

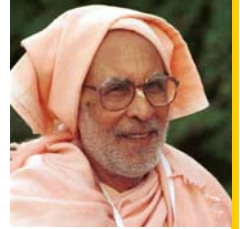


Bhakti Patrika

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Guided and Inspired by
Srila Bhaktivedanta Narayana Gosvami Maharaja

Dependence on Sri Krishna

Excerpts from a class given by Srila Bhaktivedanta Narayana Gosvami Maharaja on 18th January 2002 in Oahu, Hawaii.

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Chant

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

And Be Happy.

Sri Krishna only hears the prayers of His surrendered devotee:

*sad-anga saranagati hoibe jahara
tahara prarthana sune sri nanda-
kumara*

"One who submits unconditionally to this six-fold surrender has his prayers heard by the divine son of Sri Nanda (Nanda-kumara)." (*Sad-anga Saranagati* by Srila Bhaktivinoda Thakura)

One who has fully surrendered will think, "Krishna is very powerful. He always protects and nourishes me." If we have this faith, Krishna will hear our prayers; otherwise not.

In this world there are so many hundreds and hundreds of billions of persons, and they are almost all unhappy. They weep bitterly, "Oh, God! Oh, my God!" He will not hear them, however, because they are not surrendered to Him.

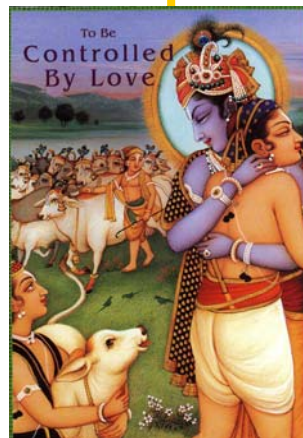
If you are weighted down with *anarthas* (unwanted things like lust, anger, envy, greed etc) and are not surrendered, Krishna will neglect you. If you are chanting *harinama* (Holy Name) and thinking, "What to do? Nowadays all businesses are going down. Now my business has almost stopped and there is not so much income. What to do? Hare Krsna Hare Krsna..." Krishna will not hear. He will neglect you.

He knows, "Material possessions are like poison, and this devotee desires that poison. Why should I give him poison?" He will not hear.

On the other hand, when Krishna knows that the devotee only wants to serve Him, then He will hear. For materialists and materialistic devotees, He is like *antaryami*, the Supersoul. He is *saksi*, like a witness, and He will be

neutral like a judge. A judge hears from both parties, and he, himself, is neutral. On the other hand, if Krishna sees that the devotee desires *bhakti*, then He can give a favourable judgement. At first Krishna is simply like a witness in our heart, and when a person surrenders himself, He will not be so. He will hear and act accordingly.

An example to illustrate this truth is as follows: The assembly of the Kauravas, like Duryodhana, Karna, Sukuni and others in Duryodhana's party wanted to insult the Pandavas. They defeated them in gambling by



cheating methods, and in this way the Pandavas lost their kingdom, all their possessions, and finally Draupadi. Duryodhana then said to Dusasana, "Take her garments and make her naked. Then, while naked, she should sit here on my knee. Do this at once."

Then, being a demon, Dusasana began to do pull on Draupadi's sari, and he pulled with the strength of 10,000 elephants. Draupadi thought, "What shall I do?" She began to look towards the five Pandavas, thinking they would help her. They were going to help, but Yudhisthira Maharaja stopped them, saying "Let's see what will happen." He had full belief in Krishna, and thus considered, "Krishna will surely come; so there is no need for us to do anything."

As Dusasana pulled further, Draupadi then looked towards Bhisma Pitamaha, Dronacarya, and others, hoping, "They will save me." But they could not save her.

She then began to pray to Krishna, "O Krishna!" But at the same time she kept the corner of her veil be-

Dependence on Sri Krishna

tween her teeth.

At that time Krishna was in Dvaraka surrounded by His queens, and He looked like He was in a hurry. They asked Him, "Why are You in a hurry?" He replied, "Someone is calling Me." The queens inquired, "Then why aren't You going?"

Krishna further replied, "Because that person has not fully surrendered. After that, Draupadi stopped holding her sari with her teeth and, with both arms raised, she called, "O Govinda! I am totally surrendered to You. She closed her eyes and thought, "Whatever will happen, will happen."

Krishna then ran to her so quickly that He even forgot to take His shoes. He arrived on the scene in one second, and He then became the unlimitedly long garment of Draupadi. Dusasana kept pulling and pulling, and finally he became so tired that he could not pull any longer. If you are not fully surrendered like Draupadi, Krishna will not hear you.

