

## Improving our Behaviour and Japa

Hare Krishna Prabhujis and Matajis,

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

The mail "*koṭim tyaktvā harim bhajet*" is really soul-inspiring for all of us. This is once again proof of the fact how the pure devotees of the Lord can really uplift us from our fallen and forgetful condition. Guru Maharaj's instruction that unless our behaviour improves, we cannot attain Krishna or we cannot even feel the glimpse of His presence strikes our heart in so many ways.

HH Satsvarupa das Goswami, in his book "Japa walks Japa talks" refers to the same idea for improving our chanting. He writes, "We have to realize that all our activities can contribute to good Japa. Be conscious of it, be deliberate. Understand that if you are cruel to someone, or if you find fault, or overeat, or are nonsense in one way or another, it's going to affect your Japa. Everything you do either contributes to or works against your chanting."

Again he writes, "Krishna consciousness is not something you just switch on and off- it's a full-time occupation." What powerful words to establish the fact that our behaviour and dealings in our daily life and a good Japa are so interdependent that one follows the other. We all must have had this experience that we cannot be attentive, or humble or loving in our chanting if we had exhibited the opposite of these qualities during the day and if we keep expecting respect and praise from others instead of being *Amāninā* (not expecting respect), then this *apekṣā* (expectation) disturbs our chanting very much. Thus interconnectedly, a good Japa cleanses us of our anarthas and improves our behaviour and our good behaviour leads us to a peaceful and good Japa. Let us pray at the lotus feet of our extraordinarily compassionate Gurudev, Srila Prabhupada , Srimati Radharani and the supreme Lord Krishna Himself, to improve our behaviour and our Japa.

Hare Krishna.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,

Vaijayantimala devi dasi.

## All Glories to Srimati Radharani!!!

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

All glories to Srimati Radharani!!! Wish you all a very happy Radhashtami. On this most auspicious let us hear the nectarian description of Srimati Radharani from the lotus mouth of Srila Prabhupada in his Radhashtami lecture on Aug 30, 1968 at Montreal.

Thank you very much,  
Yours in service of Srila Prabhupada and Srila Gurudeva,  
Sudarshana devi dasi

### Srila Prabhupada's Lecture

...Now there is a very nice song. I shall sing if you can play on the harmonium. Yes. This is a Rupa Goswami's song.  
(sings)

*rādhe jaya jaya mādharma-dayite gokula-taruṇī-maṇḍala-mahite  
dāmodara-rati-varadhana-veśe hari-niṣkuṭa-vṛndā-vipineśe*

*vṛṣabhānūdadhī-nava-śāśī-lekhe lalitā-sakhi guṇa-ramita-viśākhē  
karuṇāmī kuru mayi karuṇā-bharite sanaka-sanātana-varṇita-carite*

*rādhe jaya jaya mādharma-dayite*

This song was sung by Rupa Goswami. He is the real person, actual person, to understand Radha and Krsna. So he says, "All glories to Radharani."

*Rādhe jaya jaya mādharma-dayite.* "She's so dear to Krishna." Krishna, everyone is trying to love Krishna, but Krishna is trying to love somebody. Now how great She is. Just try to understand. Everyone, the whole world, the whole universe, all living entities, they are trying to love Krsna. Krishna-prema. Lord Caitanya describes, *Premā pumartho mahān*. And Rupa Goswami described that "You are distributing Krishna-prema." So Krsna-prema is so valuable, but Krishna is after Radharani. Just see how Radharani is great. Just try to understand the greatness of Radharani. Therefore She is so great, and we have to offer our respect. *Radhe jaya jaya madhava-dayite.*

How She is? *Gokula-taruṇī-maṇḍala-mahite.* *taruṇī, taruṇī* means young girls. You'll see the pictures, they are all young girls. But of all the young girls, She is the most beautiful. She is enchanting to the young girls also. She is so beautiful. *Gokula-taruṇī-maṇḍala-mahite.*

*Dāmodara-rati-varadhana-veśe.* And She always dresses Her so nicely that Damodara, Krishna, becomes attracted by Her beauty. *Hari-niṣkuṭa-vṛndā-vipineśe.* And She is the only lovable object of Krishna, and She is the queen of Vrndavana. This queen of Vrndavana... You'll find in Vrndavana, if you go to Vrndavana, everyone is worshipping Radharani. Rani means queen. They are always speaking, "Jaya Radhe!" Radharani. All the devotees in Vrndavana, they are worshiper of Radharani.

