The Pocket Book of

Droplets of Nectar

from

Srila Bhakti Ballabh Tirtha Maharaj

Vol 2
His Divine Grace Srila Bhakti Ballabha
Tirtha Goswami Maharaj
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Introduction

This small book is the second volume of articles taken from a series of emails originally sent out from the sreecgmath yahoo group. They are 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 web sites:

www.sreecgmath.org
www.gokul.org.uk
www.mandala.org
Sincere souls will certainly overcome all difficulties in the long run. Lord Sri Krishna Himself gives assurance in the Gita - *na hi kalyana krt kascit durgati gacchati*. "A sincere soul will never suffer degradation". When one can really detect one's defects it is a good sign because it proves he has contact with real knowledge, however faint it may be. Otherwise ignorance could not be realised as ignorance. So, don't be disheartened. Actually it is not possible for us to eradicate in one day our attachment to worldly objects and ideas which we have inherited through cycles of births and deaths. Those inherited ideas will have their reaction for some time through inertia. For example, if we switch off the fan, it still moves for some time due to inertia, but its speed will be gradually diminished and it will stop. If we try to control the senses artificially through austerity it won't have an abiding effect. In devotional spiritual practice more stress is given to positive practice than to negative i.e. we are to rouse up the eternal natural function of the real self which is pure love to the Supreme Godhead.
Imitation vs Following

We should follow the teachings of the sadhu. We are not to place importance merely on external behaviour. We must see the purpose for which sadhus are acting: for the service of Sri Krsna and the devotees. We should behave like the sadhu only when we understand the purpose of their behaviour. We should follow, not imitate. What is the difference between following and imitation? This story may be given as an example.

There was once a peddler who maintained his family by selling caps. He would carry the caps on his head in a wicker basket. He would walk through the streets all day long selling these caps, taking his food along with him and eating along the way. He spent the day walking along the road, shouting, "Very nice caps for sale today! Price reduced! Take! Take! Take!" People would come and purchase his caps and he would thus maintain his family. But one day, even though he had spent the entire day shouting, he could not get any money. Not a single person had bought anything. Needless to say, he was very disappointed. Toward the afternoon, he became fatigued from so much walking. So, he sat under a big banyan tree. Being hungry, he ate the food that
he had brought with him. After having eaten, he became drowsy and began to yawn. As he was so tired, he thought, "Let me lie down for some time." He spread a \textit{chadar} on the grass beneath the tree and lay down. He placed the wicker basket, filled with caps, by the side of his head. He also kept a cap on his head and fell asleep.

After some time, some monkeys came from nearby and climbed up into the banyan tree. From the top of the tree, they could see that someone who had a cap on top of his head was sleeping underneath, and next to him was a wicker basket full of caps! "Oh!" they thought. "Let us get those caps!" They descended the tree and silently approached the basket. Each monkey took one cap and put it on his head. In this way, all the caps were removed from the basket. The monkeys became very satisfied with themselves by having put the caps on their heads. They climbed back up the tree and started to jump about from one branch to another with great delight, shrieking, "Kak! Koo! Kak! Koo!"

Hearing the sound of the monkeys, the peddler woke up. He was surprised to see that it was now evening. He looked at his wicker basket and saw that it was empty. "What? Not a single cap has been sold but the caps are all gone! Who took them?" He looked about and saw the monkeys with the caps. "Now I have
eaten all the food and have none left. If I have no food to give the monkeys, they will not return the caps." If you go to Vrndavana, there are many monkey-devotees there. Those monkeys will steal your spectacles. They will only return them if you give them some food. Now, this peddler realised that he had nothing to give the monkeys. "If they surround me, I shall be killed by them!" he thought.

He became enraged and shouted, "You have taken all that I have! Why have you not taken the cap from my head? Here, you should take it!" He took his cap and threw it at them.

The monkeys saw this and taking their own caps in their hands, threw them at the peddler below. Because the peddler had thrown his cap toward them, they also threw their caps toward him. Now their caps were on the ground and they were left with nothing. They do not know why one wears a cap. They simply imitate. Such imitation is not good. "How is the sadhu sleeping? He is sleeping like this, so I shall have to sleep like that. How is he sitting? I shall have to sit like that. How does the sadhu take his steps?" All this is imitation. You have to know the purpose. You will be able to follow by knowing the purpose.
Goodness Without Devotion is Decoration of Dead Body

All good qualities are present in one who has one-pointed devotion to the Supreme Lord Sri Krsna. A person who is averse to Sri Krsna, who has no devotion, has no good qualities. He is running after worldly things so how can he have any good qualities? From where can he get these good qualities? Qualities come from God. If you have one-pointed devotion to Sri Krsna, all the good qualities will come to you. We think that we have become civilised in this world. How is this civilised? The so-called civilisation of this world is a mere hypocrisy. If one acts in a hypocritical manner, exhibiting grand external behaviour, then, in the Kali-yuga, that is considered to be civilised. What is this civilisation of Kali-yuga? We have something inside. Our behaviour shows one thing but in the heart dwells something else. Outwardly, we shake a person's hand, but inwardly we want to kill that person. You will find this sort of "civilisation" in Kali-yuga. You will get actual civilisation only from a suddha bhakta--a Vaisnava--who is consistent in his words and heart. Those who are "avaisnava" (not Vaisnava) behave hypocritically, with deceitfulness, displaying mere etiquette. They have no sincerity.
Take, for example, a small boy. He is very beautiful. As he plays here and there, he smears his body with dust and mud. But still, that boy is giving happiness to his parents. If he is decorated with beautiful clothes, then he becomes even more beautiful to them. But if the life leaves that body, and that dead body is decorated with all the most beautiful garments and ornaments, will that dead body give any happiness to the parents or any other person? All will be afraid at the sight of the dead body. When we do not have one-pointed devotion to Sri Krsna, there is no life in our existence. It is like a lifeless, dead body. You cannot get satisfaction for yourself by decorating your dead body, and you cannot give satisfaction to others. You are lifeless.

When you have one-pointed devotion to Sri Krsna, then actual qualities with intrinsic value will appear. Now, without devotion to the Supreme Lord, whatever qualities you may exhibit have no actual intrinsic value. It is an outward show only. It is not coming from within.

**Eradicating the Root Cause of Suffering**

Conditioned souls have currents of holy and unholy thoughts in their minds, imbibed from previous impressions of millions of births. This human birth is
given by the Lord to fight against unholy thoughts and to enhance holy thoughts. After passing through millions of births in different species, we have attained this human birth. God was satisfied by creating human beings, as human beings have the capacity to discriminate between eternal and non-eternal and can worship the Supreme Lord who is All-existence, All-knowledge and All-bliss. This human birth is not meant for just eating, sleeping, defending and mating like birds and beasts.

Unless the root cause of committing sin is eradicated, the aptitude to commit sin cannot be removed. The cause of sin is desire for committing sin and the cause of desire for committing sin is misconception of the self; the cause of misconception of the self is nescience (ignorance); the cause of nescience is aversion to the Supreme Lord, who is All-Existence, All-Knowledge and All-Bliss. Therefore the root cause of sin is aversion to Sri Krishna. So, Sri Chaitanya Mahaprabhu has said, "The conditioned souls of the world, due to forgetfulness of their relation with the Supreme Lord are averse to Sri Krishna since time immemorial." Therefore we are advised to cultivate devotion, principally to chant the Holy Name for remembrance of Sri Krishna. We have forgotten Krishna since time immemorial. We are to correct this with the help of bonafide Shuddha Bhaktas. 'Sadhan bina sadhya vastu keho nahi paye'.

'Sadhan bina sadhya vastu keho nahi paye'.
Without devotional practice, nobody can get the objective.

In Srimad Bhagavatam, 9th Canto, Veda Vyasa Muni has said that Ambarish Maharaj, who was a most favourite devotee of the Supreme Lord Sri Krishna, removed all desires of this world gradually, by performing bhajan without deceitfulness. A conditioned soul cannot get the desired result all of a sudden. If he is sincere in his efforts, by the grace of the Supreme Lord Sri Krishna and His devotees, he will be ultimately successful.

**Hiranyakasipu is Within Us**

We should always remember Nrsimhadeva. Nrsimhadeva kills Hiranyakasipu. Who is Hiranyakasipu? "Hiranya" means wealth and "kasipu" means bed - sexual desire. So "Hiranyakasipu" means "those who have desire for wealth and sex, and also for name and fame". Such persons cannot get Krsna. So, Hiranyakasipu is within us. Externally, we may see a demon, but that demon is also residing within ourselves. That demon should be killed! Then you can go to Krsna. There is also one-pointed, causeless, eternal devotion residing within our real selves. That is called "Prahlada".
There is Prahlada, Nrsimha Bhagavan and bhakti. Nrsimha Bhagavan will remove all ulterior motives from our hearts. He will kill Hiranyakasipu and enhance Prahlada. So we should remember Lord Nrsimhadeva.

**Never Give up Devotion**

Sri Chaitanya Mahaprabhu preached Bhagavat Dharma - *shuddha bhakti dharma* - and taught the same by practising it. Kapila Bhagavan in Srimad Bhagavat, 3rd Canto, clearly pointed out that the real quality of a *sadhu* is exclusive, one-pointed devotion to the Supreme Lord. Without this no one can become a real *sadhu*. Meera Bai has also substantiated this.

