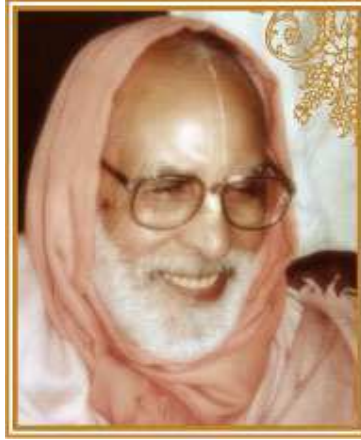


你的二十四个导师 (Your twenty-four gurus,)

圣巴克提伟丹塔-拿拉亚那导师

2005 年，加州。



昨天我解释了下面的两首诗：

tasmad gurum prapadyeta
jijnasuh sreya uttamam
sabde pare ca nisnatam
brahmany upasamasrayam

[任何真诚想得到真正快乐的人，必须寻找一位真实的灵性导师，通过启迪托庇于他。真实的灵性导师的资格是通过熟思经典，觉悟到经典的结论，他能够用这些结论说服他人。这样的伟大人物，他托庇于至尊首神，忽视一切物质报酬，他是真实的灵性导师。(圣典博伽瓦谭 11. 3. 21)]

tatra bhagavatan dharman
siksed gurv-atma-daivatah
amayayanuvrttya yais
tusyed atmatma-do harih

[视真实灵性导师为自己的生命，灵魂和崇拜者，门徒必须向他学习纯粹奉爱服务的过程。至尊人格首神主哈利是所有灵魂的灵魂，祂极想把自己给予祂的纯粹奉献者。因此，门徒必须向灵性导师学习不奸诈地服务主奎师那，忠实和高心的服务使至尊主满意，祂会把自己给予那个忠实的门徒(圣典博伽瓦谭 11. 3. 22)]

对导师的坚定信心是做实践的根基。对真实灵性导师没有坚定的信心和无条件的皈依，你们无法开始做奉爱，你们没有能力做奉爱。

导师分为两种：启迪导师和指导导师。如果启迪导师由始至终给予所有指导，教导做崇拜，生命的目标和对象，和其它的奉爱主题，门徒应感满足。如果启迪导师无法完成这种工作，那时候，需要一位指导导师。指导导师应与启迪导师同级，但是，这很罕见。在圣巴克提伟丹塔-思瓦密导师时期，在益思康里没人与他同级。所以，对于他的门徒，只有资格较老的神兄。

主奎师那在圣典博伽瓦谭里指导吾达瓦。与此相关，祂叙述了一个伟大国王亚度和一个自由者，名叫达塔切亚的对话故事。国王问自由者怎么达到这种高超的灵性意识境界，自由者回答了国王的问题：

santi me guravo rajan
bahavo buddhy-upasritah
yato buddhim upadaya
mukto 'tamiha tan srnu

[我亲爱的国王，以我的智力，我托庇于很多灵性导师。从他们身上我得到对超然的理解，现在，我以自由的状态漫游在地球上。请听，我把他们都告诉你(圣典博伽瓦谭 11. 7. 32)]

据说达塔切亚是主授权为一种特殊目标的人物。他常常无装饰和无财产地周游。没人知道他去了哪里，甚至他自己也不知道。他有时笑，有时哭，有时在地上打滚，他的行为就象着魔了。

如上述，有一天亚度导师见到他并问他：“您显得非常快乐。我不能明白您的心情。您为什么又哭，又笑，又在地上打滚？”

亚度导师教导我们用服从的情感接近一位灵性导师。

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

[接近一位灵性导师，努力地学习真理。服从地询问他并服务他。自我觉悟的灵魂能够授给你知识，因为他已看到真理。(博伽梵歌 4. 34)]

接近一位自我觉悟，知道一切和见到绝对真理的圣人，他能够去除你的所有疑惑。顶拜他，托庇于他，服务和取悦他。再向他祈求：“如果我有资格听和理解的话，请回答我的问题。”不要以挑战的口气，应该这样地询问。

