The Pocket Book of

Droplets of Nectar

from

Srila Bhakti Ballabh Tirtha Maharaj

Vol. 1
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Vol 1
Introduction

This little book has been compiled from extracts of short articles written or spoken by Srila Bhakti Ballabha Tirtha Maharaj, the President-Acharya of the Sri Chaitanya Gaudiya Math and founder of GOKUL (the Global Organisation of Krishnachaitanya’s Universal Love).

For further information on the subject matter, please visit the following addresses:

www.sreecgmath.org
www.gokul.org.uk
www.gokul.us
After Dhruva became upset by his stepmother, Narada Gosvami gave Dhruva some advice, and Dhruva's mother, Suniti, also advised him thus: "If you have any kind of hostile mentality against your stepmother, then you will not succeed in your worship of the Lord. You will not receive His grace. Your stepmother is not the cause of your miseries. You are the cause. You have brought this upon yourself through some behaviour in a previous birth. You are now reaping the fruits of that behaviour:

*mamangalam tata paresu mamstha*  
*bhunkte jano yat para-duhkhadas tat*  
*(Srimad Bhagavatam, 4.8.17)*

"Do not blame others for your afflictions. You do not realise that you are receiving the same afflictions that you once inflicted upon others. God is omniscient. There cannot be any mistake in His judgement. You should tolerate this."

Sadhus think like this. A *sadhu* does not retaliate against the oppression of others. Goodness always emanates from the *sadhu*. He cannot give any injury to any living being of this world. The tendency towards harm is completely absent from his
character, so how can he do harm? He always does good towards others. In the holy biography of Prahlada Maharaja, you will find that he tolerated the oppression imposed upon him by Hiranyakasipu. Haridasa Thakura, during the life of Caitanya Mahaprabhu, also tolerated great oppression—titiksavah.

If sugarcane is cut to pieces, will it say, "Oh! You have given me affliction! I shall give up my sweet nature! I shall become bitter or sour!"? Even if you cut sugarcane to pieces, it will not give up its nature. It will always give a sweet taste. Its nature is to give sweetness. No other tendency is there. If you heat gold, that gold will not give up its radiant glow. "Oh! I have been burnt by fire! I shall give up my beautiful radiance and become black!" No, as much as you heat the gold, by that much, its glow will increase. Similarly, if you oppress the sadhu, his glory will be manifested ever more and more. He is incapable of doing any harm to any living being of the world. You are to understand that a person with such behaviour is a sadhu.

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The fault is in our practice

A saranagata bhakta, surrendered devotee, will attain three things - God realisation, bhakti and also a reduction in attachment to this world. All three will come. He will lose interest in whatever is not favourable to Krsna. He will get vairagya, complete detachment.

We performed Vraja-mandala parikrama and engaged in sravana and kirtana. We did everything, but still we have not got attachment to Bhagavan. Then we should understand that we are lacking in surrender to the Supreme Lord. Whatever bhakti a surrendered soul has, he gets equal detachment from the things that are unfavourable to the Supreme Lord. If our attachments in this material world are increasing, we should understand that there is some fault in our surrender. First of all, I am not performing enough bhajan and whatever little I am doing is not according to the prescribed rules. Therefore I am not getting the desired result. The scriptures are not giving false information. Vedavyasji is not deceiving us. There is a mistake in our following and the fault is in our practice.

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Bhagavata dharma demands full surrender

One who follows the path of bhagavata dharma has no fear of falling down because the Supreme Lord Himself is his saviour and sustainer. "na skhalet patet iba": Even while walking with one's eyes closed, one will not slip or fall. But one needs some courage to follow the path of bhagavata dharma.

Here, whatever you speak using your tongue, whatever you think using your mind and whatever you do using your senses should all be done in relationship to the Supreme Lord. "Narayana - iti samarpayet", everything should be offered to Narayana; everything should be done for Narayana.

Bhagavata dharma demands full surrender. If we do not offer our mind, senses and sense objects to the Supreme Knowable Truth, Saccidananda Sri Krishna, we will leave behind our highest good and go towards the non-eternal. We will then become more entangled in the temporary world.

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Our only refuge

The pastimes of the Supreme Lord Sri Krishna are described in the 19th chapter of the Tenth Canto of Srimad Bhagavatam, where the cows and cowherd boys of Vraja became trapped in a blazing fire in the Munja Forest. When the flames of the forest fire threatened to engulf the cowherd boys, they appealed to Sri Krishna to rescue them. Krishna requested them to close their eyes, and once they had closed their eyes, He opened His mouth and swallowed the fire.

Our only refuge in this scorching fire of material existence is the Supreme Lord Nandanandana Sri Krishna. We are deluded if we think that we are ever safe without Him. Simply by trusting Him, as demonstrated by the cowherd boys' shutting their eyes to imminent danger, His devotees are rescued from the relentless flames of the mundane world.

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The Lord descends to satisfy His devotees

It is inappropriate for a *vaishnava* to think in mundane terms of friend or enemy according to the
bodily conception of life. Realised souls do not conceive of friends or enemies in the same way that ordinary materialistic persons do. The impetus for action for the *suddha bhakta* is quite different from that of the materialist. Kashyapa Muni, acting as his wife's guru, gave her a strict *vrata* (vow) to follow for one year, by the calculation of the demigods, after which she was blessed by the appearance of the perfectly proportioned, yet tiny, Lord Vamanadeva. The *sadhu* is always thinking of everyone's welfare and he always craves the association of his beloved object of *bhajana*. The exoteric reason for the appearance of Lord Krishna as Vamanadeva might have been to remove the demonic hordes from the heavenly planets, but the esoteric reason was to satisfy the desire of the *suddha bhakta*. When one cooks some foodstuff, which is the primary purpose of cooking, a secondary action, the burning of fuel in the cooking process, automatically takes place. Due to extreme separation grief, the primary purpose in the prayers of a *suddha bhakta* is to have the association of the Supreme Lord, as in the case of the great devotee sage Kashyapa. By the appearance of the Supreme Lord as Vamanadeva, to alleviate His pure devotee's intense feelings of separation and longing, the secondary or auxiliary purpose, the reinstatement of the demigods in the heavenly planets, was also automatically accomplished. We need to purify or
sanctify the heart so that Krishna will take His rightful seat there.

We have to remove all kinds of false ego completely. Should there be any false ego, karma will predominate, not bhakti. If we do anything by means of our false ego, vanity, we will get only temporary, mundane benefits. We will become more attached to this world. This world is made of matter. Consequently, our minds will become inert like matter. Our minds will have no connection with the spiritual realm. After performing such activities, we will find ourselves in the same position as we were when we first started. We cannot get bhakti by only moving from place to place and going through motions. This is not bhakti. This is karma.

There are sense organs and objects of the sense organs. Without them, we cannot move. But, simply engaging the sense organs and the objects of sense organs is not bhakti if the ego is not correct. By performing devotional practices while deluded by egoistic misconceptions, we will achieve only material benefit. If we think "I am of Krishna! I am of the vaishnavas! I am of the guru!" while engaging the sense organs and the objects of the sense
organs, we will actually be practising the devotional forms.

By the fruit we can understand whether or not we have come in contact with Krishna. When you perform any kind of *bhajana*, if it comes from the core of the heart, you will never be able to give up that worship of your most beloved. When you get a spontaneous glimpse of contact with Krishna, you will experience a thrilling sensation of ecstasy. How could you give that up? You will not wish to give up any form of devotion. When there is the thought in your mind to give up worship, then it means that you have not come in contact with *Bhagavan* and His transcendental qualities.

Serving sadhus cleanses dust in our heart

Why do *sadhus* (pure devotees) display bodily discomfort? Just to give us an opportunity to serve. This is the only way we can get deliverance. They give us a golden opportunity to get this deliverance by serving them. This is our *seva-suyog*, a golden opportunity to serve *sadhus*. It will cleanse the dust on our heart.

In *Chaitanya Bhagavata*, 9.240, it is written that whatever privations are seen in the behaviour of
vaishnavas, know for certain that they are expressions of their esoteric internal supreme bliss.

It appears that pure devotees are receiving various tribulations, but actually they do not feel them, as their minds are fully engrossed in Me (Srimad Bhagavatam, 3.25.23). We can only pray for their mercy to get an opportunity to serve them. This material world is full of problems. Nobody on earth can avoid it. There are always ups and downs in this world. The Supreme Lord Chaitanya Mahaprabhu has said "This world is a forest fire and chanting the Holy Name 'Hare Krishna Hare Krishna Krishna Krishna Hare Hare // Hare Rama Hare Rama Rama Rama Rama Hare Hare', the Mahamantra, will extinguish the forest fire."