The last message of Bhakti Siddhanta Saraswati Goswami Thakur to his disciples before his disappearance in Baghbazar Gaudiya Math, Calcutta was: ‘With the sole purpose of worshipping Sri Hari, we should somehow carry on our life in this most non-eternal world. We should not give up Hari-Bhajan in spite of hundreds of calamities, hundreds of obstacles, hundreds of reproaches and harassments. Don't be discouraged from serving Krishna without deceitfulness despite seeing that the majority of the worldly people are not accepting it. Don't give up your worship of Sri Krishna and your
spiritual devotional wealth – listening to Krishna-Katha and chanting - under any circumstances. Always perform Hari-Kirtan with the two qualities of being humbler than a blade of grass and more tolerant than a tree. We will be able to realise the transcendental delightfulness of service to Sri Krishna when we become entitled to do 'Aprakrita Harinam', remaining aloof from all the attractions and repulsions of this world. All arrangements in this world are momentary. We should never be indifferent to or dislike Sri Krishna Sankirtan Yajna, which will bestow on us all attainments.’ Shuddha Krishna Bhakti in this world is most scarce as stated in the scriptures. Amongst millions of emancipated souls we will find one Krishna Bhakta. If we want quality, we cannot get quantity.

Vaisnava Seva – The Easiest Way to Satisfy the Lord

Chanting and listening to the pastimes of the Lord are the limbs of devotion unto Him. The meaning of devotion is 'seva' (service), which is not performed by force. It is not that whatever one speaks becomes bhakti. Only when the Lord accepts our speech does it become bhakti. If the Lord is not satisfied by our chanting or listening then that chanting and listening is not bhakti.
The devotees who are sheltered under Sri Caitanya Gaudiya Math perform congregational chanting every day. In this sankirtan one reaps benefit according to the extent he performs seva. The Lord's sight will come automatically on those who serve sadhus. If I show kindness to anybody's little child - present him with nice clothes, give him nice eatables - then it is natural that his parents’ appreciation will come towards me. And when one is not kind to the child but instead gives him troubles although flattering the child's parents, will the parents become happy? They will understand that one is duplicitous. Likewise, the Lord cannot be satisfied by those who pray beautiful hymns to Him but disrespect His pure devotees. He will understand that this person is false. All his sadhana or bhajana will be wasted uselessly.

By serving Vaisnavas, the Lord will be quickly satisfied. The easiest way of all to satisfy the Lord is 'Service to Vaisnavas'.

The Process of Remembering Krishna in Kaliyuga

In this Kali-yuga, if we try to remember Sri Krishna by meditation, which is prescribed for Satya-yuga, the golden age, we will not be able to remember. Our minds are very restless, dwelling on the non-eternal things of the world. Impressions of lakhs (100,000)
and lakhs of births are stored in the mind. There are four kinds of piety: tapah, saucam, daya, and satyam (austerity, cleanliness, mercy and truthfulness) In Treta-yuga, when one of these four (tapah) had become diminished, it was not possible to practise meditation. Then sacrifice to Lord Vishnu was prescribed. If you have attachment for worldly things, you should give those worldly things for the service of Bhagavan Sri Krishna. In this way, you can concentrate on the ultimate target of worship. This could be accomplished in Satya-yuga by meditation, and in Treta-yuga by sacrifice.

In Dvapara-yuga, two kinds of piety had become diminished, tapah and saucam. People became more influenced by the senses and became incapable of uttering mantras correctly. Thus, they could not perform sacrifice. So the people of that era were told, "You should worship the Deity and engage all the senses and the objects of the senses in this way." All indriyas, all gross and subtle senses, including the mind, should be engaged in the service of Sri Krishna. If you serve the Deity, you have dedicated all the sense organs and all the objects of the sense organs. The purpose of this is to develop concentration on the object of devotion.

But in Kali-yuga we cannot perform Deity worship because we are diseased. A diseased person is prohibited from Deity worship. We are incapable of rising early in the morning. We cannot sit in the
temple for a long time. Two or three hours are required for worship. After half an hour, we become distracted. We are diseased, so how can we worship? There is one sloka:

\[
\text{krte yad dhyayato vishnu} \\
\text{tretayam yajato makhaih} \\
\text{dvapara paricaryayam} \\
\text{kalau tad hari-kirtanat}
\]

(Srimad Bhagavatam, 12.3.52)

"Whatever benefit human beings received in Satya-yuga by meditation, in Treta-yuga by sacrifice and in Dvapara-yuga by Deity worship, they can receive in Kali-yuga by the chanting of the Holy Name."

**Indra as a Hog**

Once the emperor of heaven, Devaraja Indra, had committed a great offence for which his gurudeva cursed him to take birth as a hog. Immediately, he became a hog and the throne of heaven was vacated. The demigods became disturbed and approached Brahma for assistance. "Who will govern us?" They asked. "Our emperor has become a hog. Our gurudeva has cursed him." So Brahma said, "All right, let me go and fix the situation." Then Brahma came
to the world. Being omniscient, he recognised Indra in the body of a particular hog. This hog was surrounded by his wife and many piglets. Brahma said, "Oh My dear sir, you are not a hog! You are the emperor of heaven! Why have you come here? Come along! Take the throne and govern your kingdom of heaven." Then the hog replied, "Who are you? I do not believe your words. I have such a nice, beautiful wife and children. I have so much responsibility. I cannot go." In the same way, the Supreme Lord Sri Krishna appears in this world and asks, "What are you doing here?"

\[
\text{sarva-dharman parityajya}
\text{mam ekam saranam vraja}
\text{aham tvam sarva-papebhyo}
\text{moksayisyami ma sucah}
\]

(Bhagavad-gita, 18.66)

"Give up all these material things and take absolute shelter of Me. I shall rescue you from all sins." But we say, "Why have you come here? Who are you?" We don't believe Him. Out of affection He comes to us, but we say, "Who are you? I have such a nice wife and children. I cannot give up these attachments, I have so much responsibility."
Churn Water to get Butter?

If we churn water will we get butter? We think that we can be happy in this material world, 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 eternal existence, devoid of knowledge and devoid of happiness. If you devote all your energy to this world, you will be in want of eternal 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:

anityam asukham lokam
imam prapya bhajasva mam
(Bhagavad-gita, 9.33)

"You have forgotten Me and thus you have come to this non-eternal world." So start worshipping Him.
Dream World

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 the Supreme Lord Sri Krishna. When we become averse 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-Substantiality. But when we become averse to Him, we see nescience before us, devoid of eternal existence, devoid of knowledge, and devoid of happiness. But we perceive it to be eternal. As Brahma says:

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

(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-dhisanam": 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 it is a very wise person who is dedicating his energy to cultivate material development. We say, "You are wise." But here Brahma says that this person's knowledge will be finished: 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 eternally exist, it seems to possess knowledge and it seems therefore, to possess happiness. But it is in fact devoid of eternal existence, devoid of knowledge and devoid of happiness.
Submit to the Internal Potency

There is the internal potency and the external potency, and in between these is the marginal potency, which has a connection with both the internal and the external potencies. The jiva, the real self, is the eternal servant (nitya-dasa) of the Supreme Person Sri Krishna and is the outcome of the marginal potency (tatastha-sakti) of the Supreme Lord. A vertical line can be diverted to either side, and also a river can be diverted to the sea. Similarly, when we become averse to Sri Krishna, the external potency envelops us and brings us to this world to pass through cycles of birth and death. If we have the desire to obtain emancipation then we have to cross over that marginal potency and enter into the internal potency. We have to submit to that internal potency, the superior potency. To get that which is superior, we have to submit. That concrete form of the superior potency is the suddha-bhakta - sad-guru. If anyone submits to the sad-guru, he will become blessed and enter into the internal potency. By entering into the internal potency we will get the transcendental, sweet, spiritual realm of Vaikuntha, Vrindavana, etc.
The Para and the Apara Potencies

In Bhagavad-gita, you will find that Lord Krishna says to Arjuna:

\[
mamaivamso jiva-loke \\
jiva-bhutah sanatanah
\]

(Bhagavad-gita, 15-7)

"The jivas (the living entities) are parts of My potency." When we go through the scriptures, we should accept all the evidence. So, in this verse Krishna says that the jivas are parts of His potency and in other verses He says that they are the outcome of the potency of the Supreme Lord:

\[
bhumir apo `nalo vayuh \\
kham mano buddhir eva ca \\
ahaṅkara itiyam me \\
ḥhinna prakṛtir astadha
\]

\[
apse\text{\textit{re}}yam itas tv anyam \\
prakṛtis viddhi me param \\
jiva-bhutam maha-baho \\
yayedam dharyate jagat
\]

(Bhagavad-gita, 7.4-5)

Krishna says He has two kinds of potencies, the
inferior (apara) potency and the superior (para) potency. The inferior potency is comprised of the five gross elements, namely earth, water, fire, air and ether and also of the three subtle elements, namely mind, intelligence and perverted ego. The other potency is the superior or spiritual potency. The atma, or the real self, is the outcome of this spiritual potency. It is different from this gross material body and the subtle astral body. So, this material body is the outcome of the apara potency and the real self is the outcome of the para potency. Potencies should exist for the possessor of those potencies. Any part of a potency should be for the pleasure of the Eternal Master and Enjoyer of all these potencies. So this is our natural function: Krishna is eternal, His potencies are eternal, and the parts of His potencies are eternal.

