

## Lessons from the Atom - Part 2

**Date:** 01 Sep 2011

**Author:** Sajjanapriya Krishna das

Hare Krishna Prabhujis and Matajis,

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

This is in the conclusion of the previous mail sharing the lessons we need to learn from the atom based on Srimad Bhagavatam verse 3.11.5

*aṅgur dvau paramāṇū syāt trasareṇus trayah smṛtaḥ  
jālārka-raśmy-avagataḥ kham evānupatann agāt*

**"The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky."**

In the last offering, we saw that we learn the following lessons from the atoms.

1. Soar up to the Supreme Lord
2. Become weightless

Once we understand that we are insignificant souls dependent on the Supreme Lord, we become humble and weightless, and once we become humble and weightless, our performance of devotional service is embellished with two wonderful qualities which can also be seen in the atoms and the same is described herewith.

3. **Become Invisible:** The atom is described as an invisible particle. This invisibility is an important quality we develop when we become humble. Presently we are broadcasting all our sadhana and our activities as if we are pure devotees and therefore we want to be visible among devotees and we want a standing and recognition. Our feeling is, "I am chanting 16 rounds, I am double initiated and I have a standing in the group and people should bow down to me." Unless we are humble, we cannot be invisible in devotional service. A Vaishnava should be like salt. Salt mixes in the food and gives the taste but the salt is not seen. In the same way, our service should be performed silently and we should not be seen and behave as if we are not existing and are invisible. Recently in the offering, "Srila Prabhupada - The Most Uncommon Acharya", we saw how Srila Prabhupada was sweeping the courtyard of Radha Damodar's samadhi almost every day in the middle of the night unnoticed by others. He was bending down with a small broom and as he swept the ground by the samadhi. He was crying out, "He Rupa! He Sanatana! He Gurudeva! Please give me your mercy. Without your mercy, I cannot do anything. Give me the mercy. Give me the strength that I may fulfill your orders." We are all followers of this uncommon acharya and hence it is our duty to follow in his footsteps, by not being bragging about our services, but remain invisible like the atoms.

4. **Cooperation with each other:** Srila Prabhupada writes in his purport to Srimad Bhagavatam verse 3.11.5, "The atom is described as an invisible particle, but when six such atoms combine together, they are called a trasarenu, and this is visible in the sunshine pouring through the holes of a window screen." Another important quality we should develop is cooperation with each other. Just like the atoms are joined together, we devotees should cooperate and work together. Srila Prabhupada says that "the greatest austerity is to tolerate each other. The more you tolerate, the more your sadhana becomes strong. This is the secret of the success of any group. If you cannot tolerate, you will be harping on the person you are finding fault with and the result is your sadhana becomes weak." Our mind is not with Krishna. As HG Devakinandan Prabhu says, "We have to just tolerate and adjust and adjust and tolerate." The hexatoms are joined together in going upwards and therefore we should join together and help each other to elevate and uplift each other. In his wonderful purport to Srimad Bhagavatam 4.30.8, Srila Prabhupada writes, "*Since the sons of King Praacinabarhishat were all united in Krishna consciousness, the Lord was very pleased with them. **Each and every one of the sons of King Praacinabarhishat was an individual soul, but they were united in offering transcendental service to the Lord.** The unity of the individual souls attempting to satisfy the*

*Supreme Lord or rendering service to the Lord is real unity. In the material world, such unity is not possible. 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 indicated in this verse."*

Thus the invisible, weightless, small atoms teach us so many lessons and it is our duty to imbibe good things from wherever they are available, even from the insignificant atom.

Thank you very much.

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

## Krishna is Everything - Part 1

**Date:** 02 Sep 2011

**Author:** Kalacakra Krsna das

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

The following is the transcription of a lecture given by H H Mahavishnu Goswami Maharaj in Abu Dhabi in October 2004.

In the 10th canto particularly in the beginning paragraphs, the demigods pray to the Supreme Lord in the womb. In the prayer, we have seen that the demigods pray (SB 10.2.28):

*tvam eka evāsyā sataḥ prasūtiś  
tvam sannidhānam tvam anugrahaś ca  
tvam-māyayā saṁvṛta-cetasas tvām  
paśyanti nānā na vipāścito ye*

**The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.**

*ekah* means '**being one without a second, You are everything**'. This point does not click in our mind. The Supreme Absolute Truth Krishna cannot be divided into parts. Whatever we see is all Him. We have seen in Bhagavad-gita, *mattah parataram naanyat kincit asti dhanjayah*. It may appear in different forms. But He says, "**I am everything**". And if we really deeply think, two people are never alike. Even the twins are also different. Everybody has his own way. And this is His speciality. So much diversities are there and even then He says it is one. This we have to understand clearly.

In Bhagavatam 12th Canto, in one of the verses (12.13.18), it is very nicely described as to what is Bhagavatam and how we should approach it - *śrīmad-bhāgavatam puraṇam amalā yad vaiṣṇavaānaam priyam*.

The thing is, we should remember one thing - unless we start from the beginning, we cannot go anywhere. Radha bhaava is there, gopi bhaava is also there. But we have to remember that before we reach that stage, there are 9 stages which we have to undergo - shraddha, sadhu sanga, bhajana kriya, anartha nivṛtti, nishta, ruchi, aasakti, bhaava and prema. We people may claim that we have the first few steps, we may have a bit of faith, we may have good association. Sadhu here means 'good'. That is the natural inclination after shraddha. The first stage is shraddha. Many of us knowingly or unknowingly are coming from different sampradayas, vaishnava sampradayas particularly. Vishnu bhaktas, especially when we come under the cover of bhakti, our faces are completely changed. Because we have learnt that bhakti is the only way (*bhakti adhokshaje*), *bhaktiyā māam abhijaanaati* - by any other means we cannot know Him. Because His constitution is completely different from us, we can never have friendship with Him because of our bodily consciousness. He is full of spirit, *param brahma - supreme brahman, param dhaama - supreme shelter, pavitram - completely purest inside out*. There is no tinge of contamination in His vigraha. Because there is no contamination in Him, that's why we cannot blame Him. He does everything. He kills our father also. We don't fight with Him. "Why did you kill my father?" He is the one. Or He sends good times or bad times according to our calculation. But in His kingdom, duality is completely absent. **The duality is the sign of the material manifestation and we are under the control of this duality**. Sometimes we are very happy and sometimes we are very morose. This is our condition. Because we have created this duality, we again create different things by which we enjoy or we suffer. According to our karmic reactions, we have to suffer. In the morning we saw, *baddhah sva-karmabhir ushattama te 'nghri mulam*. *baddhah* means **completely bound**. As it is we are bound by

birth, death, old age, and disease. Everybody has to take birth, Everybody has to die and everybody has to be sick. Nobody can deny this. This is baddhaah. And he gives the reason. These words are highly logical. No living entity can refute this - baddhah sva karmabhih - the reactions of our own karma, we are bound. So if we have to liberate ourselves from the bondage, the natural inclination must be to purify our activities, our karmas. We say many times, "my karma is bad". By karma we mean bhaagya - destiny. But *karma is nothing else but the accrued reactions of our past good or bad actions*. So instead of unnecessarily having bad ideas about anybody or just blaming somebody, we should come to this conclusion that "*I am suffering today, or I am enjoying. It is not because of anybody else but only because of my past karma*". Once we remember this again and again then we should repeat it so that it gets ingrained in our mind.

Always remember that unless the tongue is under control, we are going to suffer. We very well know, that tongue speaks always. Vibration is very easy. We have the experience also, that once we have spoken something, once the word comes out, it can never be swallowed back. ***So the sane person thinks million times before he speaks, and the insane person speaks first and then thinks over.*** *You may do good for the whole of life time but one thing you do bad and that thing will be remembered.* *So much clean water is in the ocean or in the river. Daily tons of water are flowing, nobody pays notice to it. But if dirty gutter is open, everybody points that out. So much water is there you don't point out that. This is the case. Always bad is remembered more than the good.* Otherwise we will all become good if we remember only good. But our constitution is bad. We are completely dirty so we like dirty. Please, unless you improve your behavior bhakti is impossible, what to talk of the result of bhakti?

Again one thing we have to remember, that there are so many different manners that are discussed in Bhagavatam about how to attain Krishna but Krishna says one thing, "***Unless you come to the realization that every living entity is My part and parcel (mad bhaava sarva bhuteshu) until then, you can never reach Me.***" To chant 16 rounds is a vow we have taken. But we have to decide according to time and circumstances, how to chant and where to chant. Suppose we are in a big multi-story temple, and in the temple room we are chanting. We are really sincerely following our vow and we have to complete the 16 rounds. But somebody may come from China and he wants to know something about the temple, about the various activities in the temple, then if we say, "I am chanting, don't talk with me", No, that is not bhakti. Maybe Krishna comes in his form, who knows. If not Krishna, at least part and parcel of Krishna is approaching. But we see him as Chinese. We don't see him as a spirit soul, that is our greatest mistake. And then we chant. Arre man, Krishna's part and parcel is coming and you are ignoring him and trying to complete your vow then that bhakti doesn't work. And with all this care, still, again the plans of Krishna is there. Nobody can deny. *na yasya karhacid raajan, pumaan veda vidhistsitam, yad vijijnaasayaa yuktaa muhyanti kavayo 'pi hi.* They don't know the plans of Krishna. *muhyanti kavayo pi hi, the philosophers have enquired for the last millions of years exhaustively and they also are bewildered to understand His plans. We may do one thing and it may result in some exact opposite thing that what we planned.* He knows what is it, but we do not know. Till we understand these preliminary things, we cannot go ahead at all on the bhakti path. This is the monopoly only of Srila Prabhupada that he has only opened our eyes. He has pointed our own defects so that we can rectify them and improve our behavior.

Krishna willing, we will continue to hear from Maharaj further on this topic in the next offering.

Thank you very much.

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

## Krishna is Everything - Part 2

**Date:** 03 Sep 2011

**Author:** Kalacakra Krsna das

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

This is in concluding part of the transcription of a lecture given by HH Mahavishnu Goswami Maharaj in Abu Dhabi in October 2004. Yesterday we saw the first part of this lecture wherein Maharaj explained on three main points.

1. Until we realize that everything in this world is part and parcel of Krishna, we can never reach Him.
2. Always bad deeds are remembered more than the good deeds. So we have to be very careful in doing only good and avoid bad deeds.
3. We should come to the conclusion that all our suffering and enjoyment are due to our own past karma and no one else is responsible for that.

We will continue to hear further from Maharaj.

His Divine Grace Srila Prabhupada has clearly said that there is no going to Radha Lila or gopi Lila first. Unless we study Srimad Bhagavatam, the first two cantos particularly, we will have no idea. That is why Vyasadev says - '*srimad bhagavatam puranam amalam*'. This is amala purana - **spotless purana**. It has nothing to do with our material conditions. Nothing to do. The material conditions always go on changing. The whole world is changing. Nothing is static here. We are here at the moment, but we don't know what will happen next moment. Today we are here. Tomorrow we may not be here. In America also, suddenly the employer may say one day, "From today we no longer need your service." Then you lose your job. You have to pay the bills and rent. So much difficulties are there. The whole world is a big show of change. Our body continuously changes. *nityadaa hi anga bhutaani bhavanti na bhavanti ca* - We are able to see with our eyes now. Tomorrow there is no guarantee that we will be able to see using these eyes. After 2 minutes also we don't have guarantee. Just while crossing the door frame, if you accidentally hit against the door frame, and your eye-sight will be gone. In a moment, situation will change. But Srimad Bhagavatam is *amala puranam*. This reminds us the actual thing. That's why there is no mala (dirt) in it. If the scripture has mala, it will tell you - "You are in Abu Dhabi. You are situated very nicely. Who can touch your eyes? Nothing will happen to you." Whether we are in Abu Dhabi or anywhere else, rules are same everywhere. Only Lord's will, will be carried out everywhere. That we don't understand.

The more we understand these things, our faith will not dwindle. As of now, our shraddha or faith is not firm. It is very shaky. **Without coming to this amala purana, it is very difficult to cultivate this faith.** Faith is the root for '*premaanjana churita bhakti violcanena*'. **To cultivate the love of God, our faith must be strong.** As soon as shraddha is there, we go ahead in amala purana and we find out the group in which this amala purana is discussed. *srimad bhagavatam puranam amalam yad vaishnavaanaam priyam* - So for vaishnavas, this is very dear. So after shraddha, we find out the group who are the good people who are running after this purana. And again this process is only given by Srila Prabhupada. Nobody else. We may have so many defects. But Prabhupada's group is the only group who are giving chance to all living entities, to hear about these things. Because we know, that this amala-purana is very dear to vaishnavas. He has digested these verses and they are his mercy. How can we ignore him? We should not just read the translation of the verses. But we must go on thinking about it about how to practice them.

Come what may, our situations may change or may not change. It is Krishna's will. But we must follow - '*yad vaishnavaanaam priyam*'. So we must find out the group who is following this amala purana sincerely. That is aadau shraddha, saadhu sanga. Then when the sanga improves, your position must improve spiritually. **In that sanga there must be no material discussion**

. In front of our temple in Dwaraka, there is a Ram-dhun mandir, wherein Lord Ram's names are being chanted 24 hrs a day continuously for the past 40 years. They are continuously chanting - 'sri ram jaya ram jaya jaya ram'. They also have trust and trustees. Those trustees also visit the temple. But in the temple premises, except Ram dhun there is nothing. This is sadhu sanga. *If trustees want to talk about any collection or management, they should meet somewhere else outside. That is the rule.* Our things also should be like that. So please don't worry about Lakshmi. Lakshmi's nature is to come and go, come and go - cancelam. So don't worry too much to hold it. To some extent, grahasthas may have to do. But this is how it should be. And as soon as you come to this amala puranam which is vaishnavaanaam priyam - *yasmin paaramahamsyam* - in that paaramahamsyam is situated; *yasmin paaramahamsyam ekam amalam jnaanam parigiyate* - What paramahamsas do? We know hamsa take only milk when it is given milk with water. In front of us also - material things are there and spiritual things are there. We should sip only the spiritual things and leave out the contamination. That is yasmin paaramahamsyam. And as soon as you sip, you come to this stage - paaramahamsyam ekam - only one thing ; amalam - pure thing, without contamination; jnaanam - knowledge is completely pure; Because we are approaching the purest (*param pavitram*) who is our destination, we must also be pure. Vaishnavas don't have any inebrieties. It is beyond their control to have bad habits. They can't do anything bad, anything against the scriptures. That is ekam jnaanam. They have only one jnaana. And that jnaana also has the adjective - amalam. mala means completely dirty. **Because sadhus are vaishnavas and we have developed association or sanga with them, mala will be completely absent in us also.** And we are very careful that again the mala should not enter our lives, because we are in a very precarious situation - we are holding the material body. It has its own needs. We have to provide the minimum needs to it. Because we have the sadhu sang, we see the saints and vaishnavas and try to follow the essence of them. Sainly persons only see the good qualities in others - That is yad vaishnavanaam priyam. They are attracted to amala purana. **And really if you are attracted to amala purana, how can you see the defects of others? If you keep seeing defects, then you become defective - because you are taking sanga of defects.** And that is completely denied in this shloka.