The difference between a realised soul and a conditioned soul in this world is that the realised soul, by the grace of the Supreme Lord, has got the capacity to tolerate all afflictions and tribulations, but a conditioned soul cannot. A conditioned soul remaining in darkness cannot solve any problem. When light comes, problems created by darkness are automatically removed. Parampujyapad Bhaktivedanta Swami Maharaj, quoting Bhagavad Gita in one of his sermons said "When one is enlightened by knowledge by which ignorance is destroyed, then his knowledge reveals everything as the sun lights up everything at daytime." The
Supreme Lord, who is All-Bliss is self-effulgent. He descends to a completely surrendered soul.

As for instance, Prahlad Maharaj, who was apparently in the grief of extreme torture by his own father and was surrounded by hostile demons, was always in peace because of his total submission to Supreme Lord Sree Krishna, and he never became unbalanced.

Our Most Revered Gurudeva used to advise us "Finite human beings, taking any decision by their finite intellect and wisdom for their own benefit, commit mistakes and the result is reverse. If we take absolute shelter to the Lotus Feet of Guru-Vaishnava-Bhagavan, by Their grace, the light of transcendental knowledge will descend to our heart and solve all problems." In my life I have practical experience of it.

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One gets a guru by the mercy of Sri Hari

Tulasi Dasa says "binu hari krpa milahin nabin santa." And the other side of this is, "bina santa krpa milahin nabin hari." In other words, by the grace of the
Supreme Lord, one gets a sadhu and by the grace of the sadhu, one gets the Supreme Lord.

Both are interrelated. You see, Dhruva's mother told him to chant the Name of the Supreme Lord with faith, even though she was not a saint. Yes, she was a patha-pradarsaka guru, not a tattvika guru or srotriya brahmanistha guru. What was the result of that? Dhruva started calling out for the Lord with faith and as a result, he met a sadhu. He met Narada Goswami. Then Narada Goswami gave him a mantra and taught him the process of bhajan. Shortly after that, Dhruva attained the Supreme Lord. So the conclusion is that one first gets a suddha bhakta or guru by the mercy of Sri Hari and then one gets Sri Hari by the mercy of guru.

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Transcendental topics never become stale

In our math, you will find that the devotees repeat the same thing every day. Every morning and every evening is aratika and kirtana. Is there anything new? They have already heard this! But our Gurumaharaja and our Param-Gurumaharaja instructed us that we must repeatedly hear these things daily. There is aratika in the morning, midday and the evening – the same program every day. We hear the
glorification of *vaisnavas* and the glories of the *guru*. It is the same every day. Even *Krsna-nama* is the same.

Narada Goswami has been uttering the *Krsna-nama* from time immemorial. But still he cannot completely taste *Krsna-nama*. When speaking of the glories of the utterance of Sri Sri Radha-Krsna, Chaitanya Mahaprabhu said "*prati-padam purnamrtasvadānam.*" At every step, you experience the taste of full, complete, transcendental ambrosia. It will never become stale. God is transcendental and the worshipper of God is also transcendental. God is infinite and the worshipper of God, the *vaisnava*, is also infinite. Their qualities are infinite. If you say, "I have finished it. It has become stale! Find something new for me," then you have not understood anything.

Chaitanya Mahaprabhu did not hear about the lives of Dhruva and Prahlada once only. "We have not yet heard the full story," He would say. We might say that we have heard the biographies of Dhruva and Prahlada, but Chaitanya Mahaprabhu wished to hear the full biographies not one time, but one hundred times. "Again!" He would say, "Please tell Me again." If, after hearing, you have the desire to hear again, then you have entered into the spiritual, devotional realm. Otherwise, you are outside and have learned nothing about spiritual life – nothing.
Udhava asked Krishna about the great saints following the Vedas. “These are all great saints, and the only source of their teachings is the Vedas, but they all give different advice for attaining the supreme goal”.

Krishna asked "Don't you know my teachings? Do you know my view, what I recommend?"

Udhava said ”Yes, in the Gita, You recommend bhakti yoga, devotional service. Not just that, but causeless bhakti with no other motivation”. That is Krishna's command. Now, what kind of bhakti are we performing? Causeless, with no ulterior motives? No, we will serve for some time to some degree, if there are no obstacles and we are getting some fruit; but as soon as something comes in our way - bah! We turn, we abscond. Killing our own guru is even possible. Our service is something like Ravana's.

The demigods were giving Ravana so much trouble in Sri Lanka. He knew that Mahadev, Siva, was the topmost of the demigods. If somehow he could get Siva to Sri Lanka, all the other demigods would give him no more problems. He knew that Siva is easy to please. You can worship Him with just water and bay leaf. Ravana went to Kailash and started his worship and performed intense tapasya. After some time, Siva came to him and was pleased. He offered
him any boon that he requested, but Ravana said: "I do not want any boon from you. Please just give me your service. Please come to Sri Lanka so I can worship and please you." Ravana was praying with so much bhakti just like a suddha bhakta: “I don't want anything, just your service”.

Then Siva said: "Alright, you can take me in the form of Lingam, which I am non-different from, and worship me in Sri Lanka. But if you set me down anywhere along the way, I will stay there." Ravana got his wish and started the journey. All the demigods now knew that much trouble would start if Ravana made it to Sri Lanka. Somewhere along the way, Varuna, the god of the sea, entered into Ravana. Ravana suddenly started to feel bloated and developed an urgent need to pass water. He remembered Siva's instuctions about setting Him down, but the pressure was getting unbearable.

Finally, he found one brahmin and asked him to hold the Siva Lingam for some time. The brahmin said “Your deity is very heavy; and I may drop him, so no.” Eventually, Ravana convinced him to hold the Siva Lingam and he went to pass water. As he was doing this, though, he felt no relief. It just kept coming and coming. In the meantime, the deity got too heavy for the brahmin and he had to set the Siva
Lingam down. At that time, Varuna left Ravana who was now relieved.

Ravana saw the Siva Lingam had been put down.

He prostrated himself several times, with so much apparent bhakti. He was praying to Siva to please come with him with so much sincerity, just like a shuddha bhakta. The Siva Lingam didn't budge. He tried to lift Him but was unsuccessful. Ravana was now very angry. "You won't come? Then take that" and he hit Him like a boxer.

This is what our bhakti is like. If things don't go our way, then “There, take that!”

Ravana's strike forced the Siva Lingam into the ground. This Lingam can be seen today at Baidyanath in the state of Bihar.

If anybody takes shelter of Him, will he not be protected?

What are the original qualities of the sadhu? One is single-pointed devotion to the Supreme Lord and another is giving up varnasrama-dharma and bodily relations for the service of Sri Krishna. If you do
this, then you are doing good to all. That is a sadhu. Another of the original qualities of the sadhu is that the sadhu likes to hear and speak only about Krishna:

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\begin{align*}
\text{mad-asrayah kattha mrstab} \\
\text{srnvanti kathayanti ca} \\
\text{tapanti vividhas tapa} \\
\text{naitan mad-gata-cetasab}
\end{align*}
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(Srimad Bhagavatam, 3.25.23)

Why does the sadhu wish to hear and speak only about Krishna? When the sadhu does not have the company of his beloved Supreme Lord, how can he live? How can he survive? He survives by singing the glories of the Supreme Lord, always hearing about and remembering Him. That is the life and soul of the sadhu. No sadhu can survive without hearing and speaking about Krishna. It is like water to a fish. A fish cannot remain without water. Similarly, without hearing about Krishna, without speaking about Krishna, without remembering Krishna, a sadhu cannot survive. That is his very life. That quality must be present in him. Having separation grief, he cannot remain without speaking about Krishna. That quality you must clearly be able to see: whether or not he has the taste to hear and speak about Krishna's Name, Form, Attributes, etc.
The sadhu cannot speak for money or some other ulterior motive. Then it is not hari-katha, as it is not for Krishna:

"You have given up everything. You have taken shelter of the Supreme Lord, but you have no belief! The Supreme Lord is maintaining and sustaining the whole universe, even all the beings who are averse to Him. If anybody takes shelter of Him, will he not be protected? Do you not have such belief? You have to take money for giving Him service? Hearing is devotional service. Speaking for the satisfaction of Sri Krishna is also devotion."

