

Glorification and Remembrance of H H Mahavishnu Goswami Maharaj

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and His Holiness Mahavishnu Goswami Maharaj!!

*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-krpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.

Krishna Krpa Murti Shree Mahavishnu Goswami Maharaj appeared in Vaijapur (near Nashik, BharatVarsha) on the auspicious Dattatreya Purnima (Full-Moon during Margasheersha month). We fondly remember this day as Maha Vishnu Purnima. This day appears 4 days after Bhagavad Gita Jayanti (Mokshada Ekadashi).

His Holiness Mahavishnu Goswami Maharaj sincerely completed all the four phases of Varnashrama Dharma as described in the Shastras:

- (a) Bhramacharya: From His young age He was taught by His parents to offer everything new to Lord Krishna.
- (b) Grhastha: He lovingly fulfilled His familial duties in completeness and performed religious programs for the pleasure of Srila Prabhupada.
- (c) Vaanaprastha: He continuously and thoroughly studied Srimad Bhagavatam and Bhagavad Gita at Radha Londonishvara Temple in London.
- (d) Sannayas: He accepted this order of life during the most auspicious Narsimha Jayanti in 1991 and meticulously travelled throughout the globe at least 12 times providing loving guidance and giving Srimad Bhagavatam nectar to everyone for the pleasure of Sri Chaitanya MahaPrabhu.

During 2003 His Holiness opened a Stone Temple of Sri Sri Rukmini Dwarikadhishji in Dwarka Dham and a Temple for Sri Sri Radha NeelaMadhavji in Rajkot which was constructed within 12 months. By the mercy of Gurudev, Sri Prahlad International School for children was opened in Rajkot and now around 250 Children have an opportunity to study at the auspicious School. Every year Gurudev ensured that nice Rath Yatra for Sri Sri Jagannath Baladev and Subhadra Devi happened in Dwarka on 26th January and in Rajkot on 28th January!

Gurudev had the unique ability to provide loving guidance to everyone from a little child, to youngster to an old person! He gave shelter to hundreds of Disciples around the Globe. He always advised never to forget BBC - Bhagavad Gita, Srimad Bhagavatam and Chanting of the Holy Name of the Lord. He inspired H G Kalacakra Prabhu to start Granthraj - a regular paper on the internet describing glories of the Supreme Lord, the articles from which Gurudev relished.

He had a very strong will-power and full faith in the Supreme Lord. Even when he had a stroke in London and his left arm and leg were paralysed during 2000 and despite doctor advising not to leave the hospital as there was an imminent danger to his health, he went to take darshan of Sri Gauranga Mahaprabhu during GauraPurnima. Even during January 2010, when he was severely unwell at BhaktiVedanta Hospital in Mumbai, he went to Panvel in order to perform Bhoomi Puja by performing Harinam and gave a nectarean Bhagavatam class advising devotees to open Shamyapras meditation centre which would enliven the transcendental activities of the Lord (as per Srimad Bhagavatam 1.7.2).

sūta uvāca
brahma-nadyām sarasvatyām āśramaḥ paścime taṭe
śamyāprāsa iti prokta ṛṣīṇām satra-varhanaḥ

Sri Suta said: **On the western bank of the River Sarasvati, which is intimately related with the Vedas, there is a cottage for meditation at Shamyapraasa which enlivens the transcendental activities of the sages.**

Gurudev left his body on the most auspicious Shukla Paksha Dashami during Maagha month (also the Disappearance day of Sri Ramunujacarya) on 25th January 2010 at the age of 91 years. On 27th January 2010, Gurudev went into the Mother Earth for his Samadhi pastime at the Holy place of Nashik Dham - that was the day of Varaha Dvadasi, the day when the Lord Boar dug up Mother Earth herself - the day that His pure devotee, Gurudev, glorified the Lord, by entering into the Earth too!

Please kindly come with your family and friends to Glorification and Remembrance of His Holiness Mahavishnu Goswami Maharaj on Saturday 8th May 2010 from 4 pm onwards at Bhaktivedanta Manor Dham, Hare Krishna Temple, Watford, London. For details of the program please contact me (amoghalila@...) or H G Svayam Jyoti Krishna das (rams108@...).

His Holiness ever-merciful Mahavishnu Goswami Maharaj ki Jai!

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Amogha lila das
London.

Glorification of Lord Sri Rama - Part 12

Hare Krishna Prabhujis and Matajis,

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

This is the transcription of the wonderful class given by HG Vaijayantimala Mathaji on S.B.5.19.3.

*om̐ namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya nama upaśikṣitātmana upāsita-lokāya namaḥ
sādhu-vāda-nikaṣaṇāya namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti*

Let me please Your Lordship by chanting the bija-mantra omkara. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, people who are advanced. Your character and behavior are always consistent, and You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the gold, but You are like a touchstone that can verify all good qualities. You are worshipped by brahmanas who are the foremost of all devotees. You, the Supreme Person, are the King of Kings, and therefore I offer my respectful obeisances unto You.

In this verse Lord Rama is glorified in 8 ways by the devotees. In the previous mails we have seen the first 3 ways of glorifying Lord Sri Rama. In the third glorification *upaśikṣitātmana - unto You whose senses are under control*, (Glorification of Lord Sri Rama - Part 11) we saw, why should we control our senses and mind? If we do not control our senses and mind, the following will certainly happen:

1. Life is going to be miserable.
2. Squander away our wealth.
3. Dishonest means of earning money.
4. It keeps us in complete illusion.
5. Steals away all the time which is meant for self-realization.
6. Puts us again in material pool.
7. We cannot attain the mercy of the Lord.
8. Gives us very difficult time in old age.
9. Cannot give any peace or happiness.
10. Purification of existence is not possible.

We saw the first point in the previous mail. We will continue with the other effects of not controlling our senses and mind in the following mails.

2. Squander away our wealth.

Uncontrolled senses squander away our hard-earned money and property. From morning to evening we strive to earn money and if our senses are going to dictate in so many ways, then we are going to squander away all our property. We spend so much money on the things which is not at all necessary. That is why Maharaj says, we have created artificial necessities. We think that by having artificial necessities only, we have a very good standard of life. We always look for, I want this, I want that. In the name of devotee, we say it is for Krishna consciousness. Because of the artificial necessities our money is spent in buying that product and after utilizing that, we spend money in hospital also. We buy so many houses and take loans, and then we are worried of repaying the loans. We should maintain minimum things to keep our body and soul together. Regarding this there is a small story.

There were four brahmanas. They went to a sage. They were in poverty so they needed some money. The sage gave them one wick to each person. He told them to carry on with them and wherever the wick falls, dig that place and they

will get something and they can use for their life. So the four of them took the wick and traveled together. First brahmana's wick fell in one place. Then he dug that place. There he found copper mine. So many copper vessels, jewels everything was there. He was so happy. He told everybody to come with him, so that we will sell this and share for our living. But the other fellows said that it is only copper, we may get something better than this so we will keep going ahead, and if you want you can remain there. Similar way, the second brahmana got silver mine and third one got gold mine. But the fourth brahmana said, that he will go some more distance where he will get something very precious than this. He was very greedy. In one particular place his wick was about to fall, there he found one man standing, he had a big wheel moving around his head and so much blood was coming. Fourth brahmana went to him and asked why this wheel is moving around his head and why he is suffering like this. The moment he went near that fellow and asked this question, the wheel went on the top of that brahmana's head and started rotating. It was so much painful and he asked that fellow, why it came on the top of him and what is happening. Then that fellow asked that brahmana whether he went to that particular sage, whether he gave them any wick. Brahmana said yes. Then that fellow asked the brahmana whether he was not happy with the things he got before. Brahmana again said yes. Then that fellow said that in the past he was also not satisfied with copper, silver and gold and had come here and saw someone standing there with a wheel rotating around his head. When he asked that man how he got the wheel on his head, the wheel came on his head and that person said "if some other fellow greedier than you comes here, then you will be released. Till that time you please carry on with this wheel." He told that and ran away from that place.

Similarly we are also so greedy. If we get 100 Rs, we look for 1000 Rs, 1,00,000 Rs. We are not able to fix a target. Our target is going beyond our limitations and continuously expanding our requirements. With uncontrolled senses, we are not satisfied with whatever we have. It completely squanders our wealth.

3. Dishonest means of earning money:

Because the senses are uncontrolled it demands so many things. Whatever we are earning honestly doesn't satisfy the uncontrolled senses. To fulfill the demands, we go for dishonest means of earning the money. We feel that some how or the other we should get this house, which means some how or the other we must earn money. So we move away from the honest path and do sinful activities. **Sinful activities mean papa account is opened and again birth and death is waiting.** Prahlada Maharaja says in S.B.7.5.30. "*Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krishna are never aroused, either by the instructions of others, or by their own efforts, or by a combination of both*". We think that we are born to take care of our family members and satisfy them. But it is not at all possible to satisfy our family members and our own self. Bhagavatam says that the family members are thieves in different forms. A thief is coming in the form of son and grabbing the money for education. Another thief in the form of daughter is coming to grab money for marriage. If the senses are uncontrolled we have to enter into the hell called tamisra and again and again we are made to chew the already chewed. After we chew the sugarcane for once, all the juices are gone. If we take the same sugarcane and again we chew it, nothing will be there. But still we do the same thing. We are not frustrated with the material life. This is the quality of the person with uncontrolled senses.

4. It keeps us in complete illusion.

Uncontrolled senses don't allow us to go near Krishna. In uncontrolled senses our idea is "I am this body". Whatever the eyes are demanding, we feel like satisfying it. Whatever the ears are demanding, we feel like satisfying it. Because we are not aware that there is a spirit soul behind, which is enlivening all these senses. We are completely forgetting the spirit soul. **Krishna's plan is that as soon as the living entity is promoted by gradual evolution to the platform of human life, he has to understand his spiritual position. This cannot be understood unless the senses and mind are in control.** By enjoying more and not controlling the senses, we are putting more iron shackles in our body. Uncontrolled senses put us completely in illusion and make us continue in this material prison for years together and millions of *janmas* together.

We will see remaining points regarding the controlling of senses and mind in the ensuing mails, Krishna willing.

Thankyou very much.

Yours in the service of Srila Prabhupada and Srila Gurudeva,
Anuradha devi dasi,
Abu Dhabi.

No Retaliation - Part 2

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

This is in continuation of the mail series, "No Retaliation" based on the verse 1.18.48 from Srimad Bhagavatam. This is one of the favourite verse of Maharaj.

*tiraskṛtā vipralabdhāḥ śaptāḥ kṣiptā hatā api
nāsyā tat pratikurvanti tad-bhaktāḥ prabhavo 'pi hi*

The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

We saw in the previous offering that any or all of the five types of aggression, we have to face in this material world inevitably due to various circumstances. We can see from the pages of Srimad Bhagavatam how the wonderful devotees reacted to these type of aggression in their lives.

1. *tiraskṛtā: being defamed (Lord Siva)*

During the Daksha yajna, Daksha insulted and defamed Lord Siva to such an extent, in front of so many great souls like Brghu, Lord Brahma etc. He was called 'monkey faced' and was decried for living in crematorium and not taking bath and so many other insulting words. But Lord Siva being the topmost Vaishnava never even uttered a word against it. Srimad Bhagavatam says that such tolerance is unparalleled.

2. *vipralabdhāḥ: being cheated (The Pandavas)*

Pandavas after finishing the 13 years of exile, came back and requested for the kingdom. They were denied even a pin drop of land which is completely cheating. But Arjuna due to his kind-hearted natured, refused to fight in the battlefield of Kurukshetra and decided to beg instead of fighting and killing. Under Krishna's order they fought the war and on their own they were satisfied to live as mendicant. They were so forbearing that as per Niti shastra they have been subjected to six types of aggression and therefore empowered by shastra to kill the Kauravas. Finally the Lord's plan was executed to perfection and on their own they did not aspire for kingdom. In fact Yudhishtira was regretting so much after the war and he prays to be punished for this sins. How much tolerance the Pandvas exercised is unimaginable for us. Even a slight cheating we tend to take revenge on the living entities.

3. *śaptāḥ: being cursed (Narada Muni)*

Narada muni was cursed by Prajapati Daksha when Narada muni converted all the sons of Daksha to become devotees. The verse SB 6.5.44 clearly states how Narada muni welcomed the curse.

Sri Shukadeva Goswami continued: **"My dear King, since Narada Muni is an approved saintly person, when cursed by Prajapati Daksha he replied, 'tad baadham: Yes, what you have said is good. I accept this curse.' He could have cursed Prajapati Daksha in return, but because he is a tolerant and merciful sadhu, he took no action."**

4. *kṣiptā: disturbed by negligence (Mahatma Vidura)*

We can see the saintly person Vidura experience so much of disrespect in front of all the Kauravas when Duryodhana sarcastically remarked him as son of a kept mistress and tossed him out of the palace with just his breath. He therefore considered the acts of the external energy to be supreme, yet he also saw how the internal energy of the Lord helped him in that particular situation (*gataḥ vyataḥ*) (SB 3.1.16). This is the point to be noted. In devotional service when people are envious of our progress they will do everything to put us down because they could not make such progress. Srimad Bhagavatam warns us that those who cannot tolerate the flourishing condition of others are

killed by the providence and there is no need to kill them physically. Duryodhana offense at the lotus feet of Vidura was quite enough for his ruination. After the war was over, Vidura came again to Dhrtarashtra and gave him transcendental knowledge of renunciation and liberated his brother from material existence. Eventhough he was neglected and insulted, but still he came back to liberate his brother. Such is the quality of pure devotees like Vidura. This is the installment of extreme compassion.

5. *hatā: even being killed (Parikshit Maharaj)*

Parikshit Maharaj was cursed to die within seven days by the Brahmana boy Sringi and how he welcomed the curse with a wonderful realization is nicely described in the pages of Srimad Bhagavatam SB 1.19.14:

*tasyaiva me 'ghasya parāvareśo
vyāsakta-cittasya grheṣv abhīkṣṇam
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āśu dhatte*

The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brahmana's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world.

Parikshit Maharaj sat and requested Shukadev Goswami to narrate Srimad Bhagavatam so that it will benefit for all of us instead of countercursing the brahmana. He accepted the curse as a blessing. That is the reason he is called **maha-paurushika** (most sincere devotee of the Lord).

This is just a theoretical exercise but how are we going to put into practice is the real challenge in front of us. It is almost impossible achievement, but if it is impossible then why they put in Srimad Bhagavatam? It means it is achievable. If we sincerely try our level best and depending completely on the mercy of the Lord we may achieve it one day.

HG Svayam prabhuji in his recent class was referring about the quality of Vidura who tolerated the insults of Kaurvas and was mentioning about this verse 1.18.48. He was telling that the devotees of Srimad Bhagavatam are so powerful to counteract but still they did not counteract these reverses. Whereas we have not yet reached that stage of devotion in our life and counteract and complain for every small reverse. Also Prabhuji was explaining that all these types of reverses combined together was experienced by a great devotee of Srimad Bhagavatam and that we will discuss in the ensuing mail.

I pray very intensely at the lotus feet of my spiritual master who was perfect embodiment of this verse to shower his causeless mercy on such an intolerant soul like me to develop a semblem of tolerance in my life.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sajjana Priya Krishna das

Abu Dhabi.

Real Unity

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

It was a refreshing mail from H G Narahari Krishna Prabhu, reminiscing us the initial stages of our journey back home, back to Godhead.

Memories recall as how we were new in Krishna consciousness, and how by the constant love and encouragement by our Guru Maharaj and senior devotees, we learned some basics of devotional service. More than the efforts from our side, it was the endeavor by these devotees that made us to take the name of Lord Hari. Everything went in cooperation which reminds me of the verse from Srimad Bhagavatam 4.30.7. This verse is spoken by Supreme Lord to the Pracetas. The sons of King Praacinabarhi, known as the Pracetaas, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Siva, they were able to satisfy Lord Vishnu, the Supreme Personality of Godhead. At the end of ten thousand years of severe austerities performed by the Pracetas, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form.

*śrī-bhagavān uvāca
varam vṛṇīdhvam bhadram vo yūyam me nṛpa-nandanāḥ
sauhārdenāpṛthag-dharmās tuṣṭo 'ham sauhṛdena vaḥ*

The Supreme Personality of Godhead said: **My dear sons of the King, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation - devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.**

As Srila Prabhupada states in his purport to the above verse that "*The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. Actually, in Krishna consciousness there cannot be two opinions. There is only one goal: to serve Krishna to one's best ability. If there is some disagreement over service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benediction to His devotees.*"

As told by the Lord that He is being pleased over the cooperation among us, it requires patience, tolerance and above all endeavor to please Krishna finally.

These points on cooperation has been hammered by our Godbrother H G Swayam Sphurathy Krishna Prabhu, again and again. He mentioned to us the meaning of *kartāl* (*kar* means hand and *tāl* means to clap/sing synchronously). Cooperation, has to be incorporated in every act starting from clapping in akirtan to how we organize a program. Efforts should go from every person, it is not a one man process. At office, we do team work working in sync with the other team members, similarly, while in a program we have to be in sync with the other devotees. Like when kirtan is going on, we should not be doing japa. This will send wrong message especially to the newcomers. They get confused as to what they should be doing when kritan/katha is going on and in future they may follow the same.

