Drops of Nectar From Srila Gurudev

Volume 1







Compiled by
Loving Disciples

Śrī Śrī Guru, Śrī Śrī Nitāi-Gaurāṅga,
Śrī Śrī Rādhā-Kṛṣṇa jayataḥ!

SRI GURUDEV KATHAMRITA

Drops of Nectar from Srila Gurudev

Volume 1

By

Sri Sri 108 Pran Kṛṣṇā Das Babaji Maharaj

Compiled by

His loving disciples and followers



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Dearest Devotees & Friends,

It gives us immense pleasure to present you this book that has come together by the inspiration and efforts of many disciples and students of Srila Gurudev, Sri Sri 108 Pran Kṛṣṇā das Babaji Maharaj. Many of us who are his disciples feel at loss when we are unable to understand Gurudev's sweet words in his native tongue of Bengali. With a great desire to understand and follow his instructions, we have tried to compile these kathas (lectures) for everyone. Gurudev always says that we should learn Bengali, the language of our sweet Lords, Sri Nityananda Prabhu and Sri Gauranga Mahaprabhu. But he also says that no matter what the language, one must hear from Sri Guru, whether they understand or not.

About Gurudev

Those unfamiliar with Sri Gurudev, He lives in Sri dham Radhakund, Mathura which is the home of our Lordships Sri Sri Radha and Krishna. This is the most elevated place in the entire spiritual world where many intimate pastimes of the Lord take place. Affectionately referred to as "Bela Baba" by Radhakund residents, Gurudev has lived there for over 40 years and is a loving servant of Srimati Radharani. At a young age it was prophesied by a Siddha Purusa, Sri Siddha Baba Kajalnath, that Gurudev would lead a life of an exemplary Vaishnava devotee. Soon after he took initiation into the Gaudiya Parampara coming in the glorious line of Lord Nityananda Prabhu.

His daily routine embodies his teachings for a fruitful devotional life. His words, deeds, and actions are of one

who is fully surrendered to the will of the Lord. His pure heart is free from attachments to anything of this world. His consciousness is filled with only one aim: to be of service to his beloved Lord. He takes nor accepts anything for his own pleasure.

Name, fame, and glory, which he has no taste for, are always running after him. Thousands from all over the world have found their way to take shelter of his lotus feet, similar to how bees find their way to honey. The fragrance of his pure heart filled with simplicity, humility, and the purest love of God has spread far and wide without his desire or effort to gain any position in this world. His beauty and childlike innocence melt the hearts of anyone he encounters. Indeed, without exception, every soul who meets him will inevitably fall "in love" with his divine nature as he transmits bhakti (devotion) from his heart to all seekers alike.

Just a few minutes with Gurudev is enough to know that he is synonymous with Harinaam; the embodiment of pure love. He lives and breathes Harinaam and stays constantly in Harinaam consciousness. His unshakeable faith in Harinaam is his mercy as he impartially offers Harinaam to all souls that cross his path. He reflects all the revered qualities of a Guru as stated in the sastras and is one of the few saints who has successfully converted the Vrajvasis to accept Sri Chaitanya Mahaprabhu as the incarnation of Sri Radha and Krishna.

Despite Gurudev's unlimited glories and purest of hearts he remains humbler than a blade of grass, a true embodiment of trinad api sunichena.

How to Use this Book

The following are words sung by Srila Narottama Das Thakura in his prayer to Sri Guru, called Sri Guru Carana Padma.

guru-mukha-padma-vākya, cittete koribo aikya,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā

"The words emanating from Sri Gurudev's lotus mouth should be embraced within the heart. No aspiration should enter beyond his words. Because Gurudev's instructions takes one to the highest goal, rati or attachment to his lotus feet"

Gurudev's instructions should be taken as the last word, taken within the heart, and absorbed like a sponge. All other aspirations should not enter our heart. We have not a drop of love for Sri Gurudev, despite knowing it to be the highest goal. Just by hearing from Gurudev and taking his words within our heart we can achieve the highest goal of life, attachment to his lotus feet. Attachment to Sri Gurudev then fulfills all of our spiritual aspirations.

By listening and following Sri Guru's instructions, Guru is pleased and enlightens our heart with divine wisdom. He gives us the intelligence to discriminate right from wrong. We realize our eternal relationship to him. Just being in the presence of Sri Gurudev we absorb the rays of Bhakti which emanate from him, by which our ignorance is dissolved. All the scriptures sing of Sri Guru's praises.

Once we imbibe these instructions then he so kindly engages us in loving devotional service to Sri Sri Radha Krishna. We can then taste that Prema that Sri Gurudev is so mercifully distributing, the love of God.

Please read these instructions and take them to your heart! Do forgive us for our shortcomings and bless us with your unlimited grace. In creating these translations we have intentionally left the diction and cadence simple to try and capture the flavor and style of Gurudev. Though his perfection can never be put into words, we hope that each drop of nectar takes you closer to the truth you seek.

Presented By,
The Loving Devotees of Sri Gurudev!!

Sri Gurudev Describes Part of His Life

Devotee: Where were you born, Gurudev?

Gurudev: In Srihatta (Sylhet) District, Gugurkul village. My mother said that a siddha purusa (a realized soul), took me on his lap when I was very small. He said to my mother that I'll be a devotee, and Vaisnava. The name of that siddha baba was Kajalnath. He said that when he will die and be buried, from his navel a tree will come out over his grave. I saw that tree. Now many people come and sing kirtan there. I also used to do kirtan there. It is in Dharmanagar District.

Devotee: How did you come here (Vrindavan and Radha Kund)?

Gurudev: How did I come? (smiling…).

Devotee: What was the cause?

Gurudev: When I was a little boy, I was studying in school. Many people of the village used to go to Vrindavana and other places for pilgrimage. They used to say, "Oh… Vrindavana is made of gold." I used to think that I must go to Vrindavan. I studied in a school of Gopalganj.

Devotee: The name of that school…?

Gurudev: I forgot… (smiling…). I was studying and doing sadhu-sanga (association with spiritual people). I said to them, "I shall go to Vrindavana." Someone said that at Kashi (Benares) there are free schools. I could study there, as there was no need for payments. At that time I was studying in class 9 (one year before the secondary examination). I

came to Kashi, and I started my study. At the daytime I used to study, and in the evening I used to go to visit the places where spiritual studies were going on.

One day someone came from Dharmanagar by train and said to me that my mother was very sick. He said, "You have to go to see your mother as soon as possible." I came back immediately, and I found that my mother was ok and she was not sick at all. After a period I decided to leave again, and I came to Vrindavana that time. I was staying with a householder Vaisnava, at Radhakund. I used to go Vrindavan to do madhukari (to beg alms), and I used to eat on a boat over Yamuna River.

Devotee: How old were you then?

Gurudev: 25 years to 30 years maybe. Then I heard that my mother died.

Devotee: and your father?

Gurudev: My father died before…

Devotee: Did you continue your study at Kashi?

Gurudev: No, I couldn't. When I was young, still in high school, my elder cousin-brother (who studied in the same school), advised me not to associate with bad company of any male or female students. He cautioned me to be very careful. His words of caution struck me very deeply and I totally avoided such company, and decided to always associate with sadhus. Those days satsang of sadhus were available everywhere. They used to come and perform kirtan and katha in my native place, Tripura, and later I went to Dharma Nagar.

At first I belonged to a different sampradaya, a sahajiya sampradaya. Then one day, by the grace of one of my Gurudev's very senior disciples, Atul Kṛṣṇā Goswami told me, "You don't belong to a proper sampradaya. Come with me to Navadwip and take darshan of my Gurudev. He belongs to Nityananda Vamsa. You should take diksha from him."

I refused at first, but he said, "Ok, if you don't want to take diksha at least come and take darshan of him." So, I followed him.

When I got to Navadwip, Prabhu Sri Yadu Gopal Goswami was giving Bhagavatam discourse, and there were thousands of people seated in every nook and corner. The place was filled with people. In the midst of those thousands of people, my Prabhu was outstanding. He was very radiant and very tall! When he sat down to do ahnik, he had to wrap himself with 12 yards of cloth, as he was that tall! The usual 10 yards was not sufficient. Seeing his radiant personality, I immediately developed faith in him and decided that I must take diksha from him--and I took.

Everyone was telling me that I need siddha pranali. So I asked how to get siddha pranali, and they told me to ask Gurudev. I went to Gurudev and asked if I could get siddha pranali. His reply was "What time do you get up from bed in the morning?" I said, about 4:00 am to 5:00 am. Gurudev said, "That is not good enough for bhajan. You have to wake up at 2:00 am. Then you are eligible for siddha pranali." When my Gurudev opens his door in the morning, he has already completed one lakh naam. He said, "You have to

wake up at 2:00 am, take bath at brahma muhurta time and perform thakur puja, vandana, kirta--everything during this hour. After that, you will perform your family and worldly duties." So, my Gurudev did not give me pranali. It was only later that his son, Prabhu Madan Gopal Goswami gave me pranali. That is why Madan Gopal Goswami Prabhu's name is in the siddha pranali.

It is by the blessings of the Sadhus and Vaishnavas that I associated with when I was young, that I came to Vrindavan. I came to Vrindavan for the sole reason of performing bhajan. I had good sanga, residence in the Holy Dham, good opportunity for performing bhajan, but the previous life's bad samskaras came to disturb me.

Although being in the satsang of Sadhu and Vaishnavas, I could not completely give up my past attachments. Just like the crow who is disguised as the peacock, heard the sound of "Ka! Ka! Ka!" It's natural tendency was awakened, same way previous attachments and certain mundane tendencies were still predominant in me. Then the sadhus, the babajis, they understood that this boy still has not given up his mundane desires, but they were so merciful and not judgemental. They showered their love and affection and kept me under their compassionate guardianship. Vaishnava's quality is of "adoshdarash," they do not see fault in others. I had so many faults, but without taking notice of those faults they gave me shelter at their lotus feet. They transformed me slowly, keeping me in their association with love and affection.

See how strict was my Gurudev?! If you cannot wake up at 2:00 am--that means no siddha pranali. So, he made me

understand that if you want to perform proper bhajan, you have to wake up at 2:00 am in the morning. Since I woke up this morning, and from the time I did parikrama, I have already completed 8 granthis of mala (32 rounds). The morning hours of sadhana is very auspicious and special. I am not actually using the counting beads although I have them, but just naturally the number of rounds is recorded in my mind. In the morning time, the mind is very fresh and can be more fixed.

From 2:30 am in the morning, after taking bath, I am chanting japa and already I have completed half a lakh of harinaam. It is not possible to complete so many rounds in any other time of the day. This hour is very auspicious for bhajan, any kind of bhajan performed during this most auspicious time of the day reaps very good result, and one will feel very blissful.

Devotee: They are trying to compile all your lectures into a book form, please give your blessings for this seva.

Gurudev: Oh, my kathas are very simple, nothing great, ha ha!

Devotee: Baba, we beg to differ, as every word that emanates from you is of evidential truth, which will be very beneficial for sadhakas.

Gurudev: Okay, do as you like…

(Excerpts of this katha taken from various other kathas in this book)

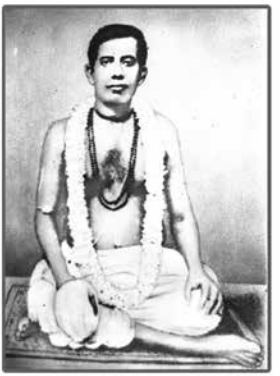


NITAI DHAM, Ram Chandra Ghera RADHA KUND, MATHURA Distt. UP

Sri Nityananda Vamsha Parampara:



Sri Sarada Sundari
Mata Goswamini



Prabhupad
Sri Pran Gopal Goswami



Prabhupad
Sri Yadu Gopal Goswami



Sri Gita
Mata Goswamini



Prabhupad
Sri Madan Gopal Goswami



Prabhupad
Sri Nitya Gopal Goswami



Prabhupad
Sri Prem Gopal Goswami

Sri Sri Pran Kṛṣṇā Das Babaji Maharaja's Diksha Lineage

The introduction and glorification of 108 Sri Pran Kṛṣṇā Das Babaji Maharaj would not be complete without his diksha (initiation guru) guru parampara. Anyone who associates closely with him will notice his deep bonding *nishta (Loyalty,Faith)* towards his diksha guru's lineage. He always says that his success in his spiritual life has a lot to do with the powerful diksha lineage he is connected to. He never fails to express his gratitude for the kripa (mercy) he received from his Guru Varga (lineage). For him, he is nothing without the kripa of Nitai Vamsas (family lineage) and to his disciples, Nitai Vamsa is unknown to them without him. Baba used to proudly say to his new initiates who were initiated elsewhere before, "You were connected through one of the branches of the main tree, but now I am giving you direct connection to the main branch of the tree." A brief introduction of the details of his diksha parampara (lineage), which sprouts from Adi Guru Tattva Sriman Nityananda Prabhu himself, is mentioned below.

The presence of Lord Nityananda is always felt in one's own guru, as guru is considered the living manifestation of Lord Nityananda´s love and compassion. The guru empowers sincere disciples to perform devotional service and grants them infinite spiritual happiness. Consequently, the guru is regarded as an expansion of Lord Nitai, who represents both the diksha and siksha (instructing guru) gurus. Lord Nitai is the original guru of all the universes and his blessings are required in order to approach or understand Mahaprabhu.

Sri Nityananda Prabhu, the main pillar of Sriman Mahaprabhu's preaching mission, is famous for establishing the sweet truth of *madhurya-rasa* (conjugal love), an integral part of Gaudiya Vaishnavism. He is the second self of the Supreme Lord, who serves as an intermediary between Mahaprabhu and his devotees. He is always present beside Krishna in all his different incarnations. As Balaram is to Sri Krishna, Lakshman is to Sri Rama so is Nityananda Prabhu to Lord Chaitanya. He also appears in his female form as Sri Ananga Manjari, the younger sister of Srimati Radharani, to participate in the conjugal pastimes of Radha and Kṛṣṇā.

This grhastha (married life) lineage of Nityananda Prabhu manifested by Sriman Mahaprabhu's very own desire. He instructed Nityananda Prabhu to get married for the sake of benefitting the grhasthas and for him to descend again in this lineage, to accomplish his own mission where he failed to, being caged in the strict rules of the sannyas order. This he promised to Abhiram Thakur, that he would appear again in the family of Nityananda Prabhu. Sure enough, historical records indicate that he came again in the form of Virachandra, the son of Nityananda Prabhu. The full details of how Abhiram Thakur recognized that Virachandra Prabhu was Mahaprabhu, is mentioned in *Nityananda Vamsa Vistar*.

Nityananda Prabhu married the two daughters of Surya das Pandit, Vasudha Devi and Jahnava Devi. Virachandra Prabhu and Ganga Mata Goswamini were born to Vasudha Mata. Jahnava Devi had no children of her own, but had a prominent adopted son, Ramachandra Goswami, who is popularly known as Ramai Thakur.

Virachandra Prabhu had three sons; Gopijana Vallabha, Ramakrishna and Ramachandra, who carried on their own respective lineages. Nityananda Prabhu's grhastha life was based in Khardah. Four lineages of his youngest grandson, Ramachandra Prabhu, continued to live there serving Sri Sri Shyamsundar deities installed by Nityananda Prabhu. The lineage of Sri Pran Kṛṣṇā Das Babaji Maharaj's diksha Guru, Prabhupad Yadu Gopal Goswami descends from Ramachandra Prabhu.

Below are the names of the personalities descending in the Nityananda Vamsa Guru Parampara of Pran Kṛṣṇā Das Babaji Maharaj's diksha guru:

- Sri Nityananda Prabhu
- Sri Virachandra Prabhu
- **Sri Ramchandra Prabhu**
- Sri Radha Madhava Prabhu
- Sri Rajendra Prabhu
- Sri Hari Govinda Prabhu
- Sri Sarveshwar Prabhu
- Sri Lakshmi Kanta Prabhu
- Sri Kṛṣṇā Kishore Prabhu
- Sri Alok Mohan Prabhu
- Sri Pran Gopal Prabhu
- **Sri Yadu Gopal Prabhu**
- Sri Madan Gopal Prabhu

Currently, the 14th descendants are the two brothers, Sri Nitya Gopal Prabhu and Sri Prem Gopal Prabhu.

The mothers in Nityananda vamsa play a very important role in conferring diksha mantras, and it is necessary to mention the reason of their position as initiating gurus. The family members are usually initiated by their mothers. It was by Nityananda Prabhu's instruction that Sri Jahnava mata became the first initiating lady guru, even before his disappearance. He ordered her to initiate his daughter, Ganga Mata Goswami when she was just a new born. From then on it became the tradition in Nityananda Prabhu's lineage that all the children would be initiated with the diksha mantra by their mothers. The reason for this is that the power of the diksha mantra combined with pure maternal love establishes a powerful bondage of spiritual love. After Jahnava Mata, there were other women like Sarada Sundari Goswamini and Gita Mata Goswamini who were strong and exalted personalities in this lineage.

The Diksha Guru Pranali Parampara in Nityananda Vamsa is separately given here:

- Sri Nityananda Prabhu
- Sri Jahnava Mata Goswamini
- Sri Narayani Mata Goswamini
- Sri Govinda Priya Mata Goswamini
- Sri Kadamba Mala Mata Goswamini
- Sri Nava Kumari Mata Goswamini
- Sri Kalindi Mata Goswamini
- Sri Anna Purna Mata Goswamini
- Sri Taramani Mata Goswamini
- Sri Krishna Kishor Goswami Prabhu

- Sri Kishori Mata Goswamini
- Sri Sarada Sundari Mata Goswamini
- Sri Pran Gopal Goswami Prabhu
- Sri Yadu Gopal Goswami Prabhu
- Sri Geeta Mata Goswamini
- Sri Madan Gopal Goswami Prabhu
- Sri Nitya Gopal Goswami Prabhu and Sri Prem Gopal Goswami Prabhu

Depending on the circumstances, the initiating guru can be the mothers, grandmothers, or fathers according to tradition, circumstances and qualification.

For example, Prabhupad Prem Gopal Goswami was initiated by his grandmother, Gita Mata Goswamini. His brother, Nitya Gopal Prabhu was initiated by his father. Sri Pran Kṛṣṇā Das Babaji took diksha mantra initiation from Prabhupad Sri Yadu Gopal Goswami Prabhu, but after a year or so his beloved Gurudev entered nitya lila (eternal pastimes of Krishna). From then on, Babaji Maharaj took his further guidance including Siddha Pranali (One's spiritual form revealed by Guru), from Sri Madan Gopal Goswami Prabhu, who had received his Dik-sha from his father Prabhupad Sri Yadu Gopal Goswami and Siddha Pranali from his mother, Sri Gita Mata Goswamini. Later, when it came to taking the Babaji Sannyas vesh (renounced order), Sri Madan Gopal Prabhu sent him to accept Babaji vesh from 108 Sri Bhagavat Das Babaji Maharaj to further continue his life of a pure niskinchana (renounced) vaishnava. Pran Kṛṣṇā Baba had already been settled in Radha Kund for 20 years performing intense sadhana as a niskinchana before accepting his Babaji vesh.

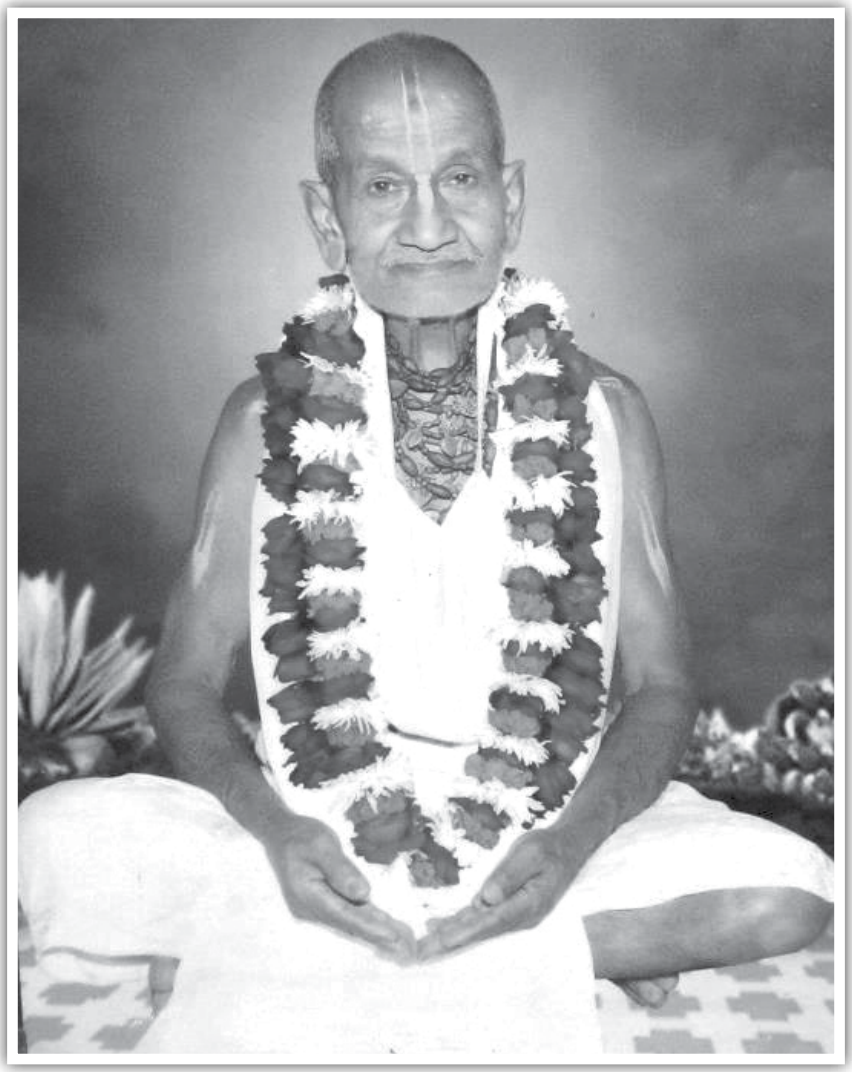
Jai Dayal Nitai !!

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Sri Sri 108 Pran Kṛṣṇā Das Babaji Maharaj



Kathā - 1

Ekadashi

The devotee said that the mind is durasha. Durasha means the unsatisfied desires, the bad useless desires. The mind always moves towards the bad path, never to the good path. That's why the devotee says that the mind is durasha. If you follow your mind, do you know what will happen to you? What do you have to do? Sing the names of the Lord. Have you done something in this life? Have you collected something for the journey? Where ever you go, you need to pay the fare or else you can't make the journey. Remember that you have to take a voyage towards the Infinite, towards Vrindavan. Where is the fare? Fare means…You can't go there with money. How can you go? Sadhan, bhajan, sadhu, Guru- Vaishnav caran (practicing devotional life, meditation, singing His glory, and the feet of saints-Guru and Vaishnavas). Only through these one can take the voyage. Sadhus and Gurus shower grace to everyone. How is it happening? When it is raining, rain falls everywhere. It is not that on the house of a thief, the rain doesn't fall. It is not that only rain falls over the house of a brahmin (a priest). In the same way, the grace of God, the grace of sadhu, and Guru and Vaishnavas, is equal to everybody--same as the rain.

Many times people say, "I could not feel the grace towards me. My mind didn't become calm; it is not focused on God;

the sins and desires didn't go away; I didn't get God's grace."

The matter is that you couldn't catch hold of that grace. The grace showers, but it didn't flow everywhere; where does it flow?

One devotee said: Where there are holes.

Gurudev said: Say something on devotion…

The devotee: It goes where there is love and devotion; those who do not have it, they will not feel the grace.

Gurudev: *Trinada api sunicena* (humility, more than the grass)…what is the meaning?

Devotee: When you feel smaller… when you feel like the earth.

Gurudev: What is made by clay? The utensils are made of clay called the ghat (the container of water for worship of God). It is called Brahma Ghat… there are ghats made of gold also.

The potter first collects the clay digging with a spade, and then takes it to his home. Then presses it with his feet to make it soft. He puts that soft clay on the wheel, and then he moves the wheel. He pounds the clay with a stick and again he uses the spade to cut the clay. Finally, he makes the ghat with that clay in a fire pit, and you buy it to bring in your house. The ghat always is being carried on the head. You need a ghat if brahmins come, if Vaishnavas come, and to worship the deities. You need a Brahma Ghat when you make an altar of Radha Krishna or Nitai Gaura… you need a ghat. There you do dandavat (prostration like a stick) to

the ghat. What is the meaning? The ghat transformed into brahma ghat… How much suffering it had to pass!!! After burning and burning in the fire then it became worshipable like God. In the same way in life, spirituality comes through suffering. Prabhu says to Sanatana Goswami that the treasure of jewels, like Krishna, is gained only by sacrifices, you have to suffer.

In the scriptures it is said, that only by taking the name of the Lord you can get Him… but, it is not like this. Then there is no effort. Eat good food, wear fine clothes and sleep on the bed… and chant Lord´s name once. No, no, no… after hearing the name from many lives… you cannot come closer to God without hard work. You need great effort, sacrifice and suffering.

Mother Yashoda wanted to tie little Krisnna, and Krishna said, "You can't tie me." When the mother became tired, then Krishna showered grace on her. The kid who studies passes the exam; who doesn't study? Fails the exam. The baby who cries, the mother takes her or him on the lap.

Grace… do ekadasi… ekadasi with great effort. What is ekadasi? Ekadasi-- 'ekdisha'-- one-pointedness (concentration).

When people play cards… they become one-pointed. They forget food even, and they become intoxicated.

Bhagavan says: Ekadasi--you have to be one-pointed, forget your food. Move towards the Lord and submerge in the meditation, so that you will forget the food.

But…alas… we didn't forget the food; we didn't put in much effort not to eat.

All sins enter if you eat on ekadasi. If you eat on ekadasi it will be sin. Follow ekadasi. If you don't follow ekadasi, the chanting of the Lord´s names will not give any fruits.

Do good treatment, never do bad treatment. If you do bad treatment the medicine will not function.

In the fasting of ekadasi, do not eat even fruits. If you put something in the mouth then that will not be upavasa (fasting). If you eat fruits in the fasting that is vrata, not upavasa.

Ekadasi is not only a good treatment… it is the penance of Kaliyuga (the Kali era). In Satyayuga (the era of Satya), people had to do penance for thousands of years. That penance is ekadasi in Kaliyuga. When you follow ekadasi, you don't eat and while not eating the bondage of the sense organs become loose. The sense organs are very powerful.

You have to see God through your eyes. Humans have eyes, ears, nose, tongue and skin… these sense organs are very powerful. Follow ekadasi….!

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 2

Ekadasi (2nd Lecture)

What is Harivas kirtan? There are so many kinds of kirtan, but what is Harivas kirtan? This kirtan is sung on ekadasi day. Another name is Harivas din, or day. There is a vast difference between Harivas din, and other fasting days. Harivas is Lord Hari's day. Harivas din is non different from Lord Hari Himself. This day is especially meant only for remembering Hari, and nothing else. No other activity, except for rendering service to Sri Hari.

On this day, *papa*, or sin, trembles in fear, runs away, and cannot find any other place for residing. Wherever it goes, there is ekadasi tithi (11th day of the moon cycle). Where in this universe do they not have ekadasi tithi? Whether it is in India or England, America or Calcutta, or any other part of the world, everywhere there is ekadasi tithi. This tithi is not only in Kaliyuga, but it was present in all yugas. Just like the sun and moon was also present during other yugas. This ekadasi tithi's glories were present in all yugas. This tithi is no different from Bhagavan Himself. So, where Bhagavan is present, can sin have a seat in such a place? Sin was wandering everywhere to find a place, but everywhere it went it was ekadasi tithi and it could not find any other place. So sin fell at the feet of Bhagavan, pleading for a place to reside. So Bhagavan gave sin a place to reside, and that is in grains. So, if anyone eats grains on ekadasi day, all sins

will manifest in such a person. On this day we should only perform sravan and kirtan all day long. We should not do any other activity. You can work on other days, except for ekadasi to be observed only with sravan and kirtan. Ekadasi should be observed with full fast. It is also good for physical health because all the bodily organs will be rested. Just like an engine, if it is cleaned then it works much better. Our body is like an engine which needs rest and cleansing so it can function much better. Ekadasi is the day for fasting. There is no other work except for chanting Hare Kṛṣṇā. Other days, if one is a grihastha, he can do his business. Like for example, if a shopkeeper sells an item which is worth only Rs5/- for Rs10/- to make profit he can incur some sin, every action has some reaction. Even a small baby like Haridev is committing some kind of sin. If he beats his hands on an ant and kills it, there is some sin. The parents will be responsible as his guardians for his sins, as he is just a child (Guruji jokingly says Haridev is Gambhir Acharya).

Everyone's present life is going on according to his previous samkaras, or previous karmas (Gurudev tells Gaura das, that his seva in Nityananda baitak is because of his previous samskara).

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 3

How to do Japa

Candraboli dasi: Baba, please tell us how to do japa?

Guruji: Do Hare Krishna mahamantra… Sing loudly. Loudly is very good. Do meditation on Radha and Krishna… not only on Radha and Krishna, also visualize the sakhis (the cowherd girl friends of Radha and Krishna) all around… in north, south, east and west, in four directions. Now, imagine not only sakhis, as there are manjaris, gopis, gopas, sakhas and all the inhabitants of Vraja… in the middle Radha and Krishna… so what will happen? The mind will not move here and there. Face towards the east, and imagine Gaur Mandali (the circle devotees of Gaur; Caitanya Mahaprabhu), a golden throne, a golden temple, Navadwip Dham (the land of Navadwip). All around the golden temple there are inhabitants of Vraja. What are they doing? They are singing Hare Kṛṣṇā… they dance, they sing …try to visualize… there is no day or night… they are singing and dancing always.

Navadwip Dham is like the back of a tortoise. It is surrounded by the river Ganga (Ganges). In the middle… a golden throne, a golden temple… high like a mountain, it has a path all of the way around. Visualize that the Navadvipa Mandali (circle of devotees of Navadvipa) is singing kirtan, and dancing around through this pathway.

There are two types of lila: Srotavat and Hradvat. When you imagine Mahaprabhu waking up in the morning, He is

taking a bath, He is dancing in kirtan, Nagar kirtan (singing and dancing kirtan in the street of a town or city)… these are Srotavat Lila. (srot means wave, Srotavat: like a wave).

Hradvat means all around there is soil, and in the middle there is water (hrad means lake), this water does not move. This type of lila, you can always remember.

The Vrindavan Dham of Radha and Kṛṣṇā is also like the back of a tortoise. Hrad… without waves, the lila is still (calm and quiet)… Visualize Vrindavan Dham like the back of tortoise, a path way all around… a golden throne, and a seven story temple… all around are gopis, sakhis, and manjaris. What are they doing? They do not sing Hare Krishna…they sing Radhe Krishna Radhe Krishna.

They are singing Radhe Krishna Radhe Krishna… playing khol and kartal and dancing in kirtan.

Around Navadwip there is the river Ganga, and there is the river Yamuna around Vrindavan.

If you visualize the above mentioned scenes, then no other thought will come to your mind. Get absorbed in these thoughts… in the morning, in the afternoon, at night… visualize these and do japa of Hare Krishna mahamantra. Do your work, but keep Radha in your mind always. The mind moves here and there… so do seva, give flower garlands… a flower bed… and remember Radha.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 4

About Vows

For many lifetimes we can keep on hearing and chanting without getting Vrajendranandana. We should know about this, because we may be doing aparadh.

You see, to get a tree, first we need to plant the seed and water it. We let it grow, and then it becomes a tree. When it produces fruit, we offer it to Krishna. Gurudev has given us the seed. The mantra is the seed, and if we chant Mahamantra, then the Gopal mantra will have His effect.

Hearing and chanting is the watering of the seed, but we need to fertilize it with enthusiasm by accepting the favorable things for bhajan. Do not sleep too much or eat too much. When we had the body of a pig, we slept already and ate! So, now that we have the human body. Why should we do those things?

The scriptures, sadhus, and Vaishnavas, are warning us about it. If you sleep then you do not get the loving glance of the Lord early in the morning. If we sleep more one day, then your whole sadhana breaks for that day. In Niam Seva (in kartik month) you go everyday on Giriraj parikrama and if you stop it for a day--your vow is finished. We should stick to our vows. Practice every day, do not leave it. If we have no vows, no sadhana, no enthusiasm and do not accept the favorable things for devotional service, what is the use of

our associating with sadhus? What is the use of our being human?

Madhavendra Puri was very fortunate. Gopinath Himself stole sweet rice for Him. Just think about it. In Jagannath Puri, the pujari of Gopinath went looking for Madhavendra Puri all over the place. In the market he was shouting, "Who is Madhavendra Puri, who is Madhavendra Puri?" Madhavendra Puri thought, "Now what to do?" Gopinath stole sweet rice for him, and Madhavendra Puri could not say, "It is me," as he did not want to be famous. Will he not become famous, if the Lord is stealing for Him? But he thought, "Is it right or not, if I say it is me? Do I want recognition?"

Do you want or not..? (Devotee answers), "Yes, I want," and Baba says, "I also want, everybody wants..." Those that do not want recognition are very elevated. For them, if you criticize them, they are happy. If someone praises them, they become sad. If I praise you, it feels very good does it not? That is because we want recognition, it is inside everybody. It is necessary for us to be recognized.

Look, if we hang a picture in the street of a Bhagavat saptaha being recited by someone, then everybody will say, "Look, he is very good. He is reciting the Bhagavatam, and even his picture is there. We should go and hear." If we do not hang anything, the same reciter will not even want to do it, as everyone wants recognition. Then we will have trouble to get a reciter. It is not right for us to think about it, because this is Bhagavan who sits on the asana. Our duty is only to invite the people. This is mahayajna, a great sacrifice to hear

Srimad Bhagavatam. That, we can do in this age. Where will we get in our bhajan by being famous?

You see, one can fall for recognition, and Madhavendra Puri could be recognized. "Gopinath kept sweet rice for me! I will tell everybody, and the pujari is my witness." He could think like that. What will we get with that? We want to go behind the devotees, what will we do behind the non-devotees? If we fall for recognition we become Maya das, and we want to be Hari das. Wanting recognition is also in devotees, so we should be careful.

There is another thing, when we sit in front of the deities we should behave nicely. First we should pay obeisances. If the kirtan is going on and I go and sit on a chair, I should know it is a fault on my part. The kirtan is going on, and I go and sit for my body to be comfortable for my own happiness. If we feel sick and pray while sitting on the chair and ask for forgiveness; that, "I feel sick and I am offering myself at your lotus feet," then Krishna can see we are having a hard time. He is all merciful and will not take it as an offense, but at least we should first pay obeisances. When we are in front of the deities doing kirtan, it is for offering ourselves to Thakurjis. If I come and sit without paying obeisances, not praying or even looking at Them, where will I go?

To do aparadh is very heavy and can stop our progress in bhajan. In front of Thakurjis we should not talk mundane topics. We should not give our backs towards them. Sit nicely, not cry in front of them, or sleep. These are things that are obstacles in bhajan and if we do this we can know we are not really clean inside.

Do everything for Krishna. If we have a big, big house is it for Krishna, or for me? We should offer everything to Him. This house is for you Krishna and everything inside is yours including family and me... You can build a big house, but first make Thakurji's room. If we do not do this, then it becomes anartha instead of artha (wealth). It is sin, because we are not thinking about Him, but about our sense gratification. Action and reaction should be to offer to Krishna and He will be happy. We should become expert like Him. You see everything is for Nityananda Balaram. Everything is for serving Krishna. That is why we should be conscious of this and have respect. If we go on the street and kick a stone, is it not a fault? That stone can also be used in Krishna's service. Maybe I will not use it, but somebody else might.

To hit a cow is a great offense, as all of the demigods reside in her body. If we do service to the cows Krishna is very pleased. Do not think, "I like cows, but not dogs. I beat them." Is Krishna not inside the dog also? If Bhagavan is not inside the dog, then how is he moving? Nrsimha Bhagavan was inside the pillar, we cannot see? Kanai, kahan nai (where is Krishna not)? He is everywhere. If I beat or criticize somebody--I am doing it to Krishna.

In your house how many people are there? You care for them, pray for them, offer tulsi for them, but even if they treat you bad, even if they are killing you? Those kind of people are very rare. Not everybody can do this. If they are beating you, will you still help and serve them? If they say bad words to you, you will feel shy and say, "No, I am not like that..." You will not like it.

For those who are advanced they will like that people criticize them. They will say, “Yes that is true. This is really my friend, because I am full of faults and he is letting me know which they are.” If we are expert we will think this is my friend. If we are expert we will think about following the principles of cleanliness nicely. To do nice sadhana, to associate with devotees and then our bhakti path is getting clean. If I associate with non-devotees my path of bhakti will be more difficult. If we associate with devotees we can discuss what is written in the scriptures and inspire each other to follow nicely. There is nothing higher than attaining love for Krishna. Anger contaminates the heart and we should not become angry when somebody is showing us our faults, because we have them inside.

When I was small, my aunty told me I should pay obeisance to her because she will give me blessings. I still remember I did and I thought why? If we offer respect in this way we will get a lot of bhakti, because it is not only paying obeisance, but it is called pranam yajna. Mahaprabhu said it will be very beneficial for us to offer respects to the brahmanas, the pig, the dog and dog eaters.

Madhavendra Puri did not want to be recognized, but still he became famous although inside he did not want to. We should try to follow this trinad api sloka. Even though it is very difficult--don’t waste time talking about mundane topics, hoping for recognition, waiting for people to see you. Krishna is seeing you. What else do you want..? Live far away from aparadh.

Everybody can get it. We have a human body. We can do nice bhajan. Try!

There is that Syamananda katha; you see how many tests he went through. We must understand that when Guru gives us a particular service, this is the bhajan and we should do this service over all obstacles. Hearing the stories of the Vaishnavas like Shyamananda, will give us prem.

Mahaprabhu and Nitai went one day by boat to the house of Gauri das Pandit and became his vigraha. He did not let them go. They stayed with him because of his love.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 5

Sadhu Sanga

When I came to Vrindavan, I was hearing a Bhagavat saptaha my diksha Guru was giving. I did not know about doing madhukari, I just wandered around.

What are the glories of sadhu sanga? *Sadhu sanga sadhu sanga sadhu sanga hoi lava matra sadhu sanga sarva siddhi hoi*. If we associate with sadhus we will also get a desire to do bhajan. We gather and play mridanga, kartal and do kirtan. Somebody plays harmonium, and otherwise, we could be sleeping during a valuable time. It's like when you boil potatoes; at the beginning you can see some are big, some are small, but when you put them together to boil then they all become soft and there is no big or small in the end. That is sadhu sanga. If we sit together to do kirtan there is no big or small.