*Hari-niskuta-vrnda-vipinese.* *Vṛṣabhānūdadhī-nava-śāśī-lekhe.* And She appeared as the daughter of King Vrsabhanu, and Her companion, Lalita-sakhi and Visakha-sakhi, and the devotees... So on behalf of the pure devotees of Krsna, Rupa Goswami is praying, *karuṇāmī kuru mayi karuṇā-bharite.* "Oh, my worshipable Radharani, You are full of mercy."

So I am begging of Your mercy because You are so merciful, very easily You offer, bestow Your mercy. So I am begging Your mercy." *Karuṇām kuru mayi karuṇā-bharite Sanaka-sanātana-varṇita-carite*. Now somebody may say, "Oh, you are so great, learned scholar, you are so great saintly person, and you are begging mercy from an ordinary girl? How is that?" Therefore Rupa Goswami says, "Oh, this is not an ordinary girl."

*Sanaka-sanātana-varṇita-carite*. "This girl's description is possible to be made by great saintly persons like Sanaka-Sanatana. She is not ordinary." So the lesson is that we should not treat Radharani as an ordinary girl, or Krishna as an ordinary man. They are the Supreme Absolute Truth. But in the Absolute Truth, there is the pleasure potency, and that is exhibited in the dealings of Radha and Krishna. And Radha's expansion all the gopis, and Krishna is the Supreme Lord.

## All Glories to Vamana Deva

Hare Krishna Prabhujis and Matajis,

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

Today we are celebrating the auspicious day of the appearance of Lord Vamanadeva. On this occasion, it is proper to meditate on the Lord's unlimited compassion for all the conditioned souls. By appearing as Lord Vamana deva, the Lord pleases Adithi and Kashyapa, the devas, Prahlada Maharaj, and Bali Maharaj himself by showing special mercy and establishing Bali Maharaj's glories, and he kept up the words of Shukracharya also by sending Bali Maharaj to the lower planetary system. The Lord can perform one work to serve many purposes as He is famous as Urukrama - a performer of wonderful deeds.

When Bali Maharaj thinking Vamanadeva to be the son of a brahmana, told Him to ask for anything He liked, Lord Vamana deva first praised Hiranyakashipu and Hiranyaksha for their heroic activities, thus praising the family in which Bali Maharaj is born. He praises that Bali's dynasty is even more glorious due to the presence of Prahlada Maharaj, who is like the beautiful moon in the sky. Thus the Lord never misses an opportunity to glorify His pure devotees. While describing the heroism of Hiranyakashipu, He said that Lord Vishnu, trying to escape from Hiranyakashipu, entered Hiranyakashipu's nostril along with his breath in a subtle body. Here Lord Vamana says that Lord Vishnu was in great anxiety while doing that. (Srimad Bhagavatam 8.19.10)

*śvāsānilāntarhita-sūkṣma-dehas  
tat-prāṇa-randhreṇa vivigna-cetāḥ*

Srila Prabhupada in his purport very nicely states, "*Logically, it was not at all difficult for Lord Vishnu to enter Hiranyakasipu's body as the Lord is already in the core of everyone's heart. The word 'vivigna-cetāḥ', 'very anxious' is significant. It is not that Lord Vishnu was afraid of Hiranyakashipu; rather, because of compassion, Lord Vishnu was in anxiety about how to act for his welfare.*" This unlimited compassion of the Lord is glorified by Bali Maharaj when he says in verse 8.23.2 of Shrimad Bhagavatam:

*aho praṇāmāya kṛtaḥ samudyamaḥ  
prapanna-bhaktārtha-vidhau samāhitaḥ*

**What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless, the attempt was as successful as those of pure devotees.**

The Lord is so anxious to deliver the conditioned souls and just thinking about this should drive us all to His lotus feet.

Lord Vamana dev ki jai!!!!

Srila Prabhupada ki jai!!

Srila Gurudev ki jai!!!

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,

Vaijayantimala devi dasi

Abu Dhabi.

## The Lord's Special Mercy

Hare Krishna Prabhujis and Matajis,

My humble pranams to all devotees, All glories to Srila Prabhupada and Srila Gurudeva.

The following is a short story from the Mahabharat illustrating the mercy and kindness of Lord Krishna. When the Kurukshetra battle was over, Lord Krishna bade farewell to the Pandavas and went to Dwaraka. While on his way he met his old brahmana friend Utanga. Krishna stopped and descended from his chariot and saluted the brahmana. Utanga returned the greeting and proceeded to make the usual inquiries about the health and welfare of relatives. He asked whether Krishna's cousins the Pandavas and Kauravas love one another as brothers should and whether they are well and flourishing. The innocent recluse had not heard about the great battle that had been fought. The Lord was astounded by this question and for a while, He stood silent not knowing what to say in reply. He then softly disclosed what had happened, about how a great battle had been fought and almost all the Kauravas had been exterminated. On hearing the narrative Utanga became very angry. He told Krishna that He had failed in His duties and asked Him to be prepared to receive his curse.

