

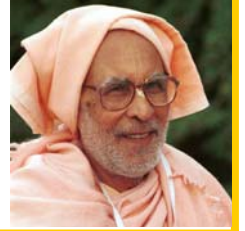


# Bhakti Patrika

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Guided and Inspired by  
Srila Bhaktivedanta Narayana Gosvami Maharaja

## I Myself Carry Their Necessities

Excerpts from commentary on Srimad Bhagavad Gita Verse 9.22  
by Srila Bhaktivedanta Narayana Gosvami Maharaja

Inside this issue:

I Myself Carry Their Necessities	1
Utilise Every Moment to Attain True Well-Being	3
The Sweetness of Sri Krishna	4

*ananyas cintayanto mam  
ye janah paryupasate  
tesam nityabhiyuktanam  
yoga-ksemam vahamy aham*

However, for those who are always absorbed in thoughts of Me, and who worship Me with one-pointed devotion by every means, I Myself carry their necessities and preserve what they have. (Bhagavat Gita 9.22)

How does Sri Bhagavan carry the *yoga-ksema* (progress and maintenance) of His one-pointed devotees? In this regard a true story is told.

Once, there was a poor *brahmana* whose name was Arjuna Misra. He was a *parama-bhakta* (high class devotee) of the Lord. Every morning after performing his devotional practices, he spent two hours writing a commentary on *Sri Bhagavad-Gita* and then he would go out to beg for alms.

Whatever he received by begging he would give to his wife, who would prepare, cook and offer the food to Sri Bhagavan (the Supreme Lord) with great love. She then gave the *mahaprasada* (sanctified food) to her husband. Whatever was left over she would eat with great satisfaction. They were very poor and all their clothes were torn. They only had one dhoti that was suitable to wear whenever they left the house. When the *brahmana* wore that dhoti to go for alms, his wife covered her body with some torn cloth, and when he returned, she put on that same dhoti to go outside or perform other household duties.

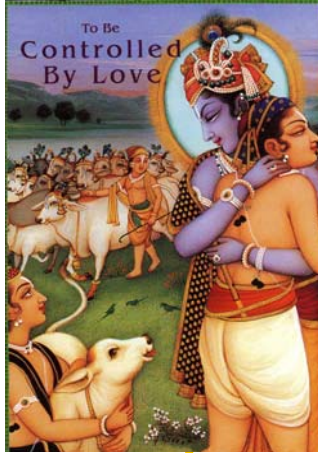
They both considered their poverty to be a gift from Sri Bhagavan and were fully satisfied. They always offered whatever alms to their deity, Sri Gopi-

natha, and later accepted His *mahaprasada*. This was their constant *bhavana* (mood). Thus their time passed blissfully and they were not the least disturbed by their situation.

In this way, the *brahmana* regularly wrote his commentary on *Bhagavad-Gita*. One day, after performing his morning devotional practice he sat down to write a commentary on the sloka:

*ananyas cintayanto mam  
ye janah paryupasate  
tesam nityabhiyuktanam  
yoga-ksemam vahamy aham*

(Bhagavat Gita 9.22)



Upon reading this, his mind became perplexed with a grave doubt that he was unable to resolve in any way. "Will that Person, *Svayam Bhagavan* (Supreme Lord), who is the only master of the whole universe, Himself carry the *yoga-ksema* (progress and maintenance) of those who are engaged in His *ananya-bhajana* (one pointed devotion)? No, this

cannot be true. If this were so, then why is my situation as it is? I am completely dependent on Him, and with exclusive devotion, have offered everything unto His lotus feet. Why then, do I have to undergo the misery of poverty? Therefore, this statement, *nityabhiyuktanam yoga-ksemam vahamy aham*, could not have been spoken by *Bhagavan* Himself; it must have been interpolated." He tried to resolve this difficulty on the strength of his own intelligence but instead he became more and more perplexed and his doubt gradually increased. Finally, he put three slash marks on this line with his red pen, stopped writing and went out to beg alms.

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### Chant

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

**And Be Happy.**

## I Myself Carry Their Necessities

Now, the most compassionate Lord, who protects the surrendered souls, saw that a doubt had appeared in the mind of His devotee regarding His words. Taking the form of an extremely beautiful, tender, black-coloured boy, He filled two baskets with ample rice, *dal*, vegetables, *ghee* and so on and putting them on either ends of a bamboo stick, He personally carried them on His shoulders to the house of this *brahmana*.