The Mirage of Happiness

Everywhere that there is no family connection, people ultimately become frustrated and suicidal. Everybody wants love from others. For want of love, people become very disheartened and dissatisfied. Sons and daughters go to visit their father and mother in their old family home for a few minutes, but no love is there. They come only as a matter of etiquette. Rich persons are not happy and poor
persons are not happy. Learned persons are not happy and uneducated persons are also not happy. A man may think, "If I marry and get a beautiful wife, then I shall be happy." But those who are married will tell you that they are not happy. Those who are not married will tell you that they are also not happy. We think that if we get grandchildren, sons and daughters-in-law, etc., then we will become happy. So we are always running after a phantasmagoria. It is said in the scriptures that the rays of the sun reflect off the desert sand. From a distance, a clean sheet of water can be perceived. The beasts in the desert, being very thirsty, see this "water," a mirage, and think that if they run toward it they will get it. So they move forward further and further, but the water continuously recedes further and further into the distance. But, it is an illusion of water only and ultimately the beasts will die running after it. In the same way, people think, "If I get money, I shall be happy. If I get a beautiful wife, I shall be happy. If I get a son or daughter, I shall be happy, etc." Afterwards, we shall die, unhappy. This is phantasmagoria – false - because they are averse to Sri Krishna.

So, Sri Caitanya Mahaprabhu has said that the root cause of all afflictions is our aversion to Sri Krishna. He is All-Existence, All-Knowledge and All-Bliss. We
have an eternal connection with Him—we are the eternal servants of the Supreme Lord, Sri Krishna.

_Birth in a Royal Family? Never Again._

All are connected with the same reality, the Supreme Lord. We have come from the Supreme Lord. We are in the Supreme Lord. We are by the Supreme Lord. As we have come from the same source, we should have love for all creatures. If we can see that reality, then we can understand the purpose of the teachings of Sri Caitanya Mahaprabhu.

Sri Natha Cakravarti has summed this up in one verse:

\[
\begin{align*}
\text{aradhyo bhagavan vrajeaa-tanayastad- dhama vrndavanam} \\
\text{ramya kacid upasana vraja-vadhu- vargena ya kalpita} \\
\text{sriram-bhayatam pramanam amalam prema pumartho mahan} \\
\text{sri caitanya-mahaprabhu r matam idam tatradaro nah parah}
\end{align*}
\]

(from Caitanya-manjusa, a commentary on Srimad Bhagavatam)

These are the teachings of Sri Caitanya Mahaprabhu in a nutshell. The highest object of worship is Krishna, the son of Nanda Maharaja. You can obtain all kinds of bliss if you worship Sri Nandanandana Krisna. His transcendental realm is Vrindavana and among the devotees of Nandanandana Sri Krishna, the highest devotees are the gopis. They are doing
everything for the service of Sri Krishna. You will find evidence of this in Srimad Bhagavatam. You should aim for the highest object. What is the highest object? Not money. If you get money, will you be happy? Sometimes wealthy people invite us to their homes, but I have never met a wealthy person who is happy. When our Paramgurudeva Tridandi Swami Srila Bhaktisiddhanta Sarasvati Thakura, (the gurudeva of all our guruvarga including our Param Pujyapada Srila Bhaktivedanta Swami Maharaja) was in Sri Mayapur at the time of the British regime, all the queens of the kings of Jaipur and Tripura would come to see this holy city. At that time Mayapur was not so developed. People who came there had to walk there on foot. As this was very difficult, the queens employed the help of horses, guards, servants and maidservants. Everybody was astounded to see such a display of wealth. Outside people thought, "They must be most happy." One of the queens of Jaipur wanted to speak privately with our Paramgurudeva, who then requested all persons to leave. "Swamiji," she said, "I am most unfortunate! Although I am married, I am not permitted any connection with my husband or my family. I am kept in a restricted place and cannot go anywhere. For one year I have been so dissatisfied. I want to commit suicide, but suicide is a great sin. I am so unfortunate that even the beggar or a pauper is happier than I! Please bless me that I should never be born in a royal
family again!"
Gurudeva was astounded!

**Asadhu Cannot Understand Sadhu**

Only a *sadhu* can recognise a *sadhu*. An *asadhu* cannot recognise a *sadhu*. In the same manner, an illiterate person cannot understand a learned person because he does not have the capacity to understand. Only a learned person can offer his respects to another learned person. A *sadhu* can recognise other *sadhus*. Non-*sadhus* cannot. For example, Sukadeva Gosvami, the son of Vedavyasa Muni, was a great saint. He was a *brahma-jnani* even when he was in his mother's womb. After his birth he left immediately for the forest. His father was crying, "Oh son, oh son!" He was a great *jnani*, a great *yogi* and a *suddha-bhakta*. The *suddha-bhaktas*, *yogis* and *jnaris* all used to give respect to Sukadeva Gosvami. When Sukadeva Gosvami was sixteen years of age, he walked through different villages naked, because he had no connection with this world (*brahma-jnani*). The villagers thought that he was a crazy person, a lunatic. They would throw dirt at him and spit on him. As he had no connection with this world, he would not say anything. These villagers could not understand him. He set his holy footprints at Sukartala by the bank of the Ganges and Pariksit Maharaja came to see him after having been cursed
by a brahmana. Pariksit Maharaja was destined to die from snakebite after seven days. Renouncing his home and kingdom, Pariksit came to Sukartāla by the side of the Ganges River. I had the opportunity to go there two or three times with our Guru Maharaja. It is still now a calm and serene place. When Sukadeva Gosvami set his holy footprints there, all the rsis came to see him. Narada Muni, Parasurama and many other great saints were there. They all stood up with great reverence and offered their obeisances to Sukadeva Gosvami because they could understand his qualification. As Sukadeva Gosvami started speaking Srimad-Bhagavatam, they were astounded that this boy had so much learning. You cannot understand a learned person by observing his outward appearance. But when you hear him, you can understand that he is very learned. By hearing you can understand, not by seeing with your eyes.

Devotee for Two hours

"If we engage our sense organs by hearing about Krishna, by speaking about Krishna, by remembering Krishna, what benefit will we get?" Generally people think that they should get some benefit from their activities. Here tonight, several devotees have attended, and in other places we see that the number attending may be less. But, if we were to announce in
the streets that each person who attended a class here in Stanley Halls to hear a talk from a devotee and to chant the Holy Name would be given $1,000, how many people do you think would come then? You would have to call the police because so many people would become devotees for two hours. They would earn $1,000 and consider their time well spent. There would be no empty space in this room. But if you were to announce that if they were to come to hear saints from India and be rescued from the clutches of maya, from the entanglement in worldly, non-eternal things and go to the Lotus Feet of the Supreme Lord, they would not come. "What is this? They would say, "If we go there, they should give us something." They would not come. Everybody is thinking of how to make efficient use of his time - and time is money. It should not be utilised without any purpose. This is the mentality. "What is the purpose of coming into contact with a sadhu?" It is very difficult to recognise a bonafide sadhu.

The Loophole for Maya to Enter

"sravanam kirtanam dhyanam." Dhyanam means to engage your mind in meditation for thinking about and remembering the glories of the name, form, attributes and pastimes of Sri Krishna. So now you have engaged your ears (sravanam), you have
engaged your tongue (kirtanam) and you have engaged your mind (dhyanam). All the sense organs should be engaged in the service of Sri Krishna. He is the only master of all the senses. So He is called Hrishikesha. Hrishik means sense organs and isa means the enjoyer of those sense organs. If there should be any sense organ not engaged in His service, then the world might enter through that loophole. You should prevent worldly views from entering into the heart to spoil one's consciousness of Sri Krishna.

Wherever We Engage Our Senses, We Shall Go There

In Srimad-Bhagavatam, Vedavyasa Muni has said:

sravanam kirtanam dhyanam
harer abhuta-karmanah
janma-karma- gunanam ca
tad-arthe 'khila-cestitam
(Srimad-Bhagavatam, 11.3.27)

Vedavyasa Muni gave instruction that you should hear about Sri Hari (sravanam): the name, form, attributes and pastimes of Sri Hari, about His advent in this world, about His transcendental divine qualities and about His transcendental pastimes. You have to hear this from a bona fide pure devotee and not from a platform speaker - those who speak for
some worldly benefit. If you hear from them, you will not be benefited. Their motive is different. You are to associate with bona fide devotees - those who have sacrificed and dedicated their lives for the service of Sri Krishna alone, and who have no ulterior motive behind them. When you hear from such devotees then your mind will go to Sri Krishna. Having heard, you should repeat it, you should chant whatever you have heard. Chant (kirtanam). First you engage your ears in the service of Sri Krishna and then you engage your tongue in the service of Sri Krishna by speaking about Sri Krishna, whatever you have heard. You should not say anything of your own creation, as you will not get the actual benefit. Try to remember whatever you have heard from suddha-bhaktas (pure devotees) and bona fide gurus and pray for their grace. By their grace alone will you be able to speak - only by the grace of Guru-Vaisnava-Bhagavan. You cannot serve them without their grace. Service is not accomplished by means of mundane vanity. You should not deliver a speech at a public meeting to obtain respect from the audience. That is not your target. Your target is to engage your senses and the objects of the sense organs in the service of Sri Krishna. Wherever we engage our senses, wherever we engage the objects of our senses, there we shall go. If we engage our sense organs, our mind and intellect (both gross and subtle senses) for worldly things, we will become attached to worldly
things. If we engage the same for the service of Sri Krishna and His devotees, we will become attached to Sri Krishna and His devotees. So with that aim, with that target, you are to speak for the satisfaction of Sri Krishna and His devotees. Try to do this, by praying for the grace of Guru-Bhagavan. Wherever I go, I try to do this, although I have many frailties and drawbacks. To those who help me in this manner, I am grateful.

