

Sri Bhakti Rasamrta Sindhu 11 12

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We continue discussing from Sri Bhakti Rasamrta Sindhu, written by one of the close associates of Sri Gauranga Mahaprabhu, Sri Rupa Goswami. First part third chapter, describing sadhana bhakti.

When a devotee reaches bhava or rati - when finally bhava is appearing, it is a small plant of bhava. By great mercy of Krishna and sadhu this stage of bhava appears - and with it nine symptoms manifest in the heart of the devotee. There is so much distress all around in this world, but a devotee is calm and peaceful. All his actions are connected to Krishna. He is engaged in bhajan - sravanam, kirtanam, smaranam and pada sevanam. He is not attached to his physical body. He does not think that he is this physical body. This body is like a sitting place, like a chair, so he does not think that the body is himself. Now this body exists, but later it will die. So he is not attached to his body - he is free from it.

After anartha nivrti there is mukti, when the four types of anarthas are destroyed - prarabdha karma, karma bija, all kinds of karma are disappearing . But the body remains - the body exists for developing bhajan. Until bhakti reaches the highest point we need this body. We always follow Krishna katha from the beginning to the end. But the experience of harikatha is different. It becomes more and more interesting and absorbing in comparison of how it was in the beginning. The holy name is one thing, but the experience and taste of it also changes as we advance. There is new taste, new consciousness, new understanding.

Service to sadhu and living in dhama. The devotee lives with great joy in dhama. Whatever service he does gives him great joy. He is very stable. Usual conditioned souls do not enjoy bhajan because there are aparadhas from the past. Doing bhajan for them is like some kind of tapasya. Even if they don't like what they are doing, still they put effort into it. But the mind is not engaged in bhajan - it is not filled with bhajan. So how will this joy of doing bhajan come? When will life in bhajan begin? There is a taste for material enjoyment and if there is no taste for bhajan there will be desires to find taste in the material world. Vyasamuni is saying, "*Many lives we are*

doing sadhana and bhajan. Then one day life will come - and liberation from material existence will be there." Only a great soul has shraddha. When there will be mercy, when great luck is coming, the jiva gets into sadhu sanga and anarthas are disappearing. It will definitely happen for every jiva in due course of time. But when will this nistha for bhakti come? No one knows.

Devotees spend every moment in bhajan. They don't see any joy in the material world. They are totally renounced from the material world. Whatever they have around them, they are not attached to it. They are not attached to anything or to anybody. They understand that in this world they do not belong to anyone. They understand that in this world they cannot belong to anybody and nobody can belong to him. He feels, *"This body does not belong to me. I am temporary here."* The prayer of Raghunatha das says, *"I am Yours, I am Yours. Only You are my shelter."* Everything will disappear and only Krishna will remain - that can be called nistha. There are sharks of anger and jealousy everywhere and they will eat persons in the ocean of material existence. When we escape from this material world, we are praising God. This is the experience of devotees.

Our acaryas left for us their songs and prayers, so we should put our mind into this. Otherwise what kind of sadhana will we have? This is not an easy process. That is why we need help, otherwise how will nistha come? From where will this nistha come? The devotees are bhavuka - they don't have any attachments. They also do not show off their qualities. Mahaprabhu is saying, *"Inside be renounced, but externally do whatever is necessary."* For example the father, who is the head of the family left. In the house there is the wife and the child. The wife is worried. *"Where is my husband?"* But she does not show this. She keeps herself under control. *"Inside be renounced, but externally do everything what is necessary."* Even though she is very much worried, she takes care of the child.

When a devotee reaches bhava, he sees the world as it is. He sees destruction and death and all the dangers of this world. He sees that there is nothing sweet here. He understands that life here means only a fight for existence, old age and death. There are so many enemies in the form of anarthas - anger and jealousy etc. He is renounced from all of this. He does not want to see anything from this world and he doesn't want to be connected to it. His thoughts are very deep. He sees this world, but he doesn't have any desires. Actually he does not even see this world, he does not notice it. He cannot listen to anything else but Krishna katha. He only

listens to this. He is vomiting from the useless conversations of ordinary conditioned people. He is only engaged in Krishna's seva. Inside he accepts what is necessary, but he is renounced from everything else. Externally he acts like a normal person. He may be buying and cooking something and he may have to do something, but inside he is completely renounced. He is accepting his destiny as it comes. His consciousness is like this, *"I was doing some action in a past life and now in this life the results are coming. I am not attached to the results."* He is equally accepting suffering and joy. Inside he has full renunciation and externally he does all his work, carrying on all his responsibilities. Mahaprabhu gave instructions to Raghunatha das, *"If you are a family man you should follow your dharma, but inside do seva."* So Raghunatha accepted his destiny patiently. He was the son of a very rich man, but he was already connected to the sweetness of Krishna.