In reply, the Lord just smiled asking him not to use up the fruits of his great penances. He then proceeded to show Utanga his Visvarupa form and explain to him the message of the Bhagavad Gita just as He had done to Arjuna. After this explanation of Krishna, Utanga recovered his calm and the Lord was pleased. He told the brahmana to ask for any boon he desired to which the brahmana said that he did not desire anything as he had seen the Lord's Universal form. When Krishna insisted, Utanga said that he should be able to find water whenever he might feel thirsty. The Lord thus blessed him and went on His way.

Later when Utanga was passing through a desert he felt very thirsty and remembered the boon he had received. He decided to make use of that boon. At the same moment, a nishada (shudra) appeared before him clothed in rags; he had five hunting hounds(dogs) in leash and a water bag strapped to his shoulder. He offered the bamboo spout of his water skin to the brahmana to drink from. Utanga looked at the man in disgust and told him he wasn't thirsty and asked him to go. Saying this he reproached the Lord in his mind for the kind of boon He had given him.

The outcaste pressed Utanga over and over again to quench his thirst, but it only made Utanga more and more angry and he refused to drink. The outcaste then disappeared. Seeing this strange disappearance of the nishada the brahmana reflected, "Who was this? He could not have been a real nishada. It was certainly a test and I blundered miserably. I rejected the water offered by the outcaste and proved myself to be an arrogant fool."

Utanga was in great anguish when a moment later Madhava Himself appeared before him with conch and discus.

"O Purushottama!, exclaimed Utanga, "Was it right of You to send an outcaste offer unclean water to a brahmana like me? Was this kind?", asked Utanga. He spoke in bitter tones.

To him, the Lord replied smiling, "O Utanga! for your sake I asked Indra to take amrita and give it to you as water. He said he would on no account give nectar to a mortal. But I prevailed upon him and he agreed to do so only if I allowed him to test you in the form of a chandala. I accepted the challenge believing you had attained that stage of understanding. But you have and made me suffer defeat at Indra's hands."

Although the Brahmana asked the Lord only for water, the Lord gave him nectar out of His causeless mercy. The Lord always cares for us more than we do for ourselves. We just need to have the vision to understand His mercy. A nice verse from Srimad Bhagavatam 5.19.27 highlights this point nicely:

*satyaṁ diśaty arthitam arthito nṛṇāṁ  
naivārthado yat punar arthitā yataḥ  
svayaṁ vidhatte bhajatām anicchatām  
icchāpidhānaṁ nija-pāda-pallavam*

**The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.**

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,

Kailash Ramakrishnan

Chennai.

**Moderator's Note:** Kailash Prabhuji is the elder son of HG Purna Prajna Prabhu, an active member of Abu Dhabi congregation. Kailash is doing his Bachelor of Engineering in one of the colleges in Chennai. It is a great pleasure to see the younger generation devotees playing an active role in Granthraj. As Maharaj very often says, "These younger generation kids are not only steadfast in devotion but are also shrewd in their studies." My sincere thanks to every one of you.

## What if There are Discrepancies?

Hare Krishna Prabhujis and Matajis,

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

Lord Vamanadev's pastimes have so many wonderful lessons for devotees to learn about their devotion and spiritual life. One of the very insightful point is, the verse by, of all persons, Sukracharya, who was naturally inimical to the Lord from the moment He sat foot in the sacrificial arena as a little dwarf brahmachari and begged 3 paces of land from King Bali. Sukracharya even cursed his disciple Bali Maharaj when he disobeyed his orders and went ahead to appease Lord Vamanadev with 3 paces of land!

However, when Bali Maharaj's glorious nature as a devotee in complete surrender came forth, despite all his apparent discrepancies like being born in a family of demons, having amassed great wealth, conquering the abode of the demigods etc, the Lord queried Sukracharya about what he now thought of Bali Maharaj - and in Srimad Bhagavatam 8.23.16 he said:

*mantratas tantrataś chidram deśa-kālārha-vastutaḥ  
sarvaṁ karoti niśchidram anusaṅkīrtanaṁ tava*

**There may be discrepancies in pronouncing the mantras and observing the regulative principles, and moreover, there may be discrepancies in regard to time, place, person, and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.**

We should be very careful to understand the overall principle of devotional service - chanting Holy Name of the Lord and thereby remembering Him always. Nothing and no one or any activity should distract us from this path and progress whatsoever - "*tad vidvān na calen mārgād*". And we should especially disregard discrepancies that may be present in devotees - for we are all not perfect - only the devotee's sincere attempts at devotional service, not his erudite scholarship, knowledge of verses, or undue stress on one aspect of service as the best of them all to the exclusion of others, etc should be the yardstick.

