

# Śaranagati

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## KEEPING ONESELF FIT FOR THE REAL LIFE

“A devotee who knows the true value of things will only accept as much as he needs to maintain himself, if he takes too much or too little he falls from his position in transcendence. This means the devotee accepts those things which he needs to have a natural lifestyle, something which is ‘for him’. Such a devotee cannot be considered a sense enjoyer.” (adapted from *Bhajana-rahasya*, ch.4 and *Bhakti-rasāmṛta-sindhu*)

All of us are born with a certain nature. And it is this nature that we have to engage in Kṛṣṇa’s service. If we don’t take care of ourselves so that we can function in this world - for Kṛṣṇa - then that is not good. We will become mentally disturbed and will not be engaged to our full capacity. For developing taste in Kṛṣṇa consciousness we have to give our everything. We cannot be a ‘maybe’ for this. Our motto should be, “I want to keep myself fit to live the real life.”

Of course, this is not a loophole for our materialistic desires. To keep ourselves fit for Kṛṣṇa’s service doesn’t mean to flood our senses with all kinds of things for enjoyment. It means to be like a person who properly maintains his car so that he can reach his destination. With this understanding we can live our lives without disturbances.

While this is very important, it is often misunderstood. Caitanya Mahāprabhu’s movement is neither about renun-

ciation nor is it about enjoyment. It is also not about understanding everything. This movement is about developing attachment for Kṛṣṇa. It is a whole different program.

from a lecture by Śacīnandana Swami, on the island of Iz, Croatia, June 19, 2012



## HOW TO SEE ONE’S OWN MISFORTUNE

Sometimes we feel hopeless upon seeing that our hearts are still filled with material desires and offenses. However, although it is not good to be offensive or to have material desires, it is also not good to become hopeless.

In his purport to S.B. 11.20.27-28 Śrīla Viśvanātha Cakravartī Ṭhākura encourages us by saying, “Whether my attachment to material life increases or disappears, whether there are millions of impediments to my devotional life or whether these impediments all disappear, even if I have to go to hell on account of my offenses I will accept it, but I will not give up devotion to my Lord. I will never take up the paths of dry rituals and knowledge even if Lord Brahmā comes and tells me to do so.” In simple words, we should think that whatever happens we will not give up the process of *bhakti*.

In response to this attitude Kṛṣṇa thinks, “Even if this person tries to satisfy his material desires he condemns himself for doing so. This is because he recognizes that his attempts to enjoy the pleasures of the material world are the breeding grounds for suffering.”

The devotee therefore prays, “Oh Lord, these sense pleasures are creating so many obstacles and unnecessary trouble for me. They impede my attaining your lotus feet. Yet though I have tried so many times to give them up and fix myself in chanting the Holy Name I keep coming back to them. Am I not like a drunkard who curses himself but cannot stop drinking?”

If instead of feeling this remorse, we try to justify our bad habits, for example by thinking them to be a necessary part of modern life, then we are lost. The moment we do this, we

say to Kṛṣṇa, “I like you, but I also like these other things and I will continue to indulge in them.” If we are weak, we should not uphold a facade of being very deep and spiritual.

We should learn to become honest with ourselves and say to Kṛṣṇa, “I know what I’m doing is not right. I know what I’m thinking is not right. But I will stay with you, no matter what happens.”

☞ from a lecture by Śācīnandana Swami, on the island of Iz, Croatia, June 18, 2012

## DIRECTLY TOUCHING KṚṢṆA

So as Nṛsiṃha-deva touched the head of Prahāda Mahārāja, immediately you can have that same facility. [We may ask,] “What is that facility? How? Nṛsiṃha-deva is not here. Kṛṣṇa is not here.” No. He is here. „What is that?“ *Nama rūpe kali kale kṛṣṇa avatāra*. Kṛṣṇa is present by his name, Kṛṣṇa. Don’t think this Kṛṣṇa, Hare Kṛṣṇa, this name, is different from Kṛṣṇa. Absolute. Kṛṣṇa, the Deity Kṛṣṇa, the name Kṛṣṇa, the person Kṛṣṇa – everything, the same Absolute Truth. There is no differentiation. [...]

*Pūrṇaḥ pūrṇam adah pūrṇam idam*. Everything *pūrṇa*. *Pūrṇa* means complete. We have tried to explain this completeness in our *Īsopaniṣad*. You have read. So stick to the holy name of Kṛṣṇa. You’ll get the same benefit as Prahāda Mahārāja got by direct touch of the lotus palm of Nṛsiṃha-deva. There is no difference.

Always think like that, that as soon as you are chanting Hare Kṛṣṇa, you must know that you are touching Kṛṣṇa with your tongue. Then you get the same benefit as Prahāda Mahārāja.

☞ from a lecture by Śrīla Prabhupāda in Māyāpur, India, February 26, 1977

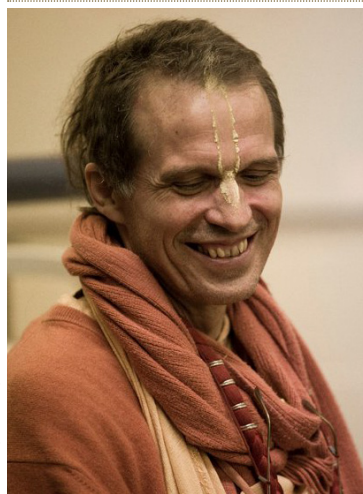


Photo by Mickey Shah

## MEET ŚĀCĪNANDANA SWAMI

upcoming seminars & events:

Oct. 4th-7th	Holy Name Retreat, New Govardhana, Australia
Oct. 19th-21th	Yoga Is Music Event, Otford NSW, Australia
Oct. 29th- Nov. 28th	Kartik Vrata, Vrindavan, India
Dec. 1st-6th	Japa Retreat, Varṣāṇā, India
Dec. 9th-15th	Govardhana Retreat, Govardhana, India

You can find a more detailed schedule at [www.sacinandanaswami.com](http://www.sacinandanaswami.com)

## POEM

# Good Kirtan

*Chant with the intention to worship,  
with devotional attachment,  
and without leaving the Name aside as you  
turn to “more important” thoughts.*

Know this:

*if the Holy Names radiate from your heart they  
will enter the heart of Kṛṣṇa,  
but if they simply roll off your tongue  
and never touch your own core  
they will not pass beyond His ears.*

ŚĀCĪNANDANA SWAMI, September 2012



Picture by Rosana Araújo