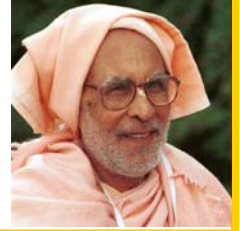




Bhakti Patrika

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*Guided and Inspired by
Srila Bhaktivedanta Narayana Gosvami Maharaja*

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Chant

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

And Be Happy.

Gundica Mandira Marjana (Part 1)

Excerpts from classes given by Srila Bhaktivedanta Narayana Maharaja

We should know that the Supreme Personality of Godhead is one without a second. He is the same God for the Christians, Muslims, Hindus, and all others. There are not different Gods – He is the same God. Just as there is one sun and one moon for the entire world, similarly, there are not different Gods for different people. How can God be divided? There is only one God, but He appears according to the vision of the devotee.

An analogy can be given in relation to the moon. It appears that there are fifteen different moons. For fifteen days the moon gradually increases in size, eventually becoming a full moon. After that it decreases in size again, becoming a new moon on the last day of the month. The “moons” are not different; it is the names of the moon that are different: full moon, new moon, quarter moon, and so on. Similarly, there is only one God, but He appears to be many because people have seemingly divided Him up by their different languages and understandings.

Krishna is the Supreme Personality of Godhead. He has many manifestations such as Rama, Nrsimha, Jagannatha, Baladeva, and Narayana, and they are all the same. Even the person Christians call “God” is the same, for He is also one of Krishna's manifestations, as are Allah and Jehovah. These are all names of God's manifestations. Some of these manifestations are more complete and have more power, and some have less power. The full moon, the new moon, and the stages in between all belong to the same moon, but we see differences according to our angle of vision. Actually, the moon is always full, but we consider that it is waxing or

waning when it is covered to varying degrees.

In the same way, Krishna is one without a second. He has innumerable manifestations, but they are all Krishna. We are also parts and parcels of Krishna. We are not Krishna, but at the same time, we are non-different from Him. Both principles are there: difference and non-difference. We can use the analogies of the sun and its rays, and the fire and its heat; they are also different and non-different. This is an astonishing truth, which Caitanya Mahaprabhu has explained thoroughly.



The Supreme Personality of Godhead is one without a second. Sometimes He manifests in this world personally, and sometimes He sends His associates to give pure knowledge. All the souls here in this world are eternal servants of that Supreme Personality of Godhead. This is the true conception, whether we accept it or not. We

have forgotten Him from the beginning of the creation of this world, so He sometimes descends and performs very sweet and powerful pastimes so that all conditioned souls will be attracted to Him and engage in His service. He sometimes descends as Krishna, sometimes as Rama, and sometimes as Jagannatha, Baladeva, and Subhadra.

We cannot realize Krishna if our hearts are full of lust, worldly desires, and unwanted habits. He cannot come into our hearts under these circumstances; so these impurities must first be given up. There is no place for doubt in devotion. No one

Gundica Mandir Marjana

has any confusion or doubt about whether the sun exists, so why should there be any doubt about the existence of the creator of millions of suns? He can create millions and millions of worlds in a moment, and He can also destroy them. Sometimes He comes here, only to save us and to engage us all in His service. Other than serving Him, there is no way to be happy in this world or in any other world. There is only one God, and ignoring Him is the cause of our unhappiness.

We can be happy if we engage in Krishna's service. Don't be afraid that serving Him will be like serving someone in this world. There is very, very relishable love and affection in His service. There is so much love and affection in Krishna's transcendental abode – oceans of love and affection. In this world the master gains and the servant has to lose something, but it is not like that there.

First we should know that we are Krishna's eternal servants, but we have forgotten Him, and that is the cause of all our suffering and sorrow, birth and death. We should have very firm faith in this. Don't have any doubt that we are spirit souls, parts and parcels of Godhead, that we are His eternal servants, and that it is due to forgetting Him that we are suffering now. We can realize His mercy if we chant His name and surrender to Him, giving up all doubts as Arjuna did.

Jagannatha-deva (Lord Krsna), Baladeva Prabhu, and Subhadra have descended to this world from their transcendental abode.