Cooperation also means that all should follow the same rule, like being on time for the program. Krishna consciousness program is a complete package, including arati, kirtan, chanting then katha and finally what we often wait for - prasadam. Neglecting anything in between means that we are losing the link of being with Krishna. If we follow these simple things, then can we boast ourselves of being best united.

Without unity, nothing can be achieved. Teamwork is the buzzword these days. It goes for devotional service as well. We forget that how we progressed in devotional service at the early stage by cooperation with everyone and blessings and guidance of senior devotees. We should take the permission/blessings of our spiritual master and senior devotees, in every aspect of devotional service, be it either preaching or any matter that needs their special attention. We should express our feeling of gratitude towards them every moment because if not for their compassion and blessings we would not be where we are today. If we are struggling in our sadhana and service that is also because of our lack of gratefulness towards spiritual master and senior vaishnavas who sacrificed their lives for us. When we express our gratitude, the devotees also encourage us and with their encouragement we swiftly progress. Since we are always in the circle of vaishnavas, we have to be extra careful of following the etiquette, and progress in devotional service without any envy (***NV: No Vacancy in spiritual world*** as told by Srila Gurudev). We think that just because we have started to follow some rules, we have become devotees. We forget that we are in the process of becoming a devotee. This forgetfulness develops pride and arrogance in us and as a result cooperative attitude vanishes.

We pray to the lotus feet of our beloved Guru Maharaj, Srila Prabhupada and the Supreme Lord so that we don't forget the basics of devotional service and always remember others' efforts, that added to our progress and stress on love and harmony among everybody.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Sriniketan das and Nayana Priya devi dasi
Ajman

Lord Krishna is the Only Shelter - Part 3

Hare Krishna Prabhujis and Matajis,

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

This is in continuation of the previous mail under the same heading "Lord Krishna is the Only Shelter", posting the message from wonderful lecture of H G Devakinandan prabhu, in Abu Dhabi during the second week of March 2010. He spoke on the Srimad Bhagavatam verse 8.2.33:

*yaḥ kaścaneśo balino 'ntakoragāt
pracaṇḍa-vegād abhidhāvato bhṛśam
bhītaṁ prapannaṁ paripāti yad-bhayān
mṛtyuḥ pradhāvaty araṇaṁ tam īmahi*

The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

Our Maharaj once saw a child in Singapore who was crying immensely and trying to avoid school. Maharaj asked the child what happened. The child said he is afraid of the teacher. Then Maharaj told the child to recite S.B.1.7.22:

*arjuna uvāca
kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayaṅkara
tvam eko dahyamānānām apavargo 'si saṁsrteḥ*

Arjuna said: **O my Lord Sri Krishna, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.**

Maharaj told the child to recite this verse in front of teacher so that he will not become scared of the teacher, instead the teacher will become scared of the child. Then teacher will behave nicely with him. Hearing this, most children in Singapore congregation started reciting this verse. This verse has linkage to S.B.8.2.33. Arjuna, a pure devotee of the Lord praying to Krishna before he releases his Brahmastra at Ashvattama that You are the only person in the whole world who can instill fearlessness in our hearts.

Prabhupada writes extensively on the fear of death in this purport. He says that we always fear death. Let us not cheat ourselves. Nobody can claim he/she is not afraid of death. The fear of uncertainty, fear of UNKNOWN after the death grips us very much.

We internally fear what will happen to me, but outwardly cry what will happen to my wife, my children, my house, my bank balance etc. Even if one says he is not afraid of death, he can say so because it appears that the death is not around us. But when death comes it is a frightful thing. Maharaj told very often, when death stares at your face it is very frightening and that's why 90% of the people pass urine and stool at the point of time. But the pure devotees of the Lord leave the world in total satisfaction and bliss. They leave in such a way that they are completely satisfied because they are in the lotus feet of Krishna.

Gajendra could understand, that was the only way to face the clutches of the crocodile. Because for him, the

crocodile's clasp equals death. It was death now staring at his face. He said now better I become prepared. When Gajendra came to this realization, then he understood, the only asset he had was the remembrance of the Lord. That was given to him on the stock of his good behavior. That's why Maharaj always told us that our behavior reflects our depth in Bhagavatam. Our good behavior is our transcendental opulence. A devotee need not be wealthy, but he is very opulent. That's the fact. And for a devotee who is opulent, SB 3.25.38 confirms and guarantees us:

The Lord continued: **My dear mother, devotees who receive such transcendental opulence are never bereft of them; neither weapons nor the change of time can destroy such opulence. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.**

Death cannot approach the devotees. Srila Prabhupada is making this point. But finally Prabhupada says we will have to face death. But those who face death who have been devoted to Krishna, Krishna assure us that we never face death again. The material activities stop. So for a devotee that is a boon. Because his aim is to serve Krishna. It is not fearful rather it becomes powerful. Otherwise Prabhupada describes the Supreme Personality of Godhead as the serpent of eternal time.

For a devotee who is not with Krishna, for some reason if he forgets Krishna, then immediately Krishna in the form of time has the capacity to overtake us like a fast car going on the road before you know that the car is overtaking you. That's why Maharaj said the nature of death is "atyakraamad avijnaatah". It is imperceptible. We don't know when it will come. It is subtle, we don't know when it will take us, but it overtakes us. And it only happens to two people. One who is engrossed in the thoughts and the second thoughts of family affairs and how to expand our jurisdiction of wealth and expand our jurisdiction of material affliction. In SB 1.13.17 Vidura advised Dhrtarashtra, "**Insurmountable, eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought**". This is the point that always catches us even as devotees. Because we have the natural tendency unfortunately in a conditioned sense in this material world to accumulate, accumulate, accumulate. Pigeons eat whatever they get for that day. They don't fight. They don't think to save for the rainy day. They just depend on the Lord. But the nature of man, Prabhupada says in his lectures, the moment we take one, we are not satisfied. Then we think we need 2 and 3 for rainy day. Maharaj said that we must be balanced. Some saving should be there. What we save should be utilized in service to Krishna. And whatever comes from Krishna is residue and is utilized in service as your obligation. Not the other way around - the first mahaprasadam goes to family and then the maha, maha, maha is going to Krishna. That is the false thinking we have. We should avoid. Otherwise the thinking always says I will earn money, I will do all these and I will put something for Krishna. Maharaj says, "**No. You earn money and you put large part of it for Krishna and you say whatever is balance, with that I will take care of my family. If you think this way, then your balance will be more than enough to take care of your family and whatever you wanted to give for Krishna will be very wonderful and very encouraging for your devotional service**". If Krishna is the root and our Supreme Father, then who is our first family? If we water the root of the plant, then Krishna will give you what you need and He will definitely preserve what you have. That is His guarantee. But it comes on the *basis of intelligence, on the basis of renunciation, on the basis of good stock of behavior and on the basis of rendering sincere devotional service.*

I shall try to post the message from remaining class of Devakinandan Prabhu on this verse in subsequent mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Anuradha devi dasi,
Abu Dhabi.

Easy Way to Control the Mind

Hare Krishna Prabhujis and Matajis,

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

Recently we came across the following instructive story. Once Buddha was walking from one town to another town with a few of his followers. This was in the initial days. While they were traveling, they happened to pass a lake. They stopped there and Buddha told one of his disciples, "I am thirsty. Do get me some water from that lake there." The disciple walked up to the lake. When he reached it, he noticed that right at that moment, a bullock cart started crossing through the lake. As a result, the water became very muddy, very turbid. The disciple thought, "How can I give this muddy water to Buddha to drink!". So he came back and told Buddha, "The water in there is very muddy. I don't think it is fit to drink."

After about half an hour, again Buddha asked the same disciple to go back to the lake and get him some water to drink. The disciple obediently went back to the lake. This time too he found that the lake was muddy. He returned and informed Buddha about the same. After sometime, again Buddha asked the same disciple to go back. The disciple reached the lake to find the lake absolutely clean and clear with pure water in it. The mud had settled down and the water above it looked fit to be had.. So he collected some water in a pot and brought it to Buddha. Buddha looked at the water, and then he looked up at the disciple and said, "**See what you did to make the water clean. You let it be. and the mud settled down on its own - and you got clear water. Your mind is also like that! When it is disturbed, just neglect it. Give it a little time. It will settle down on its own. You don't have to put in any effort to calm it down. It will happen. It is effortless.**

Srila Prabhupada writes a punching statement in his purport to SB 5.11.17: "**There is one easy weapon with which the mind can be conquered — neglect.**" If we neglect its useless demands it will calm down. If we keep encouraging it to demand more and more, then it will eat us away.

Our real test for devotional service is not based on how we behave when things are going favourably, but on how we react in adverse situations. If we are getting angry, agitated or blaming each other then it is a sure warning sign for us from the Lord to wake up to our senses and sincerely endeavour to improve our behaviour - and take shelter of the 2 important qualities - peace and patience, which the Lord is insisting to the demigods, when they took shelter of Him in fighting with the demons in the pastime of churning the milk ocean. In Srimad Bhagavatam verse 8.6.24, the Lord says,

*yūyam tad anumodadhvam yad icchanty asurāḥ surāḥ
na samrambheṇa sidhyanti sarvārthāḥ sântvayā yathā*

My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal.

Our beloved spiritual master HDG Srila Mahavishnu Goswami Maharaj, in one of the initiation lectures in Shree Shree Radha Neel Madhav dham Rajkot said - "**The main characteristic of a sober person is that even in agitating circumstances he is not agitated. This is initiation. Otherwise what is the use of initiation? Nothing else is to be learnt. You have to learn this first. For this Krishna's names are very important...As soon as we learn to become sober (dhirah) then everything becomes clear. From peaceful attitude everything could be generated. Without peace and patience nothing could be solved. Peace and Patience is PP. Instead of double P we take double A - Anger and Agitation. We spoil the whole thing. We should avoid this completely from today if not before.**"

When we are agitated and blinded by anger, we stop seeing the hands of Krishna in that situation. Our minds are

closed and we fail to see/understand what lesson does Guru and Krishna want to teach us through that situation in life. Recently H G Sajjana Priya Prabhuji had written mail on how we face different kinds of reciprocation (being defamed, cheated, cursed, killed, neglected). Honestly if we calmly introspect ourselves, we can see that these are the same reciprocations we give to Guru and Krishna for the love and compassion they show to us. We spoil Their names by our improper behaviour, we cheat Them by not following their instructions, we curse Them when they do not satisfy our material hankerings, we neglect Them day in and day out. With all these ways we finally kill Them (in other words, drive them out of our hearts). And we see that the other living entities in turn reciprocate in the same ways with us. So when we face messy situations let us not get angry or agitated but with patience and peace introspect ourselves, correct our mistakes, establish a favorable relationship with our spiritual master by following his instructions, taking shelter of holy names and improving our behaviour. When we have a favorable disposition towards Guru Maharaj and Krishna we can definitely see that the whole world becomes favorable to us.

Our sincere prayers to all the vaishnavas of this forum to bless us to establish a favorable disposition towards the instructions of Guru Maharaj and the Supreme Lord and improve the quality of our lives by following them.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Kalacakra Krsna das and Sudarshana devi dasi.

Wake-up Call

Hare Krishna Prabhujis and Matajis,

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

We all have heard about the proverb - "**Early to bed and early to rise keeps a man happy, healthy, wealthy and wise**". Also scriptures have also insisted the importance of waking up early in the morning. Not only for material progress, but more importantly for progress in spiritual life, morning time is the best. Our beloved spiritual master HDG Srila Mahavishnu Goswami Maharaj says that "**Real business starts at 4:30 am and fake business starts at 9 am**". *Whatever we are doing in the morning from 4:30 am is food for our soul. Mangala-arati, chanting and Srimad Bhagavatam nourishes and enlivens our existence. After 9 am whatever we are doing is just for maintaining our body. So we should be eager to do the real business daily in our lives.*"

Gurudev's words are very potent as he always practised what he preached. Never was a day when he had missed mangala-arati. Irrespective of the fact that the day was long or he was tired, irrespective of health conditions, irrespective of whether people are present or not, Maharaj always performs mangala arati early in the mornings. During Gurudev's samadhi ceremony, our beloved God brother, HG Devakinandan Prabhujis was sharing one such glorious instance when Gurudev was staying in Dwaraka, before the start of temple construction. It was a rainy night and in the basement wherein a simple shed was arranged and Deities were present, there was water upto the knees. So in the middle of night devotees woke up and shifted Maharaj from the basement to 3rd floor and requested Maharaj to rest. Since it was very late, and raining heavily, they requested Maharaj to rest and then went to sleep. After sometime Prabhujis had a dream wherein he could hear the sound of kartals and mangala-arati song. Then when he woke up he realised that it was not a dream and could see that Maharaj had gone to the basement on his own and was playing kartals and doing mangala-arati with a small candle light. Prabhujis felt bad for missing mangala-arati and so he went and apologised to Gurudev and humbly requested him as to what he could do for missing mangala-arati. Gurudev replied - "**Missing mangala-arati is the greatest offence unto the lotus feet of Shree Shree Radha and Krishna. So please ask Their forgiveness and never ever repeat it again. Even if we are sick, we should get up for mangala-arati. At the most, what will happen if you wake up when you are very sick? You may die. Anyway you are going to die. It is better to die while doing mangala-arati than to die while sleeping.**"

Devakinandan Prabhujis also said how Maharaj always insisted that **it is not the day of Janmashtami and Rathayatra that is important. More important is the day after Rathayatra - whether we are waking up for mangala arati or not.** We should be consistent in our sadhana and serve the Lord lovingly always and should not merely be Rathayatra devotees, festival devotees or week-end devotees. The ninth verse in Guruvastakam very clearly explains the importance of reciting this prayer every day during brahma muhurtha time.

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

That person who very attentively recites this ashtakam to Sri Gurudeva during the brahma muhurta is sure to achieve direct service to the lotus feet of Sri Krishna, the very life and soul of Vrindavana (Vrindavana-natha), upon attaining his vastu-siddhi, or pure spiritual form.

Guru and Krishna are so anxious to take us back home, back to Godhead and are providing us so many chances and ways to approach Them, but we still find reasons for avoiding Them. The following statements of Maharaj will definitely pull us out of the deep slumber. Gurudev gives a very powerful wake-up call, explaining us as to why we are not waking up for mangala arati. He says - "**Pride is what is stopping you from waking up for mangala arati.** *There is a subtle connection between pride and not waking up for mangala arati. We are thinking ourselves so great and important, that I have so many important things to do all day, why should I get up for this person (Krishna)? This*

pride is the reason for our lethargy and for not waking up in the morning to greet the Lord for mangala arati."

We pray at the lotus feet of Gurudev, Srila Prabhupada and Sri Krishna that we remember this wake-up call throughout our lives, give away our lethargic nature and all anarthas in our heart including pride and serve Them consistently in a manner pleasing to Them.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Kalacakra Krsna das and Sudarshana devi dasi.

Sense or Non-sense

Hare Krishna Dear Prabhujis and Matajis,

Please accept my humble pranams. All glories to Srila Prabhupada. All glories to Srila Mahavishnu Goswami Maharaj, Srila Gurudeva. All glories to Sri Sri Gauranga.

To realise that we are suffering is the greatest realisation. In SB 3.7.41, Mahatma Vidura prays to Maitreya Rsi after posing many questions to be answered.

*sarve vedās ca yajñās ca tapo dānāni cānagha
jīvābhaya-pradānasya na kurvīran kalām api*

O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.

Srila Prabhupada's purport is full of strong punches. Srila Prabhupada instructs, "The highest perfectional work of charity is to give people in general **immunity from the anxieties of material existence**. This can be done only by **performing activities in devotional service** to the Lord. Such knowledge is **incomparable**. Cultivation of the knowledge in the Vedas, performance of sacrifice, and distribution of munificent charities all together **cannot form even a part of the immunity from the pangs of material existence that is gained from devotional service**. The charity of Maitreya not only will help Vidura, but, due to its universal nature, will deliver all others in all times. **Thus Maitreya is immortal.**"

Srila Prabhupada dissipated the same information to the whole world, so Srila Prabhupada is also immortal. Srila Prabhupada ki jai!

In the word to word meaning, Srila Prabhupada has defined the word, *abhaya* — **immunity from material pangs** (and not 'being fearless', as we generally understand). We are all suffering from **all kinds of material pangs all the time** but we don't realise that we are suffering. In fact as Srila Gurudeva often said, "*We live in cuckoos land, thinking I am very comfortable now, or if I do this then I will be more comfortable*". This way we keep deceiving ourselves that we are or will be happy in the near future. But as Maharaj emphasises to us all the time, "**This world is full of miseries and always it is miserable, 'padam padam yad vipadam'. It is only when we completely surrender unto the safe lotus feet of Lord Krishna and perform only pure devotional service unto Him, then we can become immune to the pangs of material existence**".

So the greatest realisation we can get from Srila Prabhupada and Srila Gurudeva's instructions is that - *We are truly in our senses ONLY WHEN we realise that we are suffering, and all the other times when we feel that we are not suffering in the material world we are in non-sense.*

I pray at the lotus feet of Srila Gurudeva and Srila Prabhupada, that let this instruction be engraved in my heart and I don't become non-sense.