As soon as we come to this conclusion, then our life is **completely purified** - *vidhunoti*. vidhunoti is the best word for purification. It is the word used for purifying the cotton bud. Cotton buds are first full of dirty leaves and seeds also. It cannot be used as it is when it is plucked from the plant. When the buds are plucked, it is very dirty and has to be cleaned. Formally there were no ginning factories. So every house had a cleaning thing. It was just one bow hanging from the roof and underneath was a horse-string. They vibrate the horse-string. The wooden piece is just beaten and even now if you try, it gives a very nice musical note - tong, tong, tong. The whole village had this vibration. The whole cotton was kept between the strings and the bow. And because of the vibration of the string, on one side complete snow-ball of cotton is there and other side, the seeds and leaves are collected. We have to come to the material level because we cannot forsake the body. So we have to come to the minimum level - *yaavad artha* - That is the meaning of yad vaishnavaanaam priyam. **Vaishnavas are not spend-thrifts for material sense gratification.** Because they are already attracted to Lakshmi-pati. So their riches become Lakshmi. Pati is always followed by Patni. That is how it should be.

**Because we are in a group which is completely pure, our eating habits are good; our behaviour is very pure; Then except happiness, you will not have anything else.** Then outward changes, will not affect you at all. Today you are sitting on the 15th floor. Tomorrow you may be sent to the basement. Doesn't matter. Basement is also same for us. 15th floor is also same. This is the effect of saadhu sanga - because yad vaishnavaanaam priyam. All vaishnavas - they also have sickness; they also have some loss or gain. Everything is there. But we have crossed these dualities. *dvandvair vimuktaa sukha dukkha samnjair / gacchanty amudhaah padam avyayayam tat*; This *jnaanam* is *padam avyayam* in Bhagavad Gita. Lord has put this condition - Please get out of these two - happiness/distress, pain/pleasure. For us it is all the same. *'nivrta tarshair upageeyamaanaat'* - Who can sing the glories of Krishna? Those who have retired from this unnecessary sense gratification, they can loudly sing Your glorification. *'nivrta tarshair upageeyamaanaat / bhavaushadaat chrotra manobhiraamaat*. This is bhava aushadi. We are completely trapped into this janma, mrtyu jaraa vyaadhi. Why should we behave madly? That's why we have stopped television. We have stopped seeing non-sense pictures. We have stopped anything which is not amala. We are a group who just follows the amala. That's why our faces are glowing. This is because there is no mala vibration here. **Whatever shanti we achieve here, we cannot buy it in the market**

. Shanti cannot be bought. Please come to the senses. Don't leave this amala purana and run behind scratch. Sadhu sanga is very important but it is very rare. If you are lucky, you will have it. Else you will be in gutter.

Thus concludes the transcription of the pravacana given by HH Mahavishnu Goswami Maharaj in Abu Dhabi in October 2004.

Thank you very much.

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

## The Rose Within

**Date:** 04 Sep 2011

**Author:** Sudarshana devi dasi

Hare Krishna Prabhujis and Matajis,

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

All of us have some defect or other. If we are 100% pure, we would not have foolishly left the association of Supreme Lord Krishna. We are all prisoners in this prison-house of the material world. Now that we have all fallen down here, there is no point in further meditating on the defects. Instead, we should try to help out each other to progress in the path back home, back to Godhead, by encouraging and appreciating the good qualities in each other. A good teacher or parent makes sure to give encouragement even to an erring or below-average child and we have seen how such children turn out to become very nice individuals simply because of the love and encouragement they received from their parents and teachers. Acaryas like Srila Prabhupada and our beloved spiritual master H H Mahavishnu Goswami Maharaj had this wonderful quality of overlooking our defects and encouraging whatever little good quality was in us. There are countless souls in this world, who can vouch for this truth that they are following the path of devotional service, and whatever little good things they are doing now, is simply because of the love and encouragement and causeless mercy given by these Mahatmas. In Srimad Bhagavatam verse 4.4.12, Mother Sati tells her father Daksha

*doṣān pareṣāṁ hi guṇeṣu sādhave  
grhṇanti kecin na bhavādṛśo dvija  
guṇāṁś ca phalgūn bahulī-kariṣṇavo  
mahattamās teṣv avidad bhavān agham*

**Twice-born Daksha, a man like you can simply find fault in the qualities of others. Lord Shiva, however, not only finds no faults with others' qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.**

The line - '*guṇāṁś ca phalgūn bahulī-kariṣṇavo*', means magnifying even small good quality present in others. In his purport to the above verse His Divine Grace very nicely says - "*There are some highly qualified persons who accept only the good qualities of others. **Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities.** Among the uncommonly good souls there are still gradations, and the best good soul is one who accepts an insignificant asset of a person and magnifies that good quality.*"

In this regard, we came across a small story on the importance and need for seeing the good and overlooking the bad in others.

"A certain man planted a rose and watered it faithfully and before it blossomed, he examined it. He saw the bud that would soon blossom but noticed thorns upon the stem and he thought, "How can any beautiful flower come from a plant burdened with so many sharp thorns?" Saddened by this thought, he neglected to water the rose, and just before it was ready to bloom, it died. So it is with many people. Within every soul, there is a rose. The good qualities in us grow amidst the thorns of our faults. Many of us look at ourselves and see only the thorns, the defects. We despair, thinking that nothing good can possibly come from us. We neglect to water the good within us, and eventually, it dies. We never realize our potential. Some people do not see the rose within themselves; someone else must show it to them.

One of the greatest gifts a person can possess is to be able to reach past the thorns of another and find the rose within



them. This is one of the characteristics of love, to look at a person, know their true faults, and accepting that person into their life, all the while recognizing the nobility in their soul."

This is one of the greatest help which our spiritual masters are doing to us and thereby helping us to overcome our faults. By showing the "rose" within ourselves, they help us to conquer the thorns.

I pray at the lotus feet of Srila Gurudev and Srila Prabhupada and Lord Sri Krishna so that I neither become morose by looking at thorn-like defects within me nor do I waste time in pointing out the defects of others. I pray for Their strength to look at the rose within others and help in a humble way to make them blossom.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudev,

Sudarshana devi dasi.

## 108 Ways of Glorifying the Lord - Part 1

**Date:** 05 Sep 2011

**Author:** Anand Patil

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

HH Mahavishnu Goswami Maharaj mentioned several times in his lectures that we should try to perform devotional service by following the GRAPHW method. GRAPHW is an abbreviation for

**G** - Glorification, **R** - Remembrance, **A** - Audience, **P** - Prayers, **H** - Hearing, **W** - Worship. Maharaj coined this acronym from the beautiful prayer sung by Srila Sukadeva Goswami in Srimad Bhagavatam 2.4.15:

*yat-kīrtanaṁ yat-smaraṇaṁ yad-īkṣaṇaṁ  
yad-vandanaṁ yac-chraṇaṁ yad-arhaṇaṁ  
lokasya sadyo vidhunoti kalmaṣaṁ  
tasmai subhadra-śravase namo namaḥ*

**Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krishna, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.**

Maharaj used to say that even if we take one topic from this and try to explore/expand it with respect to the Lord, our entire lifetime would not be enough for fulfilling this. Drawing some inspiration from Maharaj, Krishna willing, I am making a humble attempt to glorify the Lord in 108 ways. Since this is my first attempt, please excuse my frailties and any mistakes that I may commit in this offering. There are various ways of glorifying the Lord. Great saints and devotees in the past have glorified the Lord in multiple ways, in the Vedic scriptures like Srimad Bhagavatam, Bhagavad Gita, Isopanishad, etc, in various devotional bhajans, poems, books, etc. We shall start the offering with Sri Isopanishad, which is part of the Yajur Veda and it contains information concerning the proprietorship of all things existing within the universe. It is mentioned in Isopanishad invocation:

*om pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*

**The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.**

### **Glorification 1: The Supreme Lord is Perfectly Complete (Purnam)**

Anyone can be called perfectly complete, only when their qualities or opulences does not reduce in quantity when given to someone. Nor does it increase in quantity when we add on something to it. And this holds good only for Lord Krishna. He is very nicely glorified as Bhagavan in the scriptures. The Supreme Lord is perfectly complete in all his opulences - beauty, fame, knowledge, strength, wealth, renunciation, and causeless mercy. Normally if we possess some riches, when we give it to someone, it will reduce. But that's is not the case with the Supreme Lord. He has unlimited wealth (The Goddess of fortune being His consort) that in spite of distributing it to all the devatas, daityas, human beings, and all different kinds of living entities, still it remains the same. His compassion is so perfect and complete that even for demons who hate Him, He gives salvation. He provides food, water, and shelter and also gives air to breathe even to an atheist who does not believe or accept His existence. Similarly, His beauty, fame, knowledge, strength, renunciation, etc are also perfect and complete in all respects. Srila Prabhupada says in one of the conversations (Perth, 1975) - "*purnam idam. Purnah means complete. And because He is complete, the Creator, He has no defect; therefore He can create everything complete. pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate . And He is so complete that pūrṇasya pūrṇam ādāya, if you take the whole complete from the complete, still He is*

complete.

### **Glorification 2: The Lord's creation is Perfect and Complete**

When the source is perfectly complete, then the result will also be perfectly complete. Since the Lord is perfect and complete, His creation is also perfect and complete. Srila Prabhupada also gives us an example of how the sun is giving heat, light, and energy for millions of years, still, it is full of heat and in spite of taking so much energy from the sun, it is still full of light and energy. He also says how no matter how much ever buckets of water we take out, the ocean is always complete, and no matter how much ever we fill in, still, it never overflows. That is the beauty of the Lord's creation.

Maharaj says, "***In the road, we have several man-made vehicles travelling at the maximum of say 60 to 100 miles per hour. But daily we have so many accidents. But for millions of years, the planets are travelling in their orbits around the sun, that too at greater speeds without any accidents. This is just a simple example of how perfect the Lord's creation is.***" In this regard, there is a story of a traveller who walks all day long. On his way, he comes across many trees, bushes, etc. He saw how a thin pumpkin creeper was bearing many large size fruits. At noontime, he decided to rest below a banyan tree. When he lied down below its shade, he noticed the fruits in the tree. They were very small in size. He wondered - "How foolish is the creator? He has kept such a small fruit on a big tree and a big fruit on a small creeper!" Filled with these thoughts, he just dozed off. After some time he woke up as, by the force of the wind, fruits started falling on his face. Then he realised his mistake and thanked God - "Had it been a big fruit like the pumpkin, I would have been hurt badly. Indeed, my dear Lord, You are always perfect in Your creation!"

In order to ingrain the importance of this shloka in our minds, Maharaj has insisted that all the students in Sri Prahlad International School in Rajkot, recite this shloka as a part of their daily assembly prayers along with the translation.

Krishna willing, we shall continue our journey of glorifying the Lord in the upcoming emails.

Thank you very much.

Yours in the service of Srila Prabhupada and Srila Gurudeva,  
Anand Patil,  
Wellington, New Zealand

**Moderator's Note:** Sriman Anand Prabhu is a wonderful devotee living in Wellington with his good wife Vasundhara Mataji and two wonderful young daughters Mrunal and Sharvari. He works as a Project Manager in IT field, still amidst his busy schedule takes time to serve in the Wellington ISKCON temple. He looks after the Tulsi Maharanis in the temple and also leads the book distribution service. He, along with a few other devotees distributed 9 sets of Srimad Bhagavatam on Janmashtami. Mataji is a homemaker, takes care of her children, and also does various services in the temple like making garlands for the deities.

## The Standard of Determination - Part 1

Date: 06 Sep 2011

Author: Vaijayantimala devi dasi

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

I would like to share herewith a few of the points from the class taken by HG Svayam Sphurathy Prabhujis on the occasion of Janmashtami in Abu Dhabi. Prabhujis took the following verse (Srimad Bhagavatam verse 3.33.3) and very nicely explained about the quality of determination.

*sa eva viśvasya bhavān vidhatte guṇa-pravāheṇa vibhakta-vīryaḥ  
sargādy anīho 'vitathābhisandhir ātmeśvaro 'tarkya-sahasra-śaktiḥ*

**My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although You are one, Your diverse energies can act multifariously. This is inconceivable to us.**

This is a verse spoken by Mother Devahuti glorifying Lord Kapila Deva. Here the word *avitathābhisandhih* meaning "**one whose determination is never futile**" is very important for us to understand. Being determined is one of the 64 qualities of the Lord, as described by Srila Rupa Goswami in Nectar of Devotion. Being parts and parcels of Krishna the living entities also exhibit this quality of determination.

1. **Meaning of Determination:** Determination does not mean simply sit in one place with closed eyes. For many people, that is also determination. But in the context of devotional service, Srila Prabhupada explains the word determination as "**Any person who observes regulative principles and fulfills his promises by practical activity is called determined.**" In the case of Krishna, we know that Krishna fulfills His vows by doing some practical activity. To save Draupadi, He personally went. To save Gajendra, He went Himself. Thus He engaged in some practical activity to keep His vows to protect the devotees. In the Nectar of Devotion, His Divine Grace says, "Once, Satyabhama, one of Krishna's queens, wanted the Parijata flower in Indra's Kingdom and Krishna promised to deliver it; but Indra refused to part with his parijata flower. Therefore there was a great fight, with Krishna and the Pandavas on one side and all of the demigods on the other. Ultimately, Krishna defeated all of them and took the parijata flower, which He presented to His queen. So, in regard to that occurrence, Krishna told Narada Muni, 'My dear great sage of the demigods, now you can declare to the devotees in general, and to the non-devotees in particular, that in this matter of taking the parijata flower, all the demigods—the Gandharvas, the Nagas, the demon Rakshasas, the Yakshas, the Pannagas—tried to defeat Me, but none could make Me break My promise to My queen.'"

There is another promise by Krishna in Bhagavad-gita to the effect that His devotee will never be vanquished. **So a sincere devotee who is always engaged in the transcendental loving service of the Lord should know for certain that Krishna will never break His promise. He will always protect His devotees in every circumstance.**

2. **Krishna's determination is Absolute:** In his purport to Srimad Bhagavatam verse 3.33.3, Srila Prabhupada writes that Devahuti says, "*Your determination is absolute. There is no question of Your fulfilling Your will with the help of anyone else besides Yourself. You are, in the end, the Supreme Soul and the supreme controller. You will, therefore, cannot be checked by anyone else.*" In the material world, we always need some support to fulfill our determination. We take some vows and to fulfill it, we need some paraphernalia or support. But none can check Krishna's plans. We say that Lord Rama conquered Lanka with the help of monkeys but that is not the fact. Lord Rama simply wanted to

engage those monkeys in service. Otherwise, the Lord does not need anyone's support.

**3. Importance of the quality of determination:** In his conclusion to the book Teaching of Lord Kapila, Srila Prabhupada very emphatically writes, "There are many contaminations within the heart, and the people in this age are engaged in many sinful activities—illicit sex, meat-eating, intoxication, and gambling. The whole world is revolving about these things, yet despite this, we have to spread this Krishna consciousness movement. There may be many obstacles, but they can all be transcended by Krishna's mercy. **We only have to be determined in our devotion. The rest will follow. This is the essence of Lord Kapila's instructions to His mother.**" With this, we can understand how much important is the quality of determination. We have heard the word Diksha which means initiation. The word Dikshit means a person who is determined. **An initiated devotee means a determined devotee.** We are determined to observe certain rules and regulations and to follow certain principles. In the 12th chapter of Bhagavad Gita, Lord Krishna explains who are all the persons who are very dear to Him and in those verses, He explains the various qualities a person should possess so that he can become dear to Him. One of the important qualities in that is "*drdha nischayah*" meaning "**one who is engaged in devotional service with determination.**"

There are six principles of surrender and the first principle is *anukulyasya sankalpah* meaning accepting things favorable to devotional service. Here the word *sankalpah* again means that we should be determined that we will accept only those things which are favorable to devotional service and the second principle is that we should be determined to reject things not favorable to devotional service. In his purport to Srimad Bhagavatam 4.8.72, Srila Prabhupada is full of praise for the determination of Dhruva Maharaj. He writes, "We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Maharaja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds, and, instead of indulging in luxurious eating for the tongue, simply accept prasada offered to the Lord. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service. It is our duty to remember always that in comparison to Dhruva Maharaja we are insignificant. We cannot do anything like what Dhruva Maharaja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy, we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. **It is our duty to follow in the footsteps of Dhruva Maharaja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.**"

Prabhuji's explanation on the effects of determination, determination in different modes and the reasons for our not being able to be determined and the ways to overcome the same shall be offered in the upcoming mails, Krishna willing.