A devotee who appears to have discrepancies but who is very genuinely sincere in executing Kṛṣṇa consciousness, apparently difficult things in life which may be unmanageable even by the best of scholars etc become very easy to surmount for him. This is because of his loving chanting and simple and unmotivated faith in Kṛṣṇa.

As Krishnadas Kaviraja Goswami Maharaj prays in the Caitanya Caritamṛta Adi Lila 14.1 as:

*kathāñcana smṛte yasmin duṣkaraṁ sukaraṁ bhavet  
vismṛte viparītaṁ syāt śrī-caitanyaṁ namāmi tam*

**Things that are very difficult to do become very easy to execute if one somehow or other simply remembers Lord Caitanya Mahaprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahaprabhu, I offer my respectful obeisances.**

Hare Krishna.

Thank you very much.

Your servant,

Devakinandan das

Singapore.

## Vaishnava Humility

Dear Devotees,

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

Yesterday was the Appearance day of Srila Sacidananda Bhaktivinoda Thakur. Bhaktivinoda Thakur, as many of us know, was a great Acharya in our sampradaya and he was a stalwart devotee who led the revival of Lord Sri Caitanya's Sankirtan movement. It is very important for all of us who follow the path of devotional service, to try to study the life of these great personalities, because their life is in-and-out based on the scriptures. One of the most amazing contribution of Bhaktivinoda Thakur was his deep, introspective, devotional Bhajans. In those Bhajans, Thakur had put himself in the role of a common soul like us to help us understand our real position and work towards our actual goal. We read Srila Prabhupada's purport for one of the most deep, humble prayers written by him, named "Amara Jivan" - ("My Life") from a collection called "Saranagati".

True Realization comes when we go deep in our hearts and simply, honestly accept the anarthas in our heart. As soon as we accept our fallacies sincerely and seek the shelter of the Lord whole-heartedly, the Lord will take over the whole show. This is **Vaishnava Humility**.

PURPORT by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada:

*āmāra jīvana, sadā pāpe rata.* This is a song sung by Bhaktivinoda Thakura in Vaisnava humbleness. A Vaisnava is always meek and humble. So he is describing the life of the people in general, taking himself to be one of them. He says that "My life is always engaged in sinful activities, and if you try to find out, you will not find even a trace of pious activities—only sinful activities." And *parere udvega, diyāchi je koto,diyāchi jīvere kleśa:* "I am always inclined to give trouble to other living entities. That is my business. I want to see that others are suffering, and then I enjoy." *nija sukha lāgi', pāpe nāhi ḍori:* "For my personal sense gratification, I accept any kind of sinful activity." *doyā-hīna swārtha-paro:* "I am not at all merciful, and I see only to my personal interest." *para-sukhe duḥkhī, sadā mithya-bhāṣī:* "As such, when others are suffering I become very happy, and I am always speaking lies. Even for ordinary things I am accustomed to speaking lies." *para-sukhe duḥkhī, sadā mithya-bhāṣī:* "And if someone is suffering, that is very pleasant to me." *aśeṣa kāmanā, hṛdi mājhe mora:* "I have got lots of desires within my heart, and I am always angry and falsely prestigious, always puffed up with false pride." *mada-matta sadā, viṣaye mohita:* "I am captivated by subject matters of sense gratification, and I am almost crazy." *himīsā-garva vibhūṣana:* "My ornaments are enviousness and false pride." *nidrālasya hata, sukārye virata:* "I am conquered by sleep and laziness, and I am always averse to pious activities." *akārye udyogī āmi:* "And I am very enthusiastic to perform impious activities." *pratiṣṭha lāgiyā, śāṭhya-ācaraṇa:* "I always cheat others for my prestige." *lobha-hata sadā kāmī:* "I am conquered by greediness and always lusty." *e heno durjana, saj-jana-varjita:* "I am so fallen, and I have no association with devotees." *aparādhi nirantara:* "I am an offender always." *śubha-kārya-sūnya:* "In my life there is not a bit of auspicious activity"; *sadānartha-manāḥ:* "and my mind is always attracted by something mischievous." *nānā duḥkhe jara jara:* "Therefore, at the fag end of my life I am almost invalid by all such sufferings." *bārdhakyē ekhona, upāya-vihīna:* "Now in my old age I have no alternative"; *tā'te dīna akiñcana:* "therefore by force I have now become very humble and meek." *bhaktivinoda, prabhura caraṇe, kore duḥkha nivedana:* "Thus Bhaktivinoda Thakura is offering his sad statement of his life's activities at the lotus feet of the Supreme Lord."

Thank you very much.

