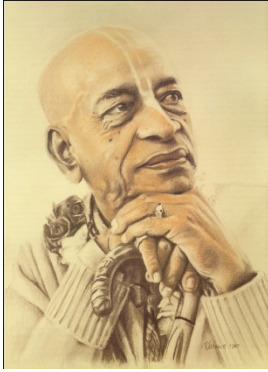


International Society for Kåñëa Consciousness
Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



Ocean of Nectar

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1. Prabhupada's heart was crying seeing their suffering condition

SB 14.12.49-50

paurêamâsyââ sinévâlyââ
dvâdaçyââ çravaëe 'thavâ
dina-kñaye vyatépâte
saikrame 'rkadine 'pi vâ
çrâvayec chraddadhânânââ
tértha-pâda-padâçrayau
necchaâs tatrâtmanât mânââ
santuñôa iti sidhyati

TRANSLATION

Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahârâja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekâdaçé, on the appearance of the Çravaëa star, at the end of a particular tithi, or the occasion of Vyatépâta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

PURPORT

Professional reciters may ask money to extinguish the blazing fire within their bellies, but they cannot make any spiritual improvement or become perfect. It is therefore strictly forbidden to recite Çrêmad-Bhâgavatam as a profession to earn a livelihood. Only one who is completely surrendered at the lotus feet of the Supreme Personality of Godhead, depending fully on Him for personal maintenance or even for maintenance of his family, can attain perfection by recitation of Çrêmad-Bhâgavatam, which is full of narrations of the pastimes of the Lord and His devotees. The process can be summarized as follows: the audience must be faithfully receptive to the Bhâgavata message, and the reciter should completely depend on the Supreme Personality of Godhead. Bhâgavata recitation must not be a business. If done in the right way, not only does the reciter achieve perfect satisfaction, but the Lord also is very satisfied with the reciter and the audience, and thus both are liberated from material bondage simply by the process of hearing. [End of Purport]

↓ Dhruva Maharaja an illustrious personality
Dhruva Maharaja's character is extremely wonderful. He is an illustrious personality and his character has been ideal as a devotee. At the age of six, he went out to search for the Supreme Personality of Godhead, and achieved perfection, he saw the Lord, face to face. And

the Lord blessed him in such a wonderful way, that he gave him a position which is the topmost region of the universe, a situation which is even beyond Lord Brahma's abode. That is Dhruvaloka. And in this way he is, he achieved the perfection of his existence, the perfection of his human form of life. In last few verses it has been described about the benefit of hearing about Dhruva Maharaja's glorious character, Dhruva Maharaja's wonderful pastimes and now it is being described, on particular days these pastimes, the narration of Druva Maharaja's activities should be recited. What are those days? On the full moon or dark moon and on the day after Ekadasi. Today is Ekadasi so tomorrow will be a very specific day to recite Dhruva Maharaja's glorious pastimes, on the appearance day of Sravana star, at the end of a particular tithi or the occasion of Vyatipata, at the end of the month, or on Sunday. So today is an appropriate day for reciting or hearing the narrations of Dhruva Maharaja's glorious character.

↓ Prabhupada is pointing out, "It is therefore strictly forbidden to recite Srimad Bhagavatam as a profession to earn a livelihood."

But then it has also been pointed out that such recitations should of course be performed before a favourable audience. And this should not be done; this recitation should not be done for some financial benefit. Prabhupada is pointing out, "It is therefore strictly forbidden to recite Srimad Bhagavatam as a profession to earn a livelihood." Some people do that, there are professional reciters and they make conditions, there are quite a few of them. As Krishna consciousness is spreading, by Srila Prabhupada's mercy, due to the sincere effort of the devotees of ISKCON, another group of people are also flourishing. They are the professional reciters. ISKCON is popular because of Krishna consciousness and they are making the financial benefit. Sometimes they make conditions: "Oh I will give Bhagavat-saptaha, but you have to give so much money." The professional Bhagavatam reciters, when you go to Vrindavan nowadays, you see there are so many posters, Bhagavat-katha, by this person, that person, but what is the purpose of that Bhagavatam recitation? Do they recite Srimad Bhagavatam for the benefit of mankind? Are they interested in giving them Krishna consciousness? Are they interested in elevating them from the material platform to the spiritual platform? No, they are simply interested to extinguish the blazing fire of their belly. So that is the unfortunate situation, but in Bhagavatam it has been strictly forbidden that without taking remuneration. When one recites Srimad Bhagavatam, he should not expect any material benefit or financial benefit. He should do it just for the sake of giving them Krishna. They should not be interested in extinguishing the blazing fire of their hungry belly but they should actually recite Srimad Bhagavatam in order to extinguish the blazing fire of material existence for the living entities.