Then there is another thing; if we want to attain Krishna we should follow our niyam. That means, if you have a vow of sitting and chanting one lakh of names and Guru comes, you would have to break your vow for serving Guru and Vaishnavas. Will it be aparadh to break your vow? No. Krishna says that He personally will protect His devotee from breaking his vow. He said that he appointed 3 crores of rishis to fulfill your duty. So, He is giving you double benefit. He will make your vow auspicious and you also get to do

Guru Seva. Otherwise, we should not break our vows. In this way we can attain Krishna.

Why don't we install Giridhari as we do with the deities? There is abhisek, but no pran pratishta. See Giriraj was lifted by the finger of Krishna after stopping Indra puja to protect the inhabitants of Vraj. He said no one will die and He protected them all. Indra sent his people and they said not even an ant died. Hearing that, Indra felt fearful.

When a lion is behind you and you know it can eat you, will you be scared and try to get out of there? So, in this way Indra was trying to get out of the situation and gave so much affection to the cows, knowing that Gopal loves them. He was hoping Krishna will not kill him for his offense. In between all the cows was Surabhi, and she was brought by Indra to Giriraj to bathe Krishna with her milk. That place is called Surabhi kund. Airavat kund is where Indra descended and Govinda kund is where they did abhishek for Krishna.

At that time a voice was heard, "This is Me, This is Me," and from all of the way high up, to back down was Gopal, and He was eating. This Gopal was very big and tall. He said I am Giriraj, and also he was holding Himself. That is why He is already there. We do not need to do pran pratishta. We do His parikrama. For His parikrama, there is no special day to do it. Day or night, 24 hours a day, you can see people circumambulating Giriraj and singing Radhe Radhe Shyam! The result is that after parikrama we feel very happy.

That is why we should hear about Krishna. It brings auspiciousness to our lives. If I hear about Giriraj, then I

want to do His parikrama, isn't it? If we have no reason we will not do it. So, we should have a reason. We need a reason for doing bhajan, and if we do not do bhajan, our life is wasted. For that we need association of devotees.

What does a dog do if it gets a deep wound all of the way to the bone, and the flesh is exposed? It will lick it and eat it's own skin and blood and will feel very satisfied, and very happy. That is how the people in the cycle of birth and death are. There is no real substance, nothing is essential in this world.

Darshane pavitro kore ei tomara guna, if I take a bath in the Ganga, I can become purified, but not if I just see the Ganga. By seeing Guru and Vaishnavas one gets purified at once. Mahaprabhu said one should go to every village and deliver the fallen. Who is going? The great souls went to give Harinaam, empowered by Nityananda Prabhu. Nityananda Prabhu Himself went to every house and held the hands and feet of every person asking them to once say Hari. Who else will do that? Ram, Narayan, Syamasundar will go? Balaram became Nitai, but Balaram will go? Nitai is the one that will introduce us with Gaura. He is the first Guru, and you see how it is written all over Nitai's name. He is a thief, a big thief. He is stealing the minds of those that see His name. Just like Krishna is also a big thief. He stole the minds of the Gopis and their clothes, but when Krishna steals from us it makes us very happy. Where will you find such a thief, who can steal your heart like this? When Nitai steals your heart--then you surrender to Guru's feet.

Not everybody will know Nityananda. We need lifetimes of sukriti (accumulated pious activities). He is taking us to Gaura. Even if you chant Mahamantra you can meditate on Ram, or Krishna, Mahadev or Kali, this mantra pleases everybody. It is the MAHAMANTRA. Even if you wear tilak, you can wear so many types of tilak, but to know Nitai is very rare, it is hidden. This is a much hidden path.

Just like it is a very big fortune to wear tilak. We are very fortunate to have a human forehead, we don't have a dog's forehead. There was once a person who was very sinful and then a crow passed stool on his forehead. At that time he died and the Yamadhutas came to get him, but then the Vishnudhutas came too and took him to Vaikuntha and said that he was wearing tilak on his forehead. Anyway, stool is stool. This story is in the scriptures. Just see how wonderful it is to wear tilak, what to speak about Radhakund tilak? Radharani Herself will come to say, "He is from our party." Are we from Radharani's party or from the crow's party..? We are Radharani's party, not from Dwarka party. When you die you will go to that party. It is our big fortune that we became servants of Radha.

Have faith in Radhakund. It is very high. Even after forty-one times of going on pilgrimage to Kailash, finally you came for the first time to Radhakund (telling a Mahadev devotee). There was one great soul, who after living so much time in Vraj, got the desire of going on pilgrimage to the 4 Dhams. In his dream Radharani told him not to leave Vraj, but he did not listen. So, he went, and in Dwarka he got stamped with the Dwarka symbol. So, when he came back, Radharani told him to go away. Then he went to the siddha baba of

Govardhan in Kamyavan, and they said he should follow Radharani's instruction. So he burned himself in the fire of separation. This was for teaching us, not for him, but for us.

Nothing is higher than Vraj. Dinacharan das baba, they brought him vegetables from Bengal and he did not accept it, because if it is nice then you will say, "That vegetable from Bengal was very nice." Then you go to Bengal. No, Vraj nishta (faith in Vraj Dham). Just eat what is from here, offer what is from here and not from outside. This is a path that will bring you to Krishna, no doubt. We should have faith, it is in the scriptures. Again and again it is said, all the pilgrimage places are in Radhakund. All the holy rivers came to serve Krishna and was accepted to enter Shyamkund and Radhakund. That person that takes bath in Radhakund will attain that prema that Radharani feels for Krishna.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 6

Vrajavasis

We should chant this Mahamantra with love. *Chatur lokhadi manava, manush janma tari lokhovat.* A gorilla, a man from the forest, this man, that man, then comes the great man… Who is the great man (talking about the evolution of man)? The Vrajavasis are the greatest of men. It is said that by great fortune and a lot of merits, one can take birth in Vrindavan. How many life times of merits? Our Goswamis said that it is not by good fortune that one can take birth as a Vrajvasi, but it is by thousands and thousands of lives and deaths of gradual progress. Doing bhajan without thinking of the benefit of walking the road of niskinchin vaishnava. To whom do we call a niskinchin Vaishnava? That one who does not touch money, and that does not desire to eat opulent food. Whatever comes, he will accept it, and he does not keep relationship with anybody, and does bhajan alone. To him we call niskinchin. He does not speak with anybody. Money is not necessary for him. He does not have any relationship in this world, and whatever Thakur ji (our Lord) gives him to eat, he is satisfied. If Thakur ji does not send anything, then he fasts.

If we have this faith then we can say, "I follow Vishnu." Everyone follows Vishnu, as He is our maintainer. Brahma creates on Vishnu's order and Mahadev destroys on His

order. What is the order for the humans? HARINAAM SANKIRTAN. Always do harinaam sankirtan, This is our sadhana and bhajan. He says, "You go and do your bhajan and I will take care of the rest." Krishna says in *Bhagavat Gita* (9.22) :

ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yoga-kṣemaṁ vahāmy aham

"But those who always worship Me with exclusive devotion, meditating on My transcendental form – to them I carry what they lack, and I preserve what they have." One that is doing my bhajan, I take care of their eating, dressing and living. I will give them everything. His words are not lies.

There was in Jagannath Puri, Arjun Mishra. He lived with his wife and was giving an explanation of the Gita. When he came to the part where Bhagavan says that he takes care of His devotee, he thought that, "Bhagavan has so many people that he will send to give us what we need. How is Bhagavan going to come directly to give to us?" he wondered. So, with a pen he scratched that part in the Gita.

Then while he was away, Krishna and Balaram came disguised as brahman boys, begging at his door. Krishna had two scratches on His forehead, but He had put sandalwood pulp on it. His wife was home. "Ma, ma," they called her. She wondered who was calling. "I do not have children. Who is calling me Ma?" Svayam Krishna calls her Ma! How beautiful. He sat on her lap and she said, "You look like

cowherd boys." "No Ma, we are brahmanas." "You are brahmanas..? but, You have a flute, You do not look like brahmanas, and besides, no one will hit a brahman… and you have a scratch on the forehead! Do you want to eat something?" "No Ma, we do not have time. We will not eat anything," and They left.

After sometime, the brahman came back. She told him what had happened, so he understood. "I scratched here, and Bhagavan got scratched on the forehead." That is why we should not scratch the Bhagavat Gita, because it is Bhagavan, and He feels it.

If we hear the lectures, then we will learn more, because it is being explained by the devotees. Rather than reading ourselves and not grasping the full meaning. That is why one of the processes is Sravan. It is our eternal duty and daily activity to hear. We should very enthusiastically be looking for the katha. Where is the lecture going on? If there is definitely no lecture then you take a scripture and read, but it should be a one-pointed effort to look for a lecture in Bengali, English, Hindi, whether you understand it or not.

Bhuje va na bhuje keho shunite shunite seho, ki adbhut Krishna charito, bhujero seren iti upayoy premo priti sunilei boro hoito Of the nine processes, sravan is the first one, then kirtan, then smaran, vandana, pada sevana, dasya, pujan, sakhi-jana and atma nivedan. These are the nine limbs of bhakti and that is how we should do bhajan.

Follow at least one of them--do something! If not, what is the point? You see the hospitals? How much suffering and

sadness, “Hai, hai, hai,” they say, but they will not say, “Hari, Hari.” Maya is grabing them, but they are not the people that are suffering the most. There are others suffering even more, and that suffering they cannot tolerate. Not in this material world, but those going to hell. Those people really know what it is to suffer. They burn in the fire of their actions.

You became a human, so do not suffer. After a lot of merits obtained, with Guru and Vaishnava’s mercy we have come to Vraja Dham. Not everybody can come to Vraja Dham, but is our heart here? Are you doing the right work in Vraj, or not? If not, then you go. Where will you go? Who knows? That is why we should be careful. If we have the right intelligence, we will use it for bhajan, and if not, foolish human! You stay here.

Look, their country name is Malaysia, mleccha place, and they are here doing bhajan. The world is in darkness and this Vraja Dham is like a candle in the darkness. From how many countries do people come here, why? Everybody knows that if you go to Vrindavan you can get Bhagavan, and you can get Radharani’s mercy. Vrindavan Dham is the unmanifested abode. In this Dham, Maya cannot enter, and neither can Kali.

Then, why do all of these things of Kali happen: From our past samskaras, our place of birth and past births, how we grew up, etc. It is why we behave like this in Kaliyug. In this Vraja there is no sin. Whatever you do here is like the salt in the ocean… it makes the ocean salty, but if there is water from the Ganga, everything becomes Ganga water. In the

same way, being in Vraj and in whichever way we act, we have taken residence in Vraj, is it not? There are so many residents in Vraja: the dog is a resident, and the pig is also, and the monkey. Is he not? Act like a monkey--become a monkey. Act like a dog--become a dog. Act like a pig--become a pig. You like to sleep until 8:00 or 9:00? That is what the pig does. Take rest… what are you doing brother? Wake up and do bhajan for Murari! You are just living like this thinking nothing will happen to me, but it will come. The punishment, a big danda (stick) you will get. You think, "I will not die." We came to the mrityuloka (world of death), what does it mean? Death will be there. Birth is there and death is there. How much do we fear death? Accident comes, kidney failure, who knows how many things, is it not? Still we think, "I will not die," and still we have ahankar (false ego), and think, "Ask me, I know everything. I will not die," but when death comes how much fear do we have?

Actually, there are fearless people. Who? Abhay-caranaravinda, they do not feel fear. Those that have taken shelter at Govinda's feet, for them there is no fear. They actually think when will my day come? Just like when a girl is going to get married, she is thinking, "When will I get married?" In the same way a sadhu thinks, "When will my day come, that I will unite with Govinda? When will I get the service of Govinda's lotus feet? In this body I will not get it. In that body of a Gopi, I will do direct service for Govinda. When will that day come when I will see Govinda directly?" So, how can the sadhu be fearful of death? Yet we think, "I will not die, I will not die," while being fearful of death.

Bhajahu re mana shri nandanandana abhayacaranaravinda re, dhurlaba manava janama sat-sange

This human form is very rare, do you understand? It is not so easy to get it. How fortunate we are, we do not know, and even more fortunate to get sat-sanga is even rarer. We cannot get sadhu sanga, even if we have a human body-- but we have got sadhu sanga.

What should we do with our human body, who can tell you? Where is the Guru? Where is the sadhu? To get sadhu and guru sanga is even more difficult, very rare.

So, dear mind do bhajan! Associate with the devotees, with the guru and then you will go with the guru. He will hold you, but if you associate with non-devotees then you go to hell. With whom you associate--that you become. Where do you want to go?

Sita atapa, Sita means what? Cold…feel cold, "Let me sleep more. No, no, now I feel hot. I cannot remember Bhagavan. I feel cold, I forget Bhagavan.I feel hot and again I forgot Bhagavan."

Vata varisana, wind and rain. In whatever situation do not forget Krishna. *ei Dina yamini jagi re*. In the cold season do bhajan, in the hot season do bhajan. *Din* means day, and *yamini* means night. Day and night do bhajan. "Oh mind! You may not get another human body. You can become an animal." See King Bharat, he was a king and became a deer. Was he a common human? He was a sage as well, a king among the sages, but oh! He became a deer as he was thinking about the deer. If you think about dogs then

you will become a dog. Will you get a human form again? Nobody can say.

Ei Dina yamini jagi re, day and night do bhajan. Think I may not get it, I will not sleep. Why I should sleep, for what? Yes, you will get to sleep. You see, I go in the car and I fall asleep. So, why we should endeavor to sleep? Sadhana is difficult. Without sadhana we cannot get the transcendental realm--the one that does sadhana will get it.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 7

Do Bhajan

Wake up, break your sleep, and become an expert, astute, and smart. Smart is not a person that is smart on the outside, but who uses his intelligence for advancing. If you are sleeping until 8:00 or 9:00 are you being smart? (Babaji refering to a song by Govinda das Kaviraja)

śīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala sukha-laba lāgi' re

"Both in the day and at night I remain sleepless. Suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men."

How are we living? Everything for our own benefit, svartha for our own service.

Charity is given for getting the fruits of it. A person who does his own seva is not really doing seva, but is actually doing Maya seva, and that is a resident of hell. When he sees a sadhu Vaishnava, he hopes the sadhu will take another road so that he does not ask for anything. A person engaged in kirtan should be very dear to us, and not the resident of hell. We should not associate with such fools. Areee! Are you a human or an animal, can you not recognize the activities

of the people around you? If you want to do bhajan do not associate with kripana people. They think if I give to them, I will be happy… but, you will not be happy. You cannot, because you are thinking of, "I and mine."

e dhana, yaubana, putra, parijana
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala
bhajahū hari-pada nīti re

What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore, you should always serve and worship the divine feet of Lord Hari.

Sons and family, how long it will last? What faith do you have on them? Now they are there, and in the future they will not be there. Now they are there, and tomorrow in the crematorium, they will be burned. For whom am I living? For what, did I forget Krishna? For whom am I worried?

śravaṇa, kīrtana, smaraṇa, vandana,
pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re

"It is the desire and great longing of Govinda Dasa to engage himself in the nine processes of bhakti, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers and incense and so forth,

serving Him as a friend, and completely offering the Lord one's very self."

Sravana, do kirtan. Whatever you do, chant harinaam.

Govinda das is giving instructions to the heart, "Why are you not doing bhajan? Why are you not satisfied? Why are you not looking towards Krishna instead of looking at the other side?"

Do Bhajan!

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 8

New Year Katha – Part 1

Shobab charite na dever sakati

The meaning of this verse is that no one has the capacity to change their own innate nature, not even the devatas. Even they do not have the power to do so. Every living entity is born with its own natural character. The innate nature or natural tendency of living entities is incomprehensible, and is impossible to be changed by one's own free will. The Lord says, "No living entity can change its natural constitution by its own accord, unless I desire it." There are varieties of human beings, born either in the mode of goodness, passion or ignorance.

ongar nai, sata dute nai, more noto nai na machete

Ongar means dirt or stain. Stubborn stains cannot be removed even by using detergent or any kind of stain remover. A camel can never be a horse and horse can never become a camel. Same way a crow cannot transform itself to become a peacock.

Once a crow had a desire to become a peacock and it passed itself off with peacock feathers. He went into the field where the peacocks flocked, hoping to be part of their clan. All the other peacocks thought that there was a newcomer in their midst, and since the crow was covered by peacock feathers they thought it was a peacock like them. No one suspected that it was a crow, in disguise. One day a crow flew over the

field and was calling out "Ka! Ka! Ka!" and the minute this disguised crow heard that sound, which is its own mother tongue, it spontaneously called out "Ka! Ka! Ka! in response to that familiar call. As soon as the peacocks heard that sound, they all realized that this newcomer was a crow in disguise. They then chased after the crow, caught it and stripped off not only the peacock feathers, but the entire feathers from its body and left it bald. It was like a punishment for the crow for its duplicity.

The moral behind this story is a siddhanta, a teaching. The peacocks finally destroyed the whole natural appearance of the crow, which disguised itself as a peacock. It means that if one goes against his own natural constituency artificially, then he will have to reap the result of being ruined, or face destruction. Do you understand the moral of this story? I will give you an example:

In Bangladesh there are a lot of Muslims.... you will see only one Hindu among thousands of Muslims. So, this one Hindu boy was always keeping the association of Muslim friends. Playing with them, eating with them, doing everything with them. Slowly he began following their culture and life style leaving his own Hindu Dharma. Once his Hindu friend came to visit him. He only came once a year and this boy told that friend, "You come only once a year, but these Muslim friends of mine, they are always with me like my family. I feel like a part of their family and have more affection for them than you. I am more a Muslim than a Hindu." This way, giving up his own nature of Hindu birth, he began to embrace the lifestyle of the Muslims causing the destruction of his own innate nature of a noble Hindu birth.

When I was young, still in high school, my elder cousin-brother who studied in the same school, advised me not to associate with bad company of any male or female students. He cautioned me to be very careful. His words of caution struck me very deeply and I totally avoided such company and decided to always associate with sadhus. During those days satsang of sadhus were available everywhere. They used to come and perform kirtan and katha in my native place Tripura, and later I went to Dharma Nagar. It is by the blessings of these sadhus and Vaishnavas I associated with when I was young, that I came to Vrindavan. I came to Vrindavan for the sole reason of performing bhajan. I had good sanga, residence in the Holy Dham, good opportunity for performing bhajan, but previous life's bad samskars come to disturb me. Although being in the satsang of sadhu and Vaishnavas I could not completely give up my past attachments. Just like the crow who disguised as the peacock heard the sound of "Ka! Ka! Ka," and its natural tendency was awakened... In the same way previous attachments and certain mundane tendencies were still predominant in me. Then the sadhus and the babajis, they understood that this boy still has not given up his mundane desires. But they were so merciful and were not judgemental. They showered their love and affection and kept me under their guidance. Guiding me as compassionate guardians. Vaishnava's quality is of "adosh darashi," they do not see fault in others. I had so many faults, but without taking notice of those faults they gave me shelter at their lotus feet. They transformed me, slowly keeping me in their association with love and affection. Inborn nature cannot be given up artificially, it

will only cause destruction like that of the crow. Patience and non-fault finding attitude must be there if we want to help another jiva to change its bad innate nature, and the sadhus they helped me in this way.

We should never judge or find fault with anyone. Who is good, who is bad and who is doing what? Bhagavan as *antaryami paramatma,* He knows each and every individuals' innate nature. We human beings have no right to make judgements of anyone. Our eyes are always seeing and judging what is good and what is bad. Our vision is not perfect and neither is our judgement. Only Bhagavan can make judgement what is perfect. He knows everyone in and out. We have no right to judge anyone.

Keshav: Guruji, you are doing the same for us. You are not considering our faults, but always guiding and correcting us by your causeless compassion and mercy.

Guruji: I am telling you about my own life history. They are not my words, they are evidential truths from the sastras for everyone to follow. Even Bhagavan told Durvasa Muni, "Durvasa, you cannot control your temper and you tried to destroy Ambarish Maharaj. So, I sent my chakra. It's my nature to save my devotees. So, when I saw Ambarish in trouble, I sent my chakra to save him." Bhagavan also has his own nature that is to save his devotees. Human beings have two natures, bad and good. Those who know and have realized that they have a bad nature will try to get rid of those bad qualities. With determination one should try hard to overcome bad qualities. Just like in school if you want to pass your exams with 1st grade, you will try hard to attain

that position. Those who have no desire they will not make any effort to study hard and they will not attain good marks. They will not be able to get any good job.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 9

New Year Katha – Part 2

Bhagavan is always neutral. He is affected neither by the sorrows or happiness of this world. Yet, when it is necessary, like for instance when playing a role in His pastimes, or as an example for the jiva's benefit and for the sake of protecting His devotees, He can become either as hard as a thunderbolt or as soft as a lotus petal. Mahaprabhu is also the same. He executed such severe punishment to Choto Haridas for not keeping his sannyas code of conduct. He showed no compromise in matters of this nature. Bhagavan's dealings are like that. If one does not want to follow rules of sastras, or follow the instructions of guru and sadhus, then one has to reap the results of his own actions and desires.

Whoever has good fortune, they will get everything. This is more than evident in Narottam Das Thakur's good fortune. Narottam Das Thakur was initially of dark complexion, but after he took a dip in the Padmavati River, he acquired a fair complexion as he had attained the prem of Mahaprabhu. This was possible, because Mahaprabhu had kept his prem immersed in the Padmavati River solely for Narottam Das Thakur.

Mahaprabhu kept prem for Narottam Das, because he was a *pokka vaki*, a ripe recipient for prem. However, people like us are not worthy to receive prem in such a manner.

Gaura Das: Why not Guruji? Mahaprabhu has left so much prem for us. In the hearts of all the gurus, sadhus and Vaishnavas. There is so much prem, and by taking their association we will get prem. For Narottam Das Thakur, he left prem in Padmavati River, but for us he has immersed all of that prem in Radha Kund. If we take bath in Radha Kund, we can get that prem, it is mentioned in the sastras.

Guruji: Ha, yes! One can get prem by taking bath in Radha Kund, but there is also another place where Mahaprabhu has kept his prem for us, can you tell where?

Gaura Das: Where, Guruji?

Guruji: In Harinaam sankirtan!! We are not taking bath in Harinaam sankirtan, and that is why we are not getting prem. This is where Mahaprabhu has actually kept prem for us. Not everyone can take bath in Radha Kund, but everyone can take bath in Harinaam sankirtan. We are not taking bath in Nam sankirtan, and for that reason we are not getting

prem. There is only one requirement for taking Nam i.e., just be free from offences and prem is yours. We should be careful not to commit even a tiny bit of offence. We should be completely free from offence to receive prem.

Gaura Das: The other day, one Vaishnava sadhu came and he gave me very good advice. He said, "In your life you must remember this always. Follow your guru's instructions like a blind man. There should be no compromise in guru's vakya (words). Like a blind man who does not know his path, you will let your guru take your hand and lead your path. That way you will follow your guru's guidance." He also said, "Never follow your own intelligence, your own buddhi. You must follow guru buddhi." He said, if you just lead your life like this, for certain Bhagavan will be yours. He will come and sit on your lap. There is nothing else necessary to follow. This is all that is needed.

Guruji: Yes, that is true! Guru vakya is so powerful! Guru vakya is truth. You see this in the "Guru Vandana," by Narottam Das Thakur. *Guru mukha padma vakya...* Guru's words embody truth. They are auspicious. The guru never does anything inauspicious for his disciple. He is a supreme well-wisher and like a parent, he never wants to see his own child suffer. It is a guaranteed fact that if anyone has full faith in his guru, he will for sure attain Braja Vas, Kṛṣṇā prem and Kṛṣṇā seva.

Don't think by getting residence in Vraj, you have actually attained Braj Vas. Those who live in Vraj, and are too much attached with material life, doing business and thinking only of money, do not live life of Braj Vas. Actual Braj Vas is

when one lives in Braj for the sole purpose of performing bhajan; being always absorbed in Harinaam and thoughts of Bhagavan. Vrindavan is not a place for getting married and being engaged in family life or opening shops and making business. Vrindavan is a place for bhajan.

The Muslims call the Hindus "fakir," because this Vrindavan was a place of sadhus. Only sadhus used to live here at the time of the Muslim ruler Akbar. Due to that his son later named this place "Fakirabad." It is still imprinted on the stones in Kusum Sarovar.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 10

Essence of Srimad Bhagavatam

What is the essence of the *Bhagavatam*, do you know? It is *Chaitanya Charitamrta*, and what is the essence of *Chaitanya Charitamrta*? It is the "Sikshastakam." The first verse is *Ceto darpana marjanam*... and what is the essence of this astakam? *Prabhu kohe koi aparadh...harinaam sankirtan kalau parama uddhar*.

Mahaprabhu is saying with such great joy, "What a opportunity we have got, for the deliverance of the Kaliyuga jiva's... We have obtained a path... What path is that? *Harinaam hi kevala, kalau nastyeva nastyeva nastyeva gatir anyatha... Gati nai! gati nai! gati nai!* There is no other way! No other way! No other way! It must be said three times to stress the point, that this is the only process in Kali Yuga.

In Satya Yuga the method of worship was meditation, in Treta Yuga through the process of yajna, and in Dwapara Yuga through the process of archan and in Kali Yuga only through Nam Sankirtan.

The essence of all sastras is *Srimad Bhagavatam* and the essence of *Bhagavatam* are the nine process of bhakti, and the topmost of all these nine process is Nam Sankirtan. There are so many sastras and in all sastras guidance is given how we should take to the chanting of harinaam. By the mood

of *trnad api sunicena*... Being humble, tolerant and giving honour to others.

If one will chant the name with this mood, then he will effortlessly attain prem, the love of God. The Lord will quickly deliver one who is offenceless, and for those who commit offence they will not attain even a trace of prem for Brajendra Nandan--even in many life times. This is the essence of *Bhagavatam*.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 11

Instructions for Bhajan

Guruji: Brahma Muhurta time 3:30 am to sunrise. It is s a very auspicious time. At this time Radha Govinda, Sita Ram and all the expansions of the Lord and Their associates are wandering around. We cannot see with our eyes, but we can get the breeze coming from Their transcendental forms. If anyone is fortunate enough to get the touch of this very auspicious breeze, they will get Kṛṣṇā Bhakti. This breeze

that spreads during the Brahma Muhurta time is like sweet nectar.

From 2:30 am in the morning after taking bath, I am chanting japa and already I have completed a half a lakh of harinaam. It is not possible to complete so many rounds in any other time of the day. This hour is very auspicious for bhajan, any kind of bhajan performed during this most auspicious time of the day reaps very good results, and one will feel very blissful. This is the hour that all sadhus and siddha babas perform their bhajan.

Sanatan Prabhu asked Mahaprabhu, "Ami Ke?" Who am I? We still do not know who we are, so we will keep asking ourselves, "Who am I"? All those of us who are now residing in Vraj, where did we come from? From a very low place, like a place good for passing stool. Now we are in this very high place where only those who are very dear to the Lord, like the Braja vasis take birth. How did we get a chance to reside in this topmost holiest place? Even after getting this fortune, still we do not know how to make full use of this opportunity to perform bhajan. We are just wasting away this good fortune. Braj Vas, or residing in the Holy Dham like Vraj, is the topmost limb of bhakti.

Human birth is very rare. We got a golden opportunity, and Bhagavan will not give us this opportunity again. Why we are saying this is a golden opportunity? Because we have got everything in one package: a rare human birth; birth in Bharat Varsa; residing in Vraj; and Mahaprabhu's dharma to perform sadhana bhajan through the process of Harinaam Sankirtan. Never again one will obtain such a golden opportunity.

We should not let such a golden opportunity go to waste. If one is residing in Radha Kund and does not perform proper bhajan; if they do not do parikrama; perform Radha Kund parikrama; take bath in Radha Kund; or perform Giriraj parikrama, then they are wasting this rare opportunity of staying in the Dham. If someone does not have the capacity then that is a different matter.

These are all activities of bhakti, and if we do not perform these activities then Radharani will not be pleased with us. She will be disappointed with us and that will be like a curse and we will never be able to again perform this kind of bhajan in any other lifetime. Next birth, we will take the birth of an animal or a tree, and not be able to perform any bhajan.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 12

Utilize our beautiful body for Krishna

Guruji: Is it possible to get good fortune in this birth? Is it possible to get Radha Kund Vas (residence)?

Yes, it is possible, only if we perform our bhajan. Without performing any bhajan then it is not possible.

See how fortunate you are, what a golden opportunity? Who is considered a mukta purush? Those who do not marry, they are in a way considered liberated, but if one performs sadhana and bhajan, then their destiny will be even more higher.

If you have beautiful gold ornaments, it will not be of any use if it is kept hidden somewhere at home. If it is used for decorating your body then its beauty will be revealed. This way when we get a beautiful body, a beautiful voice, and so much capacity for bhajan, and if it is not utilized in bhajan, then what is the use of this beautiful body?

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 13

Bahulashtami Katha

Guruji: Kama (lust), krodha (anger), lobha (greed), mada (pride), moha (attachment), and matsarya (jealousy). If one human being is stretched from all corners what will happen to him? He will die. All of our senses are pulling us in all different directions, so what will be our condition?

An animal's senses are such, that they have only one particular sense organ which is very powerful. Like for the deer, its ears are the most powerful, and that sense of hearing leads to his death. For the birds, their eyes are the most powerful and they get attracted to the light and fall into fire, and that is the cause of their death. For a fish its tongue is the most powerful sense organ and that is the result of its death. For the elephant, the sense of touch is powerful, and that causes its death. For the human being, all of his senses are powerful. So, just imagine his condition when he is dragged in all directions by the senses? So, what should he do with his senses? Utilize each and every sense for the service to Bhagavan. In this way, all of the senses become his friend and become favourable to him. So, we have to make friendship with our senses. In this way, so that it will be favourable to us. If the senses are our enemy, then how can they help us? They will only take us to hell.

Do you know, what is this Babaji vesh for? It is not just for external show, for attracting other's attention so that we can get pranam, nice food… this is called *kapat vesh*, (hypocrisy). Not all babaji's are like that. Those who are pure, they are *niskinchin*, no desire for anything of this world. That is a real babaji vesh, but *kapat vesh* babaji roams around from door to door, desiring to make some money. What is this money and wealth? It is nothing but Maya. That is those who are attached with *kanak, kamini and prathista*, wealth, women and fame. If one can detach themself from this Maya, then they can attain Bhagavan. Those who are attached with these things, they will keep coming and going in the cycle of birth and death. Sometimes in heaven and sometimes in hell.

Why should we perform Harinaam loudly, what is the benefit of loud chanting? *Harinaamer dhvani joto dure jai, eto dhure amangal dure jai...* As far as the sound of Harinaam travels, that far all inauspiciousness will be eradicated.

Raise your hands and say, "Haribol!" Why should we raise both of our hands? Raising our hands is the sign of surrender. When an enemy comes to shoot us we raise our hands to show that we surrender, and we will be saved from getting shot. So, by raising our hands and singing kirtan, we are showing that we are surrendering to Harinaam, and Yamaraj will run away.

Another reason is our armpit is the place where we hide all our hypocrisy. So, by raising our hands all of our hypocrisy

will be exposed, and we will be free from that *kapata*, hypocrisy. Ha! Ha!

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 14

Chanting Naam is the only way

Guruji: Why after so long, still we have not attained any prem?

We chanted so much japa, we did so much sacrifice, but still we have got nothing. From this we can understand that *ei jani aparadh acheh prochur, ei karone Kṛṣṇā naam na kore angkur*. Listen, if we are causing offences, the seed of Kṛṣṇā Nam will not sprout, and we will never get Kṛṣṇā prem. We can only get the mercy of Kṛṣṇā Nam if we are free from offences.

If one tries to chant the Nam and is still not able to chant, and if he tries to listen to the Nam and still is not able to listen to the Nam, then one should write on his body the

alphabets of the Nam. By this method the Nam can deliver you. If there is no expert to write the Nam on your body then what should be done? Go to any person who is chanting the Naam purely and that person, by his pure chanting, can make the Nam enter our ear holes and make the Nam enter our heart ,and bring auspiciousness to us.

Anyone who chants the Nam gives the Nam to others, or chants the Nam to others, or listens to the chanting of this Nam will all be benefitted. This Harinaam Maha Mantra is the topmost; there is no other mantra higher than this mantra.

There was one sadhu who left his body very peacefully. He was not having sickness and not speaking anything. All of a sudden he left his body just saying, "Radhe! Radhe! Radhe!" Three times, and just left his body like that. The way one leaves his body is the result of how he has lived his life.

Lady Devotee: Baba, please give your blessings to him (one sick devotee who is her relative). He has not eaten anything for fifteen days, drank only water.

Guruji: No need to be anxious about anything. Who knows who will die first, or when one will die? There is no certainty for anyone's life span in this world. If one dies in Vraj, he or she is very fortunate, as they will again take birth in Vraj. There is nothing else to do to cure any kind of disease, but to chant Harinaam. Harinaam is the essence of all.

There is nothing else better to do for the auspiciousness of this body, but to chant Harinaam... Yet, this mind is so bad. For the enjoyment of this body, it keeps demanding so many

things. It wants money, wealth, name, fame, a nice family, and everything for enjoying in this world. Finally, what comes with us? Nothing and nobody. Even to carry this body for performing last rites, no one will come if you do not pay them money.

For the sake of this body, so much offences have been committed. So much jealousy, hatred, telling lies, anger, causing pain to others, criticizing others, etc. Everything is a waste of time. Only chanting Harinaam brings the highest benefit and eternal bliss and happiness can be attained by chanting Harinaam. There is no other way! No other way! No other way! Than to chant the Nam and meditate on Radha and Krishna.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 15

Instruction to new Devotees

Guruji: If one uses his eyes, ears, and tongue to listen, see and speak false or bad things then the result is: one's destiny is to go to hell. There is no third path, there are only two paths... one is to attain heaven by doing well, or to go to hell by committing sins.

Where can you find Hari? In Harinaam and Hari katha. There you will find Hari. Just like you get butter from milk, but you have to wait for at least two days after churning the milk, then you get the butter. Just like that, by chanting Harinaam repeatedly one day you will get Hari. Do not expect to get anything immediately. We need to continuously repeat chanting for a long time, maybe even for one lifetime, before getting any result of chanting japa.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 16

Ekadasi....Harivaas Din

Guruji: *Koroye ekadasi, tako upavasi bhava sindhu hobe par!*

Perform ekadasi, observe fasting, and you will be able to cross the ocean of nescience. *Ekadasi phale Haripado mile, suno mono duracar*! The fruits of ekadasi fast enables you to attain the lotus feet of Hari. Please listen, O fallen mind!

The mahajans always preach by their own example. They do not go around giving instructions to others telling them what to do, like we do. We tell others *ei ekadasi koro! Upavas koro, tilak koro! Harinaam koro! , mala koro...* Fast on ekadasi, put on tilak, perform harinaam, perform japa, perform bhajan like this. We are giving orders to others. The mahapurush, they are never instructing others, but give instructions to themselves, and teach by example.

They say, "Suno mon duracar." Telling their own mind, "You are very bad. You are not doing Krishna bhajan." So, for those who are not doing Krishna bhajan, what is their destination? *Pasot pate jai, pasot pate hadah hadah ar sot pathe satek badah*, To hell! There is no obstacle for someone who wants to go to hell... but, for those who want to go up to Krishna, they have to make so much endeavour. So, many obstacles and struggles to go upwards.

Nitaichand says that there are two kinds of human beings in this world. One is asuric/demonaic, and the other is daivic/

godly. The demonaic and godly natured people are both locked up in this prison of material existence. We can see them everywhere.

Who are human beings? They are the kings among the 8.4 million species. We think swarga, heaven, is the topmost planet. So, to attain heaven we worship through the brahmanas, hoping that the brahmanans will recite mantras for us to attain heaven. See how foolish we human beings are? We cannot recognise ourselves as being the kings of the devatas... We can see the faces of everyone else, but we cannot see our own face. Can we see our own? To see our own face we need a mirror.

"Ami ke, keno more dare tapotroi, kripa kori koho prabhu koi sohitoi." This is Sanatan Prabhu's vani. He is telling Mahaprabhu, "He Prabhu!" Mahaprabhu says, "In the three worlds there is no one comparable to Sanatan." Ramachandra Puri said, "Sanatan! Mahaprabhu has given you a place in Vrindavan. You go to Vrindavan."

Sanatan said, "What am I to do?! My sadhana bhajan is not happening! I want to commit suicide under the wheels of the Rathayatra chariot." The six Goswamis are eternal associates of the Lord. They do not desire anything for themselves. Their desire is only Krishna. They do not have any other desire. The gopis, like Lalita, Visakha, sakhas, and the parents of Krishna, they are eternal servants. They are always with Krishna wherever He is.

The jivas are sadhan siddhas. Only by performing sadhan they can obtain siddhis. You are not nitya siddha. You are sadhan

siddha. Perform sadhan, and siddhi is at your disposal. How to perform sadhan? It is by thinking that, "I do not know anything. I have no vidya or viddhi. I am a foolish person."

Ved veda kichui na janati, sei gauranga jane sar, nayananande jane sei sakale jane, sarva siddhi karetale tar. One who does not know ved, or vedas, but just knows Gauranga, that is all that is his.

To perform sadhan there is no need for any money or wealth. All that is required for sadhan is accessible within your own self and your own body. How do you perform bhajan? You use your hand to perform Krishna seva. Use your ears to listen to Hari katha. Krishna exists in everything! In the pillars, in water, in wind, in the sky, ether, everywhere He exists; there is not a place that He does not exist.

What is the meaning of Kanai? "Kaha Nai" means, "Where does he not exist?" Krishna has mentioned in the Gita, *sarvatram panipadam*. This means, "My feet exist in every single place of this universal creation." Every single atom are My feet and eyes. Wherever you perform puja, there I exist.

Use your hands to perform puja and arati.... to pick tulasi and flowers for puja.... to clean the temple, and to perform Thakur's seva. With your eyes, what do you do? You will take darshan of the deities, darshan of the guru, the sadhus, and the Vaishnavas. These eyes, Bhagavan says, are *aprakrta* eyes, or transcendental eyes. They should not be used for material vision. They should be blind towards material vision. These ears should not be used for hearing material topics, as worldly topics are like poison. One should lose interest in

worldly affairs and be attracted to listen to Krishna katha. Become mad for listening to Krishna katha.

Devotees are like the bumble bees. Just like the bumble bees are searching for the nectar of flowers, devotees search for the nectar of Bhagavan. Where there is the satsanga of bhaktas, in that place, the eyes, the ears and the whole body will be benefitted.

Even Mahaprabhu says, "There is no one as knowledgeable as Sanatan in this universe." Ramachandra Puri said to Sanatan, "Go to Vrindavan. It is not suitable for you to remain here. Mahaprabhu has given you a place in Vrindavan, with Rupa Goswami."