"But, if we take no money, then how shall we live?"

"Then let us die! If no one gives us food for our service and we die, then let us die! What is the use of having this sort of belief? God is maintaining the whole universe. He will not maintain me? Why should I ask for this?"

If a person goes to another's house and starts working for him, without demanding anything, how long will the master of the house remain silent? Two or three days go by without feeding him. The master thinks, "He is working for me. How can I eat without giving him something?" That person might be a very bad person, but the master does not consider this. If anybody acts on behalf of the Supreme Lord, will He not protect him?
The Supreme Lord is All-Powerful. He maintains infinite *brahmandas* but does not give these worldly things to the devotees? So why should you accept money for speaking about the Supreme Lord. If you hear that sort of speech, then that person is speaking about the end, and that end is money.

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Service cannot be avoided

Acts or works which are executed with the desire to obtain results for oneself are known as *karma*. Acts which are directed toward God without desire for results for oneself are known as *bhakti*. Good works, in and of themselves, will not be sufficient to bring about realisation of God. However, when performed with the intent to serve God, then He can be realised. Likewise, *jnana* (cultivation of knowledge), in and of itself, will not reveal God. The cultivation of knowledge aligned with the desire to serve God will bring about realisation of Him. If one proclaims himself to be a Hindu, a Muslim, a Jew or a Christian, these things can be changed. By altering one's mode of dress, language or rituals, a Muslim can become a Christian, etc. However, the essential element which lies at the root of
these different faiths is devotion to God. Whether one is a Hindu, a Jew or whatever, to claim to be religious must surely mean that one is a servant of God. This fact cannot be changed.

In Sanskrit this is known as *sanatana-dharma*. *sanatana* means "eternal" and *dharma*, in this context, means "that activity which is intrinsic to one's very existence," just as heat is an intrinsic quality of fire. What is the nature of that activity? That one is eternally serving. Service is not something we can choose to do or not do. Where is the living being who is not serving? One serves one's employer, one's parents, one's children, husband, wife, pets, and even inanimate things such as cars, etc. From birth to death, service is there. The choice which we can make, however, is who or what is to be the object of our service. Krishna is the only true object of service. Krishna eternally exists and the *jivatmas* also eternally exist. The relationship between them also eternally exists. *bhakti*, or *sanatana-dharma*, is the link between God and His devotees. Love of God is independent of caste, colour or creed. Sincerity of heart is the only requirement.

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Sambanda
'Once, Our Gurudev was engaged in programs in Punjab. For a few days he had been delivering lectures at a Sita-Ram temple. One lady had been coming to every program and one day asked a question: 'I have been coming regularly to this temple for 50 years now. I do circumambulation of the mandir, engage in kirtan and every day come for arotik. Whenever a sadhu comes, I always come to hear from them. After so much time doing worship I do not see any fruits of this. At the same time, my relations with my family members and my attachment to them has only increased. Why?'

Gurudev liked this question very much. He said to all the people present 'This is such a good question that you should all hear the answer to it. You have also been coming for so long and are in the same condition as her. Please come tomorrow and I will give the answer to you all.'

The next day came and he first asked her a question. “When these sadhus come, have you ever once asked them: 'Who am I? Who are Sita-Ram? What is my relation with Sita-Ram?’” She said that she had never asked this.
Our *Param Gurudev*, Srila Bhaktisiddhanta Sarasvati Thakur, used to stress this so much to His disciples. “You must do your practice with *sambanda*. There is a natural progression from *sambanda* (knowledge and faith in who we are, what this world is, who Krishna is, and what our relationship with Him is), through *abhideya* (spiritual practice), to *prayojana* (the ultimate goal). So, if you are doing so much spiritual practice thinking 'I am of this world, I am for my son, my wife, my father', then any fruits that come from your practice will only increase your material ego. If we want to make progress, then we must do our practice with the proper *Sambanda* 'I am of Krishna, this world is the external potency of Krishna, Krishna is the Supreme Personality of Godhead. He attracts all and pleases all. My relation with Him is as an eternal servant.'”

You can do so much practice; come to *arotik*, engage in *kirtan*, do circumambulation of the mandir, hear from *sadhus*, but if you do it thinking 'I am of this world', then the fruit of your practice will go to your material ego.

If we want to progress, we must wake up in the morning, go to bed at night, and all day remember Mahaprabhu's instructions to Sanatan Goswami. We are of Krishna. Remember Him and never forget Him. Do *Hari kirtan*. Engage all your senses, your
body and especially your mind in Krishna's service. This should always be on our mind.

Relinquish everything for the service of Sri Krishna
You will find that not all human beings are of the same status. There are differences. In one person, you will find *sattva-guna* predominating, in another *rajo-guna* predominating and in another, *tamo-guna*. So, they are advised to practice *varnasrama-dharma*, whereby they are encouraged to act according to their own ability and level of competence within the four *varnas* (*brahmana, ksatriya, vaisya* and *sudra*) and four *asramas* (*brahmacari, grhastha, vanaprastha* and *sannyasi*). If they relinquish this practice, they will be committing a sin. They will be violating the *vedic* order. But, if they relinquish this for the service of Sri Krishna, it will be correct.

You will find, in the *Gita*, Krishna first told Arjuna, "Perform your work according to your own competency. Do not attempt to do the work of others who are of a different nature." But ultimately, He says, "*Sarva-dharman parityajya, mam ekam saranam vraja*" (18.66). "Give up all the relative duties I have spoken about earlier and take absolute shelter of Me. You are my own person. You are related to Me."
You are part of My own potency. I have hitherto advised you to act according to your own capacity, but you will obtain your actual, eternal welfare when you take absolute shelter of Me."

When we take absolute shelter of the Supreme Lord, we will not be committing sin by giving up those relative duties. But, take careful note of the words, "mat-krte": for Me. "Performing household duties or brahmacari duties have become too difficult, so I have given them up." Thinking like this, you are committing sin. You are violating the vedic injunctions. But if you take shelter of Supreme Lord Sri Krishna, then automatically you are performing service for all.

Generally, we refer to those who have given up their household life as sadhus. But if one thinks "I am married. I have a wife and children. I have no funds to maintain them. So, I have given up household life. I am moving along the road, begging. I have become a sadhu." then such a person is not a sadhu. He is committing a sin. But if a person lives within household life, serving Krishna, then all the family members are benefited. "Mat-krte tyakta-karmanas tyakta-svajana-bandhavab": "For Me."(S.B. 3.25.22)

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Faith and Saranagati

The biggest point is faith. With faith, man, woman, child - all can get Bhagavan by calling out. Dhruva had unflinching faith that the Lord would definitely come. Due to faith he got the mercy of the Supreme Lord Hari. The Lord's heart was melted by the loud calls. Dhruva was only a child. He did not know the sanskrit prayers. He only called for the Supreme Lord loudly. When the Lord becomes pleased, unfavourable becomes favourable. Narada Muni himself came to meet Dhurva and told him the method of performing the austerities. After only six months of severe austerities, Dhruva saw the divine form of the Supreme Lord Vishnu with conch, disc, club and lotus flower.

If you want darkness, light will not come and if light comes, how can darkness remain? The two cannot exist simultaneously.

The eternal nature of the soul is causeless devotion to the Supreme Lord. No one can stop this.

Saranagati is unending. The Qualities of Krishna are unending and will descend according to the degree of saranagati, both endless and infinite.

Krishna is the nearest and the dearest. Whatever you are thinking in your mind Krishna sees first and
only then can you see it. You can see nothing without His grace.

We are to adjust ourselves with the environment (letter)

We are peaceful when we see adjustment under all circumstances. We cannot make the environment adjust to us, but we are to adjust ourselves with the environment. Conditioned souls reap the fruits of their own actions - good or bad. It is my advice that it will not be good for you to take any decision by your own initiative. You should continue to pray for the grace of guru, vaishnavas, personal associates of Gauranga Mahaprabhu, shad-goswamis and especially Nityananda Prabhu and Gauranga Mahaprabhu. Depend on Them absolutely and I am sure They will do whatever is beneficial for your eternal welfare.

They are All-Merciful and All-Powerful. I myself, after joining the institution as an ascetic, submitted my prayer to most revered gurudeva, to give me proper advice and He advised me that saranagati is the best medicine for all problems.
On the holy occasion of Guru Puja

Now I am going to tell you about my condition when I first took shelter of the lotus feet of Srila Gurudeva, Srila Bhakti Dayita Madhava Maharaj.