↓ When we recite Srimad Bhagavatam, what should the objective be?

When we recite Srimad Bhagavatam, what should the objective be? What should be our purpose? The purpose should be to give them Krishna consciousness. Make them understand about Krishna and show them the way how they can develop a loving relationship with Krishna. If that relationship is established then not only all the sufferings are mitigated, but one becomes situated in a joyful state of existence, *anandambudhi vardhanam* [CC Antya 20.12].

Material nature is full of misery. In the material nature everyone is suffering, not only suffering, as if they are burning in a forest fire. People don't realize that, especially when the body is healthy and strong, one thinks that he is going to conquer the whole world. He is on top of the three worlds, he is able to do anything and there is no need to depend upon Krishna. But the intelligent person will consider, "After all, I'm suffering. Maybe today I am not suffering, but I will suffer tomorrow. Today it's not that I'm not suffering, I cannot register this suffering. I am suffering, but I do not understand that I am suffering. I do not understand the suffering because I am in Maya."

↓ What is the purpose of Maya?

What is the purpose of Maya? What is the influence of Maya? What does it do? Maya doesn't make us understand what our suffering is. Rather Maya makes us feel that "tomorrow everything will be alright", "Today I am not perfectly situated, but tomorrow I will be perfectly situated. Today I may not be happy but tomorrow I will be happy. Today my desires may not be fulfilled but tomorrow they will be fulfilled." That is what Maya is doing. Constantly make us, alluring us to the promises of sense gratification. "You will enjoy, you will enjoy." That is what Maya is always broadcasting, "See there are so many wonderful arrangements for you to enjoy. There is so much money in this world. You just have to go out and catch them. There are so many beautiful women in this world, and all are for your enjoyment. There are so many comfortable arrangements, they are all for your enjoyment." That is what Maya is telling, allurements, illusion. It's not there, but one is, one is misled to think, "Everything is there." He is suffering but he is thinking, "Tomorrow, my situation will improve and the suffering will dissipate." That is Maya's business, and Maya says, "Come and enjoy. Come, come, and enjoy." But when you go to Maya to enjoy, what does Maya give? Maya has a big stick in her hands. She just bashes us up with that stick. The more we try to enjoy, the more she beats us. Or even more significant way of understanding Maya's influence is Maya has a trident in her hand. Durga has a trident in her hand. Trident has got three spears. Not one, three. And with the threefold misery, with the three tridents are actually signifying the threefold misery. Miseries caused by our body and mind, *adhyatmik*, miseries caused by other living entities, *adhibhautik*, miseries caused by natural calamities, *adhidaivik*. Now who can avoid these three types of miseries caused by Maya? Can anybody avoid these threefold miseries? No, nobody can. No matter how wealthy, how famous, how powerful one is, but everyone is subject to these

threefold miseries. And what is man doing? Man is always trying to ward off these threefold miseries, push that misery aside, that's what he's trying. But can he do that? With two small little hands how much can he work out the miseries inflicted by Maya? But there is, rather there are the devotees of the Lord. The wonderful arrangement made by the Lord. In one hand Maya is there, but at the same time, Krishna has made the arrangement for one to get out of Maya. And what is the way to get out of Maya? The way to get out of Maya is by becoming Krishna conscious. Why is this illusion, why is this Maya? Why is this suffering? It is because we haven't accepted Krishna. For a simple reason, just this simple reason is causing us to suffer.

↓ Surrender unto Me

And time and time again through the scriptures, Krishna is reminding us, "surrender unto Me. Just accept Me. Accept my authority then all your suffering will be over."

sarva dharman parityajya
mam ekam sharanam vraja
[BG 18.66]

"Just surrender unto Me." Then

aham tvam sarva papebhyo
mokshayishyami ma shuchah

What a wonderful assurance: "You just surrender unto Me, all your suffering will be gone.

daivi hy eshah guna mayi
mama maya duratyaya
[BG 7.14]