A lotus is growing in a pond and is moving on the water, but when the lotus blossoms the lotus itself is not connected to the dirty water of the pond. It is the same with devotees. They are completely aloof from this world. They are not proud or have egoistic desires. If somebody is proud, how can he become the servant of the servant of Nityananda? Mahaprabhu does not have any pride – Nityananda doesn't have any pride. So how can Their servants have that? How can somebody serve Nityananda? He must be the same as the master, so that he can be a good servant. Nitai Gauranga lived very renounced lives. Nityananda was so humble. With a straw in His mouth (only animals keep straw in the mouth), He was asking people to chant the holy name. He kept a very renounced position. But what is His position? He is the creator of all the worlds! The jivas need to serve Nityananda in order to get rid of all their pride. In the beginning this requires some effort. But it is not taking effect immediately because inside there is pride. Externally he wants to be renounced. But there are anarthas and if he doesn't fight with these anarthas honestly, then these anarthas will show their face again and again. But for bhavuka devotees, those who have bhava, it is different. Before nistha we have to push ourselves to be humble, but on the nistha level we are naturally humble – and in bhava there is very deep humility. When we pass anartha nivrti there is very little pride. Such a devotee always worships Krishna.

Jagai and Madai had so much pride. But Nityananda prayed for them and because of lila they were saved. Then they got mercy from Mahaprabhu. When they became Krishna das they became purified – and they got prema. Then they became very humble. They fell at the feet of the devotees and

they could see all jivas as being very dear to Krishna. Bhavuka vaishnavas see that everyone is dear to Krishna and that everyone is serving Him. From the demigods down to the small insects, everyone are servants of Krishna. So this kind of devotee offers his respect to all the jivas. When this kind of vaishnava remembers how many sins he has committed to other jivas, he is losing his consciousness out of shame. But here we are not talking about sadhakas - we are talking about somebody who is already almost siddha, in the stage of bhava. The sadhakas are trying to get rid of pride, but for one in bhava there is no pride. This sadhu does not have any material desires. Who is this devotee, who is free from pride? He thinks about everyone as higher than himself. He thinks, *"I am a nobody compared to others. What are my achievements? What did I do? I am useless. I only depend on the mercy of devotees and God."* This is his honest humility. He has all good qualities, but he is very humble. An example is king Prataparudra. He had so many good qualities, but he was crying day and night. He was thinking, *"I am fallen."* He always wanted to see Mahaprabhu, but he did not get this possibility. One time he came to Mahaprabhu though, wearing very simple cloth. The winds of prema brings clouds of rasa - and he was stopped to suffer the fire of material separation. Devotees are crying when they are remembering his qualities. He thought, *"I am absolutely useless. I am fallen. I am a nobody."* He was even sweeping in front of Jagannatha. He was offering obeisances to the vaishnavas, even though he was a king. But why not? He was a great devotee. Mahaprabhu Himself said that He didn't have bhakti, what to speak about His devotees? Mahaprabhu and the Goswamis have the topmost humility.

Maharaja Bhagirata is another example. He brought the Ganga to this earth. He is an example for all kings and he is jewel amongst the devotees. First he got rati for the lotus feet of Sri Hari and he became very humble. He did great things. Everyone was so surprised to see his behavior. Kings usually have enemies. They feel that 'this is the land of my enemies'. But Maharaja Bhagirata brought gifts to his enemies. He didn't think that they were enemies. By his example he surprised everyone. He offered his respects even to chandalas. It was amazing! Usually ksatriyas and brahmanas do not even look at chandalas, but he was respecting even them. Maharaja Bhagirata had rati to Hari. He loved Him so much. That's why he loved everyone because he saw that He is sitting in the hearts of the chandalas, as well as of the brahmana and the dog. Sri Hari is there! Sometimes we are not respecting the vaishnavas, what to speak about brahmanas, chandalas and dogs? Even those who deserve dandavats we do not do. We don't want to