Only Harinam, Only Harinam, Only Harinam

It has been emphatically stated in the authentic scriptures of India that the world will gradually deviate from piety, righteousness, through the four ages - Satya (Golden age), Treta (Silver age), Dvapara (Bronze age) and Kali (Iron age). Satya yuga is adorned with four virtues - penance, sanctity, compassion and truth; Treta yuga is adorned with sanctity, compassion and truth; Dvapara yuga is adorned with compassion and truth; Kaliyuga is only adorned with a very small amount of truth. Due to the deteriorated state in Kaliyuga, Vedic instructions have lost their adoration and respect. So, ordinary people have the tendency to debate and altercate. According to the eligibility of the people in the four ages, their process of worship was different. In satya yuga, the mode of worship was meditation, in treta
yuga the mode of worship was oblation, in dvapara yuga it was sri vиграha archan (worship of Deities) and in kaliyuga – it is harinam sankirtan.

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva gatir anyatha
Brhad Naradiya Purana

There is certainly no other way, no other way, no other way except `Harinam' in Kaliyuga.

nikhila-sruti- mauli-ratna- mala-dyuti- nirajita- pada- pankajanta
ayi mukta-kulair upasyamanamparitas tvam hari-nama
samsrayami
Namastaka written by Srila Rupa Goswami

‘O Harinam! (Holy Name of Supreme Lord Hari) The Upanishads, the highest philosophical portion of the entire Vedas, the effulgence of jewels, is incessantly worshipping your Holy Lotus Feet by the light of waving lamps. You are also always worshipped by the renowned realised souls Sri Narada and Sri Sukadeva. The transcendental glory of the Holy Spiritual Name is revealed by the tongues of the realised souls who are inclined to serve Him. Therefore, O Harinam! I take absolute shelter to Thy Lotus Feet wholeheartedly.’
Nama-Sankirtan - The Best Medicine

Lord Krishna has said in the Bhagavad Gita (18.62) "O son of Bharat, surrender unto Him utterly. By His Grace you will attain transcendental peace and the supreme and eternal abode." Only complete unconditional surrender to the Lotus Feet of the Supreme Lord Sri Krishna can bestow on us eternal peace. The moment we shall submit to Sri Krishna unconditionally, all our ills and sufferings will go. `sharanagati' is the best medicine to cure all afflictions and is the solution of all problems. False egos create false interests and by that clashing of interests we see the forest fire in this world. The Supreme Lord, Chaitanya Mahaprabhu, has said, if individual spirit souls can have the knowledge that they are all interrelated through love, this forest fire of clashing of interests will stop. So Sri Chaitanya Mahaprabhu has said, Divine Love is the best and only solution for the disturbed situation of the world. That Divine Love (prema-bhakti) for the Supreme Lord can be cultivated by nama-sankirtan – chanting of the Holy Names of the Supreme Lord, viz. Krishna, Rama, Govinda, Madhava, etc.

In the present age, nama-sankirtan is the best medicine and the effective way to achieve the summum bonum of human life and it can be
performed under any sort of circumstances. *namasaṅkīrtana* is a universal religion under whose banner people of all sects and rank can unite. The Sri Chaitanya Gaudiya Math institution is engaged in the propagation of the all-embracing doctrine of Transcendental Divine Love of Lord Sri Chaitanya Mahaprabhu to counter the present trend of violence and cruelty and to bring unity of hearts amongst all, irrespective of caste, creed and religion.

**Krishna, the Centre**

When there are different centres of interests, nobody can avoid the clashing of individuals, groups, nations etc. For example, if circles are drawn with different centres, circumferences will clash, but if there is one centre of interest there may be smaller or bigger circles but there will be no clashing. According to Lord Sri Chaitanya Mahaprabhu there should be knowledge of the real self, real interest and one centre of interest. The Supreme Lord Sri Krishna who is Achyuta can be the only common centre of interest from whom all the spirit souls have emanated.

If we pour water at the root of the tree, the whole tree is nourished with all its parts. In like manner, by serving Krishna we serve all. Non-violence is to refrain from doing injury to others. It is negative, but
love is to do positive good to others. If anybody has got pure love for any person, he cannot have the impetus to inflict injuries to any part of the object of his love. If we get love for Krishna, we cannot have the impetus to inflict injuries to any of His parts emanating from His marginal potency. All jivas are interrelated through their relation to Sri Krishna.

A Sincere Soul Will Never be Deceived

Sri Krishna has emphatically said in the Gita - `A sincere soul will never be deceived'. God is residing in our hearts, seeing everything. Nobody can do anything without His knowledge. We are reaping the fruits of our own actions. Nobody is to be blamed for our difficulties which are created by us by our own misdeeds. A sincere votary who wants eternal welfare, should always see his own defects and see the good qualities in others. We can rectify ourselves if we see our own defects. It is due to our own actions that we have got congenial or uncongenial environments. In this age, votaries are not capable of doing meditation, oblation and worship of Deities correctly. In Kaliyuga, chanting of the Holy Name is the only remedy for our release from birth and death. It Will Take Time to Remove Bad Thoughts
The root cause of our being in the prison-house of worldly bondage is our aversion to the Supreme Lord. After forgetting Sri Krishna, the Supreme Lord, and being enveloped by the illusory energy, we passed through eight million births as aquatic animals, trees, worms, birds and beasts and after that we got this precious human birth. God has bestowed upon human beings the power to discriminate between eternal and non-eternal, so that they are capable of accepting eternal truth by giving up non-eternal things. This human birth is not meant for just eating, sleeping, defending and mating like beasts and birds. Human beings have the opportunity to worship Krishna (God). But at any moment we may lose this chance.

We have imbibed bad and good thoughts in our minds by passing through so many births. So it will take time to remove the bad thoughts and enhance devotional eternal good thoughts. The Supreme Lord Sri Krishna has advised in the Gita that through abhyasa yoga, spiritual practice of subduing the evil thoughts and enhancing good eternal thoughts, by sincerely practising, gradually we will be able to get a stable state of mind.
Only the Fortunate Get Association of Sadhus

Prominent saints of India say that by the association of bona fide sadhus for 15 minutes or even for a moment, millions of offences will be removed. It will be like a boat to cross over the ocean of birth and death and the threefold afflictions. One can get the association of a sadhu by one's previous accumulated impressions of eternal good deeds. So it is undoubtedly true that the person who gets the company of sadhus is most fortunate. God is residing in the heart of every individual spirit soul. If anybody mentally submits his or her difficulty, He will hear and can help in that regard. God is omniscient and omnipotent. If we have such belief, then everything will be solved. God extends His grace through \textit{shuddha bhakta} and \textit{sadguru}. As the Supreme Lord is everywhere, His Absolute Counterpart \textit{sadguru} (bona fide Guru) is also everywhere.
Atma Requires Atma

As long as we remain in this world, we should be satisfied with minimum material possessions. Atma requires atma for its sustenance, not anatma. Anatma is foreign to it. If one gets the property of one world, he will then have the desire to get another. The material world is actually devoid of real bliss. The material world is the shadow of the Supreme Lord, who is All-Existence, All-Knowledge and All-Bliss. The material world is the outcome of maya which means `not that', just as the shadow of a tree has got no actual existence.

\[
\text{tasmad idam jagad asesam asat-svarupam} \\
\text{svapnabham asta-dhisanam puru-duhkha- duhkham} \\
\text{tvayy eva nitya-sukha- bodha-tanav anante} \\
\text{mayata udyad api yat sad ivavabhati} \\
\text{Srimad Bhagavatam 10.14.22}
\]

This entire universe is temporary, so it is dream-like (illusory), transitory (not permanent), devoid of knowledge, inert and extremely painful. But O Lord Krishna! You are All-Existence, All-Knowledge and All-Bliss and therefore Infinite. The entire universe is repeatedly created and destroyed by your inconceivable power, yet it appears to be truth eternally existing.
Infinite Jivas Can Get Infinite Bliss

The root cause of suffering is false ego and false interests. The material world is finite, so that if anybody gets some property, others are deprived of it. When human beings believe that they are physical bodies, they all try to meet the requirements of the body and they compete for it. Actually, the real self is neither the physical body nor the subtle material body. Being enveloped by the material energy they misconceive. So Indian Rishis first tried for material property and afterwards they found it led to extreme suffering. Actually, the requirement is complete bliss, Who is God, \textit{purna-sukh}, absolute bliss or infinite bliss. Infinite \textit{sachchidananda} is infinite bliss. If the attention of human beings is diverted towards infinite bliss and if anybody gets it, others will not be deprived of it. According to differential calculus mathematics infinity minus infinity is infinity. Infinite \textit{jivas} can get infinite bliss. There is no possibility of clashing. When persons do not find any interest for material acquisitions, they become indifferent to it and clashing with others for such things cannot originate.
Vaishnava is Paramhansa

Vaishnava is paramhansa. As a swan can extract milk from a mixture of water and milk, vaishnavas can see good qualities in human beings. Human beings have both good and bad qualities in them. When good qualities predominate they are called good and when bad qualities predominate they are called a bad person. Emancipated realised souls have only good qualities. They are rarest in this world. The vaishnava has the capacity to see good qualities in all human beings. They have no propensity to see bad qualities. They just see bad qualities in themselves. When a votary sees his own bad qualities, he can rectify himself. The vaishnava has no vanity or pride. They give respect to all but do not want respect from others.

