls”, it is understood that such souls could not attain the same result [of getting attracted to the holy name] even through practices such as austerities, charity, etc. For such great souls, the holy name fully uproots all sins (*amhasām*) and enables them to conquer their sins. By the term *ācaṇḍālam*, the verse says that all humans have a right to chant the holy name, including the dog-eater (*caṇḍāla*), just as all humans have a right to take a holy bath in the month of *Magh* (January-February).

Those who have no power of speech are known as *mūka*. For those living entities (*loka*) who are *amūka* [i.e. those who can speak], the holy name is easily obtainable (*sulabho*). This is specified by the term *amūka-loka-sulabho*. Not only is the holy name easily obtainable but it also becomes controlled (*vaśya*) by the chanter and manifests itself to the chanter even if the chanter simply desires that “I will chant the holy name”. This is also specified in the *Bhakti-rasāmṛta-sindhuḥ* (1.2.234) as follows:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

The name, form, etc., of Lord Sri Krishna are not something to be grasped at will by the ordinary senses. These things manifest by their own sweet volition on the tongue and other senses of the practitioner who is inclined to render favourable service.

Even though the holy name is of such a [liberal] nature, still it can bestow the highest result. This is specified by the term *mokṣa-śriyaḥ*. This term means that the holy name bestows the fortune (*śriya*) of liberation (*mokṣa*), for there is no liberation from this world without taking shelter of the holy name.

Do mantras like the ten-syllable [*gāyatrī*] mantra have such a nature? Yes they do.

Not only that, the verse specifies an additional speciality of the holy name by using the term *no dīkṣām* (it does not require initiation). Accepting a mantra along with vows in the presence of a guru is known as *dīkṣā*. The holy name does not (*no*) even minutely (*manāg*) expect (*īkṣate*) or take into account the process of initiation. This means that it benefits the recipient in whatever way he comes in contact with it, such as by hearing it, etc.

The phrase, *no manāg īkṣate* — “The holy name does not even minutely expect”, should be applied to all terms on the third line of the verse i.e. *dīkṣām* (does not even minutely expect *dīkṣā*), *sat-kriyām* (does not even minutely expect *sat-kriyā*) and *puraścaryām* (does not even minutely expect *puraścaryā*).

*Sat-kriyā* is the performance of compulsory and occasional acts as described in *śāstra* for purifying one's consciousness, whereas *puraścaryā* is the five-fold purificatory process of chanting Vedic mantras, performing fire sacrifice, offering oblations to forefathers, bathing a Vedic deity, and feeding brahmins. However, the mantra consisting of Krishna's holy names [does not expect these and] fructifies simply by coming in contact with the tongue [of the chanter].

The term *śrī-kṛṣṇa-nāmātmakaḥ* means that a mantra made up of nothing other than Krishna's name (*śrī-kṛṣṇa-nāma*) has that name as its very own identity (*ātmakaḥ*). The term *eva* (certainly) is used in the verse to conclusively deny the requirement of *sat-kriyā*, *puraścaryā*, etc. This is specified in the *Viṣṇu-dharmottara Purāṇa*:

*nocchiṣṭādau niṣedho 'sti harer nāmāni lubdhake*

There is no restriction in terms of cleanliness, etc., in the case of a person who is eager to chant the holy name of Hari.

When the verse says that the holy name fructifies (*phalati*), it means that the holy name reveals its divine qualities to the chanter. When it is described [in the scriptures] that mantras such as the ten-syllabled mantra expect initiation, it is to be taken as a speciality of that mantra [and not that there is a restriction as to who may chant it]. Actually speaking, since the mantra is non-different from its deity it has the capacity to bestow the result [even without initiation]. Thus, since the author of this verse (Sri Lakshmidhar) is one-pointedly dedicated to the holy name and has immensely bold faith in it, he has said that initiation is not required.



Unknown artist

Symbols on the lotus feet of Sri Sri Radha-Krishna

If mantras give results independently without initiation then the question may arise as to whether the entire process of accepting initiation from a guru is unnecessary. In regards to the eternal necessity of initiation, the following is said [in the *Tantras*]:

*devī dikṣā-vihīnasya na siddhir na ca sad-gatiḥ  
tasmāt sarva-prayatnena guruṇā dikṣīto bhavet  
tathādikṣita-lokānām annam viṇ mūtra-vaj jalam  
adikṣita-kṛtam śrāddham gṛhītvā pitaras tathā  
narake ca patanty eti yāvad indrās caturdaśa  
sahasrair upacāraiś ca bhakti-yukto yajed yadi  
tathāpy adikṣitasyārcām devā gṛhṇanti naiva hi  
nādikṣitasya kāryam syāt tapobhir niyama-vrataiḥ  
tīrthe ca gamanenāpi na ca śārīra-yantraṇaiḥ  
sad-gurorāhita-dikṣaḥ sarva-karmāṇi sādhyed*