Thank you very much.

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

## The Standard of Determination - Part 2

**Date:** 07 Sep 2011

**Author:** Vaijayantimala devi dasi

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

This is in continuation of the previous mail sharing a few points from the Janmashtami class taken by HG Svayam Spurathy Prabhujis in Abu Dhabi. In the last mail, we saw the following points:

1. The meaning of determination
2. Krishna's determination is absolute
3. The importance of the quality of determination

We will continue with the other points here.

4. **Our determination never goes in vain:** In his purport to Srimad Bhagavad Gita 6.24, Srila Prabhupada writes, "*As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuda, the gigantic bird carrier of Lord Vishnu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuda was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuda at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuda. Similarly, **the practice of yoga, especially bhakti-yoga in Krishna consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.**"*

Thus our determination to follow our vows never goes in vain. Whatever vows we are trying to execute, Krishna and His devotees will help.

5. **Determination in different modes:** In Bhagavad, Gita Krishna speaks about the determination in different modes of material nature. To sum up the same, determination in the mode of goodness means that the mind is fixed on Krishna. Determination in the mode of passion means the mind is fixed on sense enjoyment. Determination in the mode of ignorance means simply animalistic nature like oversleeping. Different personalities exhibit different types of determination because the material world is filled with three modes of material nature. These three modes always keep fighting for supremacy. Sometimes goodness overcomes passion and ignorance and sometimes, passion overcomes goodness and ignorance. So our determination also keeps flickering and changing because the nature of the material world is temporary. From the scriptures, we see that Bali Maharaj was determined to give up everything for the service of Krishna. Prthu Maharaj was determined to perform a hundred horse sacrifices. Durvasa muni was determined to perform severe austerities. Parikshit Maharaj was determined to hear Srimad Bhagavatam. Kamsa was determined to kill Krishna.

We should be determined to execute the principles of devotional service. Our determination should not shake at any point of time. We may take so many vows, but unless we add austerity in keeping those vows, Krishna will not be pleased. We should try to do things in the right time, right place, and in the right circumstances. We should not be puffed up that, "I am chanting 16 rounds." We should slowly improve ourselves by taking a vow to chant our rounds early in the morning than chanting at any time. Like this, we add austerities to our vows and this pleases Krishna.

6. **Why we are not determined?** There are several reasons for our not being determined.

a) **Our attachment to sense gratification:-** In Bhagavad Gita 2.44, the Lord explains,

*bhogaśvarya-prasaktānām tayāpahṛta-cetasām  
vyavasāyātmikā buddhiḥ samādhau na vidhīyate*

**In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.**

As Srila Prabhupada has explained in various purports, the most important sense to be controlled is the tongue. The tongue does two things and that is to vibrate and taste. If we want to be determined in keeping our vows, then we should bring our senses under our control and for that, the tongue has to be controlled. In the book, *The Quest For Enlightenment*, Srila Prabhupada writes, "*Our tongue also wants very palatable dishes to taste. So Krishna, being very kind, has given you hundreds and thousands of palatable dishes—remnants of foods eaten by Him. And if you simply make this determined vow—'I shall not allow my tongue to taste anything not offered to Krishna and shall always engage my tongue in chanting Hare Krishna', then all perfection is in your grasp. All perfection. Two simple things: don't eat anything not offered to Krishna, and always chant Hare Krishna. That's all.*"

b) **Our goal is not to be free from Birth and Death:** Lord Krishna mentions in Bhagavad Gita the persons who take shelter of Krishna. In Bhagavad Gita verse 7.29, He says, "**Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service.**" So unless we have the goal to be free from birth, death, old age, and disease we won't be fixed in our vows. Srila Prabhupada says it is like sitting in a first-class compartment on a train. But the thing is that the train is not moving. So we may be in the train for years and years. We may have a very comfortable situation here or even in heavenly planets but for millions of years we will continue to remain in the material world because we are not moving towards the goal. We do not care, in the midst of all the enjoyment, whether my train is moving or not. We are simply busy in enjoying the comforts.

c) **We do not see our death:** We do not appreciate that we are in the mouth of death. As Maharaj tells we always forget that we have to leave the material world. Imagine a person who is condemned to death. There is a tradition that a person who is going to be hanged is offered a very nice feast. But at that point, would he like to enjoy? Because the feast will remind him that he is going to be hanged. But we do not see that we are also going to die sooner or later. So we do not realize the point that death is very near.

d) **We are not free from sinful activities:** Krishna mentions in Bhagavad Gita who can be fixed in His service with determination. In verse 7.28, He says, "**Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.**" Although we have taken the path of devotional service, we have not still given a full stop to our sinful activities. Maharaj says that anger and criticism are the worst sins to be avoided. Unless we stop the sinful activities whatever vows we take, we cannot be determined in keeping them.

e) **We have expectations:** We want quick results. We do not want to tolerate adverse circumstances. We take up devotional service and in exchange for devotional service, we expect that things should always remain comfortable.

The result is that expectation kills devotional service. Our duty is to simply render devotional service. It is the duty of Krishna to protect and we should not expect that Krishna should provide protection. Whatever Krishna does for us, we always remain satisfied. If we expect anything in return for devotional service, then we won't be able to sustain our vows. We won't be able to relish devotional service.

Now the question is if we want to remain steadfast in keeping our vows, what should we do? Prabhuji explained the same, quoting the example of Ajamila and the same shall be offered in the next mail, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Gurudev,

Vaijayantimala devi dasi,

Abu Dhabi.



## The Standard of Determination - Part 3

**Date:** 08 Sep 2011

**Author:** Vaijayantimala devi dasi

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

This is in continuation of the previous offering sharing a few points from the Janmashtami class taken by HG Svayam Spurathy Prabhujis in Abu Dhabi. In the last mails, we saw the following points:

1. The meaning of determination
2. Krishna's determination is absolute
3. The importance of the quality of determination
4. Our determination never goes in vain
5. Determination in different modes
6. The reasons we are not determined

Now we will see how to become determined.

**7. How to become determined in devotional service?** Prabhujis explained the same referring to the episode of Ajamila in Srimad Bhagavatam. The first chapter, Sixth canto of Srimad Bhagavatam relates the history of Ajamila, who was considered a greatly sinful man but was liberated when four order carriers of Vishnu came to rescue him from the hands of the order carriers of Yamaraja because Ajamila chanted the Holy name Narayana even though he was calling out to his son named Narayana. The Vishnudutas released Ajamila from the ropes of the Yamadutas explaining the glories of the Holy name and left for their own abode. Ajamila could understand how fortunate he was to have chanted the holy name of Narayana at the end of his life. Indeed, he could realize the full significance of this good fortune. Having thoroughly understood the discussion between the Yamadutas and the Vishnudutas, he became a pure devotee of the Supreme Personality of Godhead. He lamented very much for how very sinful he had been, and he condemned himself again and again. Having been released from the nooses of Yamaraja's servants, the brahmana Ajamila, now free from fear, came to his senses and from the wonderful verses which he spoke from SB 6.2.32-37, we understand that in order for us to be determined in devotional service, the following five things are required. We shall discuss about 2 things in this offering and the remaining 3 in the next offering

**a) We have to first realize that we are very much insignificant as compared to Krishna:-**In Srimad Bhagavatam verse 6.2.32, Ajamila says, "I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit." Then in the next verse, he says, "Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunthapati when I was just ready to die? Certainly, it could not have been possible." Thus we should realize our most insignificant and abominable position first.

**b) We have to realize that Krishna is very merciful and He has so mercifully given us the opportunity to perform devotional service:-** In Srimad Bhagavatam verse 6.2.34 Ajamila says, "I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Narayana?" He says, 'I am so sinful that I am not even eligible to touch the Holy name with my tongue.' That should be our mood when we chant the Holy names. We are carrying so many sins. Our mood should be that Krishna has given the opportunity so kindly to chant the Holy names. But many times we chant with the feeling as if we are doing a great favor to the Lord by chanting His names. Srila Prabhupada writes in his purport to 6.2.34, "*Those engaged in broadcasting the holy name of Narayana, Krishna, through the Krishna consciousness movement should always consider what our position was before we came and what it is now. We had fallen into abominable lives*

*as meat-eaters, drunkards and woman hunters who performed all kinds of sinful activities, but now we have been given the opportunity to chant the Hare Krishna mantra. Therefore we should always appreciate this opportunity.*

***By the grace of the Lord we are opening many branches, and we should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly.*** *We must be conscious of the difference between our present and past conditions and should always be very careful not to fall from the most exalted life."*

Srila Prabhupada writes that 'by the grace of the Lord so many centers are opened and we should use this good fortune to chant the holy names of the Lord.' So whenever we come to the program, as soon as we reach the doorstep, we should start chanting and should go on until we leave the place. We should try at least this much, if not more. We should realize the opportunity we have got. In the Nectar of Devotion it is mentioned, "In the Mahabharata, Krishna says, 'When I was away from Draupadi, she cried with the words, 'He Govinda!' This call for Me has put Me in her debt, and that indebtedness is gradually increasing in My heart!' This statement by Krishna gives evidence of how one can please the Supreme Lord simply by addressing Him, 'He Krishna! He Govinda!' The maha-mantra (Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare) is also simply an address to the Lord and His energy. So to anyone who is constantly engaged in addressing the Lord and His energy, we can imagine how much the Supreme Lord is obliged. It is impossible for the Lord to ever forget such a devotee. It is clearly stated in this verse that anyone who addresses the Lord immediately attracts the attention of the Lord, who always remains obliged to him."

The other three ways of becoming determined in devotional service shall be offered in the next mail, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi,

Abu Dhabi.

## The Standard of Determination - Part 4

**Date:** 09 Sep 2011

**Author:** Vaijayantimala devi dasi

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

This is in the conclusion of the previous offerings sharing a few of the points spoken by HG Svayam Sphurathy Prabhujis in the Janmashtami class in Abu Dhabi. In the previous mails, we saw the following.

1. The meaning of determination
2. Krishna's determination is absolute
3. The importance of the quality of determination
4. Our determination never goes in vain
5. Determination in different modes
6. The reasons we are not determined
7. How to become determined in devotional service

Under the head of how to become determined in devotional service, we saw the following points.

- a) We have to first realize that we are very much insignificant as compared to Krishna.
- b) We have to realize that Krishna is very merciful and He has so mercifully given us the opportunity to perform devotional service.

In this offering, we shall see the other three points.

c) **We must pray to the Lord to remain fixed:-** In Srimad Bhagavatam verse 6.2.35 Ajamila says, "I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life." Srila Prabhupada writes in the purport, "*Every one of us should have this determination. We have been elevated to an exalted position by the mercy of Krishna and the spiritual master, and if we remember that this is a great opportunity and pray to Krishna that we will not fall again, our lives will be successful.*" Not only should we execute our devotional service and keep our vows but at the same time we should keep praying to Krishna, "Krishna I do not want to fall again into the material world. I want to be engaged in devotional service." That is what we do when we chant the holy names.

d) **We should take up the vows to please Krishna:-**We should not keep meditating on the point that, 'I am sinful. I am not eligible and I am unqualified.' From Ajamila we see that he is taking the vow that, 'Now I must completely control my mind, life and senses and always engage in devotional service.' Ajamila had the faith that Krishna will protect him in his devotional service. The moment we take the vow with faith and confidence, Krishna reveals Himself. As Krishna destroys the darkness of ignorance in the heart, Ajamila speaks the following wonderful verse in Srimad Bhagavatam verse 6.2.36-37. "Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Krishna consciousness."

By saying that, 'I shall become a merciful well-wishing friend to all the living entities', he means that 'I will preach the

message'. This is the only way we can be a well-wishing friend. Srila Prabhupada says that we should be determined to spread Krishna consciousness and deliver everyone. If we have that vow, certainly we are going to be delivered. For example, if I desire to lift the book, as I lift the book, my hand is also getting lifted. I do not have to do any extra endeavor to lift the hand. If we endeavor to preach rigorously, unconsciously we are also getting elevated. So Ajamila has not taken a vow to simply execute devotional service. He is taking another important vow that I will preach. Srila Prabhupada writes in the wonderful and meaningful purport, "***This should be the standard of determination for all Krishna conscious persons. A Krishna conscious person should free himself from the clutches of maya, and he should also be compassionate to all others suffering in those clutches. The activities of the Krishna consciousness movement are meant not only for oneself but for others also. This is the perfection of Krishna consciousness. One who is interested in his own salvation is not as advanced in Krishna consciousness as one who feels compassion for others and who therefore propagates the Krishna consciousness movement. Such an advanced devotee will never fall down, for Krishna will give him special protection. That is the sum and substance of the Krishna consciousness movement. Everyone is like a play toy in the hands of the illusory energy and is acting as she moves him. One should come to Krishna consciousness to release oneself and also to release others.***"

e) **We have to associate with the devotees:-** In Srimad Bhagavatam verse 6.2.38, Ajamila says, "**Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified.** Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of 'I' and 'mine' and fix my mind on the lotus feet of Krishna." Krishna while describing the Mahatmas describes in Bhagavad Gita 9.14:

*satatam kīrtayanto mām yatantaś ca dṛḍha-vratāḥ  
namasyantaś ca mām bhaktyā nitya-yuktā upāsate*

**Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.**

The potency of associating with such devotees is that we become determined to follow the principles of devotional service.

8. **Our determination must be to follow the authority:** Although we discussed about keeping our vows, we should be determined to follow guru, sadhu, and shastra. It is not important to just keep our vows. The important point is to follow guru, sadhu, and shastra. We have the example of Prthu maharaja who took a vow to complete 100 horse sacrifices. He is the empowered incarnation of the Lord and he has the ability to keep his vows also. But to show an example, when persuaded by Lord Brahma, He broke His vow to complete the 100 sacrifices and thus He followed the authority. Another example is that of King Priyavrata. He wanted to remain a brahmachari. When Brahmaji came to persuade him to take up householder life, he followed the authority and gave up his vow. Srila Prabhupada points out that our mood should be to follow the authority and not to keep up our vows. We are secure as long as we follow authority even if we are not able to keep up our vows at times.

We thank HG Svayam Sphurathy prabhuji for enlightening us on these gem-like verses spoken by Ajamila and it would be in our best interest if we can try to memorize these verses with translation and try to chant them and contemplate on their meaning before we start chanting the Holy names because then we would realize the great opportunity bestowed on us by the Lord and we would be able to chant with attention, reverence, and love.

Thank you very much.

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

## 108 Ways of Glorifying the Lord - Part 2

**Date:** 10 Sep 2011

**Author:** Vaijayantimala devi dasi

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

We have been meditating on glorifying the Lord in the offering titled, "108 Ways of Glorifying the Lord". In the previous offering on this topic, we meditated on the below glories.

1. Sri Isopanishad mentions that the Supreme Lord is perfectly complete. Since the Lord is complete, He has no defect.
2. Since the Lord is perfect, the Lord's creations (universe, living entities, etc) are perfect and complete too.

We shall continue to meditate on the other glories. It is mentioned in Sri Isopanishad Mantra one:

*īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat  
tena tyaktena bhujñīthā mā ḡrdhaḥ kasya svid dhanam*

**Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.**

### **Glorification 3 - The Lord is the proprietor of everything**

Nothing belongs to us in this material world is clear from the fact that once the spirit soul leaves the body, it cannot take anything with it. Despite knowing this fact we cling on to whatever we can and even desire for things that don't belong to us. This verse clearly states that everything in this world - living and non-living, belongs to the Lord. In fact, Lord Krishna says in the Bhagavad Gita (10.8) "*ahaṁ sarvasya prabhavo*" - "**I am the source of all spiritual and material worlds. Everything emanates from Me.**" So it is very clear that the Lord is the source and proprietor of everything that is around us.