Sanatan Prabhu thought in response, "Ramachandra is telling me the right thing. If I remain here I will not be able to perform bhajan. Vrindavan will be better for me." Actually, Ramachandra has no qualification to understand who is Sanatan, and is not qualified to give instruction to Sanatan. That is why Mahaprabhu said, that there was no one comparable to Sanatan as a pandit in this universe. Sanatan had such a wonderful and beautiful personality. However, he had to sacrifice himself to the service of the Muslims.

How can we understand how much water is within the vast ocean? Mahaprabhu's associates are like this ocean. Even oceans are insignificant in comparison to the qualities of Mahaprabhu's associates. This Sanatan, why is he asking Mahaprabhu, "Who am I? What is auspicious for me? I do not know, please tell me." Sanatan, he knows everything. So, this dilemma is not actually Sanatan's, but ours. We don't know ourselves because we cannot see ourselves. We can see

others and recognise them. We look at someone and we can say, "O, you are Amuk's son. This is your house," but nobody can talk about themselves, as they cannot see themselves. To see themselves, they need a mirror. To recognise ourselves, or to know who we are, we need a guru, and we need the help of Vaishnavas. We do not know ourselves.

When the guru asks us to take diksha, what do we say? We say, "O Baba! Now I do not have time. My son is studying, or going to get married. I will take after one year." After one year, the guru goes to his house and asks the son, "Where is your father?" The son says, "My father has passed away." He told the guru that he will take diksha after one year. Now he is born as a dog in his house. The guru is *antaryami.* He knows who that dog is. He then tells the dog, "You said that you will take diksha after one year, and I have come, but how can I give you diksha in this form as a dog?!"

The lives of human beings are unpredictable; you cannot understand where they will take birth. It can be as the lowest living entity, like a worm or ant. If you ask a worm, "How are you?" The worm will reply, "Oh! I am very happy, as I am in paradise." This way, we cannot understand who we are and where we were before this. Only the guru can properly identify us. If you ask the guru, "Who am I?" the guru will say, "You are Krishna das." The jiva has forgotten who he is. He has forgotten his eternal position as Krishna das.

If a small child who has not learned to speak, and therefore cannot respond to questions regarding his father's name, his own name, or his address, is taken to a foreign place, he will not be able to come back to his own home, because

he cannot identify his own place. He will just be roaming around like a destitute and die like that. Just like that, we also cannot identify our real position. We have left our real father's home and we have lost the address. Now, we have to find out the address from our guru. Without knowing the address, how are we able to find our path back? The address in question is not the address of this world, but the address of our eternal world.

Everyone has to die one day. This is a fact. Can anyone say, "I will not die?" Not possible. Even Bhagavan, when He came to this world, He also had to leave. That is why this world is known as *martya jagat*. Martya means death, so everyone has to die one day. How painful death is, no one can tell. Only the one who is dying knows the fear of death. The jivas have forgotten the pain of death, so they cannot understand that pain. Just like a foetus in the womb only knows how hellish it is there, but when it comes out from there it forgets that hell. When one is dying, he does not know where he is going to go. He needs to know his destination after death.

Abhiram: Can you tell us our destination, Baba?

Baba: Our eternal address is Nitya Vrindavan. We will go back to Radha Govinda's abode. Gurudev has given us our service to Radha Govinda. He has told us what our service is. To stay under the guidance of a particular gopi, the line of our Guru Parampara, and the age of our siddha deha. From this we have acquired our eternal destination.

Without certificate we cannot obtain a job. When we go for a job interview we need to show our school certificate. If we tell them we do not have a certificate, how can we get a job?

In the same way, without a certificate from our gurudev, how can we get Radha Govinda's seva? How much bhajan have we done to get that certificate? This is Harivas Din. You cannot understand how great Harivas Din, the ekadasi day is.

You can perform so much Harinaam, but if you do not observe ekadasi, your Harinaam will not be fruitful. Just like if you take some junk food, then even a specialist doctor's medicine will not work on you. What will the doctor do? He will make you change your diet first, to reject unhealthy food and take healthy food. Then his medicine will work on you. So, the healthy food for Harinaam is ekadasi fast. It is like the healthy diet which helps the medicine of Harinaam to cure us. Fasting on ekadasi is favourable for our bhajan. Criticizing others, causing Vaishnava aparadh, is unfavourable for our bhajan and should be rejected. We should accept favourable association and reject unfavourable association. Doing both is necessary, otherwise it will not be fruitful.

On this Harivas Din, there should not be any other activity accept for service to Hari. To sit and perform kirtan for a few hours is not very easy. Sleep comes to distract us. Then there is so much pain in the legs from sitting down for long hours, but still we should not give up this wealth... this golden opportunity, which we have acquired.

When the father has given us wealth we should not misuse this wealth. You cannot understand what great wealth you have got. This is not ordinary wealth. This wealth of bhakti knowledge we can obtain by taking shelter of *Chaitanya Bhagavat*, or *Chaitanya Charitamrta*. Exclusive study of

Ramananda Samvad in *Chaitanya Charitamrta* is very important. You do not have to go into detailed study of all of the scriptures like the *Vedas, Vedanta Sutras,* or *The Ramayan*. It is not necessary.

If we are thirsty and someone gives us an ice cube it will not quench our thirst. We need water to quench our thirst. The water from the ice cube which is melted can quench our thirst. The pandits, they store the ice cubes and melt it and feed us in the diluted form, but where can we find these kind of qualified pandits all of the time? We just need to take shelter of the scriptures like the *Chaitanya Charitamrta*, *Chaitanya Bhagavat*, and Narottam Thakur's *Prathana*. Harivas kirtan composed by Vrindavan Das Thakur is the melted ice which is full of nectar. You can drink this nectar for your whole life. This lifetime is not enough to taste the nectar found within these scriptures.

What is the meaning of *Chaitanya Charitamrta*? *Chaitanya* means Mahaprabhu, *Charita* means his life story. *Amrta*, means nectar. So, it is the *Nectarian Life Story of Sriman Mahaprabhu*.

In heaven, there is only one amrita, nectar. Here there is *Chaitanya Charitamrta, Bhagavatamrta, Lilamrta, Harinaamrta, Hari Lilamrta, Harikathamrta*, so many amritas! Just keep on tasting its nectar. Drink. Drink the nectar. In this life you cannot finish relishing all of them. Drink the eternal nectar of Krishna's katha. Which way to drink? Through the ears.

We have heard of Jagai and Madhai's deliverance in the *Chaitanya Charitamrta*. We have also heard that in

Navadwip, Brajendra Patak, our Param Gurudev Pran Gopal Goswami's kirtan singer, sang to thousands of people in the audience. You have also probably seen that when there is some speech given by a minister there are thousands in the audience. However, this is insignificant compared to the number of people in the audience who attended Brajendra Patak's kirtan. He is a divine personality. He used to walk around with a *trishul*, trident, in his hand.

One day my Param Guru, Pran Gopal Goswami, caught his hand on the street and asked him, "What is your name?" He said, "My name is Brajendra Patak." Param Guru then asked him, "Follow me," and he did. Param Guru taught him all of the songs and lilas of Nitai Gaura Lila, and he used to perform all of the kirtans and lilas on stage so beautifully! Thousands and thousands of people used to attend his performances.

Among all the greatest premik rasik bhaktas, the topmost was Kṛṣṇādas Kaviraj Goswami. He said, *Jokon Gaura Nityananda Sri Advaita adi bhakti vrnda, nadiya nagare avatar tokon na hoilo janma, ebe deha kiba karma, misa matra hoya ei bar*. He is condemning his birth that he could not have darshan of Mahaprabhu and His associates. Raghunath Goswami, who was always lamenting in separation, also felt this way. Their pastimes are so vast and deep.

I can say for myself now I cannot experience that beautiful rasa that I had felt during the time when people like Brajendra Patak were performing. It is not available anymore.

Gaura Das: Guruji, you were telling how your prabhu used to recite the Jagai and Madhai udhar, can you tell it to us?

Guruji: Oh yes, the Jagai and Madhai deliverance…. Nityananda Prabhu went to deliver Jagai and Madhai. Haridas Thakur used to go with Nityananda Prabhu daily for preaching Harinaam. One day, they met Jagai and Madhai. People tried to stop Nityananda Prabhu from going in that direction saying, "They are two rogues, who have no respect for Harinaam. They will beat you up! Do not go near them."

Mahaprabhu instructed Nityananda and Haridas to distribute Harinaam to everyone whom they met, "Whomever you meet who have their eyes open, you should instruct them to chant Harinaam." So, Nityananda went close to them and Jagai and Madhai asked them, "Who are you?" Nityananda and Haridas told them, "We are on our way to our prabhu's house," and they left there out of fear of them. When they reached Mahaprabhu's home, Nityananda Prabhu told Mahaprabhu that he should deliver the two rogues. Mahaprabhu said, "By seeing you they have already been delivered!" "No! No!" Nityananda Prabhu said. "They have to be delivered!" So, that evening he went back to them. Madhai, who was fully drunk and falling off balance asked, "Who are you?" Nityananda Prabhu said, "My name is Avadhut Nitai." *Avadhut* means one who is carefree and does not follow any rules. There was only one *avadhut* before Nityananda, and that was an avatar of Bhagavan. His name was Uttarandev. When he passed stool, the whole environment used to be fragrant.

So, Madhai was teasing him by saying, "Adbhut not Avadhut, and your name is just Ni! I will not call you Nitai, just Ni! Nitai means one who takes everything away. So, by your beautiful appearance you will attract everyone and

take everyone with you. I will not call you Nitai!" Madhai responds saying, "Hey Ni! Come and join us for a drink." So Nitai asked Madhai, "Tell me how long the intoxication in your drink can last?" Madhai said, "One or two hours." To which Nityananda Prabhu replied, "Only two hours maximum?! Come and take the intoxication that I have! It is very special and the intoxication lasts for lifetimes! My intoxication is not drunk through the mouth. It is drunk through the ears!"

Madhai asked Nitai to let him taste his intoxication, and Nityananda Prabhu repeated Mahamantra in his ears. Madhai refused to listen and shut his ears with his fingers. He became furious and hit Nityananda Prabhu on the head. Haridas shouted and called for Mahaprabhu, and Mahaprabhu called for His sudarshan chakra. "Hey, Chakra!" Nityananda Prabhu stopped Mahaprabhu, and reminded Him that in this avatar, He was not supposed to handle any weapons. "You should deliver all--by purifying them!"

When the chakra saw that Nitai had no desire to harm them, it disappeared from there. Out of fear Jagai and Madhai fell at the feet of Mahaprabhu to ask for forgiveness, but Mahaprabhu told them that they should beg for forgiveness from whom they have caused offence to.

They fell at Nityananda Prabhu's feet and Nityananda Prabhu said, "Prabhu, I have already forgiven them from the beginning. Even before they hit me. If I have any sukrti from my previous life, let them have it."

Then Mahaprabhu showed His mercy on them and took them to bathe in the Ganga. They lived on the banks of the

Ganges, completely transformed and purified. Madhai left his body when he heard that Mahaprabhu had disappeared. He fell on the ground exclaiming, "Ha Prabhu!" and left his body. His samadhi is still at the bank of the Ganges in Katwa where Mahaprabhu shaved his head and took sanyas. I saw it when I went there last year.

Guruji (To one devotee): Today is Harivas din. Here, take this garland. You have given me your mercy by coming.

(To Gauradas): Give your garland to him. He has come from work. This day is a very special day. We cannot get this kind of auspicious moment again. This day is called Harivas, meaning that it is a day where Hari resides. Other than Hari, there is nothing else.

Sin came begging to Hari and said, "Prabhu, this day is your day. You reside everywhere on this day. So, where you are present there is no place for any inauspiciousness, or sin. So, where will I reside?" And Hari said, "Okay, since I have to provide a place for sinners, you can stay in the place where grains are consumed on ekadasi." Those who consume grains will be attacked by sin. There are different kinds of sins namely, the killing of cows, the killing of brahmanas, and the killing of women. *Prati pathak, pathak, mahapathak, atipathak,* are even higher degrees of sin. All of these sins can be fully purified only if one fasts on ekadasi day. An ekadasi fast has such great benefits. Its glories are unlimited.

Even if one fasts unknowingly, one will be benefitted. There was once a king by the name of Rukangada Raja. He had a garden in his palace. Why do rich people have a garden in their residence? They use the flowers from the garden

to decorate themselves, or use them for Kali puja, or some for Krishna puja. By seeing these beautiful flowers in the garden, even the demigods from the heavenly palaces came to steal them.

One day the king saw the flowers missing from his garden and asked what had happened. His minister said that it was not possible for anybody from the palace itself to steal them. So, it must be the work of the demigods. The king asked the minister how to catch them and the minister replied that the only way, was by the prasadi juta of Vaishnavas, which includes the foot wash, foot dust, and their food remnants, which are enriched with the greatness of their sadhan. In Vraj, the dust is not ordinary dust. It is called *rasa,* because it is the foot dust of Radha and Krishna, and Their associates. They have left, but Their foot dust remains, and whomever has faith and applies this dust on their body can be purified.

Just like this, if someone takes the remnants of the Vaishnavas, what happens? One who takes the remnants of the Vaishnavas, will also be enriched with the qualities of that Vaishnava. Just like if one takes remnants of a diseased person, he will be attacked by the same disease. Just like cholera, malaria, etc. In this way if one takes the remnants of maha bhagavats, maha purush, or siddha mahatmas, what happens is that they also become enriched with their qualities. They have bhakti, so we can also partake in some of their qualities of bhakti. So, we should only take the remnants of such pure and highly qualified Vaishnavas. We should not take remnants of others.

What is prasad? It is the *adhamrta* of Krishna and the Goswamis. So, we should only take their remnants, not of others.

Now, back to the story of Rukangada Raja. The king's minister was very intelligent. He suggested that the Vaishnavas remnants should be sprinkled in the flower garden. See how powerful are the Vaishnavas remnants? When the demigods came the next time to steal the flowers, they touched the Vaishnavas remnants, which were sprinkled in the garden. The minute their bodies came into contact with the prasad, they lost all of their powers. They could not go back to their abode.

So, they were caught red handed, stealing! Rukangada Raja came to the garden. This story is not just a fairy tale--it is a true story. Rukangada Raja gave them proper respect, in whatever was said and done, as they were celestial beings, and so the king gave them due respect and honour. He asked them why they were not returning to their abode. The demigods said they were unable to do so as they had lost their power. "Your minister has sprinkled the remnants of the Vaishnavas! Just by touching the remnants, we have lost all of our power. We have to go back, but we do not know of any merit that can enable us to get our power back, except for the merit of an ekadasi fast. If we can get some remnants from that person's hand who has fasted on ekadasi day, then we will be able to get the power back that we have lost."

The king said, "In my kingdom there is no law for fasting on ekadasi. So, there is no chance to get such remnants."

The demigods said, “Then there is no chance for us to go back! Please look around in your kingdom. Someone may have fasted unknowingly. Even if it was just by accident that they fasted--their remnants will help us to get back.”

So, the king sent his men to look around the kingdom to search out for anyone who may have fasted on ekadasi by chance. When the men went around, they overheard one woman telling her daughter in law, “Oh daughter-in-law, because of our quarrel you have not eaten the whole of yesterday. Please come and eat something today.” The day she had inadvertently starved was ekadasi. When the king’s men heard this, they quickly approached the woman inquiring, “Your daughter- in- law did not eat anything yesterday?” She replied, “No!” She was very upset with me and had not eaten anything, she did not even drink water!”

The king’s men told the woman that they had to take her daughter-in-law to the king’s palace, because she had performed a great act by not eating on ekadasi. She was going to become famous. The woman said, “But we are poor people...” The king’s men said, “Do not worry, we will bring nice clothes for her and we will take her by palanquin!” So, the king was informed and the daughter-in-law was taken to the palace. The demigods held her hand, put some water on it and did sankalpa, telling her to repeat, “Whatever little merits I have obtained from fasting ekadasi, I am offering it to you.” Just by performing this ritual, the demigods got their powers back and they were able to go back to their abode.

The king then realized how powerful the merits of ekadasi fast were. Just a small drop of the merit of ekadasi could give the demigods their power. If one can get such high merit by fasting unknowingly, what more if someone fasts with faith?

It is mentioned in the scriptures, that if someone were to equate the merits of crores of aswamedha sacrifice to the merit of one ekadasi fast, he will be considered a sinner and must go to hell. He is considered an atheist and will be reprimanded by the Yamadhutas. Why is he a sinner or an atheist? It is because an ekadasi fast has no comparison to any other sacrifice or ritual in this world. If anyone were to make any comparison, then he is considered a great sinner and offender. There is no comparison to an ekadasi fast. This was declared to the world by Rukangada Raja.

Rukangada Raja became very pleased that he found a new method to liberate all his subjects. He made it a rule in his kingdom that it is compulsory for everyone to observe ekadasi in his kingdom.

This is some of the glories of ekadasi. Ekadasi day manifested some millions of yugas before. In the scriptures it is only mentioned many yugas before, but the exact time is not mentioned, as there is no record of it.

There was once a demon by the name of Mura. He was always in the mood of fighting and challenging anyone to fight him. No one dared to go near him out of fear. One day, he met with Narada Muni and he asked Narada Muni if there was anyone available who was equivalent in strength to engage in a fight with him. He said, “I have searched the three worlds. In heaven and in hell, but I could not find anybody.” Narada

Muni then told him, “There is one person who can stand up to a fight with you! That is Sri Vishnu!”(Guruji diverted his katha, because one devotee had arrived late and missed most of the katha).

He said small children generally love to eat mud. Even when the mother tries to stop him or her, the child will still go for the mud. So, the only way to distract the child from going to the mud is that the mother will give the child a rasagula. Once the child has a taste of the rasagula, he will not want the mud. In the same way, until one has tasted the sweetness of the stories of the Lord and his pastimes, one will remain attached to matters of this world. One will give it up only when he has tasted the nectar of the Holy Name which is beyond anything of this world. This is just like the child who has tasted rasagula. So, everyone should hear the glories of ekadasi and fast on this day. There are two ways of fasting: One is by abstaining from grains which is called *ekadasi vrat*; and the other is by observing complete fast by not taking even a drop of water which is called *upavash*. Abstaining from grains alone, which is called *vrat*, is observed by taking *anukalpa*, which means light food like fruits, nuts, milk and potatoes. This is for those who are of poor health, and also too old and too weak. Little children also, as they are unable to observe full fast. As for those who have the capacity to do a full fast, they must try to follow *upavash*. Again, there are three gradations for those who are following *vrat* (that means eating non grains) namely, *uttam vrat, madhyam vrat* and *adham vrat*. *Uttam vrat* are those who fast by eating only fruits once a day. *Madhyam vrat* are those who eat limited times only when necessary, and then there are those who eat

as and when they like and is considered *adham,* or *kanistha vrat* of lower class. However, it is still considered better then eating grains.

We have to teach others by our own practice. Thus, we benefit and others also benefit. We can educate others by showing people the results of the two paths. One path will take us to auspiciousness and real happiness, which is to heaven, and the other path will take us to the hellish and miserable condition. Which path would we choose, heaven or hell? *Su* represents heaven. As *su* means goodness. *Ku* represents hell. As *ku* means bad. So, we have to always dwell in good thoughts and good actions. All human beings always desire to be happy. To get that, they must perform good activities. Bad activities only lead one to hell. Bhagavan does not stop anyone from making either choice. Why? It is because he has mentioned in *Bhagavad Gita,* "ye tatha mam prapadyanthe…" Meaning if anyone desires to go in the right path, I am ready to give my assistance, but if anyone desires to go in the wrong path, I will not be responsible. One would have already heard from the guru and the sadhus, what the consequences are in choosing the wrong direction. So, when one experiences bad results, because of the wrong choice, he will say, "Hai, hai!" That time it will be too late, as he will have to bear with the sufferings.

One who eats his belly will be full. Likewise, if one follows the instructions of an ekadasi fast, he will be benefitted.

Now back to the Mura demon story. So, when Narada Muni told Mura demon that he would only find a worthy competitor to fight with him in Vaikuntha, Mura went in search of Sri

Vishnu to Vaikuntha, and invited Narayan to fight with him. Mahaprabhu said, "Ek sate kore Prabhu panch, sat kam," the Lord always performs his lilas, or activities, in such a way that in one activity he fulfils 5 to 6 different purposes. Just like if we have to choose a route to go somewhere, the intelligent person will choose a route where he can perform many tasks at the same time (such as shopping, meeting a friend, going to temple or completing one parikrama). The intelligent person plans his duties in this way. This is also how the Lord performs his lilas. The foolish person will just waste his time and thereby waste a whole day without accomplishing anything. Time is very precious, we should not waste it. We cannot understand when the bell will ring for us. Who can tell? No one knows when the last moment will arrive. The sadhus are always conscious of this moment. They are always alert, but those who are averse to the Lord are in deep slumber and not alert. Their consciousness only dwells in mundane activities like eating and sleeping. Day and night will pass and they are oblivious to the passing of time. One day the throat will choke marking his end. He will then be laid outside his house, and placed on wood. He built a beautiful house and now in his last moment he is to be placed on the streets like a nobody. We see this happening in front of our eyes all of the time, but still we are not accepting this fact. We think, "Oh, my children will not place me on the street, they will carry me on their head." We saw what Omuk's condition was in the last days.

Gaura Das (translating in Hindi): There was one brahman by the name of Omuk, who had four very well educated children. One was a lawyer, another a teacher and another

owned a shop. When Omuk became old and invalid they put him in a separate old room outside the house which had no bathroom or latrine. He had to pass stool outside in the drain in front of everybody. His children did not bother about him. Seeing this with our own eyes we should realize only Bhagavan will take care of us. We only have to perform our bhajan and Bhagavan will take care of us. We should not depend on our children or others. Only sadhu, guru, Vaishnava and Bhagavan will be with us always, and not our family. Always follow in the path of righteousness and your path will be auspicious. This world is inauspicious. It is an ocean of suffering, and there is no happiness in this ocean.

It is mentioned in the *Chaitanya Charitamrita* that there is no Bhagavat or scripture for the animals. Scriptures are only for the human beings, because the human beings are endowed with intelligence. However, if the human being does not follow the scriptures, then he is no different from the animal. He will be considered a superior animal, because he has a human body. He does not perform any dharma, or any bhajan, or any seva to the guru or the Vaishnavas. He is then considered equal to an animal.

There are so many scholars and pandits in the universities, but they do not have any faith in the sastras. If you ask them anything about the scriptures, or ask them to wear kanti malas, they will tell you that these are not for us. They are only for the *vairagis*, the renunciants. This kind of people are categorized as superior animals in the sastras. General people will consider such scholars as very superior human beings, but the sastras consider them superior animals. The *Gita*, *Bhagavat* and other scriptures are meant for the

human beings. As the human beings are the children who are given the opportunity and the right to obtain the nectar. The human beings are entitled to have the wealth of prem bhakti. Just like a king's son is the heir to the throne when his father renounces his kingdom and goes away to the forest. Likewise, we are heirs to that Krishna. Which Krishna? Dwarakadish Krishna, He is the King… but we are heir to the King of Vraja. He is our father, mother, brother. We can have all relationships of this world with Krishna! Guru, Gaura and Govinda are our wealth!

Perform Harinaam! Harinaam will accompany you everywhere.If you perform Harinaam here and there in the other world, Harinaam is also waiting for you.

Once Krishna took Arjuna and went travelling around the universe. In the course of their travel, they met one poor old lady who was just surviving from the milk of her cow. When Krishna went to her home she offered the only offering that she could offer. The milk from her cow, and Krishna blessed her by saying, "Your cow should die soon!" Arjuna was surprised. He asked Krishna why he had cursed the cow to die. How would the old lady survive without the cow? Krisnna replied, "Her time is up! If the cow dies, she will also die, and her bright destiny is waiting for her. So, I am giving her blessings to die... to attain that destiny quickly which is waiting for her."

Next, they met with a king and his family and Krishna blessed them to have a long life. When Arjuna asked Him why He had blessed them this way, He said that if they die they would have to go through countless miseries as a result

of their sins. So, to delay that misery waiting for them, after death I am prolonging their lifespan.

Next they went to a sadhu's house. What kind of blessings do you think Krishna gave him? Krishna blessed him by saying, "You can live or die, as it makes no difference to your life." A sadhu is always performing bhajan, so whether he is in heaven or hell it makes no difference to him, as he will be doing the same thing. If he is alive it is like a laddu for him and if he is dead it is also like a laddu. If you perform satsanga here you will attain satsanga there also. Here there is Bhagavat pat going on and there is also the Bhagavat pat. So, by performing Harinaam, Harinaam will accompany you everywhere.

Abhiram: Guruji can you complete the Mura demon's story...

Gurudev: Ha yes! Then Vishnu is thinking, "I have to kill the Mura demon and also bring about the birth of Ekadasi! There is still so much task to be done." Mura Demon invited Vishnu to fight with him, but Vishnu started running in the opposite direction. The demon was thinking that Vishnu was afraid to fight with him and is fleeing upon seeing him. Vishnu ran inside a of cave and laid down inside. The demon Mura was going to kill Vishnu with his club, when just at that moment he heard a very loud sound, a very loud screeching sound! Just by hearing the sound the Mura Demon died. There appeared a female form. It was this form that made the loud roaring sound. Hearing this roar Vishnu also got up and asked, "Who are you?" The female form said "I am Sri Ekadasi." Bhagavan became very pleased with Ekadasi for saving Him and he declared that whoever fasts on ekadasi

from grains will be liberated. The sastras mention the glories of an ekadasi fast. The Lord manifested this lila just to create an opportunity for the jivas to obtain a way to liberate themselves. Who is Ekadasi? She is actually Krishna's own Shakti. She appeared from Krishna's body in a female form and with a deafening roar, killing the Mura Demon in the process.

See how important it is to fast on ekadasi? Even if you see very nice food in front of you, control yourself and maintain your fast. Bhagavan says, "Whoever fasts on the ekadasi days, I am sold out to them." For those who eat grains on this day all kinds of sin will reside in them. Bhagavan says, "They are actually causing pain to every limb of my body! It is like they are setting fire to my body. If one has obtained a human birth but does not maintain and preserve his human dharma, then they are causing pain to my body with their sin." So, if you do not want to cause pain to Bhagavan, observe tha ekadasi fast with firm determination.

Bhagavan has said in the *Gita* to Arjuna, "Perform all activities and surrender unto me then you do not have to reap the fruits of your karma." Mahaprabhu has given us an important siksha. He said, that when we get up from sleep daily, we must first give our pranams to Bhumi Devi, Guru, Vaishnavas and Bhagavan. Offering a prayer, "Prabhu, I am your servant. Today whatever activities I will be performing, I will do everything as a service to you." Then when you go to sleep you can say, "This also I am doing as your service." (Ha! Ha! Baba starts laughing)

Gaura Das: Guruji, I have a question. In the morning we pray to Bhagavan saying whatever activities we are performing

let it be as service to you and whatever wrong I do, I will bear the consequences. My question is, what if we die while sleeping?

Baba: That will be a very good death. Ha! Ha!

Gaura Das: Good death?

Baba: How fortunate to die like that! It is so rare to die like that, without suffering any kind of pain. See how much suffering some people undergo before they die? Some people cannot even breathe properly. They cannot live, nor die. If someone dies in his sleep without realizing his death, that is considered a very fortunate death. Sometimes a wife and a husband go to sleep together, and in the morning the wife wakes up and finds her husband dead. That kind of death is very rare and very fortunate.

Gaura Das: But Guruji, the sastras mention that if we die while chanting Harinaam, that is the best.

Guruji: For those who are in family life if they die in their sleep that is considered very fortunate, and for the sadhus, it is most fortunate if they leave their bodies while chanting Harinaam. That is a very good symptom of their bhajan.

Gaura Das: Just like how Haridas Thakur left his body? What did he say to Mahaprabhu Guruji?

Guruji: He said to Mahaprabhu that he desired to leave his body with the lotus feet of Mahaprabhu on his chest, and his eyes taking darshan of the moonlike face of Mahaprabhu. And he left his body while uttering the name of Mahaprabhu, "Sri Krishna Chaitanya."

Abhiram: Just like Bhismadev, when Krishna asked him what was his last desire and he said, "I want nothing but to have Your darshan when I am leaving my body."

Baba: Where will we find Hari sabha? Only in satsanga. We can find gold and everything else in the market place, but we cannot find satsanga, and when can we get satsanga? Only when Bhagavan is pleased with us.

Gaura Das: Satsanga is only available by Bhagavan's kripa?

Guruji: Yes, only when we get Bhagavan's kripa.

Gaura Das: Today this family (Giridhari's family) have great kripa! They have nice satsanga with Guruji.

Guruji: One who just gives diksha is not really guru, He must also be able to give good siksha. Anyone who is helping us in our bhakti, giving guidance, showing us our path are also gurus. We should not only honour our diksha guru, but all those who give us siksha must also be honoured. There are three types of gurus. Diksha, siksha and private guru. We are saying "jagat guru." What is the real meaning of jagat guru? Everyone in this universe is my guru. I can accept siksha from anyone and everyone who shows me a favourable path, he is my guru. There is no consideration of seniority here. We can even accept siksha from our juniors also, if they have some quality which is better than what we have. For example, animals have qualities which we do not have. Like a bird can fly, but we cannot? Cow dung is worshipable, but the human stool is considered contaminated. Just having the title jagat guru does not mean that he is the only one who is to be honoured as universal guru. Everyone who gives us

siksha is our guru and the whole universe is our guru. That is the actual meaning of jagat guru. Actually only Krishna is the real guru. Another name of Krishna is Guru, as the guru is representative of Krishna. In the form of the guru, it is Krishna who is giving the bhaktas *kripa*, so Krishna is the actual guru.

We are always asking our guru, "Baba, please give us kripa." First, we have to make ourselves, *kripa patra*..... A fit recipient of kripa. Then and only then we are entitled to ask for kripa. What is the symptom of *kripa patra*? It is when we are endowed with the qualities of humility, forbearance, and being situated in the mode of goodness. Then the guru, the Vaishnavas, Govinda, and everyone will be pleased with us. Then we will be qualified *kripa patra*, a fit recipient of their mercy and grace.

I remember when I was young, I was given this piece of advice. Bow your head to your elders and show love, affection and compassion to your juniors. Show respect to everyone and this way you will receive everybody's blessings. The sadhu, the guru, the Vaishanvas, everyone will give their blessings to us. Mahaprabhu has taught us to be humble. By bowing our heads to everyone, all of the burden of our worldly existence and ego will leave us. If we have a load of a basket on our head and if we bow down, the basket will fall off. In that way, all of our burdens of worldly attachments will drop off like the basket, when we bow down with humility to the sadhus and the Vaishnavas. When the sadhu is pleased, automatically Bhagavan is pleased, and we will be blessed. It is not just by asking for kripa that we get kripa. We have to make ourselves worthy of that kripa.

Perform your sadhan bhajan. Listen to Hari katha. Perform seva. Try to preach about the glories of Harinaam and this Vraja Dham's glories to the whole world. Just like how the Six Goswamis lived their lives. When you live your life like them, automatically your glories will be known all over. When a fragrant flower blooms, its fragrance can be smelled from afar. In that way, when you live your life in such a glorious way automatically your fame will spread. However, we must never have the idea of gaining name and fame in our minds. It will automatically come. That fame is only for helping to deliver conditioned jivas from their suffering of mundane existence. They will see that you are doing so much sadhan bhajan and they will feel envious that they are not doing it, and they will try to do it also. Even if they perform some bhajan in an envious mood, slowly they will be purified. In this way, by showing an example for others to follow, you make your life successful.

Now, when we are still able to perform bhajan we should not waste any moment. We do not know what tomorrow will bring. Anything can happen to us. We may break our leg, and cannot perform parikrama. Or some sickness might come to attack us. Anything can happen. So we should not procrastinate and waste our precious time. Never wait for tomorrow to perform bhajan. We can always procrastinate in performing sins. By performing bhajan that tendency to commit sins will also leave us.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 17

The importance of morning Sadhana

After getting up in the morning we started our day by doing kunda parikrama, then attending mangala arati at Raghunath Das Goswami's place. Then we attended mangala arati darshan at Govinda Mandir. After finishing parikrama I went off to do my puja and the boys continued to do parikrama of the Kund and after that some of them went off to sleep. If they did not sleep then they could have done another two more parikramas of the Kund. Then Gaura das said, we should go to Gaura Dham, so we went around Gaura Dham and we have returned. See time is not enough to perform everything, we want to do more, but there is not enough time.

See how important it is to start our day early in the morning? The morning hours of sadhana bhajan is very auspicious and blissful. From the Brahma muhurta time we are doing so much, but still time is not sufficient. If we do not start early we cannot perform any sadhana bhajan as during the day, time passes so fast performing all of our other duties.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 18

An interview with Sri Gurudev

Candraboli didi: Radhe Radhe Baba!

Gour Das: What do you wish to ask?

Candraboli didi: I would like to know what do you recommend, to get devotion?

Gour Das: Where were you were born, Gurudeva?

Gurudeva: In Srihatta (Sylhet) District, Gugurkul village.

Gour Das : How did you come here?

Gurudeva: How did I come? (smiling…)

Gour Das: What was the cause?

Gurudeva: When I was a little boy, I was studying in the school. Many people of the village used to go to Vrindavana and other places for the pilgrimage. They used to say, "Oh… Vrindavana is made of gold." I used to think that I must go to Vrindavana.

Gour Das: The desire came to your mind that you will come to Vrindavana?

Gurudeva: My mother said that a siddha purusa (a realized soul) took me on his lap when I was very small. He said to my mother that I will be a devotee and a Vaisnava. The name of that Siddha baba was Kajalnath.

He said that when he will die and is buried, from his navel a tree will come out and grow over his grave. I saw that tree. Now many people come and sing kirtana there. I also came to do kirtana, It is in Dharmanagar District. I studied in a school at Gopalganj.

Gour Das: The name of that school?

Gurudeva: I forgot. (smiling…)

I was studying and doing sadhu sanga (association with spiritual people). I said to them I shall go to Vrindavana. Someone said that at Kashi (Benares) there are free schools, I could study there, there was no need of payments. At that time I was studying in class nine (one year before the secondary examination).

I came to Kashi, and I started my study. During the daytime I used to study and in the evening, and I used to go to visit the places where spiritual studies were going on.

One day someone came from Dharmanagar by train and said to me that my mother was very sick. He said, "You have to go to see your mother as soon as possible." I came back immediately and I found that my mother was okay, and she was not sick at all.

After a period, I decided to leave again and I came to Vrindavana that time. I was staying with a householder Vaisnava at Radhakunda. I used to go Vrindavana to do madhukari (to beg alms), and I used to eat on a boat over the Yamuna River.

Gour das: How old were you then?

Gurudeva: 25 years to 30 years maybe.

Gour Das: 25…

Gurudeva: Then I heard that my mother died.

Gour Das: And your father?

Gurudeva: My father died before…

Gour Das: Did you continue your study at Kashi?

Gurudeva: No, I couldn't.

Gour Das: What is your order for me?

Gurudeva: Do Harinaam (sing the name of the Lord) and Thakur (Lord) will guide you.

Gour Das: Not Thakur… I move by your grace.

Gurudeva: No… It is Thakur's grace. Move ahead by His grace.

Gurudeva to Candraboli dasi: Radhe Radhe.

Candraboli didi: Radhe Radhe, Baba.

Gurudeva looking at Candraboli dasi: Do Harinaam prachar (propagate the name of Lord). Mahaprabhu said to Nityananda, "Whomever you see, suggest to them, please chant the name of Krishna." He said, "Nityananda, the living creatures are blind. None of them have received the Harinaam (holy name of the Lord). I have an appeal to you… Whomever you will see by your eyes, please give the Lord's name to them."

… So, sing His name in the world. Harinaam is sadhan

(concentration), His name is bhajan (singing the Lord's glory), everything is the Lord's name and the name is the treasure. In His name there is devotion; one will get liberation by His name. Singing His name is service. This Harinaam is not a name only, it is Himself… Where there is Krishna's name, Krishna is there. Sing His name, and the Lord is united with His name.

The name is like a mango. Inside of the mango there is a seed, and inside of the seed there is a tree. You cannot see the tree. Only when you sow the seed it will transform into a tree. In the same way you cannot see Hari, when you do Harinaam.

Devotee: Then, when can we see?

Gurudeva: When you do constant japa, meaning when you constantly take His name, that name will sprout as love. Only then you can see that subject. That is why Mahaprabhu said, "Only sing Harinaam." He said, "There is no other sadhana, no object of focus, no tapa (penance), no sacrificial ceremony, no donation, and no vow except the name..." Harinaam, Harinaam. Harinaam, Harinaam, Harinaam is the essence. Nothing else, nothing else...

Nothing will happen with sacrificial ceremonies, donations and vows. By doing japa constantly all sins will disappear, and the sinner also… The sins accumulated from many, many lives will be burned away. When the fire of the name will touch like the mountain of cotton caught on fire, it will burn and disappear into ashes. In the same way, one who sings only once the name of Krishna will have all of their sins turned into ashes at once, and Krishna ascends her/him very

easily making her/him sinless. With Harinaam one becomes sinless. Then Krishna will shower His kripa (grace) on him/her. After the kripa, ananda (bliss) comes.

Sat cit ananda. In this mundane world there is no *ananda*. Only when one gets Krishna, there is *ananda*.

One who associates with the guru and the Vaisnavas can listen to the words of Krishna. The words of Krishna cannot be found in the market places or in the bazaars. One can find everything like gold and silver in the markets, but not the words of Krishna.

Do *satsanga*, and *sadhusanga* (associate with the truth, with the virtuous people). Go to the sadhus, and get the words of Krishna. The words of Krishna are *amrit* (the nectar of immortality). Do you know what *amrit* is? Those who drink it cannot renounce it. The more that you drink, the more that you feel pleasure. In the same way, those who listen to the words of Krishna, feel more and more attraction and cannot leave it. They feel so charmed that they catch hold of Him.

The sadhus, the gurus and the Vaisnavas live absorbed in the thought of Krishna. They do *japa, bhajan, sadhana, shravan* (to listen), *kirtan, smaran* (reminiscence), *vandan* (prayer). They enjoy Him through these different tastes, and by consuming these different tastes they become realized.

When one becomes a realized soul, and gets unified with God, one sees God face to face. Then this body cannot remain. It transforms forever into a realized body in the body of gopi. The body of gopi gets birth where Krishna does His lila (divine play), and plays with the Lord as a sakha and a

sakhi (companion) forever. That soul never comes back in this mortal world again. So, do *sadhana* and do *bhajana*.

For those who do not study and cannot get an education, then also cannot get a job. In the same way for those who do not do *sadhana* and *bhajana* to the guru and Govinda, they cannot get realization.