亚度导师是这样地询问他：“您很快乐，但我无法理解您的心情。请告诉我，您为什么旅游，为什么这样快乐和为什么又笑又哭。” 达塔切亚回答：“我有很多导师。我得到很多教导，我跟随那些教导。我有二十四个指导导师：土地；空气；水；火；月亮；太阳；鸽子；巨蟒；海洋；蛾；蜜蜂；大象；采蜜的蜜蜂；小鹿；鱼；妓女屏伽拉；鹰；小孩；未婚女孩；箭工；蛇；蜘蛛和蜜蜂。”

指导分为三种：1) 听那些真实圣者的教导；即灵性导师和高级奉献者。2) 学习他们的品质。我们必须跟随他们做崇拜的方式，他们的日常行为和对人的举止。3) 观察各处，用自己的智力学习。达塔切亚讲述他看到自然的结论。以他的智力取其有益自己做崇拜的教导，我们也应该那样做。

你们很幸运，没有出生在奉献者的家庭里，主奎师那给你们智力听哈利主题。你们应该听，什么是‘听’的含义？

有一天，另一个自由者来到国王维克拉玛迪提亚的集会，他挑战国王的政务会员。他带来了一个死人头骨，他把它放在桌上问他们：“谁能说出这个人在生时是一个非常聪明的人还是个蠢货？”没人能够回答，他说：“来这里，我浪费了时间。这里的每个人都是蠢货，因为没有人能够回答我的问题。”国王说：“我还有一个会员叫卡里达斯，过几分钟会来。他可以回答您的问题。请不要生气。”卡里达斯来了，他再问那个问题。卡里达斯拿起椰子叶杆。他把它放进头骨的一边耳朵，再从另一边耳朵穿出来。他说：“噢，他生前是个蠢货。如果叶杆放进耳朵里，通向心灵，那表示有智力。”

不要愚蠢，变得聪明。

达塔切亚告诉国王他从二十四个导师那里得到的各种教导：

他从土地学到了忍耐，容忍，果断和宽恕。人可以到处挖地，拉屎，建屋等等，土地总是容忍。你能够这样容忍吗？如我昨天说过，即使别人打你和胡说，你也应该容忍和宽恕。

这是纯粹奉献者的超凡品质。如果别人对圣者胡闹，圣者会原谅那个人。我在我的师徒传系中看到这点，我们也必须这样做。

土地上有很多山峰。我们应该学习那些山峰，为他人服务。山峰给予树，草药和水，不是为己，只为他人。你的生命应为他人服务。山峰在孤寂的地方独居，它们的联谊是圣者。很多圣者居住在印度的喜马拉雅山，高瓦丹圣山，因为那些地方很静，有益做崇拜。

我们学习树，很容忍。树的品质是什么？它的皮，根，叶，果实，干木等等都是为他人服务。即使在夏天没有雨，树快干死了，它也不会说：“噢，给我水。”圣典采塔尼亚经说，人必须如树那样容忍。

空气的品质是什么？空气为他人而活。如没空气，我们一刻难留。空气总不依附。它到处带走好味臭味，从不依附。我们必须如空气不依附。不依附任何人。把依附给灵性导师，不给假的导师。假导师说：“你应该结婚。”这点现在非常流行。别依附无资格的导师。只依附有资格的导师，他们能够拿走你的心，把它献给主拉姆-奎师那。

四处都是天空，天空在你的身里，心里。真空叫做天空。天空无处不在，总不依附。你必须如它这样。

水的品质是纯洁，柔软和凉爽。当你冲凉时，你的身体觉得纯洁和凉爽。你必须如水这样。

火能燃烧大便，但它仍留清香的气味。死人放在火里燃烧，但火总是纯洁的。我们必须象火这样永远纯洁。努力变得纯洁地做崇拜。做崇拜能使人变得纯洁；否则不会变得纯洁。不做崇拜没人能变得纯洁。苦行和瑜伽不能使人变得纯洁，只有记得主奎师那和祂的甜蜜逍遥时光能使人变得纯洁。

我们说有第一，第二和第三个月亮，直到圆月。这样看来似有十五个月亮，但这不是真实。月亮没有很多，只有一个。如果你在高空中可以看到月亮总是圆的。月亮有时被另一星球遮到，有时是拉胡（Rahu），有时是肯图（Ketu）。因此，看似有十五个月亮，但实际上没有。同样地，只有一个神，虽然祂有很多展现。