Yours in Service of Srila Prabhupada and Srila Gurudeva,

Kalacakra Krsna das.

## Vayasam Tirtham

Dear Vaishnavas,

Please accept my humble obeisances. All glories to Sri Sri Guru and Gauranga. All glories to Srila Prabhupada.

I came across the following verse Sb 1.5.10 during my study of Bhagavatam. As soon as I read its translation it reminded me of the day when I was first coming in contact with H H Mahavishnu Goswami Maharaj.

*na yad vacasā citra-padaṁ harer yaśo  
jagat-pavitram pragṛṇīta karhicit  
tad vāyasaṁ tīrtham uśanti mānasā  
na yatra haṁsā niramanty uśik-kṣayāḥ*

**Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.**

Maharaj was preparing to leave the New Raman Reti community on that day and just before leaving he spoke on the above verse. He said the modern Theatres, Soap Operas, and all such non-sense is *vāyasaṁ tīrtham* (Pilgrimage for Crows), and we should try to avoid such places as much as possible. We may not be able to completely avoid them due to our previous conditioning but should know that such activities are hindering our spiritual growth. Knowing this we should make all arrangements to keep away from such activities and join more Hari Katha.

Srila Prabhupada points out in his purport to this verse that, "*There are different kinds of literature for different types of men of different mentality. Mostly the market literatures which attracts men of the crow's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of the subject matter described in decorative language full of mundane similes and metaphorical arrangements. Yet with all that, they do not glorify the Lord. Such poetry and prose, on any subject matter, is considered decoration of a dead body. Spiritually advanced men who are compared to the swans do not take pleasure in such dead literatures, which are sources of pleasure for men who are spiritually dead.*"

This verse also reminds me of Lord Caitanya's instruction that "one should tolerate the pain of sitting in a burning wooden house, but should avoid the association of men who are too much attached to material pleasure, and women." Of course, this also implies the subjects that talk about such material pleasures should be avoided as well.

So I pray to the Lotus feet of our Gurudev, and all you dear Vaishnavas to bless me with ruchi for Hare Krishna Mahamantra so that I can avoid all such impediments to my spiritual growth.

Thank you very much.

Your useless Servant,

Jay Shri Krsna das

Alachua.

## Story of a Sandalwood Merchant

Hare Krishna Prabhujis and Matajis,

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

Here's a small **story of a sandalwood merchant**. Once King Mahendra went on his rounds with his minister in disguise. On the way they saw a man sitting and thinking deeply. Again next day they saw him in the same posture. On seeing him again the King remarked, "I feel like punishing this guy even though he has not done anything wrong". The minister wisely replied, I shall find all about him first.

Later they came to know through the spies that he is a sandalwood merchant. The minister then asked the King's permission to make some furniture and a car for temple made in sandalwood. The king agreed and asked him to go ahead. He appreciated the work. Few days later, as they again went on rounds they found the same person. Now the king remarked, "Do you recognize this person. I have no ill feelings for him today."

Minister replied, "Yes, he is a sandalwood merchant. His business was very dull that day, so his thoughts were also bad. He thought if you die, his sandalwood would be purchased to burn your body. This affected you psychologically and you naturally developed aversion towards him. Today we have given good business to him, he thanks you now and wishes you to live long." The King then remarked, "If someone thinks ill of us we unknowingly develop ill feeling towards him. Is it your explanation?"

Minister replied, "Not only that, if we always think good of others, others too will feel good towards us."

This message was told by Maharaj in Dwaraka in very simple words: "**Always feel good about others and you will be happy. If you are nice to others and do good to others you will never be in trouble. And if everything is good, no scope for mind to deviate.**"

Suniti, Dhruva Maharaja's mother is best example of Morality. When Dhruva Maharaj came to her crying after being insulted by his step-mother, she says in Srimad Bhagavatam 4.8.17:

*dīrgham śvasantī vṛjinasya pāram  
apaśyatī bālakam āha bālā  
māmaṅgalaṁ tāta pareṣu maṁsthā  
bhunkte jano yat para-duḥkhas tat*

**She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.**

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Abhira Kanya devi dasi

Abu Dhabi.

## Peace Formula

Hare Krishna Prabhujis and Matajis,

Dandavats to all the devotees of the forum. All glories to Srila Prabhupada and Srila Gurudeva.

Srila Prabhupada often quotes the last verse of the 5th chapter in the Gita the peace formula for the entire world.