I was staying with my brother-in-law who was an officer and I used to go to Calcutta University for study.

At my first meeting with Srila Gurudeva, I told him, "I have had indifference to the world for a long time. I feel that the world is not eternal and that one day, my mother, father, brother, sister, and all others will be gone. All will be over. I become sad by thinking like this and feel like renouncing the world. But I have lust and a desire to enjoy. Therefore I am afraid of the thought of renouncing the world. If I somehow renounce the world but then have to return to it later, friends will make fun of me and people of this world will laugh at me. So now, please tell me, will it be good for me to renounce the material world or not?"

In reply, Srila Gurudeva explained to me with great affection, "All right, you may lack something, but
the Supreme Lord does not lack anything. He is infinite and His mercy has no limit."

After that I told Srila Gurudeva, "Seeing my innocence, my father has more affection for me than for my brothers. He has raised me, educated me and has many expectations of me. I now have a chance to earn money and serve him. Will I not incur sin if I leave him at this time?"

Srila Guru Maharaj then recited this sloka from Bhagavad Gita:

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\begin{align*}
\text{sarva dharman parityajya} \\
\text{mamekam saranam vraja} \\
\text{aham tvam sarvapapebhyo} \\
\text{moksayisyami ma sucah}
\end{align*}
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(BG 18.66)

He explained to me with great affection, "If you come here by giving up all of your responsibilities, Sri Krsna will free you from all sins. You need not worry about it or have any fear. I will further say that it will be a service to your father."

After hearing his advice I felt that Srila Gurudeva liked me. I further inquired, "How should I leave home? If I take my bedding, they will catch me."
Srila Gurudeva replied, "Yes, very good, don't come with your bedding. Bring only your clothes."

I went home, and was leaving with some clothes when my father asked me, "Where are you going with your clothes?" I replied, "I have one friend. We will be benefited by meeting him; that is why I am going to meet him." My father thought that I had a friend who I would get some material benefit from. He did not know that only the sadhu is the true friend. So he happily gave me his permission to leave. In this way, I came by running away from home.

After I had joined the Math, I saw that sannyasis perform Guru puja on the appearance day of their gurudeva. Therefore our gurudeva also performed worship of Srila Prabhupada on his appearance day. On utthana ekadasi also, Srila Gurudeva used to worship Srila Prabhupada, and then we would perform Srila Gurudeva's worship. Srila Gurudeva was a personal associate of the Supreme Lord. Prabhupada also was not an ordinary human being. He shook the whole world. Our gurudeva was serving the Supreme Lord 24 hours a day. He had a most ideal character. He even chastened a rascal like me.

Do you know why Srila Gurudeva made me an acarya?
He thought, "He has so many faults. He cannot be rescued unless he serves the \textit{vaisnavas}. If I make him \textit{acarya}, he will have to take care of all the \textit{vaisnavas}. He will have to serve the \textit{vaisnavas} and in this way he will be rescued." Thinking like this, Srila Gurudeva appointed me \textit{acarya}. In our system, becoming President or being placed in charge of the math does not mean becoming the master of the organization. I was appointed \textit{acarya} so that I may serve gurudeva's dependents. I have become \textit{acarya}. This does not mean that I have become a big person, a worshipable person and everybody should serve me. Such thinking will open the door to hell.

Today is the appearance day of Lord Ramacandra. I will speak about one of His pastimes.

This happened after Lord Ramacandra had returned to Ayodhya from exile. With great honour, He was appointed as king. After becoming king, He gave a standing order to Laksmana to check if there was any hungry man at the door before taking meals.

One day Laksmana told Sri Ramacandra that He had just made a call to check and nobody was hungry. Lord Ramacandra asked Him to go again and make a loud call to check if there was anyone remaining who was still hungry.
Obeying the order of Lord Ramacandra, Laksmana went outside again and made a loud call. He did not see any men, but He saw a dog weeping there. Laksmana went back inside and told Lord Ramacandra that there was no one outside but a weeping dog. The Lord called for the dog. The Supreme Lord is the knower of all languages, so He asked the dog, "Why are you crying?"

The dog replied, "One brahmana has beaten me with a stick".

The Lord called for that brahmana and asked whether the dog was telling the truth. The brahmana replied, "Yes, this dog was sleeping on my path. That is why I beat him. These dogs sleep anywhere and everywhere. They should be beaten with a stick."

Lord Ramacandra understood that the brahmana was at fault but what can you say to a brahmana? So, He asked the dog, "This brahmana beat you with a stick. Now, what do you want?"

The dog replied, "My Lord, let him become a math-in-charge."

On hearing the dog's reply, the Lord smiled and asked the dog, "This brahmana beat you with a stick and you want him to be appointed as a math-in-charge? He will get lots of service and many
disciples by becoming a math-in-charge. What benefit will you get by this?"

Then the dog replied, "I was also a math-in-charge in a previous life. I did a wrong deed and as a result I am now in the body of a dog and being beaten with sticks by everyone. If he becomes a math-in-charge, he will then become a dog and will be beaten with sticks. In this way his punishment will be complete." That is why there is a big risk in becoming a math-in-charge.

Srila Gurudeva's personality was completely unique. He used to execute even impossible tasks with the greatest of ease. The task of acquiring Srila Prabhupada's birthplace in Jagannatha Puri had been declared impossible by everybody, but he made it possible. Once, he went to the house of the Governor of Orissa to discuss Srila Prabhupada's birth-place. When we reached there, the Governor was leaving in his car. However, Srila Gurudeva's external appearance was so attractive that when the Governor saw him from a distance, he stopped his car. Srila Gurudeva was getting out of his car at that time. The Governor got out of his car, approached Srila Gurudeva, and offered his pranams. After talking for a while, he enquired about the reason for his coming.
Srila Gurudeva briefly told him about the birth-place of Srila Prabhupada. With great attention and faith, the Governor listened to Gurudeva and asked him to come inside. My point is that Srila Gurudeva was so attractive, even externally, that even an unknown person would become attracted by seeing him. I have all kinds of bad qualities in me. For my emancipation, Srila Gurudeva placed me in the midst of *vaisnavas*, just so that if I start to fall, they will save me. Now everyone is sending me to the foreign countries. I think to myself, what is there in the foreign countries? I am not emancipated myself. How can I emancipate others? Here, there are many Holy dhamas - Vrindavan *dhama*, Puri *dhama*, Ayodhya *dhama*, Mayapura *dhama* and others. Vaisnavas are all around to save me. Srila Gurudeva is not present but it is the order of his elder godbrother, Srila Bhakti Pramode Puri Maharaj, that I should go abroad. Being very merciful towards me, he wrote me a letter in which he said that I must go to the foreign countries. If I disobey his order I will be committing an offense. I asked him, "What will happen if I have a spiritual fall there? Falling down means I will think about something other than the Supreme Lord. Then what?"

He replied, "Don't fear, that is our responsibility. You go." So now, to follow the order of the *vaisnavas*, I am going abroad.
Remembrance of vaishnavas

Remembering *vaishnavas* will remove all anti-devotional propensities from the mind. All sorts of anti-devotional ideas are removed just by getting the mercy of *vaishnavas*.

"*guru-vaishnava-bhagavan tini smaranam.*"

It has been stated by Kaviraj Goswami in Chaitanya Charitamrita that remembrance of *guru, vaishnavas and bhagavan* can give us so many attainments. It can remove all ulterior motives. There are obstacles to getting pure devotion for Sri Krishna. Only by remembering *guru* and *vaishnavas* can you get rid of those obstacles.

Narottama das Thakur is also saying this in his hymns. Narottama das Thakur is not an ordinary man. He is amongst the personal entourage of the Supreme Lord Sri Krishna, Lord Chaitanya Mahaprabhu. His words are transcendental words. They act as an incantation. Even if you do not understand them you can follow them. In one of his
hymns he is saying- “sri guru vaishnave rati na hailo amar” ‘I am the most wretched person. Why? Because I have no faith in guru and vaishnavas’. Narottama das Thakur is saying, "How can I get service to my eternal master Sri Krishna, Lord Chaitanya Mahaprabhu and his entourage. How can I get it? I have got no faith."