Thank you very much.

Yours in service of Srila Gurudeva and Srila Prabhupada,

Ambarisha Das

Auckland, New Zealand.

Moderator's Note: H G Ambarish Prabhujis is a sincere and dedicated devotee living in Auckland, NZ along with his good wife H G Purna Prajna mataji and their young son H G Krishna Samarpanam Krishna das. Prabhujis leads the congregation and also serves the temple and school in various capacities. He is an excellent preacher and takes every

opportunity to spread Srila Prabhupada's mission everywhere. He is fully dedicated in his service to our Guru Maharaj, H H Mahavishnu Goswami and follows his instructions in toto. Mataji is also very dedicated in her service and preaching and their son is very obedient, expert in playing mrdanga and reciting shlokas from Bhagavat-gita and Bhagavatam.

Glorification of Lord Sri Rama - Part 13

Hare Krishna Prabhujis and Matajis,

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

This is the transcription of the wonderful class given by HG Vaijayantimala Mathaji on S.B.5.19.3.

In this verse Lord Rama is glorified in 8 ways by the devotees. In the previous mails we have seen the first 3 ways of glorifying Lord Sri Rama. In the third glorification *upaśikṣitātmane* - **unto You whose senses are under control**, (Glorification of Lord Sri Rama - Part 11) we saw, why should we control our senses and mind ? If we do not control our senses and mind, the following will certainly happen:

1. Life is going to be miserable.
2. Squander away our wealth.
3. Dishonest means of earning money.
4. It keeps us in complete illusion.
5. Steals away all the time which is meant for self-realization.
6. Puts us again in material pool.
7. We cannot attain the mercy of the Lord.
8. Gives us very difficult time in old age.
9. Cannot give any peace or happiness.
10. Purification of existence is not possible.

We saw the first 4 points in the previous mails (Part 11 and part 12). We will continue with the other effects of not controlling our senses and mind in the following mails.

5. Steals away all the time which is meant for self-realisation.

Krishna has given us so much time, particularly the human form of life, which is meant to realise the self. In this life, if the senses and mind are left uncontrolled, then we waste all our time in satisfying these senses, which means, we will be left with no time for self-realisation. There is no time to do our devotional service.

Maharaj always says that "you should cook your own food". When we cook our food on our own, we will not prepare 10 varieties of food. If somebody is cooking, then we look for more varieties of food. But when we cook, we make minimum food and we feel like somehow finish the work and come out of the kitchen. In this way we save lot of time. We cook minimum, eat minimum and lot of time is saved. Now the time is available to chant and read the scriptures. One Prabhujis told Maharaj that he was not able to stop drinking tea and he is so much addicted to it. Maharaj did not tell him to stop drinking tea. But he told that Prabhujis's wife to stop making the tea and asked the Prabhujis to prepare tea on his own. That Prabhujis gradually realized the point and he reduced drinking tea.

Once we start doing the material activities on our own, then all the material activities will become minimized. When washing machine is available, we just throw the clothes in it. If we don't have washing machine, then we change minimum clothes everyday. Srila Prabhupada always controls his senses, so that he can use the time in transcription. When he was in the death bed he told that he always prayed to Krishna that he should stop these four material demands of the body- eating, sleeping, mating and defending. He told that Krishna has stopped his material demands now. When he took sannyasa, mating and defending is stopped. Last six months before he left the material world he did not eat. He took very few drops of pomegranate juices. He was not able to sleep also. He told that he successfully stopped eating, sleeping, mating and defending. He was just thinking of Krishna.

6. Uncontrolled senses put us again into the material pool.

There is a beautiful verse in Bhagavad Gita in this regard. B.G.2.62 and 2.63 says, "*While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool*".

It all begins with uncontrollable senses which lead to falling down into the material pool.

7. We cannot attain the mercy of the the Lord.

Everybody is looking forward to receive the mercy of the Lord. Because we cannot survive even for a second without the mercy of the Lord. With uncontrolled senses, we cannot attain the mercy of the Lord. Maharaj says that there is only one verse in Bhagavad Gita which tells how to get the mercy of the Lord. In B.G. 2.64, Krishna says "***But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord***". A person should be free from attachment and aversion and must be able to control his senses through the four regulative principles of freedom, and then he attains the complete mercy of the Lord. Freedom from attachment and aversion can only come by our endeavor to control our senses. Once we see any new product, we must think whether it is necessary for us or not and control our senses. Some things may not be pleasing to us but it may be pleasing to Lord, then we have to make it and we should not show aversion in this regard. For example we don't want to get up early in the morning for Mangalathi, but if we get up early, Krishna will be pleased. So we should not have aversion towards getting up early and attachment towards bed. Here, we have to control our senses. Maharaj says ***a genuine attempt to control the senses immediately attracts the Lord's mercy.***

8. Gives us very difficult time in oldage.

Every one of us has to go through this old age. First of all, with the uncontrolled senses and mind, it is very difficult to live for a long time. If at all, we somehow reach the old age by Krishna's mercy, we will face many problems because of our uncontrolled senses. Maharaj says that if anybody is above 60, the society completely rejects them. The old person doesn't contribute anything, so the younger generation rejects them. At that age, if you again got to have uncontrollable senses, the problem is going to be manifold. If a person doesn't have control in eating, then in old age it is very difficult because already he will be having many diseases. If we do not practise to control our senses in younger age, then it is very hard to practise in old age. In old age, the younger generation takes care of us, we may have many diseases and on top of it, if we have uncontrolled senses, then we are giving more trouble to the body as well as to our children. We speak too much in the old age. If we do not practice to control our tongue to speak, again it is very difficult in the old age. Nobody will like us. Whereas, a person who sits with Srimad Bhagavatam and chants nicely and talks only about Krishna in the old age will be liked by all. If we are controlled then the younger generation will be happy to serve us. Maharaj lived his life to show us how to go through the old age. He was undergoing bodily pain, but even that time also, he did his work on his own. He had complete control over his senses and mind and he pushed himself to get out of his bed. In the hospital, Maharaj was provided with comfortable and adjustable bed, but he rejected to sleep in that adjustable bed. He slept in a sofa which was not at all comfortable. No body in fact loves a 90 year old person. We love our Guru Maharaj so much because he had complete control over his senses and mind. Maharaj says ***if you lead a sinful life in younger age don't expect a comfortable life in the old age.***

We will see the remaining points regarding the "effects of uncontrolled mind and senses" in the ensuing mail, Krishna willing.

Thankyou very much.

Yours in the service of Srila Prabhupada and Srila Gurudeva,

Anuradha devi dasi,

Abu Dhabi.

The Lord's Spiritual Ma(e)ssage - Part 1

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

Out of the twelve Mahajanas who propounded and practiced pure devotional service, Bhishmadeva's position is quiet unique because he is the only Mahajana who demonstrated how a pure devotee leaves this world in complete Krishna consciousness. His prayers at his last moment, and his passing away from this world and attaining the spiritual kingdom are vividly explained in Srimad Bhagavatam, Maharabharata and other scriptures. Before leaving this world, Bhishmadeva gave valuable gifts for humanity in the form of Bhishma stuti, Vishnu Sahasranama and his unparalleled explanation of various subjects (Raja dharma, Moksha dharma etc) to King Yudhishtira.

After the battle of Kurukshetra, King Yudhishtira was feeling guilty because he assumed responsibility for the huge destruction in the war and he also wanted to learn the various dharmas from a learned person. Lord Krishna advised the King to take instructions from Bhishma who was about to leave the world and said, "*When Bhishma disappears from this world, then every kind of knowledge will also disappear. So please do not delay*". The King said he'll agree to this provided Lord Krishna would lead them to Bhishma. So Lord Krishna took all the Pandavas with him to the battle field where Bhishmacharya was lying on the arrow bed. The Lord requested Bhishma to expound all the dharmas to Yudhishtira and console him to remove his grief. Bhishmacharya replied, "*O Lord Vasudeva, what can I speak in front of you, who is the source of all knowledge? Moreover, my body is very much pained by these sharp arrows. My limbs are weak and my understanding is completely clouded. The life airs are ready to depart and hence pronunciation of my words is also indistinct. I'm only barely alive. Though I've inclination to speak, my body and mind does not allow me. So how I can speak on all these elaborate subjects?*".

Lord Vasudeva then requested all the Pandavas to leave and then alone, he gently rubbed the forehead and gently massaged the body of Bhishmacharya to relieve him of all the pains and said, "*O son of Ganga, I grant you the boon by which all physical and mental tiredness will be gone totally. Your mind will always be clear and calm and ever rest in the quality of pure goodness untainted by the lower modes. You'll get the divine vision by which you'll be able to recollect all your knowledge for teaching the Pandavas*". Then the Lord left the battle field. The next day morning the Lord again brought the Pandavas to the field and great rishis were assembled there. Everyone was stunned to see Bhishmacharya because his face was beaming with light and he was completely rejuvenated. Bhishma thanked Lord Krishna for His blessings and said: "*Oh Govinda, through your grace, I'm rid of thirst, languor, sickness, fatigue and frustration. I can see the past, present and future like a fruit in one's palm. By your grace, I can visualize all the aspects of dharma mentioned in the Vedas and stipulated in the Vedangas*". Then he explained how he obtained the Lord's grace in the following slokas.

*yatra yatra ca vaktavyam tad vakṣyāmi janārdana
tava prasādād dhi śubhā mano me buddhir āviśat
yuveva cāsmi saṁvṛttas tvadanudhyānabr̥mhitāḥ
vaktum śreyaḥ samartho 'smi tvatprasādāj janārdana*

Oh Janardhana, by my constant and uninterrupted on You, I have been bestowed with Your grace. I now have a feeling that I'm youthful and able to expound all the Dharmas, by Your grace again.

In the above pastime, we can see that though Bhishmacharya was physically and mentally in an awkward position, the Lord's message rejuvenated him physically and mentally to expound all the dharmas. The Lord massaged and blessed His great devotee because Bhishma was fully absorbed in remembering the Lord in spite of his difficult position.

This point is very nicely described in Bhagavata Purana (1.9.31) as follows:

*viśuddhayā dhāraṇayā hatāśubhas
tad-īkṣayaivāśu gatā-yudha-śramaḥ
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ visṛjañ janārdanam*

By pure meditation looking at Lord Sri Krishna, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body.

Srila Prabhupada explains in the commentary, "***The soul is originally pure and so also the sense. By material contamination the senses assume the role of imperfection and impurity. By revival of contact with the Supreme Pure, Lord Krishna, the sense again become freed from material contaminations. Bhishmadeva attained all these transcendental conditions prior to his leaving the material body because of the presence of the Lord.***"

We can continue to enjoy the final pastimes of Bhishmadeva in the subsequent postings, Lord Krishna willing.

Thank you very much,
Yours in service of Srila Prabhupada and Gurudeva,
Narahari Krishna das
Chennai.

Lord Krishna is the Only Shelter - Part 4

Hare Krishna Prabhujis and Matajis,

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

This is in continuation of the previous mail under the same heading "Lord Krishna is the Only Shelter", posting the message from wonderful lecture of H G Devakinandan prabhu, in Abu Dhabi during the second week of March 2010. He spoke on the Srimad Bhagavatam verse 8.2.33:

*yaḥ kaścaneśo balino 'ntakoragāt
pracaṇḍa-vegād abhidhāvato bhṛśam
bhītaṁ prapannaṁ paripāti yad-bhayān
mṛtyuḥ pradhāvaty araṇaṁ tam īmahi*

The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

Whenever we see the serpent of eternal time (SB 4.24.66) we should remember that warning that is given in the chanting of the songs sung by the Lord Shiva himself. This verse is one of the favorite verses of our Maharaj. "

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him". Unfortunately for us, we are always so busy, mad and planning for this and that and uncontrollable greed is there. We forget that Lord comes in the form of eternal time and He is so alert that before we know what is happening to ourselves, He consumes us in the form of death.

Maharaj always gives the story of this man. who was very rich. He was from our Maharaj's village. He was doing very well but stingy poker number one. Whole life he was thinking about how to earn money, how to save money and how to hide money. At the end of his life, his sons gathered around him and looked at him and chanted nice prayers and Bhagavad Gita was going on. Suddenly the man opened his eyes. So they all thought that he is going to chant something. But he opened his mouth and told his sons that he remembers somebody borrowed salt two weeks ago, and told his sons to better get back the salt from him and at that moment after saying this, he left his body. Maharaj said laughingly, that man might have become salt. This is because of his uncontrollable greed. We may laugh but our laughter is stung with unease. The truth is, **it can happen to us**. At any point of time, some form of greed will come in our hearts apart from Krishna. That is why Maharaj says we should be greedy for devotional service. We should be greedy to change our lives. That is proper greed. But not the greed for material acquisitions. These material acquisitions will leave us at the time of death. Death will come and take us only.

Finally what we have to understand from the purport is "**fear is good**". A devotee should fear. Sometimes we say that we come to Krishna Consciousness just to become fearless "*bhaktaanaam abhayankara*". But Srila Prabhupada writes here, fear is a good proposition. How can it be? Just like how our Guru Maharaj always tells us "**You must envision the day of death**". This is the point Srila Prabhupada is making in the purport. Until we slept on our faces, we will never start active. **How many of us do flare up in devotional service when the going was good?** When every thing was *kushi kushi*? When everything is *kushi*, our devotional service also becomes *kushi*. When everything is going alright, we always say that Krishna is very merciful to me, He has given me nice family, nice prasadam and my

material arrangements are perfect and everything is perfect.. **We may say everyday, I thank Krishna. But are we increasing the quality of our devotional service?** That is where **gratefulness** (*krtajnah*) is important. When good things come, we remember Krishna. That is good. If suddenly Krishna reverses our life, does he keep telling Krishna is so compassionate, He made my life miserable? Nobody speaks like that. If he does, then he is a true devotee. He can come to understand that the hand of Krishna is in good and in bad. The truth finally is "*samsaara-dharmair avimuhyaamaanah*". It is the nature of the world. **Just like nature of the fire is to burn, nature of water is to flow, the nature of the world is to inflict misery in everyone.** We cannot escape. Better we get everything now and keep up the practice of remembering Krishna.

That is why Srila Prabhupada writes here a devotee fears death. But he fears death not because that death is supreme. He fears death that he will not remember Krishna. That fear should push us to take on devotional service. We can use any emotion in this world except envy in the service of Krishna. If fear is there then we have to take shelter of one who is fearful to fear personified. Whenever Krishna gave anyone the assurance that He will protect, you can assure that Yamaraj is very very far away. When everyone wants to be safe from death you can assure Yamaraj was also sitting there. In Naimisharanya, thousands of munis were participating in the yagna. And Yamaraj was also there. Because he had no time to deal with anything else, in the mean time Aryama was sent to deputise and Prabhupada writes very nicely and our Maharaj told us the reason why the Naimisharanya participants could live so many years was because Yamaraj was too caught up in the devotional service. So one way of conquering death is to make sure you do nice devotional service. Yamaraj will be very happy. He will sit with you and Krishna will now come into your life and manage your time. When Dhruva Maharaj left the world, Yamaraj himself put his head down in the form of respect so that Dhruva Maharaj could put his foot on him and move on the vaikunta airplane to take him away. This is how the devotee conquers death.

Ajamila also conquered death. His only stock of good behavior was in the first few years of his life. He was a perfect brahmana and a pure hearted boy. In his teenage years, he just saw the embrace of a shudra and shudrani which was enough for him to turn away from Krishna.. For about 70 years of his life he forgot Krishna. Just because of the stock of good behavior he gave the name 'Narayana' to his son. And after that, he calls out not even Krishna. He doesn't have intention to call Narayana, but he was calling only his son. And on that strength Yamaduthas come and they said that your book is so thick thicker than Bhagavatam. How many cantos of sins you have. We can't even explain. Your life is ending so let us take you. At that point Vishnudutas came and said that this man doesn't belong to you. But Yamadhutas gave one big book to show them the sins he made throughout his life. Vishnudhutas refuted by saying everything may be there but our consideration overrides them because he chanted the Lord's name Narayana. Yamadhutas said that he did not chant with the intention of calling Krishna. But Vishnudutas said that Lord Krishna accepts this also because he called Krishna's name innocently, without offense. That innocent quality is very hard to keep in our heart. If we want to cheat Krishna He will cheat us. When He cheats, you have no time to cheat Him back. By that time mrtyu is staring on your face. Because Gajendra was fearful, he did not turn to anybody else, he turned to the only Supreme. Our Shelter is only one and that is Krishna.

I shall try to post the remaining part of the nectarean class of Devakinandan Prabhu on this verse in subsequent mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Anuradha devi dasi,
Abu Dhabi.

Lessons from Great Personalities - Part 1

Dear Prabhujis and Matajis,

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

In our weekly congregational Mangala Arati program in Abu Dhabi, we are discussing the third canto of Srimad Bhagavatam. We have just finished up to the eighth chapter of third canto. Recently, HG Svayam Sphurati Krishna das prabhu took a wonderful class summarizing these eight chapters by highlighting the messages we can learn from the great personalities who are appearing in this canto up to the eighth chapter. Prabhujis said that we cannot even measure the depth of their qualities and he explained a few of the messages we can learn from them. I shall try to post some of the points from that wonderful lecture in this series. We shall learn the messages from the following great personalities.

