

NO PROBLEM

A devotee is always happy. **VAIṢṆAVA is ALWAYS HAPPY.** We should understand this Principle for eternity. A devotee has no problem. Sometimes, vaiṣṇavas talk like this, that they have a problem. But if we understand this according to Principle's point of view, this principle for eternity is- '**a Vaiṣṇava has no problem**', '**a Devotee is always happy**'.

If we are having any problem, that means I am not behaving as a devotee. Simple!! Because a devotee has- No Problem. If I am having **ANY** sort of problem then I better become a devotee. Why? Because a devotee has- No Problem. If there is any problem then ask yourself from your inner self- 'who is having a problem?'

Ask yourself - me, the soul, can I ever have **ANY** problem? Can I ever, ever, ever..., have any problem? Past, present, future..., can a soul have any problem?

When there is no possibility then that soul can ever have a problem, then why do we frequently say "I have a problem"? Who is having a problem? "Me, a husband", "Me, a wife". You say- "I have a problem". **NO.** Ask yourself - who is having the problem? If we come to this point, that 'I' have a problem, who actually is this 'I'? Ask yourself, then the problem will disappear in a second. What problem can a soul have? Tell me. It cannot be burnt, cannot be cut. Can there be any problem then? It's all here in the mind, it's all here.

In today's world, many devotees have I-phone, I-pad, I-pod but who is 'I'? Some have all these three things but don't know who 'I' is? Who is this 'I'? We must firmly know, firmly believe, that I am Spiritual and my diet is Spiritual. And even if I have so-called created problem in my mind, solution to that problem is also Spiritual. **All material problems have only Spiritual solution.** It feels so bad when sometimes devotees talk like this that- "I have a problem." I really wonder, what is the problem? What happened? What has really happened? What can be the problem? Money, or no one acts according to me, he should behave the way I want. These are the so called basic problems.

MONEY- most of the time devotees, I see devotees, they say that they have money problem. If we see carefully then we find that money is no problem. Devotees have so much of money. Let's say your property is of 15 crores. If you put that property on lease, the interest you will get is, may be 20-25 lakh rupees a month. You can't even spend the interest part of your money. So what to talk of having any money problem? Sometimes we have a small house, let's say we have a house of 1 or 2 crores, even that will fetch you an interest of 1 or 2 lakhs a month. Can you ever

spend that amount as a devotee, even the interest part of it? So, money-wise also those who crib, that they have problem, actually they don't really have a problem, they are in illusion. Māyā means to make us feel that there is a problem, it shows us that which is not, it hides the truth. Money problem..? I mean you have tonnes of bank balance, and still you think you have money problem, so this is illusion.

Sometimes, **a little problem, little so called problem**, gets settled in our inner space and occupies our **entire** inner space. Isn't it? A small problem occupies our inner space... Sometimes we think "my husband doesn't act according to me, kid doesn't act according to me, I have such a big problem." I wonder how?

There are certain things which cannot be explained in words. For Me, the word problem is itself a wonder. What is called problem? **Actually, there is no problem. Problem is, you think there is a problem, and that is the problem. But actually, there is no problem.**

You just think on this, at present you all are here with Me, are you having any problem? Is anyone having any problem? But how can one have problem as soon as you go out of the door? You are not having any problem right now! Then how come it was there yesterday or will have tomorrow? Actually, I have no problem. I think there is a problem and that is a problem. It is just sheer irrational attachment to matter.

A soul is 'Nirañjana'. 'Nirañjana' means totally detached from matter. Me the soul, is naturally detached from everything. So I can never have any problem. **Problem is just because I think there is a problem. That's all. That's all.** But... if... what... if... but!!

Money is no problem. Understood? Till you are alive, how can you be alive, unless until you have shelter and food. So till you are alive, you will get food, you will get shelter. So there is no problem... so money is no problem. What can be the worst scenario? That everything gets sold off, you have become bankrupt, there is nothing left to eat, even bread and you die of starvation. Can there be anything worse than this? And that too, why it happened..? Due to one's own Prārabdha. One's own time has expired, you have an expiry date when you come to this material world. Expiry date means your death time. So even if you die of starvation, it is not a problem. It will not happen, but even if it happens, it is not a problem. If we come to that situation, then we can think like this, but there is no need.

“I have come here in this material world to play a role. In material world I may be in the role of a husband etc, I may be in a role of Tarun Aggarwal, Sanjeev Aggarwal, Sandeep.” Is there any problem if you see? Playing the roles of a person, role of a person I have to play, but I have come here for a cause, we must never forget that.

And you may think, I am saying that or I mean to say that- “your problems are not real.” Forget yourself, forget the problems, even you, what you think you are that is not real. Forget the problem, you are not real. Your respect for the problem is real, that’s all. **Don’t have respect for your problem.** Why are you having so much respect for your problem? Your so... so... so called problem, which doesn’t really truly exist. It is only due to ignorance we think there is a problem.