"My Maya is impossible to overcome." But:

mam eva ye prapadyante
mayam etam taranti te

Prapadyante and surrender Saranam vraja means the same thing. Prapatti means surrender, Saranam vraja means also surrender. Saranagati means surrender. The secret is to surrender. Just surrender unto Krishna and Maya will disappear. Maya will not disappear, Maya will change her form. Maya who is creating the illusion, and inflicting suffering upon us, punishing us, that Maya then will become Yogamaya. And as Yogamaya, she will lead us to Krishna and engage us in devotional service to Krishna. It is the same Maya. When we are disobedient to Krishna, then she is Mahamaya. When we are surrendered to Krishna then she is Yogamaya. Same Maya. In the material side she is Mahamaya, when we are on the material plane, she is Mahamaya. When we surrender to Krishna and become situated on the spiritual plane, then she is Yogamaya. An example can be given in this respect and it is that of a policeman. A policeman is the same policeman, to a criminal, to a thief, to a bandit, the police is punishing. The policeman, when a thief sees a policeman, what does the thief do? The policeman is a very frightening object, he runs away from him. And also the policeman, when he catches the thief, he just bashes him up, beats him up. Now, to a peace loving person, that policeman, the same policeman, is a source of security. He will feel, "Oh, I am safe. I am safe because the policeman is here." Isn't it? Same policeman but two different people, the policeman has two different appearances. To a

criminal, the policeman is causing punishment, giving punish...inflicting punishment, and to a peace loving person, to a good person, those who are abiding by the law, the policeman is a source of assurance. And then when that person wants to meet the king, or the governor, then that same policeman is escorts him to the governor or the king. So Maya is something like that. Those who are criminals, to them, she is Mahamaya, with a trident in her hand, and to the peace loving people she doesn't have, she is a source of assurance and she engages them in the service, she makes the arrangements and she engages them in Krishna's service. That's why Mahamaya is dashabhujā, Mahamaya has ten arms. But Yogamaya has eight arms. Durga has ten arms. What are those, and Yogamaya has eight arms. What are the two extra arms of Durga? In one hand she has a trident and in another extra hand she has the snake. Snake is the symbolic representation of time. With a snake, the snake coils around Mahiśasura, Mahiśasura. Durga is killing Mahiśasura. The snake is, time she is overpowering the asuras, the demons, those who are opposed to Krishna. And with the trident she is killing them. But in the spiritual sky Yogamaya doesn't need these two arms; therefore she left those two arms in this material nature. So in this way we can see that Maya is actually a very wonderful personality. There's nothing to be afraid of Maya. If we surrender to Krishna, then Maya will become, Maya will assist us, Maya will help us, and Maya will lead us to Krishna. In Vaikuntha she is Yogamaya, ashtabhujā, Yogamaya; in Vrindavan she is Purnamasi. As Purnamasi what is she doing? She is making all the arrangements for Krishna's pastimes. She is making all the arrangements to engage the devotees in Krishna's service. And in this way, when you go to Vrindavan, we have to take shelter of Purnamasi. And she will lead us to Krishna. She will guide us and engage us in Krishna's service. And those services are what? Those services are the source of joy.

↓ Prabhupada insisted, "No, let me give it a try. My Guru Maharaja instructed me and let me try, even if I die, so what? Even if I die, there is no harm because I'll give up my body trying to fulfill the desire of my spiritual master.



Now, who will provide these information's? Those who are really concerned about our welfare, they recite, they tell us, they inform us. And like Srila Prabhupada, Srila Prabhupada took so much trouble to go to the West, at the age of seventy, travelling in a cargo ship, travelled

for over a month, had two heart attacks, and underwent so many difficulties there in the United States. And there also so much struggle. Why? Srila Prabhupada was perfectly situated. As a pure devotee, as a devotee of Krishna, Srila Prabhupada had the perfect situation. He was in Vrindavan, he had been there for years together, and for many years he had been there. And then at least thirteen, fourteen years he had been a resident of Vrindavan. He had the most coveted situation, the most desirable situation, he was staying in Radha Damodara temple, he had his own arrangement and that temple was just, Prabhupada was resident, the rooms Prabhupada was staying was just next to Rupa Gosvami and Raghunatha das Gosvami's samadhi. Rupa Gosvami's samadhi, Prabhupada would look out of his room and what did Prabhupada see? Rupa Gosvami's Samadhi, Raghunatha das Gosvami's samadhi. From his window he could see that. Like for a devotee, living in a temple, that is the ideal situation. But what did Prabhupada do? Prabhupada left that situation took that very, very risky adventure to go to the, go to the States. Sumati Morarji knew, knew how difficult that journey could be for such a, such an old man. And she tried to dissuade Srila Prabhupada, "Swamiji, please don't go. This journey is going to be so arduous. You may even die during that journey. And America, you don't know what America is like. Who will listen to your words there? They are gross materialistic; they are just interested in, in intoxication and illicit sex and meat-eating. You won't have any food to eat there. There, there is no vegetarian food there." So she tried to dissuade Srila Prabhupada. But Prabhupada insisted, "No, let me give it a try. My Guru Maharaja instructed me and let me try, even if I die, so what? Even if I die, there is no harm because I'll give up my body trying to fulfill the desire of my spiritual master. That is the perfection of my existence." So Srila Prabhupada convinced her. She reluctantly made that arrangement for Prabhupada to travel in the cargo ship. Now who will ever do such a thing? I am sixty four years old and I am realizing what it means to be sixty four. I don't even know what it means to be seventy. And I can see the difference between sixty three and sixty four. Last year this time I was a different person. Today I can see my body is, body has changed so much. Like, like Prabhupada went at the age of seventy undergoing so many difficulties. Why did Prabhupada do that?



