

The Goal of the Vedas

Date: 2004-02-01

Author: L.Harikumar

Hare Krishna Prabhujis and Matajis,

My humble obeisances to all the devotees of the forum. All glories to Srila Prabhupada and Srila Gurudev.

Usually, scholarship in vedas and a person's ability to recite them with perfect pronunciation is taken as the qualification for considering a person to be "spiritual". However the quantum of Vedic study and one's ability to recite them is not as critical as understanding the Supreme Lord who is the goal of the vedas. Because when one understands Lord Narayana who is the goal of vedas all the Vedic knowledge is revealed to him. On the contrary if a person knows all the vedas, there is no guarantee that he'll understand the Lord as it is only by the Lord's mercy can we understand Him. And it is not possible for any person to study the vedas completely. Because it is said, "*vedo vai anantaḥ*" (vedas are endless). There is a very interesting story in the puranas to illustrate this point.

There lived a great sage named Bharadvaja Rshi. He had intense desire to master the Vedic knowledge. But he knew that he can live only for a maximum hundred years. So he executed severe penances and pleased Lord Indra. Indra appeared before him and the sage requested Indra, "Please give me hundred more years so that I can complete studying the three vedas". Indra said, "Tathasthu (let it be so)". Then the sage Bharadvaja studied the vedas continuously. When the end of his 100 more years approached, he again prayed to Indra and asked for 100 more years. Indra granted. In this way he did five times. When he prayed again to Indra for further longevity, Indra appeared before him and he decided to instruct the rishi. He uttered the three vyahritis "*Bhūḥ*", "*Bhuvah*", and "*Svah*" and created three huge mountains. When the sage saw the mountains he thought, "Probably this represents the Vedic knowledge I've mastered. The three mountains may represent my mastery over the three vedas". To his surprise, Indra took little mud from each mountain and it became his handful. He said to the sage, "This is what you've learnt from the three vedas. The rest is what you need to know. It may take many lifetimes to do this". The sage was shocked. He thought, "I've extended my visa 5 times to stay here so that I can complete the vedas. Still I've done only a little study. It means vedas cannot be completely studied by anyone". Then he asked Indra what to do. Indra said, "The vedas are unlimited. Except Lord Vishnu nobody can know them completely. The best thing is to realise the purpose of the vedas. The goal of all the vedas is Lord Hari. Meditate on Him and fulfil the goal of all the vedas". Then the sage went to mattapalli (a place in Andhra Pradesh), purified himself by bathing in river Krishna and meditated on Lord Narasimha. Being pleased with his penance, Lord Narasimha appeared and bestowed him a residence on Vaikunta.

So the goal of all the vedas is to realise the Supreme Lord who is the central theme of the vedas. Krishna confirms this in the Gita by saying, "*vedaiś ca sarvair aham eva vedyo-* By the study of all the vedas, I'm alone to be known."

Your servant,
L.Harikumar
Chennai.

Constantly Hearing and Remembering the Lord

Date: 2004-02-02

Author: Muralidhara Krsna das

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

This is a very instructive verse told by Vidura Maharaj to Maitreya in Srimad Bhagavatam(3.5.13),

*sā śraddadhānasya vivardhamānā
viraktim anyatra karoti puṁsaḥ
hareḥ padānusmṛti-nirvṛtasya
samasta-duḥkhāpyayam āśu dhatte*

For one who is anxious to engage constantly in hearing such topics, Krsna-katha gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Krsna by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

1. Constant hearing Krsna-katha - Indifference to all material things.
2. Constant remembrance of the Lord - Vanquishing all miseries.

Notice that the word '**Constant**' is used twice in the translation.(constant-steady, regular, stable, continuous). The priority is given to hearing. There are so many instructions on hearing but the most important is hearing from bona fide spiritual master (lectures, books, physical presence etc). Also notice how simple recipe Bhagavatam gives for indifference to all material things and vanquishing of all miseries - Simple hearing and remembering!

In the purport Srila Prabhupada explains the above mention points.

*We must certainly know that on the absolute plane Krsna katha and Krsna are one and the same. The Lord is the Absolute Truth, and therefore His name, form, quality, etc., which are all understood to be Krsna-katha, are nondifferent from Him. Bhagavad-gita, being spoken by the Lord, is as good as the Lord Himself. **When a sincere devotee reads Bhagavad-gita, this is as good as seeing the Lord face to face in his personal presence**, but this is not so for the mundane wrangler. All the potencies of the Lord are there when one reads Bhagavad-gita, provided it is read in the way recommended in the Gita by the Lord Himself. One cannot foolishly manufacture an interpretation of Bhagavad-gita and still bring about transcendental benefit.*

The pure devotee of the Lord enjoys life by constantly remembering the lotus feet of the Lord by hearing Krsna-katha. For such a devotee there is no such thing as material existence, and the much-advertised bliss of brahmananda is like a fig for the devotee who is in the midst of the transcendental ocean of bliss.

