

Krishna Anxiety

Dear Granthraj devotees,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev!

Please allow me to share with you some nectar I found while reading "A Transcendental Diary" by HG Hari Sauri Prabhu.

We may find ourselves in anxiety over money and sex. The anxiety in itself is natural, however there should be anxiety for Krishna not the former. In the passage pertaining to April 26th, 1976, (TD volume 2) Prabhupada explains so beautifully the purpose of our movement. Our purpose is to gradually cultivate Krishna anxiety. He gives two examples of such anxiety:

1) The Pujari is very anxious that offerings are presented on time, that offerings are of best quality, in this way the devotee is anxious that Krishna becomes pleased.

Srila Prabhupada: *"If you become anxious how to worship Deity, how to dress Krishna nicely, that will develop your anxiety for Krishna. Therefore Deity worship is essential. Exactly in time to get up, to offer mangala-arati, to dress - this anxiety is the beginning of Krishna anxiety."*

2) A sankirtan devotee is anxious how to distribute more books.

Srila Prabhupada: *"For selling books anxiety is Krishna anxiety. If you become very anxious how to sell more books, that is Krishna anxiety. That is not trade anxiety; That is Krishna anxiety."*

Prabhupada's merciful request to all of us is that we strive to cultivate our anxiousness for Krishna and hereby attain the highest goal; 100% Krishna anxiety.

Srimad Bhagavatam offers us numerous and variegated success stories of personalities in 100% Krishna anxiety. Srimati Radharani, Mother Yasoda, Nanda Maharaja and so many others. Srila Prabhupada himself made these success stories and that of his own life available to us. In a bid to find proper appreciation for this I look to the lives of his sincere followers, those passed and those still in play.

Srila Prabhupada: *"Mother Yasoda became mother of Krishna so that she would always remain in anxiety for Krishna; whether Krishna is safe."*

Prabhupada concludes, *"How to become in Krishna anxiety? This philosophy nobody knows. Everyone takes Krishna as the father. Father means I'm anxiety-less: Father, you supply my wants. And to become father of Krishna means to purchase anxiety for Krishna. This philosophy they do not know"*.

Your aspiring servant,

Tejasvi Krishna das

Denmark.

Moderator's Note: HG Tejasvi Prabhu is a very sincere and intelligent devotee living in Denmark. His speciality is that he is studying and working and at the same time living a very strict pious life following the regulative principles in Krishna Consciousness. He is also doing lot of preaching to the learned circles and make them appreciate the real education. Because of his strictly following the rules and regulations and intense sadhana his preaching is naturally attractive to the audience. He lives with a few other Brahmachari devotees in a simple flat and does all the daily programs performed in a temple starting from Mangala arati to Bhagavatam class.

HOTLID and GOODKIDS

Hare Krishna Prabhujis and Matajis!

Please accept my humble pranams! All Glories to Srila Prabhupada and Srila Gurudev!

HG Sindhu Mathaji has very nicely listed the nectarean instructions given by HH Mahavishnu Goswami Maharaj in Abu Dhabi recently. Another reason Maharaj stressed on why we have to intensify our devotional service is that we are all conditioned and are always suffering being placed in the HOTLID (ref SB 10.2.27, courtesy HG Murli Prabhu, Yugoslavia).

- H** - Hunger
- O** - Oldage
- T** - Thirst
- L** - Lamentation
- I** - Illusion
- D** - Death

When we are literally sitting on the HOTLID, how much we should be anxious to get out of that? Instead we are just moving our body here and there, just trying to adjust to the scorching heat and this is not going to help us in any way.

The best way to get out of the HOTLID is to become GOOD KIDS (courtesy Maharaj's diary).

- G** - Good
- O** - Obedient
- O** - Orderly
- D** - Disciplined
- K** - Kids
- I** - In the
- D** - Devotional
- S** - School.

The prescribed textbook in this school is Srimad Bhagavatam, which assures us in verse 4.29.39-40, the way to get out of the HOTLID.

*yatra bhāgavatā rājan
sādhavo viśadāśayāḥ
bhagavad-guṇānukathana-
śravaṇa-vyagra-cetasāḥ*

*tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na sprśanty aśana-tṛḍ-bhaya-śoka-mohāḥ*

My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality Of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life-namely hunger and thirst- and become immune to all kinds of fear, lamentation and illusion.

We are all in HOTLID and on the top of it we are withering away in the Arabian desert. We pray at the lotus feet of Srila Prabhupada that he bless us to be GOODKIDS and thereby immerse ourselves in the cooling waves of the nectarean river flowing to us in the form of Srimad Bhagavatam.

Yours in service of Srila Prabhupada and Srila Gurudev,
Vaijayantimala devi dasi
Abu Dhabi.

Naama Rupe Krsna Avatara

Hare Krishna dear devotees,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

I was going through a lecture by Srila Prabhupada on October 3rd 1972 in Los Angeles. I wanted to share an with you all an emphatic point made by His Divine Grace makes in that lecture:

"So this sankirtana movement, Hare Krsna movement, is also incarnation of Krsna. *Nāma-rūpe avatāra*. Krsna can become incarnation in sound form also. Not even a physical form. Physical form also there; everything is there. But especially this age, Krsna is incarnated in His name. The name of Krsna is not different from Krsna. So *nāma-rūpe kṛṣṇa-avatāra*. So Krsna is already there. The whole world is now demonic, anti-God now. So the incarnation has already come. Those who will take shelter of this incarnation of Krsna's name, they will be never annihilated. Take it for granted. Yes. So incarnation. Krsna's name and Krsna, no difference. That is omnipotency. Omnipotency. Omnipotency means everything is Krsna's energy. So the same potency in the energy and the energetic. This is omnipotency. God is omnipotent; He can give you protection when you take shelter of His name. Because His name is non-different from Him. *Abhinnatvān nāma-nāminoḥ. Nāma-kṛṣṇa. Nāma cintāmaṇiḥ kṛṣṇaś, pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ*. Don't think this Krsna's name is less efficient than Krsna. No. *Purna*. As Krsna is perfect, similarly, this name is also perfect. *Pūrṇaḥ śuddhaḥ*. As Krsna is pure, without any material contamination, *apāpa-viddham*, no, nothing sin, sinful can affect him... You have read it in the Isopanishad. Just like sunshine. Infection cannot infect sunshine. Some disease can infect you, me, because we are less potential. But it cannot infect the sun. Rather, the sunshine will sterilize the infection. So anything infectious, anything sinful, cannot infect Krsna. Rather sinful activities in touch with Krsna will become purified. This is the process."

Srila Prabhupada's words are so enlightening and purifying. They are simple and straight-forward statements, but they are impregnated with unlimited purity. These words of His Divine Grace are so encouraging that the quality of our chanting of the holy names can increase in leaps and bounds just by listening to him.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Kalacakra Krsna das.

Srila Prabhupada Leads us to Krishna

Hare Krishna dear devotees,

Please accept my humble obeisances! All Glories to Srila Prabhupada and Srila Gurudev!

While reading Vaijayantimala mathaji's email consisting of acronyms HOTLID and GOODKIDS.

H - Hunger
O - Oldage
T - Thirst
L - Lamentation
I - Illusion
D - Death

G - Good
O - Obedient
O - Orderly
D - Disciplined
K - Kids
I - In the
D - Devotional
S - School.

It occurred to me that devotional service in a sense is so simple (although not so easy). It is easy to get confused while studying various theism and deep philosophy. We should not forget the bottom line.. that of being GOOD. Being kids is significant here. As adults we often think we are the doer and owner of this and that, however, a kid has no such ego/pride, and are excellent learners.

SB 1.7.7

*yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā*

Simply by giving aural reception to this (SB) Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation(śoka), illusion(moha) and fearfulness(bhaya).

In the purport by Srila Prabhupada, it is stated: "*Loving devotional service to the Lord begins with the hearing about the Lord. There is no difference between the Lord and the subject matter heard about Him. The Lord is absolute in all respects, and thus there is no difference between Him and the subject matter heard about Him. Therefore hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once by removing all material affection mentioned above. As mentioned before, a living entity develops a sort of complexity by material association, and the illusory encasement of material body is accepted as the actual fact. Under such false complexity, the living entity under different categories of life becomes illusioned in different ways. Even in most developed stage of life, the same illusion prevails in the form of many isms and divides the loving relationship with the Lord and thereby divides the loving relationship between man and man. By hearing the subject matter of Srimad-Bhagavatam this false complexity of materialism is removed, and real peace in society begins, ..."*

This material world is transient and a perverted reflection of the Absolute. It is a great virtual reality show by the Lord, full of misery, in order to teach the conditioned souls ever eager to enjoy and lord over transient material nature, rather than return to their constitutional position of favorable, uninterrupted and unreserved loving devotional service towards Lord Sri Krishna.

Lord Sri Chaitanya Mahaprabhu (due to His causeless mercy) has made the process easy by devotional service of the servants of the servants of the Lord.

Here is my share of acronyms which I try to call while praying...

"Dear Srila Prabhupada! Please LEAD US TO KRISHNA".

L: Loving (service)

E: Enthusiastic (service)

A: Austere (service)

D: Determined (service)

U: Understanding

S: Steady(service)

T: Together (with/serving other devotees)

O: Obedient (to Gurudev)

Sri Chaitanya Mahaprabhu ki Jai! Sri Bhakti Vinod Thakur ki Jai!

Jai Prabhupada! Jai Gurudeva!

Your servant,

Manohar Krishna das

Minneapolis.

Faithlessness

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

We are all aware that self-realization is the primary goal of a devotee and this requires the knowledge of God realization. The process of self-realization is nicely described in 9th chapter of Bhagavad Gita by Lord Krishna Himself and He also elucidates the main stumbling block in achieving self-realization in BG 9.3.

*aśraddadhānāḥ puruṣā dharmasyāsya paran-tapa
aprāpya mām nivartante mṛtyu-saṁsāra-vartmani*

Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.

Lack of faith is the main stumbling block in our spiritual progress. Actually this is the first step in the ladder of devotional service and if there is faithlessness we cannot dream of stepping on the ladder of devotional service, what to speak of progress?

We read and understand so many times that Krishna will protect us always but faith is lacking in us. Even though I am giving classes in Srimad Bhagavatam, I must admit that still I have not even surrendered to the Lord even 1% and therefore realization is lacking. I would like to share a personal experience.