*“om ajñāna-timirāndhasya, jñānāñjana-śalākayā
cakṣur unmlitaṁ yena, tasmai śrī-gurave namaḥ”*

Gurudeva removes all kinds of ignorance, all kinds of problems which are all superficial, mental. If you go to the root you will find that there is no problem. **Don’t try to solve problems superficially.** Normally what happens, devotee come to Me and say this is our problem. Then I think like this- “that was not their problem, it was actually problem of a husband, it was problem of a mother.” I think- “where are you gone..., dear devotee?” I wait for the day when a devotee comes up to Me and asks just 1 question- “Hey Gurudeva! What can I do to attain Prema? Whatever You will say, I will do.” I just wait for those rare devotees. So disheartening... people just come- “I have a problem.” And that is just father’s problem, mother’s problem, that’s all. How can you have a problem? How can I have a problem? Why do we have so much of respect for our so called confusions of the mind, which we label as problem. We just label the confusions of our mind as a problem. The tag we give to the confusions of our mind is problem. I have become a confused mind, this is..., this is the problem.

If someone says to you- “You are an idiot”, then a problem has arisen, we feel bad. Now think rationally, take a deep breath, just evaluate. Is there any problem, if someone calls you an idiot? If it is true, then it is true, then there is no problem and if it is not true, it is not true, then also there is no problem, he does not know that, simple. For example, if someone says that “you are prime minister of India.” Tau what you will think? “Oh, he does not know!” It is as simple as that. Similarly if someone calls you an idiot, if it is true then accept it and if it is not, then it means, that he doesn’t know, that’s all.

Husband, wife, businessman can never have solution to any of their problems, because you are trying to find solution from the middle. You are not husband or a wife or a businessman, you are a spirit soul. If you want to solve anything, go to the root.

First we become The Brahma - the creator of problems. Then, we so try to maintain the confusion of our mind by becoming Viṣṇu - the maintainer of so called problem, by discussing with everyone- “You know..., you know... I have problem, you see..., you see... they don’t listen to me”, we become Viṣṇu. We come across friends, devotees and discuss all these things only. Why don’t you become Śiva - the destroyer of your confusions of your own mind? **We all suffer because of our imaginations, fantasies.** We feel sad that, “my wife should follow me, my kids should follow me, devotees should listen to me.” Those who don’t listen to The Lord, why they should listen to you? Those who don’t listen to Guru, your children or your wife, why they should listen to you?

Bhagavad Gītā says-

*“icchā- dveṣa-samutthena, dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ, sarge yānti parantapa”*

(Bhagavad Gītā 7.27)

Due to desires and repulsion from The Lord, they have come here, to this material world. They have not come here to listen to you. They never listened to The Lord, that is why they have come here. You have also come here for this purpose and your neighbours and your wife and all your relatives also.

It is just like in a Tihar jail, Ward no.107, there are four persons inside the Ward-A, B, C and D, all are in the jail. And suppose B is saying to the other three, that you all should listen to me. What is there, so surprising! The first one wants, that these three should listen to me and they are all full of anger, greed. What do you think? They are going to listen to him? And let’s say B decides that other three should listen to me..., is it a rational expectation? Expectations are never rational. So like this everyone is there in our house. They are all residents of Tihar. This material world itself is a jail. They have come here as a result of repulsion from The Lord. This is the only reason why they are put in this material world. If someone doesn’t listen to you, and you say –‘I have a problem’, this is the main problem. “The problem is that the residents of Tihar don’t listen to me.” So, all glories to you! Why are you expecting such a stupid thing? You have so much of fantasies.

I request you with folded hands, all you saints, all you devotees, that please bless yourself, don't create any problems, because **actually there is no problem, your false expectations are the only problem...** "They don't listen to me, they don't understand me...." People in the jail have not come here to understand you. Why don't you understand this thing and remove the problem from the very root.

This material world is not anyone's home. This is an office. Why do you come to office? To work! While working, what do you always think? About the home, about who is at home. So this world is an office and what should we think all the time about? **RĀDHĀRĀNĪ'S LOTUSFEET! RĀDHĀRĀNĪ'S SEVĀ!** And what is the payment in the office? We get salary. And payment in this material world is - Attainment of The Lord. The material world is an office and the salary is attainment for love for Rādhārānī's Lotus Feet. Even if after coming to the material world, we do not have love for Rādhārānī's Lotus Feet, then it is *śram eva hī kevalam*, only worthless labour, that's all. Do everything just as a duty here and at the end of the day you should get salary of love of God, otherwise it's all futile.