I cannot stop ask my mind why are we not constantly engage in hearing and remembering of the Lord? Even if we don't achieve supreme goal back to Godhead, at least the material goal will be achieved - "vanquishing of all miseries" - either way it is a gain for us.

Your most fallen servant,
Muralidhara Krsna das
Kosovo.

Srila Prabhupada's Vani

Date: 2004-02-03

Author: Kalacakra Krsna das

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

I was talking with one senior disciple of Srila Prabhupada recently, and he said an emphatic statement that impressed me very deeply. He said, "***If at all you want to know how to preach, then listen to the conversations of Srila Prabhupada.***"

Just a few days after I got this instruction, I came across another deep instruction along similar lines written by HH Mahavishnu Goswami Maharaj in his diary:

"Srila Prabhupada's conversations reveal the nature of a pure devotee of Krsna. They are amazing record of a personality absorbed in KC, who was at the same time completely committed and involved in this world. The key to this dual nature was Srila Prabhupada's dedication to preaching. He was fearless, tireless and at the same time sympathetic to all."

The above two instructions are 100% factual because they came from the hearts of realized souls. I have been trying to follow their instructions in my humble way since then and have found amazing transformation of consciousness. *Another unique point to note is that, it is perhaps the first time in the history of Bhakti-cult that a pure devotee's voice has been preserved for future generations.* Srila Prabhupada's vani instills love of Godhead in our hearts so subtly that without even knowing that we are advancing, we will be advancing in our consciousness. I wanted to share with you one interesting piece of his vani here. This was a press conference recorded in Delhi, March 25, 1976.

Reporter: *Swamiji, I would like to know, that I feel that your society, the Krsna consciousness society, has a very, very stable economy and that it is self-sufficient in itself. Is that so?*

Prabhupada: *So don't you think that we are self-sufficient? We are feeding at least ten thousand devotees daily, but we have no fixed income.*

Reporter: *No fixed income ? (All the reporters are astonished to hear this..)*

Prabhupada: *No. None of us have any fixed income, but we are traveling all over the world, New York , London , Calcutta . It is just like going from this quarter to that quarter. Our men are moving like that. Immediately coming, one dozen men from Germany , one dozen from London , and immediately going. We are paying so much money to the airplanes, and we have got so many centers. So how it is going on? **On Krsna's grace. We depend on Krsna** . Our income, daily collection, is not less than one lakh of rupees, and we are spending everything.*

Reporter: *One lakh daily.!!!*

Prabhupada: *(very emphatically) That is minimum. Sometimes we collect five lakhs daily.*

--End--

The speciality of Srila Prabhupada's answers to questions is that through his answers he will instill amazing amount of faith in us and at the same time teach us how to preach boldly. Another beauty of Srila Prabhupada is that he was so emphatic in spreading the glory of the Lord. **He is so transcendently proud of Krsna!** It is said in Bhagavatam, *Kṛṣṇena adbhuta karmaṇaḥ* - i.e., Krsna is a performer of superhuman feats. Srila Prabhupada reveals the superhuman

activity of the Lord here by his fearless and bold preaching! After all, who can start a world-wide movement with a mere forty rupees?!!!

To spread the message of Lord Sri Krsna, His Divine Grace left no stone unturned. He defied all material logics. We all must surely cherish this most fortunate chance we have got to follow in the footsteps of this exalted mahatma and try to let the pure nectar from his lotus mouth flow through our ears into the hearts!!!

Thank you very much.

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

The Lord's Superhuman Acts

Date: 2004-02-05

Author: Kalacakra Krsna das

Dear Prabhujis and Matajis,

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

In my last mail, I quoted the lines - "*Kṛṣṇena adbhuta karmaṇaḥ* (Krsna, the performer of superhuman feats)". That particular verse is very intriguing in SB 1.8.46,

*vyāsādyair īśvarehājñaiḥ kṛṣṇenādbhuta-karmaṇā
prabodhito 'pītihāsair nābudhyata śucārpitaḥ*

King Yudhishtira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyasa and the Lord Krsna Himself, the performer of superhuman feats, and despite all historical evidence.

The situation surrounding this verse is that after the Battle of Kurukshetra, Yudhishtira Maharaj became extremely distressed to see that millions of men were killed just for his becoming the King. He was so troubled by this, he kept brooding over the great massacre that happened in 18 days of fierce battle. On seeing Yudhishtira Maharaj's depressed condition, Vyasadev tried to pacify him by quoting various historical evidence of battles waged by kings in the past. But that could not pacify him in anyway. Then Lord Krishna Himself, tried to console him. He could not console him either. When we hear this, we may get a genuine question - Even ordinary people like we are able to console others out of their distress many times. Or if we are despondent, some other friends or relatives are able to pacify or encourage us. But how is it that Lord Krsna who was acting as a personal advisor and well-wisher of the Pandavas, was not able to console Yudhishtira Maharaj? Moreover being the Supreme Personality of Godhead, it is not an impossible task for Him to cool down Yudhishtira Maharaj. Does the title "*adbhuta karmaṇā*" really suit Lord Krsna?