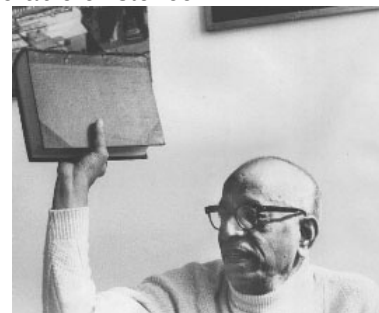
He did that, of course to fulfill the instruction of his spiritual master. But why did Srila Prabhupada give up his...Bhaktisiddhanta Sarasvati Thakura, Prabhupada's spiritual master instructed him to do that. Why? Because he saw the need to deliver the suffering conditioned souls. He knew that the only solution to that suffering is Krishna consciousness, the message of Sri Caitanya Mahaprabhu. And that's why he himself committed himself to fulfill that mission, spreading Krishna consciousness. And he instructed Srila Prabhupada to do that. He didn't instruct only Srila Prabhupada, he instructed many other disciples, qualified disciples of his. He even patronized them to go to England, go to Europe. He paid for them to go there but none of them could do anything because they didn't understand the importance of this movement in India. Srila Prabhupada did, and that's why Srila Prabhupada persevered so sincerely all his life because Prabhupada understood the importance of this message.



Prabhupada understood the need for spreading Krishna consciousness all over the world. And when Srila Prabhupada went there, did Prabhupada do it for money? Actually at that time another guru was there. Not another guru, there was quite a few gurus, but one guru was very famous for giving mantra for money, "You give ten dollars, you will get my mantra. You give twenty dollars, you'll get another mantra. The twenty dollar mantra is a bigger mantra. And if you give hundred dollars then oh you'll get a very big mantra." So they were selling mantras, it is a business. It is business in the name of Krishna consciousness, not Krishna consciousness, in the name of spiritual life. However, Srila Prabhupada was completely different. Srila Prabhupada went and gave the mantra, not only gave the mantra to anybody and everybody, no secret, just give, and he rather went out of his way to get people to take that mantra. What Prabhupada used to do? Prabhupada didn't have money; Prabhupada did not even have money to maintain himself. But whatever money came, what did Prabhupada do with that? On Sundays, on Sunday morning, Prabhupada would go to the Chinatown, market, shop, shopping area, Chinatown. In Chinatown, the Chinese people have their shops. Their things are cheaper. In other places, in the grocery stores, the things, the vegetables are at least five times more expensive, whereas in Chinatown it is much cheaper. Srila Prabhupada used to go to Chinatown, buy vegetables and groceries, and come to his small, little apartment and he would cut the vegetables, cook the vegetables, would offer the

preparations to Krishna, and then they would have all these young boys and girls who were flocking around Srila Prabhupada; they would come and have the feast, Sunday Feast, Love Feast. Srila Prabhupada started the Love Feast, Sunday Love Feast, and Sunday Feast in this way. He would cook himself. Not only cook, he would spend the money from his own pocket. Buy the vegetables, buy the groceries, prepare the food, offer it to Krishna and then offer it to them. They loved it, Prabhupada was a fantastic cook, Prabhupada was the best cook at least I have ever seen. Whatever Prabhupada cooked tasted completely sublime, completely divine. Prabhupada would cook something in just five minutes and it would taste like nectar. And in this way one could see how Prabhupada was trying to get them, he went out of his way to try to attract these young boys and girls. He took care of them; he saw that they don't have proper food to eat, so he gave them Krishna prasadam. And they took the feast; before the feast Prabhupada played a kirtan, Prabhupada gave a lecture and then they had the feast. The serving they did themselves. Some of the boys served. And after serving they ate. And after eating everyone disappeared, everyone left. All the pots were there dirty, the whole place was dirty, and it was they were young Americans, they are not, and they were not very responsible. They were not very sensitive, they didn't consider the need for cleaning the place, cleaning the pots, they just left, they were happy, "Oh, what a far out feast, man!" But Prabhupada had to clean the whole place. Prabhupada had to wash all the pots. Prabhupada was cleaning, why? Because Prabhupada's heart was crying, seeing their suffering condition.