太阳没有生死，但看似它有出生。太阳照亮各处，因此，看似有很多太阳。但只有一个太阳。同样地，到处可见到超灵，但只有一个超灵。个体灵魂很多，但超灵只有一个。

不要变成大蟒，但接受它的教导。大蟒住在一个地方，以它过去的果报结果，它不费劲就能够吃到一些来到它旁边的小动物，它不会为了食物而东奔西跑。同样地，你总会得到你过去的果报，不多也不少。

当那里没有东西的时候，大蟒可能会很饿，或者一段时间都没有东西吃，但它不会到处乱跑。如果任何小动物来到旁边，它就吃那些并感到满足。你必须如它那样。不用太费劲如有东西给你的话，就接受它，那些东西一定会出现的。不费劲就有痛苦，好东西也一样会有。

按照你以前的行为，你的生活费用会有的。因此，我们必须容忍一切。

海洋总是快乐，看它的波涛就知道。它在笑，但同时它很庄重。你必须如它这样。如果一只蚂蚁咬你了，不要大惊小怪地连续叫喊：“噢，一只蚂蚁咬我啦！一只蚂蚁咬我啦！”

在印度，雨季的时候到处都是灯，飞蛾立即飞进灯里。你必须谨慎。女士必须小心男士，男士必须小心女士。别跳进火里，永远小心。如果你跳进去的话，这表示你的智力已尽，你会死的。

大黑蜂飞进一朵又一朵花朵里，但它只采其精华。它不会采多于它的所需。如果它多取了，多出来的部分它会留给收蜜者。收蜜者从蜂巢里取蜜，他也是把蜜蜂放在他网的人。

蜜蜂教导我们只从每朵花里取一点。这是对弃绝僧（乞丐）的教导。蜜蜂也教导我们不要把额外物贮藏在一个地方。否则小偷和流氓会拿走我们的财产或者金钱。

你不应该聚集多于你的所需，因为当你死的时候，你什么也带不走。如果你有一百万美元在印度，很多流氓会知道，他们会来杀死你。要象一只蜜蜂，只取一点，那些乞求施舍的人，好象蜜蜂那样每处只取一点。

我在印度听说过，人们把雌象放在森林里，那里有一个大井，上面盖着长草和树枝。雌象在那里引诱雄象，雄性受到雌性的控制，掉进井里。很多天断吃断喝之后，雄象变得无力。那时候，雌象走进井里，把铁链绑在它的腿上再把它拉出来。人们开始看管和训练那只雄象，它也变成了受过训练的大象。因此，男人要小心女人，女人也要小心男人。他们彼此都必须谨慎。这不是开玩笑的事。如果你不小心的话，你会变成一只没有感觉的小狗。

猎人去到森林里把一张网放在一个隐蔽的地方。然后，他吹起甜蜜的音乐，很多小鹿都受到吸引。网立即下坠把小鹿都网住了。不要听世俗的谈话。主采塔尼亚-玛哈帕布有一次听到一位女士唱高运达之歌的甜美声音，祂向她跑去。幸好祂的仆人高运达告诉祂：“噢帕布，那是一位女士在唱。”主玛哈帕布说：“如果你没有挽救我的话，我已经要去海里淹死在那里（即跳海自杀）。”

鱼夫把小虫挂在他的鱼钩上吊鱼，他把线和鱼钩往河里放。小鱼由于舌头的冲动，它立即被吊上来了。小心控制你的舌头，别太贪吃美味的食物。向圣鲁帕导师和圣拉古那塔-达沙导师学习，他们甚至不在意有没有盐，更不用说其它的。很多人都喜欢吃美味的食物，特别是弃绝僧不要吃美味的食物。只吃简单滚熟的蔬菜，否则会出现物质欲望。谨慎！这不仅是对男性的指导，也是对女性的指导。