How can we delineate the answer? This is where the commentaries and conclusions of the bonafide acharyas prove invaluable for our understanding of the scriptures. Srila Prabhupada, in order to kindle our thought process, asks this same question in his purport to this verse and gives the answer as well. Here is an excerpt from the purport:

*Krsna is designated herein as the performer of superhuman actions, but in this particular instance neither He nor Vyasa could convince King Yudhishtira. Does it mean that He failed to be a superhuman actor? No, certainly not. The interpretation is that the Lord as Ishvara, or the Supersoul in the hearts of both King Yudhishtira and Vyasa, performed still more superhuman action because the Lord desired it. **As Supersoul of King Yudhishtira, He did not allow the King to be convinced by the words of Vyasa and others, including Himself, because He desired that the King hear instructions from the dying Bhishmadeva, who was another great devotee of the Lord.***

This is how, to increase the fame of His devotees, the Lord keeps a low profile of Himself. During the battle, He did the same in the incident when He took the chariot wheel and ran towards Bishmadev to kill him. He broke His promise of not taking any weapon during the battle. But by that act, He saved Arjuna and at the same time satisfied the desire of Bhishmadeva to have the darshan of the Lord carrying a weapon.

Again in this incident after the battle, in order to make the whole world realize the greatness of Bhishmadev who is His pure devotee, He acted as Paramatma from within the heart of Yudhishtira Maharaj to not to listen to the consoling words of Himself which He was giving from outside as Lord Krishna and Vyasadeva. **This is the superhuman feat which only the Lord can perform!** And it only shows His incomparable love towards His dear devotees.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Kalacakra Krsna das.

Remembering the Goal of our Activities

Date: 2004-02-09

Author: Girivaradhari das

Dear Prabhujis and Matajis,

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

In any activity, whether it is spiritual or material, the success depends on how much we enjoy doing it. To enjoy an activity, especially in spiritual life, it is important to know why we are doing it, in other words, understand the goal of the activity.

Almost all of us know of the famous '*saṁsāradāva*' (Gurvashtakam) prayer written by Srila Vishvanatha Chakravarthy Thakur. (for those who do not know, it is a prayer glorifying the spiritual master). The prayer contains 8 stanzas which the devotees sing regularly during mangala arati. The following stanza is the 9th and the last one. Although not usually sung along with the 8 stanzas, this last verse is very important to meditate upon.

*śrīmad guror aṣṭakam etad uccair
brāhme muhūrte paṭhati prayatnāt
yastena vṛndāvana nātha sākṣāt
sevaiva labhya januṣo'nta eva*

One who, with great care and attention, loudly recites this beautiful prayer to the spiritual master during the brahma-muhurta obtains direct service to Kṛṣṇa, the Lord of Vṛndavana, at the time of his death.

This is technically called the 'Phala-shruti' or the benediction verse. In almost all the literary compositions, the author concludes with a benediction verse, that reveals the result one achieves by reciting that composition. In Gita too, Kṛṣṇa gives such a benediction verse in the end of the 18th chapter:

BG 18.70

*adhyeṣyate ca ya imam dharmyaṁ saṁvādam āvayoḥ
jñāna-yajñena tenāham iṣṭaḥ syām iti me matiḥ*

And I declare that he who studies this sacred conversation of ours worships Me by his intelligence.

One may enquire as to why are we giving importance to the results. After all we are supposed to perform spiritual activities without any motive isn't it? Srila Prabhupada gives a very nice answer to this question. He says, "*Actually we cannot be desireless or motiveless. But if we desire for Kṛṣṇa or if our motive is just to please Kṛṣṇa, then our activity is considered desireless and unmotivated.*"

In fact when we understand the reason behind doing certain activities, we can perform that activity with more relish and enthusiasm. Almost all of us can definitely agree that the goal of our spiritual practices is to love and serve Kṛṣṇa eternally. And that is exactly what Srila Vishvanatha Chakravarthy Thakur says in his benediction verse **that if one sings this prayer to the spiritual master everyday early in the morning (brahma muhurta hours) with great care and attention, he will attain eternal service to Lord Kṛṣṇa.**

So if we always keep this goal (of pleasing Kṛṣṇa or attaining service to Kṛṣṇa) in our minds, then getting up early in the morning and singing the Gurvashtakam prayers will appear to be a relishing activity rather than a burden. Of course, while singing if we can remember the meaning of each stanza, it will help us appreciate the glory of the spiritual master who gives us this greatest benediction service to Kṛṣṇa. The whole process will be a joyful experience.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Girivaradhari das
Abu Dhabi.

Enthusiasm

Date: 2004-02-10

Author: Kalacakra Krsna das

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

One of the important words in HG Girivaradhari Prabhu's mail engaged my thoughts for the day. It is the word '**Enthusiasm**'. His mail revolved around the main point that we should perform our devotional service enthusiastically. We use the word '**Enthusiasm**' frequently in our daily lives too. My humble experience with many English words is that, since most of them originated from other ancient, well-structured languages, they carry a definite meaning that is held together by the root of that word. But over years, with the modern usage, many of those words lost their actual meanings and they are being used under slightly (or sometimes largely) deviated meanings. I looked into the dictionary for the meaning of the word 'Enthusiasm'. Here is what it said in essence:

[*Enthusiasm* first appeared in English in 1603 with the meaning **possession by God**. The source of the word is the Greek *enthousiasmos*, which ultimately comes from the adjective *entheos*, **having the God within**, formed from *en*, (in, within) and *theos*, (God.). Nowadays one can have an enthusiasm for almost anything, from water skiing to fast food, without religion entering into it at all.]