Sadhus Have no Grudge

Sadhus have no personal grudge against anybody in this world, but for the eternal benefit of all, they refute anti-devotional contentions only to save sincere souls from being misled. If we attack those proponents with a hostile mentality, the bad qualities of the pseudo sects will come to us and we will have a spiritual fall. Even if persons of those protagonists
come to the sadhus, the sadhus pay respect to them and serve them with prasada because they have no personal grudge. If the protagonists sincerely want to hear pure devotional conclusive thoughts, sadhus speak to them mildly, establish devotional conclusions and expose the defects of anti-devotional ideas. But they remain silent when they find the person has come not to hear sincerely, but to present pedantic arguments. Shuddha bhaktas do not like idle talks. They have no desire to speak unnecessarily because they want to engage themselves fully for the service of God and His devotees. They know they could leave this most perishable world at any moment. They are completely disinterested in non-eternal worldly affairs. Real aspirants utilise their time for actual benefit, they have no time to find faults and criticise others.

Bhakti is Supreme

As the Supreme Lord is Absolute, Infinite, He is asamordha - there is no equal to Him and nothing is greater than Him. Nothing, not even a dust particle can be outside the Infinite and Absolute. If there was anything outside the Absolute, then the Absolute would lose His position. As there is nothing equal to Him and nothing greater than Him, nobody can realise Him without His will. There cannot be many
paths to get the Absolute. He is One, so realisation of Him is also one - to submit to His will. Service means to act according to the will of the served. This is called bhakti. Bhakti is the only way to attain God. The aspirant who has accepted the path of bhakti is called bhakta. The karmi, jnani or yogi cannot get Bhagavan because their objective is not Bhagavan. Karmis want temporary benefits, both in this world and in the higher worlds. Jnanis want emancipation - merging into the Formless Impersonal Brahma. The ultimate goal of yogis is to attain the 18 kinds of yogasiddhis or Kaivalya (merging into Paramatma). Without the grace of a bhakta nobody can get bhakti. `bhaktistu bhagvad bhakta sangena parijayate' - Only by the association of a shuddha bhakta can you get bhakti. A shuddha bhakta or Krishna bhakta is very scarce - `koti-mukta-madhye `durlabha' eka krishna-bhakta' - Amongst millions of emancipated souls, it is very hard to get one shuddha bhakta. Ignoring the bhakta, no aspirant can get contact with Bhagavan.

Discussions with Dr. C. V. Raman

Srila Bhakti Dayita Madhav Goswami Maharaj had been to the laboratory of the great world famous Noble Prize winner Indian scientist Dr. C. V. Raman to invite him to preside over a function on the occasion of Sri Krishna Janmashtami at Sri Gaudiya
Math, Bagh Bazar, Calcutta. Dr. C. V. Raman refused to accept the invitation on the grounds that Krishna was fictitious and He had no desire to waste his valuable time for such a function. Maharaj again requested him to participate in the function because some of his students were participating in that function and they wanted him to attend. Dr. Raman said if Maharaj could show Krishna to him, he would go to the function, otherwise not, because he had no desire to waste his time for that which could not be comprehended by observation and experiment. The northern portion of that laboratory was totally closed by a wall. The whole of North-Calcutta was behind that wall. Maharaj asked him, "I am unable to see anything beyond this wall. If I say `there is nothing outside this wall', will it be correct?" Dr. Raman said, "I can see through my instruments." Maharaj asked him, "There is a limit to your instruments. You can see only as far as your instruments allow you to see." Dr. Raman said, "I will not give my attention to anything that is not within my sense-experience. Can you show me your God?" Maharaj then said, "If your students say to you, they will study your scientific findings only if you make them realised first, then what would you say?" Dr. Raman said, "No, they are to take my process through which I have realised the truth." Maharaj said, "If this is true for you and your scientific knowledge, can the seers of ancient India not say exactly the same thing? Follow their process
and see whether you experience God's existence or not."

Fire is not the Loser if Ignored

In this modern age of materialism most people do not believe in the existence of God, `Ishwara' on the grounds of ‘that which cannot be comprehended by the gross and subtle senses is unreal and fictitious’. His Divine Grace Om Vishnupad 108 Sri Srimad Bhakti Dayita Madhav Goswami Maharaj in one of His branch Maths at Krishnagar, Dt. Nadia, West Bengal, impressively made one such disbelieving student understand by his own words. That student, when asked why he took admission at Krishnagar College for getting higher education, when he could have got it in his own house, replied ‘My revered father admitted me in the Krishnagar College for higher education because the professors of that college were very learned’. Maharaj immediately asked that student, ‘You have submitted to the professors for getting higher education, so that means that you are accepting a person superior to you in education. What is the meaning of `Ishwara'? `Ishwara' or God means One who has got dominating power and has got wealth. We are accepting, in every sphere, higher qualified persons to be enriched by them, as for example, a person who wants proficiency in wrestling, submits to a wrestler, one
who wants to get money, submits to a rich person. When you are accepting small Gods in every sphere, why you should hesitate to submit to the Almighty, Who can protect us and maintain us in all circumstances? If we ignore fire, fire will not lose anything, but we shall be deprived of the utility of fire. The Supreme Lord is Absolute, Infinite and Complete Reality. If we do not accept Him, He will lose nothing but we shall be deprived of being protected and maintained by Him. `Om purnam adah purnamidam purnat purnam udacyate purnasya purnam adaya purnam evavasyate' (Sri Ishopanishad) If you subtract Purna from Purna the remainder will be Purna, it will not be zero. As per Mathematics, Infinity minus Infinity is also Infinity.’

Who is Bhagavan?

What is the interpretation of the word `Bhagavan'? We find these words in the Gita `Bhagavan uvaca' – ‘Supreme Lord said’. The Gita indicates that the Supreme Lord is speaking. Sri Krishna is referred to as Bhagavan in the Gita. What is the inner significance of the word Bhagavan? Bhaga means opulences, and van means one who possesses. We have some conception of God, but in the Vedic literature there are definitive descriptions and definitions of what is meant by God and this can be
conveyed in one word - Bhagavan. Bhagavan possesses all opulences, the totality of knowledge, wealth, power, beauty, fame and renunciation. When we find someone who possesses these opulences in full, we are to know that he is God. There are many rich, wise, famous, beautiful and powerful persons, but no one can claim to possess all of these opulences. Only Krishna possesses them in totality.

Harikatha Tastes Fresh Everytime

Actual Harikatha - transcendental spiritual speech, descends to a completely surrendered soul through a preceptorial channel. Material words and songs can become stale, but Harikatha can never become stale. Sri Krishna Chaitanya Mahaprabhu heard the entire holy biographies of Dhruva and Prahlad from Srimat Gadadhar Pandit Goswami at Purushottam Dham a hundred times, yet He expressed His desire to hear those biographies again and again. As the Supreme Lord is All-Existence, All-Knowledge and All-Bliss, the Transcendental Absolute Sweet Entity, the glories of the Supreme Lord always taste fresh and sweet to the deserving pure devotees. The glories of the Supreme Lord and His pastimes and personal associates can never become stale. The Gopis, the foremost personal associates of Sri Krishna, are continuously chanting His glories, but those chants
and utterances of words give them taste afresh. They are drowned in the ocean of increasing transcendental bliss which is beyond the comprehension of the conditioned souls of the world. Our requirement is incessant happiness and that is positively fulfilled by the above method of devotional practice. What further do we want? In this context, it is incumbent upon sincere seekers after truth to go through the wonderful biography of Sri Krishna Dvaipayan Vedavyas Muni to see a gradual systematic approach towards Absolute Bliss. Sri Vedavyas Muni is universally regarded as the great preceptor of all sects of people in India as well as in foreign countries. `Vedavyas' means one who has divided the Vedas into four categories - Rig, Sam, Yajuh and Atharva. He has written Vedanta, the best scriptural evidence of the jnanis, Mahabharat which includes the Gita, adored by all in the globe, and eighteen Puranas.

Krishna Bhakti is Extremely Difficult but also Easy

\[
sarvopadhi-vinirmuk \text{ tam tat-paratvena nirmalam} \\
hrskena hrskesa-sevanam bhaktir ucyate
\]

Narad Pancharatra – Bhakti Rasamritasindhu

The Supreme Lord Sri Krishna, who is adorned with
transcendental sweet sense-organs, is served by pure devotees who also have corresponding transcendental sense-organs. This relationship between object of worship and worshipper is designated as bhakti, pure devotion. As per evidence of Sri Chaitanya Charitamrita, Madhyalila, chapter 19, verse 48, Amongst 10 million (one crore) jnanis, who are eager to get Brahmananda, only one can attain their objective - salvation. Amongst 10 million such liberated individuals one can become a Krishna bhakta. Krishna bhakti is so scarce. It is to be carefully noted, that in the above verse stress has been given to give up the false relations with this non-eternal material ominous world by which we have become inauspicious and evil-minded. On the other hand we are to turn our face towards the Supreme Lord Who is All-Good. When we can become aware of Him, we shall be sanctified. After being sanctified we shall be worthy and eligible to serve Krishna. Association of bona fide pure devotees is essential to realise our eternal relation with the Supreme Lord Sri Krishna. Actual saranagati, submission to the Lord, can never be manifested without the association of pure devotees. By the process of ascension, arohavad, with vanity and challenging mood, nobody can enter into that transcendental blissful realm. It is extremely difficult, but again it is very easy. King Khattanga could attain the highest objective, transcendental divine love, in a
moment, when he took absolute shelter of the Supreme Lord.