小孩子光着身体跑，他有时会哭，有时会笑，只有他的母亲会照顾他。小孩子好象一个最高级的圣者，好象尼提亚南达帕布。主尼提亚南达帕布有时候会脱掉衣服，光着身子跑到莎琪梅亚（主采塔尼亚-玛哈帕布的母亲）的院子里，玛哈帕布把祂的披肩给祂。主尼提亚南达帕布是超越社会礼节的人物，超越结婚或者不结婚是不合理。我们不能够模仿好象祂这样的超然人物的特征。

别批评他人做什么。小孩子做很多事，然而，他只是一个小孩子。同样地，生物体各不同，我们不应该批评他人或者指出主奎师那为他们安排的错误。

小孩子有时会把他的脚趾头放在嘴里，有时会把一个玩具放在嘴里。好象小孩子，不要担忧别人在做什么。活得轻松愉快和油亮你自己的机器。

曾有一个未婚姑娘，有一天，她自己在家，可家里没有什么可煮。只有一些青菜，没有大米。她的父母不在家。同时，一个男士从另一村庄来到她家，想看看这姑娘是否适合他的儿子。由于她的父亲不在家，她告诉客人：“请坐着等一下吧。”家里没有大米，因此，她出去要些大米。她戴着很多手镯，那些手镯发出一些声音。她想：“如果被他听到我的手镯声，他知道我家很穷，我在乞求大米，那他不会选我做他的儿媳妇。”她很聪明，她把手镯都脱掉了只剩下一个，这样就没有声音了。

我们在这里学习到什么？Jana-sanga-tyaga advaita-tyaga-远离那些不承认神是一个人格的人们。Jana-sanga 表示不做奎师那奉爱的人们。Advaita 表示非人

格。别与非人格和非奉献者联谊，就算他们是你的父母亲也好，你可用别的方法服务他们，但不要给他们说哈利的主题。尽管你要和家人同住，但不要给他们说哈利的主题，以免惹起动乱，因为他们不信任你的观点。他们总想，你是他们的小孩。

那个未婚女孩把手镯都脱了，只留下一个，这样，她的未来家公不会知道她在做些什么。同样地，不要干扰那些不懂欣赏你做什么的人们—如你的父母或者朋友等对奉爱没有兴趣的人们。

曾有一个箭工，他很专心地做箭，当一个婚礼的队伍敲锣打鼓，又唱又跳地经过时，他都没有听到。有人告诉他：“一个非常美丽的婚礼队伍刚刚走过。”他说：“什么时候，我怎么没有看到？”要这样地专心。别管这里和那里发生着什么事情。专心在主奎师那，别理胡闹的事。最好专心在齐颂圣名：

“哈利-奎师那 哈利-奎师那，奎师那-奎师那 哈利-哈利，

哈利-拉玛 哈利-拉玛 拉玛-拉玛 哈利-哈利。”这样，你再也听不到其它声音。

蛇是自居自游的，它没有家。它住在老鼠洞里，它总是很小心。通过眼睛的感应，即使你站在远处，它也知道你在那里。（蛇没有耳朵，它通过眼睛注意到一切。）同样地，总要小心，警惕假象。

蜘蛛用自己的口水吐丝织网，网织成后，它网住了很多苍蝇和其它昆虫，它吃掉它们，当网不再有用时，它把网收进体内。同样地，神自己通过祂的假象代理创造这个世界，最后一切也进入祂的体内。祂自内在扩张自己的个人能量，显示宇宙网络的展现，按照祂的目的使用，最后完全收进祂的体内。

圣典博伽瓦谭第七章说明，被黄蜂禁闭在墙上小孔里的草虫总是恐惧和憎恨地想着黄蜂。后来它也变成了一只黄蜂，只由于这种记忆。同样地，如果受困灵魂总想着永恒-知识-幸福的奎师那形象，他们能够免除自己的罪恶。不管他们所想的主是他们的崇拜主或是一个敌人都好，不断地想着祂，他们会得到自己的灵性身体。

圣巴克提伟奴达导师引用圣典博伽瓦谭的这首诗，结束 Sri Bhagavat-arkamarici-mala 的这个部分：

samsara-sindhuh ati-dustaram uttitirSOR
nanyah plavo bhagavatah purusottamasya
lila-katha-rasa-nisevanam antarena
pumso bhaved vividha-dukhha-davarditasya