Additionally, the dictionary also recommends a reference into Indo-European roots which means there is sufficient reason to believe that all these words must have ultimately originated from older Indian languages like Sanskrit.

Now the root of this word is very interesting to note. '**Enthuse**' comes from the root **theos** ("God"). As we all know words like '**theism**', '**theology**' etc also come from this same root. No wonder we have been told time and again to perform our devotional service **enthusiastically**, or in other words, **having the God within** (our hearts). This is quite simple and logical to understand, because, Krsna is the source of all pleasure. So if we have Krsna in our hearts and perform our service, naturally we are ought to be joyful and enthusiastic!. Krsna also says in Gita 9.2 - *susukham kartum avyayam* - **devotional service is joyfully performed!**

HH Mahavishnu Goswami Maharaj conveys this same point in a very hilarious and thought-provoking words thus:
"See, our Krsna has a water-melon like face! He is always cheerful and smiling. Have you ever seen a deity or picture of Krsna being morose? A rogue may come in front of Him, still He smiles! An old man comes or anybody comes.., He is always smiling, whereas look at our faces...! they are long and morose like a rotten-banana. So please come to Krsna and you will also have a cheerful watermelon face like Krsna!"

Now getting into the shastras, we find that Srila Rupa Goswami lists *utsāhā*, enthusiasm as the first and foremost in the list of six items required for success in our devotional service. This we can find in the 3rd verse of Nectar of Instruction.

NOI 3

*utsāhān nīscayād dhairyāt tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati*

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as *śravaṇam kīrtanam viṣṇoḥ smaraṇam* [SB 7.5.23] - hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous *ācāryas*. These six principles undoubtedly assure the complete success of pure devotional service.

We are not done yet. Nothing is complete without a Prabhupada 's punch in the purport:

Endeavor executed with intelligence in Kṛṣṇa consciousness is called utsāha, or enthusiasm. *The devotees find the correct means by which everything can be utilized in the service of the Lord (nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate). The execution of devotional service is not a matter of idle meditation but practical action in the foreground of spiritual life.*

Prabhupada 's Formula for Enthusiasm:

Endeavor + Intelligence (in KC) = Enthusiasm.

where,

Endeavor = Practical action in the foreground of spiritual life.

Intelligence = Knack of utilizing everything in the service of Kṛṣṇa.

I sincerely apologize for the long posting....probably I became too enthusiastic..!

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Kalacakra Kṛṣṇa das.

Realizing Adhokashaja

Date: 2004-02-17

Author: Kalacakra Krsna das

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

When I spoke with Maharaj last week, His Holiness revealed to me a very nice verse in **SB 4.30.22** from the **Prayers of Pracetas** to the Supreme Lord.

Maharaj was telling me how powerful that verse is, and asked me to write important points from the verse and purport in Granthraj. Here is the verse:

SB 4.30.22
racetasa ūcuḥ
namo namaḥ kleśa-vināśanāya
nirūpitodāra-guṇāhvayāya
mano-vaco-vega-puro-javāya
sarvākṣa-mārgair agatādhvane namaḥ

The Pracetas spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.

Prabhupada's purport is very enlightening as always. In just 4 lines in the purport, Srila Prabhupada gives an exquisite explanation of the Absolute Truth. In my puny capacity, whatever I could understand, I am sharing with you all for my benefit.

His Divine Grace starts by expanding on the word, *nirūpita* (meaning *settled conclusion*). He further says, "No one has to conduct **research** work to find God or make progress in spiritual knowledge. Everything is **conclusively** there in the Vedas."

The word **research** is very interesting and it explains why the Pracetas say that the transcendental qualities of the Lord is already settled. The word read as "re-search", which means "searching again". In other words, it means, "that which we search for is already there". In scientific world, words like "re-search", "dis-cover" etc are used frequently. The scientists unknowingly accept the truth that they are only reinventing the wheel. For eg., The Law of Motion might have been found a few centuries ago, but it was existing practically ever since this world was created. If at all we are inventing something new, it is only by manipulation of the different energies of the Lord, and that too only by His mercy.

If this is the situation of the material knowledge, we can imagine how much more difficult it must be to understand the spiritual knowledge! It is just simply not possible by our own capacity. That is why Vedic knowledge is always referred to as "revelations" or "revealed scriptures". Srila Prabhupada is very adept at using the best verse to explain any idea. Here in the purport, His Divine Grace refers to a verse from Bhakti-rasāmṛta-sindhu 1.2.234,

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

The transcendental names, forms, qualities, paraphernalia's and pastimes of the Lord cannot be understood by our blunt material senses. When a devotee engages his senses favourably in devotional service, the Lord, through His causeless mercy, reveals Himself to the devotee.