BG 5.29

*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati*

**A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.**

I heard a very nice realization about this from a devotee named HG Jahnava Nitai das. When Krishna says, "*bhoktāraṁ yajña-tapasāṁ*", he rejects the path of karma kanda. Because the followers of the karma kanda have the idea that by performing sacrifices and austerities, they can attain heaven and enjoy. But Krishna says, "No. I'm the enjoyer of all austerities and sacrifices". When He says, "*sarva-loka-maheśvaram*", He rejects the path of speculative knowledge which is aimed at becoming self-realized but not to attain god-realization. The impersonalists being devoid of their service attitude to the Supreme, try to merge into the Lord and become God themselves. But Krishna says, "No. At any situation, I'm the only Lord of all universe. Nobody can become equal to or greater than Me." When He says, "*suhṛdaṁ sarva-bhūtānāṁ*", He rejects the path of ashtanga yoga which is aimed at gaining mystic powers. Such yogis, impress people with mystic powers and use them to cure diseases and help them advance materially. Thus they act as well-wishers of the common masses. But Krishna says here, "No. You cannot be the real well-wisher for I'm the real well-wisher". So these three categories of people do not understand Krishna to be the beneficiary of all austerities and sacrifices, supreme Lord of all universes, and well-wisher of everyone. Because of this lack of understanding, they do not attain lasting peace.

However, the devotees, accept Krishna to be the beneficiary of all austerities and sacrifices, Supreme Lord of all universes, and well-wisher of everyone. So they attain complete peace. Now we may get a question, "Do not the devotees perform sacrifices? Are they not ruling the worlds? Are they not practicing ashtanga yoga?". The answer is yes. Devotees like Prthu Maharaj, Yudhistira, and Parikshit performed great austerities and sacrifices. Devotees like Priyavrata, Ambarish were ruling the entire world, and devotees like Dhruva, sage Yajnavalkya, and Vashishta performed ashtanga yoga. However, these devotees performed these various acts as an offering to the Lord with the understanding that the Supreme Lord is the goal of all these practices. So performing austerities, cultivation of knowledge and ruling the country, and performing ashtanga yoga, in themselves are not rejected, but if they're not aimed at Lord Vasudeva, then they cannot make the practitioner peaceful, whereas a devotee who may not be doing any of these things attain complete peace just by understanding Krishna as mentioned in the above sloka.

Thank you very much.

Your servant,

L.Harikumar

Chennai.

**Moderator's Note:** There is a very interesting verse in CC Madhya lila 19.149 that proves this point nicely. This verse is an instruction given by Lord Caitanya Mahaprabhu to Srila Rupa Goswami.

*kṛṣṇa-bhakta — niṣkāma, ataeva 'śānta'  
bhukti-mukti-siddhi-kāmī — sakali 'aśānta'*

**Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñanis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful.**

## Beautiful Intelligence

Dear devotees,

Hare Krishna. Dandavats. All glories to Srila Prabhupada and Srila Gurudev.

HG Kalacakra Prabhu wrote a nice mail a few weeks back on the deceiving nature of "Praise". In the sloka he mentioned(SB 4.15.24), the word '*kumatir*' is very significant. *Kumatih* means "crooked intelligence". So as long as our intelligence is crooked, we will always hunt for our own glorification and we'll tend to ignore our faults. We will also hate to glorify others and dig deep to find faults in them. The opposite of *kumatih* is '*sumatih*'. Shastras say, "*ṣobhanam yasya dhiyā iti sumatih* - One whose intelligence is beautiful (without any crookedness) is called *sumatih*". When a person becomes *sumatih*, what he does is he stops all non-sense talks and starts glorifying the Lord wholeheartedly. In other words, unless one's intelligence becomes purified, he cannot glorify the Lord wholeheartedly. However as the Lord is merciful, He accepts our glorification and purifies our intelligence. The Rigveda uses this word '*sumatih*.'

Rig Veda-2.2.26

*tamu stotaarah purvyam yathaavida  
rtasya garbham janushaa pipartana  
asya jaananto naama cidvivaktana  
mahas te vishno sumatim bhajaamahe*

**O hymnists! Put an end to your recurring births by attaining the real knowledge of that ancient being who is eternal and true. Understanding these names of Vishnu, repeat them always. O Vishnu, we, shall adore thy charming intelligence.**

So the activity of persons endowed with beautiful intelligence is to chant the glories of the Supreme Lord, Whose intelligence is also charming!

Your servant,  
L.Harikumar  
Chennai.

## Medicine for Immortalization

Hare Krishna Respected Vaishnavas,

Please accept my humble obeissances. All glories to Sri-Sri Guru and Gauranga. All glories to Srila Prabhupada.