In all this, Vaiṣṇava Sadācāra, Vaiṣṇava Etiquettes is very helpful. You will be very surprised how vaiṣṇava etiquettes come in between. **SADA-ĀCĀR - that ācharaṇ, that behaviour which can be followed "sadā"... always- past, present, future, that is called Sadācāra.**

Devotee is always happy. Devotee's Behaviour, sadācāra which is followed always. What is sadācāra? The behaviour which is there at Lord's Abode, the Devotees in this material world..., the practicing Devotees..., the true Devotees..., they follow the same here. What is that? How all our problems are solved by that? We'll try to understand this.

Sanātana Gosvāmī says in Hari Bhakti Vilāsa- **"Since nothing can be successful without sadācāra, every action should be performed, EVERY ACTION should be performed with sadācāra."**

So how will our problems be solved by that? Problem will be solved in this way, that at Lord's Abode, how are devotees behaving, doing their activities in Dhāma, in Goloka, in Vaikuṅṭha? They are always engaged in the service of Guru and Gaurāṅga. So, this ācaraṇa is to be followed here—this is Sadācāra. Sadācāra is not a ritual. And if at Lord's Abode, if our wife, kids are engaged in Lord's Service, we will be very happy, that they are engaged in Lord's Service. So here also, if our relatives, family members are engaged in Kṛṣṇa sevā, we should be happy, not that- "Arre! He

is doing so much, my wife is doing so much!” This is demoniac ācaraṇ. In Lord’s Abode, no one will ever think like this “Acchā! You didn’t tell me!” So this is demoniac ācaraṇ. You tell Me- why you should be told about anything, are you a police commissioner? And after telling you everything, the wife can do any sevā, are you Mr. Bhagavān?

I would request if at home, husband asks so, then- “O Prince Husband! Please come down from Husband’s Ego!” Or if wife asks then please think about it- “O Queen Wife! Please come down from your wife’s ego!” Because there is no one in Dhāma, who will ask such a silly question... They are happy that others are engaged in Lord’s devotional service. And if we are following this sadācāra, then we will never be, have any problem at home. Sanātana Gosvāmī says- “Nothing can be successful without sadācāra.” Devotees who are giving their 100 percent in each and every activity but are totally detached there. So we should also give our 100%. We should not be lazy, but give 100% and be fully detached.

*“brahmaṇy ādhāya karmāṇi, saṅgam tyaktvā karoti yaḥ
lipyate na sa pāpena, padma-patram ivāmbhasā”*

(Bhagavad Gītā 5.10)

Scriptures tell us- with complete detachment, perform each and every activity, then only it is called Divine. If you do any activity, even if sevā, but with attachment to the result, it is not divine.

And please **never complain**. This is sadācāra. Can you ever imagine complaints going on at Dhāma, that two devotees are discussing- “there is so much problem”, “what is all this?” And they are going to Gurudeva, “there are so many problems”. No..., these things never happen at Dhāma. They are just meditating on service. We should follow the same sadācāra here. Always meditate on what to serve, how to serve? **Spontaneous readiness for intense action. This is Sadācāra.** And if we are doing complaints here and there it clearly shows we are not following sadācāra.

You please tell Me- “what actually is your problem? Kindly please acquaint me with your problem.” I don’t have any problem and no devotee has, ever has any problem. Actually problem don’t really exist. It is all here, in the mind. **Don’t have respect for your problem, just don’t have respect for that!!**

Practically, if I tell you, that in Nigeria, all the jungles are caught up in fire, will it affect anyone? There will be none who would even raise their eyebrow. Because you

don't have respect for that problem, isn't it? Similarly, don't have respect for your so-called problems. If in Nigeria or Kenya everything catches fire, there are heavy losses, losses of family etc., but will it affect you? No! Because you don't have respect for that problem. But here even if our father's car gets little, slight dent- we think, Oh! It is such a big problem.

You were in Mahāviṣṇu's body after mahā pralaya. So, did you have any problem then? Why not? Because you never identified with anything, anyone. You were naturally detached. Similarly you are naturally detached even now. What has happened after coming out from Mahāviṣṇu's abdomen? "I have a problem", this is all craziness.

The best example is our Nanda-nandana, Śyāmasundara. He has many sons, more than 1 lakh. And when His Pastimes were about to be over, externally speaking, all His Sons were fighting with each other. And what was Kṛṣṇa's Expression? He was smiling!! His smile never lessened, never diminished even slightly. His Smile cannot get liquid, it is always solid. Similarly should be our smile. Kṛṣṇa's entire kingdom got over, all His sons got killed, but His Smile never got killed or got over. It was rather always increasing. So, like Father, like son... *Kṛṣṇa Mātā, Kṛṣṇa Pitā, Kṛṣṇa Dhana Prāṇa...* So Kṛṣṇa is our Father, we should always smile, even if everything we possess gets destroyed. Whatever happens, let that happen, doesn't really matter to me..., me the soul, and doesn't really affect them also, our family members because they are also soul.