There are two points made in this above verse and they substantiate the philosophy represented by the Pracetas very nicely.

First point is the **futility of our material senses**. If we analyse the power of our senses, we can understand that of all our senses, the mind and the tongue are the most powerful and the most important. Just by thinking about my home, I immediately go to my home mentally. Speech and words are the most effective means we have to convey our thoughts. But here it is stated that the Lord is even faster than mind and words. Hence our senses are actually not fit enough to actually understand the Lord by themselves - *na bhaved grāhyam indriyaiḥ*. (Another word used to represent the Lord is *Adhokṣaja* - One who is beyond the perception of the material senses.)

So how then can we realize the Lord? All we have is only these material senses. What can we do ? To understand this, we have to consider the second part of the verse which says that the **realization of the Absolute Truth gets revealed by itself** (*svayam eva sphuraty adaḥ*). As Prabhupada aptly puts it, "*It automatically springs forth*". And the conclusion about the transcendence is also already settled in the Vedas. The only thing Kṛṣṇa wants us to do is to approach Him by engaging all our senses beginning with tongue (*sevonmukhe hi jihvādau*) in a simple service attitude.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Kalacakra Kṛṣṇa das

Vaishnavanam Yatha Shambhuh

Date: 2004-02-18

Author: Kalacakra Krsna das

Dear Prabhujis and Matajis,

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

It is said in the shastras that Lord Siva is the greatest of all Vaishnavas - *Vaiṣṇavānām yathā śambhuḥ*. I felt it will be worth the effort meditating on the greatness of this amazing personality on his day. He is also one of the mahajanas - "*Svayambhu narada śambhuḥ...*". So it is important for us to follow in his footsteps - *mahājano yena gataḥ sa panthāḥ*. All of his vaishnava qualities are unique and worth meditating upon. Some of those are exhibited in a very interesting pastime in the pages of Srimad Bhagavatam - **Confrontation between Daksha and Lord Siva**.

To tell the story in short, Daksha was the son of Brahma and the father of Mother Parvati. On the plea of Brahma, Daksha married Parvati to Lord Siva. But somehow Daksha did not like Lord Siva's indifference to material opulence's and developed envy upon him. Once when Daksha performed a great yajna, he disrespected and blasphemed Lord Siva in the presence of all the audience. It developed enmity between Daksha's followers and Siva's followers. They started cursing and counter cursing each other in the sacrificial arena. At this juncture Lord Siva exhibited one of the great qualities of a Vaishnava.

Tolerance - During the whole verbal fight, Lord Siva maintained extreme patience. If he wanted, he could have destroyed the whole world, for he is the master of the material nature. Also when Daksha blasphemed him, he did not utter a word in response to that. And he felt very morose at this whole verbal abuse and he quietly left the arena without saying anything. Srila Prabhupada writes very nicely in his purport thus - *In spite of the cursing and counter cursing between the parties of Daksha and Siva, because he is a great Vaishnava he was so sober that he did not say anything. A Vaishnava is always tolerant, and Lord Siva is considered the topmost Vaishnava, so his character, as shown in this scene, is excellent.* He did this because he didn't want the fight to go on and also he was feeling very sad to see these people fighting on the bodily platform.

Then Daksha arranged for another fire sacrifice, for which he invited all the demigods except Lord Siva. Mother Parvati however wanted to go to the function due to her attachment to her family. When Siva forbade her from going, she became upset and decided to go at any cost. In the sacrificial arena, she was not welcomed by Daksha. And she became angry at her father for not inviting her husband. She started condemning her father in the presence of all. At this point she reveals another great and unique quality of Lord Siva thus:

Magnanimity - Mother Sati said, *guṇāṁś ca phalgūn bahulī-kariṣṇavo* - *Lord Siva, not only finds no faults with other's qualities, but if someone has a little good quality, he magnifies it greatly.*

Prabhupada explains this point very nicely thus:- *A common man can judge what are the good qualities and what are the bad qualities. But uncommon persons take only the good qualities of others, and does not consider the bad qualities. Among the uncommonly good souls, there are still gradations and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality.*

There are several other beautiful qualities of Lord Siva elaborated in the pages of Srimad Bhagavatam but I will leave it to you to scrutinize and study them.

Thank you very much.