Hare Krishna Hare Krishna Krishna Krisna Hare Hare…!! *Sadhusanga* and *Harinaam* are the ultimate spiritual antidotes.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 19

Two groups of people

Guruji: There are basically two groups of people: namely Krishna unmukh, or *bahirmukh*, and Krishna vimukh. Krishna vimukh enjoys serving Krishna, and bahirmukh suffers in hell. Bahirmukh goes to Naraka and suffers there, and who is performing Krishna seva? Krishna vimukh, he enjoys Krishna's service. What is the evidence? Kanthimalas, tilak--these are outward signs of the devotee. These people have a guru, and therefore have the opportunity to reach Bhagavan. Why? Because without a guru it's impossible to reach Bhagavan. How will he go to Bhagavan without having a guru? One studies in school by asking questions and receiving explanations. He cannot acquire knowledge by himself if he were to just sit still. He has to take the initiative to go and learn from the teacher.

Devotees also follow rules and regulations, because without rules and regulations bhakti will not be pure. It will be distorted. In the same way the pupils listen to the teacher in school. They accept and follow his instructions. The teacher says, "Read this, and do it that way." The pupils follow. Sri Guru, Vaisnavas and Bhagavan give instructions to us: "Chant Harinaam, wear kanthimalas, put on tilak, perform ekadasi, do parikrama, offer dandavats, listen to Hari katha, listen to kirtan, listen to *Srimad Bhagavatam*, learn *Srimad Bhagavatam*, this is very important." Shastra opens the bhakti dharma to us.

Also another very important process is naam sankirtana. All nine processes of bhakti are very important. *Sravanam, kirtanam, smaranam, pada-sevanam, arcanam, vandanam, dasyam, sakhyam, atma-nivedanam*. However, the most important among them is naam sankirtana. It is necessary to chant Hare Krishna maha mantra daily.

Hari is Bhagavan! Where is Hari? He says, "I am inconceivable. I am not in Vaikuntha and not in the heart of yogi. I am there where my devotees sing Harinaam kirtan." Perform Harinaam sankirtan and Bhagavan Himself will be present there.

Sadhu sanga is the main process. Sadhu sanga and Nam sankirtana. It is rare when some of the western devotees know Bengali. There are 24 hours in a day. It is best to spend that whole time in Harinaam, sadhu sanga and listening to *Bhagavatam*. There are 64 processes of bhakti and it is necessary to spend 24 hours on the 64 processes of bhakti. Some engage day and night in bhajan just like Raghunatha Dasa Goswami. By performing bhajan in this way, we will become the associate of Bhagavan very quickly. Bhagavan will quickly come close to us.

Raghunath Dasa Goswami showed us the example of bhajan. Animals do not have such opportunity. Only human beings have an opportunity to perform bhajan. This is only for human beings. Bhagavan is calling out to everyone, "Perform bhajan day and night, and do not waste your time." He says, "Perform bhajan and I will take care of you and provide you with all that you need. I will give you everything, it is not necessary to think about anything. I will feed you, I will give

you sweets and clothes." Those who do not perform bhajan, they suffer day and night. They have so many difficulties and obstacles. Their materialistic desires tear them apart. They are constantly in trouble, always worrying about what to eat, and what to wear. They have to bear so much suffering, one after another. For those who perform bhajan, they are free from these troubles.

What is the essence of sadhu sanga? Through sadhu sanga we begin to perform bhajan, chant the holy names, perform sravanam, offer dandavats, perform parikramas, etc. Through sadhu sanga we engage in service. It's necessary to sleep as little as possible, an hour, two or three is sufficient.

Mahaprabhu, Rupa, and Sanatana, all of the Six Goswamis say, "Go to Vrindavan!" Six Goswamis, 64 mahantas, 12 Gopalas, 6 Cakrawarti, 8 Kavirajas, all of them say, "Go to Vrindavan!" Navadwipa Dhama is a Dhama of Mahaprabhu. Yet, they send us to Vrindavan.

Navadwipa is for sadhana, and Vraj is for sadhya. Navadwipa is for sadhana, and Vrindavan is for achieving the goal. They call us to Vrindavan, but first one needs to perform sadhana. When one has received the mercy of Mahaprabhu, Krishna and the Vaisnavas, then one needs to go to Vrindavan to achieve the goal. Sadhu, sastras, guru and Vaisnavas always shower mercy. Their kripa or mercy is enough.

Devotee: Baba, is Mahaprabhu's lila eternal or temporary?

Babaji Maharaj: It is eternal

Devotee: Is there a Mahaprabhu's spiritual world?

Babaji Maharaj: Yes, of course! Navadwipa and Vrindavan are one. They are like the two sides of the same coin. There is an eternal Navadwip Dham and Vrindavan Dham in the spiritual world, there are sadhana lilas in Navadwipa, and sadhya lilas in Vraj.

Devotee: Some say, that the Goswamis did not write about it.

Babaji Maharaj: All of that knowledge exists in the scriptures. The Goswami's have written everything for us. People just do not know and do not read. If one person does not read and does not listen, then he can come up with his own mental concoction. Everything is mentioned in *Chaitanya Charitamrita*.

Devotee: Krishnadas Kaviraja says about Svetadvip in *Chaitanya Charitamrita*.

Babaji Maharaj: Svetadvip is Navadvip. It's a sublime topic, and not easy for understanding. To understand these topics, it's not enough to only just think about them. One needs to perform sadhana. Go to the goal. Navadvip is an abode for sadhana, for spiritual practice, and the highest abode for perfect service is Vraj. One needs to perform sadhana first. Especially Harinaam sankirtana. One needs to get rid of identification with his gross body. Shastras give so many instructions to chant Harinaam. Harinaam actually is sadhana and sadhya. It is the process and the goal. Mahaprabhu warns us, that without sadhana one cannot reach the goal. Mahaprabhu tells us, that the main process is the chanting of the holy name, "Kirtanya sada harih."

Vaisnava's say, "Wherever I go, be it heaven or to hell, I will chant Harinaam!" This is the main thing. A Vaisnava is always chanting Harinaam, no matter what he does, when he reaches perfection in Harinaam, he also reaches spiritual perfection. Harinaam is the essence of everything. One should give up all that is unnecessary and concentrate only on Harinaam. Many ask questions, and there are many answers. There are very knowledgeable pandits, but they do not have time for Harinaam.

Gaudiya Math and ISKCON, they do a lot of traveling. Mahaprabhu told Nityananda, "Jivas are blind, there is a need to preach Harinaam to them. They are fully engaged in family activities, attached to their wives and children." Mahaprabhu said, "Nityananda, jivas have become blind. They don't chant the holy name. It is my desire that if you will meet anybody, you will shower your mercy on them. Give the holy name of Krishna to every person you see and save them!" Mahaprabhu gave instruction to Nityananda Prabhu to become a mentor and preach the holy name.

If someone has tasted a very delicious sweet, then he can share the taste of that sweet with others. It is similar to the taste of the holy name. One needs to chant by himself, enjoy it, then he will be able to share its taste with others.

Compassion to the jivas is a very important instruction of Mahaprabhu. Service to Sri Guru, Vaisnavas and compassion to the jivas. All of these are very valuable: service to Guru, Vaisnavas and Dham. Spiritual activity is called *paramartha*. Material activity is called *anartha*. There are *artha, anartha* and *paramartha*. *Artha* is welfare, *anartha* is flaw, and *paramartha* is spiritual.

Mahaprabhu told Nityananda, "For one who is born in India, he is very fortunate. His main purpose of life is to preach. By preaching, the purpose for one having taken birth in India will be fulfilled. Chant Harinaam, preach and keep my instructions in your mind." One needs to follow these instructions of Mahaprabhu very attentively.

What is my purpose? Who am I? If I die, who will save me? Mahaprabhu says, "By my instruction you can save the whole world." He gave such instructions to his followers.

Devotee: Maharaj, you can shower mercy on all.

Babaji Maharaj: Mahaprabhu gave instructions, to distribute Harinaam to everybody. For that reason, everybody should chant Harinaam. Now people are weak, they cannot do parikrama and they are lamenting, "When I was young, I did not have time, and in my old age I do not have any strength." Just look at Vrajabasi children who have come. They all know the purpose of life. They sing good kirtan and are practicing devotional life. In this life they have received the fruit of their previous life. They have practiced very hard in previous lives and now they get the opportunity to practice from childhood. Chant Harinaam and perform parikrama. In youth, while the body has strength, perform service. That is right thing to do. Now maybe there is desire in your mind, but in old age although desire is there if there is no strength, what will you do?

Radharani can shower mercy at every moment. The whole world is suffering. What to do? People are trying to find out what is the meaning of life, but they cannot find the answer. Only Harinaam is the answer.

Only sadhu sanga is the solution, by sadhu sanga they will get the knowledge they need. They need medicine. A specific medicine for a specific disease. Harinaam is the medicine for material disease. One needs the Harinaam medicine. This medicine is very powerful! Such is the power of Harinaam! To immerse in Harinaam, we need strength, and this strength we can obtain in sadhu sanga, in the society of sadhus. As a doctor gives us instructions on what to eat and prescribes treatment, in the same way Vaisnavas and sadhus prescribe to us the treatment of material disease, the disease of conditioned existence.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 20

How to make life sucessful

Baba: Make your human birth successful. How to make your life successful? You have to do *upakar*. What will be beneficial to your spiritual life? Do not do *anishta*, that which is bad or unfavourable. What is the topmost *upakar*? That is to wear kanthi (Baba laughing). Without wearing kanthi you will go to hell.

Baba speaking to people on the streets: Who is this?

Reply: My grandson

Baba: What is his name?

Reply: Raghunath.

Baba: Raghunath Goswami, (Baba laughing). Come to Radha Kund and see what all these boys are doing.

This rare human birth will go to waste without proper sanga. Take sanga of sadhu, Guru, do Harinaam, observe ekadasi vrat and perform Giriraj parikrama and your life is successful.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 21

How to get Prema?

Candraboli dasi: Baba, how to get prema?

Babaji: Do Harinaam sankirtan… Sing the name of the Lord! The name of the Lord, the name of the Lord, and the name of the Lord is, "The Love!" It is Prema! The name of the Lord, the name of the Lord, and the name of the Lord is, "The Essence!" All other things are, "Non-Essential."

By doing Japa, the repetition of the name of the Lord, and singing kirtan of the names of the Lord, one is transformed into love, into prema. Love does not exist elsewhere. When prema germinates, love germinates through japa, the process of chanting.

The spiritual aspirant comes to know the sadhya sadhan vastu (the object of meditation). Sadhya means Bhagavan, the Supreme Being. Harinaam is the name of the Supreme Being. Do you know a mango? Within the mango seed there is a dormant tree. When you plant it, the seed transforms into a giant tree.

Hare Kṛṣṇā Hare Kṛṣṇā Kṛṣṇā Kṛṣṇā Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

When you continuously do japa and kirtan, prema appears. Love and more love! Ananda and more ananda!

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 22

Samsara part 1

What is the happiness in samsara? The happiness in samsara is always mixed with poison… wife, sons and daughters, brothers and friends…There are two types of samsara: One is this mundane world; and the other is the world of God, samsara of Bhagavan. In the mundane world people live with sons, daughters and wife… they do not have trust in God… they are extroverted. They live like pashu (animals). Pashu means cow, buffalo, dog, pig etc. They enjoy like beasts. Beasts eat whatever they find. The extroverted people also eat whatever they find. The results of the pleasures of this mundane world is nothing but

pain. There is no happiness here in this samsara (mundane world)… not a single drop of happiness.

The happiness which appears in this samsara is not happiness at all. It brings sorrow. Do you know, what a mirage is? A mirage is an illusion in the desert, where you can find only sand and more sand. The traveler or the passerby through the desert feels thirsty in the scorching sun… he sees the illusion of water when the life is in danger out of thirst. There is no water, but the sunlight and the sand create this illusion. The traveler goes ahead more and more, and the illusion of the water is also created ahead. Finally the traveler dies.

In the same way people see the illusion of happiness in this samsara. There is happiness, there is happiness and there is happiness. They accumulate money for happiness and they are killed for that money. Whatever you do in this samsara, it will not give happiness.

Those who live and work in the samsara of Krishna… those who live and work in the samsara of Gour & Nitai, they are fortunate. Those who are intelligent, fortunate and those have good work results of the previous life, they belongs to the party of Gour & Nitai.

Those who are disgraceful, those who are not fortunate, they run after the mirage. They die crying for the illusory happiness, happiness and happiness. They take birth again and again, reincarnate and they move in a vicious circle. Those who take the path of Krishna, what do they do? They have no birth and death. Those who sing the glory of Lord Krishna they get liberation. This life will be their last life. No birth again. Then what will happen? After this life they will

become companions of God… God also has a party… the party of Nitai and Gour.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 23

Samsara part 2

In Vrajamandal, in the circle of Vraja, everybody is there… everybody is a companion, a companion of Krishna… pigs, dogs, trees and creepers… everything. What is not there in Vrajamandal? Everything is there, with everybody and everything, Vrajamandal exists.

If you want to go to Vrajamandal, what you have to do? Only bhajan (singing devotional songs), will not serve. Only Harinaam (singing the holy names of God) will not serve… Why will they not serve?

bahu janma kara yadi shravana kiirtan
tabu nahi mile Brajendra Nandan

One can listen to the Lord's names and sing kirtan during many many lives, and still may not get the grace of the Lord. Why can't we get? There are two types of bhajans. One is with attachment and another is with detachment. What is bhajan with attachment, and what is bhajan with detachment? When you sing kirtan or bhajan and you remember everybody in your mind, that is bhajan with attachment. You sing bhajan, you do japa, you meditate… whatever you do… when you remember everybody and when you feel that you are with everybody… that is called bhajan with attachment. Bhajan with detachment means that you do not remember anybody when you sing bhajan or do kirtan… only you remember the Lord. So do bhajan with detachment to the outside world.

bhajare amar man Goud (Gour) Nityananda
Goud (Gour) Nityananda bhaja haibe ananda

O my mind, worship Gour and Nityananda!!! If you worship Them like that, you will get the bliss (ananda).

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 24

Life of Prabhupad Yadugopal Goswami

Devotee: Baba! Today is a very special day, the appearance day of your Gurudev Prabhupad Sri Yadu Gopal Goswami.

Baba (jokingly): Yes, very big day for receiving big, big pranami! (laughing)

Devotee: We have a few questions regarding Gurudev. Can you tell us how you first met him?

Baba: Yes, at first I belonged to a different sampradaya, a sahajiya sampradaya. Then one day by the grace of one of my Gurudev's very senior disciples, Atul Kṛṣṇā Goswami, who told me, "You do not belong to a proper sampradaya. Come with me to Navadwip and take darshan of my Gurudev. He belongs to the Nityananda Vamsa. You should take diksha from him."

I refused at first but he said, "Okay, if you do not want to take diksha at least come and take darshan of him." So, I followed him.

When I got to Navadwip, Prabhu was giving Bhagavatam discourse and there were thousands of people seated in every nook and corner. The place was filled with people. In the midst of those thousands of people my Prabhu was outstanding. He was very radiant and very tall! When he sat down to do ahnik(reciting Gayatri and Gopal mantras),

he had to wrap himself with 12 yards of cloth as he was that tall. The usual 10 yards was not sufficient. Seeing his radiant personality, I immediately developed faith in him and decided that I must take diksha from him, and I took it. Prabhupad Yadugopal was always travelling back and forth from Navadwip for preaching.

Once while he was in Navadwip, there was a great tantric who came there and was manifesting occult powers. He was showing Radha Krishna darshan, like you see in the cinemas, to the public. Hearing this Prabhu said, "Come let us go and see how he is using ghost forms to manifest Radha and Krishna." So, he took his japa mala and entered the place where this was going on, and he sat down and chanted on his japa mala. From the time Prabhu sat there the tantric failed to manifest the Radha Krishna scene. When he failed to do so he understood that there was some great Mahapurush present at that location. He asked around who is that Mahapurush? Everyone pointed out to Prabhu and said, "He is that Mahapurush from Nityananda Vamsa." That tantric immediately came and fell down at his feet. He admitted that he was using some tantric powers to manifest Radha Krishna and by Prabhu's presence his attempts to use that power had failed.

Prabhu then instructed him to leave Navadwip immediately! "He said this is Navadwip Dham, the place of Sriman Mahaprabhu! It is an offence for you to display occult powers in such a holy place. You can go to other places where foolish people reside, and you can do these tricks there." The tantric then paid pranams to Prabhu and left the place immediately.

Prabhupad Yadugopal never really studied properly in any school. When he used to attend school he would not pay attention in class and would not do his homework, and the teachers used to complain to his father Prabhupad Pran Gopal. When his father asked him why he was not studying in school, he said, "What is there to study from these kind of teachers? I know the subject matter better than them." When the father tested him he found that he was well versed in all subject matters without having studied the subjects in school. From this everyone realized that he was a mukta purush by birth.

Once, the pujari of the Govinda Mandir in Navadwip requested him to give Bhagavat discourse saying, "You give such beautiful commentary of the *Bhagavatam*. Prabhuji we have not ever heard such commentaries even from your father. Please give a discourse on the Brahma Geet." Prabhu complied with the request. However, when he went there he realized that he had forgotten to bring the *Bhagavatam* scripture along with him. I asked him if I should go and get it. But, he said that it was not necessary. He started the discourse and without the scripture in front of him he spoke the whole Brahma Geet. Everyone was amazed by this incredible ability!

One time Prabhupad said in one of his lectures that there are so many different kinds of avatars of Bhagavan. They are *anakur Thakur*. Everybody is claiming themselves to be Bhagavan. However, the sastras have given evidence that Bhagavan is born with certain symptoms. If you want to see whether someone is really Bhagavan, you have to look at

His footprints and look for those marks of certain symbols on His feet. Then you can confirm that He is Bhagavan. To identify a true Bhagavan, one needs to look out for those symbols on his lotus feet. The way to identify a real devotee is not by seeing his tilak and kunti mala, or external dress. A genuine devotee is one, who at the time of death, utters the holy name.

There was one Mahanamrita Brahmachari. He was a great scholar and doctor. My Prabhu and this Dr. Mahanamrita used to go preaching together. Later Prabhu found out that this doctor belonged to some other sampradaya, whos guru was Jagat Bandhu. His followers claim that he is Mahaprabhu. When Prabhu came to know of this, he immediately gave up his association. He said, "There can be no other Mahaprabhu, as Mahaprabhu is one without a second! And there is only one evidence to indicate if he really is Mahaprabhu. Look for all of the symbols of Bhagavan on his feet and his hands. No need of other proof. This one proof is sufficient." Even though Prabhu rejected his association, still Dr. Mahanamrita declared that he never saw any other profound Pandit like Prabhu Yadugopal.

Hearing his magnificent discourses many people from other sampradayas came and surrendered at his lotus feet.

Later, I came to Vrindavan and Prabhu sometimes came and spoke kathas also. I went to listen to his kathas daily. In his kathas he said, "One who is very intelligent is one who knows about Bhagavan!"

He spoke one siddhanta that amongst all of those who are present in these kathas of Bhagavan, there will definitely be

two or three persons who will attain Bhagavan. This is the result of satsanga, or sadhu sanga. Those who have taken the shelter of a Mukta Purush are very intelligent and fortunate. As the Mukta Purush, when he goes back to Nitya lila, will recommend to Bhagavan that so and so was in my satsang. In this way we also will get a chance to enter the Divine pastimes of Bhagavan by the recommendation of that Mukta Purush.

Prabhupad used to go to Dharma Nagar for preaching. He gave katha in Shyam Babu's father's house. So many thousands of people attended. Whenever he sang any kirtan or songs they were not from any song book, but songs that he himself had composed. That time I was very young.

In Navadwip there was one great lila kirtaniyah by the name of Brajendra Patak. He was the first one to be trained by Prabhupad Pran Gopal Goswami on how to sing Mahaprabhu's lila kirtans in an authentic way. He became so famous and thousands of people used to come and listen to him. Param Gurudev used to send my Prabhu to Dharma Nagar, Agartala, Bangladesh, and many other places for preaching Gaur Lila. Prabhu used to take Brajendra Patak wherever he went out to preach. Prabhu used to speak katha and Brajendra Patak used to sing the lila kirtans.

On the last occasion when Prabhu sent Brajendra Patak to perform the lila kirtan, at that time my Prabhu attained Nitya Lila.

I saw many times when he used to go to the Ganges to take bath. Everyone from every corner will run to pay pranams to him. They will fall flat at his feet. He was so tall, fair and

good looking. You see in the Guru Parampara pictures, how handsome he looks.

Param guru Pran Gopal Goswami was a siddha mahapurush, and very talented. He was very powerful naturally. Whatever he spoke was very flowery like a poet, but in the calculation of a Pandit, Prabhu Yadugopal's talents were incomparable.

This is our Vamsa Parampara. You can see Guru Parampara, but there is no Vamsa Parampara like this anywhere else. You just look at these photographs of this Vamsa Parampara. There is Sarada Sundari Mata Goswamini, Prabhupad Pran Gopal Goswami, Yadu Gopal Goswami, Geeta Mata Goswamini, Madan Gopal Goswami, Nitya Gopal Goswami, Prem Gopal Goswami and Govinda Gopal Goswami! See how outstanding these personalities are! Where can you find grhastha's of this calibre these days? This is our pride! We have taken diksha in this sampradaya, and this is our great fortune. There is a written biography of Pran Gopal Goswami. Have you seen it?

Devotee: Where did Gurudev spend most of his time... in Navadwip, Vrindavan or Radha Kund?

Baba: In Navadwip. He sometimes came to Vraja, but their family home is in Navadwip. The temple of Madan Mohan is there in their family home. Just look at the two sons of Madan Gopal Prabhu, Nitya Gopal and Prem Gopal. You can never find personalities like them anywhere. There are many good looking, tall and fine people in the grihastha ashram, but no one in comparison with them. They have by birth such devotion and strong faith which you will not see anywhere else in the grihastha ashram. Just looking at them

one will feel like they are seeing a Devata in front of them! They stand out as the Nityananda Vamsa clan. They have such capability that they have conquered even the Muslims in Bangladesh. Many thousands of Muslim's come to hear from them. They have knowledge of all the Muslim scriptures and when they speak kathas and explain the difference between the Muslim and Vaishnava Siddhanta, the Muslims became so impressed that some of them have become their disciples.

The most famous of them all was Madan Gopal Prabhu. He was revered even by all the ministers and high ranking officers and even famous artists used to surround him everywhere he went. He had the calibre to capture everybody's heart. This is the power of Nityananda that is manifesting within this sampradaya. But, Prabhupad Pran Gopal and Yadu Gopal did not have this quality. They preached in a different style.

Devotee: What about Gita Mata Goswamini? Can you tell us her position?

Baba: Gita Mata Goswamini is also in the siddha pranali parampara. In this Vamsa, the Mata's are also giving diksha. Gita Mata Goswami gave diksha to Madan Gopal and Prem Gopal Prabhu. You know, the son of Nityananda Prabhu, Virachandra Prabhu; he had two mothers, Vasudha and Jahnava. Jahnava Mata wanted to give him diksha, but he was reluctant to take it from her. He proceeded towards the house of Advaita Prabhu in a boat, crossing the Ganges with many of his followers. He had the intention of taking diksha from Advaita Prabhu. One disciple of Jahnava Mata reported to her that Virachandra Prabhu was on his way to Advaita Prabhu to take diksha from him. When Jahnava

Mata heard this she was displeased, as Virachandra is in the line of Nityananda parivar and Advaita Prabhu is in a different parivar. It is impossible that he will take diksha from Advaita Prabhu.

She told Vamsivadan to stop Virachandra, but he would not listen and continued to proceed towards Advaita Prabhu's house in a boat. Vamsivadan had a bamboo stick and he threw it towards the boat and broke it. Virachandra Prabhu however did not turn back. Instead he got off the leaking boat and walked on the water with his wooden sandals and crossed over the Ganges. Who can perform this kind of supernatural activity? Only Bhagavan can, and only Bhagavan is present in his own Vamsa and nobody else. Whoever can recognise this can see that they are not just ordinary human beings. They are Bhagavan's own manifestation! There is no other parampara more superior to this Vamsa or parivar of Nityananda. For that reason in this sampradaya it is a tradition that the diksha mantras are given to the children either by the father or the mother. They do not go elsewhere to take their diksha.

Devotee: Did you come to Vrindavan after your diksha?

Baba: Yes, after diksha.

Devotee: In your Guru Varga, there are so many exalted personalities. They are all in Navadwip. So why did you choose to reside in Radha Kund?

Baba: When I was about ten or twelve years old, somebody from my village came to Vrindavan. After taking darshan of Gaya and Kasi and other various tirtha sthan (bathing in holy places), he came back and told me whatever darshan

he saw and how beautiful Vrindavan was. He said Kasi Dham is like golden Kasi. He described how beautiful these places were. After hearing from him, I felt a great desire to take darshan of Vrindavan and I told him I wanted to go. He said you need money to go, how you will go without money for the journey? I told him I will make the money by working. He asked with whom will I go? I told him I will wait for someone who would like to go with me. Then one day somebody mentioned that he wanted to go to Vrindavan and I came along with him. After I came to Vrindavan I did not want to leave. I stayed back and did madhukari for my living and stayed here and there and listened to Hari katha. After sometime my mother came and I had to go back with her, and then I came back again. Then my mother came again and she left her body soon after at the Purana Radha Damodar Mandir. Vrindavan is so very beautiful is it not?

There is no other place more exalted than Radha Kund. It is mentioned in the scriptures that in the three worlds the topmost place is Radha Kund. In the land of Bharat Varsa, Mathura is topmost, but higher than Mathura is Vrindavan, and more higher then Vrindavan is Govardhan, and even higher than Govardhan is Radha Kund, and there is no other place higher than Radha Kund. No other place! There is no other place higher to reside than Radha Kund. Those who live in Radha Kund and take bath in RadhaKund, will be rewarded with prem by Krishna equal to that of Radharani's. With this thought in mind, with humility, I take bath in Radha Kund. Whether I receive prem or not, that is up to Thakur. How long I can continue? I do not know. Only Thakur knows.

Devotee: Did your Gurudev ever give you any special instruction?

Baba: Everyone was telling me that I need siddha pranali. So, I asked how to get siddha pranali and they told me to ask Gurudev. I went to Gurudev and asked if I could get siddha pranali. His reply was, "What time do you get up from bed in the morning?" I said, about 4:00 am to 5:00 am. Gurudev said, "That is not good enough for bhajan. You have to wake up at 2:00 am. Then you are eligible for siddha pranali." When my Gurudev opens his door in the morning, he has already completed one lakh naam. He said, "You have to wake up at 2:00 am, take bath at the brahma muhurta time and perform Thakur puja, vandana, kirtan everything during this hour. After that you will perform your family and worldly duties." So, my Gurudev did not give me pranali. It was only later that his son Madan Gopal Prabhu gave me pranali. That is why Madan Prabhu's name is in the siddha pranali.

Do you see how strict my Gurudev was?! If you cannot wake up at 2:00 am, that means no siddha pranali. So, he made me understand that if you want to perform proper bhajan you have to wake up at 2:00 am in the morning. See, Kalachand! Since I woke up this morning and from the time I did parikrama I have already completed 8 granthis of mala (32 rounds). The morning hours of sadhana are very auspicious and special. I am not actually using the counting beads, although I have them. Just naturally the number of rounds is recorded in my mind. Morning time, the mind is very fresh and can be more fixed.

Devotee: So, when Madan Gopal Prabhu gave you siddha pranali, were you able to wake up at 2:00 am in the morning?

Baba: No, I was still not able to. Now, I am waking up at that time. Sometimes 2:00 am, or sometimes 3:00 am.

Devotee: Did Madan Gopal Prabhu give you any rules to follow for practicing siddha pranali?

Baba: He told me to follow all that was written down for siddha pranali. Try to meditate on that form and perform japa, and you will attain siddhi. That is, the naam will become siddha; naam siddha.

Devotee: So, what is the adhikar for one to receive siddha pranali?

Baba: Receiving siddha pranali itself is the adhikar. It is the certificate for adhikar.

Devotee: When is one eligible for siddha pranali? What qualification should one have?

Baba: One should have the taste and nishta for Harinaam, reside in the Dham, have a heart filled with compassion for other jivas, and one must follow the instructions of guru and the sastras.

Devotee: When a devotee has attained siddha pranali, how is he supposed to meditate on the Navadwip lila and Vraja lila?

Baba: Navadwip Dham is equal to Kurma Prishto. Kurma means tortoise. The back of the tortoise is a hump. Navadwip Dham is like that hump. On that hump there is a golden temple, a seven story high golden temple. There

are pathways on the four corners of that temple. Luscious flower gardens surround the temple. Inside of this golden temple there is a golden simhasan (sitting place). The pancha tattva; Mahaprabhu, Nityananda, Gadadhara, Adwaita and Srivas are seated on this golden simhasan facing the eastern side. Then, there are the 64 mahantas, dwadas gopal, six chakravarti, astaka viras and the six goswamis and millions of eternal associates. It is not possible to keep count of them all. At all corners everyone is chanting the Mahamantra accompanied by kol and karatal. Everyone is performing Naam kirtan. I am also doing this, my guru and everyone else is also doing this. This is the Navadwip meditation. Also, the Ganges is flowing all around this place.

In Vrindavan Dham, just the same Kurma Prishto akriti is there, but it is surrounded by the River Yamuna. In the middle is the golden seven story high temple. Within the temple, seated on the golden simhasan is Radha and Krishna surrounded by the ashta manjaris and the ashta sakhis, and innumerable gopis. All around everyone is chanting, "Radhe! Radhe! Radhe! Jai Jai Sri Radhe!" Everyone is chanting, "Radhe! Radhe," and also, "Radhe Radhe Govinda! Govinda Radhe, Radhe Radhe Radhe Jai Jai Sri Radhe!" At the same time everyone is performing their own prescribed seva. Just meditate on this all of the time even in your dreams, and there is no other meditation necessary. This is the most simple and easy way. This is called *hridavat smaran* and another is *shrutavat smaran*. *Hridavat* means deep waters like the ocean, where you cannot see the flow of the water. This meditation is like the deep waters, very still and fixed.

In the *shrutavat smaran* you are always meditating on what Radha and Krishna are doing at different times of the day. Where are they now? What are they doing? At night, Radha and Govinda are in the nikunja van that is yoga peetha, with the sakhis and manjaris. Then at dawn, Krishna goes back to Nandagram and Radharani goes back to Yavat. Then, later Radharani goes to cook for Krishna in Nandagram. At the western side of Nandagram there is Gupta Kunda. This is the meeting place of Radha and Krishna in the morning hours. This place is also one of the yoga peethas. Then, after that, Krishna takes off with His sakhas for cow grazing in the forest. Later, They come to Radha Kund, and until 3:30 pm, the pastimes go on in Radha Kund. Then, again after that, He goes off with His friends to the forest with His cows, and then again back to Nandagram. These lilas are known as *shrutavat lilas*. *Sru* means river, just like the flow of water. Krishna's lila is ever flowing like the flow of water in the river. So, like this, we have to meditate on both the *hridavat* and *shrutavat lilas.* That is all that is necessary for meditating. However, Harinaam is all in all. Just keep chanting Harinaam and do smaran. You can perform smaran while walking or singing. Smaran is an internal thing. In whatever activities you are performing, internally keep meditating on these lilas. Like an example, while you are driving you can at the same time think of Radha Krishna. Recite Harinaam with your lips, and meditate with your mind. You do not have to do anything more. This is sufficient. (Baba speaking to Kalachand) Kalachand! Today I got no sleep, my routine will be upset, this is very sad for me.

Devotee: How are we supposed to perform our sadhana, should we meditate on lila smaran along with Harinaam, or is it possible to attain lila smaran by just chanting Harinaam?

Baba: Harinaam and smaran should be done together. It is not a separate process. *Sadhan bhajane lila ihate koro hela.*

Devotee: Some people are saying Harinaam can give everything. We can attain everything through Harinaam, and that even siddha pranali is not necessary, and no other sadhana is required.

Baba: It is true, Harinaam can give everything, and you must perform that kind of Harinaam. *Ei rupe loilo naam, prem upajoy tahar lokon suno Swarup Rama Rai. Bhagavat, sastra mormo, nava vida bhakti dharma tar modhe naam sankirtan*. Here it is stated, that prem can be attained just by chanting Harinaam. After attaining prem, what is there left to attain? The job is done. Those who have no faith in Nam go around asking for this and that. They want pranali, this mantra, that mantra. They want this and that. *Naamer ruchi, jiver doya, vaishnava sevon iha bina dharma nai, suno Sanatan*. See for example, Haridas Thakur. What yogapith smaran did he perform? He had only ruchi for Harinaam and nothing else. You perform Harinaam with one pointed faith and focus, then you will attain everything with Harinaam. One who has no faith in Harinaam, has no faith in anything. If one has no faith in the guru, he has no faith in Mahaprabhu, or Radha Krishna, or the Vaishnavas. For one who has full faith in Harinaam, then all other nishtas will be there automatically.

Devotee: How did siddha pranali come into existence? Who originally started giving siddha pranali?

Baba: I cannot give a proper answer to this question. I am not sure whether it was given by Mahaprabhu, or the Goswamis or by any siddha maha purush. Please enquire from others who have deeper knowledge of the sastras. Make note of this question and enquire from someone else.

Devotee: Prem Gopal Prabhu said that there are three scriptures in Sanskrit, where the mention of siddha pranali is given. We heard from certain sources that siddha pranali was never given by Mahaprabhu or the Goswamis.

Baba: There is no falsehood, everything is truth and existing (silent).

Devotee: Can you give us some good instruction, the topmost instruction?

Baba: *Trnad api sunicena taror api sahisnuna amanina manadena kirtaniyah sada harih*. Perform harinaam sankirtan with the qualities of humility. This is the topmost instruction. Mahaprabhu said that it is easy to give instruction, but to follow that instruction is more important. Mahaprabhu said, "*Jei rupe loilo naam, prem upa joy tahar lokon suno swarup rama rai. Bhagavat, sastra mormo, nava vida bhakti dharma tar modhe naam sankirtan,*" and then Mahaprabhu said, "*Trnad api sunichena."*

Devotee: They are trying to compile all your lectures into a book form, please give your blessings for this seva.

Baba: Oh, my kathas are very simple, nothing great. (Baba said laughing)

Devotee: Baba, we beg to differ, as every word that emanates from you is of evidential truth which will be very beneficial for sadhakas.

Baba: Okay, do as you like.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 25

To have a Jhola

(Guruji talks with disciples in Radha Kunda)

Baba: Where is the *jhola* (bag of cloth)? The garment in which madhukari (food and eatables obtained by begging) is kept is called *jhola*. If a Baba goes out to collect madhukari, but has no jhola to keep it in, then how will he take the madhukari with him? What kind of Baba is he? Radharani is ready to give roti (chapati, Indian bread). Where will the Baba keep the roti if he has no jhola? What will he do? So, if he has no jhola, how will he eat the roti? Do you follow?

The meaning is this: When you say, "Radhe, Radhe," then Radharani gives her kripa (mercy). But, if you have no jhola, then how will you keep her kripa? What is the meaning of how to keep the kripa? The meaning is this: Jhola means sadhu, guru, and the Vaishnava, following in their footsteps, and what they say (instructions). When you see the presence of such a nature (mentality) in a person, his jhola is visible. Sadhu and guru prepares the jhola. So, if you don not approach a sadhu, how will you get a jhola? Without a jhola, where will you keep your madhukari?

The essence is—Oh, unfortunate one! Radharani, guru, Vaishnava, and sadhu--everybody is ready to bestow their kripa on you. Just like in worldly life, a father is ready to bestow kripa on his son, whether the son wants it or not, "May my son live happily, and have good fortune." This is about any samsara (worldly) father and his son. So, think about how much more the Jagad-Pita (father of the creation) Krishna, loves us? Look around you. At the light, the breeze, and feel the warmth of the sun; how comforting it is. Who gives us all of this comfort? Without fire nothing is possible. He (Krishna) has given us fire, air, water. He has given us everything. There is no shortage of anything. A prince, the son of a king, never experiences any shortage. We, too, are princes, and we are not ordinary princes. Our father is the king of Dwarka, Krishna. We are His subjects. Can we have any shortage? No, there is no shortage of anything, but of bhajan. We do not listen to Him (Krishna), we do not believe in Him, we do not worship Him, and yet He shows kripa to us. He does not say, "Forget these people, I will not give

them fire, water, air." He gives to everyone. He gives to the demigods, to the sadhus, to non-devotees, and to everybody.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 26

Hari Naam Yagya

(Sri Gurudev today is talking with Vrajabasi disciples in Radha Kunda)

Guruji: In Satya Yuga, yagya (sacrifice) was performed by kings. It was not possible to perform by the praja (subjects). But, in Kaliyuga it is performed by the poor. The rich are unable to do it. Why are the rich unable to perform yagya? Because, they are proud of their wealth. But, the poor have no such pride or wealth. So, they are the ones who are able to perform yagya. What is Harinaam yagya? It can be for seven days. For example, the *Bhagavat* katha is done by our disciple Nitai Das. The first seven days went by. It was extended by another seven days. Why? Because, such opportunities

do not come readily. In this case, since an opportunity was available, it was extended for seven days. It was an ashta prahar yagya. When Harinaam kirtan is performed for the whole day and the whole night, it is called Ashta Prahar Yagya. Those who are unable to do it for eight prahars, do it for four. One day is equal to four prahars. One night is also equal to four prahars. So together, day and night make eight prahars. Those who are unable to do it even for four prahars, they do it for two prahars. That is, kirtan is performed for a duration of two prahars. This is also a mahayagya. If two prahars is also difficult, then do it for one prahar. Even then, Harinaam will be performed. Today, here we will perform kirtan for one prahar. It will take time to cook saag and roti.

Devotee says: Until then, we can perform kirtan?

Guruji (laughs): No matter how long you perform kirtan, it is auspicious. Now, I will quote from shastra. The shastras always speak the truth, but we are unable to believe in it. We do not believe in the words of shastra or sadhu. We like to believe in the words of samsara (worldly talks). Shastra says that sadhu, guru, and the Vaishnavas grab (forcibly take from a devotee) and eat- because of the devotee's previous birth's karma. Vaishnavas visit the house of a person who has performed pious activities in his previous birth, and grab food from him and eat. Why do they grab (forcibly take)? They do not grab and eat food from just anybody. They only grab and eat food from a devotee. The Lord says, "I grab and eat food from my bhakta (devotee). But, I do not even look at a non-bhakta's food." Now, the question is: If God grabs and eats my food, then will my food not decrease in quantity? I am able to see that it has decreased, but actually

it does not decrease. Whatever God eats, whatever wealth is used in His service, or in the service of sadhus, comes back to the giver. Only fortunate people are able to offer their resources in this manner in the service of God. The resources of such people do not decrease. God says, "Give me a little, and I will return it to you a thousand times."