Krishna, the Supreme Lord, gives His service or bestows His service through the suddha-bhakta, the pure devotee. Without the pure devotee you can never find service to Sri Krishna or the Supreme Lord Chaitanya Mahaprabhu. You cannot see the sun by ignoring the light of the Sun or the rays of the Sun. Can anybody see the Sun, directly? "I don't take help from the rays of the sun. I shall ignore the light. I will go to the sun directly!" It is impossible. The rays of the sun enable you to see it. Similarly Narottama das Thakur is also saying in his hymns "For one who has no inclination to worship Radha, his worship of Krishna is totally fruitless and futile. He will get nowhere."

Nobody can have any conception of the sun without his attributes heat and light. Nobody can conceive it. Similarly, nobody can have any conception of Sri Krishna without Radha. The complete reality of the Supreme Lord Sri Krishna includes the complete counterpart Srimati Radhika,
Gopinath's extension. So, if I have no belief, no faith, no devotion and no respect for guru and vaishnavas then how can I get service? I am a wretched person who is most unfortunate. ki rupe paibo seva mui duracar, sri guru vaisnave rati na baila amar. Again, in the next verse or prayer he repeats the same thing. “I have been blocked by the illusory energy of the Supreme Lord. Therefore I have got no tinge of respect for vaishnavas. How can I get eternal welfare?” A hopeless condition.

“ashesh mayate mana magan baila,
vaisnave te lesh matra rati na janmila”.

Transcendental reality can only be known through the ears

What benefit will we derive by coming to the temple and hearing the glories of the Supreme Lord from the lips of the devotees? Wherever we see the benefits we will attend it. Nobody needs to be taught to earn money. Everybody understands money is necessary. They are earning money day and night; whether in Singapore or America. They
know that without money they cannot move. This is our necessity. Nobody has to be taught about this. Similarly, when you understand why one performs worship of Sri Krishna then you will give time to attend.

This human birth is very precious. After passing through many births in different species, trees, insects, aquatic animals and land animals, you get a human birth. It is said that you must pass through 80 lakhs of different species before you attain a human birth. So, a human birth is very rare and valuable.

You can only perform worship of Sri Krishna in the human species. Even birth as a demigod is not congenial for harinam. No other creatures can perform harinam. Because you are human you can accept the Supreme Reality, you can perform bhajans and you can worship Sri Krishna. You have this human life and you should utilise it properly and not waste it.

How can you know about Krishna and Ramachandra? How can you know? You can know only through the ears but not through the eyes. You can see the real form of sadhus through the ears. You can see the real form of Krishna and Ram through the ears. But we have no time to listen.
Parikshit Maharaj heard from Sukadev Goswami continuously for seven days without taking any food, without sleeping and without taking water. Then he attained the ultimate purpose of life. But we have no time to hear. Even if you want material knowledge you have to go to the masters, teachers. You have to hear them to get material knowledge. For transcendental knowledge there is no other way except this ear. Our Param Gurudev, Srila Saraswati Thakur, used to say “Transcendental Reality can only be known through the ears. There is no other way.”

You have attained this precious human birth but it will not last long. You have this golden opportunity but you could lose it at any moment.

King Bharat, relinquishing worldly life, went to the forest to worship Sri Krishna uninterruptedly. By chance he developed affection for a deer. In that forest maya entered and he started thinking of the deer. At the time of death he was thinking “Who will maintain the deer? Who will take care of the deer?” In his next birth he became a deer.

anta-kale ca mam eva smaran muktva kulevaram.

(B.G 8.5)
“You will take birth according to whatever you think of at the time of death.” Although king Bharat performed great severe austerities, he was thinking of the deer at the time of death and took birth accordingly.

Extreme eagerness for getting Bhagavan

In a town in Bengal, there was a man who worked in an office. He lived with his wife and two children. One of the children was only three or four months old and the other was seven years old. One day, the man told his wife, "You will have to prepare breakfast early today because I have to go into the office early. After I eat, I shall leave right away."

When the wife went to cook, she first put the baby on the bed and then went into the kitchen. But, whenever she would enter the kitchen, the child would cry. She thought, "With the child in my lap, how will I be able to cook? It is very difficult." She was thinking what she should do. Then she thought of a way she could manage. She called the seven-year-old child.

"Darling, come here!" she called. "Do you know that
red toy in the shop?"
"Yes, I know it," the child answered.
"Go and buy that toy, but be sure that it makes a nice jingling sound."

The child took some money and went off to buy the toy. He brought it home and gave it to the mother. The mother laid the baby down on the bed and hung the red-coloured toy with the jingling sound above him, at the end of a rope. The baby saw the toy and immediately started to play with it, hitting it from side to side. The child was most delighted as he continued to slap the toy and hear the jingling sound. For one hour he played like that, and the mother went to do her cooking. After that, the child started to feel hungry. For the entire time that the child was playing, he did not remember his mother. But, now that he felt hungry, he thought, "Oh, where is my mother?" But his mother did not come. Then, he started crying, signifying, "I am hungry! Come!" He could not speak, so he beckoned his mother by crying. "Come to me and suckle me! I am hungry!" His mother, however, was busy cooking. "No," she thought, "let the child cry."

After some time, the child stopped crying and went back to playing with the toy - jingle, jingle, jingle. After playing like that for a while, the pangs of hunger returned. His hunger increased and
increased and he became more and more unhappy. He began to cry for his mother even more loudly than before.

His mother heard the crying of the baby, but thought that she should first finish her cooking. Finally, the hunger became unbearable for the child. The child thought, "I don't want toys!" All he could think about was his mother. His crying became louder and louder until he was screaming. He started to throw his arms about and kick his legs, in a tantrum.

Then the mother thought, "Oh, I cannot stay away any longer!" The mother ran toward the child, embraced him and suckled him.

Similarly, the Supreme Lord has given us toys - the toy of a wife or husband, toys of children, toys of buildings, toys of radios, toys of videos, toys of computers. Seeing this, Krsna thinks, "They are absorbed in their toys! I have no worries. I am engaged in My pastimes in the transcendental realm. They do not want this. They want those things instead. Here, take this computer! Take that video! Take this! Take that!"

Upon the awakening of his real self (atma), a man feels the want of the sweetest affection of the Supreme Lord. He cries, "Oh Supreme Lord! In this world, nothing gives me happiness. Everything is
temporary. Everyone is selfish. You are my most beloved! Where are You? I have forgotten You! Come! Come! I am in a furnace! Come! Come!"

Weeping, he calls, but Krsna does not come. "I am engaged in My pastimes," Krsna says. For some time, the man then becomes absorbed in the affairs of his family and relatives, and forgets Krsna. Time passes and he cries again, "Where is My beloved Supreme Lord? Where is He?" Crying, crying. But, the Supreme Lord still does not come.

Ultimately, he shouts, "I do not want a house! I do not want anything! Nobody is mine - You are mine! Oh beloved Supreme Lord! Come! Come! Come!"

He cries and weeps, tossing his arms and legs about. Then Krsna cries, "Oh!" and comes to him. This sort of perturbation of the heart, extreme eagerness for getting Bhagavan, must be there.

When we associate with the suddha bhakta who is crying for Krsna, then the eternal nature of atma will be awakened. You have love for God. Love is there in your soul. It exists, but it is presently enveloped by the external potency of the Supreme Lord and you have become averse to Sri Krsna. Passing through different species, our minds have become enveloped by so many evil desires.
Perform Bhajan without hostility to anyone

Suniti told her son, Dhruva, "Don't blame others for your own afflictions. We incur those types of afflictions which we inflicted upon others. You do not know your past history but the Supreme Lord Sri Krishna does. You have passed lakhs of births. You do not know what you did in each birth. You have no memory of it, but Krishna knows. You must have done this sort of thing to somebody and it has come back through your step-mother. She is not the cause.

You have to tolerate this. If you do not tolerate it but want to retaliate, then again you will perform sin and that sin will bring more affliction. If you tolerate it then it will be finished. So you should not have any sorrow or be hostile to your step-mother. If you have that bad mentality and perform bhajan you will not get realisation. You will not be successful in achieving your objective. If you want to get God, then you should burn your hostile mentality while performing bhajan."

So the warning was given by Suniti and Dhruva performed one-pointed devotion with a tolerant mentality, although with the desire to get a higher status than his father. With that desire, but taking absolute shelter of the Lord and not any other, he performed chanting.
When he was absorbed in *harinam* he saw a lion in the jungle. He thought the lion was Hari and embraced him. The lion did not kill him because Bhagavan was there. If Bhagavan protects you, nobody can kill you. The lion had no desire to kill him. Then he saw a python, a great serpent which can swallow people. `Are you my Hari?' he asked as he embraced the python. It did not harm Dhruva. If God protects someone, nobody can kill him.