Krishna is very 'crooked', in the sense that when He will enter your heart you will never be able to get Him out. So try to fully surrender, and then Krishna may come. Otherwise, merely chanting *harinama* will not suffice. If you are chanting and at the same time you remember worldly things; if you are meditating, "Oh, my husband has left me," "My wife has left me. What to do, what to do?" and chanting, Krishna will not hear.

Srila Bhaktivinoda Thakura therefore instructs us in his *Sri Bhajana Rahasya*, "Give up all *anarthas*, and establish your relationship with Krishna." You have a very beautiful form and all transcendental moods, and you also have a very special relationship with Krishna.

These relations are divided into five: *santa* (neutral), *dasya* (servitude), *sakhya* (friendship), *vatsalya* (parental) and *madhurya* (conjugal). Among these five relations, the topmost is *madhurya*. In that relationship the devotee thinks, "I am the beloved of Krishna and Krishna is my beloved. He is my only beloved." These words come at that time.

Srimad Bhagavatam reveals Sukadeva Gosvami's

statement to Pariksit Maharaja:

*srmvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah stho hy abhadrani
vidhunoti suhrt satam*

"Sri Krishna, the Personality of Godhead, who is the *Paramatma* (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses the desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

*nasta-prayesu abhadresu
nityam bhagavata-sevaya
bhagavaty uttama-sloke
bhaktir bhavati naisthiki*

"By regular attendance in classes on the *Bhagavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

*tada rajas-tamo-bhavah
kama-lobhadayas ca ye
ceta etair anavidham
sthitam sattve prasidati*

"As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy." (*Srimad-Bhagavatam* 1.2.17-19)

This is the process. Keep your hands here, on your heart, and then you can decide whether you are following that process or not. If you ask your heart, "Am I following?" your heart will answer, "No, you are not following."

If you adopt this process, you will at once be very happy.



Loving Search for the Lost Servant

The Lord's Loving Search for His Lost Servants: It is a mad search - an urgent campaign. With great earnestness Krishna comes to deliver His lost servants. Sri Krishna comes to take us home.

In *Sri Brhad-Bhagavatamrta*, it is written that once, as Krishna and the cows were returning from the Vrndavana forest at the end of the day, a boy had just attained liberation from the material world and entered Vrndavana as a cowherd boy (*sakhya rasa*). Seeing His long lost servant, Krishna embraced him and both of them fainted in ecstasy.

All of Krishna's other cowherd friends were astounded, thinking, "What is this! Krishna has lost His senses by embracing this newcomer? How is it possible!" Then, as all of the cowherd boys looked on astonished, Balarama came to Krishna's relief and somehow managed to rouse Him.

Then Krishna addressed His friend with great affection: "Why did you stay away? Why have you been living away from home for so long? How was it possible for you? How could you bear My separation? You left Me, and you have been passing lives after lives without Me?"

Continued in page 3

The Illusion of Reflection

Once there was a king who had presented his daughter, the princess, with a beautiful diamond necklace. The necklace was stolen and his people in the kingdom searched everywhere but could not find it. Some said a bird may have stolen it. The king then asked them all to search for it and put a reward for \$50,000 for anyone who found it.

One day a clerk was walking home along a river next to an industrial area. This river was completely polluted and filthy and smelly. As he was walking, the clerk saw a glittering in the river and when he looked, he saw the diamond necklace. He decided to try and catch it so that he could get the \$50,000 reward.

He put his hand in the filthy, dirty river and grabbed at the necklace, but somehow missed it and didn't catch it. He took his hand out and looked again and the necklace was still there. He tried again, this time he walked in the river and dirtied his pants in the filthy river and put his whole arm in to catch the necklace. But strangely, he still missed the necklace! He came out and started walking away, feeling depressed.

Then again he saw the necklace, right there. This time he was determined to get it, no matter what. He decided to plunge into the river, although it was a disgusting thing to do as the river was polluted, and his whole body would become filthy. He plunged in, and searched everywhere for the necklace and yet he failed. This time he was really bewildered and came out feeling very depressed that he could not get the necklace that would get him \$50,000.

Just then a saint who was walking by, saw him, and asked him what was the matter. The clerk didn't want to share the secret with the saint, thinking the saint might take the necklace for himself, so he re-

fused to tell the saint anything. But the saint could see this man was troubled and being compassionate, again asked the clerk to tell him the problem and promised that he would not tell anyone about it.

The clerk mustered some courage and decided to put some faith in the saint. He told the saint about the necklace and how he tried and tried to catch it, but kept failing. The saint then told him that perhaps he should try looking upward, toward the branches of the tree, instead of in the filthy river.