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

Teachings of Gajendra - Learning prayers and Alignment of the Mind, Heart and Intelligence

Date: 2004-02-24

Author: Viraja Krsna das

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

In Srimad Bhagavatam there is a nice historical account of Gajendra, the King of Elephants who was put in great danger due to being attacked by a crocodile while he was sporting in the lake with his wives, children and fellow elephants. Gajendra tried very hard to fight off the crocodile, but he, being the habitat of land gradually diminished in strength and power in the water and finally succumbed to the strength of crocodile who was in his natural habitat. At this point Gajendra contemplates as to what is the right course of action when he had no hope to fight against the mighty strength of the crocodile - his wife had fled in fear, his sons and friends deserted him. Due to piety he had performed in his previous life as King Indradyumna, he remembered that the ultimate shelter of all, in all places and in all circumstances is the Supreme Personality of Godhead, Krsna, and unto Whom he should surrender - This psychology behind Gajendra's surrender is very nicely explained in Bhagavatam verses 8.2.31 - 33. Srila Sukadeva Goswami continues in (8.3.1),

*śrī-bādarāyaṇir uvāca
evaṁ vyavasito buddhyā samādhāya mano hṛdi
jajāpa paramaṁ jāpyaṁ prāg-jaṇmany anuśikṣitam*

Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.

This verse very nicely describes how it was possible for Gajendra to render heartfelt intensive prayers which pleased Krsna.

1. There was **vyavasito buddhyā samādhāya mano hṛdi** - an **alignment of the mind, heart and intelligence** for a common course of pleasing Krsna - it is not that we don't know what is to be done and what is not to be done - we all know that Krishna is the Supremely Personality of Godhead and the perfection of life is to serve Him exclusively, selflessly, and uninterruptedly. But we are unable to do this because we have many personal motives. Our mind contemplates in sense gratification, our heart gives in to this petty weakness in false hope and our intelligence makes various justification for making us falsely feel better - However, because at the end of the day Krsna is missing in our endeavours we find ourselves in material gutter - where all our hopes, actions and so called knowledge are ultimately defeated. However, if we can align our mind, intelligence and heart for a common purpose of pleasing Krsna then devotional service is possible - if not then we go astray here and there like a car whose wheels are unaligned.
2. After **alignment of the mind, heart and intelligence**, Gajendra was able to **jajāpa paramaṁ jāpyaṁ**- chant the supreme mantras for glorification of Krsna. This was possible only because **prāg-jaṇmany anuśikṣitam** - Gajendra had learnt these prayers from a devotee in his previous life.

In the purport Srila Prabhupada stresses on the constant recitation of Hare Krsna Maha Mantra and recitation and learning of various prayers like **Govindam ādi-puruṣam & naraśimha prayers** daily - although now we may be so infatuated with pursuance of false material happiness - one day will come when we will be placed in grave danger - because material life means danger at every step. However by the grace of pure devotees of the Lord and their teachings which we engraved in our hearts, we may be able to align our otherwise unchaste heart, mind and intelligence for purpose of pleasing Krsna and chant with great intensity.

Krsna being supremely merciful may forget about our previous forgetfulness of Him and come to our rescue. This in any case is my adulterated hopeless hope.

Your humble servant,
Viraja Krsna das
Sydney.

P.S: Gajendra's prayers are very inspirational and we are ever indebted to our spiritual master for revealing to us many treasures like these buried in Srila Prabhupada' s Bhagavatam.

The Transcendental Prayer of the Pracetas

Date: 2004-02-25

Author: Kalacakra Krsna das

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

Last week I had quoted a prayer by the Pracetas from the 4th canto of Srimad Bhagavatam. In fact it was originally initiated by Maharaj. As I was getting a bit relaxed thinking that I had done a good enough job with that mail, when I called him the next time, Maharaj woke me up by saying, "I had asked you to list the qualities of Krsna in that mail. Why didn't you do that?" I felt really bad for not remembering his instructions properly. Then I prayed to the Lord and started studying that verse more deeply again. I meditated on each of the four qualities listed in that verse and suddenly it occurred to me that there is a very interesting correlation between those qualities and the four kinds of human beings mentioned by Prabhupada in his various other purports. Let me quote the verse here:

SB 4.30.22
namo namaḥ kleśa-vināśanāya
nirūpitodāra-guṇāhvayāya
mano-vaco-vega-puro-javāya
sarvākṣa-mārgair agatādhvane namaḥ

The four qualities of Krsna mentioned in this verse are:

1. **kleśa-vināśanāya** - One who destroys material distress.
2. **udāra-guṇāhvayāya** - One whose magnanimous names and qualities are all-auspicious.
3. **mano-vaco-vega-puro-javāya** - One who travels faster than the speed of mind and words.
4. **sarvākṣa-mārgair agatādhvane** - One who cannot be perceived by the material senses.

And the four kinds of human beings are: Karmīs, Bhaktās, Jñānīs and Yogīs. Now it is interesting to note that, in each of the quality mentioned above, the Pracetas correlate each kind of human being's activities.