When Krishna saw the one-pointed mentality of Durva His heart became soft and He sent His own person, Narada Goswami. He came as the *suddha bhakta* in the jungle. When you get eagerness to obtain Bhagavan, He will come. He is present everywhere. He can appear anywhere anytime and so can His personal associates. Narada Goswami first went to the capital to give solace to the king. The king was disheartened after Dhruva left the palace. After consoling the king Narada Goswami went to the jungle. He saw the small boy uttering the name of Hari. He was very weak due to lack of food. Dhruva was falling down and again standing up calling ‘*kahan bhakta-vatsala hari!*’

Narada Goswami was astounded to see this. "Who are you?” he asked the boy “Why have you come here? There are many ferocious animals here. You may die! This is not the time to perform Krishna *bhajans*. You are the eldest son. You will be king
after your father. You should marry. After that you should have children. You should perform worship of Krishna in your old age, not now. Go back and serve your kingdom."

Dhruva replied "No, I have made up my mind. If I get God I shall return otherwise I will finish my life here."

Narada said "It is not so easy. Many rishis, munis and other great sages have been performing penance for thousands and thousands of years, but they are not getting God. If you remain here the ferocious animals will kill and devour you."

Dhruva replied "Nobody can remain in this world eternally. This body is born and later it will die. If I go back I shall die sometime later anyway. I might as well die earlier."

Dhruva asked how he could get Hari. Narada Goswami was satisfied. "Now you can perform bhajan. Go. Take bath in the Yamuna and come to me. I shall teach you the procedure."

Nobody can get Hari without following the correct procedure. By uttering harinam as per the instructions of his mother Dhruva got the association of a Sadhu but not God. After uttering harinam God became satisfied and sent His
representative, so he could come into contact with a bonafide *sadhu*.

At that time Narada Goswami also told Dhruva "I am advising you on the procedure but you should not have any kind of hostile mentality towards your step-mother."

In our family life, the husband blames the wife and the wife blames the husband. Parents blame children and children blame parents. The younger brother blames the older brother and the older brother blames the younger brother. All out of ignorance, one person is blaming the other. If you become disturbed you cannot perform *bhajan*.

Narada Goswami repeated the same *sloka* and told Dhruva “Perform *bhajan* but without any hostility. You are the cause of your own miseries. You should repent for your own actions. If you perform Hari *bhajan*, Krishna *bhajan*, with the proper mentality and one-pointed devotion, then whatever appears to be against you, such as circumstances or family members, will automatically become congenial. But you are not to demand this. You are to just perform *bhajan*. When Krishna is satisfied everybody will be satisfied.

Dhruva performed extreme penance. When he was performing *bhajan*, all the demigods were
suffocated. They had breathing trouble. They went to Brahma to ask why they have breathing trouble. Brahma could not ascertain the cause, so he went with the demigods to Vishnu. Vishnu told them that Dhruva was performing extreme penance and so He would go to Dhruva. He first appeared in the heart of Dhruva and then appeared outside with sanku, chakra, gada and padma. Seeing Narayana, Dhruva wept immensely. He was completely satisfied and wanted to recite prayers. But he was only a child. How could he recite prayers? Then the Supreme Lord touched Dhruva’s cheek with His conch shell and all knowledge was automatically revealed. Hari katha will be automatically revealed to a suddha bhakta. Dhruva had no other knowledge. He was only five years of age but he was reciting prayers that even munis and rishis could not understand. How? It was because Bhagavan was speaking through Dhruva. After that, Narayana was satisfied.
Bona fide sadhus will not give you material things

This human birth is precious. More precious than this, almost unattainable I should say, is the association of a bona fide sadhu. It is very difficult to get the association of a bona fide sadhu. That is, a sadhu who actually practices what he preaches. A sadhu performs bhajan, engaging all his senses for the service of Radha Krishna and Gauranga Mahaprabhu; every moment. He demonstrates how the Supreme Lord should be worshipped and is an example for all. It is very rare for one to obtain a human birth and get the opportunity to come into contact with a siddha bhakta. One who does not realise this is most unfortunate.

Unfortunately it is very common for people to go to the sadhus and go to the temple just for temporary material benefits. They go to the sadhus to ask for a son. They say “Give me a son. Give me a beautiful wife. Give me wealth.” They will get it. Many great sinners have money. But why would one go to the sadhus to get temporary benefits? If they are bona fide sadhus they won't give you this. They cannot deceive. They cannot give temporary things for which one would have to ultimately repent. They cannot deceive the world. Sadhus cannot deceive. If you want material benefit then go to the sinners.
They have the wealth and everything material. There is no point in going to the sadhus for such things.

A bona fide sadhu is seldom to be found and one who is actually speaking hari katha, the glories of the Supreme Lord, is even more rare. Those who are not a good example, who are not actually performing bhajan, cannot speak properly about Krishna. Platform speakers cannot speak properly about Krishna. There are those who are business types, professional platform speakers who say “You give me $500 and I will speak.” They are depending on money and not Krishna. If you depend on Krishna, Krishna will protect you. If you have no faith then what is the use of performing bhajan? If you take shelter of a human being and serve him then he will be obliged to protect you, whoever he is. He may be a mischievous person but if you go to his house without wanting anything and you go on serving him, he will be obliged to protect you. The Supreme Lord, Lord of all Lords, is protecting and sustaining all, so if you take shelter of Him He will protect you.

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God is bestowing His Grace upon us in all circumstances

There was a king whose prime minister was a great devotee. He always used to provide solace for others and pacify persons who came to him for help with their worldly troubles. He used to say, “You should not be disturbed or disheartened. You do not know what you did in your past life. You do not know what you will do in the future. So by seeing this present loss you should not be disturbed. There should have been a greater loss but by the Grace of Sri Krishna it has been reduced. It is all for the best! It is all for the best! Don’t be disheartened”.

Once, the king went to hunt in the forest along with his prime minister and other soldiers. In ancient times kshatriyas used to go to jungles for hunting. While roaming in the jungle the soldiers became separated from the king and the prime minister. While the king and his prime minister were moving separately through the jungle the king saw a beast. The king shot an arrow to kill the beast but by mistake the arrow went through his thumb. The finger was cut and there was profuse bleeding. Out of pain he was expressing his sorrow, “I am supposed to always fight. My thumb, which is vital for archery, is cut. It is a great loss.” The prime
minister tried to pacify him, saying “You do not know what you did in your past life and you do not know what you will do in the future. There should have been a greater loss but by the Grace of Sri Krishna it is reduced. So you should not worry.”

But the king was enraged and said “My finger is cut and it is bleeding profusely. It is a serious loss to me but you are saying whatever is done by the Supreme Lord is good for me. You can advise me but if suffering comes to you and I advise you in the same way, what will you think?” The Prime minister replied, “It is applicable to all. Krishna takes care of everybody. A greater loss has been saved.” The king was furious and thought “I will teach you.” He continued walking with the prime minister through the jungle when he saw a well in the distance, covered with bushes and grass. Taking his prime minister the king went near the well and all of a sudden he pushed the prime minister into it. The king said “Whatever is done by the Lord is for your good.” The prime minister said, “Yes without His will you cannot push someone into the well. It is His desire that you push me. Trust me! Trust me! Since He is all good it is for the best.”

The king challenged “Where is your God? I am here and you are there, where is your God? If I leave this place will He rescue you?”
The prime minister replied from the well “If Hari protects someone then nobody can kill him and if Hari wants to kill someone then nobody can protect him. They have no power.”

The king said “Oh! You haven’t given up your dog mentality. So, you can stay here and you can die here.” When a person becomes enraged their mind becomes disturbed and at this time the king’s mind was disturbed.

In that jungle there were many robbers. They used to worship goddess Kali to bring about the fulfilment of their robbery. They had just been successful in a robbery and wanted to sacrifice a man to goddess Kali for her satisfaction. They brought a pujari and asked him to perform puja and they went out to find a man for offering. They soon found the king and they thought, “Goddess Kali is so gracious! She has sent a man to us and we did not even have to go to the village or the town.”