对于受苦在无数悲惨火焰和想渡过无法超越的物质生存苦海的人们，没有其它合适的船，只有培养奉爱和对至尊人格首神的逍遥时光叙述的超然品味。（圣典博伽瓦谭 12. 4. 40）

在这里，生物体承受着各种痛苦。渡过生死的无限和无边循环是非常困难的。想轻易渡过它的人们必须听哈利主题。没有其它办法。我们必须听主奎师那和主采塔尼亚的甜蜜逍遥时光，和圣典博伽瓦谭里的帕荷拉达导师故事和类似他的故事。

愿主高拉赐给奉爱的快乐！

Your Twenty-Four Gurus

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

Badger, California: June 18, 2005

Yesterday I explained the following two verses:

tasmad gurum prapadyeta
jijnasuh sreya uttamam
sabde pare ca nisnatam
brahmany upasamasrayam

[“Therefore, any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.” (Srimad-Bhagavatam 11.3.21)]

tatra bhagavatan dharman
siksed gurv-atma-daivatah
amayyanuvrttya yais
tusyed atmatma-do harih

[“Accepting the bona fide spiritual master as one’s life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.” (Srimad-Bhagavatam 11.3.22)]

The root and backbone of bhajana is guru-nistha (strong faith in guru). Without strong faith in the bona fide guru, and unconditional surrender to him, you cannot begin your bhakti. You will never be able to do so.

There are two kinds of guru: diksa-guru and siksa-guru. If the diksa-guru has given all siksa (instructions) from beginning to end - teaching bhajana, the aim and object of life, and all other devotional topics - be satisfied. However, if the diksa-guru could somehow not complete this work, then a siksa-guru is needed. The siksa-guru should be of equal rank to Gurudeva, but this is very rare. At the time of Srila Bhaktivedanta Swami Maharaja there was no one equal to him in ISKCON. For his disciples, therefore, there were senior god-brothers.

Lord Sri Krsna instructed Uddhava in the Eleventh Canto of Srimad-Bhagavatam. In this regard He cited a historical narration concerning the conversation between the great King Yadu and an avadhuta named Dattatreya. The avadhuta was questioned by the king, who asked how he had attained such an advanced state of spiritual consciousness, and he replied to the king's enquiry:

santi me guravo rajan
bahavo buddhy-upasritah
yato buddhim upadaya
mukto 'tamiha tan srnu

["My dear King, with my intelligence I have taken shelter of many spiritual masters. Having gained transcendental understanding from them, I now wander about the Earth in a liberated condition. Please listen as I describe them to you." (Srimad-Bhagavatam 11.7.32)]

Dattatreya is said to be a saktavesa-avatara (a living being empowered by the Lord to act for a specific purpose). He used to travel naked without any belongings. No one knew where he was going, and even he himself did not know. Sometimes he was laughing, and sometimes weeping bitterly and rolling on the earth. His movements made him appear as though he had been captured by a ghost.

As mentioned, one day Yadu Maharaja met him and asked, "You appear extremely happy. I cannot understand your moods. Why are you weeping, laughing and rolling on the ground?"

Yadu Maharaja is teaching us to approach a spiritual master with a submissive mood.

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

[“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth. ”
(Bhagavad-gita 4.34)]

Go to a tattva-darsi (one who has seen the Absolute Truth). He knows everything, he is self-realized, and he can remove all your doubts. Offer him obeisances, surrender to him, serve and please him. Then pray to him, “If I am qualified to hear and understand, please answer my question.” Ask in this way, and not in a challenging mood.

Yadu Maharaja did this; he asked, “You are very happy, but I cannot understand your mood. Please tell me why you are traveling, why you are happy and why you are laughing and weeping.” Dattatreya replied, “I have many gurus. I have received so many instructions from them, and I have followed those instructions. I have 24 siksa-gurus: Prthivi (the Earth), air, water, fire, the Moon, the Sun, the pigeon, the python, the ocean, the moth, the bumblebee, the elephant, the honey collector, the deer, the fish, the prostitute named Pingala, the hawk, the baby, the young unmarried girl, the arrow-maker, the snake, the spider and the wasp.