offer respects to anybody. Many people think. *"I am very great. I come from a good family. I am rich and I am famous. I don't want to offer respect to anyone."* Mahaprabhu was completely different. He took such a humble position. If we are not humble, tears from love of God will never come. He is Dinakaran, the shelter of the humble. God is thinking, *"This person is happy here in this world. He doesn't need My shelter."* Mahaprabhu is Patita pavana – the savior of the fallen. King Bhagirata was thinking of himself as fallen, but he was not fallen. He was a great personality, but at the same time he was very humble. He was offering obeisances to brahmanas, chandalas and dogs. This is a natural condition of a vaishnava. There is absence of pride. He doesn't want any respect for himself, but he offers respects to everyone. Who can give mercy to the jivas? One who is renounced himself. In this sloka there is no description of the sadhaka. After asakti, when a devotee reaches bhava, he becomes sadhu. Bhaktivinode Thakur is singing, *"When will I have mercy for the jivas?"* King Bhagirata offered respects to everyone, even chandalas. He saw his God in the hearts of everyone. He was going to the houses of enemies and asked their forgiveness. In this way he was collecting 'donations'. Vaishnavas see enemies and friends equally.

Devotees accept suffering. He is equally peaceful in cold and heat and continues serving. He will humbly accept if somebody talks bad about him and he will not respond. He will actually think, *"Oh, this person is talking bad about me. He is my friend. He is helping me to remember who I am."* The example is Prahlada. There is a story one person who came to serve Radha and Krishna. In the past he was very rich, but he took such a humble position and renounced everything. He served the deities in Vrindavan. His name was Lala Babu. He was a rich man, but left everything and became so humble and served the deities. He heard the deities talking to him. They said to him, *"My pujari, it is not much milk you offered."* But this devotee had taken a vow that he would be poor and live in Vrindavan, even though he was rich. In this way he became very humble. He walked from house to house to collect donations. He was thinking that he could follow in the footsteps of Rupa and Raghunatha. Then he came to a siddha baba for shelter. This baba said, *"You serve the sadhus so much, but you want to renounce and become my disciple."* He answered, *"Yes, I want to become poor and I want to live near your lotus feet."* This siddha baba saw the purity of his heart, but also that he still had some pride. Externally he had renounced, but there was a smell of pride left. So he came to siddha baba and said, *"I know I still have some pride because I was so rich before. But I want to renounce all this mood."* Externally a devotee may play very humble, but inside he might still be

proud. Until we purify all this pride we will not get bhava. Bhava is like sunrise before the sun – then prema comes. At that time the darkness is disappearing. Pride is the darkness of ignorance. All this is maya – it is all connected to the body. The atma doesn't need any fame or recognition. If it is still there, we are not ready for renunciation. The siddha baba told him, *"No, you cannot do this now. You are still attached to certain things. You are still hiding something in your heart."*

Upanishada is saying, *"When a disciple asks a question, the guru should answer his question."* Guru and disciple may be far away from each other, but the relationship is also internal. The disciple and guru are connected by heart. If the disciple asks a question in the heart, then the guru can answer him because their connection is not on the physical plane. This siddha baba saw that he was a rich person. He felt that he was greater than him. He thought, *"Who am I? What can I give him?"* Lala Babu was very disappointed that this baba didn't accept him. Then baba saw his sorrow and that he was sincere. He said, *"You have some anger to certain enemies. Near your temple is the Ramanuja sampradaya temple and you have fights. Up to now you still think that they are your enemies. That's why you cannot completely surrender now."* Lala Babu had his own temples in Vrindavan. When he heard this, the next morning he went to this Ramanuja temple next to his own temple. These people were thinking, *"Oh, who came here? This is Lala Babu, who was fighting with us before. Why did he come here?"* They said, *"Please come and sit here."* He answered, *"No. Today I want to ask forgiveness for everything. I am in the fire of the thoughts of these fights. So please forgive me!"* But these people said, *"No no no, you forgive us! You are so great!"* They started praising each other. In the end Lala Babu put his chadar and said, *"Please, give me some donantion if you are happy with me. I want to take diksa, but I am poor. I don't have anything."* These people didn't know that he wanted to renounce everything. But they gave him something and he went back to siddha baba. Siddha baba was waiting for him and he said, *"Come here! Now you are purified."* He gave him babaji vesa. In this way he took shelter of siddha baba of Govardhana and served Krishna in full renunciation. He took as guru siddha Krishna das baba. In the end people were calling him siddha baba also.