The cleaning of the Gundica temple (*gundica-mandira-marjana*) is done the day before the *Ratha-yatra* festival. On the day of *Ratha yatra* festival Lord Jagannatha goes to *Gundica* temple on a chariot along with Baladeva, Subhadra, and His devotees for ten days, after which they all return. Just as Lord Jagannatha goes to *Gundica Mandira* after it is cleaned, so He may come into our heart if we make it very pure and clean.

Sri Caitanya-caritamrta describes the pastime of Sri Caitanya Mahaprabhu cleaning the *Gundica* temple with the devotees. After requesting many brooms and pitchers from the King, all the devotees proceeded to clean the *Gundica* temple. Each holding a broom and a pitcher, they performed *nagara-sankirtana* the entire distance from the Jagannatha Temple to Gundica. The devotees began to bring water from the very large pond known as *Indradyumna-sarovara*, and as they did so, they said, "Krishna! Krishna!" to each other as they gave and received the clay pitchers. They were filling their clay pots with water, carry-

ing the pots on their heads or in other ways, and giving them to others, saying, "Hare Krishna!" to others on the way. Then, taking back the empty pots, they again said, "Hare Krishna!" In this way they were running back and forth very quickly. Similarly, while the devotees were sweeping, they were saying, "Krishna! Krishna!" Everything was going on only with the chanting of the names, "Krishna! Krishna!" and no other sound could be heard. If a clay pot was broken due to the haste, there would be sounds of, "O Krishna! Krishna!" and new clay pots were brought from a shop at once.

In this way, everyone was engaged in cleaning the courtyard of the *Gundica Mandira*. Water was thrown everywhere, and all the areas were cleared so that torrents of water flowed from the drain like the current of a river. Mahaprabhu cleaned everywhere, high and low, throwing water here and there, and thus everything became as clean as His own heart. This is known as *gundica-mandira-marjana*.

Your heart is like a throne (*simhasana*), and you will have to clean it if you want to keep Krishna and Radhika there. First clean it, and then They will come. Who will clean it? Your *gurudeva* (spiritual teacher) will help you, but you will also have to do something. You must follow his orders. Be like Arjuna, who told Krishna in *Bhagavad-gita* (2.7): "*sisyas te 'ham sadhi mam tvam prapannam* – I have offered myself at Your lotus feet. I will follow Your order and obey all Your instructions." Krsna then ordered him to fight, and he was successful.



Similarly, guru can help you if you follow and obey him, but if you disobey, that is an offence and your desire to serve Krishna will disappear. Try to obey. For example, Gurudeva says, "You should chant every day. You should chant not less than sixteen rounds, and chant your *guru-gayatri* and all other *gayatri-mantras* daily." A disciple may say, "Gurudeva, I'm very weak, I cannot chant *gayatri-mantra*.

When I chant, I get a headache. I become sick and my mind becomes upset. What should I do?" Gurudeva will reply, "You should continue to chant, and your headache, sickness, and all other disturbances will go away. But you will have to do it." Then, if you do not obey, what can he do?

Although Caitanya Mahaprabhu is Krsna Himself, the Supreme Personality of Godhead, He was cleaning the temple. Merely sweeping with a broom will not do, for a broom can never touch our hearts. In order to demonstrate this, Mahaprabhu told His associates, "We should chant and remember, performing *kirtana* along with the sweeping. Then it will have some effect." If you are cleaning your house in your householder life, while you sweep you can sing, "*Govinda Damodara Madhaveti, Govinda Damodara Madhaveti.*" Whatever job you do, chant these names with your heart, and then your heart will be "swept." It will become pure and clear, neat and clean.

(To be continued in the next Issue)

Have We Begun to Learn!

Submitted by Visvambara Das

A young man presented himself to the local expert on gems and said he wanted to become a gemologist. The expert brushed him off because he feared that the youth would not have the patience to learn. The young man pleaded for a chance. Finally the expert consented and told the youth, "Be here tomorrow."

The next morning the expert put a jade stone in the boy's hand and told him to hold it. The expert then went about his work, cutting, weighing, and setting gems. The boy sat quietly and waited.