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 27

God comes to you

Babaji: Listen to this while you eat! In other yugas (ages), seekers of God went to the forest, and did tapasya, and tried to attain God. Then they went to God, but in Kaliyuga, God comes to you. Did Mahaprabhu not come? He did not come alone. He came with His associates, because it was not possible for Him to deliver the fallen souls of Kaliyug alone. He came with Maha Vishnu in the form of Sitanath, Balaram (Sankarshan) in the form

of Nitai. Nitai even got hurt. So did Haridas Thakur. He was Brahma. Just imagine, Brahma, Vishnu, Maheshwar--They all came with Mahaprabhu to deliver the wretched souls of Kaliyug who are very much captivated by Maya. Now, listen to what I have to say. When Mahaprabhu appeared on earth, He visited people's houses. Even though I am your Guru, I visit your houses. Do I not? I go to your house and call you. Somebody listens and comes, while somebody else does not come. Somebody is busy, going to toilet, going for a bath. Whtatever you decide, I cannot do anything about it.

Consider the example of a rich man approaching a poor man to ask for alms. He can ask for five paisa. That is nothing (a small amount) for the rich man. It will not buy him a car. I want to make a similar request to you. The rich man says to the poor man, "You do not have sufficient means (ability to pay). So, give me just five paisa." Similarly, I say you do not have sufficient ability to do kirtan. So give me five paisa. What is this five paisa? That is, perform at least half an hour of kirtan everyday.

Only bitter medicine can cure a disease. Sweetened medicine will not cure. Can the disciples who do not do much, sit in the temple for a three hour shift? It is possible to sit in the terrace for long hours. That is so enjoyable. Then what is the problem in sitting in front of God in the temple for three hours? What is the problem in doing kirtan? Oh, that is difficult to do. It is possible to spend the entire life in worldly talks, but difficult to do kirtan for three hours. We are the fallen souls of Kaliyug. We enjoy rubbish talk, but have great

difficulty in doing Harinaam. Look at me, I am also a fallen soul of Kaliyuga. I need to sleep. Worldly talk is enjoyable as it drives away sleep, but Krishna katha makes us drowsy.

Grihastha (householder) vaishnavas are a lot more elevated than us. Mahaprabhu instructs us fallen souls to listen to the instructions of grihastha vaishnavas. Normally, we look down upon grihastha vaishnavas. We avoid eating food cooked by them, but Mahaprabhu used to eat food cooked by them in their houses. He even ate offerings made by women, but we do not. We look down upon them. So Mahaprabhu says to listen to the words of grihastha vaishnavas. They are like the petals of the lotus flowers. They live in this material world, and yet they do bhajan. Therefore, the greatness of grihastha vaishnavas is much more. When Mahaprabhu descended on earth, most of the devotees around Him were grihasthas. Very few were tyagis (renunciants) like Rupa, Sanatan. Hardly four or five people were tyagis. The rest of all of them were grihasthas. They used to assemble in Srivas Angan. Srivas was also a grihee (householder). Grihees must not be looked down upon. If there were no grihees, then there would be no place for Vaishnavas to take birth. A Vaishnava will be born in the house of a Vaishnava, and a crow will be born in the house of a crow. So, you have to respect and love a grihastha Vaishnava.

(Finally, guruji again reminds his disciples of his request to do kirtan during night shifts. A disciple says he has spoken to the new Baba, and another foreigner who stays upstairs. If it is not possible to do anything, then at least do kirtan).

Guruji: Tell them it is Radharani's order. Requesting softly does not always help. Sometimes, you have to speak sternly. This Baba being discussed used to perform excellent kirtan before coming to Radhakunda. Radharani's mercy has brought him here to the temple. Do not leave him in the middle. He has come here only because of Radharani's desire..

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 28

Krishna's Flute, Kaam Beej

Babaji: Everything you see in this family is because of our teaching, but now I am on my way out (dakhinayan, referring to the sunset of life). While for you it is uttarayan (rising phase of life). Do you follow what I am saying? At this point, one needs to think. Why does Krishna play on His flute? Which tune does He play? His is not an ordinary, physical flute which a person plays on the lips. Krishna plays on His flute using the Kama Beej (Krishna Beej). What

does it mean? The Lord calls us using this Kama Beej (or Kama Gayatri). He says, "Hearing this flute, come to Me." This is the meaning. Even today His flute is playing. Where is it playing? It plays through the *kling* of the mantra that your guru gives in your ears. That is, the *kling* of the Kama Beej that your guru gives you. Through this flute, Krishna is calling to us. "O human being, do not lose your way. Do not go here and there. Come to Me" However, we (the general mass of people) do not listen, but the guru and the Vaishnavas listen to Him. After hearing His call, they bring His flute's message to us. With their help we can also listen to Krishna's message. Otherwise, how would we know?

Because the Guru, the Vaishnava, and the Sadhus understand His flute. They come to us and say, "Take this mantra from us and through it listen to Krishna's flute. Krishna mantra, Kama Beej, or Kama Gayatri. These mantras come from Krishna's flute. Chant (do japa), these mantras and one day you will surely hear Krishna's flute yourself. He is calling us by playing on His flute."

When a hunter goes to hunt in the jungle, he plays a flute (whistle) to attract the deer. Hearing the whistle, the deer go running towards him and he kills them easily. The instruction from this example is this: you can hear Krishna's flute from your guru's mouth. After hearing, practice japa. Continue doing japa and you will eventually feel drawn to Krishna. Then His arrow will also strike you. What kind of arrow is it? It is the arrow of prema, and what is the result of prema? To understand this, consider the example of the gopis.

The gopis literally turned into skeletons because of their prema of separation from Krishna. Just imagine how powerful this *viraha* (separation) is. A person under the influence of *viraha* has no care for their own body. Prema squeezes everything out of such a person. The gopis were thus not aware what they did under the influence of prema. They even spoke to a bee. Does any sane person speak to a bee? A bee does not speak. So, the gopis asked questions to the bee, and they themselves provided the answers.

Now just imagine the state of feelings in Radharani. The Hare Krishna Mahamantra that we chant was originally spoken by Radharani. It was not the creation of Chaitanya Mahaprabhu.

(At this point, Guruji recites a Bengali poem that describes Radharani's feelings of separation from Krishna):

"She is Govinda Mohini. Feeling mad with separation, She sat in Kamana Kunj and said, 'Hari, Hari,' with undivided attention. Wherever She turned Her gaze, She could only see Hari, but He was not there.' 'Oh Krishna, where have you gone? It is no longer possible for me to stay alive without You. Come immediately or I will die.' In Her state of madness with separation from Krishna, Radharani devised a method of obtaining Krishna by means of chanting Harinaam. Just like spirit souls are mad with Mayaprema in this material world, in the spiritual world the souls are mad with prema. Outwardly, they both look the same. Just as a drunkard has red eyes, a lover of God (premika) also has red eyes. A drunkard under the influence of alcohol has no care for his clothes, or state of undress if his clothes fall away.

He is not even aware if he falls into a dirty ditch, nor does he feel the seasonal heat or cold. Later, when the sun rises... (Breaks off)

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 29

Maya

Babaji: That which I consider as my wealth, is my body. I considered as my wealth this body, son (putra), relatives (parijan). *Mama maya duratyaya* (BG 7.14).

The spirit soul, captivated and attracted by Maya forgets Krishna and has no knowledge (information) about Him. So, out of His Mercy the Lord created the *Vedas* and *Puranas.* We are unable to appreciate the greatness of this Veda-paath (recitation from *Vedas*), Purana-paath, that is taking place today. For a duration of two weeks this paath will continue at the same venue. That is why yesterday there was heavy rain. We thought we suffered loss when the pandal (tent) became wet, but it was a small setback. It actually brought happiness

to the entire country. Do we know how auspicious this was? Out of His Mercy, God gave this rain. The place where this yagya (sacrifice for this Veda-paath) takes place, or will take place in the future, is great. O mind, you will not get this birth (opportunity) again. You may not get a human birth again. So, complete your bhajan in this life itself. Cross this ocean of miseries in this life itself. *Bhajan Hina, pashubhi samana*. A person who does not perform bhajan is an animal, but if he performs bhajan he is elevated. O mind, do not be so attracted by the Maya of this material world. What is this world? It is a mirage. Why? Because you see everything as belonging to you. Mine, mine, mine. This is Maya's mantra. But yours, yours, yours (everything belongs to Krishna) is Krishna's mantra. Oh Lord, everything belongs to You. Then there will be no attachment.

Your births and deaths will continue as long as you have attachments in this world. One who has no attachment has no further birth or death. Why should we do sadhana and bhajan? So, that we can distance ourselves from the world. Samsara means Maya (attachment), affection. This Maya is the cause of our rebirth. According to *Srimad Bhagavatam*, in India, the great king Bharat who was a sage among kings (Raj rishi), thought of a deer at the time of his death and therefore had to take birth as a deer in his next life. So, if we think of samsara, then we will become a part of this samsara. If you think of Krishna, then you will obtain Krishna. Why do we spend our entire lives in thinking about Krishna, chanting Krishna Nam, doing Krishna bhajan? So, that we are able to do the same thing at the time of death also. Whatever is your state of mind at the time of death that will be your destination

as well. Whoever does bhajan throughout his life, is also able to do bhajan at the time of his death. For one who does not do bhajan at any time, how can he do bhajan at the time of his death? Therefore, do bhajan throughout your life.

O mind, do bhajan, there is no time. Nobody knows when death will come *Ram Naam Satya hai,* when our breath will stop. Once the breath stops, everything will stop. Therefore, for as long as you have life, have your body, use it in the service of God, do bhajan. What is sadhana and bhajan? Harinaam, Harinaam, Harinaam saar. Harinaam is bhajan, Harinaam is sadhana. It is not at all difficult.

Even **once**, if this Nam is chanted without **any** offence, it can liberate the soul, but if there is aparaadh (offence), a person commits violence, or becomes envious and jealous, then even if he does shravan-kirtan (hearing and chanting) for many births, he will still not get prema (love of God), or Brajendra Nandan.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 30

Humbler than a blade of grass

Guruji: Das Kaviraj Goswami wrote a big granth (scripture).

Sanatan Das: He wrote *Shri Chaitanya Charitamrita*.

Guruji: He was not an ordinary man. He says, "I hold a straw in my mouth." Who holds a straw in the mouth? Animals do. So, he is saying, "I am an animal. I am more sinful than Jagai and Madhai. Whoever hears my name incurs sin. Whoever takes my name, his piety decreases?" Can anybody say something like this? He was so great, and still he projected himself as a low-grade person. These examples give us instructions about proper behavior. In order to teach about these things, Mahaprabhu descended on earth in Kaliyuga with these people. He brought these people to deliver us. Mahaprabhu referred to us as unfortunate. But, we are worse. We are narakis, residents of hell. We do not reside in Braja, but in narak. The day we are able to really think like this, we will become *trinad api sunichena.* Unless we are able to think of ourselves as low, our tamas (darkness) will not end. The cycle of birth and death will not end. *Trinad api sunichena* means nobody is as low as me. If you can think like this then you are a Vaishnava. One who is a Vaishnava offers dandavats to dogs, pigs, brahmins, and chandals alike. He offers everybody great respect. The day you are able to behave like this, that day you will become the servant of a

Vaishnava. Das Anudas. You should not aspire to become a Vaishnava, but should aspire to become the servant of a servant of a servant of a Vaishnava. Pride makes a person devoid of bhakti (devotion). In this world what kind of person is called lowly? The grades of people are *uttam* (highest), *madhyam* (middle), and *adham* (lowly). So, who is *adham* (lowly)? A conceited person full of pride, who does not have bhakti is called adham. He shows no respect to the guru or Vaishnava, and he does not bow down his head in humility. Such an abhimaani (proud), bhakti-heen (without bhakti) person is called lowly. So, there are two kinds of persons in this world. One is, because of whom people start discussing or criticizing his birth or caste, and another, because of whom his ancestors get delivered from the cycle of birth and death. His dynasty is honored. But, I am such a bad son (kuputra) that I am the cause of my family's downfall. I could not respect Mahaprabhu's teachings, and could not make myself low enough.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 31

Vrajavasis

(Gurudev is preaching in Vrajavasi home)

Guruji: All the Vrajavasis are very dear to God. Consider your child. The child obeys you, listens to you, loves you, and serves you. But, if the child does not listen to you? You will love the child who listens to your instructions. What are the instructions, meaning, what are God's instructions? Instructions from the sadhu, shastra, and the guru are considered the instructions of God. God does not appear to us in person. He appears to us in the form of the guru and the sadhu, and advises us to do Harinaam, wear mala, tilak, and observe ekadasi fast. Do this, this, and this. Do not do that, that, and that. For example, do not criticize. These do's and do nots are called the principles of religion.

(Guruji takes out a Tulasi kanthi mala) Tulasi mala is very dear to Krishna, just as Vrajavasis are dear to Him. Generally, we talk of sinful persons and pious persons. Strictly speaking, there is nobody who is 100% pious in the material world. However, if somebody wears a Tulasi Mala around his neck, then there is no longer any consideration of whether he is sinful or not. God says that this person wearing a Tulasi mala is my person. This mala is called the symbol of Vishnu. If such a person commits any sins, then God says, "He is my person, because he is wearing a Tulasi mala, so I will decide about his sins." When a person wearing Tulasi

mala dies, *Ram Naam Satya hai*, he goes to Vaikuntha. This is the greatness of Tulasi mala. On the other hand, if a person dies without wearing a Tulasi mala around his neck, then even if he was very pious, had given generously in charity, done vrata… still, after death he goes to hell.

(Guruji chants Hare Krishna Mahamantra and puts a Tulasi mala around the householder's neck). Tulasi mala is above everything else, whether it is a gold chain or silver. Nothing is equal to Tulasi. (After this, one of Guruji's disciples interrupts, saying that the householder was just beginning his spiritual education, and could be considered in class one, and that gradually he will learn. Guruji laughs and shakes his head). No, he is no longer in class one. I have ensured he is now in a higher class. He has passed with a BA (everybody laughs).

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 32

The dust of Vraja

Babaji: Mahanto Vidaay (farewell to mahanta). Mahanta will go away. What will he leave behind? The dust from his feet. Nobody takes away the dust of his feet with him, because he cannot take it away. Ponder on this point. Our Krishna is like that. He and Radharani went away. Did they take the dust of Their feet with them? No. They did not take away the dust of Their lotus feet. (Then Guruji sings a bhajan)

"Imagine the happiness, this is the dust of Braja. Do not ignore it."

Then Guruji explains: This poem has been sung in the Bengali language. Why has it been sung in Bengali? Can there be any dust of Vraja in Bengal? Bangladesh is outside of Vraja, so the dust of Vraja cannot be present there. The dust of Vraja is within Vraja. Can it be outside? So, think about this. Where are we located? If we do not know where our residence is, and do not know the name of our father, then what will people say about such a person? Bahut dusht (very fallen) as he does not know the names of his mother and father. Similarly, we do not know the names of our mother and father. We reside in Vraja, but do not know the mahima (greatness) of Vraja. Think about this point: Even where there is no Vraja, people there are saying, "Here is the dust of Vraja." Why do they say it like that? Their reason

for saying it like that is: wherever there is Nam sankirtan, that place can be considered to be Vrindavan or Vraja. So, Vrindavan is also present at the places where there is Nam sankirtan. This is the mahatmya (greatness) of Vraja.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 33

Vrajavasis as Jagat Guru

Guruji: Vrajavasis are very dear to Krishna. They are Jagat Guru, but are all cowherds. Radharani is merciful to those who wear Tulasi mala. Radharani's instruction is to spread Harinaam.

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare,
Hare Rama Hare Rama, Rama Rama Hare Hare

Also we shoud wear kanthi mala, and do Harinaam, and ekadasi. Mahaprabhu's dharma is to chant and spread Harinaam.

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare,
Hare Rama Hare Rama, Rama Rama Rama Hare Hare

This mantra is the Hindu religion mantra, and those who do not know it are not Hindus. (Guruji points to dog) This dog which has taken birth in Vraja is not an ordinary dog, but a saint or demigod who, for some reason or the other, has taken birth as a dog in Vraja Bhumi.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 34

Bhakti from Lord Krishna

Guruji: Today is Mauni Amavasya. There will be a big bathing event in Prayag. It is said that a person who takes bath in the (Prayag) river on this occasion, and asks for a boon, he gets it. Of course, that is the desire of materialistic, worldly people. But, today you all must take bath in Radha Kund. We devotees want nothing material for ourselves. We want only Krishna bhakti. So, we take bath saying, "If you want, then give us Krishna bhakti. If you do not want, then do not give it to us."

(Then Guruji explains his statement) A person should first develop the ability to receive the boon. For example, in the material world if a person develops the ability to earn money, and knows how to handle it, then he is entitled to get the money (he deserves to be given the money). If somebody asks for money, but cannot handle it, then he does not deserve it. Similarly, if we ask for bhakti from Krishna, but we have not prepared ourselves for it, and are not fit for it, then He will not give it to us. Just like a worldly father who has two sons will give money to his capable son who has the ability to do business with it. He will not give it to the bad son. Similarly, we have to develop our ability to receive bhakti. Then Krishna will give it to us.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 35

Vrajavasis

(Guruji preaching in Vraja Village Pali)

Guruji: Even Brahma or Vishnu are not equal to the Vrajavasis. Did you understand? The Vrajavasis greatness is so much that without their mercy no work is possible. Without their mercy the possibility of achieving Krishna is difficult, and also the material world's achievements become difficult.

Vrajavasis are very dear to God. Similarly, Krishna is very dear to them. Is it not so? Shrimati Radharani says that if a Vrajavasi does not execute dharma... what is dharma? Dharma is the chanting of

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare

What else is Dharma? For a Hindu it is wearing kanthi, tilak and observing ekadasi. This is the sum and substance (of dharma), if somebody (a Vrajavasi) does not wear kanthi, then Radharani says, "I will create tension for him." For example, if your child is very dear to you, but if he does not listen to you, then you will beat (discipline) him with a stick. However, if somebody is wearing kanthi then Radharani advises to offer dandavats to him. (Guruji laughs and starts putting kanthi malas on the necks of the villagers)

(Then Guruji says to his disciples) Give them kanthis and make them dear to Radharani. (He asks the name of the village. Villagers inform him that name is Pali. Guruji tells the villagers), You all are living peaceful and happy lives. If you chant Hari's Nam in this state of happiness, then you will never get miseries, but if during your happiness, you do not do Hari bhajan, then you will get miseries. This is dharma. Therefore, you should do bhajan. Then miseries will not come.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 36

The fruits of Karma

(Talking with Mahant of Gour Gadadhar temple)

Guruji: However great one maybe, the rules of samsara (material laws) are like that--they apply to all. Examples of this can be seen even in the lives of great mahapurushas and siddhapurushas. For example, Ishwar Puri cleaned the urine

and stool of Madhavendra Puri who was Mahaprabhu's Param Guru. This shows that Madhavendra Puri was ill. If such great souls can be afflicted with disease, then what is the fault if we suffer from disease? It is God's will. One should think: my karma phal (reaction of my past karma) is good. Whatever has to happen, let it happen. I am not sad on that account. O Lord, whatever is my karma phal, give it to me, but you should be happy. I am prepared to go to hell or even to heaven--wherever my karma takes me. But, I want you to be happy. You should be pleased. When a devotee suffers from disease, it is to be understood that God has given him the disease out of His mercy (kripa). Do you understand? He shows to other people in the world that, like a Baba or sadhu, is also suffering from disease. This kind of disease is out of God's mercy. Another kind of disease happens because of a person's karma phal.

A Baba has no karma phal. Do you understand what karma phal means? If a person commits sins in his past life, then he has to suffer miseries (reactions) for them in this life. A Baba has no such sinful reactions. God wipes them all away. Then why does a sadhu still suffer misery? Because God gives it out of His will. God gives it because of lokachar (social interaction). So, that worldly people think that, "See, a sadhu also suffer from disease.'" They do not understand why it happens. They are not aware of the root cause. Such suffering is because of God's gift, not because of karma. God gives it out of His mercy. God has nothing but kripa to give. The disease (of a devotee) is also His kripa. God has nothing else. He has only kripa! So what can He give us? If He has only kripa, then alright, give

us kripa. He does not curse, nor does He wish anybody ill. He has only kripa.

A person who understands this is able to cross over the material ocean. He does not regard his suffering as misery. He considers it as happiness, as God's gift. Unfortunately, not many people are fixed in such determination. Usually they say,"'O God, what have you done?" Then they rush to doctors, pay money, run about here and there. They do not understand.Yet a person who has attained knowledge understands that misery or disease is a gift of God. Why should I go to a doctor? God has given it to me out of His mercy. So, let me accept it. God has given it, so let me eat. If He gives me something bitter to eat, I will eat that, too. If He gives something sweet, I will also eat that. Therefore, sadhu tolerates everything in life.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 37

Service to Vaishnavas

A person who serves God, but does not serve Vaishnavas is not dear to God. However, if a person does not serve God, but serves Vaishnavas, God is pleased. So, if you serve God, but do not show respect to a Vaishnava and offer dandavats to him, then God says "I will not accept your service." So, which is greater? Service to God, or service to Vaishnavas? Service to Vaishnavas. The guru is greater or God is greater? The guru is greater. God has said this, *Pratham Astu Gurum Pujya*. This is given in the shastras. It means first of all offer pooja to the guru. If anybody else had said this, then there would be no value. God Himself has said this. He says, "First worship the guru, and then you worship me." He further says, "Whether or not you worship me, worship your Guru, and the Vaishnavas. Compared to Me, the guru and the Vaishnavas are shrestha (superior)."

So, God has made the guru and the Vaishnavas superior. Why did He make them superior? Because you can speak to the Vaishnavas, hear them speak, get an opportunity to interact with other devotees who visit them. Therefore God says, "Hear about me from them." From who else can we hear about God?

Therefore, God has made them greater. Is it possible to do bhajan without the guru and the Vaishnavas? If you do not know guru, Vaishnava, and shastra, then how will you know

how to offer pooja (service) to God? Therefore God says, "First learn from the guru. You cannot learn from me." Then where will you learn? Can you directly approach God and learn from Him? So, you have to approach somebody who speaks about God. You have to listen to his words and then learn. Sadhu, shastra, and the guru always advise that you should have devotion for the guru.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 38

Do Bhajan

Guruji: After being born as a human, if a person does not do bhajan, then he goes to narak (hell). If he does bhajan, then he goes up, to Swarg (heaven). There is no third option. So, either you go up, or you go down. Why should those who perform bhajan go down? However, those who ignore this opportunity, Yama (the demigod in charge of hell) comes for them. He says to them, "Let us see how long you can enjoy. You love your bed so much in this life? In

the next life you will not require a bed. Pigs and dogs do not need beds! They live in muck and mud."

(Guruji sings a Bengali couplet and explains the meaning):

Why are you sleeping? Do not use the human form to sleep. Animals sleep and waste their days. Why should you sleep? Get up and do bhajan. When you die and are taken to the cremation ground, at that time nobody will tell you to wake up. They will say, light the pyre and burn him. They will not say, wake up and do bhajan. Therefore, become careful while there is time. Afterwards, there will be no time left. After a few days you will go. Nowadays, a person ages by the age of 40 or 50.

He becomes sad, painful, and afflicted with disease. I say all of this because I have gone through it all and suffered. I am still suffering. Therefore, I caution you. I am not speaking rehearsed lines. See, I am not able to do parikrama, my legs cannot walk, I cannot offer dandavats. Eventually, you will face the same problems. So, do your bhajan now. Later, it will become difficult. You cannot do it later.

(Guruji sings Hare Krishna Maha Mantra)

Question by a disciple: In this mantra, on the one hand we have Krishna, and on the other there is Rama. Is it the same thing to chant any one of Them?

Guruji: Go and ask a pandit. I am a moorkh (a fool, everybody laughs).

Disciple tries to ask again: The Hare Krishna Mantra…

Guruji (cuts him short and says to the others in the room

and also to the disciple): If a person goes to a deserted forest and throws gold and silver into it, can he ever get it back? Similarly, the words I speak are gold, silver and pearls. But, you all are like that forest. Either you do not accept it, or are unable to execute my instructions.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 39

Honoring Prasadam

Guruji: Have you ever had the opportunity of honoring prasadam in a Vaishnava sabha? It is also called Bhandara. What does such prasadam consist of? Sabji, cucumber, ghee, and usually also a sweet preparation. What happens if the sweet preparation is served first? A sweet preparation, that is rabdi, or rasgulla… Why are these not served first? Why is a bitter preparation served first? For example, neem aalu, or some other neem dish, or karela are served first. But, rasgulla is not served first. This is worthy of consideration. Why is it served this way?

Well, shastra says, "Aage teeta, pare meetha." (first the bitter things, then the sweet ones). Because, if the sweet preparations are served first, then later you will not be able to eat (relish) anything else. But, if you eat the bitter preparations first, then later everything else will taste nice. Whether it is saag, sosha, chachadi. Do you understand the meaning of this statement? (Guruji's disciples keep silent)

Guruji laughs jokingly: Since you do not understand the meaning, you all are fools. (His disciples participate in the joke and say that even if they understood, they would not speak in front of him.)

Guruji jokes back, saying: Those who had to understand, have understood it (Then Guruji pats the devotee sitting at his lotus feet). Did you follow all of this discussion? All this is not simple katha. It is Krishna katha. For example, a child being small may not understand everything. He is not even able to address his father properly as "Baba." But, when he grows up, the same child is able to later address his father as Baba, or pitri dev. It is easier to relish devotional utterances in a small assembly instead of in a big market, or in front of thousands of people. Seven or ten of us meet here regularly. (Later, Guruji praises the devotee) He has sung Harinaam kirtan so nicely. It sounds all the more nice in a small gathering like this. Would it be relishable in a big audience, full of cacophony and confusion?

(Finally, the devotee wants to take leave, but Guruji stops him) "Maryādā langhane narake gaman." The meaning of this is deep. Even if somebody takes medicine for a long time, his disease is not cured. When does this happen? It happens

when the ill person does not observe proper restrictions of diet while taking medicines. What does this example teach us? In this example, medicine means Harinaam, or Hari katha. By doing Harinaam one can experience prema. Then why do I not experience it? Because of apradh, or kuvaitta (bad diet). Abandon kuvaitta and then do bhajan. That is, first leave aside kuvaitta and then take the medicines. Alongside, introduce suvaitta (a good, healthy diet). Only then the medicines will work.

A Vaishnava brahmin is like a devata. Always remember that there is nobody equal to him. If a brahmin is a Vaishnava, then devatas (demigods) also offer him dandavats (obeisances).

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 40

The glories of Tulsi Parikrama

(In Vrindavan)

Guruji explains how the benefits of doing parikrama (circumambulation) around Tulasi Mata increases with each parikrama.

(1) Benefits of doing a single Tulasi Parikrama*: Eko nishtha* means single-minded faith and devotion. By doing Tulasi parikrama our mind develops *eko nishtha* towards Krishna. Why not *eko nishtha* towards Tulasi? Because, Tulasi wants all of our minds to be devoted to Krishna, not to her.

(2) Benefits of doing two parikramas around Tulasi Mata: We receive the benediction of serving Lord Krishna with both of our hands. Our two hands will thus not do any other work.

(3) Benefits of doing three parikramas*: Adi Daiva, Adi Bhautik, and Adhyatmik* - these three kinds of sufferings will disappear.

(4) Benefits of four parikramas: The chatur varg (four principles of material life) - namely *Dharma, Arth, Kama, and Moksha* will go far away.

(5) Benefits of five parikramas: Our five Indriyas (senses) will get engaged in Thakur seva (in the service of the Lord). These five senses (corresponding to the five sense organs

that allow us to perceive the world around us) are eyes, ears, nose, tongue, and touch (skin).

(6) Benefits of six parikramas: *Ripoo badaa balwaan*. Our enemies (ripoo) are very powerful (balwaan). We have six enemies- *Kama* (lust), *krodh* (rage or anger), *lobh* (greed), *moh* (attachment), *mad* (false ego or illusion), *matsarya* (envy or jealousy). These are extremely powerful. *Nahi Maane Dharma Gyaan* (these enemies do not allow for us to follow religious principles). But, when we do Tulasi parikrama, all of these enemies will disappear.

(7) Benefits of doing seven parikramas around Tulasi Mata: Generally, in material life we are desirous of seven kinds of *svarga* (heaven or heavenly happiness). By doing seven parikramas, these desires will disappear.

(8) Benefits of eight parikramas: *Ashta Siddhi,* or the desire for attaining eight kinds of perfection will disappear.

(9) Benefits of doing nine parikramas*: Nava Nidhi,* or the desire to get the nine kinds of treasures or wealth will disappear.

(10) Benefits of ten parikramas: We get the blessing of using all our ten senses in the service of the Lord.

(11) Benefits of doing eleven parikramas around Tulasi Mata: The mind is the 11th sense. That is, above ten senses (from point ten and above) our mind - these eleven senses get dedicated to the service of the Lord.

(12) Benefits of twelve parikramas: (Guruji laughs) Twelve means *baro* (in Bengali or Hindi). Say, “barah barah barah

barah bar bar," bar bar (again and again). Do it again and again.

After this, Guruji points to Shri Nitai Das' forehead and asks him where his tilak is. Nitai Das ji explains that it got obliterated on the way. Guruji said that this will not do. Somebody in the gathering offers to bring fresh tilak for Nitai Das ji. A disciple looks closely at Nitai Das ji's forehead and tells Guruji that the Tilak is faintly visible. Guruji also takes a closer look and shakes his head. "Do we stand in front of a person and look so closely to detect his tilak? *Ujjwala tilakam* (tilak has to be bright)." Another disciple points to a member of the householder family who's tilak had also vanished.

Guruji said, "That's ok. He is sitting in the house. Even if his tilak vanishes nobody will notice or miss it, but a devotee who travels on the road should have his tilak nicely visible so that passers-by can see it and be benefited."

After this, Guruji turns to a householder in the gathering and says, "Do you know the meaning of the Tulasi Parikrama Mahima (glories and importance) that we discussed? These practices became prominent in Mahaprabhu's time. The idea is, by doing even a little bhajan one can get enormous amount of results in this Yuga. Just one parikrama bestows upon us so much benefit. Similarly, offering just one dandavat pranaam to Lord Krishna bestows upon us lots of spiritual merits. *Eko api Krishanasya krita pranaam*. Just by offering one dandavat pranam to Krishna surpasses the benefits obtained by doing even ten ashwamedh yagyas (horse sacrifices). In the previous yugas, people had the

means (wealth and facilities) to perform such big sacrifices. But now, in Kali Yuga, every endeavour is full of faults. Therefore, the process (Tulsi parikrama, or simply dandavat pranam to Krishna) is so much easier in Kali Yuga. Even then people do not offer dandavat pranam to Krishna. So, everyone should make it a point to offer dandavat pranam to Krishna regularly.

What is the best time for doing this? You can offer dandavat praaam while bathing. One has to remove clothes while taking a bath. So at this time, offer three dandavat pranams: to Guru, Gaur, and Govinda. You can even offer dandavat pranam during taking your madhyam bath (in the afternoon time). Why undergo unnecessary hardship? Do your bhajan in comfort and peace.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 41

Live in Radhakund

(Guruji addresses an old gentleman visiting Radhakund with his family)

Guruji: Everybody is doing bhajan here unhindered. Unless the time comes, it will not be possible for you to do that (specifically to the old gentleman in the family). How much time do you have left (in your life)? Why do you not do bhajan in Vraja Dham? It does not cost any money. You can have prasadam without any worry. There is no worry regarding money or food. By Radharani's great mercy, it is possible for fortunate people to live here in this manner. There are so many devotees staying here who do not do any work. What material job can they do here? Everybody here does not even chant Harinaam. Despite that, they all are having prasadam joyfully. At least, they are staying in Vraja Dham. It is not sufficient to say that it is possible (for you) to also stay here. Simply saying or thinking like that will not make it happen. Even if I say I will take all of your worries, it will not be possible for you to give up everything and stay here, will it?

The old gentleman says: My mind does not agree (to give up material attachments and come here). My mind is not purified.

Guruji laughs: It will be neither. If it has still not been purified, when will it be? There is no more time left (in your life). Will your mind be purified by staying in your current house? To purify the mind, a person must stay in a pure environment. As I said, the mind cannot be rectified simply by wishing.

Old gentleman: I feel held back at home due to which I am struggling with push and pull between my household life and my willingness to live in Vraja Dham.

Guruji: Nobody pulls you except your own mind (attachment). For example, if I hold your hand and pull you, urging you to stay in Vraj Dham, will you? (he points to the old gentleman's other family members) Can these people not manage without you if you do not return home?

Old gentleman: Oh, they can. They will have to manage if I die.

Guruji: Then what is your worry? For whom do you wish to go back home?

A family member, possibly the old gentleman's son, suggests: Babaji, as long as we are in Radhakund on this visit, we can let him stay with you? (Guruji's expression shows that this is not what the discussion was about.)

Old gentleman: We did obtain the kripa (mercy) of a sadhu like you on this trip. Let us see how things turn out after this.

Guruji: There is no scarcity of kripa here. You can get drowned in kripa. Sadhu, guru, and Vaishnavas fold their hands, fall at your feet, and say that you stay here. Whether you want to do bhajan or not--stay here. Radharani is Mahalaxmi. Do you see the devotees here? There are

many more outside. Many of them have their relations and houses, but still prefer to stay with me here. Some of them visit their houses once in a while, but some others do not go at all. Staying here, they do bhajan, kirtan, have prasadam, and do Harinaam and parikrama. They wear tilak on their foreheads and bodies, and kanthi malas around their necks. For example, this person (points to somebody standing close by) belongs to Delhi but he lives here. He has a family, a house, everything in Delhi, but he resides in Radhakund. Why can you also not reside in Radhakund?

Old man's son defends: Babaji, try to look at it this way. You have no family links (so it is easy for you to talk like this). Think about it.

Guruji: There is nothing to think. *Mama Maya Duratyaya* (Sri Krishna says this to Arjuna in *Bhagavad Gita,* "My illusory energy is invincible").

Son argues: Simply saying to give up everything and then to come and settle down in Radhakund is not practical. It will take us time to adjust to the idea. We need to make more trips to this place over a period of time. (Guruji's disciple requests him to sit on the Vyasasana since Guruji is standing and the discussion might take long. After sitting down, Guruji addresses the old man again).

Guruji: To be able to reside in Radhakund, a person needs sukriti (good deeds or pious karma) from his past lives. Unless a person has sukriti from his previous life, his mind will not be purified and he will not be able to believe in the words of sadhu, guru, and the Vaishnavas. Even getting the shelter of a guru is a matter of fortune. If a person has the

sukriti of many lives, only then he is able to get the shelter of a sadguru (a bonafide spiritual master). Otherwise, gurus are everywhere. The world is full of them. Any person can claim "I am a guru." But, is he really a genuine guru? That is only possible if you have sukriti from your past lives. If one can believe in the words of a sadhu, if one is able to trust his guru-- then his life is successful.

Coming back to the discussion as I said, if there is no need for you (to go back home), no reason, no compulsion--then why do you want to go back home? You are at an advanced age. At this age, will you really be able to go back home, resolve your problems, and then come back to Vraj Dham and reside here? Is it practically possible? No. Yet you will not agree to stay back here, your mind will not listen. The mind is so powerful. Even though you do not need to really go back home, yet it will drag you home. Why will you return? You yourself do not know. Because of a grown-up son, daughter, grandchildren, and other family attachments? Mine, mine, mine. This is ignorance, Maya. We are unable to understand that Maya is dragging us to hell.

Who is your well-wisher at home? The very people for whom you are so eager to go back to, will drag you to hell. If you stay here in Vraja, then everybody here will lift you up. You will be able to obtain Vraja vaas (residence in Vraj Dham) as well as Govind seva (service to Lord Govinda). Residence in Vraj Dham is by itself service to Govinda. Even when you sleep here, the very act of lying down brings you the benefits of offering dandavats! Eating prasadam brings the benefit obtained by observing vrata (religious events)! Even fighting between devotees brings them the benefits of

chanting Krishna's Nam! There are so many glories of Vraja.

Your present visit to Vraj Dham, you are coming here and being able to touch this holy land, is also a matter of great fortune. If a person has sukriti from his previous life, only then he is able to touch the land of Vraj Dham. Normally he is not able to believe this. He thinks this holy land is just like any other place. For example, like Kolkata or Delhi, but it is not so. Vrindavan, or Vraj Dham, is a transcendental, spiritual place. If a person somehow gets the kripa of a sadhu, a guru, and a Vaishnava, but is not able to get the kripa (mercy) of his own mind, *Sir*, then everything gets ruined for him. His very life gets spoiled. This is true of all people living outside of Vraj Dham. There is no certainty that they will again return (will be reborn as human beings). Then?

Our Goswami explains what happens to the people who come and reside in Vraja. Where does a river flow? Towards the ocean. It does not return back from where it came. It does not flow (climb) upward. Sadhu, shastra, and guru, they all say, "O human being, you will not get back this birth again even if you break your head on a rock. Birth in the human form is the last birth. This birth was obtained after births in 84 lakh species. After lakhs and lakhs of births." Going farther, a human birth in Vraj Dham is not obtained by luck. It is obtained by kripa (mercy). By Mahaprabhu's kripa. He says, "Go and reside in Vraja."

Human birth by itself is very rare. Even Devatas (demigods) are unable to get it. A human birth in Vraj Dham is even rarer. Even visiting Vraj Dham is not possible for everyone.

There are lakhs and crores of people in India and outside of India, (how many are able to pay a visit to this place?).

Even Devatas come to Vraj Dham to participate in parikrama. Making contact or touching this holy land of Vraj Dham becomes possible only by His (Lord Krishna's) kripa. If we do not accept His kripa when He gives us an opportunity to live in Vraj Dham, then we get thrown back into the material ocean. After that, it may not be possible for us to return (to Vraj Dham) again. It is very difficult to obtain Vraj Dham.

I used to also worry in the beginning (before coming to Vraja). My birth place is in Srihatta. Nearby to that place is Dharma Nagar. My uncle was in Niketan. While travelling from one place to another while visiting friends and relatives, I would think what I will eat if I go and settle down in Vrindavan. Our first worry is usually how to eat. At that time my shiksha guru said, "People worship goddess Lakshmi to obtain wealth. Radharani is Mahalakshmi, so there will be no scarcity of food." (Guruji pats the devotee sitting next to him) This boy is from Delhi where his parents and other relatives live. He was able to give them up and come here. (Turns to the old gentleman) Are your parents still alive? If this boy can leave his parents and come here, then for whom are you staying there? (Guruji gets up) Whatever you decide, I must take leave now.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 42

Instructions for chanting Japa Mala

(Concluding the second part of the katha, recorded in Tapan Baba's temple)

Recap of the first part of the katha in brief: Three visitors pay a visit to Guruji in Radhakund and become his disciples. One of the new disciples (sitting at Guruji's lotus feet) is eager to take home Giriraj with him. Guruji explains to him why this should not be done and encourages him to move to Radhakund instead (katha 42: Live In Radhakund). Guruji also tells him to chant one lakh Harinaam (Hare Krishna Maha Mantra) every day. This one lakh is calculated as follows: 16 x 108 x 64 (110,592 Nam). Guruji explains the method of calculation. One mala of 108 names is called one vera. Four viras make one granthi. 16 such granthis make one lakh names).