1. **Karmīs** are fruitive workers. They work very hard with the motive of material sense gratification. But as the nature of the material activities goes, they are always suffering. But the Lord is so compassionate that He relieves their material distress as soon as they turn to Him. Therefore He is called *kleśa-vināśanāya*.
2. **Bhaktās** are devotees of the Lord. They are the topmost transcendentalists. They are always chanting and remembering the names, forms and pastimes of the Lord. They are joyful because they are always in touch with the magnanimous names and qualities of the Lord - *udāra-guṇāhvayāya*.
3. **Jñānīs** are transcendentalists who try to understand the Lord through knowledge. They analyse and theorize about the Absolute truth. But as the Pracetas say here, the Lord travels faster than our mind and words - *mano-vaco-vega-puro-javāya*. He cannot be limited by our puny little knowledge. But at the same time, if such a Jnani surrenders unto the Lord by intense love and devotion (*bhajatām prīti-pūrvakam*), then the Lord gives him the intelligence to attain Him (*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*).
4. **Yogīs** are another type of transcendentalists who control their material senses to attain the Lord - *yogaṁ indriya saṁyama*. But it is said here, *sarvākṣa-mārgair agatādhvane* - the Lord cannot be perceived by material senses. But as Krsna gives the definition of a true yogi in Gita - *yoginām api sarveṣāṁ mad-gatenāntar-ātmanā śraddhāvān bhajate yo mām*, of all the yogis, he who abides in Me with great faith, worshiping Me in transcendental devotional service, is most intimately united with Me in yoga, the word "bhajate" is very important. Krsna says that after controlling the

senses, if one engages them in worshipping Me, then they can attain Me. Otherwise, it is not possible.

As we can see very clearly from the above qualities, that the paths of Jnana and Yoga fall short of attaining complete realization of the Supreme Lord, unless they get transformed into pure bhakti - *akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ tīvreṇa bhakti-yogena yajeta puruṣam param* (SB 2.3.10).

When the above idea came to my mind, I could understand what it really means by, "*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*". It was totally out and out mercy of the Lord and Spiritual master. If Maharaj had not insisted me to revisit that verse again, I would not have sat down to study it more deeply. And it is only his mercy that induced the Lord to supply this idea. In essence he is the cause of both our endeavour and the Lord's mercy!

Every verse in Srimad Bhagavatam is a living personality and are non-different from Kṛṣṇa. They are as dynamic and ever-fresh as the Supreme Lord. Hence every time we get to read a verse, newer and newer realizations are bound to come.

Thank you very much.

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

Granthraj - 2 Years

Date: 2004-02-26

Author: Kalacakra Krsna das

Hare Krishna Prabhujis and Matajis,

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

It is exactly 2 years now, since we started this email group - Granthraj. I just thought it may be good to recap a little about the last two years, since in the last few months we have got quite a few new members.

We started this group on the 26th Feb, 2002 with an initial group of around 40 members. But with the unbelievable enthusiasm of all the devotees, now the group possesses almost 200 members from all over the world. When we started this group in the beginning we really did not know how far this will continue, it was just a simple desire to introspect, understand and share the beautiful instructions from the scriptures. But over the last two years devotees have been regularly, if not frequently, shared their invaluable realizations for the benefit of all of us. The true reason behind the success of this group is the enthusiastic spirit of our members and of course the constant guidance of our loving spiritual master H H Mahavishnu Goswami Maharaj. It is impossible for us to foresee what will happen in the future, but pure devotees due to their constant association with the Lord, can always look ahead. I would like to share a perfect example with you..., last year when we all continued with our contributions to Granthraj, Maharaj urged me to collect those wonderful realizations and put them in the form of a book. Believe it or not, Maharaj personally spend days together sitting with me and scrutinizingly going through all our mails and gave me instructions with every nitty-gritty detail about the book. It is truly his unbelievable enthusiasm that pushed us to edit and print the Granthraj book and release it as an offering to His Holiness on the eve of his vyasa puja celebration on Dec 7th 2003. Of course, not to forget the magnanimity and constant encouragement of HG Radhajivan prabhujji, who financed the entire printing and shipping cost of a 1000 copies of the book. When we distributed that book during the festival, everybody was so eager to receive them and soon many of them joined our group.

Several devotees who received this book told me how the realizations were so perfectly instructive to the different difficult situations they were going through. This is of course a credit to you all dedicated devotees in the forum, who are so merciful to share your beautiful realizations. Maharaj has mercifully instructed that we should come up with a new book of Granthraj every year as a service to Srila Prabhupada and Srimad Bhagavatam. I hope with the sincere effort of you all wonderful devotees, we may be able to serve his sincere desire!

While there are so many things good to say about, we can also delve a little bit on the areas where we can improve. Some devotees gave me a feedback that at times Granthraj is not very active. If we consider that with the no.of members in our group, even if each devotee decides to write one mail a month, there should be at least a mail sent everyday to the forum. So if we can all make a little decision in our minds to write at least one or two mails a month, then we can definitely increase the frequency of our postings. Of course, before that, we must try to make our reading habit more regular and more deeper. Srila Prabhupada has left behind a ocean of nectar in the form of his books and there are innumerable pearl-like instructions inside that ocean. As we constantly dive deep into this ocean, Krsna as paramatma in our hearts will help us find those pearls and also the enthusiasm to distribute it to everybody.

In reality, when we write our realizations, we are the first person to reap the benefit. One of the devotees who writes to the forum told me that before writing to Granthraj, he was finding faults very much, but after beginning to write to Granthraj, he is only meditating upon what to read/write next and this way he has no time for fault-finding. I have also seen to myself that every time I write to Granthraj, the message primarily helps me to gain more knowledge of the Supreme Personality of Godhead and a subsequent taste to serve Him more.