Remembering is Subservient to Listening and Singing the Glories

\[srnvata\ sraddhaya nitya, grnatas ca sva-cestitam\]
\[kalena natidirghena, bhagavan visate hrdi\]
Srimad Bhagavatam (2.8.4)

Sri Hari will very soon enter into the hearts of devotees who speak and hear about His Name, Form, Attributes and Pastimes regularly with firm faith. Sri Visvanath Chakravaty says in his commentary that the devotional form \textit{smaran}, remembrance, is subservient to the devotional forms \textit{sravan}, listening and \textit{kirtan}, singing i.e. hearing and singing devotional songs or narrating the glories of the Supreme Lord. Srila Bhakti Siddhanta Saraswati Goswami Thakur has given his remark thus - there is no need of artificially remembering the pastimes of Sri Krishna for the devotees who perform the devotional forms of \textit{sravan} and \textit{kirtan}, with submission to Sri Krishna and with the purpose of pleasing Him.

Sri Prahlad Maharaj in Srimad Bhagavatam has said categorically that when the votary performs nine forms of devotion including \textit{sravan} and \textit{kirtan} with
complete dedication to the Supreme Lord Vishnu and directly for His satisfaction, then this will be the proof of his proper study of scriptures and success in devotion.

Abandoning Varnasrama Dharma - sin or not?

Previously in ancient times, Varnashram dharma was prescribed according to quality and action. Four varnas – brahmin, kshatriya, vaishya and sudra - and four ashrams - brahmachari, grihastha, vanaprastha and sannyasa - were introduced.

Incompetent persons, finding difficulty after marriage to lead household life and to maintain family members, give up family life. By that they commit sin. Acceptance of sannyasa for them is prohibited. There may be some exceptional cases. By providence, some fortunate persons may come in contact with bona fide sadhus and get the chance of gaining the temperament for worshipping God and leading regulated lives.

In Srimad Bhagavatam, third canto, Kapila Bhagavan in His instruction to mother Devahuti spoke about the qualities of a bona fide pure devotee, sadhu. He mentioned in His instruction that one of the qualifications of the sadhu should be mat-krte tyakta-
karmanas tyakta-svajana-bandhavah - abandoning Varnashram dharma and relinquishing bodily relations and friends is allowed if it is for the satisfaction of the Supreme Lord. In the case where there is an ulterior motive, to fulfil material desires, then abandoning Varnashram duties and relations will be considered as a sinful act.

Attainments of Chanting the Holy Name

Sri Chaitanya Mahaprabhu has taught us in Shikshashtaka, 4th verse,

\[
\begin{align*}
na \text{ dhanam na janam na sundarim} \\
\text{kavitam va jagad-isa kamaye,} \\
mama \text{ janmani janmanisvare} \\
\text{bhavatad bhaktir ahaituki tvayi}
\end{align*}
\]

What are we to desire from God? Chaitanya Mahaprabhu is teaching us. If there be any worldly motive in performing bhajan, we will get that but we will be deprived from getting eternal welfare. We should not have any ulterior desire in our mind while performing bhajan. Chaitanya Mahaprabhu has taught us in the above verse that we should not want wealth, manpower, worldly learning or even emancipation. We should only pray to the Supreme Lord Sri Krishna to bestow on us one-pointed
exclusive devotion to Him. The first attainment of performing *harinam sankirtan* is purification of the mind. We are not to perform yogic meditation for cleansing our minds, but *nam sankirtan* should be done in the company of bona fide *sadhus* - *shudha bhaktas*. The second attainment of performing *harinam sankirtan* is the extinguishment of the forest fire of the cycle of birth and death and threefold afflictions. The third attainment is eternal welfare, i.e. the appearance of the Supreme Lord, Who is All-good. *Harinam* is the life of Spiritual learning - *paravidya vadhu*. There are two kinds of learnings: one is material learning and another is spiritual learning, realisation of one’s relationship with the Supreme Lord, as eternally connected to Him as His servant. After that, with that relationship, when one chants the Name, he will be immersed in the ocean of bliss and then, at every step he will have the taste of transcendental ambrosia and lastly, there will be complete purification of the body, mind and soul.

**Krishna and His Kirtan**

Generally, when we write letters, we write on the top, 'All Glory to Sri Guru and Gauranga', to pray for the grace of Sri Guru and Gauranga. But Srimad Bhakti Siddantha Saraswati Goswami Thakur, in his commentary of the first verse of Shikshashtaka,
without writing `All Glory to Sri Guru and Gauranga', commenced his writing on the top, `Sri Krishna Kirtanaya Namah' - All Glory to Sri Krishna sankirtankari Gurudeva - invoking the grace of Gurudeva, Who is competent to sing the glories of Sri Krishna, All Glory to Sri Chaitanya Mahaprabhu, Who has appeared as sankirtan vigraha (the Holy embodiment of Sri Krishna sankirtan).

We generally bow down to a person. Why is Srila Bhakti Siddhanta Saraswati Goswami Thakur bowing down to Krishna kirtan? Because according to him, `Krishna kirtan' and `Krishna' are identical. You are to understand the difference between material sound and transcendental spiritual sound. In material sound, the sound word is different from the thing indicated by it. But transcendental sound is non-different from the thing indicated by it. The sound ‘water’ is different from the thing `water', but the Name of Krishna and the Supreme Lord Sri Krishna are non-different. There is no material barrier between the Name of God and the named God. `nama cintanami krishna caitanya-rasa-vigrahah' - Padma Purana. The Holy Name is cintamani, which signifies the Name can fulfil all desires, but we should not have mundane desires while doing it.
Censure Evil Practices not the Practitioner

Chaitanya Mahaprabhu in His third verse of Shikshastaka has taught us, if we are to do harinam without tenfold offences, we should have these four qualities: We should be humbler than a blade of grass, more forbearing than a tree, should not have the desire of getting name and fame from others but give respect to all in the consideration that our object of love, Sri Krishna, is existing in the heart of every living being. It is good for sincere aspirants to rectify themselves by condemning or subduing their own evil doings or evil thoughts. Only then, by their own ideal character, they can warn others in regard to these. A bona fide sadhu never has any kind of hostile mentality to anybody or any living being in this world. He may condemn the evil practices or doings but he has got no enmity for the persons who are doing such sinful acts. So sadhus are always calm and serene. Nobody in this world can divert a sadhus mind from his concentrated devotion to the Lord. Sri Chaitanya Mahaprabhu has taught us by His own life. Although He knew that Ramchandra Puri committed offence to Madhavendra Puri, He did not go to discipline Ramchandra Puri because he was the godbrother of His Gurudeva, Isvara Puri.

We commit a Himalayan blunder when we become hostile to anybody in this world due to seeing his bad
practices and bad actions. We have got no grudge against any person but we do not support the evil practices. We should condemn those practices. You will find an example of this in Srimad Bhagavatam. Dhruva, in his childhood, accepted the teachings of his mother and Narada completely effaced from his heart all hostile mentalities against his stepmother, revered father or anybody else in this world. Without hostile mentality to anybody, when he called Narayana, he got His grace, and Narayana appeared in the forest as `Narada'.

Our Most Revered Gurudeva Nityalilapraavistha Om Vishnupad Sri Srimat Bhakti Dayita Madhav Goswami Maharaj occasionally used to caution us against disparaging the persons of the pseudo sects. To be careful of our own eternal welfare, we should remain aloof from such evil company and should also condemn the evil practices, but without any personal grudge to anybody. We commit a gross mistake when we reprimand those proponents - persons of anti-devotional ideologies, because in reaction there is fear of our being contaminated with those evil thoughts. We should censure the anti-devotional thoughts or practices but not the persons. Any kind of hatred to any person will be an obstacle to our spiritual amelioration. That we should not do under any circumstance. The conditioned souls, worldly
people do this and quarrel amongst themselves. But a realised sincere sadhu never does this.

**Holy Name**

Sri Chaitanya Mahaprabhu, in the first verse of Shikshashtaka, has glorified the chanting of the Holy Name `Sri Krishna'. `Sri' means beauty. What is the beauty of Krishna? Beauty is a potency attribute of Krishna. The main attribute of a thing is its beauty. That complete potency of Krishna in concrete form is called aradhika or briefly, Radhika. Sri Krishna is the predominating aspect of the moiety. As such Sri Krishna means Radha-Krishna. You are to chant the Holy Name Radha-Krishna. Knowing the significance of the Mahamantra, by chanting `Hare Krishna Hare Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare', you can get sevenfold principal attainments. First attainment is ceto dharpana märjanam, cleansing of the mind which is compared with a dusty mirror. Sankirtan means to chant correctly and completely. There are three meanings of Sankirtan:

1. to chant the Holy Name without tenfold offences
2. to chant completely the Name, Form, Attributes, Associates and Pastimes
3. to chant loudly and collectively the Holy Name in the association of Shudha bhaktas.
Narada Goswami has been uttering the same Krishna-nam since time immemorial. But still, he cannot completely taste Krishna-nam. While speaking of the glories of Krishna-kirtan and utterance of the Names of Sri Sri Radha-Krishna, Chaitanya Mahaprabhu has said in Shikshashtakam, *prati-padam purnamrtasvadanam*. At every step in the utterance of the Name, complete transcendental ambrosia is tasted. It can never become stale. As God is Transcendental, a worshipper of God is also transcendental. As God is infinite, a worshipper of God, Vaishnava, is also infinite and their qualities are also infinite. If anybody says he has finished narrating the qualities, and those qualities will become stale, then he has not understood anything. Chaitanya Mahaprabhu heard about the lives of Dhruva and Prahlada from Gadadhar Pandit Goswami repeatedly for one hundred times. But we have not heard even once, the full biographies of Dhruva and Prahlad. We say that we have already heard, please tell us something new. Chaitanya Mahaprabhu after hearing one hundred times wanted to hear again from Gadadhar Pandit Goswami. If after hearing the glories of the Lord and His associates, we have the desire to hear again, then we have entered into the devotional spiritual realm. Otherwise, you are outside the devotional spiritual realm and have learned nothing about spiritual life. If you want to perform *bhajan*, you are to understand
this - the difference between transcendental sound and material sound.