If you understand who you are and who the other person is, then actually there is no problem. Sometimes, people say- "I have a big problem", if you ask-"what happened?" "My daughter has not got married yet". So Mr. King- please listen to few words of Knowledge- when your daughter was in the womb of her mother, at that time it was known that when will your daughter get married and with whom she will get married. Why are you considering that as a problem? In which year your daughter will get married and with whom and how many kids she will have, this is all pre-decided, prārabdha. You don't know prārabdha, that is a problem. I wanted to take something deep but thought that till this thing is clear, you will not understand anything.

Once I heard one devotee said to Saint that- "I feel that I may commit offences while Chanting, so I have stopped taking Hari Nāma." Arre bābā! Why don't you stop committing offenses? "I have a problem"... What is this? Everyone is mad. Not a

single person is sane. No sanity is prevailing. India lost match to Pakistan, “I have a problem”, what is there to be affected? Why are you mad about it?

What else can come in sadācāra?

*“ṭṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ”*

(Śrī Śrī Śikṣāṣṭakam 3)

Give respect to everyone. Stay with Devotees always. Never stay alone. Who told you to stay alone? In which scriptures it is mentioned?

Vaiṣṇava sadācāra is not a ritual. It's not a dogma to be followed by devotees, like putting up a Tilaka or.., this is not just... Etiquette means everything which is being performed eternally. Sad-ācār, sad-ācār, eternal ācaraṇa. No cribbing, never saying “I have a problem..., my heart is broken.” This is not sadācāra. **Following Guru and Gauraṅga without ifs and buts - this is sadācāra**, not just putting on a Tilaka or a Dhotī. These are also very important. Following Vaiṣṇava Ettiquestes is our eternal nature. It is to be protected all the time.

Sometimes, when devotees are asked to read Vilāpa Kusumāñjalī, Sudhā Nidhi, Gītā, then they say “I am too lazy to meditate on pastimes” Why don't you become too lazy to meditate on your problems? Use your laziness for the right cause- become super lazy, the laziest person on the planet to meditate on your own problems, become lazy No.1.

All of us are in ignorance. And what is the ignorance? Whatever I think I am, actually I am not. **Actually you are just a calamity that has happened to you.** What has happened to you? Oh! Martin has happened to you. You have become Mr. Martin all of a sudden, soul became Martin. I became Tezania and you Luchia, you all of a sudden from 25 years by you became Luchia. **So there is no uniqueness in soul. We are all same. Actually, you are just a chaos, that is what you create wherever you go.** It is just a calamity which has happened to you. Soul became Mr. something or Miss something or Mrs. something, became a papa or mumma and just totally got absorbed in that concept. Instead of soul you have become a chaos. And what we are, we create that outside. You are a naturally blissful soul. This is your true nature. You see any devotee, their face will speak, they are so blissful. They are situated in their nature. They don't need anything. And out of the 8 natural qualities

of the soul is, without grief. The 8 features of the soul, 1 of the 8 features is, you are, soul is without grief. When I am without grief how can there be any problem for me.

Kṛṣṇa keeps His Smile, despite His so many sons got killed, this is such a great lesson. And ours is, even if our daughter gets late coming back from school, we start crying. There is only one reason to be distressful and what is that? The Lord, the devotees, they also get distressed for 1 reason- *Parā duḥkhe duḥkhī...* Seeing the other living entities getting distressed, The Saints, The Lord, They get distressed, so They preach. Preaching occurs out of Compassion.

We should have to be cleansed from all inner pollution we possess. **Free yourself from all, all kinds of inner pollution.** I am father, I am husband, this is all pollution for the soul. Just be totally detached. Never think you have any problem, you are free from any kind of grief.

When we follow sadācāra we have a straight connection with the Lord because sadācāra is nitya ācaraṇ, it is Divine in nature. We just have to be connected to Divinity, Divinity means happiness. **We the Gauḍīya Vaiṣṇavas chanting Hare Kṛṣṇa should have only one aspiration – “Oh! my Rādhārānī, I have no one else except You, You are my everything and I have no problem. My problem is I don’t remember You.”** Bhakti is all about accepting reality. Rādhārānī is everything for us, Gauḍīya Vaiṣṇavas. **And for Siddhi, only 3 things are required-**

1st is Practice, the 2nd is Practice and the 3rd is Practice.

What is the practice? To always remember that I am soul, I am servant of Rādhārānī, I am servant of Gaura, I am servant of Guru. The more we practice on this, all our designations of husband, female, wife, they will all melt. And practice happens internally, even while passing stool, you can have this perfect meditation. **Never try to solve any problem from the middle. ALWAYS go to the root and if you go to the root, you will find that problem really doesn’t exist. There is no problem, no problem.**

Hare Kṛṣṇa !!