The following morning the expert again placed the jade stone in the youth's hand and told him to hold it. On the third, fourth, and fifth day the expert repeated the exercise and the instructions.

On the sixth day the youth held the jade stone, but could no longer stand the silence. "Master," he asked, "when am I going to learn something?"

"You'll learn," the expert replied and went about his business.

Several more days went by and the youth's frustration mounted. One morning as the expert approached and beckoned for him to hold out his hand, he was about to blurt out that he could go on no longer. But as the master placed the stone in the youth's hand, the young man exclaimed without looking at his hand, "This is not the same jade stone!"

"You have begun to learn," said the master.

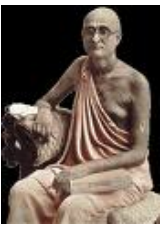
Patience is a virtue. We should take the lesson of patience from a tree ("*taror api sahisnuna*" - Lord Chaitanya). The tree is always serving. It gives us sweet fruits even when we throw stones. It gives us shade in the summer months and branches for firewood in the winter months to help ourselves warm.

The demigods started the Herculean task of churning the ocean as they were looking for nectar. In the course of churning neither they felt contented on getting precious jewels nor did they feel anxious on getting deadly poison. Surely, they achieved the nectar. The people with patience would not stop till they reach their destination (*na nishchit artartha virmita dhira -Niti Shastra*). Patience is indeed a virtue of Lord Krishna (*medha dhrtih ksama* - B.Gita 10.33) and those who serve Him also develop this quality (*Krishna Bhaktae Krishera guna sakalae sancharae* - C.Charitmarita). Our spiritual and material lives would be really smooth if we could develop this jewel of patience by slow and sincere efforts. Whilst patience is bitter, its fruit is really sweet.

By learning this art of keeping a balance in sorrow and ecstasy i.e. Patience, we would be able to remain composed in the greatest of the troubles and would be able to digest the best of the success.

Let's look within, have we begun to learn??

The gem cannot be polished without friction, nor man perfected without trials.



Q: Can I protect myself?

A: Never. To think, "I will protect myself," is a fiendish, non-devotee mentality. As soon as this type of ill-thought comes, one is endangered.

"Sri Krishna is my sole protector. What do I have to fear?" We should exclusively imbibe this exalted conception, just as Bhakta Prahlada Maharaja did. If we become indifferent to the narrations and instructions of the Lord, then soon after, our reliance on Him will lessen. As a result of this, our various ill-thoughts and our false-egos would place us in a calamitous situation.

We will constantly busy ourselves in service to the Lord without wasting even a single moment. We have to serve, remaining exclusively in the association of *sadhus* (holy men). By constantly remaining in the association of holy men (*sadhu-sanga*), our aptitude for service will continuously be enhanced.

The Lord fulfils every desire of His surrendered *bhaktas* (devotees) without fail, and He never rejects them – *krsna sei satya kare, yei mage bhrtya* [*Sri Caitanya-caritamrta, Madhya-lila*, 15.166]. Only the Lord has the ability to protect us by giving us shelter. Other than He, no one else has such power. With such resolute faith, we can become free from fear and anxiety, and become happy and successful. Krishna is the embodiment of auspiciousness; and therefore, if we have complete faith in His nature to bestow auspiciousness, we will certainly attain such auspiciousness. Words cannot express the kind of great auspiciousness that is obtained by surrendering fully at the lotus feet of the Lord.

Q: How will I attain spiritual well-being?

A: "Sri Krishna is my eternal master and I am His eternal servant." When we are fortunate to have this knowledge or realization come into our life, then all inauspiciousness will be burnt to ashes and all auspiciousness will become accessible to us.

Srila Bhaktisiddanta Saraswati Thakura Prabhupada

Cause of Bondage and Liberation

*tavan ayam vyavaharah sadavah
ksetrajna-saksyo bhavati sthula-suksmah
tasman mano lingam ado vadanti
gunagunatvasya paravarasya*

The mind makes the living entity within this material world wander through different species of life, and thus the living entity experiences mundane affairs in different forms as a human being, demigod, fat person, skinny person and so forth. Learned scholars say that bodily appearance, bondage and liberation are caused by the mind [Srimad Bhagavatam 5.11.7]



Just as the mind is the cause of bondage, it can also be the cause of liberation. The mind is described here as *para-avara*, *para* means transcendental, and *avara* means material.