1. Lord Sankarshana
2. The controlling deities of the physical elements
3. Lord Brahma
4. Shri Uddhava
5. Sage Maitreya
6. Vidura muni

1. Lord Sankarshana

Lord Sankarshana is the plenary expansion of the Supreme Lord Vasudeva and He is seated at the bottom of the universe. The Sanat kumaras inquired about the truths regarding Lord Vasudeva from Lord Sankarshana. At that time the four sages came from the highest planets down to the lower region through the water of the Ganges, Srimad Bhagavatam 3.8.4 tells us that the Lord was meditating upon Lord Vasudeva. But for the sake of the advancement of the great learned sages, He slightly opened His eyes and began to speak the purport of Srimad Bhagavatam. Here we see that He gave up the unlimited pleasure He was getting from the meditation and started preaching to the sages. Thus we learn that when the opportunity for preaching comes, we should be very eager to take it up and thus serve the Supreme Lord. Sometimes those who are in the leading positions in the congregations are so caught up with delegating the services that ultimately they are left with no service to do. This should never happen. Here we see that Lord Sankarshana considered preaching to the sages for the sake of their advancement more important than the personal pleasure He derives from meditation.

2. Controlling deities of the physical elements

The controlling deities of all the physical elements from the sky down to the earth are empowered expansions of Lord Vishnu and thus His parts and parcels. At the time of creation, when they were entrusted with different functions of universal duties, they were unable to perform them in the absence of directions from the Supreme Lord and they offered fascinating prayers to the Lord. There is a very wonderful prayer in Srimad Bhagavatam 3.5.51 and we learn so many messages from this prayer about the mood of these controlling deities which we should try to imbibe.

*tato vyaṁ mat-pramukhā yad-arthe
babhūvimātman karavāma kiṁ te
tvam naḥ sva-caḁṣuḥ paridehi śaktyā
deva kriyārthe yad-anugrahāṇām*

O Supreme Self, please give us, who are created in the beginning from the mahat-tattva, the total cosmic energy, Your kind directions on how we shall act. Kindly award us Your perfect knowledge and potency so that we can render You service in the different departments of subsequent creation.

There are four aspects we can learn from the above prayer:

a) How can we serve You ?

In the above prayer, the first question they ask is '**How can we serve You?**' *karavāma kim te*. This should be our mood in serving the Lord, in serving our spiritual master and in serving all the devotees of the Lord. The problem is when somebody calls us Prabhu or master, we really think that we are masters and we get all the service done, forgetting the fact that our eternal position is to serve.

b) Taking directions from authority

The second thing the controlling deities ask is for the directions on how to act. They are expressing their inability to act without direction for execution of the order. So we have to ask ourselves whether we look at our Guru Maharaj and Krishna for directions to act or do we act according to our own whims and fancies.

c) Dovetailing our plan with the Personal plan of the Lord

The third thing they are asking is "**What is your plan, O Lord?**" *sva-cakṣuḥ*. When we look at ourselves, we are planning and concocting so many things and we never bother about Krishna's plan. We should always ask the question whether my plan is supported by Krishna's plan. Otherwise we are failures. We have to always dovetail our plan to Krishna's plan.

d) Seeking knowledge and potency to execute the plan

The controlling deities are requesting the Lord to award them the knowledge and the potency so that they can render service to the Lord. We should always remember that even though we may independently desire so many things, fulfilling those desires depends on Krishna's will. Srila Prabhupada very wonderfully writes in the purport:

"Therefore any living entity who desires a position in the material world may desire so in the service of the Lord and may seek power and intelligence from the Lord, as exemplified by the demigods in this particular verse. One cannot do anything unless he is enlightened and empowered by the Lord."

The lessons we learn from the other great personalities shall be posted in the subsequent mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi

Abu Dhabi

Lessons from Great Personalities - Part 2

Dear Prabhujis and Matajis,

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

This is in continuation of the previous mail in this series summarizing a few of the points spoken by HG Svayam Sphurathy Krishna das prabhu highlighting the messages we learn from some of the great personalities appearing in the third canto of Srimad Bhagavatam up to the eighth chapter. In this posting we shall see the lessons from Lord Brahma.

3. **Lord Brahma:** We can learn the following lessons from Lord Brahma.

a) **We cannot understand the Lord by mental speculation**

Lord Brahma is considered the first Mahajana and he is the secondary creator and engineer of the universe. He was generated from the lotus navel of Lord Vishnu and on being born, he could not perfectly understand the creation, the lotus or himself. Srimad Bhagavatam 3.8.17 says that for one millennium he tried to understand with his mental power and logic but could not understand. In ignorance he was contemplating as to who am I that I am situated on the top of the lotus and wherefrom it has sprouted and he was speculating that there must be something downwards from which this lotus has grown. This shows us that no one can know the mystery of creation, cosmic manifestation and the Supreme Lord simply by mental speculation.

b) **We cannot understand the Lord by our physical efforts**

When by just contemplating he could not arrive at an answer, he physically entered the water through the channel of the stem of the lotus(SB 3.8.19) but in spite of entering the stem, he could not trace the root. Till he reached his ultimate time he was searching but could not achieve the desired destination. This shows us that with all our wonderful physical efforts we cannot have the glimpse of the Lord.

c) **One requires the Lord's mercy to know Him**

Lord Brahma then retired from such searching and then he concentrated his mind by meditation on the Supreme lord. At the end of Brahma's one hundred years when his meditation was complete, he developed the required knowledge and then he could have darshan of the Personality of Godhead. So when Krishna is pleased with our attempts, He reveals Himself. Srila Prabhupada writes in his purport to 3.8.22 that "*One has to wait for the mercy of the Lord before one can either render service unto Him or know Him as He is.*"

d) **Offering prayers to the Lord before attempting anything**

From Srimad Bhagavatam 3.8.33, we see that Lord Brahma being surcharged with the mode of passion became inclined to create and then he began to offer prayers for creative energy. We learn from this that before we commence any project, we should remember the Lord and pray for energy. Srila Prabhupada writes in the purport: "*Even if one is in the material mode of passion, to create something in the world he has to take shelter of the Supreme for the necessary energy. That is the path of the successful termination of any attempt.*"

We can take complete shelter of the Supreme Lord and offer prayers to Him if we are convinced of the fact that nothing can happen without His mercy. As the Supreme Lord Himself responds to Brahma at the conclusion of his prayer in SB 3.9.38:

*yac cakarhāṅga mat-stotraṁ mat-kathābhyudayāṅkitam
yad vā tapasi te niṣṭhā sa eṣa mad-anugrahaḥ*

O Brahma, the prayers that you have chanted praising the glories of My transcendental activities, the penance you have undertaken to understand Me, and your firm faith in Me - all these are to be considered My causeless mercy.

The lessons from Shri Uddhava and from the other personalities shall be posted in the ensuing mails, Krishna willing.

Thank you very much.

Yours in the service of Srila Prabhupada and Gurudev,

Vaijayantimala devi dasi

Abu Dhabi.

Lessons from Great Personalities - Part 3

Dear Prabhujis and Matajis,

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

This is in continuation of the previous mail in this series summarizing a few of the points spoken by HG Svayam Sphurathy Krishna das prabhu highlighting the messages we learn from some of the great personalities appearing in the third canto of Srimad Bhagavatam up to the eighth chapter. In this posting we shall see the lessons from Shri Uddhava.

4. **Shri Uddhava**

The supremely intelligent Uddhava was the best counselor of the Vrshni dynasty, a beloved friend of Lord Sri Krishna and a direct disciple of Brhaspati. He was initially a great jnani but after being sent as Krishna's messenger to the Gopis in Vrindaavana and after seeing their extraordinary pure love and feelings of intense separation, he became a great devotee. His greatness can be known from the fact that Krishna selected Shri Uddhava to be with Him at the time of His departure from the material world. Krishna spoke to Lord Brahma after millions of years of austerity by Brahmaji but we can see that Krishna just like that spoke the famous Uddhava Gita containing so many verses to Uddhava with great love and affection. We can learn the following from this great devotee.

a) **Constant remembrance of the Lord**

We should have constant remembrance of the Lord like Shri Uddhava. How did he develop that? From his very early childhood, he was engaged in playing with Krishna dolls and he would serve the dolls by dressing, feeding and worshipping them. Krishna accepted his service and Uddhava continued with that service and remembrance even in his old age. Srimad Bhagavatam 3.2.3 says that *in his old age his service attitude never slackened but it increased*. Generally in old age a person is allowed retirement from mundane service but in the transcendental service of the Lord, there is no retirement. Deity worship is the process which leads us to continuous remembrance of the Lord. Because of this constant remembrance, Uddhava gave a wonderful account of the pastimes of the Lord to Vidura muni. Thus constant remembrance of the Lord helps us to preach the glories of the Lord without any reservations.

b) **Preferring service over liberation**

When the Lord was preparing to wind up His pastimes in the material world, the Lord told Sri Uddhava that he can go to His transcendental abode, Vaikuntha, leaving this universe of conditioned living entities. Having obtained the greatest fortune of the Lord's permission to enter vaikuntha, Shri Uddhava with folded hands spoke the following verse from Srimad Bhagavatam 3.4.15:

*ko nv īśa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ*

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

Here Srila Prabhupada explains that a pure devotee refusing all the facilities, simply wants to engage in the service of the Lord, not considering his own personal benefit and this is an important lesson we learn.

c) **Humility**

While requesting the Lord to please enlighten him with the knowledge of Srimad Bhagavatam, we see the humility of Sri Uddhava. He requests the Lord to speak the knowledge, if the Lord thinks Uddhava competent to receive the knowledge. Thus he shows the humble way of receiving knowledge from the authority.

d) Sacrificing his own personal interest to follow Krishna's instruction

In the days of yore, when the demigods and Vasus performed sacrifice, Uddhava, as one of the Vasus, desired to enter into the association of the Lord. The Lord knew this and even though it is very difficult to obtain, He awarded it to Uddhava. At the end when Krishna decided to leave the vision of this mundane world after having given the knowledge of Srimad Bhagavatam to Uddhava, the Lord expressed the desire that Uddhava may remain in this world to disseminate specific knowledge of the Personality of Godhead and thus asked him to go to Badarikashrama. On receiving this instruction of the Lord, Uddhava sacrificed his own personal desire of being in the personal association of the Lord and he went to Badarikashrama to preach.

e) Be careful not to surpass a greater personality

When Vidura muni requested Uddhava to describe the knowledge with which Uddhava had been enlightened by the Lord Himself, Uddhava requested Vidura muni to take lessons from sage Maitreya who was also directly instructed by the Lord. Thus *Uddhava was very careful about the offence of maryada vyatikrama or impertinently surpassing a greater personality.* Sage Maitreya and Shri Uddhava were both competent to speak but Vidura was as old as Uddhava's father and hence Uddhava decided to send an elderly person like Vidura to Maitreya, another elderly person. Thus Uddhava was very careful in maintaining the limit. By crossing the limits of maryada, we lose everything and particularly our devotional progress is checked. In our devotee association also we should be very careful to avoid vaishnava aparadha and one of the best ways to do this is to speak less. Once our satsanga program is over, we should be very careful to avoid prajalpa or unnecessary talk and instead quit the place finishing the services to be done.

We shall see the lessons we learn from Sage Maitreya and Vidura muni in the ensuing mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Gurudev,

Vaijayantimala devi dasi

Abu Dhabi.

Krishna IS The Object of Love

Hare Krishna Prabhujis and Matajis,

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

We have a propensity to love, but we do not know how to make our love perfect. That perfection is possible when we love Krishna. When we hear about Krishna, we are associating with Krishna, When we chant about Krishna we are associating with Krishna, When we remember Krishna we are associating with Krishna. The perfection of love of Krishna is already there within everyone. As Lord Caitanya says (CC. M. 22.107),

*nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

Pure love for Krsna is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens."

A lump of gold is gold, though it may be covered with dirt. It simply has to be cleansed; then it becomes pure gold. Similarly, everyone is Krishna conscious, but on account of association with matter people think they are something different from Krishna. Because everyone is part and parcel of Krishna, everyone has His qualities in minute degree, just as a speck of gold has the qualities of the vast mass of gold in the gold mine, or as a drop of sea water contains the same ingredients as the great ocean. The difference between Krishna and us is that He is the great, unlimited spiritual being and we are infinitesimal particles of spirit.

Material love is possessive. Material means seeing something as separate from God and meant for "my" enjoyment. We identify our self with the object of "our love and those we don't love are considered outside ourself interest. Although love itself in its pure form is beautiful material love creates an "us" and "them" mentality.

In Srimad Bhagavatam verse 3.32.35, the phrase "*dharmeṇobhaya-cihṇena*" means that the bhakti-yoga process contains two symptoms, namely attachment for the Supreme Lord and detachment from all material affinities. There are two symptoms of advancement in the process of devotional service, just as there are two processes taking place while eating. A hungry man feels strength and satisfaction from eating, and at the same time he gradually becomes detached from eating any more. Similarly, with the execution of devotional service, real knowledge develops, and one becomes detached from all material activities. In no other activity but devotional service is there such detachment from matter and attachment for the Supreme. The proper object of love is revealed in the Srimad Bhagavatam (4.31.14)

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

"As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."

Srila Prabhupada says "*If you water the root of tree, the water is distributed to the branches, leaves, twigs, fruits, flowers - everywhere. Or, if you put food into the stomach, the energy is distributed all over the body. Similarly, if you love Krishna, then everyone becomes satisfied.*

"

Krishna is the root of all existence (*aham sarvasya prabhavo* BG [10.8], *janmādy asya yata* [SB 1.1.1]). But we are neglecting to water the root. Instead we are pouring water on the leaves and branches. But the leaves and branches are drying up, and we are becoming frustrated. In other words, so-called humanitarian service or social service without any touch of Krishna consciousness is just like watering the leaves and branches of a tree without watering the root. It is all useless labor ("*śrama eva hi kevalam*"). You may perform whatever loving service you can for your society, community, and nation, but you must do it in Krishna consciousness, for Krishna's pleasure. Then your loving service will be perfect. Otherwise it will remain imperfect. The persons whom you are serving will never be happy, nor will you be happy.

The object of love is very nicely explained in Srimad Bhagavatam (1.8.31) purport by Srila Prabhupada. "*The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration. Generally the Lord is worshiped by the devotees in a reverential attitude, but the Lord is **meticulously pleased** when the devotee, out of pure affection and love, considers the Lord to be less important than himself.*"

If we do our devotional service lovingly and sincerely Krishna will definitely reciprocate to us. The Supreme is waiting for us to return to our spiritual position to engage in his spiritual activities. How long it takes for us to return to our spiritual home simply depends on how long we allow ourselves to be influenced or controlled by the material impulses and desires which bind us to this material existence. We should not feel that we are so sinful or fallen that we have no hope for developing our spiritual relationship with the Supreme, for He is always waiting for His lost servants. But we have to begin to show that we want to return to Him by rising above bodily identifications and realizing our eternal relationship with the lord, our real identity.

The highest love of service that can be rendered to the mankind is, therefore, to preach the philosophy and religion of Bhagavad-gita for all the times, all the places and all the people.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Suresh Gajendran,
Abu Dhabi, UAE.

Lessons from Great Personalities - Part 4

Dear Prabhujis and Matajis,

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

This is in continuation of the previous mail in this series summarizing a few of the points from the wonderful lecture spoken by HG Svayam Sphurathy Krishna das prabhu highlighting the messages we learn from some of the great personalities appearing in the third canto of Srimad Bhagavatam up to the eighth chapter. In this posting we shall see the lessons from Sage Maitreya.

5. Sage Maitreya

Sage Maitreya was one of the disciples of Maharshi Parashara, the father of Vyasadeva. Thus Vyasadeva and Maitreya were friends and mutual well-wishers. By some fortunate accident, Maitreya reached the place where Lord Sri Krishna was resting, just before leaving the material world. Maitreya was a great sage and a learned scholar-philosopher but not a pure devotee of the Lord and therefore his meeting with the Lord at that time may have been due to ajnaata sukrti or some unknown devotional service.

Now let us see what we can learn from this great sage.

a) Krishna is happy with pure devotion

Both Maitreya muni and Shri Uddhava were present before the Lord at the time the Lord was about to wind up His earthly pastimes. But we find that the Lord was smiling and having a particular glance upon Shri Uddhava, while speaking. The Lord's attention was more on Uddhava, because he was a spotlessly pure devotee of the Lord. The Lord is very happy and pleased with pure devotion rather than the one mixed with philosophical knowledge or mishra bhakti. The reciprocation and intimacy of the Lord is based only on transcendental love and not philosophical knowledge or fruitive activities.

b) Speaking what has been heard in disciplic succession

When Vidura asked Maitreya muni a number of questions regarding the spiritual matters and the matter of creation, Maitreya muni began speaking the Bhagavata purana in terms of what he has heard in the disciplic succession. In this way he did not in any way dilute or concoct the transcendental knowledge and this is a very important message for us.

c) Humility

When Vidura made a number of inquiries to Maitreya muni, sage Maitreya appreciated these inquiries telling that Vidura has actually shown his mercy both to the world and to himself (Maitreya) by asking about the transcendence and he thanked Vidura with great honor. Maitreya also glorifies the dynasty in which Vidura is born and felt happy to have such glorious company as Vidura. He did not assume a superior position just because he was being questioned by Vidura but he considered the company of Vidura most desirable because such association he recognized, can accelerate one's dormant propensities for devotional service. This makes us understand that **the preacher should not be puffed up but should value the association of the inquisitive listener** .