The door was locked from inside. First He knocked on the door, and then loudly called, "O mother, O mother!" But the poor *brahmani* was only wearing torn cloth, so how could she come out? Out of shyness, she sat quietly but the knocking and calling out continued. Finding no other alternative, she shyly came out keeping her head lowered and finally opened the door. Carrying that weight, the boy entered the courtyard, placed His load on the floor and stood to one side. Sri Bhagavan, in the guise of that boy, spoke to her as follows, "Mother, Panditaji (the *brahmana*) has sent these supplies. Please take them inside."

Until now, the *brahmani* had been standing with her face lowered. Upon hearing the sweet words of the boy, she looked up and saw in the courtyard two big baskets filled with foodstuffs. She had never seen so many vegetables and food grains. Being repeatedly requested by the boy to take them, she carried them to the inner part of the house. While doing so, she constantly gazed upon His beautiful face, and became completely satisfied. "Aho, how beautiful His face is! How can a person of such dark colour have such transcendental beauty?"

She had never even imagined such beauty. Awestruck, she stood transfixed. Her eyes then noticed that on the chest of the boy were three bleeding slash marks as if someone had cut it with a sharp weapon. Her heart disturbed, she cried, "O son! Which merciless person has made these cuts on Your chest? Alas! Alas! Even a stone-hearted person would melt at the thought of making cuts on such soft limbs!"

Sri Krishna, in the guise of the boy, said, "Mother, while bringing you these foodstuffs, I was delayed, so your husband himself made these cuts on My chest."

Her eyes full of tears, the *brahmani* cried, "What! He made these cuts on your chest? Just let him come home and I will ask him how he could have done such a merciless thing! My son, don't feel distressed. Stay for some time. I will prepare this food and You also can accept the *prasada* of the Lord."

Seating the boy in the courtyard, the *brahmani* went to the kitchen and started to prepare an offering.

Krishna then thought, "The purpose for which I Myself carried these foodstuffs has been completed. Now, when the *brahmana* returns to his house, he will immediately discover the authenticity of My words, and he will never doubt them again." In this way, having made arrangements to dispel the doubts of His devotee, Krishna disappeared.

That day, despite great effort, the *brahmana* was un-

able to collect any alms. Losing all hope, he returned home, thinking that his inability to collect anything was the will of the Lord. He knocked on the back door and his wife opened it. When he saw that she was busy cooking, he inquired, "How is it that you are cooking when I received no alms today? What can you cook with?"

"Why? Some time back you sent so much foodstuff in the hands of that boy that it will take six months for both of us to finish it. Why are you asking me, 'What will you cook?'" She was a little surprised. "And your heart is like stone. This I did not know before. That boy had three red marks on His chest. How could you slash the tender body of that boy? Have you no mercy?"

The *brahmana*, completely amazed, asked her to explain. "I didn't send anything home nor did I beat a boy. I do not understand what you are talking about."

After hearing the statements of her husband, she showed him the rice, *dal*, flour and other things, but when she entered the courtyard to show him the boy and His cuts, the boy was not there. She began to search for Him everywhere. Where had He gone? The outside gate was closed as before. They both looked at each other in surprise.

The *brahmana* now began to understand the whole situation and tears flowed continuously from his eyes. After washing his hands and feet he entered the Deity room and, to completely dispel his doubt, he opened his *Bhagavad-Gita*. That morning he had made three slash marks with his red ink on the line: *nityabhiyuktanam yoga-ksemam vahamy aham*, but now these three marks were gone. Overwhelmed with happiness, he came out of the Deity room crying. "My dear wife, you are so fortunate! Today you have directly seen Sri Gopinatha! And all these foodstuffs were brought personally by Him! How could I possibly have brought so much stock? This morning, while writing my commentary on the Bhagavad-gita, I doubted the statements of Bhagavan and slashed those words with three lines of red ink. That is why the tender chest of our Lord, Gopinatha, was marked with cuts. He is supremely compassionate. He has taken so much trouble to prove the authenticity of His statements and to remove the doubts of an atheist like me."