The dacoits surrounded the king, arrested him and tied him up. Then they took him to the pujari for sacrifice. According to the religious rules the king needed to be bathed before being sacrificed. So the king was first taken to a tank and bathed and then he was taken to the pujari. Just as the pujari was about to sacrifice the king he saw that the king’s thumb was seriously injured and bleeding. If an
injured person is sacrificed the result will be reversed. So, the pujari told the robbers “If this man is sacrificed the result will be bad because he is injured.”

The robbers exclaimed “Oh no! This spoils all our efforts and money. Release this person. Get out!”

When the King finally made his way back to his own capital he started to realise that what the prime minister had said was correct. “If my thumb had not been injured my life would have been finished. So I have committed a great offense to my prime minister. Now I don’t know if he is alive or not! I did a terrible thing out of anger!” So he immediately ordered his army of soldiers to go and rescue the prime minister.

When they arrived near the well they found the prime minister sitting on the grass performing harinam. By the Lord’s Grace he had not suffered much. When he was brought back to the kingdom the king bowed down, explained what had happened to him and said. “I have committed a great offense, please excuse me.”

“No! No! It's OK. You have acted according to God’s desire and because of that I have benefited. By pushing me in the well you actually saved my life. If I had been with you the dacoits would have sacrificed me instead. We did not know what we
did in the past and what we will do in the future. So we cannot see the adjustment.”

Whatever is done, is done by the will of the Supreme Lord and it is for the good of all. ‘tat te ‘nukampam sushamiksa mano’ (Srimad Bhagavatam 10.14.8). If you can see His Grace in every circumstance then you can attain Him. If you are disturbed then you cannot. ‘tat te ‘nukampa sushamiksa mano’. If you can see things as they are then you will see God's Grace in every circumstance.

We are reaping the fruits of our own actions, so we should not blame others for our misfortune. We are all reaping the fruits of our own actions. As you sow, so shall you reap.

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Churning water to get butter

The jivas, or the real selves, are the eternal servants of Sri Krishna. The cause of our affliction is forgetfulness of our relationship with the Supreme Lord Sri Krishna. So we have to remember Him. How can we remember Him? If we can always remember Krishna then there will be no more difficulty. He is All-Existence, All-Knowledge, All-Bliss and this worldly existence is just the opposite - it is the shadow of the internal potency of Supreme
Lord Sri Krishna. When we become averse to the Lord we see the shadow. The shadow of a tree resembles the tree, but in the shadow of the tree there is no substance. In the tree there is substance. Similarly, the Supreme Lord, Sri Krishna, is All-Substance. But when we become averse to Him, we see nescience before us, devoid of existence, devoid of knowledge and devoid of happiness. But we perceive it to be eternal. As Brahma says:

\[ \text{tasmad idam jagad asesam asat-svarupam} \\
\text{svapnabham asta-dbisanam puru-duhkha-duhkham} \\
\text{tvayy eva nitya-sukha-bhodha-tanav anante} \\
\text{mayata udyad api yat sad ivavabhati} \]

(Srimad Bhagavatam, 10. 14. 22)

The entire material cosmos, not just this world, is non-eternal, perishable. It is like a dream. At the time of seeing a dream, we think it to be reality. When we awaken from a dream, we realise it was all false. Similarly, everything we are seeing of these non-eternal relations is a dream. We are laughing, we are crying, etc. But when we wake up from it we shall see that it is all nothing.

"Svapnabham asta-dbisanam:" Brahma says that if we engage our intellect in matter, in non-eternal things, in order to get material development, then our intelligence will be finished. Yet we think that he who is dedicating his energy to cultivate material
development is a very wise person. We say, "You are wise." But here Brahma says that this person's knowledge will be finished: \textit{asta-dhisanam}. Instead of happiness, he is getting severe miseries. Everyone wants happiness. Yes, he is trying to find happiness, but he is misdirected. Being averse to Sri Krishna, he is going towards the mirage: "If I get this or that thing, I shall be happy." This world seems to exist eternally, it seems to possess knowledge and it seems therefore, to possess happiness. But it is in fact devoid of existence, devoid of knowledge and devoid of happiness.

Will we get butter if we churn water? No, but we think that by churning water, we shall get butter. Someone says to us, "There is no ingredient in the water by which you will get butter. All your efforts are a waste of time." We answer, "No, you have lost your mind. I shall go on churning for thousands of births!" If you churn yogurt or milk, then you can make butter. This world is devoid of enduring existence, devoid of real knowledge and devoid of real happiness. If you devote all your energy to this world, you will be in want of existence, in want of knowledge and in want of happiness. Krishna is the embodiment of All-Existence, All-Knowledge and All-Bliss. We should worship Sri Krishna. In the Gita, Krishna says:
"You have forgotten Me and thus you have come to this non-eternal world."

So start worshipping Him.

"Whatever benefit human beings received in \textit{satya-yuga} by meditation, in \textit{treta-yuga} by sacrifice and in \textit{dvapara-yuga} by Deity worship, they can receive in \textit{kali-yuga} by the chanting of the Holy Name."

Sri Caitanya Mahaprabhu appeared to teach us:

"\textit{Harer nama harer nama harer namaiva kevalam kalau nasty eva nasty eva nasty eva gatir anyatha}"

"\textit{Harer nama harer nama harer nama.}" Thrice it is said to give emphasis. This means, "Yes! You should do it! You should do it! You should do it!" \textit{Harinama!} If anybody says you should perform meditation, the reply is, "No, \textit{harinama!}" “Practice \textit{pranayama}, etc.”,
"No, harinama!" “Perform oblations”, "No, harinama!"
This verse says "No! Harinama!" thrice and "only harinama, nothing else." "Kalau nasty eva nasty eva nasty eva." There is no other way, no other way, no other way - thrice - in this kali-yuga.

Remembering Guru-Vaishnav-Bhagavan

Remembrance of guru-vaishnav-bhagavan will remove all obstacles to bhajan and bestow the desired devotional objective. But the problem is this - a conditioned soul cannot remember Them with the material mind as They are beyond the comprehension of material mind and intellect.

\[ harih nirguna sakshat prakrirteh parah. \]

‘Sri Hari, the Supreme Lord, is transcendental and as such, beyond material comprehension. We cannot remember guru-vaishnav-bhagavan, cannot sing Their transcendental infinite glories and cannot even pray for Their grace without Their causeless mercy.’

\[ pranatabhigamyam murbairavedyam \]

‘They are accessible to the completely surrendered soul, not accessible to the ignorant, unsurrendered soul.’ Nobody can comprehend Their transcendental qualities with a challenging mood. A
surrendered soul can have realisation of Their transcendental qualities as per the degree of their submission. No wise person, who has got a glimpse of the concept of ultimate reality, can say that his realisation is perfect and complete.

\[\textit{jananta eva janantu kim vaahooktya na may prabhoh}
\]

\[\textit{manasho vapusho vacho vaibham tava gocharah}\]

\textit{Srimad Bhagavatam 10.14.38}

Lord Brahma pronounced “I do not want to make a pompous display of words. Some persons may pretend or think that they know Your glories and the glories of Your entourage, but I say with assertion that they are not accessible to Me.”

It is not possible for me, a conditioned soul, to narrate the infinite transcendental attributes of His Divine Grace, Most Revered Param-Guru-Padpadma 108 Sri Srimat Bhakti Siddhanta Saraswati Goswami Thakur and his personal associates. Whatever we, the enslaved \textit{jivas}, say from our limited knowledge and imperfect submission, instead of glorifying, we may mar the dignity of their transcendental attributes. Yet, in spite of our deficiency, if we have humility, \textit{guru-vaishnav-bhagavan} will forgive our offences and out of causeless mercy, will accept us as their servitors. The moment we become proud and arrogant, we shall fall from devotional life and
all our efforts will be futile, as pompous efforts have no connection with the Supreme Lord and His devotees.

It is the order of my most revered divine Master, Om Vishnupad 108 Sri Srimat Bhakti Dayita Madhava Goswami Maharaj to recite what I have heard so far from the lips of guru and vaishnavas to purify my mind and to get devotion to Sri Krishna. So, wherever I go, I try to obey the direction of my divine master to recite the sayings of guru, vaishnava and authentic scriptures, although I have my own drawbacks.

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Why were the 11th and 12th cantos written?