**Realisation of God ad infinitum**

The Supreme Lord is One. He is Infinite and Absolute. If anything was outside the Absolute, the Absolute would lose His position. So, ontologically God is One. But He has got Infinite Manifestations. His everything is infinite - infinite creations, infinite created worlds, infinite transcendental realms etc. As per the degree of the submission of the aspirant, the Lord's transcendental qualities will descend to him. But that is not the end. Nobody can finish realisation of Supreme Lord. It will go on ad infinitum.

**Divine Love**

Lord Chaitanya Mahaprabhu says that Divine Love is the strongest spiritual force on earth to bring unity of hearts amongst all, irrespective of caste, creed and religion. Love is superior to non-violence. Non-violence means to abstain from doing injury to others, which is negative, but love means to do good to others. This is positive. Actual `saranagati' (submission to the Lord) can
never be manifested without the association of pure devotees. Nobody can enter into that transcendental blissful realm by the process of ascension (aROhavad), with vanity and a challenging mood. The mind is the cause of attachment, but the mind is also the cause of emancipation. Attachment to non-eternal things is the cause of bondage. Love for the eternal Supreme Lord, Who is All-Existence, All-Knowledge and All-Bliss, is the cause of emancipation. Sin is the cause of sufferings. The cause of sin is the desire for committing sin. Misconception of self is the cause of desire for committing sin. Nescience is the cause of misconception of self, and aversion to Absolute Knowledge is the cause of nescience. So the root cause of sin is aversion to Sri Krishna.

The Rarest Opportunity

Sri Chaitanya Mahaprabhu has advised us to engage in one-pointed exclusive unmotivated devotion to Sri Krishna. You will find evidence in the fourth verse of Shikshastaka written by Him. The Highest Sweet Form of the Supreme Lord - Nandanandan Sri Krishna, appears in this universe only once in one day of Brahma. Finite human beings cannot calculate the span of life of a day of Brahma. The span of life of fourteen Manus is equal to one day of Brahma.
Nandanandan Krishna has appeared in the 28th chaturyuga of Vaivasvata Manvantara (7th Manvantara) in the Dvapara yuga. Nandanandan Krishna performs sweet pastimes only with His own personal associates in the above mentioned special Dvapara yuga. But just after that Dwapara yuga, in the same Manvantara, in the next Kali yuga, by taking the complexion and mode of worship of Radharani, Nandanandan Krishna appears as Gauranga Mahaprabhu to distribute the highest Krishna-prem to all, irrespective of caste, creed and religion, even to beasts and birds, without consideration. So, He is the Most Munificent Form of Godhead. You are to go through the verse of Vidagdha-madhav written by Srila Rupa Goswami:

\[
\text{anarpita-carim cirat karunayavatirnahn kalau samarpayitum unnatojjvala- rasam sva-bhakti-sriyam harih purata-sundara- dyuti-kadamba- sandipitah sada hridaya-kandare sphuratu vah saci-nandanah}
\]

Here the words `anarpita-carim cirat' mean that the highest Krishna-prem was not given for a long period. We are very fortunate that we have got our birth in this very Kali yuga and close to the appearance time of Gauranga Mahaprabhu. All sweet delightful relations have been manifested only in Nandanandan Sri Krishna. Actual relations of master and servant, bosom friendship, parental affection,
consorthood of love, all kinds of delightful relations exist only with Him.

Gradual Development of Realisation

Ecstatic feelings of Divinity are helpful to an extent to have remembrance of Divinity. It is the devotional scriptural instruction to remember Sri Krishna always and never to forget Him. There are lists of positive assertions – commandments - and negative assertions – prohibitions - to remember Krishna always and never to forget Him. This is the criterion to understand what you are to do and not do.

Although feelings of Divinity are helpful to some extent for remembrance of Divinity however this is not direct realisation of the Divinity. If there is direct realisation of Divinity, the persons who have got such realisation cannot live in this world. Gradual development of realisation depends on the intensity of *sadhana* (devotional practice). Jiva Goswami has said in the commentary of one verse in Srimad Bhagavatam that while doing *Harinam* (Mahamantra) avoiding the tenfold offences, gradual developments will be manifested:
1) Purification of mind
2) Revelation of Transcendental Form
3) Revelation of the Personal Associates of Sri Hari and ultimately
4) Transcendental Delightful Pastime of Sri Radha-Krishna.

Pithy Sayings of Srila Prabhupad

We should carefully go through the divine last message of Srila Bhakti Siddhanta Saraswati Goswami Thakur to all ascetic and household devotees - 'All of you should remain in close co-operation with the objective to propitiate the Supreme Lord (Absolute Undivided Knowledge) with wholehearted allegiance to the grace incarnate form Gurudeva (ashraya-vigraha), the absolute counterpart of Supreme Lord. All of you, with the sole object of satisfying the Supreme Lord, should somehow maintain your livelihood in this most perishable non-eternal world. Don't give up worship of God in spite of hundreds of troubles, hundreds of humiliations and hundreds of abuse. Don't be discouraged by seeing that most of the conditioned souls in this world are not accepting the service of Sri Krishna sincerely, without deceitfulness. Never give up your own worship, never give up your only wealth, the 'be all and end all' of your life, hearing and chanting of the glories of Sri Krishna. Always do Harikirtan with the qualities
of being humbler than a blade of grass and more forbearing than a tree.'

**Krishna, the Magnet**

The Supreme Lord Sri Krishna, attracts all because of His Supreme Transcendental Qualities. The name Krishna denotes that He pleases all by attracting all. All others, other than the Supreme Lord Sri Krishna are being attracted by Him. As for example, it is the nature of the magnet to attract iron and it is the nature of iron to be attracted by the magnet. But when there is rust on the iron, this nature is not seen to be manifested. When the rust is removed iron immediately runs towards the magnet. All living beings of this world, in their real selves have got attraction for Sri Krishna i.e. have got natural love for Sri Krishna. It is not to be borrowed from somebody else. When the spirit soul by misuse of his relative independence becomes averse to Sri Krishna he is enveloped by the illusory energy of the Supreme Lord and is hurled down into this worldly ocean of births and deaths. A fortunate spirit soul, by the previous good impressions of eternal good deeds, comes in contact with the bona fide pure devotee, and then their eternal nature to love Krishna is awakened.
Don't See Defects in Others

This material universe is the prison house of the culprits. Here most of the living beings, almost all, are prisoners. As they are averse to Sri Krishna, they have got this punishment. Actually they are eternal servants of the Supreme Lord Sri Krishna, but due to aversion to Sri Krishna caused by misuse of their relative independence, they become entangled in the trap of the external deluding potency of the Supreme Lord. They have forgotten their relationship with Sri Krishna and want to enjoy this world. Owing to this offence, they pass through cycles of births and deaths and after eight millions of births in different species they have got this precious human birth. God is satisfied by creating human beings, as they have got the discriminating power between good and bad, eternal and non-eternal. They have got the capacity to worship Bhagavan, Who is All-Existence, All-Knowledge and All-Bliss. This human birth is not meant for eating, sleeping, defending and mating like beasts and birds. But the fact is, as they passed through different species and enjoyed material pleasures, they also suffered tremendous afflictions for getting innumerable births and deaths. So every conditioned soul has been influenced by the bad impressions imbibed through previous innumerable births. But the Lord has given them the capacity to understand the distinction between good and bad.
Therefore human birth is eligible for worshipping God. By seeing the drawbacks in the conditioned souls, we should not be disheartened. Waves of bad impressions and good impressions exist in the minds of the conditioned souls. Only the fortunate votary tries to suppress the evil impressions and enhance good impressions. This sort of endeavour of the votary will enable him to get the highest objective. Sri Krishna has said in the Gita, 'A sincere soul will never be deceived'. Also He said:

\[
\text{api cet su-duracaro bhajate mam ananya-bhak}
\text{sadhur eva sa mantavyah samyag vyavasito hi sah}
\text{ksipram bhavati dharmatma sasvac-chantim nigacchati}
\text{kaunteya pratijanihi na me bhaktah pranasyati}
\]

- Gita 9/30-31

Even a conditioned soul who has taken the vow of worshipping Krishna with one-pointed devotion, may commit a very abominable sin due to the impact of his previous bad impressions. But in spite of that, he should not be considered asadhu (non-sadhu). Of course, he must not give up his exclusive devotion to Sri Krishna and should continue worshipping Him. He will ultimately become a virtuous devotee and will get eternal peace.' Krishna asked Arjuna to 'declare solemnly that His devotee with one-pointed devotion to Him will never have spiritual fall.'
All conditioned souls of the world have got good and bad qualities. When bad qualities predominate, his nomenclature is 'bad person' and when good qualities predominate, his nomenclature is 'good person'. No conditioned soul can be without demerits. Only realised souls are perfect, but they are very rare. It is the instruction of our guruvarga, if you are serious about getting progress in spiritual or devotional worship, don't see defects in other persons, but see their good qualities. The votary should see his own defects. Then he can rectify himself and there will be no fear of committing offence to any devotee. A hansa (swan) has the capacity to take out the milk from the mixture of milk and water. Vaishnavas have got such qualification, so for that they are regarded as 'paramhansa'.