In this regard, there is a story about an old businessman. He had a shop and in his whole life, he never thought of anything but the shop. He was on the death bed and while he was about to leave his body, he asked his wife, "Who is present in the room?" The wife thought that he wants to see all the relatives for the last time before leaving his body, so she replied, "Your entire family is here. Your elder son, your middle son, your younger son, your daughter, and all your daughters-in-laws." Hearing this, the old man at once shouted at his wife, "If everyone is in the room, who is looking after the shop? Somebody go at once or else the thieves might rob it." Even on the death bed we try to cling on to material things and cannot really forget them because we are too attached to these things all our life. In order for us to get detached, we need to realize that, "**everything belongs to the Lord and everything should be used for His benefit.**"

In his book "Life comes from Life", Srila Prabhupada very nicely writes that, "*In Bhagavad-gita Krishna states that if one does not perform yajna (sacrifice), he is a thief. Yajna means acknowledging that things have been taken from Krishna. We should think, Krishna, You have given us many, many things for our maintenance. This much acknowledgment Krishna wants; that's all. Otherwise, what can He expect from you? What are you in His presence?*" So, people who don't realize this truth and keep on accumulating things thinking they are the owners are under the illusion and are really nothing but thieves.

### **Glorification 4 - The Lord is the controller of everything**

Nobody in this world can say that he or she is not controlled or is the controller of everything. At most we could say we are controlling few things, but controlling all living and non-living beings is only the monopoly of the Lord. In purport to

verse 3.22 of Bhagavad Gita Srila Prabhupada very nicely mentions that, "*The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes.*" So sun-shine, rainfall, moon-shine, seasons, winds, storms, hurricanes, floods, famine everything is under the control of Supreme Lord.

In spite of this, there are bogus gurus who cheat people and claim themselves to be God. Once Srila Prabhupada met such a guru in India and the guru was in great pain with a toothache. Prabhupada asked him, "You claim you are God and now you are under the control of toothache. So what kind of God are you?" If we can't control a simple tooth ache what to talk about controlling other things. In fact as mentioned in Srimad Bhagavatam verse 2.10.8, even all our senses are not under our full control. They are all controlled by superior controlling deities. And all these deities are under the control of Lord Krishna. So without the sanction of these deities and Lord Krishna, we cannot even get our senses to function normally. If the Lord wishes He can take away all the senses within fraction of a second. **Therefore, we should voluntarily accept His superiority and accept only prasadam, whatever He kindly allows.**

Krishna willing, we shall continue our journey of glorifying the Lord in the upcoming emails.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,  
Anand Patil,  
Wellington, New Zealand

## Vivigna cetaah

**Date:** 11 Sep 2011

**Author:** Sri Ramchandra das

Dear Prabhujis and Matajis,

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

To be anxious is the prerogative of human beings. Right from birth, we are always anxious. Anxious to catch the flight, to get admission in school/college/higher studies, to get a good job, to get a good boy/girl for marriage and the list is endless. If we look at it deeply we can see that this anxiety is self-centered i.e. looking for our own benefit. And this is nothing but a waste of our valuable time. However, there is another type of anxiety that is the most dangerous and that is to take revenge with our enemies. This is a vicious cycle and due to which we can see total chaos in the present world, everyone trying to over-power each other. Generally, we can see that our mind becomes especially agitated whenever we are insulted and the thorn of desire to take revenge torments the mind for a long time. On the auspicious occasion of Vamana Jayanti while going thru the chapter, "The Lord Begs Charity from Bali Maharaj", I came across this verse 8.19.10 from Srimad Bhagavatam spoken by Lord Vamanadeva.

*evaṁ sa niścītya ripoḥ śarīram  
ādhāvato nirviviśe 'surendra  
śvāsānilāntarhita-sūkṣma-dehas  
tat-prāṇa-randhreṇa vivigna-cetāḥ*

Lord Vamanadeva continued: "**O King of the demons, after Lord Vishnu made this decision, He entered the body of His enemy Hiranyakashipu, who was running after Him with great force. In a subtle body inconceivable to Hiranyakashipu, Lord Vishnu, who was in great anxiety, entered Hiranyakashipu's nostril along with his breath.**"

The translation says that Lord Vishnu was in great anxiety. The word '*vivigna-cetaah*' meaning '**very anxious**' caught my attention. How come and why should Lord Vishnu be in anxiety? He being transcendental, there cannot be any anxiety. To be anxious is the prerogative of human beings. But Srila Prabhupada smashed the prerogative with this wonderful purport and gives the real meaning of *vivigna-cetaah*. He says, "*The Supreme Personality of Godhead is already in the core of everyone's heart -'ishvarah sarva bhutaanaam hrd deshe 'arjuna tishthati'* (Bhagavad Gita - 18.61). Logically, therefore, it was not at all difficult for Lord Vishnu to enter Hiranyakashipu's body. The word *vivigna-cetaah*, "very anxious," is significant. **It is not that Lord Vishnu was afraid of Hiranyakashipu, rather because of compassion, Lord Vishnu was in anxiety about how to act for his welfare.**"

In the previous verse, Srimad Bhagavatam 8.19.9 Lord Vishnu says:

*yato yato 'haṁ tatrāsau mṛtyuḥ prāṇa-bhṛtām iva  
ato 'ham asya hṛdayaṁ pravekṣyāmi parāg-dṛśaḥ*

**Wheresoever I go, Hiranyakashipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.**

Hiranyakashipu was the fiercest enemy of the Lord and we see here that the Lord tolerated everything and He is now anxious for His enemy's welfare. In the material world, one will be only thinking of how to retaliate, and thereby thinking of the enemy's welfare is nowhere near as it does not pertain to "my" welfare. We are struggling in this material world because from time immemorial we never had an inkling of "*vivigna-cetaah*" as envisaged by the Lord. Since we wanted to enjoy independent of the Lord we are in this material world. It is now a long sojourn to get back to the situation wherein we can begin thinking of the welfare of others. We need not be despondent about how to think

about the welfare of others. We have to only put into practice what great souls like Srila Prabhupada and our beloved Maharaj was showing. They only looked at the good things in a person and magnified them. It will not be possible for us to imitate those great souls. But by remembering the wonderful qualities of the Lord and His pure devotees, we will be able to get rid of the revengeful attitude and start seeing the good in everyone.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,  
Sri Ramchandra Das,  
Abu Dhabi.



## 108 Ways of Glorifying the Lord - Part 3

**Date:** 12 Sep 2011

**Author:** Anand Patil

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

We have been meditating on glorifying the Lord in the offering titled, "108 Ways of Glorifying the Lord". In the previous offering, we saw the below two glories.

- a. The Lord is the proprietor of everything
- b. The Lord is the controller of everything

We shall continue to meditate on the next glorification.

### **Glorification 5: - The words spoken by the Lord are apaurusheya:**

*Apaurusheya* means transcendental or superior to material modes and not delivered by any mundane being. This means anything that the Lord speaks is *apaurusheya* or perfect. Since the Vedas were originally spoken by Lord Krishna, the Vedas are *apaurusheya* and hence it proves that the Vedas are not man-made. It is not manufactured or concocted by some mental speculator. It is coming from the Supreme Personality of Godhead, and it was imparted first of all to Lord Brahma, not by personal presentation, but through the heart. In the purport of Srimad Bhagavatam verse 2.4.22, Srila Prabhupada nicely mentions that, "*before the creation, the Lord was there (narayano paro 'vyaktat), and therefore the words spoken by the Lord are vibrations of transcendental sound. There is a gulf of difference between the two qualities of sound, namely prakata (manifested) and aprakata (unmanifested). The physicist can deal only with the prakata sound, or sound vibrated in the material sky, and therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone within the universe unless and until one is inspired by the vibration of supernatural (aprakata) sound, which descends in the chain of disciplic succession from the Lord to Brahma, from Brahma to Narada, from Narada to Vyasa and so on. No mundane scholar can translate or reveal the true import of the Vedic mantras (hymns).*"

**Vedas are *apaurusheya*:** Consequently, the followers of the Vedas accept Vedic knowledge to be complete and infallible. For example, cow dung is the stool of an animal, and according to Sruti or Vedic injunction, if one touches the stool of an animal he has to take a bath to purify himself. But in the Vedic scriptures cow dung is considered a purifying agent. One might consider this to be contradictory, but it is accepted because it is a Vedic injunction, and indeed by accepting this, one will not commit a mistake; subsequently it has been proved by modern science that cow dung contains antiseptic properties. So, Vedic knowledge is complete because it is above all doubts and mistakes.

All living beings in the material world are subject to 4 types of defects - tendency to cheat, propensity to make mistakes, is subject to illusion, and has imperfect senses. But the Lord is above the laws of material nature and hence is not affected by this. Whatever the Lord says or does is perfect. Whereas, ordinary human beings make all sorts of mistakes. For example, in 1930 the scientists discovered a new planet PLUTO and just after few years in 2006 the scientists changed their minds and said PLUTO is not a planet at all. This way, due to our imperfect senses our inventions and understanding keep changing all the time. But the texts mentioned in the Vedas never change, they have been constant since time immemorial. The siddhantic cosmology (part of Jyotisha-shastra) contains information similar to the information obtained from modern cosmology. For e.g. the Surya Siddhanta, one of the most important siddhanta shastras states:

1. The distance between the earth and the moon as 253,000 miles compared to modern scientific measurement of 252,710 miles.

2. The Earth's diameter is 7,840 miles, compared to the modern scientific measurements of 7,926.7 miles.

The very fact that cosmic distances are mentioned with such precision in Vedic scriptures long before the dawn of modern cosmology shows that the Vedas are really *apauruseya*.

**The Lord keeps His promise:** We promise to do a lot of things in our lives but aren't able to fulfill all of them. But, the Lord fulfills all His promises and doesn't fail on any. He goes to the extent of even fulfilling the promises made by His devotees.

When the demigods were harassed by the demons Hiranyaksha and Hiranyakashipu, they prayed to Lord Vishnu to help them and deliver them from the miseries given by the two. The Lord promised to advent on Earth and deliver them from the two demons on two separate occasions. Having given the promise, the Lord did not forget his promise but He did advent as Lord Varaha and Lord Narasimha and killed both the demons and saved the demigods. Similarly, on several occasions the Lord promises His devotees to help them and He does keep His promise every time without fail. We all know the pastime of Narada muni and the two sons of Kubera, Nalakuvara and Manigrava. Narada muni once cursed the two to become trees since they did not have the etiquette of behaving in front of great personalities like him. But once the two asked for forgiveness, Narada muni out of compassion, forgives them and says that once Lord Krishna advents on the Earth in Vrindavan He will liberate you two and not only that, He will also give you darshan. In this instance, Narada muni did not consult the Lord before speaking those words. But out of love for Narada muni and just to fulfill his words, the Lord liberated Nalakuvara and Manigrava and also gave them splendid darshan. This shows that the Lord not only keeps his promise, but also helps the devotees to keep their word.

There is a real-life story about Banke Bihari (a famous Lord Krishna temple in Vrindavan), narrated to one the Goswamis in Vrindavan. There used to be a devotee named Gopal Das in Aligarh who took a loan from Seth Laxmi Chand and within few months repaid it. But since Gopal was a simple person, he didn't get any receipts from the Seth. The Seth being crooked, later sent a notice to Gopal to repay the loan or vacate his house. The matter was taken to court. Since there were no receipts of the repayment nor was there any witness, everybody including the judge was sure that the Seth will win the case. Upset by this incident, Gopal went to the Banke Bihari temple in Vrindavan. Banke Bihari is famous for being merciful and there have been a lot of real-life incidents where the Lord has personally saved devotees. Gopal prayed sincerely and with faith to Banke Bihari to help him out. While he dozed off in the temple premises, Banke Bihari came in his dream and promised him to be his witness in the court. During the day of the judgment, the judge asked Gopal whether there was any witness to which Gopal nodded and confidently told the name of Banke Bihari. After the judge called out the name, the Lord appeared in the court covered in a blanket and provided all the exact details about the repayment to the judge and also took the judge to the house of the Seth to show the exact records of each repayment which the Seth had hidden in his house. Having got the proof, the judge released the house back to Gopal. Impressed by the mercy of the Lord, the judge and Gopal devoted their lives fully to the service of the Lord.

Banke Bihari Lal ki Jai !!!

Krishna willing, we shall continue our journey of glorifying the Lord in the upcoming emails.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,  
Anand Patil,  
Wellington, New Zealand

## Wasting Time is the Greatest Crime

**Date:** 13 Sep 2011

**Author:** Sudarshana devi dasi

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

A few months ago one of our friends had forwarded us a video of a live-accident that occurred in Indore. A group of people had gone for a holiday trip and went on trekking. After they reached the hilltop, one among them was taking video of the scenic beauty and he would have never dreamt about the tragic scene which he was going to capture in a short while. There was a lot of greenery around and a very thin stream of water was flowing below their feet, just wetting it. After some time, part of the group started to move on to hold on to the safety rails. But 4 members from that group, continued to stand at the top and enjoy looking at the scenery. Suddenly, the thin stream of water which was flowing below their legs started increasing in volume and they felt very thrilled and happy. The on-lookers started warning them to come to the safer side as that might be a flash-flood. But unfortunately, the 4 members didn't care to hear their words. And within 2 seconds, the volume of water increased so high and came with such a force that it simply washed out all 4 of them down the mountain, with people around just screaming out of shock. Just one second ago, they were all laughing, joking, and holding hands together. They were arrogantly ignoring the warnings of their friends and the next second, they saw death.

Human life is so very rare. It is one among the eight million, four hundred thousand species of life and it is the only one species of life in which we can endeavor to re-establish our lost relationship with the Lord, and is this the way to carelessly lose it? Of course, death can come to us even when we are sitting idle at home, but we must at least try not to take such unwanted risky, adventures on our own. And more importantly, knowing that death can come to us any moment, we should try to engage our time in the service of the Lord as much as possible. In verse 6.5.19 of Srimad Bhagavatam, Narada Muni had spoken of a physical object made of sharp blades and thunderbolts. The Haryashvas understood this allegory as follows. **"Eternal time moves very sharply as if made of razors and thunderbolts. Uninterrupted and fully independent, it drives the activities of the entire world. If one does not try to study the eternal element of time, what benefit can he derive from performing temporary material activities?"** In his wonderful purport to verse 6.5.19 of Srimad Bhagavatam, His Divine Grace Srila Prabhupada very nicely explains the importance of using time properly. Quoting from Chanakya Pandit's Neeti Shastra, he says:

*aayushah kshana eko 'pi / na labhyah svarna-kotibhih  
na cen nirarthakam neethih / kaa ca haanis tato 'dhikaa*

**Even a moment of one's lifetime could not be returned in exchange for millions of dollars. Therefore one should consider how much loss one suffers if he wastes even a moment of his life for nothing.**

*'Living like an animal, not understanding the goal of life, one foolishly thinks that there is no eternity and that his life span of fifty, sixty, or, at the most, one hundred years, is everything. This is the greatest foolishness. Time is eternal, and in the material world one passes through different phases of his eternal life. Time is compared herein to a sharp razor. A razor is meant to shave the hair from one's face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Krishna consciousness.'*

Our beloved spiritual master H H Mahavishnu Goswami Maharaj used to quote the below the verse from shastras,

*kālakṣepo na kartavyo kṣīṇam āyuh kṣaṇe kṣaṇe  
yamasya karuṇā nāsti kartavyam hari kīrtanam*

**The precious time should not be wasted, because our lifespan is reducing every moment. Yamaraj has no mercy. Hence our duty is to do Hari kirtan**

Parikshit Maharaj had notice of 7 days for his death and since he was a devotee from birth, he had the sanity to ask the sages about how to utilize those 7 days nicely, and by the grace of Krishna, he was able to hear Bhagavatam from Sukadeva Goswami. But we are not pure like him. Yamaraj will come to us any moment without any prior notice. So unless we start preparing right from now, we will not be able to remember the Lord in the final moments, when our body and mind might not be co-operating with us. In this regard, we came across a small story about a wild boar. Two foxes watched a wild boar sharpening his tusks on a tree-trunk. "Why do you do that?" asked one of them, "the huntsmen are not out today." "Let that be so," answered the boar, "but whenever my life is in danger, I shall need my tusks and there will be no time to sharpen them."