One day I went to the bank to draw some money and they asked for my identity card and labor card (which is the most important document to be possessed by us at all times and if we don't have and if there is any inspection by govt. authorities we may be sent to jail without any inquiries. It is the heartline of our existence in UAE). I submitted the cards to the cashier of the bank and I collected the money but however, I forgot to collect the two cards. I came home without the cards. The day was a Saturday and it was holiday for me and I did not even think about the cards. Next day when I started to go to office, I looked at my wallet and found the cards missing. The identity card/labor card need to be shown to the security before entering our office. I was totally shocked and very anxious and tried to recollect from my memory as to where I have lost the card. Obtaining a duplicate card is a very long and difficult procedure and it takes a lot of time. By Krishna's mercy, I could remember that I might have left the card in the Bank. So I decided to go to the bank and check with them for the cards. **At that point my real faith in the Lord was tested. My mind was not in the chanting. I was not able to have faith in the names and the mind was going all over to think where I had left the card.** *It was not possible for my mind to keep the simple faith in the Lord that He will somehow arrange for me to get my card back. But the soul was convincing me that please have faith, you have left the card in the bank only and not anywhere else. But still the faithlessness was more predominating. So after one hour of inattentive chanting, I went to the Bank and the Clerk handed over the ID card and Labor card.*

Even for a small material thing, I do not have faith in the Lord. How I am going to be convinced that total surrender to the Lord will relieve me of all sins and I will be to attain the eternal devotional service in his eternal abode ? Srila Prabhupada defines faith as, "**Unflinching trust in something sublime.**"

Unflinching means without any iota of doubt. Just like we have 100% faith in our mother in identifying our father, and we do not question, we have to develop the unflinching faith in the Lord who is the supreme Mother, Father and Grand sire. I sincerely pray to the lord that a wretched rascal like me be shown mercy and compassion so that I can develop the unflinching faith in Him and realize Him.

Yours in service of Srila Prabhupada and Srila Gurudev,
Sajjana Priya Krishna das

Abu Dhabi.

Solution for a Tension-Free Life

Hare Krishna Prabhujis and Matajis,

Please accept our humble pranams. All glories to Gurudev and Srila Prabhupada and Srila Gurudev.

My brother, Manjul Krishna das, and myself, have something we would like to offer for submission (for the first time!) to the Granthraj group for the pleasure of our Gurudev and you all.

Subject: **Important for Tension Free Life**

The moment you are in *tension*

You will lose your *attention*

Then you are in total *confusion*

And you'll feel *irritation*

This may spoil your personal *relations*

Ultimately, you won't get *co-operation*

And get things into *complication*

Then you may raise *caution*

And you have to take *medication*

Why not try understanding the *situation*

And try to think about the *solution*

Most problems will be solved by *discussion*

Don't think this is a free *suggestion*

It is only for your *prevention*

If you understand my *intention*

You'll never come again into *tension* !!!

This "Tension" is always caused by our agitated mind. As our shastras insist, mind has to be calm, cool and composed all the time. Otherwise, it creates a great havoc. Jada Bharata Maharaja advises King Rahugana in SB 5.11.16 thus:

*na yāvad etan mana ātma-liṅgam
saṁsāra-tāpāvapanam janasya
yac choka-mohāmaya-rāga-lobha-
vairānubandham mamatām vidhatte*

The soul's designation, the mind, is the cause of all tribulations in the material world. As long as this fact is unknown to the conditioned living entity, he has to accept the miserable condition of the material body and wander within this universe in different positions. Because the mind is affected by disease, lamentation, illusion, attachment, greed and enmity, it creates bondage and a false sense of intimacy within this material world.

Your servants,

Amogh Drshti Krishna das & Manjul Krsna das

London.

Moderator's Note: HG Amogh Drshti Prabhu and Manjul Krishna Prabhu are very good devotees living in the UK. They use all their possessions in devotional service and are always eager to hear the message of Bhagavatam. They are

very sincere and very intelligent and are a very good inspiration for all the devotees.

Marriage in Krishna Consciousness

Dear devotees,

Hare Krishna! Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

Sometime back I came across a pamphlet about "Marriage in Krishna Consciousness" in an elderly grahastha couple's house who were practicing the same. The contents of the pamphlet goes as follows .

Krishna Conscious marriage is:

- **servicing Krishna together**
- **wanting to serve Krishna together**
- **consistently choosing to hear and chant - year after year**
- **gently and lovingly say what we have to say**
- **assisting each other to be regulated and clean**
- **recognising bad energy between us as poor service**
- **taking up our beads to go to Krishna and work it out**
- **being anxious to say we are sorry and**
- **humbly granting forgiveness as soon as possible**
- **helping to heal each other's wounds**
- **encouraging each other to blossom and reach our goals**
- **caring together whether our various children are happy and loved and growing nicely**
- **caring together that our other loved ones and extended family of devotees are happy and loved and growing nicely**
- **being concerned for our planetary family**
- **focusing on our spiritual advancement**
- **happily serving at our Temple**
- **supporting various devotee enterprises**
- **finding we are truly provided with things we need**
- **not being too attached**
- **respecting each other's service**
- **living to give rather than to get**
- **relishing quite time together**
- **relishing quite time alone**
- **letting a fraction of Divine couple's love be visible in us**
- **sheltering all who come our way**
- **loving to serve devotees**
- **being peace makers**
- **sharing our love of Srila Prabhupada**
- **sharing our mutual fervent longing to go Back to Godhead**
- **being grateful for all the causeless mercy constantly showered on us**
- **deeply cherishing the Holy Names**
- **allowing Super soul to direct each of our lives**
- **coming to understand why we were brought together**
- **wanting to do more service, and do it better**

In the purport of verse 3.14.19 in Srimad Bhagavatam, Srila Prabhupada explains nicely that, *'Marriage is actually a duty performed in mutual cooperation as directed in the authoritative scriptures for spiritual advancement. Therefore marriage is essential in order to avoid the life of cats and dogs, who are not meant for spiritual enlightenment'*.

Out of eight million four hundred thousand types of birth, human life is the only chance where we can realise our original position and endeavour for spiritual development . May we remember this always and use this valuable chance given to us completely in the service of Lord and His devotees.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Sudarshana devi dasi.

Spiritual Potency

Dear Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Gurudev and Srila Prabhupada and Srila Gurudev.

Over the last few days I was fortunate to have conversations with Srila Gurudev (HH Mahavishnu Goswami). In one of the phone discussions Maharaj quoted a verse from Bhagavatam 8.19.26 and requested me to write my realizations on it.

*yadṛcchā-lābha-tuṣṭasya tejo viprasya vardhate
tat praśāmyaty asantoṣād ambhasevāśuśukṣaṇiḥ*

A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

Unfortunately I do not have much to say on my account. I can only endeavour to write of what I have observed in others, especially Srila Gurudev.

Once we received email from Devaki Prabhuji providing an update on Maharaj's preaching activities in Rajkot. After reading the email I was a bit perplexed as the email reported that a new temple which could accommodate hundreds of devotees was now ready in Rajkot. I was perplexed because it had only been six months since a vacant, rough and barren desert like land in Rajkot had come under Maharaj's hands - How could it be possible that a temple is now standing in just a period of 6 months. There surely is some mistake, I thought. So I rang Devaki Prabhuji to inquire - and Devaki Prabhuji said that he was also surprised - but it was true.

Devaki Prabhu then went on to say but it is really not surprising that a temple is standing, because **each penny Maharaj gets he straight away channels it into preaching efforts**. In purport to Bhagavatam 8.19.17 Srila Prabhupada says, '**A brahmana or sannyasi is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord's property than necessary. This principle should especially be followed by brahmanas and sannyasis who live at the cost of others.**'

We have practically seen Maharaj live by the above standards. Whatever Maharaj gets he spends it for Srila Prabhupada's mission. When Maharaj accepts for himself it is below the bare necessity. His Grace Murali Prabhuji recently reported how everything in Rajkot looked in immaculate and tip top order, except for Maharaj's room which had roof leakages and dampness.

The dampness in Maharaj's room does make breathing difficult and last year it triggered off several near fatal asthma attacks, however it does not dampen Maharaj's spirit to go on reciting Bhagavatam. He is always fully absorbed in singing and relishing the nectar of Lord's extraordinary activities - '*tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ*'. Maharaj is able to do this because he is personification of '*tuṣṭa-manāḥ*' - a person who always satisfied in mind even amidst adversity. Whatever providentially comes his way he extravagantly uses it for Kṛṣṇa and whatever he keeps for himself is often, if not always below the bare necessity (but never above it). Due to this, he is spiritually powerful. It is this spiritual potency which is the foundation of Dwaraka and Rajkot temples and the congregation thereof. With advancing age, this spiritual potency is ever increasing and out of compassion Maharaj freely distributes it wherever he goes.

In comparison let us ask ourselves; **'Are we satisfied? Or are we constantly hankering?' If answers to these two questions put us to shame, then lets us take inspiration from great personalities like Srila Prabhupada, our Spiritual master and other Vaishanava and try to rectify the situation.**

Your servant,
Viraja Krishna das
Sydney.

Greed Ruins

Dear Prabhujis and Matajis,

Hare Krishna! Please accept my humble obeisances. All Glories to Srila Prabhupada and Srila Gurudev.

The following is a story from the Mahabharata:

Once, there lived a greedy King called Srinjaya. He had only a daughter and no son. He felt about it badly.

So, he asked the Brahmins, and they told him that if he worshipped Narada Muni, he could get his desire fulfilled. So, one day, when Narada Muni came to Srinjaya's palace, Srinjaya worshipped him. He prayed to Narada Muni for a son. When Narada Muni asked the King what sort of a son he desired, the King replied, saying, that he wanted a beautiful, intelligent, healthy son, from whose mouth pearls should fall, as he cries or speaks.

Narada Muni blessed the King and went away. Soon, a son was born to the King, by the blessings of Narada Muni. Pearls started falling from the child's mouth, every time he spoke or cried. The Palace was filled with the pearls. Even the doors and walls of the Palace were inlaid with jewels. The story of this miracle child, spread like wild fire.

A gang of robbers in the forest, came to know about this child, and they decided to kidnap the baby. One night, they stealthily entered the palace and took away the child. When the King came to know of this he was extremely in distress. He sent the royal soldiers to search out for the child. When the gang of robbers heard the King's command, they decided to leave the child, as they were afraid of the soldiers. All the robbers agreed, but one of them disagreed. He suggested that the child be cut into pieces, for, every drop of the child's blood could also change into a pearl.

Accordingly, they cut the child to pieces. But, to their dismay, they couldn't get a single pearl from the child's blood.

By then, the royal soldiers surrounded the robbers. They bound the robbers and brought the robbers before the King. The King came to know of the tragic end of his child son. The King realized that his greed had ultimately ruined him.

In Srimad Bhagavatam, 11th canto, Lord Sri Krishna while instructing Sri Uddhava, told him the story of a Brahmana in the country of Avanti. The Avanthi brahmana speaks the following verse:

SB 11.23.18-19

*steyam hiṁsāṅṛtaṁ dambhaḥ kāmaḥ krodhaḥ smayo madaḥ
bhedo vairam aviśvāsaḥ saṁspardhā vyasanāni ca*

*ete pañcadaśānarthā hy artha-mūlā matā nṛṇām
tasmād anartham arthākhyam śreyo-'rthī dūratas tyajet*

Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit of life should therefore remain aloof from undesirable material wealth.

We find in the above story also that the King's greed for material wealth has led to so many undesirable things like envy, theft, violence on the child, perplexity for the King, so on and so forth. Whereas on the other hand, as said in the above verse, if one desires to achieve the real benefit of life (*śreyah-arthī*), he should have intense greed for it as quoted below in Caitanya Caritamrta Madhya lila 8.70:

Pure devotional service in Krishna consciousness cannot be had even by pious activity in hundreds and hundreds of lives. It can be attained only by paying one price - that is, *intense greed* to obtain it. If it is available somewhere, one must purchase it without delay.

I pray at the lotus feet of Srila Prabhupada and Gurudev to give me the intense greed for Krishna consciousness.