The new disciples ask Guruji how to chant on the mala, specifically in terms of direction (whether to start japa from the end having the small bead and go up to the other end which has the larger beads, or should it be the other way around?)

Guruji explains: Let's say, you start from the end having the bigger sized bead. Continue chanting from there until you reach the other end having the small beads. To continue chanting further, reverse your direction. Do not cross the knotted big bead in the centre of the japa mala. That is,

turn it around and this time start from the small bead and go back to the large one, and so on. Remember not to cross the knotted big bead in the centre of the japa mala. That is why when you do japa, starting from one end, then on reaching the other end you have to turn back at the knotted central bead to continue the japa further. In this manner, you have to go back and forth in your japa without crossing the knotted big bead in the centre.

(Tapan Baba requests Guruji to demonstrate this on his own japa mala and teach everyone how to chant in the proper way. So saying, he reaches for Guruji's chanting bag and takes out the japa mala.)

Guruji draws the attention of the new disciples to his forefinger: This forefinger should remain outside of the bead bag. Then pray,

Sri Gauranga Nityananda Sri Advaita Chandra
Gadadhar Srivasadi Gaur Bhakta Vrinda

Sri Krishna Chaitanya Prabhu Nityananda
Hare Krishna Hare Rama Shri Radha Govinda

This much is sufficient. However, if you want, you can say another mantra (Guruji rapidly chants another mantra, but clarifies that only the first two mantras above are mandatory). After that, begin Harinaam chanting,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

It is better if you chant loudly. It should be loud enough to hear with your ears what you chant with your mouth. There is

greater value in chanting like this with the mouth. Of course, it is possible to do large amounts of japa by chanting within the mind. If one chants within the mind, it is also possible to do japa faster. But, in that case, you will not be able to chant or hear distinctly on each bead. That is only possible when you chant loudly.

(Guruji demonstrates both kinds of chanting, loud as well as within the mind. In both cases, he shows that his lips move as he chants Harinaam. By observing Guruji, the two differences visible to us between loud and mind chanting is that [1] loud chanting is audible whereas in mind chanting not every Nam can be heard. Although, the lips do move while chanting which is noticeable when he chants the name of Ram. [2] chanting with little or no sound is a lot faster in terms of speed and so it takes lesser time.

Tapan Baba requests Guruji to also demonstrate how not to cross the knotted bead in the centre of the mala while doing japa.

Guruji obliges by showing this to the new disciples on his japa mala. Then he addresses the new disciples further: If you can convince your minds to give up Maya, then this birth will be your last one. Otherwise, no matter how much you serve God or temples outside, you will not achieve param gati as you would achieve here (in Vraja Dham), param anand (supreme bliss). In order to achieve param gati you must come to Vraja, (Guruji notices some of the visitors talking). Do not come here for simply doing gossip. If you want to do serious bhajan, only then come to Vraja.

(The new disciple sitting at his feet assures Guruji that he will come to Vraja. Guruji nods his head.)

Guruji: Yes, leave everything and come here. Look at this devotee (Guruji gives the example of one other disciple nearby). He has a mother, a father, a house, and can afford good quality food and clothes. Many householders will not be able to live so comfortably. Yet, giving up everything, he is staying here. So the point is, if you get food, clothes and a place to stay here, then why and for whom must you earn money or save it in a bank? People say they do it for their death (to dispose of the dead body), or to pay for expenses in order to treat a disease. So, they think they need money for their death, or disease. Well, if someone keeps aside money for disease, then disease gets ready to strike him. Disease thinks, "Oh, he is keeping money aside for me? I must pay him a visit." But, if somebody does not keep aside money for disease, then why should disease overcome him? So, an intelligent person does not save money for these purposes. He knows that whether he keeps aside money for his death or not, his dead body will be disposed of. Will society keep his dead body if he does not leave behind money for its cremation? People who think differently do not have human intelligence. Their intelligence is called animal intelligence (pashu buddhi). This term, pashu buddhi, is mentioned in the *Bhagavatam* in connection with the teachings to Parikshit Maharaj. Everybody is afraid of their death, but those who are afraid of death are said to have pashu buddhi. This pashu budhi must be given up. Why should a person be afraid of death? Won't people die? Death is natural. Everybody has to die.

Those who do bhajan do not fear death. Consider an example. A young girl of marriageable age wonders when her father will marry her off. She asks her mother, "When will my marriage take place?" Similarly, a sadhu thinks when his marriage will take place? In other words, when his death will take place, so that he can give up his present body and get a gopi's body. Our present body is impure. A gopi's body is transcendental, pure. A sadhu thinks, "When will my marriage (death) take place and I will get Jagat Pati as my husband (Krishna)?" Is this not ananda (pure bliss)? (Guruji notices some of the visitors not paying attention) At present, you people are unable to think deeply about this. Take your time and meditate on Krishna.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 43

The Jewel of Ekadasi

Guruji: Speak Harikatha just a little...Do we not all accept Harikatha? So, just speak a little Harikatha and hear a little, and God will becomes pleased.

Devotee: This indeed is the real substance, Guruji.

Babaji: *maniker khanik bhalo* (just a little bit of jewel is enough), because there is lack of time, so speak and read (Harikatha) only a little. Just as ekadasi is also like jewel. Do you know ekadasi?

Kara ekadasi, thako upavasi, bhavasindhu habe par
ekadasi phale, haripada mile, ore mana, duracar

(Do ekadasi fast and you will be able to cross the ocean of material existence. As a result of doing ekadasi, you will attain the feet of Hari, O wicked mind). It is not ekadasi, it is a great vow, a great austerity. The glory of ekadasi has been stated in scripture, *bhavasindhu*. Do you know what is the meaning of this? It is this samsara, bhavasindhu. In this bhavasindhu...is there not water in an ocean?

Sindhu means ocean, and people are drowning in this ocean of material existence. You may be very, very rich, but you may not be happy. This samsara therefore is called the ocean of material existence, an ocean of suffering. Generally oceans are full of water, but this ocean is full of suffering. So, if you want to be rescued from this samsara, then observe

ekadasi and follow the fast, without even accepting water. If you fast this way only then you will be able to cross the ocean of material existence and suffering. Bhavasindhu... this samsara... birth and death...You will be able to cross this ocean of sorrow.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 44

The Lord's form present in the holy names

Guruji: Within Harinaam, the Lord's swarup is also present, but we are not able to see the form, because there is a process for us to follow before that form will manifest before us. Just like there is ghee within the milk and there is a process to bring out the ghee. Within the seed there is a plant, but before that plant can manifest its forms the seed needs to undergo a certain process.

We are children of Jagat Pita, the Supreme Father, who is Sri Krishna. Who is the embodiment of sat, cit, Ananda. Like the

children of wealthy parents also live a wealthy life, and we are the children of Jagat Pita who is always in ananda. Then, why are we not in ananda? It is because, we are like disobedient children who are deprived of their parents wealth and live in poverty. We disobedient jivas who have turned against our Jagat Pita, father, and therefor are living a miserable life of a destitute, deprived of rightful eternal wealth. We choose to be independent instead of being submissive. That is the cause for our miserable condition.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 45

Radharani originally spoke the Mahamantra

Guruji: *Sarva Maha Prayashchitto.* What does it mean? *Prayashchitto* means atonement for some paap (sin). Here we are talking about the atonement for maha paap. Even atonement for that is possible through Harinaam! Harinaam helps you atone for the greatest possible sins –

including the atonement for gohatya (killing a cow) and brahmahatya (killing a brahmana). (Guruji sings a couplet)

Maha maha prayaashchitto je Prabhur Naam
Sei Prabhu nache dekhe joto Bhagyavan

Meaning that the Lord whose Naam can help us do the greatest *prayashchitto*, that same Lord is Himself dancing. Fortunate souls are able to see Him dance, but we are unfortunate. We are not able to see Mahaprabhu's dance, nor can we obtain darshan of Mahaprabhu.

In the above mood (of being unfortunate, being unable to see Mahaprabhu) Guruji sings another Bengali couplet and explains its meaning: "When Gaur and Nityananda appeared in Nadia, Narottam Das Thakur laments. I have now taken birth, but what is the use of my body now? It's like a dead weight that I am carrying around." Lord Chaitanya Mahaprabhu is called the Father of Harinaam - namely, The Hare Krishna Maha Mantra. Who originally spoke this Maha Mantra? Radharani spoke it in the ecstasy of separation from Krishna. She said, "Oh Krishna, where have you gone? Without You, I am unable to stay in my body ." She said, "*Krishna pratir upaay: Harinaam Jap hoi.*" That is chanting Harinaam is the means to obtain Krishna. Later Chaitanya Mahaprabhu distributed this Hare Krishna Mahamantra in the material world.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 46

The three ways of chanting

Guruji: The three ways of chanting are (1) *Upanshu*, in which the chanting is done loudly. This has the highest mahima (glories), because by loudly chanting or doing kirtan, even the beasts, birds, and animals are benefited. (2) *Vachasik*, in which the chanting is done in a conversational tone, like when a person speaks to someone over the phone. In this method of chanting the person hears his own voice and benefits only himself. So, this method is of medium mahima. (3) *Mansik*, in which chanting is done in the mind, like when we memorize a passage, sometimes silently forming the words with our lips, but making no sound. This is the fastest way to chant (doing japa), but because of mentally uttering the words at high speed there is sometimes a possibility of making mistakes in pronouncing or forming the names that comprise the Mahamantra. This method has the least mahima, but enables a person to complete his rounds faster, in a much shorter time.

Taking a humble position, Guruji says that he does *mansik japa* because he is unable to do the other two kinds of chanting, both of which he praises.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 47

Vraja's dust

Guruji starts singing: "If dust (dhula) from this land of Vraja touches the body of a sinful person (paapi)…" (before singing further, he explains) For example, in Bangladesh, do we not refer to this dust of Vraja, although there is no Vraja bhoomi in Bangladesh? By saying like that, we refer to the dust touching the feet of devotees performing sankirtan. But, in front of us here, is directly the dust of Vraja Bhumi. This land is Vraja Bhumi itself. This land is not ordinary dust. It is called Raja.

Guruji resumes singing: "If dust (dhula) from this land of Vraja touches the body of a sinful person (paapi), then such a paapi goes to Vaikuntalok on a divine, transcendental chariot." If this dhula falls in Ganga water then the water of Ganga also gets purified. Can you imagine, Ganga gets purified by Vraja Dhula? The same Ganga water that purifies us, that water also gets purified by this Vraja dhula. This is stated in *Bhagavat Purana.*

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 48

Advent of Gour Purnima

Guruji: Human beings would not have applied tilak on their forehead, worn kanthi mala, or performed dharma. Everybody would have degraded to the levels of animals. Do you follow what I am saying? People that you see on the roads greet each other, "Radhe Radhe." Why do they greet like this? Guruji explains the reason by singing a couplet:

Radhar mahima, premo rosho sheema, janate janato ke? Who would inform the world about the glories of Radharani, and limits of prema?

Gour na haito, ke janato? Had Lord Gauranga not descended on Earth, Who would have informed the world about the glories of Radha Krishna? What about Radharani?

The essence of all the *Vedas* is *Srimad Bhagavat*. We are Hindus. What is Hindu dharma? What is the name of the Hindu Granth (scripture)?

A devotee replies: *Srimad Bhagavat.*

Guruji affectionately corrects him: *Bhagavat*? Are you a pashandi to say it is *Bhagavat*? Someone else will say it is *Ramayan*. Another will say it is *Bhagavad Gita*, but we are Vedic. (Guruji shouts for emphasis). *Vedanta*. So, our scripture is *Veda*. What are the rules, regulations and laws of Hindu dharma? People know what it is for Muslims – but they have no idea what it is for Hindus! Go, ask a Hindu,

what it is for Muslims and they immediately reply "*Quran Sharif.*" Then ask him what it is for us (Hindus). That he will not be able to say!

Radhar mahimaa, premo rosho sheema, jagate janato ke? Gao gao shobe, Gauranger guno, sarala kariya mon (Everybody please sing the glories of Lord Gauranga with a simple, humble mind)

Emon daya, kabhu dekhi nai eto jon (never before have the masses of people witnessed this kind of unprecedented Mercy)

Lord Ramachandra was not a Prema Avatar. Krishna was not a Prema Avatar, but Gauranga is the Prema Avatar. Krishna was the Lila Avatar- He displayed many pastimes, including stealing and lying, but He was not a Prema Avatar.

What is the meaning of Prema Avatar? Prema means anand (bliss). Where can one get this anand and love? Any person who understands Gour is entitled to this anand. It is not possible to understand Gour simply by chanting, *Gour Gour*. In order to understand Him, one has to first accept diksha (spiritual initiation) in the Gaudiya Sampradaya.

Sat Guru pawe. Veda batawe. Pay attention to this advice. In the absence of Gour, who can tell us about all this? Satguru can. Now the world is full of gurus. Then who is a Satguru? There are very few of them. Tulsidas said "Sat Guru pawe, Veda batawe." Pay close attention to this advice. Sadhu, guru and Vaishnav are my co-travelers. We must follow the path shown by them. What is their path? It is the one walked by great saints. *Mahajan gatah yena pantha*. For example, Rupa,

Sanatan, the 12 authorities of devotional service, Kṛṣṇā das Kaviraj… Whichever path they treaded – that path. These bhaktas are greater than Mahaprabhu in terms of daya (mercy). Each one of them is much more merciful than Mahaprabhu. For example, considerer Rupa, Sanatana, Jiva, Bhatt Raghunath, Gopal Bhatt, Das Raghunath. Each one of them is like a mountain of devotion and knowledge. If you have to read books, then read books describing their lives.

(Then Guruji sings a variation of Radhar mahima, premo rosho sheema, jagate janato ke?):

Ga gao shobe, Gauranger guno, sarala kariya mon. Emon dayalu, tribhuvone nai. There is nobody so merciful in the three worlds as Chaitanya Mahaprabhu or Gour. Balaram is Nitai, and who is Gour? It is Krishna. *Brajendra Nandan jei, Sachir shuto hoiylo sei* (He who was earlier Brajendra Nandan, later became Sachi Mata's son), and Balaram became Nitai.

In his incarnation as Balaram, He was less tolerant and acted differently. He killed at short notice. Where did He kill? It was at Naimisharanya where a muni was sitting on the Vyasasana and reading *Srimad Bhagavat*. Balaram reached the place and stood in front of the Vyasasana. A person doing Bhagavat-path is not supposed to get down from the Vyasasana. So, the Muni did not get down from the Vyasasana upon seeing Balaram. Angered Balaram cut off his neck. He said, "Fool!" He does not know the proper etiquette (maryada). If sadhu, guru, or Vaishnava come in from of you, then you should leave aside everything and get up (to receive them and offer respectful obeisance).

However, in His incarnation as Nitai, He does not cut off the offender's neck. Instead, He gets beaten Himself. He is glorified by prayers such as *Maarkhaiyya prem daiche, emon doyaalu kea ache*. Despite being beaten up, He distributes prema. Who is more merciful than Him? *Emon Nitai je na bojhe, taar bipod bidol…* Anybody who does not understand Nitai, will find it difficult to progress in his devotional life. So, come to Gaudiya Sampradaya if you want to get prema. Take shelter of Mahaprabhu. Approach a Satguru and seek diksha from Him. Then walk on the path of devotional service shown by the Mahajanas. Without diksha this human form of life is like an animal's life. Therefore obtaining diksha is mandatory. Seek diksha in the Gaudiya Sampradaya. For those of you who are in this sampradaya, are Mahaprabhu gana (followers of Mahaprabhu). They do not have to go to narak (hell). They chant Hare Kṛṣṇā Mahamantra. *Mahaprabhur jei maut, sei maut ssar, Aar joto-asaar asaar* (Whatever is the opinion or path taught by Mahaprabhu, that is the essence. Anything else is ineffective, ineffective, and simply ineffective). In others words you may be reborn many times, but life after life you will not get to understand this essence (unless you sincerely follow the path shown by Mahaprabhu).

Mahaprabhu's tithi (appearance day) is arriving. He was born around this time of the day. At this time, His Abhishek will be performed. *Sachir dulaal Gour amaar*. My Gour is the very dear son of Sachi Mata.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 49

Sri Gurudev on his birthday November 2019

People cry when they are in need or want, and when they are poor. Rich people do not cry. They think that they have got wealth, prestige, all the things in life, so why should they need God? But, poor people do not have anything and cry for God's mercy. So, it is better to be poor in life. The lower a person's position is in life, the more eligible he becomes to receive the Lord's kripa (mercy). Just as water flows downwards and therefore pits (or holes in the ground), accumulate more water than places that are higher up. Similarly, the poor who are low, who have no pride of wealth, education, achievements, are more eligible to receive the Lord's mercy which flows downwards.

Therefore, those who are wealthy should try to become poor in order to receive the Lord's kripa. How do the rich become poor? We should understand this properly. Is a rich man's wealth bad? No, there is nothing bad about wealth. What is bad is the rich person's arrogance and pride at being wealthy. So, a wealthy person has to give up his mental feeling of being the owner (false owner) of his so-called wealth and worldly possessions. Outwardly, he may be a rich person, but inwardly in his mind, he should consider himself poor by giving up his sense of ownership… ego, pride, greed, etc. *Trinad api sunichen, taror api sahishnuna*. He should try to become tolerant like a tree, and behave like a straw, which

does not protest even if others trample on it. It takes its position low in the earth and whenever we dig or trample the earth, it does not protest. The day we can become like this in our behavior, that day we will get the kripa of God.

In Annakut ceremony, the rule is to offer everything available in the house in front of the Lord in His form of Giriraj. Do not offer only a sample of what is in the house. Sweep the house clean and offer everything to God. Try to do this from the next year onwards.

(Guruji greets a Maharaj who enters the assembly at this point. After that, Guruji resumes His katha): Guru, sadhu and a Vaishnava do not visit the house of everybody. Similarly, God also does not visit everybody's house. Only a person who has the good fortune of many past births is able to receive a Vaishnava in his house and serve him. Vaishnavas do noy visit everybody's home. It is the same with God. He says, "I do not accept food from anybody who is not mine. I do not eat at anybody and everybody's place." So, how to become such an ideal householder whose house is visited by vaishnavas and God? To become like this, a person should be humble and think himself lower than Jagai and Madhai who received the kripa of Lord Nityananda and Lord Chaitanya Mahaprabhu. A person should also consider himself lower than the worm in the stool. The stool worm at least mixes the stool with the earth and purifies the place, but we do not even have such an ability. So, we are lower than the worm in the stool.

Try to become a humble person and take a certificate from the guru. Then go to Radha Kunda and settle down there

to practice devotional service. The Guru's mercy is equally available to everybody just like a desert receives rainfall like every other place. However, the desert is unable to make good use of the rainfall and hence remains dry. Similarly, not everybody who receives a guru's mercy is able to benefit from it, because of his sins and resultant disinterest.

Finally, if you do not learn Bengali, you will not get prema. Mahaprabhu was Bengali and He established the *riti* (system of Bhakti), *niti* (rules of devotional service), *bhajan* (doing Harinaam japa or kirtan), and *sadhan* (the method, starting with sadhana bhakti). Did anybody else teach all this? No, not even Krishna. Krishna enjoyed His pastimes, stole butter, spoke lies, lived a colorful life, and played pranks. But, Lord Chaitanya Mahaprabhu descended on earth as a Prem Avatar. He decided to distribute prema to everybody. He attracted the condition souls towards the bhakti of Krishna by humbly falling and begging at their feet, by dragging them by their hands. Where we will you get such a lovable God? So, if you want prem then approach Gour (Lord Chaitanya Mahaprabhu). That does not mean we should not worship Krishna, because Lord Chaitanya Mahaprabhu is Krishna Himself. Mahaprabhu is the Bhakti Avatar who is distributing prema. He is the devotee incarnation of Krishna. In this incarnation He teaches everybody that the only worshipable object is Krishna. So we must strictly follow Lord Chaitanya Mahaprabhu's teachings (riti, niti, bhajan, sadhan) in our devotional practices, but we must please Krishna by chanting Krishna's name. Harinaam means Lord Hari (Krishna) descends wherever His name is being sung by

devotees. Everybody likes to hear about himself. Similarly God also likes it when devotees sing His name.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 50

Babaji in Nitai dham

Babaji: How and where does sin stay? Within the armpits. It stays there hiding, and us...? Haribol! Haribol! With our arms raised up, if we only chant Harinaam, only then sin flees. How beautiful the deities are! How can one experience this without seeing Them? Kunja-Bihari, He stays only in the kunjas, (and nowhere else). So, there are no roads, no vehicles, so none can see.

Aadvaita das: Yes, he stays in solitude. Guruji, but you can see, because there are many kunjas already here.

Radha Madhava das: Yes in solitude, in a secret place...

Babaji: Yes...

Aadvaita das: We cannot see, but you can.

Babaji: Whether you see or not, there are kunjas right here. If there was no kunja here, how could this temple be built, by whose influence, if not of the deities? Or why could the temple be established only here?

apan iccha jei karma, sei karma nay
thakurer iccha jei karma, sei karma hay

By our own will whatever deed we do, that is no deed, but whatever is done by the will of the Lord that is indeed a deed.

We previously said to the lady, Kṛṣṇā dasi, "Please give us this place, we will build a temple here. This was previously a field, and she said "No, no. I myself will build one for you."My wish was to create a little space, do kirtan there, and situate the deities.

Keshav das: Guruji wanted just a little cottage to be built here on one side and another little one on the other, and sitting there he would do his bhajana...That was the wish of Guruji.

Babaji: But, in any case she got interested, and started to build, but who would have known that it would become a three-story building? Who would have known that such a long throne would be made? She (Kṛṣṇā dasi) had already planned this. Previously these boys used to stay in Nitai Baithak, there used to be many 64 mahantas' bhoga offerings. But, that Radharani...She had already, from before made arrangements for her seva. Anyway, carry on, carry on, and carry on. If we continue talking, it may not stop...

Keshav das: The lady Kṛṣṇā dasi said, “I was worried about the place.” Then one day she had a dream that the temple must be built in exactly that place. She was saying it to me like that. Then just after one day you (Guruji) yourself told her to build the temple in that place. First the dream came to the lady that the temple must be built in this place. Then only one day after that you told her, “Give us this place.” So, see this has been the mercy of Thakurji. For many years we had been staying at Nitai Baithak. Tremendous seva was going on there as well. But, then the owner of Nitai Baithak, whose name also was Krishna Goswami, told us that there would commence some construction work there, so she requested us to go elsewhere and she also begged forgiveness from Baba. At the same time the building here also finished construction. Even Guruji did not know that. When we were requested to vacate the previous place, Guruji immediately told us, “Pack all of your belongings and come to Nitai Dham.” By that time this place was ready. It had been ready only two days before. See how the mercy of Nityananda Prabhuji is!

Babaji: Just see, how the Lord is... previously the Nitai deity was made of soil.

Keshav das: Guruji, the name of the owner of Nitai Baithak was Krishna. Krishna Goswami, and the name of this owner [of Nitai Dham] is also Krishna.

(Everyone smiles)…That one was called Nitai Baithak, and this is called Nitai Dham… and also hear more of this wonder. The birthplace of our Guruji is Shrihatta where Mahaprabhu Himself had taken birth, and many devotees

also took birth. So, when a fight broke out there between the Hindus and the Muslims, Guruji was brought to a place called Radhapur village. Then from Radhapur, where did you go, Guruji? Radha Kunda.

I once told Guruji, "Guruji, Mahaprabhu sent His most dear devotees to far away regions to take birth. Regions through which the Ganges had never flown, where the Pandavas had never set foot... regions that were full of sin... so He produced Vaishnavas in those places so that those regions would become pure. Bangladesh is a country mostly full of Muslims. So, Advaita Prabhu, Murari Gupta... all of these stalwarts took birth there, in Shrihatta. So, Guruji has also come from Radhapur to Radha Kunda to deliver us all.

Babaji (jokingly, and laughingly): Oh it's been too much! Now stop, stop, stop.

Devotee: Guruji, we do not really know you, Guruji.

Other devotee: We have been with Guruji for so long, yet we have failed to know him properly.

Babaji: Markat... markat... markat vairagi cannot be identified. Do you know who is a markat? One who is inside one person and outside another? Radhe Radhe, what is the main point? Not the deity but the pujari is more important. If there is no pujari, there is no deity either. Just think. How He/She had arranged for a pujari [from before]. The family/ lineage of the Prabhus... such as of Prem Gopal... we become astonished seeing the shringar. How beautiful that shringar! Nowhere else can it be seen. Where can you see so many deities either? Pancha-Tattva, Radha-Krishna. Who are

our worshipable deities? We sing the names of the Pancha-Tattva. Sri Gauranga Nityananda, Sri Advaita, Gadadhar, Shrivas...but can we see their murtis anywhere? Here they are manifest. This Nitai-Gaur, Sitanath, Gadadhar, Shrivas. Radha Krishna Kunjabihari ki jay! This new place... to prepare it... and it also was suddenly thrown from my mouth, "You have enough space here... this house is like that of Ram Das.

Keshav das: Radhanagar Colony. There is a colony named Radhanagar here.

Babaji: It all happened approximately just within one week.

Keshav das: So, there were some devotees and they united...

Babaji: They hung big photos, arranged a pandal, they hung lights from above...

Keshav das: Let me tell it, Guruji...

Babaji: Okay, you tell it.

Keshav das: Some devotees of Radhanagar colony united and they arranged some Harinaam and other festivals each year. So, they conversed and came to the conclusion that since all of the houses and shops were closing, it would be better to buy some place where all of them could come and congregate. So they came to Guruji and asked for the place so that festivals etc. could go on. So, Guruji said, "Alright. Do it right now."

Then on the second day they put the soil and prepared the place, and on that very same day they invited Guruji to set foot there. Guruji, seeing that the house of a devotee was

nice, said, “Okay, you arrange for *Bhagavata* here.” So, the devotee replied, “Why on this side, Guruji? Let us do it on that side.” So, then on the other side, by the mercy of Guruji, he himself making the *Bhagavata* happen. Then Guruji said, “That place is nice.” So, such incidents can only be possible by mercy, (addressing Baba). Guruji, such good things happen and I have told them in a good way.

Babaji: Good things should be told in a good manner. Our school teacher used to say... such as Bengali or Math... the language of Ashutosh... language... the same thing can be said in two ways. For example, *udyan... bagane phul phutiyach*e (flowers have bloomed in the garden). Did you understand? *Bagan... Bagane phul phutiyache*. This is called the language of Ashutosh. Ashutosh was a famous writer. So, this is written in his language, but the same sentence can be said in a more difficult way thus, *Udyane puspa prasphutita haiyache. Udyane* means *bagane* (in the garden), and *phul phutiyache... puspa prasphutita haiyache* (flowers have bloomed).

Devotee: So, this is the difficult language.

Babaji: Yes. This is called... what is the name of another famous poet? In the Bengali language, these were famous authors, or poets. Why have I brought this up? I have brought this up because, as I said earlier that, “Difficult things should be described in difficult language.” The words of God should be told in the language of God. Low class people, likewise, talk in a low class language. So, the words of God are to be said in His language. This is the reason I

told you so. Bankimchandra... yes, Bankimchandra. He was a famous writer. His language was very difficult. Although it was Bengali, it was exactly like Sanskrit, and of Ashutosh... it was a simple language for the Bengalis. These used to be taught to us in our school days. Learn the language... the teachers in our school used to say. Or a pathak used to say, "To explain a difficult subject you need a difficult language." If a simple subject is to be explained, it can be done in a simple language. You cannot explain a difficult subject in a simple language. These words are for those who are pundits, scholars and so on. Not for us.

Keshav das: Isn't simple good, Guruji? Anyone can understand. Just like the Hare Krishna Mahamantra... so the simple is needed.

Babaji: Yes, the simple is needed.

Keshav das explains: I have understood what Guruji wanted to say. "Do not say anything where there are already qualified people to speak, and where there is nobody to speak, speak only there." When you see that somewhere there are already many pundits present to speak, there you should stay silent. Meaning, you should not try to show off that you also are a pundit. But, where there is nobody, no pundits are present, only there you come to the front.

Babaji: Yes, one should have this awareness. Or, where there are already many big or qualified speakers present, I start to speak there...

Keshav das: Yesterday Guruji... let me tell the strange incident that took place yesterday. I invited him… Radha

Madhav dada... Come here, and there will be a little singing in the Barapali temple. Guruji, it is like a festival of singers there. Then, because I invited him, I thought, "Oh God, what is happening here!?" There everybody said, "I will sing first, I will sing first." So, I had already told him that, "You would come and sing a bhajan or two." So he came. But, I was thinking, "Everybody else is saying, "Me first, me first." He said, "O my God, here people are quarrelling to sing first, so it is better for us to flee, flee." So, as we began to leave, then two people came and caught us, "No, no, do not leave. You will sing." Then Guruji, one or two people sang, then us. I said, "God saved us." I was worried that it may turn out to be a humiliation.

Babaji: *Maryada langhan sahite na parimu* (I cannot tolerate the crossing of one's limit). Mahaprabhu says that as is one's qualification, he is to be respected according to that. Guru and disciple have come... to your house. Will you make them both sit on the same asana?

Devotees: No. There should be different asanas.

Babaji: It is respectful to make the disciple sit on the floor. If you sit the disciple on a high place, or chair, will there be any respect there? *Ye yatha mam prapadyante*. As one is, so shall he be given respect? These things are called sadacara (right conduct). Mahaprabhu says that, "I cannot tolerate the breach of one's limits."

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 51

Smarana....Remembrance of Krishna

(Conversation on Govardhan parikrama: How to make smarana, about the power of Harinaam and Hari katha)

Shruti Dhara dasa: Why is Harinaam considered more important than siddha-pranali?

Babaji: Practice Harinaam and smarana. In the mind, smarana, and the Holy name is on your lips.

Shruti Dhara dasa: Ananta dasa Babaji smarana is given special position, it is necessary to perform it purposefully.

Babaji: Harinaam is the result of the smarana.

Shruti Dhara dasa: How do you practice smarana?

Babaji: In the songbook, the verses of the acaryas are needed for the devotion. Devotion to Krishna through these prayers. Day and night, what to do. There are two types of smarana. *Shrutavat* and *Hridavat*. *Shrutavat* - like water flows in the river, so the lila occurs as a continuous stream. At night there are lilas, in Nikunjvan with gopis, where they walk, bathe, eat. Then in the morning Krishna goes to Nandagram, and Radharani to Barsana. Then Radharani comes to cook, Krishna eats. There is also Gupta-kunda - the place of Yogapeeth, where Radha Krishna meet. So He goes to graze the cows, there are also different lilas happening. Then, He leaves His friends and goes to Surya-kunda. He meets Radharani in Radhakunda, They have one more Yogapeeth.

Then Krishna again grazes the cows and goes to Nandagram, and Radharani cooks again, then she goes to Barsana. He remains in Nandagram. Then, at night they meet again in the agreed place, and again the lila is happening. Then, Kṛṣṇā rests. This is the continuous cycle of lilas - day and night. It is called *shrutavat*, or continuous lilas. The temple of Govinda, there Kurma is the base for the palace of Radha Govinda, around which the Yamuna flows. In the center there is the Palace of Radha Govinda, seven floors high, and Radha Govinda gardens. There, the sakhi serves them - this is *Hridavat-lila*. We must always remember this lila in that way, and the devotees remember it in that way. Both in Navadwip and in Vraja. The Navadwip base is Kurma (tortoise). Goura, Nitai, Advaita, Gadadhar and Shrivas Pandit are all present. There they have Harinaam sankirtana - this is called Harinaam-rasa. These lilas are continuously going on. This is written in books, and in verses. Read about this and you can understand everything. But… I'm not smart. I could not understand everything the guru said.

I briefly understood from the guru, and follow this. He explained to me that you must always remember - during rest, while eating, you need to think about them and chant the Harinaam with your lips, listen with your ears, the holy names, the instructions of the guru, Hari katha, and with your eyes to look at the Deities, and you will not have any free time.

Harinaam, kanthi, and tilak. Sadhana should be both external and internal, both together. Then, Bhagavan will be pleased. Then, it will be possible to reach Him. This is not that easy. We like to listen to worldly things, look at

things in the material world, we are interested in how to get something in the material world. Therefore, one must turn towards Bhagavan.

You need to talk, listen and think about the lilas in your mind. First, start with a few lilas, one or two. Gradually start with this. Do not neglect tilak, ekadasi, and of course we will attain Bhagavan.

Nityananda said, “I swear that you will meet Krishna.” Nityananda is our first guru. He is the guru of all gurus. “I am the granter of Krishna. Listen to my words. Talk about Krishna, look at Thakurs, chant Harinaam, think of Krishna, meditate and in the end, it will be such that even in a dream, lila will not be interrupted.”

Think about Yogapitha, about lilas and you do not need anything else! Do not think about mundane things. Do not worry about anything! So immerse yourself in meditation on Radha Krishna, and even in a dream it will manifest. For in a dream we unconsciously exist and even in a dream you will not listen to the worldly things. “And then I will definitely give you everything,” says Nitai. “I will give you Krishna, I promise you this, and you will receive Krishna.” Therefore, if we will follow what Nitai asked of us, we will attain Krishna. If not, we cannot attain Him. It is simple. If one person studied in the school, he can work, and if he has wasted time and did not learn anything, he will not receive a job. That’s the essence!

In Kali Yuga, it is not difficult to attain Krishna, easily. On the one hand, it is very easy to attain Krishna, on the other hand it is very difficult. How is that? What should be done? It is necessary, that anything unnecessary does not get in our

ears. Does that mean we need to absolutely listen to nothing? No, listen to Krishna katha. Do not listen to mundane stories. Do not talk about mundane stories! If we can do this, we will get the fruit, we will reach the goal. If we do not follow, nothing will happen. Who can follow sadhana? We ourselves must follow sadhana. When we eat, we must eat by ourselves and this food will reach the stomach. If we just look at food, we will not be full, we have to do things.

If we will not put the rasagul in our mouth, how will we feel the sweetness? Without bhajana, where will the fruit come from? One must perform bhajan. What is bhajan? Is it very difficult? No, not so difficult. First of all Harinaam. Chanting gives prema and Mahaprabhu explained how to chant. On the one hand it is difficult, on the other hand it is easy. Is it difficult to chant the holy name? One time is enough to chant, not even lakh. Bhagavan Himself said, "I promise, I will save you." But, what is our problem? This is hypocrisy, a lie, we are loaded with mundane things. Therefore many lives even pass and still we do not attain Krishna. Who is to blame here? The one who does bhajan, he knows. The one who eats will be full. A devotee must understand what he will achieve if he follows properly.

Trinad api sunicena, doing kirtana very humbly, being like the grass on the earth. People walk on it and it does not resent. But, if anybody will take a look at us, we are already annoyed. How then is it proper to chant the mantra? An example of the patience of a tree, it is chopped, cut off, it is not indignant. This is difficult, and sadhana depends on it. It is necessary to make an effort to do seva, and to do Harinaam. It is necessary to take Harinaam's remedy. Get

rid of hypocrisy and lies. When we take medicine, the doctor gives prohibitions: do not eat this, do not eat that, do not eat anything cold. He gives prescriptions and prohibitions. If you follow all that the guru says, then one mantra will be enough. Mahaprabhu said to Sanatana, "Krishna, sitting in a chariot, is not easy to meet, but in Kali-yuga it became easy. Just perform Hari puja, archanam. It is easier than performing Shiva puja. Just offer Him the water of the Ganges and Tulasi."

Easy! Even puja does not have to be offered, just Harinaam. There is already Hari puja in Harinaam! That is, everything is included in the Harinaam. There is no need for a complex puja to perform, but difficulties are still there.

Mahaprabhu said, "It is difficult, difficult to attain Krishna." It is necessary to understand that in attaining, there is no complexity. Complexity is in the right way to attain Him. Rightfully go towards Him, this is complexity, become a *trinad api*, and hope to find Krishna.

(Babaji quotes a verse) "I so easily hoped to come to Krishna, but the sloka *trinad api sunicena* made me realize that this is not easy at all. When I understood the meaning of this sloka, I realized that it is not easy at all. Whosoever follows this sloka, he will obtain prema by chanting Mahamantra." This sloka, *trinad api*, refers to bhajana. It does not refer to the question: "How to raise a child?" If we care, then educate ourselves, this is not a Vaisnava aparadha. If babaji remarks to us, scolding us, then you need to silently take everything, and not swear. We must accept that it comes back to us what we deserve, the consequences of our sin. If we consider ourselves good, outstanding, then how will we be *triad api*?

From where, or how will humility and patience come? I am much worse than Jagai and Madhai, we should consider ourselves below all others. I am such a fallen person, who can save me?

Only Nityananda… without Nityananda's grace, no one will be saved. Therefore, it is necessary to remember His instructions. He bestows his mercy through our guru. The guru's words are the words of Nityananda. Gurudev gives us His words. You need to accept your guru humbly, but if the guru's words contradict the sastras and the words of Nityananda Himself, then this guru is not suitable. What the guru says, must correspond to what the sastras and sadhus say. If someone speaks in contradiction to the sastras, then you should not take this. Then, how to understand is sometimes difficult to understand, so you need to communicate with the sadhus who know the sastras well, and they will explain it to us.

Shruti Dhara das: How to practice Yogapith-smarana in the right way?

Babaji: Chant Harinaam. Through Harinaam you can do smarana. Meditate on the Gopala mantra, on Radha Krishna, on the rupa, on the lila.

Shruti Dhara das: Is it possible during the Gopala mantra to perform Yogapith smarana?

Babaji: Yes, but I do not have bhajana sadhana. The unity of the guru and the disciple comes from the fact that the disciple follows the same sadhana as his guru. If the disciple does not follow the sadhana, then how will the unity be. Do you understand?

Shruti Dhara das: How and what kind of smarana do you practice?

Babaji: I already talked about smarana, do you want to find out smarana of mine? Guru-rupa-sakhi. The guru has the form of a manjari, a friend of Radharani. In Gaura-lila, the guru is the brahmana boy and we meditate on that also. In Vraja, the guru is a manjari and we meditate that we are a manjari. In Navadwip, all are brahmana boys. Bhagavan manifests Himself as bhakta-rupa, as bhakta-svarupa. This lila is all in male form and all are Brahmana boys.