So death in the form of a hunter can come and attack us at any time. Unless we take shelter of Holy names, scriptural study, and service to Vaishnavas right from the beginning of life, we will not be able to remember the Lord at the last moments. So let us pray to Supreme Lord Krishna who is Time personified, that we have the alertness to realise the value of every moment and spend it judiciously in His service.

Thank you very much.

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

## Wake Up and Be Alert - Part 1

**Date:** 14 Sep 2011

**Author:** Sudarshana devi dasi

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

The following is a humble effort to transcribe one of the very powerful, instructive, and nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj in Sri Sri Radha-Neel Madhav dham, Rajkot on 29th January 2007 on Srimad Bhagavatam verse 1.9.3:

*viśuddhayā dhāraṇayā hatāśubhas  
tad-īkṣayaivāśu gatā-yudha-śramah  
nivr̥tta-sarvendriya-vṛtti-vibhramas  
tuṣṭāva janyaṁ visrjañ 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.**

Maharaj recites the above verse in "kavim puraanaam" (BG 8.9) tune and says, "This is a very nice meter and Krishna enjoys this lyric. This 9th chapter in the first Canto is very important because we have the prayers of Bhishmadev in it. Before the prayers, what is needed is described very nicely in this verse (1.9.31)." We all want to pray. But we miss the first step. That's why our prayers are completely useless. Please remember this. 'vishuddhayaa dhaaranayaa hataashubhas' - All these words are beautiful. *vishuddhayaa* - *shuddha* means **purified**. *vishuddha* means **vishesh purified, extra purified**. Only *shuddha* is not enough. We are advised that as soon as we want to pray to Krishna or do anything to Deities, we have to take shower. Not only that, particularly poojaris, they don't take any food until the pooja is finished. The body has got to be thoroughly cleansed. We should also be clean internally. We might clean our bodies with soap and water. But inside is completely scratch and filthy. Those prayers are not accepted by the Lord. We learn this from Bhishmadev.

If you really dig into his life, you know he was the purest soul, one of the Vasus, cursed to be in this planet. So he was not ordinary living entity. But still he followed strict devotional principles. So how much more careful we should be? *vishuddhayaa dhaaranayaa* - *dhaaranayaa* - In this word, the root word is *dhru* - *dhru* means *dheera* - **sober**. Sobriety is completely absent in us because we have not understood our constitutional position. We may know, but we have not digested it and that is why our behaviour is very obnoxious.

Unless you really know that you are a servant of Krishna, inebrieties will not leave. All inebrieties will vanish from us when we understand that we are servants of Krishna. Even now, we are attached to our mind, thinking that "I am this" and "I am that". Till such time we cannot start with prayers, what to talk of the effects of the prayers? We are miles away from the effect. The result is that show is going on, but reality is absent. We are trying very hard, but we are not meditating on Prabhupada's meditation. These words are given by Srila Prabhupada. Each and every word, how nicely and scrutinizingly we should study? Especially people who are in India, our languages are close to Sanskrit and so we can understand these words a bit more easily. But unfortunately, we are getting deviated from the spiritual side to the material side and competing with each other to enhance our material positions. That is the greatest defect we have here. We haven't understood yet that the whole material thing we see here, has no value at all. Our eyes are open and we think that everything is reality. Our own eyes are not real. Then how come what we see using those eyes be real? Lord Krishna says in Srimad Bhagavatam verse 11.7.7

*yad idam manasā vācā cakṣurbhyāṁ śravaṇādibhiḥ  
naśvaraṁ grhyamāṇaṁ ca vidधि māyā-mano-mayam*

**My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of maya. In fact, you should know that all of the objects of the material senses are temporary.**

This idea is not yet digested by us. Please read again and again. *yad idam manasaa vaacaa* - by mind and speech whatever appears to be true has no reality. These eyes, without a moment's notice, will close. This is for sure. We will not have noticed for this and we take it for granted that we will live for 10 more years. I am also in the eighties now and still, I am thinking I will be here till 90 definitely (*Maharaj indeed stayed in this mortal world until the age of 90 - true to his statement*). We don't know what will happen next moment. In false hope, we waste whatever valuable time we have at our disposal. This is really suicidal. Because we sit to discuss Bhagavatam, these things have to be correctly understood. Day by day, unfortunately, the struggle for existence is increasing and this is all anti-spiritual. The spiritual activities are decreasing. It is only Prabhupada's mercy that we are here, discussing Bhagavatam. Just mere presence is impossible. Then what to speak of *vishuddhayaa dhaaranayaa hataashubas*? These things are miles away from us. Just to come together for Bhagavatam is not possible. We don't know how we are sitting here. Even then there is no need for discouragement. Whatever is there now, it is better than to do nothing. So at least we have begun. By the mercy of Srila Prabhupada, we have been woken up by him."

Krishna willing we shall continue to hear more nectar Maharaj in the subsequent offerings.

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

## Wake Up and Be Alert - Part 2

**Date:** 15 Sep 2011

**Author:** Sudarshana devi dasi

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

The following is in continuation of the transcription of the nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj in Sri Sri Radha-Neel Madhav dham, Rajkot on 29th January 2007 on Srimad Bhagavatam verse 1.9.31. In the previous offering we heard from Maharaj that:

- a. We should be pure both internally and externally. Then only we can approach the Supreme Pure Lord, through prayers.
- b. All inebrieties vanish when we realise that we are servants of Krishna.
- c. Our senses, mind and whatever sense objects we perceive through them are all temporary.
- d. By his causeless mercy, His Divine Grace Srila Prabhupada has provided these scriptures and has woken us up.

Now let us continue to hear more nectar from Maharaj.

The example of mother and child is very nice. A young child is sleeping and mother wakes him up. As soon as the child opens his eyes, he looks at mother and asks 'What should I do now? You have woken me up. What is next?' That is our position. He has woken us up - "Don't sleep. Wake up!" Now after we are woken, what should we do? If we don't know what to do, then it is a real pitiable condition. But mother says, "Now go and brush your teeth; take bath." But child says, "No. I will sleep for 5 more minutes." This is our position.

Prabhupada has given us the direction also - "*Read my books. Take your japa mala and chant.*" But we say, "No. We will do afterwards." This is our position. ***If after waking up child does not obey the mother, then mere waking up has no value.*** Obedience has got to be there. In his wonderful purport to verse 1.5.24 of Srimad Bhagavatam, Srila Prabhupada very nicely says - "***Without being self-controlled, without being disciplined and without being fully obedient, no one can become successful in following the instructions of the spiritual master, and without doing so, no one is able to go back to Godhead.***" This obedience is must. Obedience is must. ***When we obey, we will advance in life. As soon as there is a challenging attitude, you forget about the progress. Obedience is needed.*** Obedience to the bonafide acarya - and fortunately we have very bonafide acarya in him. So why should you not obey him with full heart? This is the point. Instead of understanding this point, we are just wasting our time in different sections and different disciples of the gurus and so many thing are in our way. Please. Gurus body may be different. But guru-tattva is one. Same principle is followed. Don't waste your time in these petty matters. We have come to Prabhupada. Please make the best of it. That is the point. Unless we do that, who is going to help us ?

We have to dig into our own heels. I may show you that this restaurant is good and we had very nice srikhand-puri. But you have to go on your own and eat and then only you can taste. It is not that I go and eat and you taste. It is impossible. Everybody has to find out time. Everybody has to find out his or her own level. From there he or she has to begin by themselves. If you keep on depending on others, then you cannot progress. We have dig into our own heels. ***Seva should go on and along with that daily we need to study Srila Prabhupada's scriptures.*** Srila Prabhupada always says that, "*unless you read my books 2 hours a day, you will leave Krishna consciousness and go away.*" We don't leave Krishna consciousness, but we are in an illusion, without doing anything. And we think that we are fully Krishna conscious. That is the greatest defect. We are following the dictates of our own mind. Complete humility is absent. Very much absent. We have showy humility. That doesn't mean really. All these things subtly affects our prayers. Before we even touch the verse, the prelims of the verse is very difficult. Only one word we have taken - *vishuddhaya* and it is difficult. And *ashuddhi* is material infection and we are full of material infection. Apart

from our own body, we have our own family, houses, bank-balances and so many creations and it is very difficult to fit in Krishna somewhere. It is not easy and day by day we are forced to go behind these things by governments also. Formerly kings were there and they were particular that their own prajaa should be very peaceful to follow the prayers. Now it is topsy-turvy. These things have to be sorted out. (Maharaj requests the devotees to recite the verse 1.9.31, word-to-word equivalents and translation and purport.) The shlokas '*naarayanam namaskrtya*' (SB-1.2.4) and '*nashta praayeshva bhadreshu*' (SB 1.2.18), convey the same point which we are discussing in this verse. Prayer and Purification - The same purport is here. Just the words are different. These things should be noted. Whenever you have some time, half an hour or so, please write down these things. They should be clear in your mind.

First line is very nice. *vishuddhayaa dhaaranayaa hataashubhas* - Take the word to word equivalents from Prabhupada and this is the way to meditate on it. Meditation is as good as study. For study also students have to meditate on the points. Then they get good marks. Please meditate on this. For a while we should try to forget everything else. When we come in front of the Deities, until darshan is over, we don't have anything else in our mind. Mind is completely clear. This is also darshan - shastra darshan. Shastras are non-different from deities, non-different from Krishna. So we are having darshan here. So when we sit for this darshan, all other material things should automatically vanish. That is *vishuddhayaa*. Srila Prabhupada very nicely mentions here that *ashuddha* - unpurified stage is a material infection. The first sentence in the purport he says, "*The material body is a gift of the material energy, technically called illusion.*" - "*technically called*" - how nicely he has used this word. This one sentence, we have to remember for the whole of our life-time. How can we know that this material body is illusion ? Srila Prabhupada gives the answer in the next sentence. "*Identification with the material body is due to forgetfulness of our eternal relationship with the Lord.*" As soon as remembrance of Lord is absent in our minds, this illusion is there. Always we forget Him and so always we are in illusion. Apart from that, the five great elements -(earth, water, fire, air, ether) they are the products of mode of darkness. Modes have no value and in that also mode of darkness is the worst. And we are the products of the worst one. Really if you think about this material body, it is coming from very dirty material. And we are so proud of it. It is not only bag of stool and urine, but its origin is also very bad. We don't have any idea about it and we never thought about it. That's why we are still sticking to the body. The origin itself is such an obnoxious thing. It is only because the spiritual touch is there, we are tolerable. Otherwise we cannot sit together like this. Such a dirty matter is here. And we are taking it as reality. Frankly speaking there is no reality in it. Alexander the great, conquered so many countries. When he was dying, his servants asked him what is his wish. He said, "Please put my body in the coffin, with my hands out, so that people should see that I came with nothing and I am going back with nothing." Then he wanted the doctors to carry his deadbody so that people will know with all the doctors available, he died. We are very proud of our medical system. Please try to take the practical points from these things. Material body is an illusion. This is definite and nobody believes it. This is also definite. So we have to find out some way in between so that we find the reality and don't forget the practicality.

Krishna willing we shall continue to hear more nectar Maharaj in the subsequent offerings.

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



### Wake Up and Be Alert - Part 3

**Date:** 16 Sep 2011

**Author:** Sudarshana devi dasi

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

The following is in continuation of the transcription of the nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj in Sri Sri Radha-Neel Madhav dham, Rajkot on 29th January 2007 on Srimad Bhagavatam verse 1.9.31. In the previous offering we heard from Maharaj that

- a. We should be pure both internally and externally. Then only we can approach the Supreme Pure Lord, through prayers.
- b. All inebrieties vanish when we realise that we are servants of Krishna.
- c. Our senses, mind and whatever sense objects we perceive through them are all temporary.
- d. By his causeless mercy, His Divine Grace Srila Prabhupada has provided these scriptures and has woken us up.
- e. Mere waking up is of no use, if we fail to obey the instructions of the acarya.
- f. We should continue with our seva and also study Srila Prabhupada's books daily for 2 hours.
- g. Material body is an illusion and we are wrongly considering it as reality.

Now let us continue to hear more nectar from Maharaj.

"As it is people don't have much faith in this Vedic life-style. If we are also bit careless about these things, then they will lose all faith. This is the point. But reality is reality. Practical points are in front of us and we cannot neglect the body and at the same time we know definitely that it is illusion. So how to come terms with non-negligence and to remember that this is nothing? That is our duty to put these opposite things together and try to find out a practical way for ordinary people to follow. Otherwise people are not interested in these things. Please. Don't ignore the practical things. These are the shastras. That is why shastras never allows any carelessness. In whatever thing we do, high intelligent care is required and that is Krishna consciousness. Always alert. *tvam kaa pramattah* - It is said in Srimad Bhagavatam. We wake up and we are not alert immediately, because we want to sleep and is in mode of darkness. Only those devotees who know this reality, as soon as their eyes open, they are alert. ***This alertness is the quality of Krishna that we have to obtain, thinking all these things.*** Fortunately we have more time than ordinary living entities and we are under the roof of Srila Prabhupada. So many hours we have already passed in this atmosphere. We have heard so many classes and undergone so many process. This is the time when we should think seriously about these things.

***Day by day the seriousness of the spiritual matters must increase. On the contrary, we are seeing that as the time goes on, we are less serious. That is pitiable.*** We are thinking, "I have attended so many mangalaratis. Now forget about it." No forgetting about it. Day by day, your sincerity must increase. Instead of that we are decreasing like anything and we are thinking that, "I am a devotee." It is the greatest defect. We are committing suicide. Our time is waste, efforts are wasted. Everything is wasted. What are we following? We don't take to Bhagavatam and simply we are looking at sky and the land, sky and the land and passing our time. Please. This is not allowed by the scriptures. This is not vishuddhayaa. ***Day by day your purification must increase.*** That is the way. We now know what the way is. Why don't you increase it? Why do you decrease? We are in different material conditions. Everyone has his or her own material conditions. Be careful and sort it out to the best of your ability and eventually you will have to leave it to Krishna. He is anyways going to sort it out. We are not going to be here after death. So He will sort out everything. He is only sorting out the problems of everyone else. So ours also, He will sort out. ***We try our best and leave the rest to Him. Full dependence on Him is required.***

I don't want to see any kind of lethargy in you people. We should be serious about these things. ***We are wasting our time according to whims and concoctions of the mind***

. Srila Prabhupada used to give a story about how mind concocts. There was a man who had Rs 10 and he wanted to increase his business. So he thought about how to increase the income and his mind became very alert about the 10Rs. He thought of a scheme that he will buy glassware from the weekly market for 10Rs and then sell it for Rs 20. Then again buy

for 20 Rs and sell it for 40 Rs. So these thoughts were going on in his mind and eventually he will become the owner of the factory of glassware and will be very rich. So he went to whole-sale market and bought glassware for 10 Rs. Then he was going to weekly market in the after-noon to sell it. He felt very tired and there was a nice banyan tree on the way. So he thought, "There is still some more time. I will just take a small nap and then I will go." So he kept the basket near his feet and went to sleep. His concoctions started again. In his dream, he became the owner of the factory and was earning lot of money. He also got married in the dream itself and he thought that, "I will dictate my wife and if she disobeys me, I will just kick her out," and he kicked his leg and the glassware broke. This is concoctions. **We spend our time in concoctions or we try to satisfy some living entity, which is not needed at all. Or we waste time to satisfy our own greed. So many inebrieties already exist in illusion also.** And the result is waste of time. Because we are wasting time, we cannot go anywhere. **Instead submissively open Bhagavad Gita or Bhagavatam and read anything from that and try to meditate.** We have been looking at only one verse, one purport and so far. So many points are nice here. We are seeing how the material body is an illusion and how we have taken it as truth. For us material body is truth. But shastras say it is illusion. Shastras always tell truth. So my point is, we should find out the relation between the illusory activity and the truth.