↓ The purpose of reciting Srimad Bhagavatam is to deliver the suffering conditioned souls from the miserable existence



So that is the purpose of reciting Srimad Bhagavatam, to deliver the suffering conditioned souls from the miserable existence of material nature. So that is the difference between these Bhagavatam reciters and Srila Prabhupada. So many Bhagavatam reciters, actually some of them were very popular. I heard, I never been to those places. I heard some of them when they have their Bhagavat-katha, twenty thousand to twenty five thousand people come. They collect a lot of money. But all these twenty five thousand people, for one whole week they recite Srimad Bhagavatam, do they derive any spiritual benefit? No, when they go home they're the same old selves that they were. None of them become vegetarian after reciting, reading and

hearing, after hearing Srimad Bhagavatam. None of them gave up the intoxication. Rather many of the Bhagavatam reciters indulge in intoxication, intoxicants. They may be vegetarian, but many of them smoke bidi [joints]. Tea is, tea is a must for them, maybe while reciting Bhagavatam, [laughter] they sip tea and coffee. But Srila Prabhupada, he gave the message in such a way, that just by hearing people are giving up meat eating. Not ordinary Indians, pious Indians, but Americans who could never even dream of becoming vegetarian, who could never even think of giving up alcohol, who could never even think of giving up all these intoxicants, who could never, who never thought that there was anything wrong in illicit sex. At that time when Prabhupada went to America, at that time, common understanding was, boys and girls can just live together, there is no need to get married, there is no need to get married, just live together, because life is meant for enjoyment, so enjoy.

↓ It was actually inconceivable

So in such a situation Prabhupada went there and what did Prabhupada do? It was actually unthinkable, it was inconceivable. Prabhupada made them give up meat eating. Not only meat, no fish, no eggs, no onions and no garlic. Meat eating doesn't just mean meat as such; it includes fish, egg, onion and garlic. No intoxication, which includes even tea and coffee. I mean it, it's inconceivable. For them, it was inconceivable, the young Americans. No illicit sex and no gambling. Of course the youth of America at that time were not so much into gambling and not also so much into meat eating. But these two things: intoxication and illicit sex; that was the key world of their existence, the main purpose of their existence was sex and drugs. But Srila Prabhupada went and stopped that. And young boys and girls did that. They gave up, why? Because Prabhupada's message penetrated through their thick covering and entered into their hearts; they became devotees. And their life is pleasure, their lives became pleasure. So here also, you all are sitting here, you have seen. Many of you were not vegetarians and you gave it up. Many of you used to indulge in intoxicants, you gave it up, not even tea and coffee, and you have accepted pure life, how did it happen? How did it happen? It was because of Srila Prabhupada's teachings, and that is the purpose of reciting Srimad Bhagavatam, to create the benefit for the suffering conditioned souls. With that objective only, Srimad Bhagavatam should be recited, not with any other objective. How to, how to save the suffering conditioned souls from their miserable existence and this leads to ultimately a life of immortality. You leave this life, and what will happen? Not only your suffering condition will be mitigated, but you will achieve an eternal life. A life where there is no death. You will never die. You will achieve immortality. You not only achieve immortality, you have got now, you have got taste of sublime spiritual joy as you are developing your relationship with Krishna, and the more you are experiencing this spiritual bliss. And that is the benefit of hearing Srimad Bhagavatam from a proper spiritual source. And the

result we are seeing all over, what is ISKCON doing? ISKCON is making people all over the world into devotees. Thank you very much, all glories to Srila Prabhupada!

2. Questions and Answers

↓ [Question inaudible]

Srila Prabhupada used to say why saptaha? Nityam bhagavata sevaya, it's not saptaha, one week Bhagavatam, hearing Bhagavatam, and rest of the year, or rest of the life doing all nonsense. No, Bhagavatam is nityam bhagavata sevaya, all the time.