Also the following verse (Srimad Bhagavatam 3.6.36) spoken by Sage Maitreya is worth remembering and repeating by all the preachers of the transcendental knowledge.

*tathāpi kīrtayāmy aṅga yathā-mati yathā-śrutam
kīrtiṁ hareḥ svām sat-kartuṁ giram anyābhīdhāsātīm*

In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate I am now describing in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.

As conditioned living entities, ***we may not have the capacity or potency to purify the others by our preaching, but we can be sure that our own purification takes place by our attempt to preach the glories of the Lord.*** The following statement in the purport by Srila Prabhupada is worth remembering and meditating upon.

*"Maitreya's statement is that in order to avoid unchaste conscious activities, he was trying to describe the unlimited glories of the Lord, although he did not have the ability to describe them perfectly. This glorification of the Lord is not a product of research, but the result of hearing submissively from the authority of the spiritual master. It is also not possible to repeat all that one has heard from his spiritual master, but one can narrate as far as possible by one's honest endeavor. It does not matter whether the Lord's glories are fully explained or not. One must attempt to engage one's bodily, mental and verbal activities in the transcendental glorification of the Lord, otherwise such activities will remain unchaste and impure. **The existence of the conditioned soul can be purified only by the method of engaging mind and speech in the service of the Lord.**"*

We shall see the lessons from Mahatma Vidura in the ensuing posting, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi

Abu Dhabi.

Glorification of Lord Sri Rama - Part 14

Hare Krishna Prabhujis and Matajis,

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

This is the transcription of the wonderful class given by HG Vaijayantimala Mathaji on S.B.5.19.3.

In this verse Lord Rama is glorified in 8 ways by the devotees. In the previous mails we have seen the first 3 ways of glorifying Lord Sri Rama. In the third glorification '*upaśikṣitātmane*' - **unto you whose senses are under control**, (Glorification of Lord Sri Rama - Part 11) we saw, why should we control our senses and mind? If we do not control our senses and mind, the following will certainly happen:

1. Life is going to be miserable.
2. Squander away our wealth.
3. Dishonest means of earning money.
4. It keeps us in complete illusion.
5. Steals away all the time which is meant for self-realization.
6. Puts us again in material pool.
7. We cannot attain the mercy of the Lord.
8. Gives us very difficult time in old age.
9. Cannot give any peace or happiness.
10. Purification of existence is not possible.

We saw the first 8 points in the previous mails (Parts 11 - 13). We will continue with the other effects of not controlling our senses and mind in this mail.

9. Uncontrolled senses cannot give any peace or happiness.

Krishna says in Bhagavad Gita 2.66 "*One who is not connected with the Supreme [in Krishna consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?*" Every one of us wants to be peaceful and happy. In S.B.8.19.24 Vamana Dev says to Bali Maharaj "*One should be satisfied with whatever he achieves by his previous destiny, for **discontent can never bring happiness**. A person who is not self-controlled will not be happy even with possessing the three worlds*". Satisfied person is happy even with the three foot of land. 10,000 million rupees will also not give satisfaction because basically we are not the matter. Rupees are matter. We are all spirit souls. A matter cannot satisfy a spirit soul. We are like a fish out of water. If we feed the fish out of water with nice rasagullas and give some silk blanket, it won't be happy at all. It will be happy when we put it back in water. Fish wants only water. Similarly spirit wants only spiritual things. Spirit can be happy with Bhagavad Gita, Bhagavatam and Chanting. In S.B.7.15.17 Narada says, "*For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, **for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere***". Instead of controlling our senses, we expect that all the malls should be closed; television should not be there, no restaurants etc. To control our senses, we cannot close the whole world. This is not Bhagavatam. If it is raining, we cannot stop the rain, instead, the wise thing is that we can carry an umbrella. We have to give this education to the children. We have to tell them that all these attractive things will not give happiness and only self controlled things will give happiness. The child will not stay with us for a long time. Once they attain 17 years they go out for higher education. They have to face the outside world. If we give them this knowledge in the young age, this will form an impression in their mind, even when they are exposed -- alone without guidance of parents -- to the dangerous attractions of the outside world, nothing will affect them. We have provided them suitable shoe, so they are completely protected from pebbles and thorns.

10. **Purification of existence is not possible.**

Human form of life is the best opportunity to purify our existence. In S.B.5.5.1 "Lord Rsabhadeva told His sons: *My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever*". Rshabhadeva gave four instructions to His sons.

- a. You are not the body.
- b. We are not meant for struggling for our existence.
- c. We are meant for austerity.
- d. If we do austerity, our existence will be completely purified.

Once we get purified, we experience the unlimited happiness. This we cannot experience with our uncontrolled senses. Krishna says to Brahmaji in S.B.2.9.24 "*I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potential power is penance only*". Krishna values this austerity very nicely. Krishna says in B.G.2.58 "One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness". By the mercy of Caitanya Mahaprabhu, tapasya is made very easy in Kaliyuga, simply chant

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare*

To control our senses, Srila Prabhupada says that we have to remember this in the morning. "I am a spirit soul. Somehow or the other I am in contact with matter. This is my trouble. Now I have to detach from this matter and be situated in my pure spiritual state. Then I can be free from all the miseries. So I shall not do anything for my sense gratification, but I shall do everything for the satisfaction of Krishna." The beauty of Krishna Consciousness is, it allows us to do our material life in parallel along with our spiritual life. If you want to eat nice food, eat Krishna prasadam. If you want to dance in the party, hear nice kirtan and dance for the pleasure of Krishna. So eat, dance and be merry in Krishna consciousness.

What is the consequence of having controlled senses and mind?

It is nicely given in S.B.6.16.34. Maharaj likes this verse very much. This verse is spoken by Citraketu Maharaj. "Citraketu said: *O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this, You also have full control over Your devotees*". In this way Krishna conquers devotees and devotees conquer Krishna.

With this we have seen the first 3 ways of glorifying Lord Sri Rama. I shall try to post the other glorifications of Lord Sri Rama in the subsequent mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Anuradha devi dasi,
Abu Dhabi.

Lessons from Great Personalities - Part 5

Dear Prabhujis and Matajis,

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

This is in continuation of the previous mail in this series summarizing a few of the points from the wonderful lecture spoken by HG Svayam Sphurathy Krishna das prabhu highlighting the messages we learn from some of the great personalities appearing in the third canto of Srimad Bhagavatam up to the eighth chapter. In this posting we shall see the lessons from Mahatma Vidura.

5. **Mahatma Vidura**

1. **The purpose of visiting the Holy Places:**

Vidura, the younger brother of Dhrtarashtra gave good counsel to him and advised him to get rid of his son Duryodana who was a non-devotee of Krishna and hence an unworthy son. But Duryodhana insulted Vidura by charging that Vidura was a spy of the pandavas and hence he desired that Vidura be immediately put out of the palace and deprived of all his possessions. Vidura thus quit his brother's palace and took shelter of many places of pilgrimage. Here the two questions come to our mind.

- a) Vidura was already a highly elevated and pious soul and hence what is the necessity of him going on a pilgrimage?
- b) Lord Krishna was personally present in the world at that time and Vidura could have at once approached Him directly and what is the necessity of going for pilgrimage?

Srila Prabhupada very expertly answers these questions in his purport to Srimad Bhagavatam 3.1.17.

a) Vidura personally considered himself less pious and therefore he decided to travel to all the great places of pilgrimage in the world in order to achieve greater piety and advance nearer to the Lord. Thus we understand that the purpose was for purification. Vidura was conscious that by the association of the diplomatic Dhrtarashtra and Duryodhana, he had lost his piety.

b) On account of this feeling of loss of piety, Vidura thought himself not fit to associate at once with the Lord. So in order to become completely free from all effects of sins, he decided to go to the places of pilgrimage.

From the above we should understand that the purpose of our visit to Holy places is to purify ourselves of all the contamination.

What should we be doing in the places of pilgrimage?

At the place of pilgrimage, Vidura was searching for the association of saintly devotees. This eagerness to hear about Krishna, led him to meet Uddhava and Maitreya muni. Srila Prabhupada in his purport to SB 3.1.17 very clearly advises us that one should not be satisfied merely by visiting the places of pilgrimage and performing one's prescribed duties. He should be eager to meet the great souls who are already there, engaged in the service of the Lord. Srila Prabhupada also states in his purport to SB 3.1.45 that the purpose of pilgrimage is to remember the Lord constantly, and therefore the Lord is known as tirtha-kirti. The purpose of going to a place of pilgrimage is to get the chance to glorify the Lord.

Another important point Srila Prabhupada makes in his purport to SB 3.3.26: Pure devotees of the Lord are not enthusiastic to put aside their service to the Lord in order to go visit holy places of pilgrimage. A great devotee of the Lord in modern times, Sri Narottama dasa Thakura, has sung like this: "**To visit holy places of pilgrimage is another bewilderment of the mind because devotional service to the Lord at any place is the last word in spiritual perfection.**"

"

For pure devotees of the Lord who are completely satisfied with the transcendental loving service of the Lord, there is hardly any necessity to visit the various places of pilgrimage. But those who are not so advanced have the prescribed duties of visiting pilgrimage sites and regularly performing the rituals.

We have to understand that wherever there is the opportunity to serve Krishna, that is the holy place. If we do not have the sadhu sanga in the holy place, the benefit is going to be very temporary. In the absence of sadhu sanga, we will be having dosha darshan (seeing the faults and defects) instead of Deva darshan (Darshan of the Lord).

2. See Krishna's Hands in everything

When Vidura was insulted by Duryodana and driven out of the palace, the feelings of Vidura is something extraordinary for us to learn and Srimad Bhagavatam very wonderfully describes this in 3.1.16:

*svayaṁ dhanur dvāri nidhāya māyāṁ
bhrātuḥ puro marmasu tāḍito 'pi
sa ittham atyulbaṇa-karṇa-bāṇair
gata-vyatho 'yād uru mānayānaḥ*

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered the acts of the external energy to be supreme.

Srila Prabhupada writes in his purport: "*In spite of being very strongly insulted by Duryodhana's words, Vidura could see that Duryodhana, under the influence of maya, the external energy, was making progress on the path toward his own ruination. He therefore considered the acts of the external energy to be supreme, yet he also saw how the internal energy of the Lord helped him in that particular situation. A devotee is always in a renounced temperament because the worldly attractions can never satisfy him. Vidura was never attracted by the royal palace of his brother. He was always ready to leave the place and devote himself completely to the transcendental loving service of the Lord. Now he got the opportunity by the grace of Duryodhana, and instead of being sorry at the strong words of insult, he thanked him from within because it gave him the chance to live alone in a holy place and fully engage in the devotional service of the Lord. The word gata-vyathah (without being sorry) is significant here because Vidura was relieved from the tribulations which trouble every man entangled in material activities.*"

Thus Vidura's seeing the act of the internal energy of the Lord and his renounced temperament are important things for us to understand, realize and try to apply in our own situations.

In addition to the above messages we learn from these great personalities, there is one common quality possessed by all these great personalities and the same shall be posted in the ensuing mail, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi

Abu Dhabi.

Lord Krishna is the Only Shelter - Part 5

Hare Krishna Prabhujis and Matajis,

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

This is in continuation of the previous mail under the same heading "**Lord Krishna is the Only Shelter**", posting the message from wonderful lecture of HG Devakinandan prabhu, in Abu Dhabi during the second week of March 2010. He spoke on the Srimad Bhagavatam verse 8.2.33:

*yaḥ kaścaneśo balino 'ntakoragāt
pracaṇḍa-vegād abhidhāvato bhṛśam
bhītaṁ prapannaṁ paripāti yad-bhayān
mṛtyuḥ pradhāvaty araṇaṁ tam īmahi*

The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

Our shelter is only one and is Krishna. We cannot go to Him directly, but through the agency of our Spiritual master, through the parampara and goodwill of the devotees. They will protect us and Krishna will protect us. And because of that, Gajendra finally came to the conclusion that he had to chant Krishna 's name only. That is why it is nicely stated in the next chapter, "**He fixed his mind in his heart**" *because heart is where Krishna is*. How beautifully he fixed his mind which is always chanchal into his heart with perfect intelligence! Same point Prabhupada states at the start of this purport and ends in the first verse of the next chapter. Because of this perfect intelligence, Krishna allowed him to remember the mantras and by the grace of the Lord, he chanted these mantras and at the end, pleased by his chanting, the Lord Himself came. Lord never forsakes His devotees. He came and saved Gajendra from the clutches of the crocodile and after saving him, Gajendra became the real devotee of the Lord and he perfected his existence and he went back to Krishna.

The conclusion to this verse is very important for us. The first is at the very beginning of the translation, it is said that "**The Supreme Personality of Godhead is certainly not known to everyone but He is very powerful and very influential**". This point we should remember. We may not know Krishna because we may not have the capacity to know Krishna and that is why He is not known to everyone. But we should always understand that He is very powerful and influential. Influential means even to those who don't believe in Him, his laws also act on them. You may say I don't believe in the government, I will not pay tax, etc. but when the tax notice comes, you have to pay. Whether you like or not, you have to pay. If you pay you are blessed. If you don't pay you are imprisoned. If you play according to Krishna 's orders, you are in devotion. But if you don't, then you are with Durga matha. You decide whether you want to be with Krishna in His internal potency or you want to be with Maya in His external potency. This is the point we have to understand.

In the third Canto, in one of the purports of 26th chapter Srila Prabhupada makes a point, "when one summons Lord and prays to His internal potency for protection, then the name of the Lord in that form is very interesting and very significant for us. When the Lord is prayed for His internal potency, He is not known as Vasudev, Vasudev is known when He is alone Prabhupada says. When He is with internal potency He is known as Dwarakadish. That is why there is no wonder that Maharaj wanted Dwaarakadish in our lives. Because **only when we take shelter of the internal potency of the Lord through the favourable devotional service, we will progress**. Gajendra was favourable to Krishna . He did not curse Krishna . He did not say that he did so much devotional service as Indradyumna but became

elephant. He did not say that he waited for 1000 years, so he will give up Krishna . If he would have thought like that, then the only person who appeared before him will be Yamaraj. But we even with 1 or 2 years of suffering, we say it is too much. When our life turns upside down, we forget Krsna. But just think about Gajendra , for 1000 years of crocodile's clutches.. How much capacity he must have had. That is why Maharaj says, "**devotees must try to tolerate.**"

Maharaj says the implication to us is to remember the verse from S.B.5.1.12:"*One cannot avoid the order of the Supreme Personality of Godhead, not by the strength of severe austerities, an exalted Vedic education, or the power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahma down to the ant*". This is an important verse. Because it tells us, without any exceptions no one can defy the orders of the Lord. Once the Lord has sanctioned something, you cannot avoid His orders. This is the rule devotees must understand. If you don't understand you will die. It is such an important verse because the natural tendency for us in conditioned life is that when something comes, we do not accept it as an order from Krishna , We want to defy. At that point of time we should remember "Don't defy" this is the implication of the verse. So we should not defy because once it is sanctioned, it will happen. If the calamities are going to come, accept it as a devotee and He will save from the effects of the calamities. If you don't accept it as a devotee, then the calamities is going to hit you very fast as a tsunami. That is why Maharaj always says, "**Krishna is like a discount emporium. Whole year He gives you subsidies. During Karthik and Purushottam month the subsidies increases. The only qualification to get this discount is how much we surrender unto Him**". When something bad happens, the great devotees of the Lord pray and say, "**Krishna it could have been worse, but thanks to You for saving me**". This is the mood of the great devotees.

I shall try to post the remaining class of Devaki Prabhu on this verse in subsequent mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,

Anuradha devi dasi

Abu Dhabi.

Every thing in Our Life IS Krishna's Mercy

Hare Krishna Prabhujis and Matajis,

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

Recently we came across a nice pastime of the Lord. There was one sincere devotee. One day Krishna was very pleased with his devotional service and appeared in front of the devotee. Krishna told devotee to join Him for a walk in the town. Taking the form of Brahmanas, both walked on the street. Krishna told the devotee that He is very hungry. On the way they saw a house of a rich merchant. The merchant was giving a feast as he was very happy due to the money he earned in his new business. Krishna and devotee entered in the house and requested for some food. The merchant saw them and got very angry with his watchman for allowing the poor Brahmanas in the house. Both were asked to leave immediately. After coming out of the house, Krishna said *"I bless this merchant so that he gets more wealth"*. The devotee was surprised but did not say anything. They went further and saw one Sanyasi on the boundary of the town. Both approached him and requested for some food. Sanyasi had one roti with him. He said *"I have this one roti in prasadam. We will share this one. I also have a cow so I will get you a glass of milk. That should fill your stomach"*. After taking prasadam and milk, both thanked the Sanyasi and left. After walking some distance, Krishna said *"Let this Sanyasi's cow be stolen tonight"*.