For me, the main thing at the festival is food, and you are eating by your ears, listening to Hari katha (joking). We must feel hungry to listen to Krishna katha first of all. The point is that bandharas and festivals are pointless, if you just fill your stomach. The devotee listens to Krishna katha and then Krishna gets inside. At this katha, in this name there is Krishna. This is a single whole. Getting in the ears, it gets inside of us. Krishna, as the sun, dissipates the darkness of the ignorance of the jivas. Without the sun, there is darkness everywhere. When the sun shines there is no night. It is very easy to understand. So, in that way Krishna also dispels the darkness of maya, the darkness of ignorance. Krishna is the sun. He penetrates through the ears. Then such sins, the darkness of ignorance, will go away. Krishna is full of bliss. Receive Krishna katha through the ears and He will get inside.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 52

Preaching in the west

(On Govardhan parikrama: Conversation about preaching in the West in 2020)

Shruti Dhara das: Guruji, maybe you will go preaching to the west?

Pran Krishna Das Babaji: He who can, he must preach. If you can, preach. This is what Bhagavan does. This is the purpose. This is what Krishna and Radharani want. I cannot preach abroad. Not enough strength.

Shruti Dhara Das: But, you have so much power.

Pran Krishna Das Babaji: Radharani, She decides. Radharani ordered me to remain here. Take what you have got from here, take it there and give them Harinaam. Chant the holy names to them, put kanthimalas on them, put the tilak, tell them to follow ekadasi and this will be enough for beginning. Soon they will achieve Bhagavan. Gradually.

Do you know the meaning of the name Shruti Dhara? One who hears once and remembers forever.

Shruti Dhara dasa: This is one of the names of Gauranga.

Pran Krishna Das Babaji: Yes, this is one of the names of Gauranga. Digvijay Pandit glorified Mahaprabhu, “You could memorize all of the verses and find faults in them.

There are shruti dharas, but You transcend them." This is Mahaprabhu.

Shruti Dhara dasa: And how to preach, because basically there is ISKCON and Gaudiya Math?

Pran Kṛṣṇā Das Babaji: ISKCON also preaches the mission of Mahaprabhu. For example, if you take brothers of the one family, they can leave the house and quarrel, but still they are together. They are brothers. They live in the same house. We are all brothers, we can live in different places, we can be distinguished by something, but we are still brothers. This all should be. They can listen to us. There are some differences in the understanding of certain philosophical essences. Even the members of one sampradaya… Madhavendra Puri and his disciples, like Ishwara Puri and others, among them somebody is immersed in prema, someone moved aside, they were disciples of one guru. Even between our sampradayas there are differences in worshipping. Among even close devotees. There may be differences in mantras, somewhere they offer tulasi to the feet of Radharani, somewhere they do not. All are different. Two identical devotees do not exist. Bhagavan knows what and how He likes things. The goal is prema prayojana. They worship in their mood, and in the sastras it is written that everyone considers his bhava the best.They worship according to their nature. Bhagavan Himself decides what He likes and how. You have to do your bhajan and not look… do not bother in the search for these differences. If everything is analyzed: what, who and how… then it will be a waste of time. You have to do your bhajan. An example is this: There is a garden, you can come

to this garden, eat there and return in half an hour. Once two friends went there. One looked around, and looked for something there, and pondered and so did not get the mango. The other did not look around, but began to eat this mango. The analogy is that, the fruit is that of bhakti. If we look around, instead of directly and immediately eating the mangoes, then nothing will be obtained. Unlike the person who unhesitatingly eats the mango, which symbolizes the fruit of bhakti. He, immediately goes to bhakti and follows it and accepts it. The one who looked around, could not do anything, and did not have time to eat, and the owner of the garden said everything, unfortunately, had to be eaten when opportunity was given.

Shruti Dhara dasa: It is hot here at Radhakunda. It is hard to stay.

Pran Krishna Das Babaji: The path of attaining Krishna will not be easy. Without bhajan, without difficulties, how can one come to Bhagavan? It is impossible. You are lucky! If someone, for example, has no difficulties then, how will he practice? Hence he has no sadhana. Shastras say that. You see, it is easy for me. I will not get such merit, and it is hard for you, so you will get luck faster.

A devotee says: Through suffering and difficulty you will meet Bhagavan, and if everything is good and easy? Hardly. If you are happy in material life, you will not meet Bhagavan, you will not attain Him. It is necessary to take up the difficulties. Try it.

Shruti Dhara dasa: Can we go to the Himalayas? You, Bhagavan Baba, Keshav das, someone else. On the road,

you can preach. Harinaam! Ananda! Guruji, let's go!

Pran Krishna Das Babaji: There used to be 360 villages, and now there are thousands. It is necessary to preach here, in Vraja. Why the Himalayas?

Shruti Dhara dasa: But, Nityananda Prabhu traveled everywhere, and in the Himalayas.

Pran Krishna Das Babaji: Therefore He is Prabhu, and we are not Prabhu. He can travel, spread the grace in that way. Here, in Vraja, so many places that you can visit. Why go to somewhere else? Where is this ananda in the Himalayas? Here is the whole ananda. Go to villages of Vraja. Collect madhukari, and they will invite you. They have mahaprasad there. Such ananda at Brijabasi, they will treat you well.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 53

Crossing the ocean of life

(At Radha Nagar Colony)

Gurudev explains the meaning of the word *bhava sindhu*. *Bhava* means *sansa*r, or the material world, and *sindhu* means ocean. All of the living entities have to cross this ocean of life, facing trials and tribulations at every step. The ocean of life is full of sorrows, threefold material miseries, desolation and adversities. Kali Yuga has brought innumerable miseries, misfortunes, ignorance, violence, negativity, criticism, warped intelligence, lethargy, disease and all sorts of vices along with it.

In this very world once Satyayuga had ruled, followed by Treta and Dwapara Yuga, and then came Kali. The root word of Kali is *kalah*a, which means strife, discord, and quarrel, or contention. Kali is full of sins and vices, and it has no virtues.

In this age of Kali, men will be misguided, unfortunate, tormented by disease and distress. Sin will increase exponentially, while virtue will fade and cease to flourish. Avarice and wrath will be common. Men will openly display animosity towards each other. Ignorance of *dharma* will occur. People's intelligence will be diverted by atheism and covered by ignorance. Under the influence of Kali, the tendency to chase after material enjoyment which is another name of material suffering will increase, and the more that we

struggle for enjoyment by our own wrong type of endeavour, the more that we will attain only miseries.

Gurudev explains since Kali Yuga, the king of the present age, is the embodiment of sinful and nefarious activities. Miscreants who indulge in such acts will be rewarded and those who perform pious acts will face difficulties and miseries at every step. Gurudev refers to the story of King Parikshit and Kali Yuga from the *Mahabharata,* which has been elaborated below.

King Parikshit was almost killed in the womb of his mother, Uttara. After Ashwathama aimed Brahmastra at him, to destroy the descendants of the Pandavas. Lord Krishna entered the womb and saved the fetus from the heat of the weapon and thus, Parikshit, the son of Uttara, was brought back to life.

Sometime after the war, when the Pandavas heard of Lord Krishna's disappearance, they along with Draupadi, gave up royalty and made their only surviving grandson Parikshit, in charge of the kingdom and its inhabitants.

Gurudev explains that although the age of Kali is full of vices, it has one virtue. People in this age are awarded the results of pious acts simply by thinking of them. One can chant the Hare Krishna Mahamantra mentally, perform Harinaam Sankirtan Mahayajṣa mentally, perform circumambulation of Giriraj Maharaj mentally, worship the Supreme Lord Krishna and sing kirtans in His glory mentally at any time, and any number of times reaping the same fruits that one would achieve by executing them physically. The only hurdle is our lack of conviction. In order to overcome this hurdle we

should strictly follow the instructions of our Gurudev and the injunctions of the shastras.

Shastra vakya, Guru vakya, Sadhu vakya mithha hoy na,
amra viswas kori na

The injunctions of the shastras, the words of sadhus and the guru are Supreme Truth. If we possess unwavering faith and follow the instructions of our Gurudev we will achieve liberation from the state of ignorance and material attachment. However, in this age of Kali, we choose not to follow them. instead we follow what our family and friends say and thus spend our lives in frivolous pursuits. We believe in people who will drag us down, but not those who will elevate us in the path of spiritual advancement.

Gurudev envisions a time when every household would organize *Ashta Prahar Harinaam Mahayajṣa*. He also explains elaborately how to organize it. One should arrange a group of at least ten to fifteen devotees, start early at the break of dawn, and divide the work among themselves. Few among them should engage in preparing simple food for all the participating devotees. At night people may feel sleepy or tired but during the daytime one will not. Therefore the idle time to begin is before sunrise.

Dosh e mili kori kaj hari jeeti nahi laaj. When ten people take up a task together, whether they succeed or fail becomes irrelevant.

Whole hearted participation of all *kirtaniyas* is what is important and not the grandeur or the display of wealth. First two of the ten devotees should lead the kirtan and the rest

should accompany them, when they are exhausted, another two should replace them, and in this manner the cycle continues. If one feels lethargy or hunger, another devotee can replace him, while the former can honour prasadam, or take rest and when he again feels rejuvenated he can come and take charge. There is no hard and fast rule involved. Gurudev calls this "premiere kirtan," or the "kirtan of love." He explains that this was the original form of Harinaam kirtan during the time of Sriman Mahaprabhu. In those times kirtaniyas used to receive dakshina, or offerings from the householder who organized the Harinaam Mahayajna. Gurudev says he had personally participated in many such occasions earlier with his disciples.

Besi hok ar kom hok, ei je taka niya kirtan kore,
e kharap o noy bhalo noy, er kharap o ache ar bhalo ache

Harinaam kirtan for the sake of alms has both positive as well as negative reactions. Dakshina, or offerings to the kirtaniyas is necessary for their livelihood. If they are satisfied with whatever they receive, and do not ask for more they get the blessings of Harinaam as well as money. If they ask for more they neither get the blessings of Harinaam, nor will that money they have extracted, come to any use. Thus demanding more than what has been voluntarily given is a sin. Therefore, the "kirtan of love" is better in every respect when compared to the Harinaam kirtans performed for the sake of offerings. Gurudev assures his disciples that the power of Harinaam is such that if one performs Harinaam kirtan with unconditional love for Krishna, without any expectation, he will receive enough to sustain himself. Therefore, money should not be the motivating factor behind Harinaam kirtan,

spontaneous love for Krishna should be the sole motive. One should also learn to be contented with whatever he receives as a donation and should not be hankering for more.

kalir probhab e takar kirtan er cheye premer kirtan bhalo
premer kirtan shob cheye bhalo

Gurudev again reminds everyone that in the age of Kali the only mahavrata is ekadasi vrata. There is no end to the fruits of suddha ekadasi vrata if performed stringently and sincerely. One should not utter a single futile word on the day of ekadasi, other than the holy names of Lord Krishna. One should strictly abstain from thinking or talking about worldly affairs and whole heartedly concentrate on Krishna.

Gurudev explains that even in Vrindavan Dham, there is sorrow and suffering like everywhere else. One experiences both pleasure and pain here itself, in the same way both heaven and hell are here in this world. They are not situated far away in other distant planets. Heaven is what you experience when you connect with Krishna, and hell is what you experience when you disassociate yourself from Krishna. *Suras* (the Gods) and *asuras* (the demons) are also seated here within ourselves.

Thus, if you want more miseries in your life, then get more entangled in trivial worldly affairs, and invite the snake like the frog did. If you want everlasting happiness then immerse yourself in Krishna Nam.

One who engages himself constantly in Harinaam kirtan finds happiness in this material world (eihakal), and even after death (parakal). One who firmly believes that Krishna

nam is the only source of everlasting joy and happiness will never engage in mundane and useless material conversations. Gurudev instructs his disciples to etch the below line in their hearts and make it the sole aim of their lives.

Bhajan kore to sob sukh paye

Gurudev proposes a simple equation: If you engage yourself in Harinaam kirtan, you receive all of the happiness of the world. Whereas, when you disassociate yourself from Harinaam kirtan you invite miseries and suffering into your life.

Gurudev says, "There is no end to the list of human miseries. If one visits a hospital one will get to see the people with myriads of diseases. Only then one can realise the potency of Harinaam sankirtan, which blesses its devotees with a happy and healthy life. Therefore, if anyone wants to lead a life free of miseries the only way is to make Harinaam kirtan the most important and regular activity of their lives."

Hath e karo hather kaam, mukh e koro Hari naam

Most of us complain that in this modern world we find no time after executing our day to day activities to engage in Harinaam sankirtan. Gurudev gives a simple solution to this problem. One may be physically engaged in any activity at his work place, but mentally he should be chanting Krishna's name. Whenever one finds time, howsoever little it may be, one should devote it in chanting the holy names of the Lord. It dispels all darkness, ignorance and inauspiciousness. A devotee should always follow the instructions of his spiritual master, render loving devotional service to his

deities regularly and timely, and constantly engage himself in Harinaam kirtan. A pure devotee should wake up in the wee hours of the morning and take bath before sunrise and complete his morning *seva* before 8 o' clock in the morning. It is an offence to delay regular service to one's deities. Gurudev concludes this Kamada Ekadasi lecture with the below line.

Niyam koriya bhaje, Krishna nahi tyaje

Krishna never leaves a devotee who regularly and constantly engages himself in Harinaam kirtan.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 54

Purushottam month

Gurudev: Purushottam month is for the Bengalis. We call it *mal mas* (month when stool/dirt is removed), because stool is what comes out of the body is it not? Of the twelve months this one is the thirteenth month.

The scriptures say this is Purushottam month, the greatest month. Why is it the greatest month? It is the king of all the months. I do not know much, but those that hear the Krishna katha and that read the scriptures… they know. When Nrisingahadev appeared to protect His devotee Prahlad, it happened to be Purushottam Month, but Nrsingha Caturdashi is celebrated every year. This is called the extra month. In this month whoever does sadhana, and bhajan gets great benefits like in the kartik month. One day of bhajan is like the whole year, they will get so much benefit. That is why it removes so much *mal*, dirt from our heart.

Devotee: And the one who sins in this month, Baba?

Gurudev: Whoever sins… they will not get any reaction from sin… (devotees laughing).

Devotee: They will not get the reaction, Guruji?

Gurudev: No, this is the regulation in Kali Yuga. Whoever thinks about getting spiritual benefits will get them, just by thinking about it. Thinking about sin will not get a reaction.

So, in this Purushottam month, do sin or do not do sin. Just try to get the most spiritual benefits, as it comes only after three years.

Devotee: What sadhana should we perform in Purushottam month?

Gurudev: Wake up at 3:00 am, and chant one lakh of Naam. Prashad. What can we say? We only eat prashad twelve months of the year, but whomever does not do Thakur puja, this month they should do it for sure.

If we do not do Thakur puja, the mantra devata is not pleased and the mantra does not work. One should offer Tulasi to His lotus feet. How much time will it take to offer two or four leaves of Tulasi?

Raghunath das Goswami offered eight Tulasi manjaris everyday. It does not cost anything to offer Tulasi to Thakurji. You can plant her, or get her from the side of the street. Thakurji should be offered Tulasi the twelve months of the year, as it is an eternal seva. It is necessary to offer Tulasi, but she is not alive the whole year as she dies in the cold season and one cannot find Tulasi to do puja. However, still try to find a few leaves. However much you need. Nitai, Gour, Advaita and Shri Krishna and Radharani. That is it. Ten leaves maybe. There is so much we can do in puja. There are how many rules and regulations? Mantra, tantra, but if we do not offer Tulasi, the worship is not complete.

Do something. If you do not do anything then it will be faulty. There is no point in associating with non devotees, as they will tell you not to go to a sadhu. There is no goal in

having the association of an offender. Krishna Himself says He will take care of His devotees. It is in the scriptures, and that is why I am telling you. We should not accept anything that is not said in the scriptures, otherwise will be punished by going far away from bhakti.

Do sadhana according to the scriptures. We should rise early and do our sadhana and those that are tied in the cycle of birth and death sleep until late, and do their work in the day. If you wake up late, can you do any bhajan during the day? No. In the day time there is so much to do. Go here, and go there, That is why you do your bhajan in the night. It means after 2:00 am, you wake up and chant until morning and then you have the day for your work, but bhajan is done. In the daytime you cannot chant your rounds with care, you are just trying to finish them as you can. In daytime you can eat and sleep, but not focus on your bhajan.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 55

About our mind

(Guruji says that this katha is about our mind. He is telling a story)

Guruji: One boy came to a village looking for work and said, "I will work for free." It is as if we keep someone in our home to work for free, like that. So, the boy meets a brahmana. He says to him, "I will work all day and night for free." So, the brahmana says, "Okay," and he gave him many things to do. This boy said, "I will work all day for you, but you have to keep giving me work, or else I will burn your house down." After a while, the boy said, "I have done everything and no more work is there."So, he burned his house down. After lighting the fire, he then started bringing water from the well to extinguish the fire. He just needed to keep working, therefore he did that.

All of the villagers came from town. The villagers said, "Oh what has he done? It is not his fault. He told you to keep giving him work." The villagers continued saying this and gave a suggestion to the brahmana. "If you want to keep this boy, you do one thing. Put a big long bamboo pole in the ground which equals 108 knots on it. When this boy has no work, then have him climb up the bamboo pole, and then come back down, and go up, and come down and keep doing that." That will keep him occupied when there is no other work.

Similarly, we will have to give food to our mind. We will have to engage the mind in bhajan, and we will have to do Harinaam. Then, the mind will not go anywhere. That is why we have our japa mala. We go up and down the mala like that boy, and then the mind will not go anywhere. That boy is no one else, but our mind. Oh dear mind, please do bhajan. Harinaam sankirtan cleans the mirror of the heart, (cit). This Harinaam is *Golokera premadhan* (A treasure of Goloka Dham). It is just as if there is a poisonous ladoo sweet, which is covered with sugar. If we bite into it, outside is sweet due to the sugar covering, but the inside is bitter. Similarly, my guru says, "We do not find Harinaam sankirtan sweet. We find it bitter. It feels like a poisonous ladoo."

We feel sleepy and lazy to do Harinaam. *Japite japite…* (Gurudev is singing). Why do we not get prema from this Harinaam? That is because we are doing so much *paap* (sinful credits) from lifetimes. All day long we are speaking nonsense things, worldly things, so it makes no difference if we say Harinaam or not. If someone speaks badly of others and then chants Harinaam… it is of no use chanting Harinaam from a mouth that has spoken badly of someone. So, what do we have to do? Do not speak badly about others. Pointing to the altar, *Ati sundar, ati sundar Thakur!!* (Oh, most beautiful deities!!) We have got two new Nitai Gaura. We have to make Them Bhagavan. We will put new clothes and new jewelry on Them (devotees look at new the deities).

This Naam sankritan is *Golokera Premadhan*. This cleanses the cit, the mirror of the heart and cleanses the heart of material desires. All the time we want this, we want that, *durvasana,* the bad desires trouble us. This *kamana vasana*,

this lust and desire takes us to hell. Wherever is our *asakti*, attachment, that is where we will be born? Is it not? If we have no attachments then we will not have another birth or death. We are doing bhajan, sadhana, but we do not give up this lust and desire, we do not give up *asakti,* our attachment, then what is the use of doing this Harinaam?

Even if you still have lust and desire, still keep doing Harinaam. Our bodies are full of *aparadha* (offenses), and *paap* (sinful credits). This Harinaam will remove all of that. It rids us of *bhav bandhan*. What is *bhav bandhan*? *Bhav* means this world, *samsara bandhan,* means bound. It is the birth and death cycle that we are bound in. Harinaam sankirtan will get us out of this cycle.

Just like the full moonshine day. We can see the moon very nicely. Similarly, our mind and heart get cleansed with Harinaam sankirtan. Who in this world does not want happiness? Everyone wants happiness. No one wants to be unhappy. We desire *sukh*, happiness, but it does not come. We desire not to have distress, *dukh*, but still distress comes. If we go to the fire and tell it to give us coolness, or if we go to the water and tell it give us warmth it will not work. So, similarly, happiness and distress will come on its own. All happiness comes when we do bhajan (devotional practice). Harinaam gives everything to the jiva. It gives us true knowledge. We think this world is true or real. We think this is all the truth. Our brother, friend, family, relative, and our house. No, no, no. It is false, all of it is false. We do not trust. Only Krishna is the truth. His name is the truth. His devotees are the truth. We must trust them, but we do not trust in them. Then how can we be happy? We all want

ananda. Who will give us that? Harinaam will give us ananda. All of the senses, which are our senses? Our ears, eyes, nose, mouth and body touch. All of these. Harinaam satisfies the senses. If we drink water or eat prasad we feel satisfied. How does that happen? We eat a bite of roti we feel satisfaction. Our body becomes *tusti pusti*. The body gets strong and the heart feels satisfaction. Similarly, when we do Harinaam we feel satisfaction. How? By doing Harinaam all the *trishna* goes away. The enjoying mentality to enjoy this world, goes away. Our heart and mind feel satisfied. Ananda comes. Only by Harinaam we will be able to cross this material ocean. There is no other sadhana or bhajan than Harinaam.

Hey Bhagavan, you have many different names and there are different desires of people (*ruchi*, meaning people desire to call out different names of their choice). See, so many people are here, but all look different. No one looks alike. Someone has less sin, some have more, some have more prema, and some have less, and some short, some tall. Similarly there are so many different names of God. There are many people in the world, all have desire to do different types of bhajan. Whatever is your ruci, desire, do that Naam. Ram naam, Krishna naam, or Gaura naam. Whichever you desire, chant that one.

Oh Bhagavan, your each and every name has power (Shakti) in them. God has put all of His Shakti, power, in these names. You can chant these names anywhere. You need not give any thought where or how you have to chant. You can chant in your home, you can chant while laughing, in your mind, while in the temple. No need to think where I should chant

and no need to consider time. Daytime, afternoon, evening or night Harinaam has no *kala* (time). This kind of sadhana has not been given for any other yuga. Lots of people do yoga, dhyana, or jnana but women also cannot do certain things. In Kali Yuga everyone can do this Harinaam. Old, young, women or sudras everyone can do this Harinaam.

Oh Lord you are so merciful, there are no regulations given or no restrictions to chant these names, but I am so unfortunate that I have no desire to chant your holy names. Oh Nitai Gaura, I am not getting the ruci, desire, to chant these names. What will happen to me? What will be my destination? These names, there is no better method of worship than this. No consideration of time and place, eating or sleeping. You can take Thakurji names. Accept there is one vidhi (method) given. What is that? There is a big method (vidhi) given. We need to be smaller than a blade of grass to do our bhajan. We see grass everywhere. What is below grass? The earth. Not equal to grass, but we must be even lower than the blade of grass. Why? Actually this grass, when we step on it, it presses it down and when we move away it becomes erect again, stand up straight. The grass is saying, "I am not small." That means the grass also has some pride. No, no! We do not want to be like the grass. What is under the grass? Under the grass is the *maati*, the earth. Is it not? *Maati* to *khaati* (*khaati* means genuine, pure, unadulterated). There is nothing more pure and humble than the earth. People pass urine and stool on the earth, and does *maati* say anything? No. It does not stand up, it does not say a word. What does the potter do with this earth? He makes pots. First he ploughs the earth to collect it and brings it home. Then he steps on it again and

again, stamping with his feet, or with a big stick to make it soft. The earth does not say a word. Then potter soaks it in water all night. The potter is beating this earth, makes it soft, then again he beats it and makes a shape out of it. He moves it here and there, side to side causing too much discomfort and affliction for the earth. But, it does not say anything. After shaping it into a pot he puts it in fire all night. Just see so much trouble. In the morning he sees it became a pot (ghata). Whenever there is a Bhagavat saptah, they always start the katha with some prayers, and they ask for a *maati ka ghata*, a pot made of earth. Not some gold pot or something else. No! That cannot happen. They want an earthen pot. It is called a Brahma Ghata. Bhagavan appears in that Ghata (pot). People who come to listen to the Bhagavat Katha, they pay obeisance to the pot. Similarly, only a human being is allowed to worship Bhagavan, not demigods or kinaaras. Human beings should, in a humble way, just like the earthen pot, worship Bhagavan. Then we can get that rare prema, love of God, that is not available to the demigods. By the earth's humbleness and lowliness the pot which went through so much affliction, became worshipable like Bhagavan. So does the human being. They become a humble and very dear worshipable servant of the Lord, like a guru.

The devotee should also become more tolerant than a tree. The grass or trees take birth and all their life they cannot move or go anywhere. Nearby there is water, but the tree cannot get the water, as it stands thirsty and dies. If there are mangoes on the tree, people throw stones to get the mangoes. Just see how tolerant it is. They get hurt, but they give mangoes in return. If someone says a bad word to us

we will give them more bad words and get angry. We are more paapi than Jagai Madhai. I am a big sinner. If anyone takes my name, all their good deeds are vanished and they will be committing sin if they take my name. The tree is even tolerant when someone cuts its branches. It does not say anything. It still is giving shade to the one who is cutting him. *Sahanshilta*, tolerance is needed. Wood from a tree is used to make the altar for the Lord, and to make the Lord Himself from it. This Vyasasana is also made of wood. It gives warmth to some in winter time to burn the wood. The leaves of the tree become fertilizer. Even while dying the tree benefits everyone. They burn it, but it still benefits everyone. That is what a tree is.

Oh, dear human being! Can you be like that? Then only you will get Krishna prema if you become like this… Be more tolerant than a tree, lower than a blade of grass. Whenever we go low in humility then the higher we get. Those who think they are really big on the spiritual path, they are not really big. The people who think, "Those are very great devotees on the spiritual path," they are actually big. Water always flows downward, not upwards. This prema comes to that person who is lowliest, most humble. One who is most humble, everyone praises him, so do not become puffed up because of the praises… just be humble. Someone comes and says some harsh things to us, they may beat us up so we tolerate it. No, not just tolerate, we must tell Bhagavan to forgive them, then we will get prema.

One guru and zamindar shishya (businessman disciple) were there. The disciple says, "I have lots of money, will you give me diksha?" So, the guru went to their home, saw there was

not even a single photo of the Lord. The guru said, “This is a home of a snake, not a single photo of Bhagavan.” The business man fell at his feet. So, the guru said, “Go find a smaller person than you, human or animal, or anyone.” So, he found a man who was a guard. He said, “Come with me,” the guard said, ”I am not small. I guard the palace.” So, he asked the dog, and the dog said, “I also guard everywhere. I am bigger than you. So, he went to stool. The stool said, “No, no. I am bigger than you, because of you I am here.” There was a worm in the stool, and the worm said, “I am also bigger than you. I take the bad smell out of the stool.” So, then the businessman came back said, “There is no one smaller than me.” He then realized that he was the smallest, and guru gave him diksha. *Trnad api sunicena...* Everyone has Krishna living inside of them. We must respect all.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 56

The Lord plays with his Devotees

Guruji: In Vrindavan there is Advaita Tilla, where the bhajan kutir of Sanatan Goswami is there (Guruji is relating a story of Sanatan Goswami and his deity of Madanmohan ji). He is referring to his deity as Gopal.

Gopal ji is saying, "I want salt." Sanatan Goswami said, "No, I do not have any salt. I told you before! Do not start asking me for things." There nearby, in the Yamuna River, a ship was going by, loaded with salt for selling. The Lord said, "Oh, ship! You stop here." The Lord stopped the ship from going any further in River Yamuna. How did the ship stop in the middle of the river? There was no sand there. How did it get stuck in the flowing water? What is the reason? Nothing happens without reason. The reason is Bhagavan. *Kartu akartu…* He is the doer. What no one can do, He can do. The owner of the ship came to Sanatan Goswami kutir, and said, "Oh sage, please tell me what I can do. My ship has got stuck. Please give me some mantra, or do some miracle." Sanatan Goswami understood this is Gopal's doing. He said, "You bring some salt." He brought the salt and then his ship was able to sail. When he sold his goods on the ship he made a huge profit, as he had served the Lord. So, he came back and made a big temple for Radha Madanmohanji. We can still see that today in Vrindavan. This is not false. It is a true pastime that happened. The Lord plays with His devotee. See, how He plays?

There is the pastime of Shayamananda Pandit. This is from the time of Caitanya Mahaprabhu. He came to Vraj from Gaudadesh. He was not finding rasa there. Here in Vraj he was always searching for Radharani, saying, "Radhe! Radhe," while doing sweeping seva in Nidhuvan. Where is Radharani? Where is Radharani? So, one day Radharani decided to give him darshan. She left one nupur (ankle bell) there. She told Lalita Sakhi to look for Her nupur, as it was missing. Lalita went and asked Shayamananda Pandit if he had seen a nupur while sweeping. He said, "Yes, I do have one." She said, "It is mine." He looked at her ankles, but it was not hers. He said, "It is not yours. You have yours. You are lying." She said, "It is my sakhi's." "Go. Go bring your sakhi whose it is, and then I will give it. I will check her feet." Oh Bengali (laughing), oh the Bengali is very tricky. This story is very long, but I told it in a short way. So, Radharani gave him darshan. So, see how They play with their devotees?

This world is full of water and samsara is full of *dukh* (miseries). Can anyone say they do not have any miseries of this material world? Can anyone say that they have no desires or have no lust at all? If we have this desire and lust, till that time how can we be *sukhi* (happy)? Till the time we have these desires and lust we will have to go through birth and death again and again. Who gives us our next birth? These desires and lust give us our next birth. Raj Rishi Bharat, we all know his story. What did he do at the last minute before death? Kamana Vasana, desire and lust are the ones that come at last minute. *Jahan matti wahan gatti*, whatever we think about before death we will get that destination in the next life

Jada Bharat became a deer, as he was thinking of the welfare of the deer. He was Raj Rishi Bharat, after whose name this country is called Bharat. He left everything in his kingdom. In spite of doing bhajan (devotional service) in the forest, he was thinking of the deer so he became a deer. If we think of a dog, then we will become a dog (laughing). *Sadhu saavdhaan*. Beware, oh sadhu! What should we be aware of? There is nothing in this world that belongs to us. We never brought anything with us to this world, we will not take anything with us. Then why these desires? Mine, mine, mine. When will we go? Do not know. This is for sure, that we will go. Death will come, but when, we do not know when.

Whatever we will be thinking of, that is where we will go. If we are thinking of Bhagavan, then we will go to Bhagavan.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 57

Follow your Dharma

Babaji: What are the four varnas?

Devotee: Brahman, ksatriya, vaisya and sudra.

Babaji (indicating with his hand and touching the devotee's belly): Brahman... brahman... He is brahman. (Babaji now talking to the gentleman sitting on his left) Brahman... there are four varnas. Which varna are you (asking which varna he belongs to)?

Gentleman: I am a Yadav...

Babaji: Is Yadav also a varna?

Devotee: Yes, Guruji.

Babaji: Yadav is one varna?

Devotee: Yes...They are ksatriyas.

Babaji: Ksatriya? (To the gentleman) There are four varnas. Brahman, ksatriya, vaishya, sudra. There is no such thing (meaning varna) as Yadav.

Devotee: This Yadav he is mentioning, is the clan to which Krishna belonged to.

Babaji: Oh, the Yadav clan (or family)?

Devotee: Yes.

Babaji: Yadu vamsa.

The gentleman nods in affirmation and says: Yes, Yadu vamsa.

Babaji: Yadu is a vamsa (clan), but brahman is a varna (caste). Brahman,ksatriya, vaishya, sudra. *Cari varnasrami Kṛṣṇā nahi bhaje svadharma karileo raurabe maje* (Even being situated within the four varnas, one who does not worship Krishna, even though he may carry out his own duty, he gets absorbed in a kind of hell called Raurava).

Man: Okay, okay, Baba.

Babaji: Just by taking a Vrajavasi birth one does not become a Vrajavasi. One born in Vraja, only if he carries out dharma, then he can be called a Vrajavasi. If one does not carry out his dharma, then he is an animal. *dharmahina pasu samana* (one without dharma is equal to the animals).

Man: That is correct, Baba.

Babaji: Just by being born in Vraja one does not attain Bhagavan. One has to carry out dharma. What is dharma? Wear Tulasi kanthi... Chant Harinaam.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 58

Asakti - attachment

Babaji: No, not mine, this land is not mine... one year before it was there... it was there one hundred years before, it will remain one hundred years later as well.

Devotee interprets: Guruji is saying that we have come to this earthly world, it is a foreign land to us. This birth that we have taken.

Babaji: This is why it has been said that all of these are somebody else's homes. Somebody else's houses. We are foreigners here. Any day we may be ordered to leave, alright? (Laughs) We will be told to leave. When will it be said? We do not know. So, why do they say, "Mine. Mine?" Nothing is mine. These houses and homes are not mine. So, be it son or daughter, father or mother… none is mine. All come alone and go alone. For the time they are here on earth, they say, "Mine. Mine." Those who do "Mine. Mine. This is *asakti* (attachment). They get attached to samsar, because they get attached they must then die and take birth again and again. That is why it is stated to not get attached.

Babaji: *Krishna haite haiache sabakar janma* (from Krishna, all are born). The father of our universe is Krishna. Our present role as a father, a son or a daughter is only for one lifetime. After that, who goes where, nobody knows. That is why it has been said that you do not proclaim "Mine. Mine,"

but say, “Yours. Yours. God, everything is Yours.” I have come and will go. None will remain in this world. Then why do you say “Mine. Mine?” These are false words. “Mine. Mine,” is false... false proclamation. Everyone says, “Yours, God, everything is Yours.” So, all are born from Krishna. We are the sons of Krishna. Krishna is the father of this entire creation. We all are brothers. No sons or daughters, but all brothers. Why? Because Krishna is the father of the universe. Your father, as well your son’s father, your daughter’s father... Everyone’s father is indeed Krishna. So, if we do not serve Krishna, where will our dharma be? If you do not serve your father... you should. If one serves his father, only then he receives property and wealth.

Listen, “*Lagiya take magena.”* This is a Bengali saying. One has to frequent the places where sadhu and guru lives. Do you not understand? “*Gurur sange nahi sambandha*” (if there is no relationship with the guru)…

Somebody else completes it: “*Hay re amar kapal manda*” (Alas! How unfortunate I am!)

Babaji: (Please) maintain relation with Radha Kunda, whether you keep relation with me or not... Radha Kunda is none other than Radharani... (now addressing to the lady) If one visits sadhu, guru, and Vaishnavas, then it is good for him. People from all over the world come to Radha Kunda to do parikrama. You live so close. It is only a few kilometres from your homes, yet you do not go. Is there any place on Earth from where people do not come here?

(Baba is given milk, and he says) The nectar of this Earthly realm... (Baba then drinks...)

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 59

The lotus flower, Vrindavan

How far is Vrindavan.. and what is the distance from there to the home of this sakhi..? At that time there were no cars. How did they travel then by foot?

Devotee: By maya...by the influence of maya.

Babaji: No, not by maya's influence, because they were brahmanas there was no influence of maya. But, because it is aprakrta dham (the transcendental realm). Vrindavan is a transcendental realm. What goes on in the transcendental realm? Listen, these are good words, listen (telling to some). Make them all listen. Radha and Krishna's pastimes take place in Vrindavan. In Govardhan. At Nandagram. At Varshana.

Krishna does not come here to play, the sakhi of this place goes there. All the eight sakhis, they go to Vrindavan. Do they go by walking? Can you go such distance by walking?

Devotee: No.

Babaji: Can we go just by walking? (Laughs) Are they not humans? So, can they travel such distance by foot? Because it is a transcendental realm. Do you know the lotus flower? Sometimes it shrinks and sometimes it blossoms.

Devotee: At night time it shrinks, and then in the day time it opens again.

Babaji: What he said was about the lotus flower of this world. But, this Vrindavan also is a lotus flower. This realm of Vrindavan is also a lotus flower. Whenever one's mind goes somewhere... they just reach there. They do not need to walk. Do you not understand? When they get in the car, they just wish (in the mind) and reach where they wanted to reach. Understand? We all see the lotus flowers... they shrink and then blossom again. So, if a flower can shrink and blossom again... the transcendental realm is like this. In this realm, wherever I want to go I just wish and I arrive there (mimics with the hand how the lotus flower expands to reach a place when the Lord desires). Wherever you want to go just get in the car that takes you there. Right? Do you understand now?

Devotee: Yes.

Babaji: Have you understood well? In the cow herding pastime, does the Lord go with cows to a distance place? How does He go such a distance? In the cow herding pastimes...

Where is Nandagram and where is Varshana, and where indeed is Vrindavan?

Devotees explain to local residents: When the Lord desires to have a pastime at a certain village, that village automatically comes near the Lord (just like the petals of the lotus flower at night time). Just like the lotus flower is this Vraja-mandal.

Babaji: *adyapio lila kare syama ray* (Krishna engages in plays even today)... do you not understand the meaning of *syama ray*? Do you not understand, *Syama*? *Syama* is a name of Krishna, no?

Devotee: Yes.., yes.

Babaji: Even today Krishna performs his lila... *Syama Ray*. *kono kono bhagyavane dekhibare pay* (only some fortunate ones can see). Only some...

Devotee: One in a billion, of a billion.

Babaji: Yes... one in a billion, of a billion... some can see. They can see the lila.

Devotee: Yes.

Babaji: Those who are siddha babas (perfected saints)... those who are absorbed in bhajana, they can see Krishna. Now... Is it not the home of Rangadevi?

Devotees: Yes.

Babaji: She comes here. This is her parental home. Although she was married there. Who was she married to? She comes here. There are two types of lila—*prakata* (manifest), and *aprakata* (unmanifest). Do you understand what is *prakat*, or *aprakat*?

Devotee: Yes...

Babaji: What do you understand?

Devotee: Guruji, now what is going on is the *aprakat lila*... When the *prakat lila* goes on... When one can see, it is called *prakat lila* and when one cannot, then it is called *aprakat lila.*

Babaji: Yes. When They play in the *aprakat lila*, it is not visible to us. But, when in Dvapara Yuga They performed lila, then it was *prakat lila*. Then everybody could see. Now when They are performing lila, They are doing it in *aprakat.*

Devotee: Which can the siddha purusas or mahapurusas can see?

Babaji: Yes, (let me tell you) another siddhanta (conclusion). Listen, this is very important. *Vrndavanam parityajya na padam ekam gacchati* (Krishna does not step outside of Vrindavan even for a moment). Did you understand what I said? What did you understand? *na padam ekam...* Do you understand what it means? Not even a single step. He will not go even a single step (outside of Vrindavan). Alright, you got this? (Now tell me) How this same Krishna went to Dvaraka? (Laughs) How did He marry all of those thousands (of queens)? He went to many other places outside. Did He not? Can you explain how He did this?

Devotee: You explain it.

Babaji: This cannot be explained by everybody. This is a bit difficult. If Krishna does not go, He does not leave Vrindavan... it could be seen that He went to Dvaraka. Did he not?

Devotee: Yes, Guruji.

