

OCEAN OF NECTAR: ISSUE 208

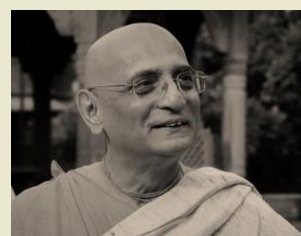
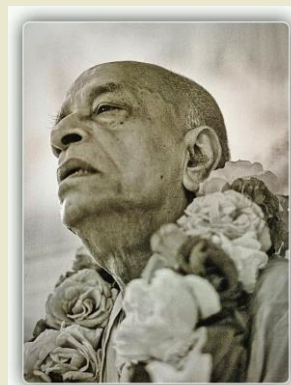
EMAGAZINE FOR EVERY EKADASI (VARUTHINI EKADASI 16 APRIL 2023)

1. QUESTIONS AND ANSWERS WITH GURU MAHARAJA

❖ Question inaudible Sahajiyas are called as such because they accept Krishna consciousness very cheaply. Actually Krishna consciousness is not cheap it is actually most precious. Transcending the highest philosophy one comes to the platform of Krishna consciousness. Krishna consciousness is not meant for fools and illiterates in the sense of those who do not have any knowledge or understanding. It is actually meant for the most intelligent class of people. After transcending the platform of intelligence such people come to the platform of Krishna consciousness. They think, "I don't have to do anything, I don't have to study, I don't have to understand; I can just imitate Krishna's activities." That's what they do. Therefore Prabhupada made it very clear that Krishna consciousness is the most profound spiritual involvement. When one becomes a devotee, he should be situated on the highest platform of spiritual practices. That is why Prabhupada made it very clear that every single

member of ISKCON must follow the four regulative principles because following them actually creates the spiritual platform. One who is situated in these four regulative principles will not fall down into mundane activities. To be involved in mundane activities means to break the four regulative principles. Being situated on this spiritual platform, only then can one practice Krishna consciousness. Therefore it is understood in India that anyone who wants to pursue spiritual life must be a celibate, a brahmachari. So if someone pretends that he is a spiritualist but is a debauchee, then he should be kicked on his head. Those devotees who are serious about their spiritual life should avoid them like the plague.

❖ Follow-up question inaudible
Spiritual knowledge is not a matter of study although we should NOT avoid studying. However the ultimate knowledge is revealed in the heart by the mercy of the spiritual master. There may be somebody who is not



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very learned but understood the conclusion. The classic example is when Caitanya Mahaprabhu met in Sri-Rangam a brahmana who was illiterate but was reading Bhagavad-gita. Sometimes he didn't even know how to hold the book straight, but when he was reading tears were flowing incessantly from his eyes. So everyone was laughing at him but Mahaprabhu recognised that he has perfectly understood the purport of Bhagavad Gita.

Mahaprabhu asked him, "What are you actually experiencing by reading the Bhagavad Gita that you are displaying such ecstatic symptoms?" The brahmana frankly admitted that he is actually illiterate and he can't read but that his spiritual master told him to read Bhagavad-Gita every day. Although he was illiterate, following the instructions of his spiritual master, he sat down with the Bhagavad-gita every day. Whenever he opened the Bhagavad Gita, he saw Krishna instructing Arjuna. He felt so moved by the gesture of the Lord in so mercifully instructing His devotee that he could not restrain his tears. That is how one actually receives transcendental knowledge in the heart. Transcendental knowledge is not a matter of mundane learning.

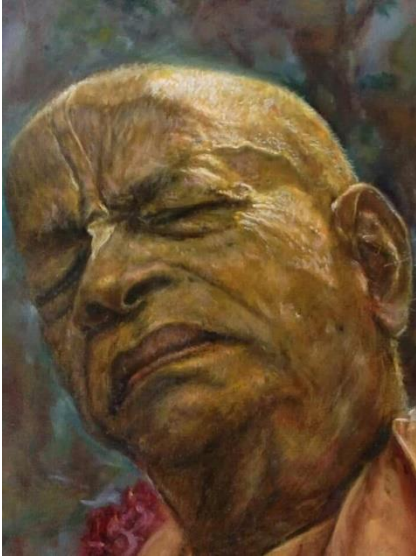
❖ Question inaudible
Devotional service and karma yoga has a slight

difference. The difference is that karma yoga is acting according to our own desires, or our own likes and dislikes but offering the results to Krishna. But pure devotional service is giving up all consideration for our likes and dislikes but acting according to the instructions of the spiritual master. When one acts without any selfish or personal motivation but according to the instructions of the spiritual master and the devotees, he is situated on the pure devotional platform. Pure devotional service gives us Krishna prema, whereas karma yoga gives us piety and also it removes our anarthas, gradually prepares us. At a neophyte stage, one's devotional service may not be spontaneous but he renders service gradually. Even that has benefit because ultimately he is offering the result to Krishna. He is ultimately doing it for Krishna and Krishna is actually very eager to help the conditioned souls go back to Him. Krishna does not actually hold it against anybody, "Oh he did not render his service voluntarily or spontaneously so I will not accept him. "Krishna is willing to accept but the consideration is how much we are willing to offer. There is an expression: "*Phuraphai govindaya namah*". Once, somebody was carrying some kholi, flaked rice that is very light. He was carrying some kholi and there was a gust of wind which blew the

kholi away. The person who was carrying said, "*Govindaya namah!*" Actually he didn't offer it. It was blown away and there was nothing that he could do with it, so he thought, "Ok let it be offered to Govinda!" But Govinda is so kind that even if somebody offers something in that way, He will take it, He will accept it. Krishna is actually eagerly waiting for us to go back to Him and that is how merciful He is. But we have to actually be prepared to go back to Him.

That should be the final state of consciousness and heart. Therefore, somehow or other we try to engage devotees in devotional service whether they like it or not. Today they may not like it but day after tomorrow they'll get a taste and then the service will become spontaneous. Sometimes Prabhupada was asked, "Prabhupada we are pushing books in the airport and other places to people who are not actually voluntarily willing to take the books, we are pushing them." Prabhupada said, "Even that is beneficial. They are buying the book and giving the money, this will eventually bring them the benefit." But the greater benefit will come when they offer it spontaneously, knowing well that Krishna is the supreme enjoyer and we must provide for His enjoyment.

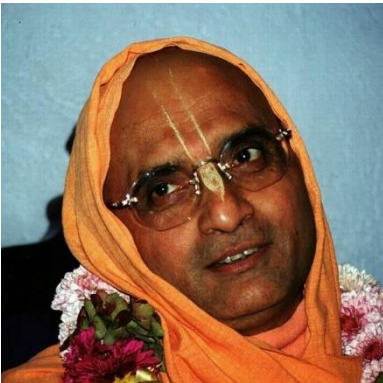
2. SRILA PRABHUPADA APPRECIATION



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3. GURU MAHARAJA'S INSTRUCTIONS



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The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on Friday, 19 April 1991 at ISKCON Cape Town



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