Krishna willing we shall continue to hear more nectar Maharaj in the subsequent offerings.

Thank you very much.

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

## Wake Up and Be Alert - Part 4

**Date:** 17 Sep 2011

**Author:** Sudarshana devi dasi

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

The following is in continuation of the transcription of the nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj in SriSri Radha-Neel Madhav dham, Rajkot on 29th January 2007 on Srimad Bhagavatam verse 1.9.31. In the previous offering, we heard from Maharaj that:

- a. We should be pure both internally and externally. Then only we can approach the Supreme Pure Lord, through prayers.
- b. All inebrieties vanish when we realise that we are servants of Krishna.
- c. Our senses, mind, and whatever sense objects we perceive through them are all temporary.
- d. By his causeless mercy, His Divine Grace Srila Prabhupada has provided these scriptures and has woken us up.
- e. Mere waking up is of no use, if we fail to obey the instructions of the acarya.
- f. We should continue with our seva and also study Srila Prabhupada's books daily for 2 hours.
- g. Material body is an illusion and we are wrongly considering it as reality.
- h. Alertness is the quality of Krishna that we have to be alert and careful in all our activities.
- i. Day by day the seriousness of the spiritual matters and purification must increase.
- j. We try our best and leave the rest to Him. Full dependence on Him is required.
- k. We should not waste time in mental concoctions. Instead, we should use it in meditating on Bhagavad Gita and Bhagavatam.

Now let us continue to hear more nectar from Maharaj.

In Srimad Bhagavatam 11.7.7, Krishna clearly tells Uddhava - *yad idam manasaa vaaca* - whatever you are perceiving by your mind or words, *cakshurbhyaam* - seeing by eyes, *shravanaadibhih* - whatever you are hearing, *nashvaram* - it is temporary and it is destructive. Nobody can deny this. This hall and everything here appears to be truth. Who can tell that this hall is not there? As soon as we get up we come here to this hall. Hall is the truth for us. It is true because our eyes are seeing it. As soon as the eyes close, these things will vanish like cloud-castle. At the moment it is appearing as truth. We think, "I have gold; I have money; I have my wife and children; I have my parents; my field; my land; my houses;" So many things are there. But it is only the eyes - *cakshurbhyaam*. This Bhagavatam shastra is beautiful. It points out to the correct thing. Because correct things are given, we have sufficient things to think about them and try to figure out the practical way of life. This is our duty. We must try to think about these things. *shravan* - we have heard; *supatan* - we are studying now and *vicaarana karo* - and putting into practice. **Putting into practice means we really know that everything in this world is false.**

If everything is false, pride will not work anywhere. **Abhimaan will kill us.** So we are completely prideless and if we don't come out of this, then again we are stuck. That is the result. What are we proud of? Bhagavatam says - *nashvaram* - temporary and destructive and even then *grhyamaanam ca* - You have accepted it as truth. Srila Prabhupada used to tell very nicely that when we are doing our duties, we should do so sincerely that we feel by our doing everything is happening. If a child is studying for exams, he has to think that because he is studying he will pass. Else if he thinks, Krishna will do it then he will leave studies. The child has to study and then again mercy of Krishna is there. His study is not the reason. But his study could not be neglected. The same thing, we have to put into practice. We know that everything depends upon the mercy of Krishna. In Urdu there is a nice saying - The devotee says, "Allah, de de Allah." He is asking Allah - O God, give me some wealth. Then Allah is replying - "koi haath dho kholla" - "Just move your hands and legs." This is the point. We should move our hands and legs and work. Moving is not the reason.

But without the movement, we cannot get anything. That is the secret of the whole thing. We don't understand that this is false. But while performing our duties, we should be very immaculate. If you are performing seva, so far - so good. Whatever you are doing, do it nicely. **The Vaishnavas are not shirkers. They are sincere workers.** Please try to understand these things and guide the public in a practical way. Don't just leave them in the middle. They will be puzzled. Don't create any confusion. When you are confused yourself, you will create confusion. You have to think over these things. Nice intelligence is there. This is the best use of intelligence.

We know that nothing is in our hands. Even then if we do any work, we do it nicely. The fact is if nothing is in our hands, anything can happen at any time. That is the truth. Isn't it? On one hand, we preach that nothing is in our hands. 'Nothing is in our hands' means till we are alive anything can happen. I always give the example of Sindhis in Pakistan. I have seen with my own eyes that at the time of partition, they were rich people in Pakistan, and overnight they had to leave everything and didn't even have an extra set of clothes to put on. Anything can happen.

**Till we are alive, we will lose this or lose that. So many things can happen. But spiritually thinking this reality, we should be ready for these things. No moroseness. The more we lose our things unexpectedly, the more wakeful situation must be there. By these incidents, our awareness of the spiritual progress must increase and not decrease.** The sad state is that I am seeing the ebb in your lives. Seriousness is completely absent. This is very bad. We should be more serious. We should be very serious about spiritual progress. We should be ready to leave the positions. That's why I am insisting that young ones should be trained. Those who are fortunately free, they must completely devote their lives for these things. Even if you are working, every second of your existence must be handed over to this spiritual progress. Srila Prabhupada has given us so much spiritual paraphernalia that we are not in need of any other thing now. So many tapes are there; so many MP3s are there; so many literatures are there. We are not able to read or hear also. He has done so much. Please try to increase your awareness as time goes by. Don't decrease. Otherwise, people will not take this process. By seeing you, people will not touch these processes. People will say, "See how good he was earlier and now he is rubbish!". This is very bad. We are falling again into material life. Never do that. Otherwise whatever little faith people have, they will lose it. Day by day this awareness should increase and increase and it means detachment must increase.

Krishna willing we shall continue to hear more nectar Maharaj in the subsequent offerings.

Thank you very much.

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

## Wake Up and Be Alert - Part 5

**Date:** 18 Sep 2011

**Author:** Sudarshana devi dasi

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

The following is in continuation of the transcription of the nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj in Sri Sri Radha-Neel Madhav dham, Rajkot on 29th January 2007 on Srimad Bhagavatam verse 1.9.31. In the previous offering, we heard from Maharaj that

1. Whatever you are doing, do it nicely. The Vaishnavas are not shirkers. They are sincere workers.
2. The more we lose our things unexpectedly, the more wakeful situation must be there. By these incidents, our awareness of the spiritual progress must increase and not decrease.

Now let us continue to hear more nectar from Maharaj.

Detachment should increase. As it is we cannot be attached. We cannot afford to be attached. Because any time kaala is there - *tvam apramattah sahasaabhipadyase* (SB 4.24.66). Very gradually He will take us away, easily like how a snake swallows the mouse. Thinking these things we keep everything aside and do these things first. As soon as we ignore these things, we are doing injustice to ourselves and complete injustice to the fellows around us. This is the need of the day. Awareness must increase day by day. Don't increase the lethargy. It is very easy because this is a lifestyle. Every day you have to get up early in the morning. Every day you have to wash. Every day you have to eat whatever little food you want. Every day you have to be clean. Every day you have to study. Every day you have to do darshan. Every day you have to be with shastras. **How many shastras do you have in your throat? So much time you have. But like a mad person we are struggling for days together. What are we doing while travelling? Why can't you learn Bhagavad Gita by-heart? Why can't you learn the English translation by-heart? Why can't you meditate on the purports? Why are you wasting your time in your mind's foolishness? Tell me what is the reason?**

**Those who have taken up this process for so many years must show that this life-style has been very beneficial for them. Then only the faith on the ordinary mass will increase. Otherwise seeing your madness, ordinary mass will lose the faith. Don't commit this suicide.** We very well know that this body is an illusion. So we are not attached to our name, prestige or whatever. Forget about these things. Enough of it that you have done. From today you have to increase your spiritual awareness and show the people that you are going ahead and that you are serious about these things. **By your behaviour the faith of others will increase.** Otherwise, as it is general mass doesn't have faith. And they will lose whatever little faith you had. You have to be ready. Nothing is in our hands. You have to depend on Krishna all the time. There is nothing we can do. Nothing is in our hands. But we feel that "everything is in my hands." This is rascaldom number one. We are rascal number one. That's why we are not progressing ahead. This is the reason. **Please wake up in the real sense of the term and don't be idle again. This is vishuddhaya.** And this way we should understand what is an illusion and that forgetfulness of relation with Krishna is this body. If forgetfulness is the reason, then we should not try to forget and how not to forget? Every minute we should be alert. That goes without saying. Material things must be sorted out. Unless you sort out, it is impossible to advance in spiritual life. Unless we understand in these terms, we will not be able to do anything at all.

The matter is very serious and only one sentence we have in this purport of (1.9.31) - "*Therefore, just on the arrival of Lord Krishna, all material contamination was completely removed, and Bhishmadeva was thus able to be transcendently situated by stopping the activities of the impure senses in collaboration with matter.*" By our stopping of the activity of the impure senses in collaboration of the matter - very nice words - **collaborate**. Senses cannot do anything on their own. But they are collaborating with the matter. Why are we doing that? Even now we are allowing

our senses to collaborate with matter. This is our greatest mistake. Please realise these mistakes. How nice sentence it is! **Lord Krishna was present in front of Bhishmadev. In front of us also, He is present in the form of His Names, scriptures and darshan. Everywhere He is present.** Why we are forgetting Him and why we are moving here and there like mad person here and there? We are moving around without any reason. Unless there is remembrance, unless there is a study unless there is darshan, why unnecessarily we are wasting time? Seriousness is completely absent and we are dealing on the mind level. Mind level means mental - What have you decided? Do you want to be (paagal) mad? We have got Prabhupada's mercy for good and still, we are hovering around. What are you going to preach? What are you going to show to the public? The public is looking at you because you are for twenty years in Krishna consciousness. They will lose faith if they see that you are weak in these things. Whatever little faith they have they will lose. And you are wasting away your time like anything. Think. We are very happy that you have come here and taken up this process. But that is not enough. The awareness must increase. The more we move about in the name of Krishna, the awareness of Krishna must increase. Somehow or the other, you are seniors in this process. **Seniority must be known by how much shastras you know, how much you have put into practice.** It is very easy to understand these things. Why even now we are trying to follow the dictates of our mind?

Krishna willing we shall continue to hear more nectar Maharaj in the subsequent offerings.

Thank you very much.

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

## Wake Up and Be Alert - Part 6

**Date:** 19 Sep 2011

**Author:** Sudarshana devi dasi

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

The following is the concluding part of the transcription of the nectarean, fiery Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj in Sri Sri Radha-Neel Madhav Dham, Rajkot on 29th January 2007 on Srimad Bhagavatam verse 1.9.31. In the previous offerings, we heard from Maharaj that

- a. We should be pure both internally and externally. Then only we can approach the Supreme Pure Lord, through prayers.
- b. All inebrieties vanish when we realise that we are servants of Krishna.
- c. Our senses, mind, and whatever sense objects we perceive through them are all temporary.
- d. By his causeless mercy, His Divine Grace Srila Prabhupada has provided these scriptures and has woken us up.
- e. Mere waking up is of no use if we fail to obey the instructions of the acarya.
- f. We should continue with our seva and also study Srila Prabhupada's books daily for 2 hours.
- g. Material body is an illusion and we are wrongly considering it as reality.
- h. Alertness is the quality of Krishna that we have to be alert and careful in all our activities.
- i. Day by day the seriousness of the spiritual matters and purification must increase.
- j. We try our best and leave the rest to Him. Full dependence on Him is required.
- k. We should not waste time in mental concoctions. Instead, we should use it in meditating on Bhagavad Gita and Bhagavatam.
- l. Whatever you are doing, do it nicely. The Vaishnavas are not shirkers. They are sincere workers.
- m. The more we lose our things unexpectedly, the more wakeful situation must be there. By these incidents, our awareness of the spiritual progress must increase and not decrease.
- n. We should immerse ourselves in the study of scriptures and not move around like a mad person wasting time.
- o. By our sincere behaviour, the faith of masses will increase.
- p. Seniority must be known by how much shastras we know, how much we have put into practice.

Now let us continue to hear more nectar from Maharaj.

"What is the reason for following the dictates of the mind? Because we don't try to understand a single sentence written by Prabhupada. Here our senses are still in collaboration with the matter. They are driving us mad. This should not be allowed. Unless we stop this, the spiritual progress will be nil. As I told you, the older you are in the devotional process and if you don't show the seriousness, the younger devotees will not take this process. They will just hesitate to do that. They will never do that. Please try to remember these things and try to always somehow or the other be careful. This collaboration word is very nice in the purport. **Don't collaborate your senses with matter.** Even now you are collaborating matter with your senses. And the result is a loss. Krishna is standing before you in the form of His Name and darshan and even now you are prone to enjoy these things. We have completely ignored these facts. We look to others. *'He is not coming for mangala-arati. Why should I come for mangala-arati?'* If he is going to the dungeon, are you also going to dungeon with him? Don't look to others. Try to increase your awareness in the shastras, in the activities. It is very difficult like a sharp razor. Unless you are very careful, it will cut your leg. This path is very easy. You have fortunately got it. So please make the best use of it.

Day by day this awareness should increase. But even now, our senses are collaborating with matter. Prabhupada's words are very powerful. 'If srikhand is available, I will not touch dhal.' That is collaboration with srikhand. (Maharaj laughs). Even now you are collaborating with idlis and sambar and because you are collaborating with idli, Krishna

comes in front of you and still you are not able to see Him. Krishna went personally to explain the matters to Duryodhan, Karna and Shakuni. They couldn't see Him. They wanted to arrest Him. Day by day our awareness should increase. How much time we have wasted under different conditions ? Don't do it. Otherwise the same collaboration will destroy you, not only in this life-time, again and again, *punah punah carvita carvanaanam*. Again and again we are chewing the cud. This should not be there. We have to stop the collaboration of the senses with matter. We should always be alert. ***It is not that yesterday we had Rathayatra and we came late at 2am and so we cannot get up today for mangal-arati. No. That is not allowed in devotee's life.*** Yesterday 2 'o clock is gone. Today you have to be here. ***Never say, "I slept so late. I have so much responsibilities on my head. I will not get up." This is suicidal. Please try to organise your life in such a way, that always spiritual matters will come first. Those who are free in this world, they are fortunate. Otherwise who will get money in this world as well as the time? Very few living entities will get. Krishna is favouring you by doing these things. So living entities like us should increase the awareness of Krishna.*** Who stops us from understanding these sentences?