Injection of Sadhu Sanga

You are to take advantage of sadhu sanga as much as practically possible. Also, you are not to blame others for your own circumstances. As per the fruits of our own previous karma we have got such circumstances, but you are not to stop devotion to the Supreme Lord Sri Krishna. You are to continually engage your energy to worship Sri Krishna and not for your relatives. As and when you get an
opportunity for sadhu sanga, you should take advantage of it. Just as when we go to a doctor and get injected, the effect of the injection remains for a long period, similarly when we take the injection of sadhu sanga, the effect remains for some time. Many householder devotees, who are not able to get much sadhu sanga, come for Navadwip Dham Parikrama and the effect of the injection remains for the rest of the year.

The company of bona fide devotees is necessary for devotional progress. Actually we do not want the company of persons desirous of sensuous enjoyments or even the company of renouncers. We want the company of shuddha bhaktas. They may be in household life or in ascetic life. "bhaktistu bhagavad bhakta sangena parijayate" - bhakti can be attained only through the association of bona fide devotees. If the Supreme Lord desires, we can have the opportunity to get the company of the devotees. When we are eligible to get the company of pure devotees, it is certain that the Supreme Lord will appear as devotees before us or we will be brought to the company of devotees. As the sun is non-different from the rays of the sun, the Supreme Lord is also non-different from His Grace-incarnate Form shuddha bhakta. It is my submission to you, the devotees should get together at any place at least once a week for hari-katha. Our Most Revered
Gurumaharaj used to advise us, when there is lack of devotees, you should go through authentic scriptures or authentic writings of personal associates of Chaitanya Mahaprabhu, Srila Bhaktivinode Thakur or Srila Bhakti Siddhanta Saraswati Goswami Thakur.

The Actual Self

The real self of a sentient being (jīva) is an eternal servant of the Supreme Lord Sri Krishna, as he is the outcome of the marginal potency of the Supreme Lord Sri Krishna. Potency should remain for the possessor of potency, so jīvas are the servants of Sri Krishna. Everything depends upon the proper identification of the self. If there is a mistake in determining what the self is, there will be a mistake also in the determination of the actual necessity of the self. If the necessity, goal of life, is wrongly determined, the means to achieve it will also be wrong. So, all efforts will be futile. It is essential to have clear and correct knowledge of the self. If anybody considers the physical body to be the self, the necessity of the body will be his necessity; he will surely endeavour to get the requirements of the body. If he considers subtle body to be the self, he will naturally try for mental and intellectual development. If anybody realises that the real self is neither the physical body, nor the
subtle body (composed of mind, intelligence and perverted ego), it is beyond these two, it is a particle of eternally existing blissful principle \((\text{anu-saccidananda})\), he will surely try for spiritual development. In fact, nobody, whether a theist or an atheist, considers this physical body to be the person. If anybody burns a dead body in the cremation ground, buries it in a burial ground, or arranges for its being devoured by beasts, he is not prosecuted. The conscious entity having the quality of thinking, feeling and willing, whose existence and non-existence make an individual human being, person and non-person, respectively, is the real self. That eternally existing conscious principle is designated as \(\text{atma}\) or Soul. In the Gita, Lord Sri Krishna says \(\text{atma}\) has got no birth, as such no death, it does not repeatedly originate and die, it is eternal, it existed in the past, it is existing now and will exist in future. With the death of the body \(\text{atma}\) does not die.

### Mahaprabhu Teaching through His Devotees

Seeing the sad plight of the wretched creatures of Kaliyuga, the Supreme Lord Sri Krishna Himself, out of causeless mercy, appeared as Sri Chaitanya Mahaprabhu at Sri Mayapura, Nadia, West Bengal, India, accepting the complexion and mood of Srimati
Radharani, to rescue the fallen souls.

When Lord Sri Chaitanya Mahaprabhu appeared in Sri Mayapura, West Bengal in 1486 A.D., Bengal was under the rule of a Muslim Emperor, Hussain Shah. Sri Sanatana Goswami was his Prime Minister and Sri Rupa Goswami was an important and responsible administrator. Maldah was then the capital of Bengal. Lord Sri Chaitanya Mahaprabhu first met Sri Sanatana Goswami and Sri Rupa Goswami at Ramkeli Village in Maldah District. At the first sight both were attracted by the highly impressive Divine Personality of Sri Chaitanya Mahaprabhu, who advised them to give up worldly life and join Him when He would proceed to Vrindavana. Initially, Sri Rupa Goswami and his younger brother Sri Anupam, on hearing about Mahaprabhu's departure for Vrindavana left for Vrindavana relinquishing household life. Later on, Sri Sanatana Goswami, who was imprisoned by King Hussain Shah, somehow released himself from jail and left for Vrindavana through a rural route avoiding the main thoroughfares. When he reached Benaras (Kashi), he heard about Mahaprabhu's stay at the house of Sri Chandra Shekhar Vaidya. He went there and humbly fell prostrated at the Lotus Feet of Sri Chaitanya Mahaprabhu and enquired "Who am I? Why am I being burned with threefold affliction? I do not know how I can get eternal welfare. I am not competent
even to enquire about my ultimate goal of life and the means to attain it. Kindly instruct me all about the spiritual, fundamental principle."

Lord Sri Chaitanya Mahaprabhu is instructing all human beings through His personal associate Sri Sanatana Goswami that when anybody's time for getting emancipation from worldly bondage will come, he will have this theological inquiry to a bona fide guru (Divine Master). Lord Sri Chaitanya Mahaprabhu is playing the part of a guru and Sanatana Goswami of a disciple. A true disciple should search for truth and enquire into discrimination between eternal and non-eternal.

Lord Sri Chaitanya Mahaprabhu gave replies to all the above questions - Sambandha, Abhidheya and Prayojana. Sambandha - Knowledge of God, soul and the world and their mutual relation; Abhidheya - the means; Prayojana - ultimate goal of life, real necessity of life. The subject has been dealt with elaborately in the authentic scripture "Sri Chaitanya Charitamrita" written by Sri Krishnadas Kaviraja Goswami.
The Expert Doctor

A diseased person, who has no knowledge of medical science, is incapable of treating himself and he has to go to an expert doctor for treatment. The doctor examines him and makes a diagnosis of the disease and prescribes medicine and diet for the treatment. If the ailing person follows his advice and undergoes treatment, he is cured. Similarly, we are to go to an expert spiritual doctor - a bona fide guru (Divine Master) who knows the cause of the malady of worldly affliction and can prescribe correctly for the definite cure of the disease of the cycle of birth and death. But, it is very difficult to get a bona fide guru in the present sinful black age (kaliyuga) of corruption. In fact, it is stated in the scriptures that there may be many so-called gurus to grab money from disciples. A bona fide guru who can dispel all afflictions is rarely to be found. If we want quality, we have to sacrifice quantity.
Give-up Arrogance to Get Bliss

No one can get even an iota of happiness from worldly transitory things.

\[ \text{evam lokam param vidyan nasvaram karma-nirmitam sa-tulyatisaya- dhvamsam yatha mandala-vartinam} \]
(Bhag. 11/3 120)

We may say, we may not be happy here in this world but we shall be happy if we go to other higher worlds. But the higher worlds are attained by \textit{karma}, by material efforts or by material actions. Rivalry, emulation, and fights amongst equals and malice or animosity towards superiors exist there also, as we experience here.

\[ \text{tasmad gurum prapadyeta jijnasuh sreya, uttamam sabde pare ca nisnatam brahmany upasamasrayam} \]
(Bhag. 11/3/21)

Therefore, if we sincerely want actual bliss, we should give up our arrogance of thinking that we can get it by our own efforts. We should take absolute shelter at the Lotus Feet of Gurudeva who will be indicated by the attributes of being well-versed in the Vedas (Holy Writings) and equivalent scriptures,
receiving the transcendental Divine message through the preceptorial line, as well as having realisation of the Divinity. We should enquire from Him about our eternal benefit.

**Easiest Way in Kaliyuga**

God has appeared as His Name. All strength has been given to His Name to rescue the fallen souls of this Kali-yuga. You have to accept the instructions of the Supreme Lord. Sri Krishna, in the mood of Srimati Radharani, appeared as Sri Caitanya 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 adharmanas, a lack of tapah, saucam and daya, (austerity, cleanliness and mercy) in this era. Only one dharma remains: satyam (truthfulness). 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.
In the present age, nama-sankirtan is the best medicine and the effective way to achieve the summum bonum of human life and it can be performed under any sort of circumstances. nama-sankirtan is a universal religion under whose banner people of all sects and rank can unite. Sri Chaitanya Gaudiya Math institution is engaged in the propagation of the all-embracing doctrine of Transcendental Divine Love of Lord Sri Chaitanya Mahaprabhu to counter the present trend of violence and cruelty and to bring unity of hearts amongst all, irrespective of caste, creed and religion.