When the mind is engaged in the Lord's service (*sa vai manah krsna-padaravindayoh*), it is called *para*, transcendental.

When the mind is engaged in material sense gratification, it is called *avara*, or material. At the present moment, in our conditioned state, our mind is fully absorbed in material sense gratification, but it can be purified and brought to its original Krishna consciousness by the process of devotional service.

We have often given the example of Ambarisa Maharaja. *Sa vai manah krsna-padaravindayoh vacamsi vaikuntha-gunanuwarnane*. The mind must be controlled in Krishna consciousness. The tongue can be utilized to spread the message of Krishna and glorify the Lord or take prasāda, the remnants of food offered to Krishna. *sevonmukhe hi jihvadau*: when one utilizes the tongue in the service of the Lord, the other senses can become purified.

As stated in the *Narada-pancaratra*, *sarvopadhi-vinirmuktam tat-paratvena nirmalam*: [Cc. Madhya 19.170] when the mind and senses are purified, one's total existence is purified, and one's designations are also purified. One no longer considers himself a human being, a demigod, cat, dog, Hindu, Muslim and so forth. When the senses and mind are purified and one is fully engaged in Krishna's service, one can be liberated and return home, back to Godhead.

When the living entity's mind becomes absorbed in the sense gratification of the material world, it brings about his conditioned life and suffering within the material situation. However, when the mind becomes unattached to material enjoyment, it becomes the cause of liberation.

When the flame in a lamp burns the wick improperly, the lamp is blackened, but when the lamp is filled with ghee and is burning properly, there is bright illumination. Similarly, when the mind is absorbed in material sense gratification, it causes suffering, and when detached from material sense gratification, it brings about the original brightness of Krishna consciousness. [Srimad Bhagavatam 5.11.8]

It is therefore concluded that the mind is the cause of material existence and liberation also. Everyone is suffering in this material world because of the mind; it is therefore proper to train the mind or to cleanse the mind from material attachment and engage it fully in the Lord's service. This is called spiritual engagement. As confirmed in Bhagavad-Gita:

*mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26)

We should engage the mind fully in Krishna conscious activities. Then it will be the cause of our liberation, for our returning home. back to Godhead. However, if we keep the mind engaged in material activities for sense gratification, it will cause continuous bondage and will make us remain in this material world in different bodies, suffering the consequences of our different actions.

Translation and commentary by Srila Bhaktivedanta Swami Prabhupada

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BHAKTI - International Society for Bhakti-yoga

The International Society for Bhakti-yoga - aka BHAKTI - was formed by His Divine Grace Srila Bhaktivedanta Narayana Maharaja as a foundation to facilitate the practice and delivery of Bhakti-yoga and Gaudiya Vaisnavism, for all people of the world. Bhakti-yoga means union with God through loving devotional service. The words 'Gaudiya Vaisnava' refer to anyone who practices *bhakti-yoga* as a devotee of Sri Krishna in the line of the great preceptor Sri Caitanya Mahaprabhu. Being based on the Vedic Literatures, this path is guided by a universal philosophy and a practical way of life. It can be adopted by everyone, regardless of one's stated religion, age, gender, race, creed or nationality. The ideals of *bhakti-yoga* are non-sectarian as they relate to the eternal function of every living being in relationship with the Supreme Conscious Being, known in the Vedas as Lord Sri Krishna.

Mission Statement

Our aim and object is to present the ancient wisdom of the Vedas (the world's oldest philosophical texts) in its pure and original form for the benefit of all mankind without regard to gender, race, creed, nationality or any other temporary material distinction. Pure Bhakti-yoga is the eternal science of the soul, and the process of realizing our true nature and our eternal position, as part and parcel of the Original Creator known as Sri Krishna. By the process of *bhakti-yoga* we can attain true and eternal happiness in our true home, Sri Goloka Vrindavan.