Your humble servant,
Karthik.S.
Abu Dhabi.

The Power of Krishna-Katha

Hare Krishna Prabhujis and Matajis,
Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

The following is a beautiful verse on the glorification of Srimad Bhagavatam from SB 12.13.18:

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalam jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviskṛtam
tac chr̥ṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ*

Śrīmad-Bhāgavatam is the spotless Purāṇa. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the paramahaṁsas. This Bhāgavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Śrīmad-Bhāgavatam, who properly hears and chants it with devotion, becomes completely liberated.

There is a story from Vayu purana. A devotee named Punyadhama resided near Ganges. Everyday he was spending hours together relishing Krishna-katha through reciting Bhagavatam. He never took a dip in Ganges though he was staying just nearby. Instead he felt that listening to Krishna-katha and serving the devotees who come to his place to take a dip in the sacred river was sufficient.

Once a group of pilgrims came and stayed in his place to take a scared dip in the Ganges. But on hearing that Punyadhama had not taken a single dip in the holy Ganges, they were shocked and left the place abusing him by telling that it was sinful on their part to stay with a person like Punyadhama who had never had a dip in the holy river Ganges.

When they went to Ganges for their holy dip, to their dismay they found mother Ganges dry. Then they prayed to her sincerely and finally she appeared before them and told them that she was offended by what they did to the devotee Punyadhama and she was longing to feel Punyadhama's feet to touch her. She also asked them to beg for forgiveness from him.

They realized their mistake immediately and did as they were told. Then they could take bath in the holy river Ganges.

This story very aptly reminds us the above verse in Srimad Bhagavatam. There is also another famous verse in SB 1.1.15:

*yat-pāda-saṁśrayāḥ sūta munayaḥ praśamāyanāḥ
sadyaḥ punanty upaspr̥ṣṭāḥ swardhuny-āpo 'nusevayā*

O Suta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Padmavathy Ilangovan

Abu Dhabi.

Moderator's Note: Srimati Padmavathy Mataji is a sincere devotee living in Abu Dhabi. She has been continuously attending the programs for several years and does serious service. She takes care of one of the children's class (Gokulnandan class) and also regularly attends the popular Matajis' class - Rukhmini sabha. She also has an inherent taste for reciting the slokas from the scriptures and does it very nicely.

Transcending the Three Modes of Material Nature

Dear Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

Last week Maharaj gave me some wonderful points over phone from London. He had asked me to put it in Granthraj.

Maharaj revealed how the six main anarthas - Kāma, Krodha, Lobha, Mada, Moha and Mātsarya are *intimately related* to the three modes of material nature.

He said, "*Kāma and Krodha* arise from the mode of Passion (*kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ*). *Lobha* from the mode of ignorance (*tadā rajas-tamo-bhāvā kāma-lobhādayaś ca ye*). And then, even if we are in the mode of goodness, it is tainted with the modes of passion and ignorance. So, we have the other three anarthas Mada, Moha and Mātsarya even if we are in goodness. This can be observed in simple grhastha families too. They may be harmless to other living entities at large and have some service mentality but still they want to enjoy with their family and there are always subtle misunderstandings due to being illusioned (*moha*) and tendency to become envious (*mātsarya*) and proud (*mada*). Hence our Bhagavatam insists that we have to become completely transcendental to these three modes as explained by Lord Siva in SB 4.3.23:

*sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namaśā vidhīyate*

I am always engaged in offering obeisances to Lord Vasudeva in pure Krishna consciousness. Krishna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vaasudeva, is revealed without any covering.

In the purport Srila Prabhupada says a beautiful point about the state of existence called '*vāsudeva*'.

"*This verse explains that the pure state is called vāsudeva because in that state Vāsudeva, the Supreme Personality of Godhead, is revealed without any covering.*"

He then relates one of the most famous verse from the Bhagavad-gita 14.26:

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyātān brahma-bhūyāya kalpate*

This verse gives the solution as to how to completely transcend the three modes and permanently stay in the Śuddha sattva stage.i.e., Only by *avyabhicāreṇa bhakti* can one transcend the three modes. And if we stay fixed above the three modes, as Srila Prabhupada says above in the purport, the *Supreme Lord is revealed without any covering*. So then, what does He do to those who are still under the control of the material modes? The Lord gives the answer again in Bhagavad-gita 7.25:

*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam*

I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-maya]; and so the deluded world knows Me not, who am unborn and infallible.

Maharaj finally gave a punching statement, "*We can see how difficult it is to explain to the living entities the process of devotional service. Hence I was telling them today in the class that Please, if you do not have the time to study Bhagavatam also it is alright. But at least carry Bhagavatam with you wherever you go. Some day Krishna may inspire you to open it and read it.*" He stopped for a moment, burst out his trademark thunderous laughter and said, "*We have to bend that low to help these people appreciate the message of Bhagavatam, Kalacakra!*"

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Kalacakra Krsna das.

Offering Bhoga - To Whom?

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

Today morning while I was taking prasadam, some thought came to my mind. We are all offering bhoga to Krishna everyday and take it as prasadam. But however while offering bhoga to Krishna how much of attention we are giving while serving the Lord is worth giving a thought. On introspection, I can say this for myself. We usually make the bhoga to Krishna and then offer it and start reciting the prayers (mechanically), and then leave Krishna alone to tolerate our food and then we take it as prasadam after a little while. Especially when we are very hungry we want to do the offering for a few minutes or just keep it in front of Krishna and take it immediately, because **we** want to taste the food first. Some people foolishly justify that Krishna can even eat through His eyes and it doesn't take much time for Him to eat the offering and hence we can remove the offering in 2-3 minutes.

But suppose our Boss comes to our house, how much attention we give to him and make sure that he is completely satisfied? We try to entertain him somehow or other (*yena tena prakāreṇa*) and spend even hours with him with our praising talks about him and we see that he gets full attention and lovingly serve him with the best of food stuff (which he likes) so that he can take care of us in our office. In reality, he may not even take care of us, but still we try to endeavor to satisfy him 500%. On the other hand, with Krishna as stated above, we give little attention and no loving care and we do not want to even sit patiently and wait for Him to finish eating. Once the ten or fifteen minutes is over, we take it as granted as Krishna has honored our offering. Prasadam is His mercy and Krishna is not wanting in anything. There are so many pure devotees who are serving Him with love and attention. **How insignificant is my service in comparison to theirs?**

The actual idea is that the prasadam is for **our** benefit and not for His benefit. This is the underlying concept in all kinds of devotional activities we may perform.

Prahlad Maharaj nicely elucidates this point in his prayer in Srimad Bhagavatam 7.9.11:

*naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ*

The Supreme Lord , the Supreme Personality of Godhead, is always full satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lords mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.

Let me pray at the lotus feet of Lord Krishna, Prahlad Maharaj and Gurudev that henceforth I should endeavor to offer the bhoga to the Lord with more attention, loving care and devotion so that I can obtain His mercy (prasadam) which is only for my benefit.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sajjana Priya Krishna das

Abu Dhabi.

Association with C.A.R.E

Hare Krsna dear Prabhujis and Matajis,
Please accept my obeisances. All glories to Srila Prabhupada and Srila Gurudev.

HH Mahavishnu Goswami Maharaj has so expertly summarised for the benefit of our recollection and practice the cornerstones of Bhakti Yoga as per the "devotional triad": ABC viz: **A: Association, B: (Srimad) Bhagavatam, Bhagavad Gita and C: Chanting**, as enunciated by Lord Caitanya Mahaprabhu (*sādhū sāṅga, nāma kīrtanā, bhāgavata-śravaṇa* CC Madhya 22.128).

By committing such things to memory, they can become realized knowledge (jnāna vs vijnāna). We are living in the age of quarrel and hypocrisy where health experts affirm that **by the year 2020 it is expected that mental illness/depression is going to be in the top three disease conditions at a massive prevalence rate of between 20 and 30%**. Association on a spiritual platform is the preventive measure for this ailment. Cultivation of devotee association leads to satisfaction, peaceful relationships and ultimate welfare.

A for "Association" is the first step. Sri Narada Muni began his devotional service after associating with the sages who stayed at his home and whose remnants of whose prasadam he ate, and the vedic conclusion is that even by association with a pure devotee for a time period known as a lava, which is equivalent to **one eleventh of a second**, all success in devotional endeavors can be achieved (*'sādhū-saṅga', 'sādhū-saṅga' — sarva-śāstre kaya lava-mātra sādhu-saṅge sarva-siddhi haya*: CC Madhya 22.54: The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success).

The proforma for devotee relationships is summarised by Srila Rupa Goswami in Upadeshamṛta (Nectar of Instruction - NOI). The mnemonic **C.A.R.E** can be used to remind us of the points covered therein. If we are to serve Srila Prabhupada's movement we need to take such instructions to heart and practise them seriously, as in the purport (NOI 4) Srila Prabhupada emphasises, "*The International Society for Krishna Consciousness has been established to facilitate these six kinds of loving exchanges between devotees.*"

*dadāti pratigrhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti-lakṣaṇam*

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasada and offering prasada are the six symptoms of love shared by one devotee and another.

C: *dadāti*—gives **charity**, *pratigrhṇāti* - accepts in return (2 items)

The greatest charity or welfare activity for the world, capable of completely satisfying the self (*yayātmā suprasīdati*: SB 1.2.5) consists in hearing, chanting and discussing about Sri Krsna. In Srila Prabhupada's direct words: "Contributing or distributing the holy name of the Lord is a sublime example of contributing or giving charity (the dadaati principle) By the same token, one must also follow the *pratigrhṇāti* principle and be willing and ready to receive the transcendental gift. ". Austerity of speech is another form of charity in which devotees can speak to each other in a truthful, pleasing and beneficial manner (satyam, priya, hitam : BG 17.15).

A: Accepting and receiving prasada: "*bhuṅkte bhojayate*". (2 items)

Again we mention Narada Muni, who, by once taking the remnants of food left by great sages, became engaged in devotional service, "*ucchiṣṭa-lepān anumodito dvijaiḥ sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ.*" (SB 1.5.25) To give a

devotional slant on a modern saying: The way to a devotee's heart is to feed them prasadam.

R: Revealing, reciprocally, one's mind in confidence: *guhyaṃ ākhyāti pṛcchati* (asking and enquiring) (2 items)

This is very important. We don't feel comfortable revealing our minds or confiding with strangers. But it is very important we cultivate such strong relationships amongst the devotees so that we can feel comfortable in seeking their counsel. One Sannyasi who visited the Sydney Temple said that if we cannot develop such nice relationships of trust, and feel assured that what we communicate is respected in confidence, then it is the greatest tragedy. We are observing this fact in the course of our work - that often there are instances where people feel they can come to me - a total stranger, and discuss confidential topics. Sometimes there is a loneliness in their lives or no real close friendships to feel this void. This is very sad.

The word *guhyaṃ* is very significant: as the most confidential topics are those that concern the most important thing in our life, and this is, of course, our relationship with Kṛṣṇa.

The other theme apparent in these six symptoms of love is that they are **reciprocal or two-way** in nature. It is our tendency to put ourselves in the centre and expect all to serve us. This instruction recommends to guard against this tendency, for self-interest and personal motivation are the ingredients for failed relationships.