Now the devotee was bewildered. He said *"Prabhu, how is it? You gave more money to the rich merchant who had thrown us out and You are taking away the cow from that poor Sanyasi."*

Krishna replied *"The rich merchant is very much caught in Karma that he is going to suffer after his death. So from his past good deeds, let him enjoy in this life. But the Sanyasi is already free from all Karma and very close to coming back to me. **I do not want him to get attached to that cow and enter again in the cycle of birth and death"**.*

We have already seen this in the story of King Bharata. King Bharata after renouncing his kingdom retired to the forest for meditation. One day a female deer arrived near his hut and gave birth to a calf and just by hearing frightening roar of a lion it died. King Bharata took the calf under protection like his child. Eventually he developed so much attachment towards the deer that he forgot the purpose for which he was in the forest. As a result, when King Bharata left his body, he was thinking of the deer. This resulted in him taking next birth as a deer. He was highly elevated soul, so he could go back to Krishna in next life when he got back human life as Jada Bharata.

But if we evaluate internally, we will find a large number of desires leading to attachments which we still want to fulfill. There are so many attachments in our life that as mentioned in various discourses, we are continuously generating many more lives for us by these so called sweet feeling affections. We are chanting, praying and getting association of devotees while attending various programs. This is all due to the causeless mercy of Krishna and a clear indication that He is giving us opportunity to think of Him so that we may succeed in overcoming all attachments and return back to Him. Out of compassion, Krishna, knowing our desires, gives us the right thing at right time. We some times love the prasadam given by Him and some times get morose with the outcome of our so called efforts. This shows the fragile nature of our faith and devotion.

As told to us regularly, if we consider any loss or suffering as Krishna's special mercy upon us then we will be behaving as a devotee. Srila Prabhupada had set the personal example for us when he took the failure of his pharmaceutical business as a blessing from the Lord. In Srimad Bhagavatam 1.6.10 we find great sage Narada taking the calamity i.e. mother's death as blessing he says

*tadā tad aham īśasya bhaktānām śam abhīpsataḥ
anugrahaṁ manyamānaḥ prātiṣṭhaṁ diśam uttarām*

I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

In the purport, Srila Prabhupada mentions, *“Confidential devotees of the Lord see in every step a benedictory direction of the Lord. What is considered to be an odd or difficult moment in the mundane sense is accepted as special mercy of the Lord. Mundane prosperity is a kind of material fever, and by the grace of the Lord the temperature of this material fever is gradually diminished, and spiritual health is obtained step by step. Mundane people misunderstand it.”*

In Srimad Bhagavatam 10.88.8 we find the translation **“The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.”**

The purport is really wonderful. The reasoning given in the purport for this suffering of devotees is by an analogy, *“A very affectionate father takes the responsibility of restricting his children's play and making them go to school. He knows that this is a genuine expression of his love for them, even if the children fail to understand. Similarly, the Supreme Lord Vishnu is mercifully strict with all His dependents, not only with immature devotees struggling to become qualified. Even perfect saints like Prahlada, Dhruva and Yudhishtira were subjected to great tribulations, all for their glorification.”*

In this Kaliyuga when our life is short and there are so many ill effects of Kali impacting us at every moment. We may not be as pure as Kunti mata to beg Krishna *“I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.”* But if we take solution to our sufferings as the shelter of the Lord's lotus feet just in the same way a kitten would feel safe while being carried in her mother's sharp fangs, we will always be safe from the tribulations of this material world.

Let us therefore sincerely pray to the Supreme Lord, Srila Prabhupada and Srila Gurudev to bestow Their mercy upon us, and give us the strength with which we can continue on the path of devotional service even when calamities come upon us.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,
Paramanand Krishna Das and Laxmi Devi Dasi
Singapore.

Chant:

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

And Be Happy!

The Lord's Spiritual Ma(e)ssage - Part 2

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

In the last mail we saw how Bhishmadeva was massaged by the Lord and blessed by Him to speak on spiritual subjects to Yudhishtira and how the Lord inspired Yudhishtira to ask questions to Bhishmadev. Bhishmadev became rejuvenated and youthful by the Lord's grace said he was ready to speak on the matters related to dharma. Before his speaking, he asked Lord Krishna a question. "My Lord, when You, the source of all knowledge is present here, why are you asking me to advise Yudhishtira? It's like a disciple speaking when the guru is present".

To this, Lord Vasudeva replied, "Bhishma, you know well that I am the root of all fame and of everything that leads to good. All things matter and spirit proceed from Me" and the Lord answered Bhishma's question as follows (Mahabharata, Shanti parva, 54.26-28).

*sītāṁśuś candra ity ukte ko loke vismayiṣyati
tathaiva yaśasā pūrṇe mayi ko vismayiṣyati
ādheyam tu mayā bhūyo yaśas tava mahādyute
tato me vipulā buddhis tvayi bhīṣma samāhitā
yāvad dhi pṛthivīpāla pṛthivī sthāsyate
dhruvā tāvat tavākṣayā kīrtir lokān anu carīṣyati*

Who on earth will wonder if the moon be said to be of cool rays? Similarly, who will wonder if I were described as one possessed of the full measure of fame? I have, however, resolved to enhance your fame, O effulgent One. It is for this, O Bhishma, that I have just inspired you with great intelligence . As long as the earth will last, O Lord of earth, so long will your fame travel with undiminished luster through all the worlds.

The Lord then continued: "**Whatever, O Bhishma, you will impart unto the inquiring son of Pandu, will be regarded on earth to be as authoritative as the declarations of that Vedas. That person who will conduct himself here according to the authority of your declarations, will obtain hereafter the reward of every meritorious act. For this reason, O Bhishma, I have imparted to you the celestial understanding so that your fame may be enhanced on earth.**"

This pastime reveals the fact that the Lord who was very competent to instruct Yudhishtira selected His devotee Bhishmadev to get all glorifications. In the Srimad Bhagavatam also this point is wonderfully explained in 1.9.25

*sūta uvāca
yudhiṣṭhiras tad ākarṇya śayānaṁ śara-pañjare
apṛcchad vividhān dharmān ṛṣiṇām cānuśṛṅvatām*

Suta Goswami said: **Maharaja Yudhishtira , after hearing Bhishmadeva speak in that appealing tone, asked him, in the presence of all the great rishis, about the essential principles of various religious duties.**

Srila Prabhupada in his great commentary explains the Lord's desire to glorify His pure devotee at the time of His pure devotee leaving this world.

"Lord Sri Krishna inspired Maharaja Yudhishtira to ask Bhishmadeva in the presence of many great sages, indicating thereby that the Lord's devotee like Bhishmadeva, although apparently living as a worldly man, is far superior to many great sages, even Vyasadeva. Another point is that Bhishmadeva at that time was not only lying on a deathbed of arrows, but was greatly aggrieved because of that state. **One should not have asked him any question at that time, but Lord Sri Krishna wanted to prove that His pure devotees are always sound in body and mind by dint of spiritual enlightenment, and thus in any circumstances a devotee of the Lord is in perfect order to speak of the right way of life**

. Yudhishtira also preferred to solve his problematic questions by asking Bhishmadeva rather than ask anyone else present there who was seemingly more learned than Bhishmadeva. This is all due to the arrangement of the great wheel-carrier Lord Sri Krishna, who establishes the glories of His devotee. **The father likes to see the son become more famous than himself. The Lord declares very emphatically that worship of His devotee is more valuable than the worship of the Lord Himself.**"

We will see the wonderful lessons that can be learnt from the above pastime of Bhishmacharya in the next mail, Krishna willing.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Narahari Krishna das
Chennai.

Lessons from Great Personalities - Part 6

Dear Prabhujis and Matajis,

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

This is in conclusion of this series summarizing a few of the points from the wonderful lecture spoken by H.G. Svayam Sphurathy Krishna das prabhuhighlighting the messages we learn from some of the great personalities appearing in the third canto of Srimad Bhagavatam. In this posting we shall see the one quality which is common in all the five great personalities and that is their compassion for all the living entities. The definition of compassion is -a strong desire to mitigate the suffering of someone and that desire is a sustained desire. We shall see how these five great personalities manifested this quality of compassion.

1. Lord Sankarshana:

We saw that Lord Sankarshana was meditating upon the Supreme Lord and when the four Sanat kumaras came before Him being inquisitive to know, for the sake of the advancement of the great learned sages, He slightly opened His lotus like eyes and began to speak. The Lord knew that the Kumaras had come from the highest planet down to the lowest region through the water of the Ganges and the hair on their heads was wet because of that. When the Lord saw that they have come from such a distance to know about the Supreme Lord, Lord Sankarshana became very compassionate and started speaking, not caring for His own meditation.

2. Controlling deities of the physical elements:

The controlling deities of the physical elements , in their prayers to the Lord request the Lord to enlighten them regarding the ways and means by which they can offer the Lord all enjoyable grains and commodities so that both the demigods and all other living entities in this world can maintain themselves without disturbance. The demigods in the service of the Lord supply the necessities of life to the living entities and thus are very much compassionate.

3. Lord Brahma

Lord Brahma after having the darshan of the Lord started praying to the Lord for creative energy and the very first verse he speaks is from Srimad Bhagavatam 3.9.1

brahmovāca
jñāto 'si me 'dya sucirān nanu deha-bhājāṁ
na jñāyate bhagavato gatir ity avadyam
nānyat tvad asti bhagavann api tan na śuddham
māyā-guṇa-vyatikarād yad urur vibhāsi

Lord Brahma said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

Here we can see the compassion overflowing in the heart of Brahmaji about the unfortunate living entities who are unable to know the Lord. Again we see that in his prayers in SB 3.9.8 Brahmaji is expressing his pity and he is greatly aggrieved seeing the material miseries of the conditioned souls. Srila Prabhupada writes in the purport - A pure devotee of the Lord like Brahma and persons in his disciplic succession are always unhappy to see the perplexities of the conditioned souls, who are suffering the onslaughts of the threefold miseries which pertain to the body and mind, to the disturbances of material nature, and to many other such material disadvantages. Unless the devotees of the Lord take pity on these suffering conditioned souls and teach them the right path, their lives are hopeless failures. The

devotees of the Lord who voluntarily take the responsibility of raising the foolish materialistic senseenjoyers are as confidential to the Lord as Lord Brahma.

3. Shri Uddhava

Although Uddhava was very much attached to the Lord and wanted to accompany the Lord to the spiritual abode, he accepted the instructions of the Lord and continued to remain in the material world to preach the message of the Lord. Anybody who preaches the message of the Lord is exhibiting his compassion so that all the living entities who are undergoing unsurpassable miseries in the material world may come to the safe shelter of the Supreme Personality of Godhead.

4. Sage Maitreya

We can see that Sage Maitreya preached with great enthusiasm to Vidura. We could see that while giving instructions, the Lord was especially favorable to Uddhava and He did not pay much attention to Maitreya, but Maitreya did not mind this and understood things in the right perspective and he disseminated the knowledge and this shows his compassion not considering his own personal honor.

5. Mahatma Vidura

Vidura's compassion was extraordinary. Even though he was insulted and driven out by Duryodhana, and Dhrtarashtra also accepted the line of action followed by his son, Vidura remained a sincere well wisher of Dhrtarashtra. At the last stage of Dhrtarashtra's life, it was Vidura only who proved to be his real friend. He personally went to preach to Dhrtarashtra. Such is the behaviour and compassion of a Vaishnava like Vidura. He desires all good, even for his enemies.

We can all see the unlimited compassion of Srila Prabhupada who traveled to the West in his advanced age to preach the message of the Lord, leaving his beloved Vrindavana and also woke up in the middle of the night to write the transcendental literatures so that generations can study them and be guided in the right direction. Our beloved Guru Maharaj is a perfect example of this quality. Whenever the devotees travel to go and have the darshan of Maharaj he always makes it a point to welcome them warmly, take care of their comforts and then impart the supreme knowledge. We all know the many instances when Guru Maharaj at his advanced age, came personally to the railway station in Rajkot to receive the disciples. When Maharaj was in Bhaktivedanta hospital, Mumbai in January 2010, just a few days before his disappearance, undergoing severe physical discomforts, many disciples from all over the world went to have darshan of Maharaj. At that time, Maharaj not considering his own difficulties very lovingly enquired about where the devotees are staying and having prasadam. Then Maharaj was repeatedly speaking the verse from Srimad Bhagavatam 1.5.40

*tvam apy adabhra-śruta viśrutam vibhoḥ
samāpyate yena vidām bubhutsitam
prākhyāhi duḥkhair muhur arditātmanām
saṅkleśa-nirvāṇam uśanti nānyathā*

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

Our humble obeisances at the lotus feet of all these Vaishnavas and we pray to them that we also be blessed with at least a few of these qualities so that our life becomes successful.

Thank you very much,
Yours in the service of Srila Prabhupada and Gurudev,
Vaijayantimala devi dasi,
Abu Dhabi.

Unflinching Servitor

Dear Prabhujis and Matajis,

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

In the ninth chapter of the first canto of Srimad Bhagavatam, we find that the great Bhishmadeva was lying in the bed of arrows, like a demigod fallen from the sky and at that time the Pandavas along with Lord Krishna came there and bowed down before Bhishma. Thus the Supreme Lord who is situated in everyone's heart, graciously came before Bhishmadeva at the time of his passing away and we see this wonderful prayer by Bhishma deva in Srimad Bhagavatam 1.9.24

*sa deva-devo bhagavān pratīkṣatām
kalevaram yāvad idaṁ hinomy aham
prasanna-hāsāruṇa-locanollasan-
mukhāmbujo dhyāna-pathaś catur-bhujah*

May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

We all have the desire to see the smiling face of the Lord at the time we quit our body. Before we come to the stage of praying to the Lord to kindly await us at the time of death, we are supposed to understand, realize and try to apply certain things which Bhishma deva personally instructed to the Pandavas. These are the principles which will make us ekanta bhaktas or unflinching servitors of the Lord and the Lord is inclined to His unflinching devotee and He comes before them in one form or the other at the end of life. In a wonderful class in the Mangala aarathi program in Abu Dhabi, H.G. Svayam Sphurathy Krishna Prabhu, was listing these principles. These were spoken by Bhishmadeva to the Pandavas when they approached him for instructions.

1. *vipra-dharmācyutāśrayāḥ*:

We should have the firm conviction that we are protected by the brahmanas, God and religion. Srila Prabhupada writes in his purport to SB 1.9.12, **As long as a person is fully in cooperation with the wishes of the Lord, guided by the bona fide brahmanas and Vaishnavas and strictly following religious principles, one has no cause for despondency, however trying the circumstances of life.** Bhishmadeva, as one of the authorities in the line, wanted to impress this point upon the Pandavas.

2. *sarvaṁ kāla-kṛtaṁ manye*:

Everything is done by inevitable time. Srila Prabhupada writes in his purport to SB 1.9.14, *Everything is controlled by the supreme kaala, a forceful representative of the Lord within the material world.* Everyone has to bear the actions and reactions of time as long as one is within the conditions of the material world. Even the most pious has to suffer the condition of material nature. Understanding the above we should continue to be guided by the three principles of faith in the Lord and guidance by the brahmanas and following the religious principles and not be disturbed by the tricks of eternal time.

3. **Reverses are bound to happen:**

Reverses are bound to happen in spite of the material and spiritual resources but we should understand that this is all due to the influence of time and kaala is identical with the Lord Himself, and therefore the influence of kaala indicates the inexplicable wish of the Lord Himself. Srila Prabhupada says **There is nothing to be lamented when a matter is beyond the control of any human being.**(SB 1.9.15)

4. **No one can know the plan of the Lord.** Even though great philosophers inquire exhaustively, they are

bewildered. (SB 1.9.16) Understanding this we should stop being bewildered by our past sinful acts and the resultant sufferings. We have the habit of trying to break our head to find out as to what is the reason for my suffering today and we try to relate it to our past sinful activities and being unable to relate we are bewildered.

5. Since we do not know the plan of the Lord, we should simply accept the inconceivable plan of the Lord and follow it. **The best policy is simply to abide by the orders of the Lord without argument.** (SB 1.9.16 purport)

6. While trying to follow the principles of being an unflinching servitor, it is important to know the duty of a devotee. This Srila Prabhupada gives in his purport to SB 1.9. 17, - "**A devotee's duty, is to ungrudgingly accept tribulations from the Lord as a benediction.**"

If we think over this, we see that we are not serving Krishna in this mood. We are always pleased with the material benedictions, but we fail to understand that the real benediction of the Lord comes with two qualities and that is abhayam and ashokam – free from fear and lamentation. If we give a little thought over this, we will find that all the material benedictions are always accompanied by fear and lamentation unless they are employed fully in the service of the Lord.

7. Even great personalities are bewildered due to Krishna's energy and could not understand that Lord Krishna is the original inconceivable personality of Godhead. (SB 1.9.18)

8. Only pure devotees like Narada and Kapila deva know very confidentially about His glories through direct contact. (SB 1.9.19) Sometimes the Lord , snatches the soul from the mire of material existence by giving him some tribulations and this glory of the Lord is known only to the confidential devotees and we have to grasp it by their grace.