Srila Prabhupada says in the purport (of verse 1.9.31) - "*Therefore, just on the arrival of Lord Krishna, all material contamination was completely removed.*" And in our life, we think that the arrival of Krishna is there. We mumble also. We chant also sometimes. But our mind is not there. Seriousness is completely absent. The older devotees must show the purity of the mind. ***Purity of the mind means, except Krishna we don't talk anything else. Except Krishna we don't think about anything else.*** *'shrivan grnan samsmarayan ca cintayan'* - Hearing, accepting, remembering and thinking about Krishna. We only do these things. *'namaani roopani ca mangalaani te'* - This is all auspicious. This is the way. *aadhishta cetaah* - Our mind is completely absorbed in these things. And ***nothing stops us except our laziness and carelessness.*** Laziness and carelessness means we are collaborating our senses with the matter. The mind is collaboration with matter and that's why we are wasting our time. See how Prabhupada is very correct. He is giving your own situation. If you don't think about these things and don't improve, who is at fault? As I told you other day, the result is horrible. As it is general public doesn't have faith in this process. Because this process means you have to stop sense of gratification and so they don't have faith. Little faith they have. That faith must increase by looking at older devotees. So older devotees, instead of being lethargic, they should be fiery with these things. Day by day it should increase and not decrease. That's why, all the managerial activities should be handed to the younger persons and we should make ourselves free to go through these things. It requires time. It is a time-consuming process. Just one purport we are thinking. A few words we are meditating on and even then time is not sufficient. We always feel these things.

Please it is a fortunate situation that you have all come here from different parts. ***Please take this message. That without any outside condition, our spiritual condition will always progress. The spiritual matters, do not depend upon material conditions.*** Because we have full understood that material conditions are *nashavaram* - temporary and destructive. This is completely ingrained in our mind. We don't accept the material things as truth. But we accept Krishna as the Absolute Truth. So we must run after Him. Unless you have this mental frame, you cannot pray. Bhishmadev prays after this verse. So prayers are very important. No doubt. But the verses prior to the prayers are also very important. And again, Krishna answers after the prayers. Those verses are also very important. But you concentrate on prayers and then move on to the important parts. So dig into your own heels and wish you all the very best! Jai Srila Prabhupada ki Jai !"

Srila Prabhupada ki Jai ! Jai Srila Mahavishnu Goswami Maharaj Gurudev ki Jai !

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



## 108 Ways of Glorifying The Lord - Part 4

**Date:** 20 Sep 2011

**Author:** Anand Patil

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

We have been meditating on glorifying the Lord in the offerings titled, "108 Ways of Glorifying the Lord". In the previous offering on this topic we saw that:

1. The words spoken by the Lord are *apaurusheya*.
2. Since Lord spoke the Vedas, the Vedas are *apaurusheya* too.
3. The Lord keeps His promise.

We shall continue to meditate on the next glorification.

**Glorification 6: The Lord has inconceivable potencies:** It is mentioned in Sri Isopanishad Mantra 4-5:

*anejad ekam manaso javīyo  
nainad devā āpnuvan pūrvam arṣat  
tad dhāvato 'nyān atyeti tiṣṭhat  
tasminn apo mātariśvā dadhāti*

*tad ejati tan naijati tad dūre tad v antike  
tad antar asya sarvasya tad u sarvasyāsya bāhyataḥ*

**Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence. The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.**

1. **Swifter than the mind:** The mind is considered to be the fastest in terms of processing the thoughts. The modern aeroplanes (fighter planes) run at a max of 10 thousand kms per hour and they are considered fastest-moving material objects. Whereas, the mind can travel at thousands of Kms in a split second. For e.g. if one is in the U.S and he thinks of his house in India, he can immediately reach there and can picture everything in the house without having to physically travel to India. The speed of light in a vacuum is approx. 186, 282 miles/sec, but as explained by Srila Prabhupada in a lecture(SB, 5.5.1-8, Stockholm, Sep 8, 1973) the speed of mind is even greater than light or air. Also, the speed of light reduces drastically when travelling through transparent materials like glass, air, etc. Light speed in air is 90Km/sec. Whereas, the speed of mind is independent of the medium. But as mentioned in the above verse the Lord is even swifter than the mind which means He is the fastest of all.

2. **Fixed in His abode but controls everything:** As mentioned in Brahma Samhita 5.37, the Lord resides in His transcendental abode known as Goloka. He engages in His pastimes there and yet by His inconceivable potencies He can reach and control every part of His creative energy. This is only possible by the inconceivable potency of the Lord. Otherwise, it is impossible for anybody else to stay in one place and also able to reach and control any other parts of the world, universe and other planets especially the spiritual world. This is compared to the fire. As explained in the Vishnu Purana (1.22.53) the fire is situated in one place but it emits illumination (light) and heat at some distance. Another example can be given of the Sun. The Sun is situated in one place but it emits light and heat to all other planets. Similarly, the Lord although situated in His abode can diffuse His different energies everywhere.

**3. Walks, but does not walk:** One would say this is contradictory. Ordinarily if one can walk, it would be illogical to say that he cannot walk. But, in the reference of the Lord, such a contradiction simply proves the point that the Lord has inconceivable potencies. In this regard, there is a pastime of Srila Prabhupada which should clarify the contradiction. Once Srila Prabhupada was walking with his 4 years old son at night time. The little boy noticed the moon in the sky and he saw that the moon was following them wherever they went. The little boy asked Prabhupada, "oh father, why is the moon coming with us? Prabhupada said to him, "*This is very intelligent, Yes. Although the moon is not leaving its position (apart from revolving around itself) it appears to be moving with us.*" Similarly if one is travelling in a car or a train, one can feel that the moon or the sun is following. So if a material object can walk and not walk at the same time, it's fully possible for the Lord to stay in His own abode and at the same time be present everywhere.

**4. He is far away, but He is very near as well:** The Lord is present in the spiritual sky which is located beyond the material sky far far away. We cannot even surpass the material sky then what to speak of reaching the spiritual sky. But, despite being so far away if the Lord desires He can at once come in this material world in front of us. A very simple example can be found in the purport of Bhagavad Gita verse 12.5. "*We find many mailboxes on the street and if we post our letters in one of these mailboxes they will naturally reach the destination. But any unauthorized mailbox will not work in the same way. Similarly, the Lord has an authorized representation in the Deity form (archa-vigraha). The Lord accepts service through the deity form. In this way, He is near in the form of archa-vigraha.*"

**5. He is within everything, and yet He is outside of everything:** In Brahma Samhita 5.35 it is said that Govinda, the primeval Lord enters everything by His plenary portion. He enters the universes as well as the atoms of the universe. He is outside in His Virat form and within everything as antaryami. In Bhagavad Gita verse 9.4 Lord Krishna says, "By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." The fact that the Lord is present within everything was proved by Himself when He appeared out of a palace pillar which was shattered by Hiranyakashipu. Prahlad Maharaj was asked by his father as to, 'Where is your God?' Prahlad Maharaj answered, "He resides everywhere." Srila Prabhupada gives a very simple example to understand this in the purport of Bhagavad Gita verse 9.4. '*A king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead*'.

**Acintya Bhedabheda Tattva:** To understand the perceived contradictions in the inconceivable potencies of the Lord, Lord Caitanya Mahaprabhu introduced the concept of "*acintya bhedabheda tattva*" or simultaneous oneness and difference joined by the inconceivable(*acintya*) power of God. Caitanya Mahaprabhu has explained that mutual contradictions can coexist through the inconceivable power of God. By accepting differences we can believe in our own individual existence, with the right to act and choose. By accepting oneness we can acknowledge the perfection that lies behind all the imperfection we perceive. The philosophy of *acintya-bheda-abheda* allows acceptance of seemingly contradictory statements in the Upanishads: statements of *abheda*, or impersonalism, and statements of *bheda*, or difference. Both types can be accepted, without resorting to the indirect interpretation of either type of statement.

Krishna willing, we shall continue our journey of glorifying the Lord in the upcoming emails.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,  
Anand Patil,  
Wellington, New Zealand

## 108 Ways of Glorifying The Lord - Part 5

**Date:** 21 Sep 2011

**Author:** Anand Patil

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

We have been meditating on glorifying the Lord in the offerings titled, "108 Ways of Glorifying the Lord". In the previous offering, we saw that the Lord has inconceivable potencies; some of them are listed below -

- a) He is swifter than the mind.
- b) He is fixed in His abode but controls everything from there.
- c) He walks but does not walk.
- d) He is far away but He is very near as well.
- e) He is within everything and yet He is outside of everything.

We shall continue to meditate on the next glorification.

### **Glorification 7: The Lord can only be known by devotion and faith**

In the Bhagavad-Gita (10.2) the Lord says that not even the great rishis and demigods, suras can know Him. And what to speak of the asuras, for whom there is no question of understanding the ways of the Lord. If even the powerful demigods and great sages cannot understand the Lord by mental speculation, what is our position? The foolish scientists and speculators, who don't have even a tinge of devotion, try to speculate mentally for years and years and fail to understand the Lord. Srila Prabhupada states in the purport of Mantra four "*In the Brahma-samhita (5.34) it is stated that even if a non-devotee philosopher travels through space at the speed of the wind or the mind for hundreds of millions of years, he will still find that the Absolute Truth is far, far away from him.*" So if the Lord cannot be understood by mental speculation, how does one go about understanding the Lord? The Lord has so many inconceivable potencies, but without having devotion and faith for the Lord we cannot understand any of these potencies. As mentioned in Bhakti-rasamrita-sindhu 1.2.234:

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

**No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krishna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.**

In the Brahma-samhita (5.38) it is stated, *premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdyesu vilokayanti - one can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself, if one has developed the transcendental loving attitude towards Him.* Thus for people in general He is not visible. Here it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him.

Once Srila Narada Muni was travelling through a village and he came across a learned brahmin who was reading scriptures. Impressed by this Narada Muni stopped and asked him whether he regularly recited scriptures. To which the Brahmin proudly replied, "I get up early in the morning, take a bath, do my regular arti/archana of the Lord, and then recite scriptures regularly." To show off his knowledge he even recited many verses from the Vedas glorifying the Lord. Having seen this Narada Muni was very impressed and blessed the Brahmin. While he was leaving, the Brahmin

asked Narada Muni if he could ask a question to Lord Krishna when he sees him next time. Narada muni said, "Definitely, what is your question?" The Brahmin responded, "When will I get liberated from birth and death?" Narada muni was pretty sure in his mind that the brahmin would get liberated pretty soon. He left the brahmin's house and carried forward. At some distance under a tree, Narada muni saw a cobbler singing various bhajans glorifying the Lord. He learnt from the people around that the cobbler was very poor but he would regularly worship the Lord and would spend part of his income daily for worshipping the Lord. Narada muni was impressed with the cobbler and blessed him as well. The cobbler asked the same question as the learned Brahmin.

After this Narada Muni went to Vaikuntha and met Lord Narayana. The Lord is very happy to meet His devotee. After exchanging obeisances and having glorified the Lord, Narada muni narrated his conversation with the brahmin and the cobbler. He asked the Lord when will the two get liberation. To this, the Lord answered, "The cobbler will be liberated at the end of his present life, whereas the brahmin has to go through a lot of births before liberation." Hearing this, Narada muni was surprised. He asked, How is this possible? The Lord promised that he will understand in due course of time. He asked Narada muni to go back and tell both of them that the Lord was threading an elephant through the eye of a needle.

Narada muni came back to the village and first went to the Brahmin. The Brahmin was very happy to see Narada muni again and after paying his obeisances and worshipping him he asked whether he met the Lord and what was the Lord doing? Narada muni said he did meet the Lord and that the Lord was threading an elephant through the eye of a needle. The Brahmin is astonished and says "That's impossible, I don't believe it. Don't talk rubbish." Narada Muni at once realised why the Brahmin won't be liberated immediately. He then visited the cobbler and the cobbler asked the same question. To which Narada Muni gave the same answer. Hearing this, tears started rolling from the eyes of the cobbler and he said, "My Lord is so wonderful, so great." Narada muni asked, "Did you believe that, and if so how?" The cobbler responded, "Certainly I believe you. I am sitting under a banyan tree and daily see that many many fruits fall from the tree. In each fruit there are many many seeds and each seed has the potential to grow into a big banyan tree. If the Lord can put such a big banyan tree into a small seed, is it difficult for the Lord to thread an elephant through the eye of a needle?" After saying this the cobbler started dancing in ecstasy and chanting the Lord's name. Narada muni at once understood why the cobbler would be liberated at the end of this life.

The moral of the story is that one should have strong faith and devotion in the Lord in order to understand and realize the Lord. If one does not have faith and simply reads the books, follows the rituals like the brahmin in the story, then the Lord will not reveal himself.

Krishna willing, we shall continue our journey of glorifying the Lord in the upcoming emails.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudeva,

Anand Patil,

Wellington, New Zealand.

## Increasing the Awareness of the Supreme Lord

**Date:** 22 Sep 2011

**Author:** Sajjana priya Krishna das

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

In Srimad Bhagavatam verse 1.2.11 Suta Goswami says to the sages of Naimisaranya,

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti bhagavān iti śabdyate*

**Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatmā or Bhagavan.**

These verses are spoken with deep and profound meaning. Suta Goswami is trying to explain the three nature of Absolute truth.

The word *tattva-vit* in the above verse is worth noting. Suta Goswami wants to follow in the footsteps of *tattva-vit*, **learned transcendentalists**, previous acaryas. Suta Goswami does not want to express his own opinion about Krishna (Absolute Truth). He wants to take shelter of learned transcendentalists and pure devotees. This is the first step to become aware of the Supreme Absolute Truth. Since we are so much materially contaminated it is better we take shelter of acaryas like Srila Prabhupada and spiritual master's opinion. Once we think we can realize these verses on our own, then being in the material modes, we are liable to talk some nonsense in the class and is based on mental concoctions. We have to be careful in our utterances. How to develop this quality of taking shelter of Guru and Krishna is by deep meditation, remembrances, obeisances to Guru and Krishna. We should always remain grateful to Guru and Krishna. Suta Goswami remembered his spiritual master Sukadev Goswami and he prayed for his mercy and then he offered his pranams to Lord Narayana, Nara Narayana Rishi, Goddess Saraswati, and Vyasadev before reciting this great literature. As a result after hearing Srimad Bhagavatam from him, all the sages attained perfection in their lives by remembering Krishna. In Kali-yuga we have Srila Prabhupada (as representative of Suta Goswami) who has created a spiritual revolution in the 21st century - (*janataagha viplavo*). Maharaj says, "Everything is done by Srila Prabhupada, but he never took credit or asked for it. He was so humble that he always remembered his Guru and gave the credit to his Guru and his disciples." That is the reason even 45 mins speech from Srila Prabhupada is so potent that even on-looker were purified.

What about us and why we are not able to convince even one living entity? The reason is simple. We are not deeply meditating, remembering, or paying obeisances to Guru and Krishna. This makes the difference. It is time for us to introspect on the mechanical verse recitation and develop some bhava with those verses. If we are mechanical and a robot in the Srimad Bhagavatam class, reciprocation also will be the same. No impact. As HG Devakinandan Prabhujii said in one of the classes, 'Our mangalacharan and *narayanam namaskrtya* recitation are all like Rajdhani express. That should not be the way.' It is time for us to contemplate and start deeply meditating, remembering, and paying obeisances to Guru and Krishna before we speak on the transcendental subject matter. We are very careful while we are dealing with Big bosses like CEO, MD, etc. We deeply think, meditate and we agree to pay obeisances if required to them. But with Supreme Boss Krishna we are so much careless. Because we do not understand the nature and transcendental nature of Supreme Absolute Truth and do not want to become serious about it.

Another important word in the above verse is *advayam* meaning, non-dual substance. There is no duality in Krishna. Srila Prabhupada explains in the purport about nonduality very nicely. "In the relative world, the knower is the living spirit or superior energy, whereas the known is inert matter or inferior energy. Therefore, there is a duality of inferior and superior energy, whereas in the Absolute realm both the knower and the known are of the same superior energy."