A famous philosopher once said "No man is an island" and we have all heard the statement: "Man is a social animal". This brings home the point that **if we do not cultivate devotee relationships we will be forced, by default programming, to cultivate non-devotee relationships.**

It is important therefore, that we (re)set our "default programming" to incorporate relationships with devotees.

It may be asked.. what is wrong with "non-devotee relationships"? It is to be understood that *the ultimate goal of all relationships is happiness.. or the final letter..*

E: Ecstasy: this is the ultimate result of all devotee relationships: devotee relationships are unique, as per this verse, because they are characterised by *pṛīti-lakṣaṇam*: the symptoms of love.

Srila Prabhupada is best placed to qualify the difference between devotee and non-devotee relationships..

"When Lord Caitanya asked Ramananda Raya what is considered to be the most painful existence, Ramananda Raya replied that separation from a pure devotee constitutes the most painful existence. In other words, when there is no devotee of the Lord present, there is great suffering in society, and association with other people becomes painful. In Srimad-Bhagavatam (3.30.7) it is stated that if one who is bereft of the association of a pure devotee tries to become happy through society, friendship and love devoid of Kṛṣṇa consciousness, he is to be considered in the most distressed condition. In the Fifth Canto of Brhad-Bhāgavatāmṛta (5.44) it is stated that the association of a pure devotee is more desirable than life itself and that in separation from him one cannot even pass a second happily." (Teachings of Lord Caitanya, Chapter 32: Conclusion).

Your servant,
Tarun
Sydney.

Real Independence

Hare Krishna Prabhujis and Matajis,
Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

I came across a very nice quote, just thought of sharing with you all.

"The shortest distance between a problem and its solution is the distance between your knees and the floor. The one who kneels to GOD can stand up to anything."

We have been told again and again to surrender to Krishna and this quote also says the same thing that if we bend down to Krishna we can stand up to anything, because once we surrender to Him, we have complete faith in Him and once we have complete faith in Him, problems get resolved on its own. My Grandmother used to sing *dīna-bandu dīna-nāth meri dori terehāth* - which means, "**O Lord I am a puppet in Your hands and You are the one who makes this puppet move**".

Hari Bol!
Yours in service of Srila Prabhupada and Srila Gurudev,
Tina Rastogi
Mumbai.

Moderator's Note:

1. Tina Mathaji is a humble and sincere devotee living in Mumbai. She is well-placed as a recruitment consultant in a reputed company in the city. She is very inquisitive to know more and more about devotional service and always attends satsang programs conducted around the city. She is always very eager to go on a pilgrimage to the holy dhams and temples as soon as she gets some free time. She inspires her entire family, friends and relatives to take up devotional service seriously.

2. The pointed mathaji has quoted above reminded me of a very powerful verse in the Srimad Bhagavatam spoken by Srila NaradaMuni to Vyasadev (SB 1.6.7) - "*īśasya hi vaśe loko yoṣā dārumayī yathā* - **The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.**" None of us are independent in this material world as long as we identify ourselves with this material body. The sanskrit word for '**independence**' - *svatantra* (We all know 'Independence day' is referred as '*svatantra divas*') reveals the actual truth. The word '*svatantra*' can be split into three parts - '*sva*' (**one's self or soul**), '*tan*' (**body**), '*tra*' (**deliver**). So *svatantra* actually means "**delivering oneself from the entanglement of this body**" (not just the freedom from a foreign rule or control of other gender). So this is real independence and this can be attained only if we surrender completely at the lotus feet of the Supreme Lord as Mataji has nicely stated above.

Dealings with Living Entities

Dear Prabhujs and Matajis,

Hare Krishna. Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

I am wondering at my own fortune, what pious activity I must have done in my life to bathe in the nectarean association of my spiritual master HH Mahavishnu Goswami Maharaj. Although I am completely unworthy of it, the very fact that I am getting his mercy is because he is causelessly merciful. Every moment we spend with him either over phone or personally or following in his footsteps by burying our heads in Srimad Bhagavatam, is full of bliss and is bound to stay with us eternally.

Today as Maharaj was casually talking with us in the morning, he poured out nectarean instructions from his years of experience and realizations about *why we should be compassionate with the living entities*.

He said, "When some living entity comes to us, we should always think this way... See, there are unlimited number of souls in this universe. Out of those, not all have the material body. Innumerable souls are wandering all over the universe without bodies. By Krishna's arrangement, some of us have taken these bodies. And even among those who have taken bodies, so many are spread all over the world that we don't even know them or relate to them. And even among those we know personally, we are not able to meet with all of them at the same time. So definitely it is Krishna's inconceivable arrangement that two or more living entities can get together and have a '**common**' time. So, when we have this 'extremely uncommon' common time, we should at least try to be friendly with them and talk pleasingly. This is the actual meaning of *sarva bhūta anuranjanā*."

He then gave a simple and practical example, "*Just see, when we go in train, we may sit opposite to a person whom we have never met before. But you talk to them a few words and within 5-10 minutes they become very friendly to us.*

When they eat some prasada they share it with us and when we leave the train also, they come forward to help carry our luggage out etc. So what is the problem in talking a few soothing words? And just by asking a person how is his family, how is his job, health etc, we are not going to lose anything. Do we?"

And he then connected this point as to why we are not having this mentality in us. He said, "*The reason why we do not relate to everybody amiably is because we have so many '**corners**' in our minds. We think, 'Oh, this person is good, this person is bad, this person behaved like this to me, that person is envious of me, I will talk to this person, I will not talk to that person...like that'. Just like in our rooms also, there are corners, know!? The dust gets accumulated only in these corners. In the same way, **we also have so many corners in our minds. And therefore it is full of dirt.** If our dealings are straight-forward and open-hearted then we have nothing to worry about and we can have peaceful relationship with everybody.*"

His instructions are so penetrating that it goes deep into our hearts without any extraneous endeavor. And the beauty is that he conveys it in the most pleasing way because he actually follows those principles. I think the onus is on us to carry on this legacy at least for the welfare of the humanity at large.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Kalacakra Krsna das.

Greed and Need

Hare Krishna dear Prabhujis and Matajis,
Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

In one of the forests of the Himalayas, there once lived a while elephant. He was selfless, kind, gentle and helpful.

One day, a forester from Varanasi lost his way in the forest, where the white elephant lived. The white elephant had been passing that way, and noticed the forester and began following the forester. The forester also noticed the white elephant. He thought that the elephant would kill him, and began shouting for help and started running. Then the forester realized that the white elephant was harmless and that the elephant was only following him. The forester turned around, and the elephant began to speak to him, asking him if he needed any help. The forester told the elephant that, he had lost his way in the forest and that he wanted to go back to his house in Varanasi.

The kind white elephant guided the forester to the road to Varanasi.

A few days later, the forester happened to visit an ivory shop in Varanasi. When he asked the shopkeeper, about the ivory items, the shopkeeper replied, saying that good elephant tusks were hard to come by, and that the tusk of a living one was the best, rarest and most expensive.

Greed got the better of the forester. He went back to the forest where the white elephant lived. He went to the elephant and telling him a lie that he was up to his neck in debt, he begged the elephant to give a piece of his tusk. The elephant agreed and the forester sawed off a portion of the elephant's tusk.

Back in Varanasi, the forester got a big sum of money for the tusks. When the money was about to be exhausted, the forester repented, thinking that he should have cut closer to the flesh. That night, the forester could not sleep. He thought, "If I cut any more, the elephant will suffer. But I must not be sentimental. I must get hold of those precious stumps of tusks."

So he went back to the white elephant. Greed had hardened his heart. Telling the elephant that he needed little money to live, he told the elephant to give a portion of his tusks. The elephant told the forester to take only a little portion of the tusks left.

As the elephant crouched down to give a part of his tusks, the moment had come for the forester to carry out his cruel plan. He pinned the elephant's trunk down with his foot, pulled at the tusks and completely sawed them off. As the forester walked away, leaving the elephant torn and trembling, not a word of reproach escaped the elephant's lips.

Suddenly, the forester felt the ground heave under his feet. The Earth split open and a fire raged. The forester realized that he was being punished for his greed, but it was too late. As the flames consumed him, a voice was heard, "*A greedy man is never satisfied. Not even if he is given the whole world.*"

As for the white elephant, he lived the rest of his life in the peace and quiet of the Himalayas.

Srila Narada Muni in his instructions for civilized human beings says the following verse in Srimad Bhagavatam 7.15.20:

*kāmasyāntam hi kṣut-tṛḍbhyām krodhasyaitat phalodayāt
jano yāti na lobhasya jitvā bhuktvā diśo bhavaḥ*

The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.

We see in the story how greed drags one to be ungrateful also. Even though the elephant had helped the forester in his difficulty, because of his excessive greed he tortured the innocent elephant. Srila Prabhupada in his purport to SB 3.19.36 says, "**Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.**"

I pray at the lotus feet of Srila Prabhupada and Gurudev that I may not be overcome by greed and may I be blessed with a simple heart of gratefulness for all the benedictions showered by Lord Krishna.

"There is enough in this world for every man's need not for even one man's greed!"

Your humble servant,
Karthik.S
Abu Dhabi.

Passing on the Legacy

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

We are very fortunate to have the association of our Gurudev, HH Mahavishnu Goswami Maharaj during this week in Abu Dhabi and to get spiritually inspiring nectar of instructions from him.

He has given lot of stress on passing the devotional service to the younger generation and has encouraged the younger boys and girls to take Krishna Consciousness sincerely. We already see lot of young boys and girls who got benefit of his instructions and are already in advanced stage of devotional service. As stated in Bhagavatam 7.6.1,

*śrī-prahrāda uvāca
kaumāra ācaret prājñō dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam*

Prahlada Maharaja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life, in other words, from the tender age of childhood - to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

As can be seen from above verse, the devotional service should be started from tender age of childhood, which is very easy to mold in the right direction. As stated by Gurudev in his lecture, if one does not take the benefit of this human life to progress in devotional service, there is 100% chance that one will be degraded in the next life and it will start with the lowest level of species and then one has to transmigrate to 8,400,000 forms of life. If you see the rate of degradation of this Kaliyuga, the human life after 8,400,000 forms of life looks very frightening and horrible.

Hence as mentioned in Bhagavad Gita 2.40; *Svalpam apy asya dharmasya trāyate mahato bhayāt*: "Even a little advancement on this path can protect one from the most dangerous type of fear", one has no choice but to surrender to Lord Krishna and follow His and his devotees' instructions to uplift one's life and make proper use of this human life. Also one must pass devotional service to the younger generation as aptly mentioned by Maharaj.

Your servant,

Vraja Vihari Krishna das

Abu Dhabi.

Moderator's Note: HG Vraj Vihari Prabhu is a 'man of few words' but there is a whole lot to tell about him. He lives in Abu Dhabi and is very sincere and very regular in attending satsang programs. He has three kids - two daughters and one son and all of them are very nicely situated in Krishna consciousness. He is working in a computer firm and is very shrewd. He has a very calm, cool and composed nature, doesn't speak unnecessarily but is very interested in doing service and also very deeply studies Prabhupada's shastras.

Chanting in Writing

Dear Devotees,

Hare Krishna. Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

HH Mahavishnu Goswami Maharaj took a most wonderful verse from Srimad Bhagavatam 1.13.10 in a recent program in Dubai. This verse is spoken by Yudhishtir Maharaj to Vidura when the later returned back to Hastinapur after the war finishing his pilgrimage tour.