Then, his throat choked up and he was unable to speak. Overwhelmed with love, he cried out, "Ha Gopinatha! Ha Gopinatha!" and fell to the ground. Standing in front of Sri Gopinatha, the eyes of his wife, who was struck dumb, filled with tears. After some time the *brahmana* returned to consciousness and, after taking his bath, performed his daily duties. He offered the preparations to Sri Gopinatha that his wife had prepared and, with great love, they both accepted His remnants.

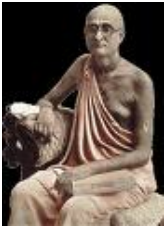
## I Myself Carry Their Necessities

Sri Krishna is saying here in this verse “You should not think that My one pointed *bhaktas* (devotees) suffer. My one pointed *bhaktas* think of Me only, without deviation. For the maintenance of their bodies they accept anything that is favourable to My *bhakti* and reject all that is unfavourable. In this way, they are ever-united with Me by devotional love. Free from selfish desires, they offer everything to Me only. I alone provide all their wealth and any of their other requirements, and thus I maintain them. There is a big difference between the two. I carry the yoga (progress) and *ksema* (maintenance) of My one pointed *bhaktas* even if they have no mundane desires. The special benefit My one pointed *bhaktas* receive is that by My mercy they enjoy all sense objects in a dispassionate manner and finally they attain eternal bliss.”

Bhakti means devotional service to the Lord, in which one gives up all kinds of designations, be they material or transcendental, and absorbs the mind only in the Lord. This is called *naiskarmya*, freedom from karma and its reactions.

Here Sri Krishna is saying “My *ananya-bhaktas* are *niskama* (selfless), and because of this selfless nature I bestow bliss upon them. I am neutral but I give this bliss to My *bhaktas* because of My affection for them, thus I am called *bhakta-vatsala* (very affectionate to My devotees). Therefore, it is incorrect to say that those *bhaktas* are lacking in love for Me because they give Me the responsibility of their maintenance and nourishment. I willingly accept this responsibility even if they do not completely give it to Me. This responsibility is not a burden for Me, who am capable of creating all the universes merely by My will. Furthermore, because I am attached to My *bhaktas*, it is a great pleasure to carry their burden, just as it is a pleasure for a man to carry the burden of maintaining a pleasing wife.”

## Utilise Every Moment to Attain True Well-being



Sri Bhagavan has said: “A truly intelligent person should shun evil company but seek the association of holy saints who, with their instructions, gnaw away the knot of our mind’s worldly attachments” (*Srimad-Bhagavatam* 11.26.26).

This means that for our true well-being we should always accept the guidance of the true *guru* and not be misled by pseudo *gurus*. The *guru* never accepts *preya-pantha*, the path to pleasure, for he is a follower of *sreya-pantha*, the path to true well-being. And he instructs his disciples and others to walk along this real path as his own true *guru* instructed him.

If a disciple asks the *guru* for permission to drink alcohol, the *guru* is sure to disapprove and never grant it. When the *guru* does not indulge the disciple in his prayer for the cravings of his mind, he might dismiss the *guru*. Such disciples accept only those *gurus* who are ready to supply fuel to their desire to indulge in sense enjoyment. These days, accepting a *guru* has become a fashion meant not for the disciple’s true well-being, but for getting one’s sensual pleasures approved of. Like selecting a barber or washer-man, such appointments only satisfy social or family customs.

As soon as Truth is ascertained, it should be ardently put into practice then and there. Since the span of our life is very short, we should not mispend even a moment of what still remains of it in attending to worldly affairs. Rather, we should util-

ise it to perform our service to Sri Hari. King Khatwanga attained his highest good by engaging in Lord Hari’s service for but one *muhurta* (forty-eight minutes) and Ajamila by serving Him just at the time of death.

Since we cannot rely on even the duration of a breath, for it may be our last, we should utilise even this moment for attaining our true well-being. For this end, we should not listen to anyone of this world who might give us contrary advice. In the *Srimad Bhagavatam* (5.5.18) Sri Rsabhadeva teaches us that “We are encompassed by death, and whoever does not deliver us from it cannot be obeyed as our well-wisher, even if he is a *guru* (like Sukracarya to Bali), a near relative (like Ravana to Vibhishana), a father (like Hiranyakasipu to Prahlada), a mother (like Kaikeyi to Bharata), a demigod (like Indra to Nanda), or a husband (like the *yajnika-brahmanas* whose wives were devoted to Sri Krsna).