One more important fact if we can note and ponder over, it will be really useful in our devotional service. In the initial two years we had more devotees sharing their nice mails frequently. But over the last few months, we do not have that

luxury. Of course, it happens in any form of devotional service that our enthusiasm dies down over time due to various reasons. Once one senior devotee told me how to keep up the enthusiasm fresh always. He said, **First of all there must be desire. And then the desire must be intense. Then the intensity must be consistent.** This way, we can relish our devotional service with full enthusiasm - Always!.

So dear devotees, I humbly beg you all to read Srila Prabhupada's transcendental books regularly and scrutinizingly and also share it with the rest of us. We all will be benefitted. It is my humble and sincere desire that through this Granthraj forum we will all help each other in our march back home, back to Godhead.

Please forgive me if I had committed any offense.

Thank you very much.

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

Srila Prabhupad Punch

Date: 2004-02-27

Author: Sudarshana devi dasi

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

I was going through some of the letters by Srila Prabhupada in Vedabase and came across this nice punch line in one of his letters.

"Go on serving sincerely. Your success is your sincere desire to serve Krsna."

In this material world, success is always determined by how much wealth a person possesses or how many followers he has etc. But in the spiritual realm, all these material qualifications are considered hurdles unless they evoke a sincere desire to serve the Lord. Kunti Maharani prays so very nicely in her prayers thus:

SB 1.8.26

*janmaśvarya-śruta-śrībhīr edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai tvām akiñcana-gocaram*

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of material progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

In this verse "*edhamāna-madaḥ*" means *progressively increasing intoxication*. Maharaj says very nicely in his lectures - *Sri Madan-mohanji can be approached only by those who are devoid of mada (intoxication) and moha (illusion). That is why His name is mada-na moha-na (no intoxication and no illusion).*

In the above punching statement in his letter Srila Prabhupada shows us what is real success in spiritual life. We may do a lot of activities or programs or read a lot of books etc. But in the end if we ourselves did not develop a sincere service attitude towards Lord Krsna, then it means we are not successful in our spiritual life.

On the other hand, if we sincerely surrender to the Lord and become eager to serve Him, He being Hrsikesa directs our senses and enables us to serve Him with enthusiasm and spread His glories all over the world. Srila Prabhupada's life is the best example for this as it was only by his sincere devotion that he could make the mission of Lord Caitanya spread all over the planet despite his old-age and so many other difficulties. Seeking his blessings, let us all aspire to serve the Lord in the best possible way.

Thank you very much.

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

Consistency

Date: 2004-02-29

Author: Ramaniyangam Krsna das

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

Thank you very much for reminding me of this granthraj-discussion forum, Kalacakra Prabhu.

Speaking about consistency, our Gurudeva has really been consistent in reminding us that the solution to all our problems lies in the Srimad-Bhagavatam. What endless patience he has with me who just refuses to dig his heels in this scripture. At least I have increased my reading somewhat this year. But then another thought struck my mind: that even while reading my attention many times doesn't really go to the book; that is why it is difficult to intensify the reading and hence realisations does not come. On the contrary: the mind is very consistent in giving me all kinds nonsense realisations even while reading. What is the solution? I can only cry and smash my head against the wall.

And herein we should consider another thing: even if we can be consistent in reading daily Bhagavad Gita or Srimad-Bhagavatam, if we are not free from side-motives, we will not deeply or intensely experience Krsna in the pages and the the result is that we cannot become free from material desires. Because our Gurudeva is **completely** free from anything else but Krsna conscious desires he is able to give **uninterrupted** realizations and give us **unlimited** encouragements to continue in some form or other with this most exalted Scripture. One other example I also have is my dear godbrother Viraja Krsna Prabhu: last time while visiting Rajkot I arrogantly asked if he was daily reading, as if I did not know this, trying to cover up my own defects. His answer nearly struck me off my feet: he said, "Yes Prabhu, I am **trying** to..". In another words many times my eyes go over the lines but am I really reading? How many lifetimes is it going to take me for all this. Please present me some solutions.

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

Note from Moderator: I had read the above mail to Maharaj and he said, *We should always remember our last day, i.e., we are going to die, then we will remain consistent.* In this regard, I would also like to refer a very instructive verse Maharaj taught us from Srimad Bhagavatam 11.10.20:

*ko 'nv arthaḥ sukhaty enaṁ kāmo vā mṛtyur antike
āghātaṁ nīyamānasya vadhyasyeva na tuṣṭi-daḥ*

Death is not at all pleasing, and since everyone is exactly like a condemned man being led to the place of execution, what possible happiness can people derive from material objects or the gratification they provide?

The reason we are not able to consistently read the scripture is because we forget that we are going to die any moment. We are exactly like a goat being led to the sacrificial altar, someone is in front of us in the queue and someone may be behind us. But ultimately all of us are bound to die for sure. As Maharaj said, if we remember this always in our mind, then we will become sober and put our heads into Bhagavatam.