9. To think of Krishna as an ordinary man is the grossest type of ignorance. (SB 1.9.20)

10. Krishna is equally kind to everyone and is free from the false ego of differentiation. He is thus equibalanced.(SB 1.9.21)

11. Despite being equal to everyone, Krishna appears before His unflinching servitor. The best way to establish our relation in transcendental sweetness is to approach Him through His recognized devotees. (SB 1.9.22)

12. Krishna can appear in our mind by attentive devotion and meditation and by chanting of the holy name. (*yan naama kirtayan* SB 1.9.23)

13. Krishna is the one who releases us from the bondage of fruitive activities at the time of quitting the material body. (*mucyate kaama karmabhih* SB 1.9.23)

By our sincerely attempting to understand and realize the above principles, Krishna becomes pleased and then it becomes certain that He will graciously await us at the time of our death. Our beloved spiritual master is an unflinching servitor of the Lord and a living embodiment of the above principles and thus he could concentratedly meditate on the lotus feet of the Lord at the time of his disappearance.

Thank you very much.

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

Attracting Krishna by Good Qualities - Part 1

Dear Prabhujis and Matajis,

Hare Krishna. Please accept our humble obeisances. All glories to Srila Prabhupada and Srila Gurudeva.

We all know that Krishna spoke Bhagavat-gita to Arjuna but not many of us ponder why did He choose Arjuna to speak this most glorious and transcendental subject of knowledge. While Krishna says in the Gita itself that He is speaking this confidential science to him because Arjuna is His dearest friend, we do need to know how did Arjuna become Krishna's dearest friend. It is not just by putting his hands on Krishna's shoulder and speak informally that Arjuna became His friend. There are certain uncommon qualities that Arjuna possessed that made Krishna accept him as His dear friend. We cannot exhaust the transcendental qualities of pure devotees with our puny intelligence but we strive to do it because by trying to understand them and share them with others, our hearts will get purified.

One of the important quality of Arjuna is exhibited in the episode wherein the Pandavas had to live incognito for one year in the kingdom of Virat. Arjuna disguised himself as a dancer (napumsaka) and was teaching dance to the royal princess. Duryodhana somehow sensed that the Pandavas were staying in the palace of Virat and tried to instigate a fight with the king. When the king came to know that Duryodhana and his cohorts were attacking their region, he was worried. Arjuna encouraged the king and said that he will drive the chariot for the prince Uttara, who can defeat the enemies.

When the two went to fight Duryodhana's troop, Uttara became frightened and started to run away. But Arjuna caught hold of the running Uttara, gave him courage and revealed his true form of Arjuna. Then Arjuna started a ferocious fight and defeated all the big warriors who accompanied Duryodhana. On seeing Arjuna's valor, Uttara also gained courage and supported in the fight.

On their return, Arjuna again dressed as a dancer and entered the kingdom. He told the king that the prince Uttara's great valor and strength was the cause of victory and profusely praised the prince.

We can see that the normal tendency in all of us is to be a winner, and that too win at all cost, if that means putting down the efforts of others. Rarely do we see anyone willing to take a back seat and let others bask in the limelight. Arjuna exhibited the true nature of a noble person endowed with the special qualities, letting Uttara get all glorification.

In regard to the above incident, we were fortunate to read a beautiful piece of writing from my Guru Maharaj's diary and would like to share it with you all.

*"It is in ordinary human nature to look with contempt on lower levels of conduct in ability. The rich scorn the poor, the beautiful hate the plain, the strong hate the weak, brave men despise cowards. But Arjuna was no ordinary man but **a great soul and a true hero who felt that his duty as a strong brave man was to help others to rise above their weakness** knowing that nature had endowed him with courage and bravery at birth and that he owed them to no special exertions on his part. He had the true humility of the really great and he did what he could to put courage into Uttara and make him worthy of his lineage.*

*This was Arjuna's characteristic **nobility**. He never abused his strength and power. One of his many names is Bibhatsu, which means '**one who shrank from doing an unworthy act**' and he lived upto it."*

Arjuna knew well that the source of his strength and power was Krishna. So he did not see a need to get glorified but instead decided to make Uttara get the glorification so that he will be encouraged to serve Krishna in that capacity. Special transcendental qualities as exhibited by Arjuna in the above incident such as nobility, humility and happy to see others glorified etc forced Krishna to be attracted to him.

Srila Narada muni exhibits this glorious quality when he shares the happy news of Dhruva Maharaj returning back to Godhead to the Pracetas, with so much joy (SB 4.12.42).

*yaḥ pañca-varṣo guru-dāra-vāk-śarair
bhinnena yāto hṛdayena dūyatā
vanam mad-ādeśa-karo 'jitam prabhum
jigāya tad-bhakta-guṇaiḥ parājitam*

Just see how Dhruva Maharaja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, Dhruva Maharaja defeated Him with the specific qualifications possessed by the Lord's devotees.

We can see the similar nature in great devotees such as Srila Prabhupada and our Guru Maharaj. Srila Prabhupada always made us feel as if we can also achieve the same level of devotion like him. Our Guru Maharaj H H Mahavishnu Goswami, also exhibited uncommon humility in making us all feel as if we can also study and speak Bhagavatam like him and we can also do devotional service like him, while in reality, his level of devotion is unparalleled and inconceivable. Following in their footsteps, let us also try to encourage each other and be happy in seeing others getting glorification.

Krishna willing, let us see other such transcendental qualities of Arjuna in the upcoming mails.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Kalacakra Krsna das and Sudarshana devi dasi.

Glorification of Lord Sri Rama - Part 15

Hare Krishna Prabhujis and Matajis,

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

This is the transcription of the wonderful class given by HG Vaijayantimala Mathaji on S.B.5.19.3.

*om namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya nama upaśikṣitātmana upāsita-lokāya namaḥ
sādhu-vāda-nikaṣaṇāya namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti*

Let me please Your Lordship by chanting the bija-mantra Omkara. I wish to offer my respectful obeisances unto the personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, people who are advanced. Your character and behavior are always consistent, and You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the gold, but you are like a touchstone that can verify all good qualities. You are worshipped by brahmanas who are the foremost of all devotees. You, the Supreme Person, are the King of Kings, and therefore I offer my respectful obeisances unto You.

In this verse Lord Rama is glorified in 8 ways by the devotees. We have seen the first 3 ways of glorification of Rama in the previous mails. Let us continue with the 4th glorification.

4. upāsita-lokāya: Who is always remembered and worshiped by all the different classes of living entities

A person with controlled mind and senses will be worshiped by all the different classes of living entities. So upashikshitatmane leads to upaasita lokaaya. There is a beautiful verse in the nectar of instructions by Rupa Goswami. The very first instruction talks about various vega (urge). It says "**A sober person who can tolerate and control all these urges like urge to speak, mind demands, the actions of anger and the urges of the tongue, belly and genitals, then he is qualified to make disciples all over the world.**" That is why a person who controls these six urges is called Goswami. 'Go' means senses and 'Swami' means master. The six goswami's of Vrindavan are the direct disciples of Sri Caitanya Mahaprabhu and they are worshiped all over the world. We will see the incidence from Ramayan where Lord Rama was worshipped by different classes of people.

a) Shabari - Tribal woman

She was waiting in Mathanga muni's ashram for Rama's arrival. She collected all nice sweet fruits to offer to Rama. Her spiritual master Mathanga muni already left the material world. That time she told him that she will also come with him. But Mathanga muni told her to wait for some more days so that she will get the darshan of Lord Rama. So she has to serve Him and worship Him and then she will get liberated. When Lord Rama came there she spoke a very nice verse (Valmiki Ramayan 3.74.11 and 12). She said, "**Now my life has become successful because I am able to have your darshan Rama, whatever austerities I have done, everything has become fruitful**". In this way a tribal woman is worshipping Lord Rama.

b) Guha - Tribal man

When Lord Rama came to the banks of the Ganges, Guha received Him nicely and worshiped Him and offered nice prasadam. In Valmiki Ramayan 2.50.38, Guha welcomes Lord Rama, "**Welcome to You, Oh, mighty armed! All this land is Yours. We are Your servants. You are the Lord. Rule over our kingdom in an efficient way.**" Guha wants to give impression to Rama that He has not lost anything. At night time when Rama was taking rest, Guha did not sleep. He was just protecting Rama. He had so much of love for Rama.

c) Tara - Monkey woman

Rama killed Vali. We know that story very well. Tara is Vali's wife. She loves her husband so much. Once Sugriva comes and challenge Vali for a fight, Tara told, "O Vali, use your intelligence before you have a fight with Sugriva. Sugriva ran away from you before, but now he comes and challenges means there must be a big support behind him. Lord Rama, The King of Ayodhya is giving shelter to Sugriva".

In Valmiki Ramayan 4.15.19 Tara very nicely glorifies Lord Rama, "**And He is said to the habitable tree for the polite, the ultimate course for the person in danger, a shelter for the person who is suffering, and for grace and virtue, Rama is the only abode**". She says that Rama is the mine of all good qualities. But Vali did not listen to his wife and then he was killed by Rama. After the death of Vali, Tara was lamenting too much. That time Rama came to console her. When Rama went near her He did not even open His mouth, she started glorifying Rama who killed her husband. Valmiki Ramayan 4.24.31 says

*tvam aprameyaḥ ca durāsadaḥ ca
jitendriyaḥ ca uttama dharmakaḥ ca
akṣīṇa kīrtiḥ ca vicakṣaṇaḥ ca
kṣīti kṣamavān kṣatajopamā akṣaḥ*

You are an indeterminable one, an inaccessible one, one with His self conquered, the supreme among righteous souls, Your glory is unmitigated, and You are the one with clear discrimination, and in endurance earth-like, and Your eyes are blood-streaked like those of an emperor.

In this way, a monkey woman nicely glorifies and respects Rama.

d) **Mandodari - Raakshasi woman**

Mandodari glorifies Rama, that too after her husband Ravana has been killed. Mandodari lamented in front of Ravana's body and she felt that if Ravana would have controlled his senses by not taking away Sita, he would have not lost his life. At that time, she speaks 4 beautiful verses. It is called Mandodari Cathursloki. She recognizes Rama as Lord Vishnu. She said, "**This Rama is certainly a great ascetic and an eternal person having no beginning, middle or end, greater than distinguished universal spirit like Brahma, the one beyond ignorance, the nourisher, He reveals a conch, a disc and a maze wearing a srivatsa mark on His chest, He is of lasting beauty, incapable of being conquered, a perpetual one, being the constant soul of the universe, truly mighty, the Lord of all the worlds, prosperous one having a great splendor and Vishnu - the Lord of maintenance with the wish and in order to benefit the world He assumed the human form surrounded by all the Gods in the form of monkeys and this Rama has killed you Ravana surrounded by Demons**". In this way she glorifies and worships Lord Rama.

Apart from these above personalities we also know very well how unflinching devotees Vibheeshana (raakshasa man) and Hanumanji (monkey man) glorified Lord Rama.

Maharaj says that if we have to be respected all over the world then 4 things are required.

1. Control our mind and senses.
2. Sincerely glorify Lord Krishna.
3. You must be a learned personality.
4. You must have stock of good behavior.

Perfect example is Srila Prabhupada. He sincerely glorified Krishna and now he is worshiped all over the world and round the clock with ghee lamp.

With this, we have seen the first 4 glorifications of Lord Sri Rama. I shall try to post the other glorifications of Lord Sri Rama in the subsequent mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,

Anuradha devi dasi,

Abu Dhabi.

Devotional Service is Real Happiness

Hare Krishna Prabhujis and Matajis,

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

While reading 3rd Canto 30th Chapter of Srimad Bhagavatam I came across verse 3.30.9, where the condition of attached householder is very nicely explained by Lord Kapila. He says

*grheṣu kūṭa-dharmeṣu duḥkha-tantreṣv atandritaḥ
kurvan duḥkha-pratīkāraṁ sukhavan manyate grhī*

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

In his wonderful purport to the above verse, Srila Prabhupada says - "**There is no question of happiness in this material world, either individually or in terms of family, society or country. If something is going on in the name of happiness, that is also illusion.**"

Every one of us will think that we are getting happiness by some activities in this material world but Srila Prabhupada says there is no happiness. How? Our Guru Maharaj says that **it is authorised by Krishna Himself that this world is a place of miseries - "dhukhālayam ashāsvatam"**.

We can realise this truth, if we seriously introspect on few things which we might consider as a source of happiness. Say for example - if we are buying a flat/land/car/AC - its definitely item of luxury/comfort for us. But it also comes along with baggages of anxieties. Procuring it is an anxiety and later maintaining it is another big anxiety. With so much of cheating and forgery prevailing in this Kali-yuga, we literally have to struggle a lot before we buy any of these items. Once we buy we may be happy for some time. But be it house/land/car/AC - every thing will give us some problem or other. In this material world there is no direct activity other than devotional service, that will give happiness to us.

But how will devotional service give happiness ? During his recent visit to Chennai, His Grace Devakinandan prabhu explained the **secret of happiness in devotional service is to simply glorify the Supreme Personality of Godhead Lord Krishna**.

When we are neophyte devotees our aim of chanting, reading and doing devotional service is to get relief from the miseries of material world. That's why we are facing troubles even while doing devotional service. When we do it with some expectation - we are bound to be miserable. Some devotees will do devotional service to get bliss or to go to Vaikuntha or with some higher motive. But still it's not pure devotional service. Pure devotees will not do devotional service for the sake of their sense gratification but they will do to satisfy the senses of the Supreme person. By the mercy of Guru and Krishna we will start conscious glorification of the Supreme person and His devotees by our pure devotional service. If we consciously execute devotional service as the eternal servant of Lord Krishna, then our aim will be glorifying the Lord. Devotional service is not for counteracting any miseries but for satisfying the senses of Lord Krishna. If we do this, then we will get relief from all material problems without separately endeavouring to get out of the problems. Also we will get real bliss and happiness even in this material world as well as in spiritual world.

I pray to the lotus feet of our gurudev HDG Mahavishnu Goswami, Srila Prabhupada and the Supreme Personality Lord Krishna so that I perform devotional service for glorifying Them, without any tinge of material motives.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Hrishikesa Krishna das
Chennai.

The Almighty is All Mighty

Hare Krishna Prabhujis and Matajis,

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

Today is the most auspicious occasion of Narasimha Chaturdasi (The appearance day of Lord Narasimha). The glories of Bhagavan Narasimha avatara are infinite and no one can fully glorify Him. He revealed the following important qualities in His Lila.

1. His form and powers are beyond all logic and material calculation.
2. His ability to manifest contradicting qualities.
3. His all pervading nature.

1. His form and powers are beyond all logic and material calculation:-

[The Narasimha roopa is unique because it is a beautiful blend of man and lion. The great devotees compare this form to a blend of milk and sugar. Milk and sugar individually taste wonderful, but when blended together, the taste is unique and unparalleled. In the same way, all the incarnations before Narasimhadeva were animal-like forms and all avatars after Narasimhadeva were human like forms. The Narasimha roopa which is man-lion combined is very attractive to the devotees because of his unique beauty. And the form is beyond logic. This is because for the lion its body is very powerful having immense strength but its intelligence is not like that of man and for man his brain and intelligence is most powerful and his body is much weaker than that of the lion. Ideally the Lord should have manifested a form with man's head and lion's body (the powerful aspects of both the forms). But He took the weaker aspects of both the forms and yet exhibited his unlimited, absolute power. By this the Lord proved that He is beyond logic and all material ideas. It does not mean that Narasimha form is illogical. It only proves that He is trans-logical. Because of this reason, Sukadeva Goswami glorifies Bhagavan Narasimha as "*atyadbhutam*" (**extremely wonderful**) and "*adrishya*" (**unprecedented**).

2. His ability to manifest contradicting qualities:-

Bhagavan Narasimha displayed mutually contradicting qualities at the same time which prove His Absolute nature beyond doubt. He exhibited great affection for His pure devotee Prahlada whereas at the same time, He displayed great anger towards Hiranyakashipu. And because He is absolute, both Prahlada and Hiranyakashipu were benefitted by Narasimha lila. In the commentary to the verse 1.7.34 of Bhagavata purana, Srila Prabhupada explains the nature of the Lord's Absolute anger as follows - "*The Lord is Transcendence, and thus He is absolute in any stage. His anger is not like the anger of a conditioned living being within the modes of qualitative material nature. Because He is absolute, both His anger and pleasure are the same. His anger is not exhibited in the three modes of material nature.*"

It is only a sign of His bent of mind towards the cause of His devotee because that is His transcendental nature. Therefore, even if He is angry, the object of anger is blessed. He is unchanged in all circumstances.

There is a separate section in the Rig Veda called Manyu Sukta (Manyu - Anger) and this Sukta is addressed towards Bhagavan Narasimha. It glorifies the anger of Bhagavan Narasimha and prays for His grace to destroy our anger and other anarthas which are products of material nature. Such prayers indicate that Bhagavan Narasimha's anger is beyond material nature. The Vedas also glorify Bhagavan Narasimha as the one who has eyes of Sun and Moon. In this world Sun and moon are mutually exclusive and they appear at different times. But the Lord manifested both Sun and Moon at the same time in His eyes. One of His eye was scorching Hiranyakashipu, like the Sun and the other eye was very comforting for Prahlada like the moon.