Instructions are of three kinds: 1) hearing the teachings of those who are actually sadhus; that is, guru and maha-bhagavata Vaisnavas. 2) learning from their character. We should follow the manner in which they do bhajana, conduct their daily routine and behave towards others. 3) watching here and there, and thus learning by one’s own intelligence. Dattatreya was telling about what he concluded by seeing nature. By his intelligence he took something for his own bhajana, and we should also do that.

You are very fortunate that you have either taken birth in a devotee family, or somehow Krsna has given you the intelligence to hear hari-katha. You will have to hear. What is the meaning of the word ‘hear’?

Once an avadhuta (not Dattatreya) came to the assembly of King Vikramaditya and challenged the king’s council members. He had been carrying a human skull, and now he put it on the table and asked, “Who can tell whether this person was very intelligent or foolish during his lifetime?” No one could answer, so he said, “I have wasted my time here.

Everyone here is foolish, because nobody can answer.” King Vikramaditya said, “One of my counselors, Kalidasa, is coming in a few moments. He may answer you. Please don’t be angry.” Kalidasa soon came, and that man again asked the question. Kalidasa picked up a coconut leaf straw. He put it in one ear of the skull and it came out the other. He then said, “Oh, he was foolish. If the straw would have gone in one ear and then down towards the heart, that would have indicated intelligence. ”

Don’ t be foolish. Be intelligent.

Dattatreya told the king what instruction he had received from each of his twenty-four gurus.

From the Earth - Prthivi - he learned patience, tolerance, great determination and forgiveness. You can dig anywhere on the Earth, pass stool and urine anywhere on the Earth, or make houses and anything you like from the Earth; the Earth is always tolerant. Can you be so tolerant? As I told you yesterday, even if someone is beating you and doing nonsense to you, you should be tolerant and forgiving.

This is the extraordinary quality of a pure Vaisnava. If one is doing any nonsense to a Vaisnava, the Vaisnava will forgive that person. I have seen this in my guru-parampara, and we should also be like this.

Mountains - on the Earth there are many mountains. We should learn from those mountains how to work for the benefit of others. A mountain gives so many trees, herbs and water, but not for itself - for others. Your life should be for others. Also, mountains live alone, in lonely places, and their only association is that of sadhus. So many sadhus used to live in the Himalayas in India, and also at Govardhana, because those places are very silent and favorable for bhajana.

Trees - we also learn from the trees. You should be as tolerant as a tree. What are the qualities of a tree? His bark, root, leaves, fruits, flowers, dry wood and everything else is for others. Even if there is no summer rain and the tree is going to become dry, still he does not say, “Oh, give me water.” In Caitanya-Caritamrta it is said that one should be like a tree.

Air - what is the quality of air? The air lives for others. If there is no air, we cannot survive for even a moment. The air is always detached. It can take the bad fragrance from here and there - bad and good - and yet it is detached. We should be detached like the air. Don’ t be attached to anyone. Reserve your attachment for guru, but not a bogus guru. A bogus guru will say, “You should marry.” Nowadays this is going on. Do not

have attachment to unqualified gurus. Be attached only to qualified gurus, to those who can take your heart and give it to Sri Sri Radha and Krsna.

Sky - the sky is everywhere, even in our hearts and bodies. Empty space is called sky. The sky is everywhere, and yet it is always detached. You should be like that.

Water - the qualities of water are purity, softness and refreshment. When you take a bath, your body feels pure and refreshed. Be like the water.

Fire - fire can burn stool, and still it maintains a good fragrance. After death one's body is put in fire, and yet that fire always remains pure. We should be like that - always pure. Try to be pure to do bhajana. Purity can come by performance of bhajana; otherwise it will not come. No one can be pure without doing bhajana. One cannot become pure by performance of yoga or the execution of austerities; it is only possible by remembering Lord Sri Krsna and His sweet pastimes.

The Moon - we say that there is a first, second and third Moon, up to the full Moon; It seems there are fifteen moons, but this is not true. There are not many Moons; the Moon is one. If you go very high in space, you will see that the moon is always full. It is sometimes covered by another planet, sometimes by Rahu and at other times by Ketu. So it seems there are 15 moons, but it is not so. Similarly, there is only one God, although He has many manifestations.