Babaji: Where is this told? Do you know the solution? Krishna goes to Dvaraka only in *prakat lila… na padam ekam gacchati*. He does not go in *aprakat* (laughs). There are two lilas. So, when in *prakat lila*, He roams in Dvaraka, Mathura and all of the other places. But, in *aprakat lila*, He does not go anywhere. He stays just right here. He does not go even a single step out of Vrindavan. Thus, He does not go in *aprakat lila*. Remember this. Not all sadhus can explain this.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 60

Radha Krishna our mother and father

(Indicating with his hand, Babaji calls the audience to sit closer)

Babaji: Everyone say... What is the name of my father?

Someone answers: Krishna.

Another gentleman answers: Krishnaji.

Babaji: Yeees... (Pointing to somebody) What is the name of my father? (Pointing to all) Everyone remember? Do not forget the name of your father. (To someone sitting on his right) If one forgets the name of his father, what will be his destination? (Laughs) What is that person called? One who does not know his father's name, then he is called a mad... madman.

So, if Krishna is our Papa (father/dad)... this is true. You have not seen this father. You have not seen Papa. He is seen only in photos (Babaji points to photos). In your home... in your home you keep photos of Papa. You must keep Papa's photo (in your home). You (also) need to keep photo of Mummy. What is the name of Mummy?

Devotees answer: Radhika/Radharani.

Babaji: Radharani. None of us know the names of our original Mamma or Papa? To such persons it is called… You are not a human. You are an animal. Just like an animal

does not recognize, or know who is their mother or father. They forget. If Krishna is our Papa... What is the identity of Krishna? Bring a photo of Krishna. You know, there are photos of Krishna?

Somebody answers: Yes, Sir.

Babaji: Have you seen a photo of Krishna?

Gentleman answers: Yes, Sir.

Babaji (pointing to somebody): Hey, Baba (son), have you seen any photo of Krishna or Radha-Krishna? Who are Radha-Krishna to us? Who is Krishna to me?

Devotees answer: Mother and father/Papa.

Babaji: So, I am now reminding you of Him. *Jagater pita Kṛṣṇā, je na bhaje bap, pitrdrohi, pataki, janme janme tap* (Krishna is the father of the entire creation, so one who does not worship him, is one rebelling against his own father, is a sinner and will suffer life after life).

Devotee: This means, you will not be called a good son. If we do not obey the orders of our own father, we will not be called good sons. So, who is a good son? One who serves his father, obeys his orders, obeys his words. In the same way, Guruji is saying that Jagatpita, is Krishna. The only father of this entire creation is Krishna. So, one who does not worship Him, is a rebel against the entire creation, or world. Meaning he is an offender against His lotus feet. So, one who does not worship...

Babaji: Drohi (rebel)... *janme janme tap...tap*. Have you understood? Suffering. *Tapa,* means suffering. In this

samsar...bring me just one happy person. Bring just one happy person. Can you find it? Happy? (Laughs)

Audience: No, we cannot find one.

Babaji: No happy person here. Why are they not happy? (Because they are) *pitrdrohi.*

Someone: They do not serve their fathers.

Babaji: Yes, *pitrdrohi*. Not just in this lifetime. Life after life they have to suffer. *Dukh*... hell... hell in this life and also in the next. (Pointing to somebody) Now that you have worn the kanthi, you have attained another birth. Now you have known your father. Now you do not have suffering anymore. That is true. This kanthi... (he starts singing) *tulasir mala pare*... This Ved... (asks the audience) Are we Hindus or not?

Someone: Yes, Sir.

Babaji: Do they know the name of the scripture of our Hindu-dharma? No, they do not know. Hindus do not know.

Many answer: *Gita*!

Babaji: No. *Gita, Bhagavat, Ramayan*... I knew you will say these (laughs). What else will you say? The scripture of Hindu-dharma is *Veda*. *Veda* and *Purana*. *Veda* and *Purana* are the names of our scriptures. So, even being a Hindu one does not know the name of his father. Then, how can he be called a Hindu? What is called dharma? Dharma is, holding to which humans can move upwards. What does it mean to move upwards? It means to go to heaven, and one who does not know the *Vedas*, he goes to hell (he laughs, pointing to somebody). You will not go (to hell), but one who does not

wear kanthi, he will go. I am not saying this. The *Puranas* say this, "*Tulasir mala pare jei jon, vaikunthe tar bas."* Do you understand Bengali? One who wears Tulasi-mala on his neck resides in Vaikuntha. "*Tulasir mala na pare jei jon, narake tar bas,*" (one who does not wear Tulasi-mala, he lives in hell). Did you understand?

Gentleman: So, one who wears Tulasi mala, he goes to heaven and one who does not, goes to hell?

Babaji: Yes. One does not even have to go to hell. He is living in hell right here. He is living here in suffering... in threefold miseries. *Adhidaivik, adhivautik, adhyatmik*—these three types of suffering he is having to go through daily. Why? Because he does not obey the *Vedas*. "*Bahirmukh narakadi dukh,*" one who is attached to external material things forgetting Krishna, he has to go through sufferings such as of hell.

Listen, in this samsara there are two types of humans. One is those who are servants of Krishna, such as those who wear neck beads and another are those who do not, they are servants of Maya (illusion). So, the way I just chanted the Hare Krishna mahamantra, you must likewise chant it every day. Not too much. Twenty four hours you may remain engaged in jobs, earning money for the family... there is no harm.

Devotee interprets: Guruji is saying that you may earn any amount of money by doing any jobs, but every day you must chant this Hare Krishna mahamantra at least ten times.

Babaji (orders a devotee to show the family persons how to chant ten times): Remember this. You are not ordinary.

Who are we? We are the children of Krishna. Servants of Krishna. *Kṛṣṇādas abhimane ananda-sindhu*. When we identify ourselves as servants of Krishna, we get immersed in an ocean of happiness. How much joy is in this world of devotion!

Babaji continues: But, people are only suffering and suffering immensely. Are they not? Why do they suffer? Because they are interested in things opposite to Krishna. They are jivas who have forgotten Krishna.

The order of our Mahaprabhu is, "*Jare dekha tare kara Kṛṣṇā upades*," (whoever you see, advise him on the matters of Krishna consciousness). So, now that you have counted ten times, you should also teach it to others. Help others, and make your life successful, *bharatbhumite janma jar janam saphal kara, kara para-upakar*. Have you understood my words? How can you do welfare work for others? You cannot do welfare by giving money, but by making them chant Harinaam you will do the real welfare. If you give them Harinaam they will go upwards, but if you give them money they will go downwards.

(Babaji then teaches another gentleman how to chant. They both chant... Babaji first, and the gentleman follows)

Babaji (pointing to the gentleman): This is the first time that he has ever chanted. In his entire life, this is the first time he has chanted. Just think. After coming out of his mother's belly, so many years have passed and he has grown up so much older, only today he has uttered. Now tell it to everybody. Your life will be successful and blessed. Mala, tilak, Harinaam, ekadasi---this makes the entire dharma.

Carry out dharma in its entirety. So, consider this. In a family of devotees, only devotees are born. In a family of humans only humans are born. Tigers in a family of tigers. Dogs in the family of dogs. Is this not right?

The glory of this mala... in this samsara there are both sinfulness and piousness, and righteousness. One person is sinful.. not completely sinful… nor completely righteous. Everyone has a mixture of sinfulness and righteousness. Bhagavan says, "If you wear kanthi, then your sins will not be judged. Come near me (pointing to somebody). This is indeed my son, because he has kanthi. Therefore, he is my son. If there is no kanthi, then one goes to hell. This is how the matter is. Such is the glory of kanthi. Only if one wears kanthi, he can go to Vaikuntha. *Kanthir mala pare jei jon, Vaikuntha tar bas/ kanthir mala na pare je jon, narake tar bas*. Do you understand this Bengali? Understood?

One person answers: If there is no mala on the neck then one goes to hell.

Babaji: Yes, this is stated in the *Puranas*. Not made by me. So if you wear kanthi, how much will it cost you?

Devotee interprets: If mala will remain on your neck, then no problem will come for you. No accident will touch you. No heavy illness will befall you.

Babaji: Baba, did you listen? Gold, Silver, Gems... You know gold, silver, copper?

Devotee interprets: Guruji is asking whether you have heard the names of gold, silver, copper and brass.

Babaji: They are not available on all markets. Just a little quantity of gold costs a lot of money (laughs). So, the words I am telling you, these are gold. These words are not my words, but of Bhagavan. Precious, like gold. I gave it to you without cost. You do not have to pay any honorarium. Did I not give you advice freely? Wear kanthi, chant Harinaam, do ekadasi. These are gold. If you follow these, you will become very beautiful. Like people wear ornaments of gold and silver to look beautiful.

We have sold much gold and silver. Now with this gold and silver you make ornaments. Then wear them on neck, ears and nose. Do people not do like this? But, if somebody keeps them stored in a house, what is the use? What is the use if one keeps them locked in a chest? But, if one makes ornaments and wears them, then he/she looks very beautiful. These words of Bhagavan are like ornaments, you must wear them.

It is true. Among you some are good, some are bad, some are sinners, some are righteous, some black... This advice... you follow them. These are gold, wear them. (One who will) obey these instructions, Bhagavan will embrace him/her.

Listen sons, this Delhi... Is the first pilgrimage-place. This Hastinapur...five Pandavas... Krishna... Did they not come here? A place of pilgrimage. Those of you who have taken birth in Delhi are greatly fortunate. Greatly fortunate. But, if you do not perform bhajana, Bhagavan says that he will not give you another birth in Delhi. Where will he give? Africa (everyone laughs). He will give you a birth in the forests of Africa, and you will not get a human birth again (sings) *Ar*

habena manab janam. This human birth... Who am I? *Keno more…. jare tapatray, krpa kari kaha prabhu kaiche hit hay.* My *hit*... what is the meaning of *hit*? It means something good that happens to somebody. I myself do not know what will do me good. I know only money, also a car, and a house. If I get all of these, I become happy. As much one possesses these, that much is his suffering. Whatever amount of money you may possess, only suffering will inflict you. Happiness will not be attained.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 61

Renounce and you will get peace

Babaji: Leave... If you can leave (renounce), you will get peace. Write this down… write this. These words are from the Gita. In the book of the Gita, Bhagavān Himself has said, *tyagat santir nirantaram*... (BG 12.12)[1]

Therefore, if you leave (renounce), you get peace. If you leave, you get peace. There is no peace in vishaya (material things). All of these houses people build... they think, "If I can build a big house, I will get peace."

We should not get attracted to material things. Money or wealth... it is also Maya. All of these... I will (should) renounce. Whatever I need, whatever... money or wealth, it is a big Maya. *Kamini* (women)... is *Maya*. *Kancan...Kancan* means money (that is also Maya).

Why should you have concerns? If you have to have concerns... (indicates with his hand to some place)... you know, I had a place... three-storied, four-storied, five-storied... Whether three-storied is bigger, or the one-storied

[1] *"śreyo hi jñānam abhyāsāj jñānād dhyānā viśīyate/dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram//*
If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind." (BG 12.12)

is bigger? This may sound unbelievable... Anyway, just build it. But, whatever storied (building) it is, there is no lack of space on the rooftop?

Just think..What a big example we have in front of us. When we were in Nitāi Vaiṭhak... how much fun we had there. On the other side, that we will be expelled... who thought about this? Radharani thought this. That the three-storied building transformed into Nitāi-Dhām... it became like this while we were still here. This was the wish of Radharani. Radharani knew that we could not stay there anymore, "Leave," this was pre-arranged for a long time. Is this an ordinary matter (laughs)? To maintain us, Radharani... She is always there.

Everything has happened by the inspiration of Radharani. Believe in Radharani, do not be ungrateful. Why should we become ungrateful? Radharani's desire... It is a real incident. Now keep doing kirtan with love. This is a different kind of joy. If you have money or a shop... at that time renunciation is not possible, it does not come. It comes slowly... although renunciation has already come in you (plural). Then why do you look at this (material) side? Money is Maya. When they give us money, to prepare prasad we have a lot of troubles (laughs). Go marketing, then cook, then offer bhoga. How many troubles! But, when we are provided prasad, we just eat. Simple.

Whatever gift you people are leaving... parikrama, kirtan… Where has the kirtan started from? From Nitāi Dhām. None of us will remain alive. Then who will remain to do all this?... after a hundred years... a hundred years from now... Will anybody remain alive?

Devotees answer: No.

Babaji: But, the word will remain. Will it remain or not?

Devotee answers: Yes, Guruji.

Babaji: The word will remain. Those who have not seen us or will not see us... those who have not seen us they also will keep saying these words. That these people... these people used to do kirtan.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 62

The Knot of Material Life

Babaji: *Bisoyer svabhav, kare maha andha, sei karma karay, jate hay bhava-bandha.*

The nature of material possessions is that it greatly blinds us. It makes us do such activities by which we become materially bound.... what is the meaning of *bhava-bandha*? Samsara does not bind us by the hands with ropes. *Bhava-bandha* means

getting trapped in samsara (material life/cycle of repeated birth and death). There are so many things out there to trap/bind us in samsara. Do you not understand? There is a wife, there is a son, there are relatives, and there is money. All of them pull us towards them. Not just that they only pull me, I also pull them towards myself. It is not that they pull me, rather I willingly go to them. Do you not understand? (Then he tells a story)... a blanket, or a bear is going along... there has been a flood, and a bear is floating along the water. It has big claws. One man says that what is floating is a blanket... he thinks that it is a big, good blanket. "This blanket is a good one, let me get it." So, then he jumps in and as soon as he holds the blanket, (everybody laughing) it holds him tightly. The bear holds him. Then somebody else says to the man, "Hey, come with the blanket." (The former man replies): "I have left the blanket, but the blanket does not leave me." (Babaji laughs greatly, devotees also laugh) "The blanket does not leave me." This samsara... this samsara...Do you not understand? The material life does not pull me, I go to it. It will give us money. The blanket and me... the blanket does not let me loose from its grip or hold. I have let the blanket loose, but the blanket does not let me loose. *Visayer svabhav kare maha andha* (the nature of material possessions is that it makes us greatly blind). How big of a teaching is this of our Mahaprabhu!? A man may say, "How am I blind? I can see alright." But, it is not this blindness (we're talking about)... blindness from dharma. He does not see the path of dharma. He sees everything else, but he does not see what would do us real good. He does not obey sadhu or guru. Blind! A blind man does not care for a sadhu or a guru. *E bisayer svavav*

kare maha andha. Not ordinarily blind... absolutely… as it makes us do karma... who makes (us) do it? *Bisaya* (material possessions) makes us do it. *Bisaya* makes us do it. *Bisayer svabhav kare maha andha, emon karma karay, jate hay bhava bandha*. *Bisaya* will bind us so tightly... what is called *bhava-bandha* (materially bound)? In this world if somebody binds us with a rope, we may be able to cut it…

The nature of visaya (material possessions) is to bind (us). It binds us without a rope. *Bhava-bandha* (the knot of material life) cannot be cut (or be freed from). How is that?

Those who are sadhus (saintly people) they become exempt. Those who are asadhu (non-saintly), what happens to them? They will just die thinking of material things, and then will take birth again. Then will die again, and will think again. *Jei nadir prabhabe jeno jay kastha...Nadir prabahe jeno kastha lage tire...*

A devotee provides the sloka: *kono jiv tare, nadir prabahe jeno kastha lage tire.*

Babaji (while indicating with his hand): This sloka... these slokas are not ordinary. These are filled with atom bombs. What does an atom bomb do? How big is that? (With his hands he shows a small size) It can destroy a whole country. The words of Mahaprabhu... small words... can make one renounce his family (pointing to a devotee). Now say it again.

Devotee: *Brahmanda bhramite kono jiv tare, nadir prabhave jeno kastha lage tire.*

Bābāji: Say it again correctly.

Bābājī: Not *Jeno... jaiche...* (pointing to somebody). Do you understand?

One devotee answers: No, Gurujī.

Babaji: *Brahmanda bhramite kuno jiv tare. Brahmanda bhramite kuno jiv tare* (while wandering throughout the universe some jiva gets rescued). Do you not understand? Well, you sure understand what is *Brahmanda*? You understand what *Brahmanda* is... and what is the meaning of *bhramite*? *Janam-maran... bhramite* means *janma-maran* (repeated birth and death). Birth and death. Wandering (between these two). Only birth and death. *Brahmanda bhramite...* we are wandering... what kind of wandering? How much happiness?! That is how much,.Full of suffering is birth and death. He who dies, he alone knows, and one who takes birth... how very painful it is to be inside the womb... the boy has life inside, but the womb is on fire. The belly is on fire. *Anal* (a Bengali word) means fire. The boy is burning in the fire. Hell... what does hell mean? It means one has to take birth inside stool, or inside the semen in the belly... where is hell? Is it not like hell inside? In this hell, one comes to his senses... but ordinary people do not come to their senses. Those who are great personalities and have come with punya (good deeds). They get enlightened (while still in the womb). They say, "Prabhu, please save me now. This time save me." But, how many times one may come and go? In the womb they will pray to the Lord, "This time when I will go, I will do bhajan." When granted the wish then they come here (on earth), but forget to do bhajan. They will forget, but I will come again as their guru... Will you obey

my words? (They will say) “Yes, I will obey.” They promise that they will obey. Bhagavan, in this way, throws one out saying, “Go!” Among those who are fortunate, those who hear, understand and perform bhajan, become rescued. For those who do not obey... ordinary people do not come to their senses. Just like beasts are born, those humans are born like them. Bhagavan does not grant them H is darshan (God will not be visible to them). *Samsar bhramite* (while wandering in the universe of repeated birth and death)... or *brahmanda*? *Brahmanda bhramite keha tare*, while wandering throughout the universe, one may get rescued... how does one get rescued? Do you not understand how one gets rescued? *Nadir prabahe kastha lage tire*, the way a log of wood by the flow of the river comes and gets attached to the river bank. *Nadir prabahe jeno*... What is the meaning of *nadir prabahe*?

Prabaha means the flow of water… that is called *prabaha*. The way the water of a river flows, in the same way... when a flood occurs, a big log of wood, one of which has fallen into the river... Do incidents like this take place or not? *Nadir prabahe kastha lage tire*. A log of wood which is floating, does not have the power to reach and get attached to the bank. Nobody is attaching it to the bank either. It is freely floating in the river. While floating and advancing like this, suddenly it comes to a bank. It gets attached. Has anybody attached it? No, nobody has. The moment it gets attached...i t has got attached to the wharf of a sadhu... to the wharf of a sadhu... what does he do then? With this (log of) the tree he makes srimurti (deities), he makes Nitāi-Gaur, and makes a throne... Can you think? The tree did not get attached out of

its own will. The way by the flow of the river, the log of wood got stuck to the bank, this log of wood became successful and blessed. Has it not become successful?

Then with this wood, even firewood (as fuel) can be made, which comes in use while cooking. Even a single leaf is not wasted. A tree... a whole tree can be used in seva (service). That is why it has been said, *Trnadapi sunicena taroriva sahisnuna*"[2] (lower and humbler than the grass, and as tolerant as the tree). It has been said, "Be like a tree. Who serves like a tree? Like a tree... we are human beings. See, we sit under a tree... Do I provide shade to anybody? Does anybody sit under my shade? We sit under the shade of a tree... we get air... flowers fall down, sometimes mangoes fall down... so one sits under the shade, then eats the fruits... and then at the time of leaving, he leaves breaking the branches (laughs). Has he not broken a branch? To use it as toothpaste (this is especially true with Neem branches)... and mango leaves also get used in seva. Just think... Is it possible without mango leaves? See, how many good qualities a tree has! What good quality do I have? Do I have any good qualities? Like the wood got attached to the river bank, this tree became blessed. I am also like this. Just like the wood got attached to the bank, one jiva, also while wandering throughout the universe, suddenly takes birth in a family of a sadhu. Do you understand? He takes birth in such a family where regular Kṛṣṇā bhajan is taking place... in a house of a sadhu. It could not have happened in the family of a Muslim, or a Christian.

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[2] Śikṣāṣṭakam Verse 3.

Me, too. While wandering throughout the universe... one takes birth in the family of a sadhu, and becomes a sadhu. This way he gets rescued. Has he not been rescued? He gets rescued from the repeated cycle of birth and death. While wandering like this, when one comes to the company of saints... then it is not only (to be considered) company, it is in fact a place of rescue. This is the door to be rescued from this samsara. This satsanga (company of saints) is not an ordinary matter. You have arrived at the door of rescue, now (please) do not go back. (Please) do not return. Just enter through the doors in front of you. Enter after obtaining the certificate from (your) guru. *Brahmanda bhramite keha tare, Nadir prabahe jaiche kastha lage tire*. How beautiful are these words!

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



Kathā - 63

We must aspire to take birth in Vraja

Take birth in this Vrindavan. I, (Lord Krishna) will take birth in Vrindavan. Where? In Mathura. Then he took birth in Mathura as Devaki-nandan. Then why is he also called Yashoda-nandan? Because, Krishna has two forms. One is *aishvarya* (opulence), and the other one is *madhurya* (sweetness). *aisvarya jnane jagat misrita, aisvarya-sithil preme nahi mor prita*.[2] It means, "In the world people worship Me, folding the hands and saying 'O Lord, please protect me.'" In this way people take shelter of Bhagavan. "O Lord, please give me wealth, wealth and sons..." Just give, give, give, but no one says, "Take, take, take… take." Only in this Vraja, no one asks for anything from Yashoda-nandan Shri Krishna. All say just,"Take, take, take." "Give Him butter," "Give Him sweets," and "Give Him toys." "Give Him this and that." Everybody only gives Him something, but no one asks for anything. (Alluding to the episode of the fruit-vendor woman) The fruit-vendor woman... (shouts): "Fruits... anybody wants fruits?" At that time Krishna was small and naked. During this pastime, the maid-servants are

[3] "aiśvarya-jñānete saba jagat miśrita/aiśvarya-śithila-preme nāhi mora prīta"
"Knowing My opulence, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me." (Cc Adi3.16)

eagerly observing what He is going to do. They say, “Let us see what He does.” The mother is also close by. Krishna moves His head all around, but sees no one. So, when He sees no one close by, He shouts, “Hey, I will take fruits, I will take fruits.” The fruit-vendor tells Him, “You want fruits, so give me the price. Give me the price of my fruits.” Krishna replies, “No one asks Me for anything in return, but you are asking the price of the fruits. I do not know how much the fruit that costs something is?” (Babaji now says, as if to Krishna) “You do not ask anything from them, but give them so much...” What is the nature of that your are giving? Sometimes you ride onto her lap saying “Momma,” there is no better giving than this. When saying “Mother,” You ride on the lap of the Vrajavasi-mother. Then all of the mothers become happy. The fruit vendor says “When you call me ‘mother’ and ride onto my lap, I will give you all of the fruits.” Krishna saw if anyone was watching, because if anyone saw Him, He felt ashamed. So, He inspected. Nevertheless, the maid-servants were keeping an eye through the holes in the windows and doors. Krishna thinks, “When she will give Me fruits I will call her as ‘mother,’ and return with the fruits.” So, then He climbed onto her lap saying, “Mother, mother.” The fruit-vendor woman then embraced Him to her bosoms... and many yugas passed, although she could not realice it. So, Bhagavan saw that in this world only the Vrajavasis knew how to give. “Therefore, I will take birth in no other place, but Vraja alone.” Mathura is also within the 84 kroshas of Vrindavan, “But no, I will take birth only in Vraja, in Gokul.” Here there is *madhurya* (sweetness), and in Mathura there is aisvarya (opulence). *Aisvarya* and

madhurya. Today we will celebrate Nandotsava, but which Nandotsava? The Nandotsava of this Gokul. Nandalal...This is not the Krishna of Mathura. Not the Krishna of Mathura, because Mathura belongs to *aisvarya*...there He took birth in a four-armed form. Can anybody be born endowed with conch, discuss, mace and the lotus?

Devotee: No.

Babaji: No. "But just because devotion here is mixed with opulence, I have to show all of these items (conch, discuss, mace and lotus), that I am full of opulence." In Gokul? Only two handed Krishna will be born. Though, even before His birth, all of the (auspicious) musical instruments started to play in all of the directions, and the demigods appeared. Even before taking birth, everywhere things became auspicious and full of happiness. Flowers blossomed. Black-bees started buzzing, and many more such incidents are described in the *Puranas* such as the *Bhagavatam*. So, if this is possible to happen then we also can take birth here, before the advent of the son of Nanda. Is this a very difficult conclusion?

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 64

Be humbler than a blade of grass

Babaji: One should practice bhajana quite consciously... how to pay obeisances, and how to chant the holy name. *Je rupe laile nam* (the way the holy name should be chanted). It cannot be attained by just any means. *Je rupe laile nam prem upajay, tahar lakkhan suno sajjan Raya*. "The proper way that the holy name should be chanted and by which it yields prema, hear about the signs of that, O good-natured Raya." How to pay obeisances? By falling on the ground. Dandavat. Who is to be paid obeisances? A dog or a pig... they are to be paid obeisances. *Brahmana, candala adi kari, dandavat karibe bahumanya kari*. Whether one is a brahmana or a dog-eating candala, you should pay dandavats irrespectively, with great respect. Mahaprabhu says whom should we pay obeisances to. Bhagavan is present everywhere. If one does not have this realization, then what use is it for him of reading the *Bhagavatam*? What indeed is the use of hearing? What knowledge realization is he getting? The knowledge of Brahman. What is that? The lotus feet of Bhagavan are present everywhere. Wherever you pay dandavats, there are His lotus feet. Everywhere He has hands, everywhere He has eyes, and everywhere He has ears. Have faith in shastra.

Have faith in shastra. Why? Because, we are... *aprakrta vastu nahe prakrta-gocar*.[4] God is a transcendental/spiritual substance. Harinaam is transcendental. The guru, and Vaishnavas, all of them are transcendental. They belong to a different world (points upwards). To that world. They belong to the upper world. On the other hand, we are the residents of hell. We reside in hell. How is that? We are Vrajavasis, we live in Vraja, but what happiness do you have? You do not have happiness. Why is there is no happiness? Why is there suffering? This indeed is hell. Suffering indeed is hell. Happiness indeed is heaven. *Kothay svarga, kothay narak, caha pane bahu dur* (where is heaven, where is hell, look at a long distance). The self is heaven. Here is heaven, and here indeed is hell. *Apanate surasur* (within the self, there is God, or demon). Demon... Where? Within me there is the demon. Within me there are the demigods. Heaven or hell are indeed right here. They might also be somewhere, but in any case (it has been stated) "O humans, you please accept the essence of the *Bhagavatam*. What is to accept? What is the essence of the Gita? This knowledge that God is present everywhere. If you possess this knowledge then you cannot act violently to anybody. "My Lord is within that being." This dog that is roaming... why is it roaming? Because He is my Lord. *Sarvajive bahumanya kari*. You should pay respects to all living entities. You should respect all living entities. Living entity means dog, pig, brahmana, candala...to all. "You

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[4] *"aprākta vastu nahe prākta-gocara/veda-purāete ei kahe nirantara."*
"Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas." (Cc M 9.194)

should pay dandavats with great reverence." With respect you should pay dandavats. Only then God can be paid dandavats. Where can you find God? God does not see, or hear or speak... but these beings can speak, these humans, animals. They can move and walk, but they also stop moving and stop walking one day. When? When my Lord leaves their bodies. When He gets out, they stop moving and walking anymore. So, why for all of these days they could move or walk? Because my Lord was present in them. We should gain this knowledge that my lord is present within all living entities. You should respect all beings knowing that Krishna resides in all of them. *Sarba jibe samman korbe jani Kṛṣṇā adhisthan*. What is the meaning of Kṛṣṇā adhisthan? Krishna is present within them. With this realization you should pay obeisances (pranam) to everyone, everywhere, everywhere. This pranam, and Nam... How should you chant the holy name? *trnadapi sunicena taroriva sahisnuna, amanina manadena kirtanaya sada harih*[5] In which way should you chant Harinaam? One has to think himself as very low... "There is no sinner like me, I am the lowliest of low." Water only gathers in low places. One who thinks himself as low, prema remains only there. It is very difficult to think oneself as lowly. It is not so difficult to be big, but to be small, is. This *trnad api sunicena*. How small should you be? Like earth... *trna* means a blade of grass. You should be

[5] "One who is humbler than a blade of grass, more forbearing than a tree who gives due honour to others without desiring honour for himself is qualified to always chant the Holy Name of Krishna." (Śikṣāṣṭakam v 3)

humbler than a blade of grass. The grass says, "Am I so valueless?" It says, "I am utilized in the service to the cows. I keep the cows alive." See, how helpful!" But, what do I do? Nothing. Say then, "I am lowlier than even a blade of grass. In this world who else is there as low as me? Is there anybody who is as low, low class, despicable, fallen and sinful as me?" There is not. *Jagai madhai haite ami je papisth, bisthar... puriser kit haite ami se laghistha*.[6] Even just by hearing my name one commits a sin. By hearing the names of Jagai or Madhai one does not commit a sin, but I am so abominable that even if one hears my name he commits a sin. Do not take my name. If you hear my name you commit sin, if you see me, your punya (merits gained from good deeds) decreases. Anyone who will see me, his punya will decrease. Do not see me. *Eman ghrnita ami keba krpa kare* (Who will have mercy on such a despicable person as me)? See, I am so despicable... truly despicable. Truly low class. Everybody else is of high quality, everybody does something good. What do I do? I do nothing. Who is as abominable as me? Not even stool is more abominable than me. Stool is abominable, hated, but stool says, "I will save your life. Once I was maha-prasad, and many great people used to pay me dandavats, and just to save you I have become stool." Am I hated, abominable? I have given life to someone. I have saved someone's life. Therefore, not even the stool is worse than

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[6] *"jagāi mādhāi haite muñi se pāpiha/purera kīa haite muñi se laghiha."*
"I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool." (Cc Ādi 5.205)

me. It is better than me. Can I save one man's life? Can I help somebody? What else to say? We are busy with "Mine, mine and mine." Where am I helping others? So, we are to chant Harinaam thinking ourselves low such as this. Only then we may attain prema, and those who are proud, of knowledge, wealth, those who are standing at the peak of their pride. Rain does not fall on mountain top. Although rain does fall on mountain tops, can they stay there? Not even a drop. So much rain fell... but there is not a drop on the peak. Water does not remain on mountains. There is a mountain inside of me. A mountain of pride. Prema does not stay where there is pride. Water flows and gathers only in a ditch. Where there is a very low ditch only there, water gathers. God's love is raining everywhere, but it does not remain where there is pride in the heart. Those who are poor, beggar, love only gathers inside of them. *Je rupe laile naam*... How? Soil, the earth is more humble than the grass. Soil... "So I am soil, am I anything less?" Without soil there will be no pitcher (a clay pot). A clay pot is used when there is a Bhagavat path. It is worshiped like God. All of these pitchers cannot be made by gold, they must be made from soil. You cannot do all these with copper or bell-metal, only with soil they can be made. Why? Because this soil we cut. How is this pot, or pitcher made, do you know? Everybody knows. We all know, but we do not accept. What do we know? The potter cuts the soil with his spade. Does he not do like that? Then he kicks on the soil. Kicking and kicking, he brings it in shape. Then he hits the soil with a mace. How much pain the soil has to go through. He cuts the soil with spade, then hit it with his feet, then hammered it with a heavy

staff. Then he put it in the fire. He kindled the fire, or not? The whole night it had to burn it in the fire. In this house there will be a whole day holy name sacrifice. Pitchers are mandatorily necessary. Where can you find pitchers (made from soil)? You cannot get it from the house of the potter. What is the price of such pitchers? Not much. But, when it is brought, vermillion must be applied, Tulasi leaves should be given to it, and then give coconut, and give clothes. This way the value of the pitcher increases. We know how the clay pot was made, by getting beaten, by enduring so much difficulty. Today everybody is paying it dandavats in the Bhagavat path. If I can be like the pitcher, only then people will offer me dandavats. So, be like the pitcher, be like the soil. Be humble like the soil. Only then you will be able to chant the holy names properly.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare





Kathā - 65

Krishna does not forsake His Devotees

Babaji: *Kṛṣṇā nahi tyaje...* (Kṛṣṇa does not forsake). Now that you have come to this path, it has become a law, you cannot stop it. Do you understand some Bengali?

Devotee interprets the same, then adds: One who worships Bhagavan, following the rules and regulations, Bhagavan does not forsake him.

Another devotee provides the full verse: *Niyam kariya bhaje Kṛṣṇa tare nahi tyaje.* One who worships Bhagavan following the rules and regulations, Bhagavan does not forsake him.

The other devotee then adds the remaining part of the verse: *Ar sabe mare akaran (*the remaining ones just die without a cause).

Babaji: The rules and regulations of bhajana... the rules and regulations of bhajana, if one follows them, Bhagavan becomes very pleased with him. Sometimes you may fail to attend your regular *Bhagavata* katha listening session, and people may wonder, "Why has he not come today." If sometimes Vaishnavas come or your guru comes to your home... Which is of more importance? Vaishnava seva or your listening to or going to listen a lecture, or reading?

Devotee: Vaishnav seva.

Babaji: So, which one will you do?

Devotee: Vaishnav seva, Guruji.

Devotee explains this well to the lady who asked about this: Suppose there is a patha (reading) going on, and at that time some Vaishnavas come, then you must leave the reading and pay respects to the Vaishnavas first.

Babaji: When I listen to the patha I am doing it for my own good, but serving the Vaishnavas is for pleasing Bhagavan. Bhagavan will see and think, "Why has he/she not come today to listen to the patha?" When you do not attend, then what does Bhagavan do? He gives proxy for you and you will also get the result of your Vaishnava seva. Do you understand? Not only that, sometimes Bhagavan Himself comes in the guise of you and listens to the *Bhagavata* katha while you remain engaged in Vaishnava seva. There had been such instances. One such instance happened with a devotee who was a disciple of Pran Gopal Gosvami. The devotee was a bell-man in a school. Such is the play of God. The man stated before Pran Gopal Gosvami, "All of my day is spent in the school, striking the bell. So, I do not get to engage in bhajana and sadhana." Then he was advised to read "Prarthana" by Narottam Das Thakur. So, he read it and got into a trance and forgot about time to go to the workplace. His wife reminded him. So, he used to reach the school late and the teachers themselves had to ring the bell. They loved him. They felt sorry for him and thought that for some reason he had failed to attend. One day they told him, "The school inspector is coming tomorrow. If he does not see you, your name will be removed." But, in any case, he remained in his trance. His wife thought, "Well, if his name

is removed, it will be good. We will then go to Vrindavan." His wife also was interested in sadhana and bhajana, so she did not tell him anything. Then the time passed, and it was 12:00 noon. On the other side, Bhagavan taking the form of the man himself, went to the school and was striking the bell. He was also shown in the attendance book. "Indeed, this boy is very good..." the clerk said, and he increased his salary by adding 10 more rupees to it, but he could not know that this was not a mere boy, but God Himself. On the other side the man thought, "My name will surely be cut. So, why not? I shoud go and take leave from everybody, because I will go to Vrindavan tomorrow." The teachers told him, "Yesterday there was much praise for you." He replied, "But, I did not come yesterday, Sir." Then they showed him the attendance book. He still did not admit that he had come. They then asked him to bring his wife there. His wife also said that no, he had not come to the school the previous day. Then the man thought, "I did not come. But, then who did all of this for me? It must have been my Lord, or who else could it be? Who else, but my Lord could do all of this? Now we will go to Vrindavan. Please, all of you accept our dandavats." This is the story of a disciple of Pran Gopal Prabhu. Such was the incident. This is not false. Bhagavan is like this. He becomes a servant of His devotee. There are many such instances. Faithful devotees believe, those who read. I neither hear nor know. What can Bhagavan not do?

There was a king who was also a devotee. Once he sat down to worship and said, "Do not open the gates at this time." The enemy king thought, "We will attack him at this time, because this is the time he will be busy in worship. This

is the time to attack." Then, when they attacked, a lot of soldiers appeared to defend the devotee king saying, "With our discus, we will destroy you." Then the enemy king fell at the feet of the devotee king and asked, "Where have you got such soldiers? Such charioteers, such an army..?" The devotee king replied, "They are not mine... I was not behind this. My Lord was." The enemy king asked again, "The deity can do such a thing? The deity can arrange a fight like this?" Indeed, even the deity can fight. Such was the incident. Since then, even the enemy king became a devotee.

We do not tend to believe in God, but God is real. We are blind, so we cannot see, we are deaf, so cannot hear. With our worldly eyes and ears, we only see or hear worldly things. We do not care to see, or hear Him.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kathā - 66

Don't be a fake renounciate

Babaji: My own siksha guru, of Dharmanagar. He was very strict with us.

Devotee: What was his name?

Babaji: Abhiram das Babaji Maharaj. He used to say, "You spoke with that lady?" Just think. We thought, "Well, can't we just talk with women at all?" But, that is the truth. You should not. You may talk. You should be careful from before. We knew that talking with women was not right. Yet we used to do. Actually, we cannot avoid seeing them or talking to them, but we should not keep them in mind. Stay away, maintain a distance as long as you can. For that we have to be alert. This dictum is especially for the Babajis (those who are renounced). *Markat vairagya kare lok dekhaiya,* a monkey-like renunciate...

Devotee: Outside a renunciate, inside something else.

Babaji: Just like a monkey does not wear clothes, and eats only vegetarian food, and does not have houses to stay in. He is called a *markat.* What does *markat* mean? It means attachment. He cannot live without his wife. Although he left home, he could not forget his wife. Do not be like a monkey in this world. If you have any attachment left, go back to your family. But, being a Babaji, if you still have attachment that cannot be.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service. (CC Madhya 19.151)

If you are wandering on this planet and have come across this Cintamani gem in the form of a book, consider yourself extremly fortunate. The words of Sri gurudev can turn a heart made of iron into gold. The nectar drops attained from the lips of 108 Sri Sri Pran Krsna Das Babaji Maharaj will transform your soul and transport you to a spiritual dimension. All you have to do is sincerely follow his simple, yet sublime instructions.

Sri Vishvanatha Chakravarthi Thakur said it most appropriatly in his commentary on the Bhagavad Gita 2.41 states that it is the duty of a disciple to strictly follow the orders of his spiritual master: "The instructions that my gurudeva has given me about sravanam, kirtanam, smaranam, pada-sevanam, etc. of Sri Bhagavan are my very sadhana, my very sadhya and my very life. I am unable to relinquish them in either the sadhana stage or in sadhya. My single desire and only engagement is to follow them. Besides this, I have no other desire or engagement, even in my dreams. There is no loss for me, whether by following these instructions I attain happiness or misery, or whether my material life is destroyed or not." (As published by Gaudiya Vedanta Samiti)

As you read this book with sincerity, seriousness and with the utmost faith in Sri Guru and the process of bhakti yoga , you will move leaps and bounds in your devotional service to Lord Sri Krishna.