It is our practical experience that every living entity wants to live forever, no matter how much sufferings they may face. Is it possible though? Our maximum resources and efforts in modern days are spent to find out a cure for old age, disease, and death. Are we making progress in this direction or are we hopeful that such a cure will be available in the future, and how long we are going to wait for that? Are we going to survive long enough to avail such a facility? Well, the answer is "we don't know". At least, it has not happened yet. It may or may not happen in the future as well. The most important thing in this regard is the term, "We don't know" that clearly indicates a limit to our knowledge and understanding about the future. However, we should not think that there is no way of getting out from the clutches of old age, disease, and death. We are wasting our time in search of new medicines for these problems and ignoring the one which is already available from the time immemorial. That medicine is Srimad-Bhagavatam. How Srimad-Bhagavatam is "the only medicine or cure" for our problems is nicely and clearly explained in SB 1.16.8 as follows:

*na kaścin mriyate tāvad yāvad āsta ihāntakaḥ  
etad-arthaṁ hi bhagavān āhūtaḥ paramarṣibhiḥ  
aho nṛ-loke pīyeta hari-līlāmṛtaṁ vacaḥ*

**As long as Yamaraja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamaraja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.**

His Divine Grace Srila Prabhupada, who discovered this hidden medicine, distributed amongst us for our benefit. He confirms that the surest remedy of avoiding death is to accustom oneself to hearing the nectarean past-times of Lord Sri Krishna as they are systematically narrated in the texts of Srimad-Bhagavatam. The word "systematically" is very significant here. One should take the medicine as it is advised by the expert physician otherwise the consequences could be anything other than the cure of the problem. Thus, every human being who desires freedom from death should take to this course of life as recommended by Srila Prabhupada and the expert Rishis (highly qualified physicians) headed by Saunaka.

The expert physician of the present time, His Holiness Srila Mahavishnu Goswami Maharaj, prescribed the same medicine to the fortunate souls at the Srimad-Bhagavatam Saptah in Sydney, Australia in 2001. Maharaj explained that by devotional service to Lord Sri Krishna confidentially the immortality is established. Then he added how to use the prescription for attaining immortality. He advised that one should become a sincere devotee of the Lord, perform sincere devotional service unto Him with the best of his/her ability, then one wouldn't have to come back to this material world. One may remain in the eternal service of the Lord Sri Krishna and that is immortality, a perfect and only solution of one's freedom from repeated birth, death, disease, and old age. So, we got a perfect prescription and perfect instructions on how to use it. Now, it is up to us whether to follow the directions of our expert physician and get rid off from the material miseries or to go further from one physician to another to try new prescriptions whose validity is even unproven.

All glories to Sri-Sri Guru and Gauranga. All glories to Srila Prabhupada.

Yours useless servant,  
Sarvaishwarya Krishna das  
Gainesville.

**Moderator's Note:**

1. I have heard Maharaj saying this incident in another interesting way thus: The sixty thousand sages wanted to perform a 1000 year yajna. The sages were wondering how we all can live that long. The head of the sages, Sri Saunaka Rsi did a trick. He invited Yamaraja to be the chief guest of the yajna. He told Yamaraja, "We are going to perform a yajna and we want you to be our chief guest." Yamaraja said, "Alright! I will be there." Saunaka Rsi said, "We want you not for just one or two days. We want you for the entire period of yajna i.e, one thousand years." Yamaraja is one of the Mahajanas and he is always interested in hearing Krishna-Katha. So he immediately accepted. Since Yamaraja, death personified himself was hearing Srimad Bhagavatam, there was no fear of death for those sages. This is the power of Srimad Bhagavatam.

2. H G Sarvaishwarya Krishna Prabhu is a research chemist & professor working in U of Florida, Gainesville. He has holds a doctorate degree in his area and has presented revolutionary papers recently on how the 'turmeric' can be used to prevent cancer. He has also done presented successful research papers on the medicinal values of other natural herbs and spices like cumin etc. We can't ask for a better person to talk about the medicinal values of Srimad Bhagavatam!!

## Association with Bhagavatas

Hare Krishna, Respected Vaishnavas.

Please, accept my humble obeisances. All glories to Sri-Sri Guru and Gauranga. All glories to Srila Prabhupada.

The remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization is the association of Bhagavatas. There are two types of Bhagavatas, namely Book Bhagavat and the Devotee Bhagavat, which is nicely stated in Srimad-Bhagavatam (SB 1.2.18):

*naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā  
bhagavatya uttama-śloke bhaktir bhavati naiṣṭhikī*

His Divine Grace Srila Prabhupada explained this verse very nicely. He says that, "**By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead Sri Krishna, who is praised with transcendental songs is established as an irrevocable fact.**"