*bhavad-vidhā bhāgavatās tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā*

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

In the purport Srila Prabhupada says beautifully thus:

*"The pure devotees hear from the authorities and chant, sing and write of the glories of the Lord. Mahamuni Vyasadeva heard from Narada, and then **he chanted in writing**; Sukadeva Goswami studied from his father, and he described it to Parikshit; that is the way of Srimad-Bhagavatam."*

The point that struck me in the above few lines is that Srila Prabhupada emphasises the importance of writing so nicely. He says, Vyasadev *chanted in writing*. In other words we get a beautiful idea that in reality chanting actually means **glorification of the Lord's names, forms, pastimes etc.** It is not just a mechanical repetition of a few words of a mantra. That is why he says Vyasadev *chanted in writing*, otherwise, with a shallow understanding of these devotional activities we tend to think that these activities are different.

A couple of days later HH Mahavishnu Goswami Maharaj stressed in his lecture in Abu Dhabi, "We should all have a notebook and a pen always with us. Anytime we hear or read something, we should write it down. Never mind if we cannot write some thoughts of our own. Even copying a verse or translation or purport as it is from the book is alright. Because while writing we get a better and deeper understanding."

This was so true, because most of Maharaj's writings in his diaries are verses/translation/word-word equivalents straight from Srila Prabhupada's books. But he does it with unlimited love and dedication. From the point in his lecture and by observing his personal example, I understood the value of this 'writing' service.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Kalacakra Krsna das.

Identification

Hare Krishna dear Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

Today as I was browsing through my old notes, one wonderful purport by Srila Prabhupada that I had noted down from SB 1.9.21 caught my attention. This verse was spoken by Sri Bhishmadev in his death-bed to Yudhishtir Maharaj. Here is the verse, translation and purport.

*sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkṛteḥ
tat-kṛtaṁ mati-vaiṣamyāṁ niravadyasya na kvacit*

Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.

Purport: *Because He is absolute, there is nothing different from Him. He is kaivalya; there is nothing except Himself. Everything and everyone is the manifestation of His energy, and thus He is present everywhere by His energy, being nondifferent from it. The sun is identified with every inch of the sun rays and every molecular particle of the rays. Similarly, the Lord is distributed by His different energies. He is Paramatma, or the Supersoul, present in everyone as the supreme guidance, and therefore He is already the chariot driver and counsel of all living beings. When He, therefore, exhibits Himself as chariot driver of Arjuna, there is no change in His exalted position. It is the power of devotional service only that demonstrates Him as the chariot driver or the messenger. Since He has nothing to do with the material conception of life because He is absolute spiritual identity, there is for Him no superior or inferior action.*

Being the Absolute Personality of Godhead, He has no false ego, and so He does not identify Himself with anything different from Him. *The material conception of ego is equibalanced in Him. He does not feel, therefore, inferior by becoming the chariot driver of His pure devotee. It is the glory of the pure devotee that only he can bring about service from the affectionate Lord. (end purport).*

The main point that struck me in purport is that *the Lord does not identify with anything different from Him.* And hence He no problem playing the role of master or that of servant. This is actually the real problem that we have - that we identify with things that are different from us. As long as we do not have anything to compare with, we are alright. But as soon as someone either becomes better than us in terms of name, fame, wealth, beauty etc, then immediately our mind starts the 'compare and contrast' business. This is where the identification problem starts. First of all, we are convinced that we are this body, which is the beginning of the problem. And then to add to that, we are comparing our temporary assets with another temporary set of names and attributes owned temporarily by another temporary body. Since everything in that comparison is temporary, the comparison itself is bound to be temporary and (imperfect too). Hence we hate being subservient to somebody (although we are always forced to serve somebody in someway in this material world).

But actually we are *permanent*. If at all we want to compare two entities, then the two entities should have a common basis of existence. But we are identifying the temporary *deha* (body) and *geha* (house, family and other possessions) with the permanent soul (atma) which is actually illogical. And this is the cause of imbalance in our ego which results in insult, false pride, envy etc.

Whereas the Lord, although possessing everything, does not falsely identify Himself with any of those temporary material things and is full in His renunciation also. Hence He was able to play the most menial roles such as a messenger, charioteer, servant and so on.

If we also become transcendental to these *asat* identifications, then we can also become self-possessed and self-satisfied in which case, we would not have any problem living and dealing with different kinds of people in this world, no matter what happens. I could only theorize the concept here, but so hard to put into practice. It will be good to give it a try.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Kalacakra Krsna das.

Krishna's Beauty

Hare Krishna dear Vaishnavas,
Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

I would like to share with you all one of the most beautiful verses that I came across while reading the Prayers sung by Lord Siva in the 4th canto, 24th chapter (SB 4.24.45-46). Here Lord Siva so elegantly describes the beauty of Lord Krishna through wonderful similes. Although all the verses are beautiful in Srimad Bhagavatam, this verse is more beautiful because it speaks about the beauty of the Supremely beautiful Lord.

*snigdha-prāvṛḍ-ghana-śyāmaṁ sarva-saundarya-saṅgraham
cārv-āyata-catur-bāhu sujāta-rucirānanam*

*padma-kośa-palāśākṣaṁ sundara-bhru sunāsikam
sudvijam sukapolāsyam sama-karṇa-vibhūṣaṇam*

The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

As HH Mahavishnu Goswami Maharaj used to say, our shastras are mostly filled with instructions for the improvement of our behaviour only. There are very few verses describing the beauty, nature, quality etc of the Supreme Lord and this is one of them. Although there are only a few verses of this category, still the effect is so pronounced. The above verse literally brings the Lord's beautiful form in front of our eyes.

Srila Prabhupada enhances the ornamentation of this verse in his exquisite purport thus:

"The Lord's beauty is compared to rainfall because when the rain falls in the rainy season, it becomes more and more pleasing to the people. After the scorching heat of the summer season, the people enjoy the rainy season very much. Indeed, they even come out of their doors in the villages and enjoy the rainfall directly. Thus the Lord's bodily features are compared to the clouds of the rainy season. The devotees enjoy the Lord's beauty because it is a collection of all kinds of beauties. Therefore the word *sarva-saundarya-saṅgraham* is used. No one can say that the body of the Lord is wanting in beautiful parts. **It is completely pūrṇam**. Everything is complete: God's creation, God's beauty and God's bodily features. All these are so complete that all one's desires can become fully satisfied when one sees the beauty of the Lord. The word *sarva-saundarya* indicates that there are different types of beauties in the material and spiritual worlds and that the Lord contains all of them. Both materialists and spiritualists can enjoy the beauty of the Lord. *Because the Supreme Lord attracts everyone, including demons and devotees, materialists and spiritualists, He is called Kṛṣṇa*. Similarly, His devotees also attract everyone. As mentioned in the Sad-goswami-stotra: *dhīrādhīra-jana-priyau* - the Goswamis are equally dear to the *dhīra* (devotees) and *adhīra* (demons). Lord Kṛṣṇa was not very pleasing to the demons when He was present in Vrndavana, but the six Goswamis were pleasing to the demons when they were present in Vrndavana. That is the beauty of the Lord's dealings with His devotees; **sometimes the Lord gives more credit to His devotees than He takes for Himself**. For instance, on the Battlefield of Kuruksetra, Lord Kṛṣṇa fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. *nimitta-mātraṁ bhava savyasācin*: "You, O Savyasāci [Arjuna], can be but an instrument in the fight." (Bg. 11.33) Everything was arranged by the Lord, but the credit of victory was given to Arjuna. **Similarly, in the Kṛṣṇa consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya's sincere servants**. Thus the Lord is described herein as *sarva-saundarya-saṅgraham*."

We can see how amazingly Srila Prabhupada blends the description of Krsna's beauty along with the behaviour of Vaishnavas. This is real preaching.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Kalacakra Krsna das.

Srimad Bhagavatam - The Literary Incarnation of Krsna

Hare Krsna,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

On Monday the 11.10.2004 HG Kalacakra Prabhu's Granthraj regards to his wonderful conversion with Maharaj over the phone from London - Gurudev quoted thus:

"We can see how difficult it is to explain to the living entities the process of devotional service. Hence I was telling them today in the class that Please, if you do not have the time to study Bhagavatam also it is alright. But at least carry Bhagavatam with you wherever you go. Some day Krishna may inspire you to open it and read it."

Just a few weeks ago I was reading Srimad Bhagavatam 1.3.40 and just realize why Maharaj is always stressing on this subject matter.

*idaṁ bhāgavatam nāma purāṇam brahma-sammitam
uttama-śloka-caritam cakāra bhagavān ṛṣiḥ
niḥśreyasāya lokasya dhanyaṁ svasty-ayanaṁ mahat*

This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

In the purport Prabhupada explains: **Śrīmad-Bhāgavatam is the literary incarnation of Lord Śrī Kṛṣṇa and is therefore nondifferent from Him. Śrīmad-Bhāgavatam should be worshiped as respectfully as we worship the Lord. Thereby we can derive the ultimate blessings of the Lord through its careful and patient study. As God is all light, all bliss and all perfection, so also is Śrīmad-Bhāgavatam. We can have all the transcendental light of the Supreme Brahman, Śrī Kṛṣṇa, from the recitation of Śrīmad-Bhāgavatam, provided it is received through the medium of the transparent spiritual master.**

In the same purport in the last few line Srila Prabhupada says: **One can derive from the study of the Bhāgavatam all benefits that are possible to be derived from the personal presence of the Lord. It carries with it all the transcendental blessings of Lord Śrī Kṛṣṇa that we can expect from His personal contact.**

Also In 1.3.41 the last paragraph also explains that - The Bhagavad Gita the Lord says that the purpose of all the Vedas is to know Him (Lord Krsna), and Srimad-Bhagavatam is Lord Sri Krsna Himself in the form of recorded knowledge.

Hare Krsna.

Your servant,

Sunayana devi dasi

Singapore.

Moderator's Note: HG Sunayana Mataji is a very nice devotee living in Singapore. Her entire family is very much dedicated to all the Krishna conscious activities that are taking place in Singapore yatra. Her husband HG Bharatagraja Prabhu is an extremely humble and service-minded devotee. Her two grown-up son and daughter are also very shrewd and intelligent and perform wonderful service all the time. Mathaji is also working and is very talented both spiritually and materially.

Krishna is the Only Protector!

Hare Krsna dear Prabhujis & Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

In Srimad Bhagavatam 5.18.20, there is a very nice prayer by Goddess of Fortune, Lakshmiiji:

*sa vai patiḥ syād akutobhayaḥ svayaṁ
samantataḥ pāti bhayāturaṁ janam
sa eka evetarathā mitho bhayaṁ
naivātmalābhād adhi manyate param*

He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, You are the only husband, and no one else can claim this position. If You were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.

A person who can provide protection is known as '*Puruṣa*'. A '*Puruṣa*' to provide protection has to be '*sāmartha*' or able. The most *sāmartha*, the most able *Puruṣa* is known as Purushottama. Krsna is that Purushottama, the Supreme Person (BG 15.17). However, being ignorant we seek shelter for fulfilment of our needs, wants and protection elsewhere. Like Draupadi, we also learn the hard way that apart from Krsna's shelter, if we take any others' shelter, we are bound to become desponded and defeated in our endeavours.

