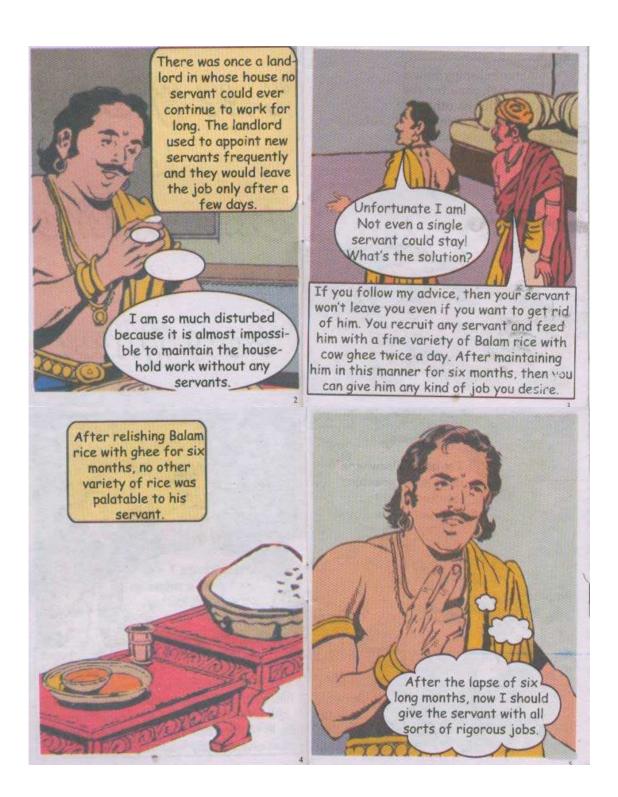
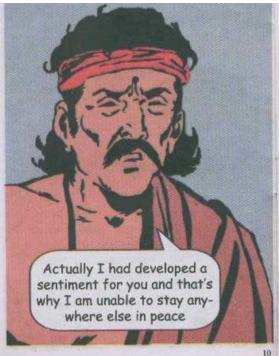
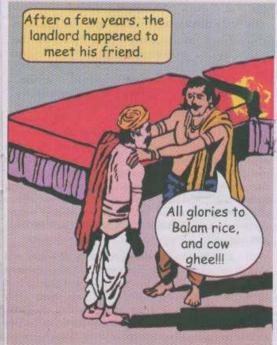


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PURPORT

By Srila Bhaktisiddhanta Sarasvati Thakura

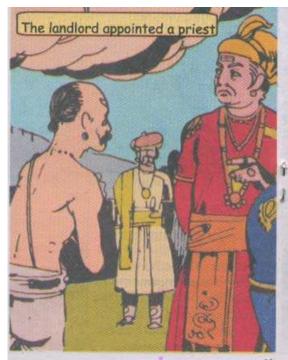
This anecdote gives us a moral about the influence of women, money and reputation, for which people are desirous. It is very difficult to find a person willing to offer causeless devotional service to Lord Hari in this world. Not a single person wants to stay steadfastly in the devotional institution of Lord Sri

Krsna's family environment. Only motivated with material sense gratification and mundane desires for a few days, some would like to pretend to offer services in Lord Krsna's family and then would revert to different aspects of material gain, position, and reputation, religion, wealth, fruitive work or liberation to satisfy their thirst for sense gratification.

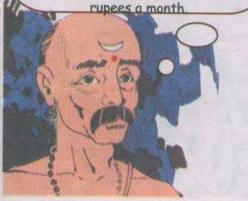
With a view to attracting such persons by all means, and to enlighten them of their latent potential, all benevolent spiritual masters arrange for Balam rice and ghee to feed them. In other words, spiritual masters make every attempt to retain those truant persons within the family environment of Lord Krsna by way of providing various sorts of position and reputation for them. In the beginning

Once, a landlord had built a temple. He had no lack of wealth, so in order to attract more honor and prestige from the visitors of the temple he made elaborate arrangements to dress the Deity so that the prasadam could be distribute among his relatives for their appreciation.