Vedavyas Muni has not unnecessarily written the 11th and 12th Cantos. He has narrated the highest pastimes of Krishna with the Gopis, parakiya, in the 10th Canto. It is very difficult to understand this. We have the habit to imitate, especially elevated persons and people of respect. We may think “Krishna is the Supreme Lord. If he has 16,108 wives, then we can also have two or three. Krishna may be powerful. But Krishna will be the only enjoyer? This is not good. It is unjust. He may have 95%. We should have 5%”.

61
Previously Vedavyas Muni gave a warning about this: ‘You must not go directly to the 10th Canto. You should first study the 1st Canto through to the 9th. You should hear from a bona fide sadhu. After hearing, when you become competent and have knowledge of who is Krishna, who are the Gopis and what is their relationship; then you will be entitled to hear the pastimes in the 10th Canto. Not before that.’ When Sukadev Goswami narrated the Bhagavatam to Pariksit Maharaj, he did not start with the 10th Canto. He started with the first. Then the second, third, fourth, fifth, sixth, seventh, Drhuva Charitra, Prahlad Charitra, eighth, ninth, Ambarish Maharaj. After that, after hearing all of this, then Sukadev narrated the 10th. We might hear these pastimes. But we may be unmindful; if we do not meditate on the subject, we may make a wrong interpretation of it. So Vedavyas Muni has warned us before the 10th Canto and is again warning us in the 11th. He has doubt. Have we really heard the first nine Cantos? And if we did hear, when we listen to the 10th, are we meditating on those past teachings?

In the 11th Canto, Vidhey Raj Nimi asked this question: ‘We are enslaved jivas. We are slaves of the sense organs. We are running after enjoyment. We are enveloped by the illusory energy. We have a misconception of the self. How can we surmount
the cycles of births and deaths and the three-fold afflictions? What is the easiest way?’

Prabhudh Muni answered: ‘In this world, everyone is doing something. For what purpose? For removing sufferings and getting happiness. When someone is unable to get that by their single effort, they marry. Then together they work towards happiness but just the opposite happens. But still, together they want to remove suffering and get happiness. They think it will help if they have a son. So they do that and the trouble increases. Then a daughter, three, four, five children and jointly they try to get happiness and with the growing family, the troubles also grow.’

We can get pure love through devotion to Krishna. Krishna has all the loving relationships; master-servant, friendship, parental, husband-wife and ultimately, after being married, having loving relations with others outside of marriage. Although this is the highest spiritual love (as narrated in the 10th Canto), it is the most abominable in this world. The highest in the spiritual world is the lowest here.

All these relationships that Krishna has are also seen here. But we should not think it is the same. He is the master. We are not. He enjoys with friends, parents, wives and consorts. As much as we try to enjoy like Him, so much suffering we will get. So
after narrating Krishna's highest pastimes in the 10th Canto, Vedavyas Muni is again warning us. Our loving relationship is with Krishna. All are trying to remove their sufferings and increase happiness. If we try to enjoy all the loving relations in this world, misery will not be removed. It will only increase.

Svarup laksana (inherent attributes) of a sadhu

The essential quality of the sadhu is to have one-pointed devotion to Krishna. The one who is serving Krishna is serving all. The most elevated stage is to serve Krishna. If you pour water onto the roots, the whole plant will be nourished. If you give food to the stomach, the whole body will be nourished. If you serve Krishna, you serve all. This is the fundamental essential quality of a sadhu.

Will the aquatic animals living in the rivers, seas and oceans get Bhagavan? No. There are many vegetarians like the goat etc. By simply becoming vegetarians, you cannot get Bhagavan. Without one-pointed devotion, nobody can get Bhagavan. We perform japa of Bhagavan and we get something else. A person who wants Bhagavan from the core of his heart, will immediately get Him. A person who has one-pointed devotion to the Supreme Lord is a sadhu. He does not worship any demigod. But he knows that by serving Krishna, he serves all. A
chaste wife, who has love for her honest husband, will serve the servant for the satisfaction of her husband. Similarly, sadhus have got respect for all but they respect in relation to Sri Krishna. They do not go and worship any demigods. All the demigods are satisfied with the suddha bhaktas. The demigods are congenial to all those who have devotion for Lord Hari. So we should have one-pointed devotion. Krishna has said: *mam ekam saranam vraja*.

Sadhus cannot live without hearing and speaking about Krishna, just as a fish cannot live without the water. Without hearing about Krishna's name, fame and pastimes and without engaging their senses in the service of Krishna, sadhus cannot live in this world. But some are doing this for business. They speak about Krishna for another motive. Bhagavan is omni-potent. If I take shelter of Bhagavan, will He not protect me? Everywhere there are mishaps, but when God protects you, nobody can do you any harm. Sadhus know that God will protect them. Therefore, they are calm and serene.

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Tatastha laksana (secondary attributes) of a sadhu

Sadhus should have tolerance, the qualities of forgiveness and forbearance, because sadhus have
no desires except Krishna's satisfaction. When there are other ulterior desires, motives or obstructions, a person becomes enraged. Sadbus have no desires except Krishna's service. They are dedicated to His service. They do not want money, name and fame. So if there is any obstruction in getting money, name or fame, a sadhu will not be enraged. Those who have material desires will be enraged. Their minds will be bewildered.

But nobody can disturb the mind of a sadhu. Titiksvab – sadhus have tolerance. Sadhus are compassionate to all the jivas. They are seeing that the jivas are suffering afflictions in this world. The jivas have the heart to see Krishna and they have got no reason to be afflicted. We are the sons and daughters of the same Supreme Father. Why should we cry? The afflicted are not remembering Him and taking shelter. So suddha bhaktas go from one place to another to help the afflicted jivas.

Our coming here is a great mistake – running after phantasmagoria. It is like living in a desert. Your requirement is Krishna. Worship Him and you will get everything. For this reason, sadhus are compassionate to all – titiksvah karunika, suhrdahe sarve dehinam. (S.B. 3.25.21)

Sadhus are most beloved to Sri Krishna. They have no notion of friend or foe – ajata satravah santah. They
think “All are coming from the beloved Sri Krishna. I am the enemy of myself. I have no enemies in this world but my mind is my greatest enemy. Most beloved is Sri Krishna and all are serving Sri Krishna in a positive or negative way. Hiranyakasipu is serving in a negative way and Prahlad is serving in a positive way. I am not serving Krishna. I am most unfortunate”. The sadhu always thinks like this.

There is no enviousness in the sadhu – ajata satravah santah. Sadhus have got tranquillity of mind. They are calm and serene. They have got no desire except to fulfil the desire of Sri Krishna. Their duties are enjoined in the scriptures. They are simple hearted and are not crooked.

Happiness and distress are like a dream

We are forced to tolerate things of which there is no remedy. The born will die and the dead will be born. Lord Sri Krisna forbids us to mourn for that which is inevitable. When the fruits of previous karma allocated for this lifetime have ended, this body will perish. This end may come through disease, accident or other means, but all these are instrumental. Jivas come and go by the will of the
Sri Krisna but out of nescience we think them to be ours and we suffer for our attachment. Nobody comes and goes by our desire. When jivas become averse to Sri Krishna, His illusory energy envelops them and they are drowned in the ocean of births and deaths and three fold afflictions. We wrongly think ourselves to be bodies and think of other bodies related to us as ours. Actually, we are of Sri Krishna and Sri Krishna is ours. False ego and false interest caused by the Lord's illusory energy hurled us down in this world of nescience - a Prison House - to get our punishment for forgetting our eternal relation with Sri Krisna. There is no actual existence of suffering. This is like a dream. When we forget our relation with Sri Krishna we become a victim of the dream of suffering. A realised soul has got constant remembrance of Sri Krishna. So, he is beyond this dream. The continuous flow of the stream of relative duties will never come to an end. We will be frustrated if we want to complete all relative duties before worshipping Sri Krishna.

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God has appeared as His Name

God has appeared as His Name. All strength has been given to His Name to rescue the fallen souls of
this kaliyuga. You have to accept the instructions of the Supreme Lord. Sri Krishna, in the mood of Srimati Radharani, appeared as Sri Chaitanya Mahaprabhu and preached that by means of Sri nama sankirtana, we can obtain krishna-prema. We have been born into this kali-yuga. Unlike the other previous yugas - satya, treta and dvapara - there are three kinds of adharmas in this era: a lack of tapah (austerity), saucam (cleanliness) and daya (mercy). Only one dharma remains: satyam (truthfulness). Satyam is the Holy Name. Yet, we can easily get Krishna in this kali-yuga because the Lord has graced the fallen souls of this era and given them the easiest way.