Only Krsna deserves to be our pati, our protector. However, because we do not serve or care for Krsna, we do not deserve to be under His protection.

Knowing my lack of faith, Maharaj often brings my attention to Bhagavatam 1.13.41 - '*lokāḥ sapālā yasyeme vahanti balim īśituḥ*' - 'all living beings and their leaders carry on worship to be well protected'.

When I feel exposed to the onslaughts of miseries and I dwell on it, I know very well that I have no one else but myself to blame for not having taken to the prescription for being well protected.

This Lakshmiiji's prayer re-enforces that no one else is a better husband and protector than Krsna'. Therefore I should place all my hopes on His Lotus feet alone.

Your servant,
Viraja Krsna das
Sydney.

Shrewd is Hearing

Hare Krishna dear Vaishnavas,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

Yesterday I got a feedback mail from HG Devakinandan Prabhuji saying that some devotees felt "Shrewd" is not the right word to use for a devotee (they were referring to my 'moderator's note' for a couple of recent mails wherein I had used this word to refer to devotees), because according to normal usage and understanding, the word "Shrewd" is generally used to refer to one who is "cunning" or "smart in business dealings" and therefore it may project a negative idea about the devotee.

At the first instance, I felt that maybe the devotees were too picky, because I have seen people use this word more generously in a positive sense also, like say, for eg, "He is very shrewd in his studies". And moreover, I write the moderator's note only to reveal the positive side of the writer and seeing it in that particular context did not make that note look absurd. But by Krsna's mercy, as soon as I thought like this, I realized that maybe I was getting a bit 'defensive' and there should be some sense in what the devotees say. But still, I felt that I should dig into this word further, not to prove any point to anyone but for my own understanding, because, I have noted several times in the past that all these words, cultures, traditions etc were originally used and practised with a certain idea and over the years the usage got modified to such an extent that the original intent is completely lost. The very famous example is the word "Enthusiasm" which we saw in Granthraj some months back.

The dictionary entry for "Shrewd" gave meanings on both sides. On the positive side it gave meanings like astute, skilled, sharp-witted, artful etc with the usage - "One who is shrewd is keen to detect errors, to penetrate disguises, to foresee and guard against the selfishness of others." On the negative (or not-so-positive) side, it had references as mentioned above by the devotees.

But, as soon as I became open-minded and eager to learn more, Lord Krishna, as He always does, revealed something interesting in relation to the word "Shrewd" that made me meditate on two beautiful purports of Srila Prabhupada.

I found that the root of the word "**Shrewd**" is "śru", which means "**proper or attentive hearing**". We have so many beautiful words that originate from "śru" - śruti, śrūyatām, śuśrūṣuḥ, śṛṇvatām, śrotavya etc. In other words, "Shrewd" means a person who hears attentively and applies it in his life. It is general understanding even in our material life that if someone hears attentively, then he will be able to apply it successfully. In spiritual life also, **hearing** is understood to be the foremost of all types of devotional activities as Srila Prabhupada reveals in his wonderful purport for SB 2.2.36:

*"Out of the nine different methods, the first one namely hearing, is the most important function in the process of Bhakti yoga. **Without hearing sufficiently and properly, no one can make any progress by any of the methods of practice.** And for hearing only, all the vedic literatures are there, compiled by authorized persons like Vyasadeva, who is the powerful incarnation of Godhead."*

Having stressed the importance of hearing, Srila Prabhupada goes on to explain the effect of such perfect hearing in his punching statement thus:

*"**Hearing is solidified by the process of chanting.** One who has **perfectly heard** from the **perfect source** becomes **convinced** about the all-pervading Personality of Godhead and thus **becomes enthusiastic** in glorifying the Lord."*

I felt that the above golden words of Srila Prabhupada has a very deep meaning because it reveals a very tight inter-relationship between **hearing** (śrotavya) and **glorifying/preaching** (kīrtitavya). I was trying to understand it through

an example.

When the Engineers construct buildings, they first prepare a mixture of sand, cement and water in the right proportion. The mixture is in a liquid state in the beginning. The right proportion of the materials is very vital for the foundation. *This is analogous to our hearing process.* And then the mixture is applied around the stones/bricks of the building, and is then allowed to solidify. Once the cement mixture becomes dry and solidified, it becomes so strong that the structure stands for years withstanding heavy thunders, storms, heat, cold etc. *This is analogous to preaching/glorifying.* Just like constructing a building requires these two basic processes (right proportion of cement mixture and applying in on bricks & solidifying), in the same way in devotional service also these two basic processes **hearing and glorifying** are very vital. A person who hears properly will be able to preach. If one cannot preach nicely then it automatically implies that he has not heard properly.

We have seen this in the life of so many saints and in the very recent example of Srila Prabhupada too. When Srila Prabhupada was a ghrastha, he used to go to hear his spiritual master's discourse many times. Even when others had left, Srila Prabhupada would just sit for hours together, simply to hear his spiritual master speak. One day Srila Bhaktisiddhanta Saraswati, his spiritual master commented, "**He listens very attentively. He will preach nicely.**" We all have seen the effect of Srila Prabhupada's preaching, what it has done to the whole world!

Srila Prabhupada reveals the real mood of a preacher (in actuality it was his real mood too) in his purport for SB 2.5.9 thus: "*The pure devotees are not only satisfied by knowing everything about the Lord, but are also eager to broadcast the information to others, for they want to see that the glories of the Lord are known to everyone. Thus the devotee feels satisfied when such an opportunity is offered to him. This is the basic principle of missionary activities.*"

In conclusion, I would like to propose that the origin of the word "**Shrewd**" must be the sanskrit root "*śru*". Of course I do not have any written evidence for that and it is open to discussion, research and argument. As far as I am concerned, by taking the devotees' feedback in a positive way and digging a bit deeper into this word, I benefitted immensely by spending 3 hours meditating on Srila Prabhupada's powerful purports and felt so thankful in the end for their valuable suggestion.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Kalacakra Krsna das.

Compassion & Self-realization

Hare Krishna Prabhujis and Matajis,
Dandavat pranams. All glories to Srila Prabhupada. Srila Prabhupada ki jai. Jai Srila Gurudev.

SB 3.21.31

*kṛtvā dayāṁ ca jīveṣu dattvā cābhayam ātmavān
mayy ātmānaṁ saha jagad draṅṣyasy ātmani cāpi mām*

Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

This verse describes a simple process for self-realization.

- **First principle** - this world is a product of Supreme will. Devotees of the Lord take everything to be the property of the Supreme Lord.

Everything, whatever we see, is the manifestation of the Supreme Lord. Therefore, everything should be engaged in the service of the Lord. This is oneness. Lord Krishna says in the Bhagavad Gita 9.4 - "**I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present**". The Lord says, "**you will see everything in the world to be non-different from Me.**"

- **Second Principle** - One's energy should be utilized for one's self-interest. That is the perfection of the energy. So when we understand that everything in this universe is Krishna's energy, then it goes without saying that all His energies should be engaged in fulfilling His interests. Since the Lord's Supreme desire is to reclaim all the suffering souls back to home, a real devotee will be compassionate to all the living entities in distributing them the highest wealth of all three worlds - *Kṛṣṇa Prema*.

Therefore Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A Sannyasi, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten.

- It is the duty of a Sannyasi to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service.
- The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness.
- To award fearlessness to the common man is the greatest act of charity. A person who is a householder, but is initiated by a sannyasi has the duty to spread Krishna Consciousness at home. There are immense literature for spreading Krishna Consciousness. The living entity is always a minute part of the Lord. *Therefore, his oneness with the Lord is that he is interested in the one interest of the Lord.* Bhagavad Gita says, "*man-manā bhava mad-bhaktāḥ* (9.34). Krishna wants everyone always to think of Him. The Lord wants to fulfill His desires unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an *unlimited oneness of interest between the Lord and His devotee.*

Srila Prabhupada ki Jai! Srila Gurudev ki Jai!

Your humble servant,
Prabhupadananda das
Abu Dhabi.

Harih Sarvatra Sarvada

Dear Vaishnavas,

Hare Krishna. Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

I seen many times devotees complaining that the current place, situation, job etc are not suitable for their spiritual growth and that they would be better off if they were in some other place where the facilities are better say like US, Europe, etc. Nowadays, this is a very common complaint among the devotees in India as it is quite an austerity to live with so many difficulties even for the basic necessities of life. But every time my reply to such complaints would invariably be what my spiritual master had taught me from the 11th canto of Srimad Bhagavatam,

SB 11.23.42,

dvija uvāca

*nāyaṁ jano me sukha-duḥkha-hetur
na devatātmā graha-karma-kālāḥ
manaḥ paraṁ kāraṇam āmananti
saṁsāra-cakraṁ parivartayed yat*

The brāhmaṇa said: These people are not the cause of my happiness and distress. Neither are the demigods, my own body, the planets, my past work, or time. Rather, it is the mind alone that causes happiness and distress and perpetuates the rotation of material life.

This above verse says in a nutshell what is the real effect of the different object and entities of this material world. In reality they cannot do anything. It is only the mind that is suggesting all these non-sense justifications and if we are honest enough to see the reality, then we will accept that ultimately it is only the mind that is the root cause of all the problems. *If our mind is alright, then we can chant, read and do all other devotional services even in the midst of the most calamitous situation.* My words are not pure as I do not have any practical realizations and experience, but I would like to quote an answer by Srila Prabhupada to a very similar question by an Indian guest in a room conversation in Chicago on July 5th 1975. He is asking this question for the Indians who have left India and settled in the West, but I feel that Srila Prabhupada's answer is universal.

Guest (Indian man): How do you advise Indians who are here and who have fallen to some extent in the materialistic world? They do not leave... Basically, they left their homes, most of them, to educate themselves. When they came here (to the West), they educated themselves, and they don't want to go back. Basically, they have fallen into the materialistic world. What advice you render them so that they get out of these clutches and go back and serve here or in the country but they should be devotional to the Almighty God?

Prabhupada: So there is no question of here and there. You can become advanced in spiritual life anywhere if you follow the principles. That we are teaching. We are opening centers all over the world. You take the advantage of our teaching, our books, our center. Then it will be all right. These Europeans and American boys.., they are following. They are young boys. They are giving up meat-eating. Do you give up meat-eating? Why Indians, you should learn meat-eating? They are giving up, and you are learning to eat meat. This is the lesson, that these foreigners, they were accustomed to eat meat from the childhood, they are giving up, and you are eating meat. This is the instruction. Indians are drinking. They are giving up drinking. The lessons are already there. There is no question why. The lessons are already there, books are already there, the centers are already there. You learn and make your life purified. *Where is the difficulty? There is no difficulty.* When we say, "No meat-eating," it is meant for everyone. Anyone who wants to become first-class man, it is necessary for him. And there is no question of Indian, European, American. **You are committing so many sinful lives, and you want to become happy that is not possible.** (end).

In a beautiful verse in SB 2.2.36 Sri Sukadeva Goswami says the same point that for glorification of the Lord there should not be any restriction in time and space.

*tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām*

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

In his emphatic purport, Srila Prabhupada says thus: *"All the great ācāryas, like Rāmānuja, Madhva, Caitanya, Sarasvatī Ṭhākura or even, in other countries, Muhammad, Christ and others, have all extensively glorified the Lord by chanting always and in every place. Because the Lord is all-pervading, it is essential to glorify Him always and everywhere. In the process of glorifying the Lord there should be no restriction of time and space. This is called sanātana-dharma or bhāgavata-dharma. Sanātana means eternal, always and everywhere. Bhāgavata means pertaining to Bhagavān, the Lord. The Lord is the master of all time and all space, and therefore the Lord's holy name must be heard, glorified and remembered everywhere in the world."*

As Srila Prabhupada says, "**Sanatana means eternal, always and everywhere**". So if we proclaim ourselves to be followers of Sanatana-dharma, isn't it common sense to practice the principles irrespective of the situation or place? One may question, "How can I practice in a foreign country where other religious practices are condemned?", or "I am working all day and then I have to take care of my family, children etc, how can I practice devotional service?" To answer such questions only, Srila Prabhupada had very carefully used the word "**Principles**". There are two things - **Principle and Detail**. Principle is what you do.., the principle stated in the above verse is *hariḥ sarvatra sarvada*. And the detail is how you do it, that we have to work out based on time, place and circumstances. Like for example in Russia, the devotees were put in jail and they did not have beads with them to chant. They did not think, "Oh, I do not have beads, how can I chant?" They soaked the bread given to them in water and made small beads out of it and chanted their rounds. Another time one Prabhupada disciple told me that in the early days it was so difficult for the devotees to get chanting beads in the West. So he made small balls out of wheat flour, baked it and made chanting beads out of it! He was chanting in that beads for years, before it was lost.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Kalacakra Krsna das.

Uddhava Gita

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

I was reading the Uddhava Gita in the 11th canto and was amazed how detailed is the conversation between the two most exalted personalities Sri Uddhava and Lord Sri Krishna. Sri Uddhava is asking so many beautiful questions and Lord Krishna also answers them so simply and systematically. In verses SB 11.19.28-32 Uddhava asks as many as twenty-nine questions and the Lord answers them in as many as 13 verses SB 11.19.33-45. I have jotted them down in the form of questions and answers for easy reading. I sincerely apologize for the long mail.

Uddhava Gita

1. How many types of disciplinary regulations and regular daily duties are there? The following are the twelve primary disciplinary principles:

- Non-violence (*ahimsā*)
- Truthfulness (*satyaṁ*)
- Not coveting or stealing the properties of others (*asteyaṁ*)
- Detachment (*asaṅga*)
- Humility (*hriḥ*)
- Freedom from possessiveness (*asañcayaḥ*)
- Trust in the principles of religion (*āstikyaṁ*)
- Celibacy (*brahmacaryaṁ*)
- Silence (*maunaṁ*)
- Steadiness (*sthairyam*)
- Forgiveness (*kṣamā*)
- Fearlessness (*abhayaṁ*)

The following are the twelve regular prescribed duties:

- Internal cleanliness (*śaucaṁ*)
- External cleanliness (*śaucaṁ*)
- Chanting the holy names of the Lord (*jaapaḥ*)
- Austerity (*tapaḥ*)
- Sacrifice (*homaḥ*)
- Faith (*śraddhā*)
- Hospitality (*ātithyaṁ*)
- Worship of Me (*mad-arcanam*)
- Visiting holy places (*tīrtha-aṭanam*)
- Acting and desiring only for the Supreme (*para-artha-ihā*)
- Satisfaction (*tuṣṭiḥ*)
- Service to the Spiritual master (*ācārya-sevanam*)

2. What is mental equilibrium (*samāḥ*)?

Absorbing the intelligence in Me constitutes mental equilibrium (*śamo man-niṣṭhatā buddheḥ*)

3. What is self-control (*damaḥ*)?

Complete discipline of the senses is self-control (*dama indriya samyamah*)

4. What is the actual meaning of tolerance (*titikṣā*)?

Tolerance means patiently enduring unhappiness (*titikṣā duḥkha-sammaṣaḥ*)

5. What is steadfastness (*dhṛtiḥ*)?

Steadfastness occurs when one conquers the tongue and genitals (*jihvopastha-jayo dhṛtiḥ*)

6. What is Charity (*dānam*)?

The greatest charity is to give up all aggression towards others (*daṇḍa-nyāsaḥ param dānam*)

7. What is austerity (*tapaḥ*)?

Renunciation of lust is understood to be real austerity (*kāma-tyāgas tapaḥ smṛtam*)

8. What is heroism (*śauryam*)?

Real heroism is to conquer one's natural tendency to enjoy material life (*svabhāva-vijayaḥ śauryam*)

9. How is reality to be described (*satyam*)?

Reality is seeing the Supreme Personality of Godhead everywhere (*satyam ca sama-darśanam*)

10. What is truth (*ṛtam*)?

Truthfulness means to speak the truth in a pleasing way as declared by the sages (*sunṛtā vāṇī kavibhiḥ parikīrtitā*)

11. What is Cleanliness (*śaucam*)?

Cleanliness is detachment in fruitive activities (*karmasv asaṅgamaḥ śaucam*)

12. What is renunciation (*tyāgaḥ*)?

Renunciation is the sannyasa order of life (*tyāgaḥ sannyāsa ucyate*)

13. What is wealth (*dhanam*)?

The true desirable wealth for human beings is religiousness (*dharma iṣṭam dhanam nṛṇām*)

14. What is sacrifice (*yajna*)?

I, the Supreme Personality of Godhead, am sacrifice (*yajño 'ham bhagavattamaḥ*)

15. What is religious remuneration (*dakṣiṇā*)?

Religious remuneration is devotion to the acarya with the purpose of acquiring spiritual instruction (*dakṣiṇā jñāna-sandeśaḥ*)

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16. What is strength (*balam*)?

Greatest strength is the pranayama system of breath control (*prāṇāyāmaḥ param̐ balam*)

17. What is opulence (*bhagaḥ*)?

Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences (*bhago ma aiśvaro bhāvo*)

18. What is profit (*lābhaḥ*)?

The supreme gain in life is devotional service to Me (*lābho mad-bhaktir uttamaḥ*)

19. What is the best education (*vidya*)?

Actual education is nullifying the false perception of duality within the soul (*vidyātmani bhidā-bādho*)

20. What is actual humility (*hrīḥ*)?

Real modesty is to be disgusted with improper activities (*jugupsā hrīr akarmasu*)

21. What is real beauty (*śrīḥ*)?

Real beauty is to possess good qualities such as detachment (*śrīr guṇā nairapekṣyādyāḥ*)

22. What are happiness and unhappiness (*sukhaṁ duḥkhaṁ*)?

Real happiness is to transcend material happiness and unhappiness (*sukhaṁ duḥkha-sukhātyayaḥ*)

Real misery is to be implicated in searching for sex pleasure (*duḥkhaṁ kāma-sukhāpekṣā*)

23. Who is learned and who is a fool (*kaḥ paṇḍitaḥ kaḥ mūrkaḥ*)?

A wise man is one who knows the process of freedom from bondage (*paṇḍito bandha-mokṣa-vit*)

A fool is one who identifies with his material body and mind (*mūrkho dehādy-ahaṁ-buddhiḥ*)

25. What are the true and false paths in life (*kaḥ panthā utpathaś ca kaḥ*)?

The real path in life is that which leads to Me (*panthā man-nigamaḥ smṛtaḥ*)

The wrong path is sense gratification by which consciousness is bewildered (*utpathaś citta-vikṣepaḥ*)

26. What are heaven and hell (*kaḥ svargo narakaḥ kaḥ svit*)?

Actual heaven is predominance of the mode of goodness (*svargaḥ sattva-guṇodayaḥ*)

Actual hell is the predominance of ignorance (*narakas tama-unnāho*)

27. Who is a true friend and what is one's real home (*ko bandhur uta kiṁ gṛham*)?

I am everyone's true friend, acting as the spiritual master of the entire universe (*bandhur gurur aham sakhe*)

One's real home is the human body (*gṛham śarīram mānuṣyam*)

28. Who is a rich man and who is a poor man (*ka ādyaḥ ko daridraḥ*)?

One who is enriched with good qualities is actually said to be rich (*guṇāḍhyo hy āḍhya ucyate*)

One who is unsatisfied in life is actually poor (*daridro yas tv asantuṣṭaḥ*)

29. Who is wretched, and who is actual controller (*kṛpaṇaḥ kaḥ ka ishvaraḥ*)?

A wretched person is one who cannot control his senses (*kṛpaṇo yo 'jitendriyaḥ*)

One who is not attached to sense gratification is a real controller (*guṇeṣv asakta-dhīr īśo*) and one who attaches himself to sense gratification is the opposite, a slave (*guṇa-saṅgo viparyayaḥ*)

Thus Uddhava, I have elucidated all of the matters about which you enquired. There is no need for a more elaborate description of these good and bad qualities, **since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil.**

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Sudarshana devi dasi.

Re: Krsna's Beauty

Hare Krishna,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

It was a beautiful mail on the Lord's beauty by Kalacakra Prabhu. I just want to add a few points to what he had posted a few days back. The scriptures compare the Lord's beauty to many of the things in this material world such as lotus, rainfall etc. Actually there is no comparison for Lord's beauty in this material world. But as we're conditioned by this material nature, we can appreciate only when concepts are explained to us with examples in this material world. So the scriptures uses those examples. These examples give only a glimpse of the Lord's beauty. The exclusive nature of the Lord's beauty is that it is eternal whereas the beauty of the things in this world is temporary. And Lord's beauty is unaffected by time. When we see beautiful people in material world, it is an observed fact that their beauty gradually withers as time progresses and when they're old, it's unpalatable to even see them. And some people look beautiful only under certain places and certain circumstances. However Lord's beauty is undimmed by time and space. And He doesn't grow old. He's eternally youthful. The sruti mantras states, "*yuvāsvāsat*" (**He's eternally youthful**).

And another glorious feature of the Lord's beauty is that His beauty is absolute whereas our beauty is relative. In the case of the Lord, He and His form are non-different. So His beauty can't be separated from Him. His form is made of knowledge and bliss in contrast to the forms of this world which are made of material elements. In addition to beauty, **the Lord is the reservoir of all fragrances and tastes**. This also stated in the vedas as "*sarva karmaḥ sarva gandha sarva rasaḥ*". In our case, the body is certainly not a reservoir of all fragrances and tastes. It is quite the opposite. There are things like flowers and fruits which possesses wonderful tastes and fragrances. But they also become stale in due to course of time. But the Lord's fragrances and tastes are eternal. So Lord's beauty is incomparable. And another exclusive feature of LOrd's beauty is that once a person relishes His beauty, he can pack his luggage to go back to godhead. He manifests Himself in the form of deity to all and to the pure devotees He shows His spiritual form. By seeing His deity form a person can gradually advance towards His lotus feet. However the beauty in this material world is binding. The more one is attracted to the beautiful things in this world, the more he gets entangled. This is what Srimati Kuntidevi prays, "*bhavato darśanam yat syād apunar bhava-darśanam*". In the temples, after the decoration of the deities, a mirror is shown to the deities. There are many reasons for this. **One reason is that the Lord has no match in beauty. So if He wants to see a beautiful person similar to Him the only option is to see Himself in the mirror**. The vedas beautifully states, '*na tasya pratimā asti*' (There is no similar person like Him).