The Sun - the Sun has no birth and no death, but it seems that it has taken birth. The Sun illuminates everywhere, and it therefore seems that there are many various suns. But there is only one. Similarly, Paramatma (the Lord as Supersoul) is seen in various places, but He is one. Jivas (individual souls) are so many, but Paramatma is one.

The python - don't become a python, but take instructions from him. The python remains in one place. By his fruitive karma, some animal comes nearby without any effort on his part, and he eats it. He will not go here and there in search for food. Similarly, you will always get what you deserve due to your previous karma - not more and not less than that.

The python may be very hungry when nothing is there, and it may be that he can't get his food for some time, but still he will not go here and there. If any creature comes nearby, he will eat it and be satisfied. You should try to be like that. If anything is coming without much effort - and it is bound to come - accept that. As suffering comes without effort, good things also come in the same way.

Your maintenance of life will come according to your previous karma. Thus, we should tolerate everything.

The ocean - the ocean is always happy, and this is understood by his rolling tides. He is laughing, but at the same time he is very grave. You should be like that. If an ant bites you, don't be overwhelmed, repeatedly exclaiming, "OH, AN ANT HAS BITTEN ME! An ant has BITTEN ME!"

The moth - in the rainy season in India, if there is light or fire anywhere, moths at once fly into it. You should be careful. Ladies should be careful regarding men, and men should be careful regarding ladies. Don't go to the fire; always be careful. If you go, this means your intelligence is finished and you will die.

The big black honeybee - a honeybee (madhukara) goes from flower to flower, but he only takes the essence. He does not collect more than he needs. If he collects extra, this will go to the honey collector. The honey collector is the one who comes to empty the honey from the honey combs, and he is the one who also takes that bee in his net.

The bee teaches us to take just a little from each flower. This is the advice for a traveling mendicant. The bee also teaches us not to store extra in one place. Otherwise, our property or money will be taken away by thieves and rogues.

You should not collect more than you need, because nothing can be taken by you at the time of your death. If you have a million dollars in India, so many dacoits will know and they will come to kill you. Be like a bee. Collect very little, like those doing madhukari ("madhukari" means collecting like the bee, or in other words begging alms.

The elephant - I have heard that in India some female elephants are sent to the forest, where there is a large well covered with long grasses and tree branches. The female elephant lures the male elephant there; and the male, controlled by that lady, falls in the well. Then, after many days of fasting from even water, the male elephant becomes weak. At that time, the same lady elephant goes inside the well, places a chain around his leg and takes him out. The humans then take charge of that male elephant and train him, and he then becomes a trained elephant. So, men should be careful about ladies and ladies should be careful about men. They should be careful about each other. This is not a joke. If you are not careful, you may become like a dog with no sense at all.

The deer - a hunter goes to the forest and keeps a net hidden somewhere. Then, by his playing very sweet music, so many deer become attracted. The

net falls, and at once all the deer are caught. Don't hear mundane talk. Sri Caitanya Mahaprabhu once heard the sweet voice of a lady singing 'Gita-govinda' and ran towards her. Somehow His servant Govinda told Him, "O Prabhu, it is a lady singing." Mahaprabhu then said, "If you had not saved Me, I would have gone to the ocean and drowned there."

The fish - in catching fish, the fisherman attaches a thread (with a worm on a hook at its end) to a stick, and then drops that thread in the river. Thus, by the greed of the fish's tongue, he is at once caught. Try to control your tongue. Don't be attached to good tasting foods. Be like Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami, who never cared even for salt, what to speak of other things. So many people want rich foods - but especially sannyasis shouldn't take such foodstuffs. Take only such things like simple boiled vegetables, otherwise material desires will come. Be very careful. This instruction is not only for males, but for females too.

The small baby - a small baby lives naked. Sometimes he laughs and sometimes weeps, and only his mother takes care of him. He is like a paramahansa, like Nityananda Prabhu. Sometimes, Nityananda Prabhu would take off his clothes and then go naked to the courtyard of Sacimaiya (the mother of Sri Caitanya Mahaprabhu), and Mahaprabhu would give him His chaddar. Nityananda Prabhu is an avadhuta (beyond social etiquette) and because of this, being married or not married was inconsequential. We cannot imitate the character of transcendental personalities like him.