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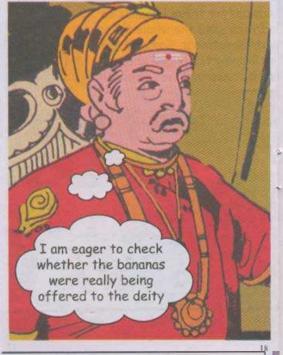


The deity has a lot of ornaments and so many dresses; I wonder if I could enjoy one of them. But there is security on guard everywhere so not a single object can be taken away! I can't even enjoy any of the best preparations from the offerings because the entire amount of prasadam goes to the landlord's relatives. I guess that I must remain satisfied with five



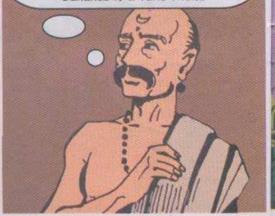
Once the Landlord brought some best quality amrtasagar and agnisvar bananas, and handling them over to the priest

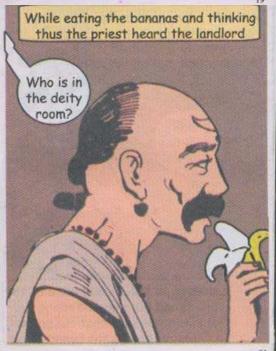
O pujaril Pl ease offer these bananas to the Deity and then send the whole lot to my own private apartment. Some of my friends a re coming today and these bananas should be reserved for them only

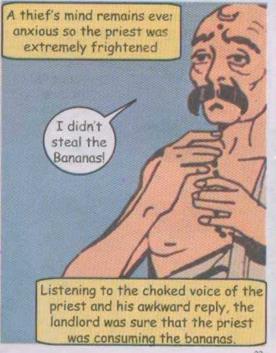




When could I have the chance to eat such a delicious variety of bananas in my life? Getting them now at my disposal, why should I miss this opportunity of enjoying them? I doubt that the landlord counted all the bananas. So I am sure he won't detect the loss of a few bananas if I take them.







PURPORT

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Those who pretend to offer devotional service to the Lord while in their heart developing an urge for other motives, usually expose themselves without fail in front of real saintly persons and Vaisnavas. Whenever a person starts unexpectedly praising his own activities or makes an attempt to

confirm his apparently good conduct just through criticising others, it may be very rightly assumed that the person concerned has other motives in mind. Even if the entire population of critics criticized a real saintly person or if selfishly-motivated persons start blaspheming him, he never makes an attempt to vindicate himself.

A truly devoted Vaisnava never make any protest against himself, but he never tolerates any criticism against other Vaisnavas or his spiritual master. It is believed that anyone who makes any attempt to vindicate himself must be factually a guilty persons and otherwise motivated for name and fame in the general society.

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A Baggary of Ongtom

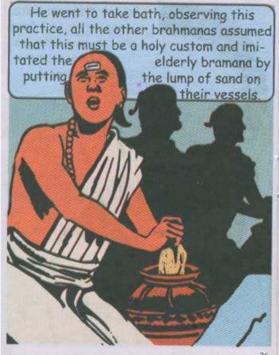
Every morning some brahmanas would take their bath in the Ganges and offer their daily prescribed prayers to the Lord. All of them were taking their own copper vessels for offering water to the Lord. But through oversight, all the copper vessels invariably changed hands everyday

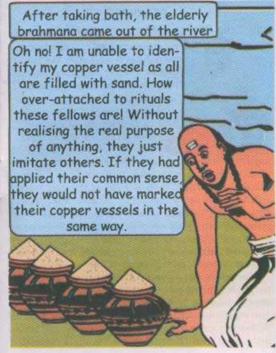




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In modern society, practice of religious performances is quite often like this. There are so many customary practices in the field of literature and social conduct in respect of usages and performances that most of the people follow them blindly without making assessment of their validity and authority. Lord Nityananda is the

supreme controller of all wealth and He has no want whatsoever. Those who suffer from want, are known as "daridra" or paupers. Poverty is one of the three types of sufferings undergone by living entities. The Supreme Personality of Godhead is never influenced by any of the three modes nor by any sort of poverty or want. But common people, without considering this, quite often regard a pauper to be Lord Narayana in a customary fallacy, and the modern usage of the word "daridra-narayana" has been coined.

Some people may argue that Lord Narayana may not be a pauper, but still He exists in every living being and the said popular word has been coined in order to remember Him. This argument is also based on fallacy. The fact is that I ord Narayana is not at all poverty-stricken versons, and that no living entity is Lord Narayana H most in an incommentation.