And devotional service is also beautiful as it helps the jivas in getting a spiritual body like the Lord's and the pure devotees of the Lord are really beautiful because they award this devotional service to the living entities without any reservation.

Trying to be your servant,

L.Harikumar

Chennai.

Hearing - Straight to the Heart

Hare Krishna Prabhujis and Matajis,
Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev,

In Srimad Bhagavatam 1.2.16, Suta Goswami says,

*śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt*

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva.

The eagerness to hear about God is the first qualification of a devotee eligible for entering the kingdom of God. By the mercy of the devotees one may get the affinity to hear, but what is of equal importance is what happens after that. Due to our being under the influence of Kṛṣṇa's inferior energy, we try to question, reason, justify & try to put forward arguments which we think are apt. Recognising this trait, that would be prelevant, our acaryas have warned us. Lord Caitanya Mahāprabhu says (CC Madhya 22.62),

*‘śraddhā’-śabde — viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.

The key here is to **hear** with faith i.e. to hear and allow it to go - not to the **mind** for mundane reasoning, neither to the **other ear** to evaporate, but straight to the **heart** where the spirit soul resides. Only when the hearing goes to the heart can we immediately put to action what we have heard **with love**. Otherwise the doubts in mind prevent us from doing our service cent percent though we know that we should do it. This sincerity in our endeavour begets Kṛṣṇa's reciprocation.

Srila Prabhupada says, "The Lord is reciprocally respondent to His devotees. When He sees that a devotee is completely sincere in getting admittance to the transcendental service of the Lord and has thus become eager to hear about Him, the Lord acts from within the devotee in such a way that the devotee may easily go back to Him. **The Lord is more anxious to take us back into His kingdom than we can desire.** Most of us do not desire at all to go back to Godhead. Only a very few men want to go back to Godhead. But anyone who desires to go back to Godhead, Sri Krishna helps in all respects."

I pray to Srila Prabhupada and Gurudev to shower their mercy to increase this desire in me.

Yours in service of Srila Prabhupada and Srila Gurudev,
Suhrt Kṛṣṇa das
Auckland.

Vrindhavan Dham

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

During this week what ever kirtanas or satsangs I attended, the discussion has been on Sri Vrindavan Dham and our Lord's pastimes at Vrindāvana. Vrindavan is such an amazing place that how much ever we write about it is less. Every corner or bit of Vrindavan has been touched by Krishna. Every square foot of Mathura-Vrindavan is wrapped in timeless devotion to Lord Krishna, the lover of Radharani and the gopis and the cowherd-prince. I have jotted down whatever I heard about Vrindāvana, please forgive if I have gone wrong anywhere.

*"Radharani is the center of all Vrindāvana activities. In Vrindāvana, Krishna is the instrument of Radharani; therefore all the inhabitants of Vrindāvana still chant '**Jaya Radhe' or Radhe-Radhe (which even means Rah-de that is show me the way)**'. From Krishna's own statement given herein, it appears that Radharani is the Queen of Vrindāvana and that Krishna is simply Her decoration." - (Caitanya Caritamrita Madhya 11.150 purport). "It is said if you want Krishna's favor, then just try to please Radharani. This is the way." - (SPT 75/82)*

It is understood that Mathura City is the transcendental abode of Lord Krishna. It is not an ordinary material city, for it is eternally connected with the Supreme Personality of Godhead. Vrindāvana is within the jurisdiction of Mathura and still continues to exist. **Because Mathura and Vrindāvana are intimately connected with Krishna eternally, it is said that Lord Krishna never leaves Vrindāvana (vrindavanam parityajya padam ekam na gacchati) .** Anyone who goes to Vrindavan becomes transcendently purified.

"We must understand the transcendental importance of Mathura, Vrindāvana and Navadvīpa dhāms. Anyone who executes devotional service in these places certainly goes back home, back to Godhead after giving up his body."

"Sri Caitanya Mahaprabhu instructs us that just as Krishna is worshipable, Krishna's place, Vrindāvana, is also worshipable. Similarly, the paraphernalia in Vrindāvana-the trees, roads, rivers, everything-is worshipable. A pure devotee thus sings, 'Jaya, Jaya Vrindāvana-vāsi yata jana'- 'All glories to the residents of Vrindāvana'. If one has a staunch devotional attitude, all these conclusions will be revealed in the heart." - (Caitanya Caritamrita Madhya 12.38 purport)

"As Brajendranandana, Krishna is worshipable, His dham, Vrindāvana is also worshipable. We should be very much respectful toward Vrindāvana-dhāma. Otherwise we will be offenders, dhāma-aparādhā." - (Srila Prabhupada Tape 72/48)"The human form of life is meant for understanding this transcendental land of Vrindāvana and its inhabitants. An expansion of this Vrindāvana, which is the supreme abode of Krishna is also present on earth. No one can appreciate Vrindāvana without being highly elevated in spiritual knowledge, Krishna consciousness." -(Teaching of Lord Caitanya)

"Vrindāvana-dhāma is non-different from Krishna because the name, form, fame and place where the Lord manifests are all identical with the Lord as absolute knowledge. Therefore, Vrindāvana-dhama is as worshipable as the Lord." - (Srimad Bhagavatam, Intro.)"The ideal place to execute Krishna consciousness is Braja-bhūmi, or Vrindāvana, where the people are naturally inclined to love Krishna and Krishna is naturally inclined to love them." -(Caitanya Caritamrita Madhya 4.95)

Sri Vrindhavan Dham ki Jai! Sri Sri Radha Shyam Sundar ki Jai!

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Tina Rastogi

Mumbai.

Hear, glorify & remember Lord Hari

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

In Srimad Bhagavatam Canto 2, Chapter 1 (The First Step in God realisation) verse 5, Srila Sukadev Goswami tells Parikshit Maharaj,

SB 2.1.5

*tasmād bhārata sarvātmā bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam*

O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

Material life means miseries as there is danger at every step of our life - *duḥkhālayam aśāśvatam* [Bg. 8.15].

Irrespective of place where one is situated , or one's age or economical status all of us are subjected to the miseries of death, birth, disease and old-age. Srila Sukadev Goswami has very nicely explained the remedy for these miseries.

Constant hearing, glorifying and remembrance of Supreme Lord Hari is the only way to overcome these miseries.

In the purport, Srila Prabhupada has very nicely emphasised the importance of hearing the Lord's glories.

*'Therefore, one should first of all hear about the Lord. When one has perfectly and scrutinizingly heard, one must glorify His acts and deeds, and thus it will become possible to remember constantly the transcendental nature of the Lord. **Hearing about and glorifying the Lord are identical with the transcendental nature of the Lord, and by so doing, one will be always in the association of the Lord.** This brings freedom from all sorts of fear. The Lord is the Supersoul (Paramatma) present in the hearts of all living beings, and thus by the above hearing and glorifying process, the Lord invites the association of all in His creation. This process of hearing about and glorifying the Lord is applicable for everyone, whoever he may be, and it will lead one to the ultimate success in everything in which one may be engaged by providence. There are many classes of human beings: the fruitive workers, the empiric philosophers, the mystic yogis, and ultimately, the unalloyed devotees. For all of them, one and the same process is applicable for achieving the desired success. Everyone wants to be free from all kinds of fear, and everyone wants the fullest extent of happiness in life. The perfect process for achieving this, here and now, is recommended in the Srimad-Bhagavatam, which is uttered by such a great authority as Srila Sukadev Goswami. **By hearing about and glorifying the Lord, all a person's activities become moulded into spiritual activities, and thus all conceptions of material miseries become completely vanquished.**'*

When going through this purport, I was wondering how, even after knowing the importance of hearing the glories of Lord, I was not following it as a daily practice. I seek the blessings of Gurudev and Srila Prabhupada so that I meditate on at least one verse every day.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Sudarshana devi dasi.

To Stay in Krishna Consciousness

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudev.

Today I came across a nice, instructive letter by Srila Prabhupada in Vedabase. The following are parts of letter sent by Srila Prabhupada to a devotee on Oct 30, 1976 where in His Divine Grace has very nicely explained the importance of studying his books with great attention.

"If you want to stay in Krsna Consciousness you will have to develop firm faith in Guru and Sastra. Therefore, you must study my books very scrutinizingly, follow the four regulative principles very strictly and chant 16 rounds daily avoiding the ten offenses. Don't take this movement as something cheap."

Only by association with His Divine Grace through his books, it is possible for us to lead a Krishna Consciousness life. So I pray at the lotus feet of His Divine Grace Prabhupada to bless all of us to have the taste to study and practice the instructions given in the scriptures.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Sudarshana devi dasi.

Lord in the Heart of a Pure Devotee

Hare Krishna Prabhujis and Matajis,

Dandavat pranams. All glories to Srila Prabhupada. Srila Prabhupada ki jai. Jai Srila Gurudev.

SB 3.9.11

*tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya*

O my Lord, Your devotees can see You through ears by the process of bona fide hearing, and thus their heart become cleansed, and you take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

In the Purport, Srila Prabhupada says, "*The Lord becomes subordinate to the desire of the devotee so much so that He manifests His particular form as the devotee demands*".

Ye yathā māṁ prapadyante tām̐s tathaiva bhajāmy aham - As all surrender unto Me, I reward them accordingly. (BG 4.11). Srila Prabhupada proceeds further in his marvellous purport, "**śrutekṣita** path means to hear from bona-fide devotees who are conversant with Vedic wisdom free from mundane sentiment. By this bona fide hearing process the devotee becomes cleansed of all material rubbish and attached to one of the many transcendental forms of the Lord. Attachment of the devotee to a particular form of the Lord is due to natural inclination. Lord Chaitanya says that the living entity is eternally a servitor of the Supreme Personality of Godhead. The attachment for a 'particular form' of the Lord is called, "*Svarūpa-siddhi*". The Lord sits on the lotus heart of the devotee in the eternal form the pure devotee desires, and thus the Lord does not part from the devotee."

One of the quality of a devotee is '*satatam yogi*' or '*always a yogi*'. The word '*yoga*' is derived from the Sanskrit root '*yuj*' which means to join, to unite. A person who practices yoga is called yogi. A devotee is one who **constantly endeavors** to link back to the Supreme Lord. Our constant preoccupation in life is to entertain ourselves through the pleasures of the body, attachments of the mind and enchantments of the intellects. He who understands that this is not the end all and be all of life and strives to gain his identity with his own self is a yogi.

Our activities must be so transcendently saturated that the Lord will be kind enough to look upon us favourably and engage us in His transcendental service, then only can the sense be satisfied completely and be no longer troubled by material attraction.

'Kalyana-kalpataru' states: "**A self-realized person, having no material assets, knows that attachment to Krishna is the essence of life. Therefore, he gives up the desire for material enjoyment and liberation. He maintains his family in a simple way and constantly serves Hari through his eternal spiritual body . Such a person abandons pride of his beauty, high birth, and physical strength, and always engages in devotional service."**

Your humble servant,
Prabhupadananda das
Abu Dhabi.