**Q: What does “*darsana* of Bhagavan” mean?**

**A:** To have *darsana* (vision) of Bhagavan means cent-per-cent engagement of the senses in the service of Godhead. In other words, it means to serve Bhagavan with all of one’s senses throughout the twenty-four hours of the day. To be thus engaged is in fact to be established in *atma-dharma* (the constitutional function of the soul) and is actual *bhagavat-darsana*. Internal and external *sphurti* (transcendental vision) of Krishna, which arises by Sri Guru’s mercy as well as by the influence of one’s *bhajana* (devotional practices), is indeed *darsana* of Krishna.

**Srila Bhaktisiddanta Saraswati Thakura Prabhupada**

## The Sweetness of Sri Krishna



It is a good sign that you have felt the sweetness of the association of Sri Krishna's devotees and Sri Krishna's Name. Sri Krishna is residing within your heart, so there is nothing nearest you other than Him. He will surely protect you from the negative influences if you sincerely submit to Him. There is nothing to be afraid of: always remember the six-fold teachings of *saranagati* (submission to the Lord).

The six fold teachings of *saranagati* are: 1) accepting those things which are favourable to Krishna-*bhakti*, 2) rejecting those things which are unfavourable to Krishna-*bhakti* 3) to have the strong faith "the Lord will protect me" 4) to have dependence thinking "The Lord will take care of me" 5) to offer oneself completely to the Lord 5) to be humble.

You will not be deceived, will not repent and will not experience frustrations or disappointments if you love Supreme Lord Sri Krishna. We cannot have retribution of love from anybody else in this world other than Supreme Lord Sri Krishna, a *suddha-bhakta* (pure devotee) or a *sad-guru* (real guru). The Supreme Lord Sri Krishna is Absolute. He has nothing to get from anybody else. Therefore, His love is unmotivated and pure. He can meet all the demands of a person who wants to love Him as He is Supreme in all respects. His Spiritual Transcendental Form is Most Beautiful, all His Transcendental Qualities are the sweetest. Our demands will be fulfilled to an extreme extent beyond our expectation if we can have contact with Him. One can experience great pacification of heart by knowing that His love is causeless and that He does not look into the inefficiencies and drawbacks of the *jivas* (spirit souls).

Also, He has taken the Most Munificent Form of Lord Sri Gauranga, Who goes to all persons door to door, irrespective of their insufficiency, disqualifications, position and status, while praying in a loving mood: "I am embracing you, come and love Me". In spite of this, if we do not love Sri Krishna, then it is our misfortune. Love for Sri Krishna will also foster love for all *jivas* because they are emanating from the same source.

By incessant chanting of the Holy Name of Sri Krishna (Mahamantra) while avoiding the ten-fold offences, the eternal nature of the real self-love for Sri Krishna will be manifested.

As long as the sweetness of Sri Krishna is not tasted, this tug-of-war between worldly attraction and Krishna *bhakti* will continue. We cannot give up our attraction for world objects unless and until we get the taste of the transcendental attraction sweetness of Name, Form, Attributes and Pastimes of Sri Krishna. Of course, even at the beginning stage of practicing devotional service (*sadhana bhakti*) we can have some feeling of the transcendental sweetness of Sri Krishna. Progress in the *sadhana* depends on the intensity of our devotional practice.

In our devotional spiritual cultivation we are to practise detachment from worldly objects and attachment to Sri Krishna simultaneously. We are to give more stress on positive practice that to negative practice. Remembrance of the things of the world come to our mind indirectly, when we try to withdraw ourselves from those undesirables temporary things of the world, whose ultimate consequence is severe suffering, at the time of separation.

If we always remember Sri Krishna, devote ourselves to the service of Sri Krishna, Who is All-Good, All-Existence, All-Knowledge and All-bliss, we will be automatically withdrawn from worldly objects.

There is no difficulty in the worship of Sri Krishna, as He is the nearest and dearest. He is residing within our hearts. He is seeing everything. If we sincerely desire to serve Him, He will surely help us. He does not see mundane merits. He sees the sincerity of our hearts whether we actually want Him or not. One who sincerely wants Him, will surely get Him.

**Sri Srimad Bhakti Ballabh Tirtha Gosvami Maharaja**

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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.