↓ [Question inaudible]

Well I don't think you are insincere, I just think you are practicing very sincerely. You are just, you are just being modest. So carry on in this way, your life will be perfect. Just try you have received Srila Prabhupada's mercy, so continue in this way. Your life will become perfect, right? And now that you cannot practice so extensively, because you have your studies, you have other things to do. But if you carry on in this way, I am sure you will achieve perfection. Yes

↓ [Question inaudible]

Well my first response will be what's the hurry? Who said that you are not getting the result? You are practicing Krishna consciousness, right? You are following the four regulative principles, you are chanting the holy name. So is there some result? At least you are doing this much? So just carry on doing that much. Before you came into contact with Srila Prabhupada's teachings, were you doing all these things? You were, were you chanting? So now that you are chanting, isn't it something happened? Do you know Krishna, before you came across Srila Prabhupada's teachings, in a proper way? You may have known the name Krishna. Krishna, the Supreme Personality of Godhead as He is, did you know Him in that way? Now do you know Him? Now do you realize the importance of surrendering unto Him? Did you surrender yourself to Him? So are these the result? Yes, this is actually the result. So who says there was no result? So keep on practicing. And that's why I was saying, what's the hurry? Take it easy. Just carry on doing whatever Prabhupada asked you to do. Chant your sixteen rounds. I think you are chanting more than that. Chant your rounds, mould your life according to Srila Prabhupada's instructions and that itself will generate the desired benefit.

↓ [Question inaudible]

You see the more we advance spiritually, the more we'll understand, and the more we'll perceive the suffering condition of the living entities. So if we are not really feeling their suffering condition, if we are not really feeling that compassion for them, we have to understand that we didn't advanced enough, but doesn't matter, keep on practicing, it will happen. Obviously we are not as advanced as Srila Prabhupada, therefore we cannot feel the compassion that Srila Prabhupada felt for the suffering conditioned souls. But at least we know that if we keep on

practicing, then it will happen. As we make advancement, the more we make advancement, then we will see their suffering condition and we will feel the urge to give them...their Krishna consciousness. So sincerely practice your sadhana-bhakti and through the sadhana-bhakti we will become pure.

↓ [Devotee asks a question about talking while chanting]

So if you feel, if you realize that something shouldn't be done, what should we do? Keep doing it? Keep doing that? If you know that this shouldn't be done, say while chanting, talking to others is... it should be done? Then what should we do? Don't do it! Great, then do, yes, if I know that something should be, shouldn't be done, but if I keep on doing that, that's not sincere. It's a good sign that you are realizing it shouldn't be done, therefore now you don't do that. Right? Then that is perfection of life. Perfection comes from practice. But first you are recognizing, see there was a time when you didn't even know the importance of chanting, but now you know. Right, so you started chanting. Now while chanting, you are recognizing that something shouldn't be done, so you stop doing that and in this way you will become more and more perfect. And ultimately, you will come to a stage of pure chanting, that is the goal, pure chanting. Now in the initial stage, offensive chanting. Initially, but still it doesn't matter, keep chanting. By chanting the offensive stage will disappear, inattentive chanting. Keep on chanting so the chanting then comes to the clearing stage. And from the clearing stage the pure stage will come.

3. Srila Prabhupada appreciation

However, Srila Prabhupada was completely different. Srila Prabhupada went and gave the mantra, not only gave the mantra to anybody and everybody, no secret, just give, and he rather went out of his way to get people to take that mantra.

But Prabhupada insisted, "No, let me give it a try. My Guru Maharaja instructed me and let me try, even if I die, so what? Even if I die, there is no harm because I'll give up my body trying to fulfill the desire of my spiritual master. That is the perfection of my existence."

Prabhupada was a fantastic cook, Prabhupada was the best cook at least I have ever seen. Whatever Prabhupada cooked tasted completely sublime, completely divine. Prabhupada would cook something in just five minutes and it would taste like nectar.

4. Guru Maharaja's Instructions

- ↓ So keep practicing Chant your rounds, mould your life according to Srila Prabhupada's instructions and that itself will generate the desired benefit;
- ↓ So sincerely practice your sadhana-bhakti and through the sadhana-bhakti we will become pure;
- ↓ Perfection comes from practice;

- ↓ Keep on chanting so the chanting then comes to the clearing stage. And from the clearing stage the pure stage will come.

(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami in Kolkata, India on 22 March 2009)

(Compilation & editing by Hemavati Radhika dasi)