His Holiness Mahavishnu Goswami Maharaj further explains that the delay in the devotional service is dangerous. He further emphasizes that it is not only dangerous but suicidal. We are going through unlimited miseries and we cannot blame anyone else for this but ourselves. The root cause of our miseries is that we have forgotten the "Harinām-Ratna" and we are running for cheap glass pieces. We are wasting our precious time in unwanted things and missing the greatest opportunity of our lives. Srimad-Bhagavatam points out clearly about our misfortune (SB 1.16.9):

*mandasya manda-prajñasya vayo mandāyuṣaś ca vai  
nidrayā hriyate naktam divā ca vyartha-karmabhiḥ*

**Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.**

On a similar thought Saint Kabir says,

*raat gavayee soya ke / divas gavaayaa khaaya  
heera janam amol kaa / kauri badale jaaya*

**We spend our nights in sleeping and days in eating. By doing this, we are exchanging our priceless life gift in return of kauri, a worthless pebble.**

In other words, we have forgotten the sole purpose of our human existence and got away from the service of Lord. This human body was not given to us for sleeping and eating, but to attain perfection in the services of Lord Sri Krishna. But what are we doing here - "aaye the Hari bhajan ko otan lage kapaas." The meaning is that we came to perform kirtan of Lord Sri Krishna (to become His eternal servitor); instead, on the way, we got allured by a beautiful cotton field (the material world). We stopped there and got busy in picking up the cotton (a cheap commodity). This is our position. We have to get out from the cotton field and rush to the devotees who are engaged in performing the kirtan of the Lord, otherwise, who knows what will happen next.

All glories to Sri-Sri Guru and Gauranga. All glories to Srila Prabhupada.

Yours worthless servant,  
Sarvaishwarya Krishna das  
Gainesville.

## The Virtuous and the Wicked

Hare Krishna Devotees,

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

Virtuous and the Wicked: Hanuman requested Sri Rama to elaborate on the differences between virtuous and wicked people. Sri Rama said:- ***"The conduct of a saint is like a sandalwood and that of a wicked person is like an axe. Such as the sandalwood, even after getting cut by an axe, gives it's fragrance to the axe, in the same way a virtuous person, even after being harmed by a wicked person, always blesses him. Because of this quality, sandalwood is applied on the forehead of God whereas the axe is put in fire and beaten with a hammer."***

Thank you very much.

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

## Remedy for Insomnia

Dear Vaishnavas,

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

In modern times we see that there is a prolific increase in the number of people suffering from insomnia or sleeplessness. So many doctors are thriving on this making a lot of money prescribing so many sleeping pills which have got their own side effects. As Prahlad Maharaj says, "*duḥkhaṣadham tad api duḥkham*"- The remedy is worse than the disease itself. The perfect cause of this sleeplessness and the way out has been beautifully explained by Lord Brahma, our great grandfather in the pages of Srimad Bhagavatam. In his payers for creative energy, Lord Brahma in SB 3.9.10 says,

*ahny āpṛtārta-karaṇā niśi niḥśayānā  
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ  
daivāhatārtha-racanā ṛṣayo 'pi deva  
yuṣmat-prasaṅga-vimukhā iha saṁsaranti*

**Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.**

In the previous verse, Lord Brahma explains that as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by the Lord's external energy. This mentality for lording over the material nature drags us into this material bondage and the resultant mental concoctions are the cause for our insomnia.

The same Lord Brahma says in SB 2.7.31 to Narada muni,

*ahny āpṛtaṁ niśi śayānam atīrameṇa  
lokaṁ vikunṭham upaneṣyati gokulaṁ sma*

**To the inhabitants of Vṛndāvana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Kṛṣṇa awarded promotion to the highest planet in the spiritual sky.**

Thus we see that the inhabitants of Vrindavana had a sound sleep and finally they were also promoted to the highest planet. Srila Prabhupada in his purport says, "The inhabitants of Vrindavana were always engaged in thinking of Krishna, in constant meditation on the Personality of Godhead in a particular form of samādhi, or trance of bhakti-yoga. They had no fear of the miseries of material existence."

Prabhupada also says that all the things done by them was spiritualized because everything was dovetailed in their relationship with Lord Sri Krishna. Thus it becomes very clear that dovetailing of our activities with the Supreme will assure two things:

1. A sound and peaceful sleep without fears about material existence.
2. Assured promotion to the spiritual sky.

Whereas as long as we do not conform to the supreme will, there are two results:

- a. Insomnia or sleeplessness because of various mental speculative plans.
- b. Assured entanglement in the shackles of material bondage.

The options are before us and it is up to us to select. As our Guru Maharaj always lovingly says, "devotees always sleep peacefully because they have no worries. It is the business of Lord Krishna to worry about their problems and we need not interfere with His business."

This is the supreme remedy for insomnia and if we take this then we can be as peaceful as the residents of Vrindavana.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,

Vaijayantimala devi dasi

Abu Dhabi.