O Devi [Parvati]! For the uninitiated, there is no perfection or auspicious destination to attain [in the afterlife]. Therefore by all means one should get initiated from a guru. Moreover, the food and water offered by the uninitiated is similar to stool and urine respectively. When the forefathers receive the oblations offered by an uninitiated person, they fall into hell for the entire *manvantara* (life of a Manu). Even if a person is endowed with devotion and he offers thousands of items to his worshipable deity, it won't be accepted if he is uninitiated. An uninitiated person cannot attain success in his endeavours even through austerities, vows and regulations, visiting holy places,

or restricting one's bodily activities. Only a person who is initiated in the presence of a bona-fide guru accomplishes everything.

The necessity of initiation is also seen in other statements such as *tasmād guruṃ prapadyeta* — “Therefore one should surrender to a guru” (*Śrīmad Bhāgavatam* 11.3.21), *vaidikī tāntrikī dikṣā madiya-vrata-dhāraṇam* — “One should accept Vedic or Tantric initiation and execute vows related to me (Krishna).” (*Śrīmad Bhāgavatam* 11.11.37)

The final line of the verse says, *mantra 'yam rasanā spr̥g eva phalati* — the holy name gives fruit simply on coming in contact with the tongue. This also means that the holy name generates faith at the lotus feet of the guru [and in the process of *dikṣā*]. It is generally seen that after initiation, greater result is obtained in the chanting of the holy name. In this way, there is no contradiction in the verse.

Moreover, it is also known from the scriptures that those who are one-pointedly devoted to the holy name have also accepted *dikṣā*. For example, Narada Muni accepted *dikṣā* from Lalita Devi in order to have *darśana* of Sri Radha Krishna's conjugal pastimes. Lord Brahma, Sri Vyasadev, Dhruva Maharaja and other great souls accepted initiation from a guru.

A special quality of mantras is that there are no restrictions on time, place, and circumstances for chanting the mantra provided the chanter is

one-pointedly dedicated to his/her chanting. This is specified in the *Rāmārcana-candrikā* as follows:

*aśucir vā śucir vā 'pi gacchan tiṣṭhan svapann api  
mantraika-śaraṇo vidvān manasaiva sadābhyaset*

Whether unclean or clean, the intelligent soul surrendered to the mantra should repeat it within the mind while walking, sitting down, and even while dreaming.

Other mantras expect *puraścaryā*, but in the mantras consisting solely of the names of Krishna, such requirements are not present. One should remember conclusively that the importance of chanting the holy names after *dikṣā* is far greater. Enough now! No more elaborations! If one has a special interest in this topic then one should consult the *Bhakti-sandarbha* [of Sri Jiva].

The meaning of the phrase *mantra 'yam rasanā spr̥g eva phalati* can also be that a mantra consisting of the names of Krishna fructifies merely on chanting and does not expect one to be fully proficient in chanting it, nor does it expect one to chant it in proper Vedic pitches (*su-svara*). The term *eva* indicates that even if one does not understand the meaning of the mantra, still it bestows all its result, just as the act of drinking heavenly nectar bestows immortality even if performed in complete ignorance. The term *mantra*



Unknown artist

Swing pastimes

in this phrase indicates all mantras related to Lord Krishna. In the phrase *śrī-kṛṣṇa-nāmātmakah*, the term *śrī-kṛṣṇa* means a mantra consisting of the names of Sri (Radha) and Krishna. If the mantra consisting only of Krishna's names has such qualities, then what to speak of mantras consisting of the names of Sri Krishna [i.e. Radha-Krishna] combined? ❧

— Translated by Hari Parshad Das from *Padyāvalī* (2nd Edition) with the *Rasika-raṅgadā* commentary of Srila Virachandra Goswami. Edited by Sri Rasavihari Sankhyatirtha. Published by Sri Ramdev Mishra. Radha-ramana Press, Murshidabad. 1911 A.D.

## AS HAPPY AS A MATERIALIST

### *Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (12.20)*

*kāmīva milita-yuvatir madirām pīveva pāna-saṁyuktaḥ  
adhana ivāpta mahā-dhana āsarṁ vṛndāvanam sametyāham*

Just like a lusty man getting a beautiful young girl....  
just like a drunkard relishing the drinking of liquor....  
just like a beggar obtaining immense riches....

— On attaining the abode of Vrindavan I've become  
happy just like them. ❧

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira ([www.granthamandira.com](http://www.granthamandira.com)).

### SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications  
c/o Sri Krishna Balarama Mandir  
National Highway No. 5,  
IRC Village  
Bhubaneswar, Orissa, India, 751015



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Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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