The clerk looked up and true enough, the necklace was dangling on the branch of a tree. He had been trying to capture a mere reflection of the real necklace all this time.

Moral of the story:

Material happiness is just like the filthy, polluted river; because it is a mere reflection of the TRUE happiness in the spiritual world.

We can never achieve the happiness we are looking for no matter how hard we endeavour in material life. Instead we should look upwards, toward the Lord, who is the source of real happiness, and stop chasing after the reflection of this happiness in the material world.

Submitted by Visvambhara Das

That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode. (*Bhagavad Gita* 8.21)

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (*Srimad Bhagavatam* 1.2.6)

Continued from page 2

Krishna continued: "Still, I know what trouble you took to return to Me. You searched for Me everywhere, and went to beg from house to house, and you were chastised by many, ridiculed by many, and you shed tears for Me. I know all these things. I was with you. And now, after great trouble, you have again come back to Me." In this way, Krishna addressed His long lost servant and welcomed him. And when Krishna returned home, He took the newcomer by His side to take *prasadam*. In this way, a new recruit is earnestly welcomed by Krishna Himself.

So the Lord's search for His lost servants is a loving search; it is not ordinary, but from the heart. And the Lord's heart is not an ordinary heart. Who can estimate what type of search He is engaged in? Although He is full in all respects, still He feels pangs of separation for every one of us, however small we may be. In spite of His supreme position, He has room for us in a corner of His loving heart. This is the nature of the infinite. Such an absolute autocrat, absolute good is Krishna. An autocrat is not under law. It is not that if Krishna gives Himself to one, another will be lacking. The infinite is not like that; rather there is an infinite supply at His command. And He is searching for His lost servants, to bring them home.

Otherwise we have no hope. **Our solace, our consolation in life, is that ultimately we are under the care of such a loving Lord.**

Srila Bhakti Raksaka Sridhara Gosvami Maharaja
Excerpts from the Introduction to "Loving Search for the Lost Servant"

Disappointments and Bhajana



We should not be disappointed by the happenings of the world and give up our *bhajana* (spiritual practices). This world is the place of turmoil and disturbances caused by the illusory energy of the Supreme Lord Sri Krishna. Only a completely surrendered soul can liberate himself from the grip of illusory energy and can surmount the ocean of births and deaths and the threefold afflictions. We are to practice the six-fold *saranagati* (process of surrender) which is the basis of devotional life. Without *saranagati*, there cannot be *bhakti*.

We should not be perturbed by mundane worldly loss and gain. We should be very careful about the eternal benefit of the eternal self which will go with us.

Whatever is done by the Will of Supreme Lord Sri Krishna who is All-Good, is for the eternal benefit of all. All living entities reap the fruits of their own karma. Nobody is to be blamed for this. We should not be perturbed under any circumstance and give up *bhajan* in our duration of stay in this transitory world.

A completely surrendered soul is always protected and maintained by Sri Krishna. There is no cause of anxiety to him. He remains calm under all circumstances. We are controlled by Absolute-Will. We cannot do anything against His Will. If He wishes anything, nobody can obstruct it.

We cannot see adjustment and cannot find solution by our own capacity. Total unconditional submission is the only way of solving all problems. Living entities commit offence at the lotus feet of Sri Krishna when they, being eternal servants of Sri Krishna, become averse to Sri Krishna.

As long as the living entities will not remove this offence, there will be no practical solution. Maya will surely develop them and there will be desire for enjoyment which will hurl down to hell—intense suffering.

The root cause of the disease is to be removed, otherwise undesirable symptoms will crop up.

Hence, the root cause of all troubles, repugnance to Sri Krishna, is to be removed.

We are averse to Sri Krishna from time immemorial. This averseness cannot be removed all of a sudden. It may require 1000s of birth or it may require one birth. Even Ambarish Maharaja, the great devotee, could conquer all material desires gradually. Nothing can be achieved all of a sudden.

Sadhya (ultimate blissful spiritual existence) cannot be attained without *sadhana* (devotional practice). Association of bonafide *sadhus* is essential for spiritual advancement.

Eternal Peace

Only complete unconditional surrender to Lotus Feet of Supreme Lord Sri Krishna can bestow on us eternal peace. This world is not the place of peace. Nobody can get peace with material egos and material desires. **If we want peace, we are to transcend this material realm.**

A completely surrendered soul has got no desire of his own. Whatever is done by the Will of Supreme Lord, who is All God, for the eternal benefit of all. We reap the fruits of our own actions. **It is wrong to blame others for our own suffering. They may be instrumental, but they are not the cause.**

Dearest Sri Krishna

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. You submit all your prayers to Him sincerely. He will fulfil your desires.

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.