In the same way, His hands and nails were soft like lotus (*tava kara kamala vare nakhaam*), but they were very hard and powerful to tear the chest of Hiranyakashipu which could not be pierced even by the thunderbolt of Indra. So Narasimha Lila is replete with the Lord's contradictory qualities manifesting at the same time.

3. **His All Pervasive Nature:-**

The main transcendental attribute of the Supreme Lord which is glorified in the Shruti mantras is His All-Pervading nature. In His transcendental form, the Lord pervades all the material and spiritual worlds. The Lord's pure devotee Prahlada had unshakable conviction in Bhagavan Narasimha's Omnipresence and when questioned by His father whether the Lord is present everywhere, he answered:- (Visnhu Purana)

*ūrvyām asti udakeśu ca asti vidikṣu vāyu nabhaso
tīryakśu atīryakśuca asti antar bahir asti asati vā
sāreśu asāreśu vā sarvatra asti sadā asti
kim bahunā tvayi asti mayi asti ca*

He is present in earth, in water, in air, in the sky and in the four directions. He is present in animals, humans, birds etc. He is present inside and outside of everything. He is present in everything material and everything spiritual. He is present in useful things and useless things. He is present everywhere all the time, and why to say so much, He is present in you and He is present in me.

The Lord's all-pervading nature was fully demonstrated in His incarnation as Bhagavan Narasimha. By manifesting from a pillar, He proved that His devotees and vedas always speak in One voice about His Omnipresence.

Let us all offer our respectful obeisances to Bhagavan Narasimha on this most auspicious day and pray to our beloved Gurudeva who took Sannyasa on this auspicious day to deliver us from material existence, by remembering the following prayer of Prahlad Maharaj- (SB - 7.10.10).

*om̐ namo bhagavate tubhyaṁ puruṣāya mahātmane
haraye 'dbhuta-simhāya brahmaṇe paramātmane*

O my Lord, full of six opulences, O Supreme Person! O Supreme Soul, killer of all miseries! O Supreme Person in the form of a wonderful lion and man, let me offer my respectful obeisances unto You.

Thank you very much.

Yours in the service of Srila Prabhupada and Gurudeva,

Narahari Krishna das

Chennai

Lord Krishna is the Only Shelter - Part 6

Hare Krishna Prabhujis and Matajis,

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

This is the concluding part of the previous mails under the same heading "Lord Krishna is the Only Shelter", posting the message from wonderful lecture of our beloved Godbrother H G Devakinandan prabhujji, in Abu Dhabi during the second week of March 2010. He spoke on the Srimad Bhagavatam verse 8.2.33

*yaḥ kaścaneśo balino 'ntakoragāt
pracaṇḍa-vegād abhidhāvato bhṛśam
bhītaṁ prapannaṁ paripāti yad-bhayān
mṛtyuḥ pradhāvaty araṇaṁ tam īmahi*

The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

2.3.17 of Srimad Bhagavatam says

*āyur harati vai puṁsām udyann astaṁ ca yann asau
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā*

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

We have to come to the program to glorify Krishna. We should not go to the programs just for having prasadam or thinking that it is pious activity. We should not judge the success of the program based on crowd. When Prabhupada was asking commentary about the program, one prabhu said that the program was a failure because only 6 people attended. But Prabhupada said that "*it is a total success because we just glorified Krishna and we don't care how many people come. You don't know that Narada Muni was here, Brahmaji was here and all the demigods were here. That's why Krishna arranged that all the people could not fill the seats because the seats are to be kept for them only*". But we are so foolish in our devotional service. Krishna says abandon all varieties of religion. Religion simply means rituals. Don't make the devotional service a ritual. Whatever we do, do it with the pleasing attitude to Krishna. Prabhupada writes in the last sentence of this purport that "**A devotee of the Lord is guaranteed eternal life. A devotee's old age or disease in the present life is but an impetus to such guaranteed eternal life**".

When Maharaj was winding up his pastimes, when we were reading this verse in Nasik, Maharaj alerted to me to this last line. He said "*This is my position now. My Lord is giving me impetus that if He wants, I can just wind up everything*". One time in Singapore, Maharaj was sitting on the bench near the beach. It was a beautiful day with nice breeze. Maharaj went to lie down on the bench. We all sat down around him and he closed his eyes and said see how nice is the creation of Krishna. He said if sleeping is so nice because for a while we become peaceful, just think how many days to sleep for ever. How wonderful to sleep just away from all these material existence and be with Krishna eternally. And again this year after so many years he said that oldage and disease is impetus to such guaranteed eternal life. This time only I could understand what Maharaj was saying. Finally the devotee is not afraid of death. But he is afraid of not remembering Krishna at the point of death. That fear is good fear. Because it is a fear that will always make him to turn to Krishna, his Supreme Father for protection. If we have the mood that only Krishna can save

us, then death will actually assist us. Yamaraj becomes our good friend because he is Mahajan, he is not our enemy. We don't embrace death in difficulties, we don't embrace calamities in difficulties. We must be very clear about only observing the devotional service the way our acharyas has given us. We should not mix with funny funny rituals and ideas. Gajendra became very fixed. He renounced everything because he wanted to come to Krishna and Krishna gave him the facility to renounce everything. So finally everything in devotional service comes in one point, Do we desire? If we desire enough to serve Krishna, then why won't Krishna send acharyas, why won't He send Bhakthi Devi to come and assist us to get us on the path to serve Him. The only impediment is our speculation and our ritualistic behaviour.

We had a lecture in university, just before I left. One person asked what is the meaning of religion because Krishna says abandon all varieties of religion but He speaks in Bhagavad Gita so much about religion and at the end he tells Arjuna to abandon. Why did he waste his time. I explained with the story what Maharaj told me. Once there was wedding. One young boy's sister was getting married. The poojari kept all the items. There were many items. 90% of the time we don't know what they are and why they are. And after a while when everything was ready and they were going to start, one cat started running around all the paraphernalia. Poojari got scared that it is going to drop everything and it is going to become impure. So he found a basket and he put it on the cat and put it aside. Then wedding ceremony went well. Years later this boy was going to get married. He saw all the paraphernalia and he got the poojari and just before going to start the marriage, he told poojari one item you have forgotten. Poojari said everything is here and I know what is required. He said no, you forgot to keep a cat under the basket. This item is missing he said.

Maharaj says when pure devotional service and principle come to us, we concoct and add. We put other things into it. And after that we package it and say this is our bhakthi. That package is what killing us actually. That is what Krishna says at the end "*You please abandon the varieties of speculation of your rituals*". If you want to do chanting as a ritual please abandon it. If you want to do Bhagavatam study as a ritual please abandon it. But the point is after abandoning this ritual, you then seriously study Bhagavatam. That is surrender. That is the essence of what Gajendra did when he was finally faced with the crisis.

Thankyou very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,
Anuradha devi dasi
Abu Dhabi.

Learning from Prahlad Maharaj

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

I am trying to glorify the Supreme Personality of Godhead Lord Narasimhadeva who has taken the ferocious form to protect His devotee. While reciting "Prahlad Maharaj Prayers" from Srimad Bhagavatam 7.9.23, I have read a wonderful instruction from the translation.

*dṛṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām
āyuh śriyo vibhava icchati yāñ jano 'yam
ye 'smat pituḥ kupita-hāsa-vijṛmbhita-bhrū-
visphūrjitenā lulitāḥ sa tu te nirastaḥ*

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment.

This is the very important instruction given by Sri Prahlada Maharaj. In this material world everyone of us are hankering to get material facilities unlimitedly. We will expect all facilities of our neighbourhood and famous persons who possess more than us. Even we know theoretically that no one will carry any facilities from this material world at the time of death. Still we desire to acquire it. Everyone of us have their own role model to get to a high position in the society. We do not know the destination of role models after death.

We are addicted to hero, heroines and politicians but none of them are equal to the great demon Hiranyakashipu. We know how the great persons lost all their wealth, fame, beauty and everything at the time of death. Still out of ignorance we want to become like them and for that we are working very hard.

Lot of parents are guiding their children to become this hero, that heroine and that politician and thinking this material life is eternal. No one is ready to listen to what the life is. They do not know the inevitable death will force them to leave from the material facilities which are acquired by them. Srila Prabhupada usually mentions this as "**chewing the chewed**" but we don't take this as serious issue. Spiritual activities are not "chewing the chewed" because we are not planning to become this acarya or that acarya. We are trying to satisfy the senses of Krishna by our eternal loving devotional service which is constitutionally made. The end result is permanent and not temporary like material facilities.

Srila Prabhupada explained this with one example. There are three classes of people. First class people will come to know by other's life style how the people are suffering or getting punishment for their sinful activities. So they won't involve in those sinful activities.

Second class people will come to know after they get some punishment for their sinful activities and realise not to do the sinful activity again.

Third class people will not understand and will not stop their sinful activity even after they get punishment for their sinful activity again and again.

Here Prahlad Maharaj is first class devotee that's why he said he understood from the activities of his father. He did not

say 'from his own activity'. This is important. So we should change our consciousness by following this great Mahajans instruction. We should not unnecessarily hanker for the material facilities; instead we should utilize the facilities which we have now in Krishna's service.

I pray to the lotus feet of Sri Prahlada Maharaj, our beloved gurudev HDG Mahavishnu Goswami, Jagat Guru Srila Prabhupada and the Supreme Personality Lord Sri Krishna for their causeless mercy so that I do not deviate from devotional service by hankering material benefits which is temporary.

Thank you very much.

Yours in service of Srila Prabhupada and Gurudeva,

Hrishikesha Krishna Dasa

Chennai.

Put in our Best Efforts

Hare Krishna Prabhujis and Matajis,

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

I came across a very nice verse from Srimad Bhagavatam 3.2.22

*tat tasya kair̥karyam alam bhṛtān no
viglāpayaty aṅga yad ugrasenam
tiṣṭhan niṣaṅgam parameṣṭhi-dhiṣṇye
nyabodhayad deva nidhārayeti*

Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Krishna] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, 'O My lord, please let it be known to you'.

This was spoken by Uddhava to Vidhura about Krishna's past times. From the above conversation, we understand how such a powerful Creator, the Master of the universe, the Lord of demigods, the Person who all the yogis long for, the Lord within whom all the universes reside, the Master of all senses, the Lord who makes the sun rise and set in the perfect time, the Supersoul, the ultimate goal Lord Krishna, says, "O my Lord" to King Ugrasena, who is the servant of the Lord.

This is a classic example of how the Lord performed His duty according to His role, time, place and circumstance. The Lord is standing before Ugrasena who is seated on a throne and He is submitting explanations like an ordinary subject. How wonderful? Thousands of Gopis and Goddesses of fortune are waiting to serve Him, even seeing the tip of the lotus feet is a major challenge and Krishna is uttering, 'Oh my Lord'. There are several examples where the Lord perfectly performed the role. When he was charioteer of Arjuna, after the day's battle, Arjuna used to rest but Krishna used to clean the chariot and keep it spic and span for the next day. Allowing mother Yashoda to bind Him is one more marvelous past time.

The Lord is clearly exhibiting this character for fallen souls like me to follow. There is no short cut to success. We all belong to Krishna's team; we are representing Him knowingly or unknowingly. In this regard our Godbrother HG Viraja Krishna Prabhujis guided us on how instead of aiming to 'be the best', we sincerely have to '**try our best**' in everything we do. Trying to be the best gives rise to competitive spirit which gives rise to envy (while in some instance competitive spirit is good but underlying and more important aspect of being **peaceful and free from envy** cannot be overlooked). We cannot compare ourselves to the Lord and the best devotees of the Lord. We cannot surpass them. Rather we should be trying to serve them to the **best of our ability** and do our prescribed duties to the **best of our ability** - and **not trying to be the best**. If the Lord chooses us to be the best then it is His prerogative. We simply accept that any talents or prowess we may 'seem' to possess are not ours it is actually Krishna's and therefore we are simply custodians and caretakers of such talents and prowess - which means that proper utilisation of such talents/prowess is in service of Krishna and His devotees without having a sense of pride the 'I am the best' or endeavour that 'I have to be the best'."

When we are representatives of Lord, we better watch out what we are projecting. We have a huge responsibility; **the responsibility is not to convert the entire universe but to change ourselves.**

There is nothing great in being an average performer either in materialistic life or spiritual life. The attitude of being 'OK' is completely wrong. *We are OK only in the grave.* Our universe is in the center between the spiritual and demoniac destinations, we are placed in an average position and the gravitational pull is so strong that we are very

much inclined to Atala, Vitala demoniac destinations. We need to be so determined when we say we are going Back to Godhead. It is not easy. What we do today, we would definitely replicate at the time of death, if our mind swings between continents to continents when we chant, we can never utter the Lord's name during our last breathe. Death is so painful that it is mentioned that it is equal to thirty thousand scorpions are biting us at the same time. If we are not able to control our mind now, When we are in a very comfortable materialistic situation, there is no way that we would be able to control our mind when those thirty thousand scorpions bite us.

Shunning away from our prescribed duties and doing devotional service does not work. If Krishna has given us a role to play we need to do complete justice to it. The Lord could have casually reported to the King sitting in His seat, but He did not do that, He enacted the role. The mind and ego are very deceiving that they constantly elude us from being perfect. Once the mind gives room, Maya enters every cell of our body and we start behaving like haunted ghosts.

Our Guru Maharaj, is the perfect example of controlling the mind, he not only controlled the mind but death as well. The Rajkot temple project is not a small project and when a devotee enquired Maharaj about the progress of the temple construction, Maharaj used to say that ***it is Krishna's temple, He will build it.*** Maharaj was dependent on the Lord so much and he had complete realization that 'we are not the doer'. To build one small house, we do so much of fuss and call it a tiring experience in terms of physical, financial and mental stress. Maharaj is building the temple and he did not have one bit of the 'I'. If I have a plan to build a temple, even before buying the piece of land I would have blown my own trumpet and would have told the entire universe that I am such a first-class devotee and I am dedicating my life for Krishna. That's the difference between us and Maharaj. That's why Maharaj is a Goswami.

If the Lord could be so simple, who are we after all? The only thing that we can't recycle is wasted time, so let's not waste our precious time which is nothing but Krishna. Hence Prabhuji's and Mathaji's let's try to put in our best efforts in whatever we do! Rest is all in the sweet hands of Krishna.

Thank you very much.

Yours in service of Srila Prabhupada and Gurudeva,

Sharada devi dasi

Bangalore.

Lamentation Adds One More Life

Hare Krishna Prabhujis and Matajis,

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

When the family members of Hiranyakashipu were lamenting the death of his brother Hiranyaksha, Hiranyakashipu consoles his family members. In verse 7.2.48 of Srimad Bhagavatam he says,

*vitathābhiniveśo 'yaṁ yad guṇeṣv artha-dṛg-vacaḥ
yathā manorathaḥ svapnaḥ sarvam aindriyakam mṛṣā*

It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think him extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

When Hiranyaksha was killed by Varaha the boar incarnation of the Lord, the relatives of Hiranyaksha lament over his death. To pacify the depressed souls, Hiranyakashipu consoles his relatives with instructions that the body and soul are different and the soul is eternal. In this regard, an example is given from an old history. This involves a discourse between Yamaraja and the friends of a dead person. In the state known as Ushinara there was a celebrated King named Suyajna. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend. While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamaraja. Assuming the body of a boy, Yamaraja personally approached the relatives of the dead body and advised them as follows.

"There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds. While wandering in the forest, the hunter saw a pair of kulinga birds. Of the two, the female was captivated by the hunter's lure. O queens of Suyajna, the male kulinga bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife. Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit? If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them? Because of the loss of his wife, the kulinga bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kulinga bird and killed him."

This is our state most of the time, we lament meticulously all the time. Most of the times we would have 80% of our materialistic wants in good shape, but we would not be happy with that. We crave, die for the 20% gap and to fill that gap we forget all the 80% good things that we have. We hanker for the gap so much that we comment that only because of this, the whole world is making mockery out of us. We have the false ego that everyone is criticizing us for the shortcoming, but in reality, the other person would not have even thought about us. We will never take Yamaraja's instructions and apply this formula in our life but we would jump and inform this story to other people who lament to us. The other person who wanted us to listen, goes doubly dejected.

The Supreme Personality of Godhead declares to Arjuna in Bhagavad Gita verse 2.14 that the ***happiness and distress are like the summer and winter seasons, without any endeavor they visit us and we need to just tolerate them.*** The Mahajan Yamaraja is advising not to lament. The demon Hiranyakashipu is instructing his relatives not to lament over his brother's death. We have instructions from Krishna, Devotees and even Demons, but still we would not listen to their advice.

We waste our precious time this way and within no time, there would be a picture of us hanging on the wall, garlanded. Yamaraj does not have any mercy (*yamasya karuna naasti*). He will be pleased only when we chant Krishna's names (*kartavyam hari kirtanam*).

Let us determine that we need to go to Krishna in "**this life**" itself and change for good.

Thank you very much.

Yours in service of Srila Prabhupada and Gurudeva,

Sharada devi dasi

Bangalore.