Don't criticize what others are doing. A small boy is doing so many things, but after all, he is only a small boy. Similarly, all living entities are different, and it is not for us to criticize or find fault with what Lord Krsna has arranged for them.

A boy may sometimes put his toe in his mouth, and sometimes take a toy. Be like a boy. Do not be worried about what others are doing. Be carefree and oil your own machine.

An unmarried girl - there was a young lady who was not yet married. One day she was in her home and there was nothing to cook. There were a few vegetables, but no rice. Her mother and father were not at home. In the meantime, a gentleman from another village came to see if that girl would be a suitable bride for his son. Because her father was not at home, she told him, "Wait a little while." There was no rice, so she went begging for rice. She was wearing many bangles and they were making some sound. She began thinking, "If this sound is heard by him, he will know I am very poor. He will know that I am begging for rice when he hears the sound of the bangles, and he will not select me for his son." She was very

intelligent. She took off all the bangles but one, and there was no longer any sound.

What do we learn here? Jana-sanga-tyaga advaita-tyaga. Be far away from those who do not accept God as a person. Jana-sanga means the association of anyone other than those engaged in krsna-bhakti. Advaita means mayavadis. Don't associate with mayavadis or non-devotees, even if they are your mother and father. You can serve by other means, but don't speak harikatha with them. Even if you have to mix with your family members, do not create a disturbance by trying to speak harikatha to them, because they have no faith in your ideals. They always think you are their child.

The unmarried girl took off most of her bangles so that her future father-in-law would not see what she was doing. Similarly, do not disturb those who have no appreciation for what you are doing - like your parents or friends who are not interested in bhakti.

The arrow-maker - There was an arrow-maker, a blacksmith. He was so absorbed in making arrows that when a marriage party playing drums, singing and dancing passed by, he was not aware of it. Someone told him, "A very beautiful marriage party has just passed by." He replied, "When? I didn't see it." Be absorbed like this. Don't see what is going on here and there. Be absorbed in Krsna and not in nonsense. Better to be absorbed in nama-sankirtana: "Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare." Then you will not hear anything else.

The snake - a snake lives and travels alone, and he has no house. He lives in rat holes and is always very careful. Even if you are at a far distance from him, he will know by "eye vibration" that you are there. (He has no ears, so he notices everything only by his eyes.) Similarly, always be very careful and alert for maya.

The spider - a spider produces thread from his own saliva and thus makes a web. After he has created his web, many flies or other insects become entangled in it, and he eats them. Then, when there is no further need for the web, he takes it inside himself. Similarly, God creates this world by Himself, through the agency of His maya, and later on everything enters in Him. He expands His personal potency from within Himself, displays the network of cosmic manifestation, utilizes it according to His purpose and eventually withdraws it completely within Himself.

The wasp - Srimad-Bhagavatam (seventh canto) states that a grass-worm confined in a hole of a wall by a wasp always thinks of the wasp in fear and enmity. Later he becomes a wasp, simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Krsna, who

is the form of eternity, knowledge and bliss (sac-cid-ananda-vigraha) they will become free from their sins. Whether thinking of Him as their worshipful Lord or an enemy, because of constantly thinking of Him they will attain their spiritual bodies.”

Srila Bhaktivinoda Thakura concludes this part of Sri Bhagavat-arkamarici-mala with the following quote from Srimad-Bhagavatam:

samsara-sindhuh ati-dustaram uttitirsor
nanyah plavo bhagavatah purusottamasya
lila-katha-rasa-nisevanam antarena
pumso bhaved vividha-duhkha-davarditasya

[For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion and transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.” (Srimad-Bhagavatam 12.4.40)]

All the living entities here are suffering in many ways. To cross the unlimited, endless cycle of birth and death is very difficult. Those who want to cross it very easily should hear harikatha. There is no other way. We should hear all the sweet pastimes of Lord Sri Krsna and Sri Caitanya Mahaprabhu, and the histories in Srimad-Bhagavatam such as those of Prahlada Maharaja and others like him.

Gaura Premanande!