His body and soul are the same and there is no duality. It exists eternally and never changes (*avikaaram*). Therefore He is Absolute. Since the Lord is Absolute and therefore anything done on behalf of Him with love and devotion (without any motivation) also becomes absolute. So devotional service is absolute and the servitor is absolute. That is why the Lord says even a little bit of devotional service can save us from the great danger. The devotional service is the activity of the soul and the soul is eternal and therefore we have to increase our soul's activity and keep the bodily activities to minimum, to really understand the nature of Absolute Truth. Srila Prabhupada gives the process to understand the Absolute Truth in the purport of Srimad Bhagavatam verse 1.2.10 -"*Seekers of the Absolute Truth are never allured by unnecessary engagements in sense gratification because the serious students seeking the Absolute Truth are always overwhelmed with the work of researching the Truth.*"

As Maharaj says, we should sincerely endeavour to read and research the scriptures and that is the way to increase the awareness of the Supreme Lord.

Thank you very much,  
Your humble servant,  
Sajjanapriya Krishna das,  
Abu Dhabi.

## Devotional Service Never Goes in Vain - Part 1

**Date:** 23 Sep 2011

**Author:** Vaijayantimala devi dasi

Hare Krishna Prabhujis and Matajis,

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

On the occasion of Vamana Jayanthi on 9th September 2011, HG Svayama Sphurathy Prabhujis took a nice class in Abu Dhabi. I am sharing herewith a few of the points from this class. Prabhujis took the verses from Srimad Bhagavatam 8.16.19-21 and said that these verses were very much relished by our beloved Guru Maharaj.

The fifteenth chapter of eight canto of Srimad Bhagavatam explains how Bali Maharaj became very powerful after performing the Visvajit yajna and attacked the king of heaven. All the demigods being afraid of him, left the heavenly planets and went away, following the instructions of their guru. Seeing the plight of her children, Aditi, the mother of the demigods, was very afflicted. One day, after many, many years, the great sage Kashyapa, husband of Aditi, emerged from a trance and returned to the ashrama. He saw that his wife was very morose. He inquired from her about the well being of the ashrama and asked her why she looked morose. She told him that she was lamenting for the absence of her sons and requested him to tell her how her sons could return and re-occupy their positions. Moved by Aditi's request, Kashyapa muni instructed her in the philosophy of self-realization and spoke three verses from 8.16.19-21.

1. **Education on removing the bodily concept of life:** On being inquired by Kashyapa muni, Aditi said that although the Supreme Personality of Godhead is equal toward all living entities, He is especially favorable to the devotees. Thus Aditi appealed to her husband by saying that since even the Supreme controller favors His devotees, and since Indra, Kashyapa's devoted son, was in difficulty, Kashyapa should bestow his favor upon Indra. In verse 8.16.17, she says, "**O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.**" Here she refers to the demigods as 'mamaatmajaah' meaning 'my sons.' **Demigods are children of Kashyapa and Aditi and instead of referring to them as 'our children' she is referring to them as 'my sons'**. This shows the extent to which she was engrossed in the bodily conception of life. Kashyapa muni was surprised as to how the whole world is influenced by affection. **In Srimad Bhagavad gita, we find that both the Pandavas and the sons of Dhrtarashtra belong to the same family, but Dhrtarashtra's mind is disclosed when he deliberately claimed only his sons as Kurus (maamakaah), and he separated the sons of Pandu from the family heritage. Whereas we find that Arjuna refers to the Kauravas as sva janam - his kinsmen.** So here Kashyapa muni tries to make her understand that, 'You are not the body.' Srila Prabhupada repeats in almost all the lectures that, "We are not the body, but the spirit soul, parts and parcels of Krishna." This is the first thing we have to understand. So in this way Kashyapa muni starts preaching to his wife. He speaks in verse 8.16.19:

*kva deho bhautiko 'nātmā kva cātmā prakṛteḥ paraḥ  
kasya ke pati-putrādyā moha eva hi kāraṇam*

**Kashyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.**

Kashyapa muni makes it clear that the spirit soul is certainly different from the body. The material body is made of five material elements and is temporary. But the spirit soul is transcendental to the material world and is eternal. In his brilliant purport, Srila Prabhupada emphasizes the importance of spiritual education. He writes, "*Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body. Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal. People are working so hard simply for*

*bodily comforts, without education regarding the spirit soul. Thus they are living in a very risky civilization, for it is a fact that the spirit soul has to transmigrate from one body to another (tathaa dehaantara-praaptih). Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body."*

From this episode, we see that the bodily conception of life extends throughout the entire universe and is also here on earth.

We shall see further explanation by Prabhuji in the upcoming mails, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi,

Abu Dhabi.



## Devotional Service Never Goes in Vain - Part 2

**Date:** 24 Sep 2011

**Author:** Vaijayantimala devi dasi

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

This is in continuation of the previous offering sharing a few points from the Srimad Bhagavatam class by HG Svayam Sphurathy prabhujis on the occasion of Vamana Jayanti on 9-9-2011 in Abu Dhabi. In the previous mail we saw that Kashyapa muni is preaching to Aditi that the spirit soul is certainly different from the body and one is regarded as husband or son because of bodily attachment. In this offering let us see the next point.

**2. Purification by chanting the Holy Names of the Lord:-** Kashyapa muni then speaks in 8.16.20:

*upatiṣṭhasva puruṣaṁ bhagavantaṁ janārdanam  
sarva-bhūta-guhā-vāsaṁ vāsudevaṁ jagad-gurum*

**My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone's enemies, and who sits within everyone's heart. Only that Supreme Person Krishna, or Vaasudeva can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.**

In this verse, we see that Kashyapa muni is simply chanting Krishna's names which are the best way to purify our consciousness. A person is in bodily concept of life because of contaminated consciousness and the way to purify the same is by chanting the Holy names of the Supreme Lord. Here we can see that even though Krishna has unlimited names, Kashyapa muni has selected a few names of the Lord, fitting to the mental situation of Aditi. We shall see the explanation of the various names of the Lord chanted by Kashyapa muni in this verse:

- a) **Purusham** - The Supreme enjoyer: Kashyapa muni is trying to tell Aditi that, 'Currently you are thinking that the demons are enjoying and you want your children, the demigods to enjoy the heaven. But you have to remember that it is Krishna who is the supreme enjoyer. Neither the demons nor the demigods are the enjoyers.'
- b) **Bhagavatam** - The Personality of Godhead who possesses all the six opulences: In verse number 8.16.16, Aditi expressed that she wanted back the opulence, beauty, fame and residence of the demigods. So Kashyapa muni says that, "Now you worship Krishna who is Bhagavan - the possessor of all the six opulences in full and if you worship Him, you will get back all your opulences."
- c) **Janaardanam** - the killer of enemies: Aditi tells that she not only wants the opulences back but she wants the enemies to be killed. So Kashyapa muni uses the name Janaardana which means one who can kill the enemies.
- d) **Sarva-bhuta-guhā-vaasam** - living within the core of the heart of everyone: Aditi feels very much ashamed to go and tell Krishna that she wants the enemies to be killed. Seeking heavenly opulence and position is fine. But she feels ashamed to tell Krishna that the enemies are to be killed. So Kashyapa muni says Krishna's another name is "*sarva-bhuta-guhā-vaasam*" - **One who lives within the core of everyone's heart**. So, He knows everyone's desires. In the seventeenth chapter of eighth canto, we find that after Krishna appeared before Aditi, she glorified Him with prayers. Then Krishna tells her in SB 8.17.12-14, that He knows her long-cherished desires.

Thus Krishna revealed the contamination within her heart in wanting to see the wives of the demons lamenting for the death of their husbands. So Krishna is in our heart also. So we should share our successes and failures with Him. In any situation, we share our mind with our friends, relatives and everyone except Krishna. We do not realize the point. The

first person who has the prerogative to know is Krishna. Even though He knows everything, it is our duty as His children to approach Him in any situation and reveal our hearts. Then He also reciprocates. He will give the intelligence or He will speak through someone.

When somebody gives a good advice, we should pause for a moment and think about it before we react to the situation. Otherwise, we may lose a good opportunity. Sometimes when we are given advice regarding the performance of devotional service, we say that we are not qualified to perform the service and think that it is humility. But that is not real humility. When we are given advice regarding devotional service, we should humbly ask for further instructions on this matter and the perfect method for performing the same and that is real humility and it will lead to more devotional service. On the other hand, shirking from devotional service in the name of humility, does not take us anywhere. We find that Aditi, after very patiently hearing the advice of Kashyapa muni said that she should worship the Supreme Personality of Godhead as instructed by him.

e) **Vaasudevam -Vaasudeva**, Krishna, who is all pervading : Srila Viswanatha Cakravarti Thakura states that when we tell that Krishna returns to His abode in the spiritual world, we forget that Krishna is Vaasudeva- He is all pervading. Krishna is present here does not mean that He is not present in His abode. Vaasudeva also refers to the state of pure consciousness. We saw in the explanation to the last name that Aditi had so much contamination in her heart. So the best way to purify the consciousness is to engage in the service of Vaasudeva because He alone can take us to the position of Vasudeva, or freedom from material contamination.

f) **Jagad-gurum** the spiritual master and teacher of the whole world : When we approach the Supreme Lord or the spiritual master, we should be prepared to follow the instructions. When we go to the Lord or spiritual master, we should not go with our own decisions. Many times we decide everything within our heart, and then we approach the spiritual master. Our objective is not to take the advice, but rather to force him to agree to our propositions. Very often when we do this, Maharaj used to say, "What can I tell you, my son? You have already decided to do it. Alright. You do it." In his wonderful purport to verse 8.16.20, Srila Prabhupada writes that, "*Kashyapa muni was an ideal spiritual maser. He was not so foolish that he would present himself as an exalted personality, as good as God. He was actually a bonafide guru because he advised his wife to seek shelter at the lotus feet of Vaasudeva. One who trains his subordinate or disciple to worship Vaasudeva is the truly bona fide spiritual master. The word jagad-gurum is very important in this regard. Kashyapa Muni did not falsely declare himself to be jagad-guru, although he actually was jagad-guru because he advocated the cause of Vaasudeva. Actually, Vaasudeva is jagad-guru, as clearly stated here (vaasudevam jagad-gurum). One who teaches the instructions of Vaasudeva, Bhagavad-gita, is as good as vaasudevam jagad-gurum. But when one who does not teach this instruction as it is declares himself jagad-guru, he simply cheats the public. Krishna is jagad-guru, and one who teaches the instruction of Krishna as it is, on behalf of Krishna, may be accepted as jagad-guru. One who manufactures his own theories cannot be accepted; he becomes jagad-guru falsely.*"

Now Kashyapa muni speaks Srimad Bhagavatam 8.16.21 verse, which Maharaj says is the conclusion of Kashyapa muni's whole preaching to Aditi. The same shall be offered in the subsequent emails, Krishna willing.

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

## Devotional Service Never Goes in Vain - Part 3

**Date:** 25 Sep 2011

**Author:** Vaijayantimala devi dasi

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

This is in continuation of the previous emails sharing a few points from the Srimad Bhagavatam class by HG Svayam Sphurathy prabhujis on the occasion of Vamana Jayanti on 9-9-2011 in Abu Dhabi. In the previous mails, we saw that Kashyapa muni is preaching to Aditi that:

1. The spirit soul is certainly different from the body and one is regarded as husband or son because of bodily attachment.
2. If you want to fulfill your desires, engage in devotional service to the Supreme Personality of Godhead.

Now Kashyapa muni speaks the verse 8.16.21 which is the conclusion of his whole preaching to Aditi.

### 3. Any method other than devotional service is useless:

*sa vidhāsyati te kāmān harir dīnānukampanaḥ  
amoghā bhagavad-bhaktir netareti matir mama*

**The Supreme Personality of Godhead, who is very merciful to the poor, will fulfill all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless. That is my opinion.**

In the previous verse, Kashyapa muni asked Aditi to worship the Supreme Personality of Godhead if she wants to fulfill her desires. Then Aditi asks her husband, "what if I worship Krishna and my desires remain unfulfilled?" In response to that, Kashyapa muni says that it is not possible because devotional service unto the Lord is infallible (*amogha bhagavad bhaktih*). Thus Kashyapa muni spoke the above three wonderful verses (8.16.19-21).

### 4. The way to preach

Here we see the way Kashyapa muni is preaching. First of all, when Kashyapa Muni returned to his ashrama after a long time, he inquires about the well-being of the ashrama and asked Aditi why she looked morose. After inquiring her whether all the religious regulative principles are properly being followed, he asks her very kindly in SB 8.16.10:

*api sarve kuśalinas tava putrā manasvini  
lakṣaye 'svastham ātmānaṁ bhavatyā lakṣaṇair aham*

**O great-minded lady, are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil. How is this so?**

This is the way of kindly approaching and inquiring about the material welfare of the persons whom we meet. It is not that immediately we start preaching that 'you are not the body.' The first thing the living entity requires is kindness and concern for their material welfare. The moment we call Maharaj or we have darshan of him in person, Maharaj so lovingly inquires about everyone in the family, about our health and material welfare. This soothes the heart of the living entity. Here we can see that Kashyapa muni was surely sympathetic to his wife's affliction. This makes the living entity favorable to receive further instructions.

We can see in the episode of the Pandavas coming to have darshan of Sri Bhishmadeva who was lying on the bed of

arrows, Shri Bhishmadeva was very much empathetic to the plight of the Pandavas, before telling them that everything is due to the enchantment of providence. He speaks in SB 1.9.12:

*aho kaṣṭam aho 'nyāyāṃ yad yūyāṃ dharmā-nandanāḥ  
jīvitum nārhatha kliṣṭam vipra-dharmācyutāśrayāḥ*

**Bhishmadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the braahmanas, God and religion.**

**He goes on to say in SB 1.9.13: As far as my daughter-in-law Kunti is concerned, upon the great General Pandu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.**

This empathy with the position of the living entity and encouragement is the first requirement before we start preaching. Then Kashyapa muni being very much concerned about the spiritual well being of Aditi, starts by saying that we are not the material body and the illusory relationships are caused by misunderstanding. (SB 8.16.19)

Then for the purpose of purification, he asks Aditi to worship the Supreme Lord and he chants the Holy names of the Lord. This is what the preacher always requests. He requests the people to chant the Holy names of the Lord. (SB 8.16.20)

Then finally he is emphatic that you simply worship Krishna and all your desires will be fulfilled (SB 8.16.21). Here we should understand that when we preach, generally our attitude is to tell that material existence is full of illusion and we should give up the attachment and if we do not detach ourselves, Krishna will take away everything. Any person's heart is full of material desires, and when we speak like this, he will keep away from Krishna. Thus we should not scold or chastise a person with material desires. Here we see that Aditi's heart was full of material desires. But Kashyapa muni did not condemn her. Rather he advised her to worship Krishna. If anyone approaches with material desires, we should tell them to simply worship Krishna and tell that by this way, all the desires will be fulfilled. Srila Prabhupada in his purport to 8.16.21, quotes the verse from SB 2.3.10:

*akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ  
tivreṇa bhakti-yogena yajeta puruṣaṃ param*

**Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krishna, the Supreme Personality of Godhead, by rendering transcendental loving service.** When we start worshiping with material objectives, that worship will purify us of material contamination and make us come to the pure stage of devotional service. So we have to respond to the situation by staying cool and requesting them to worship the Lord for the fulfillment of desires and not react to the situation. Here we see that Kashyapa muni noticing Aditi's affection for her children, slightly smiled (*smayann iva*) surprised at the power of the illusory energy of the Lord, and very nicely advised her to take up the worship of the Supreme Lord.

The other things we learn from these verses shall be offered in the ensuing mails, Krishna willing.

Thank you very much.

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

## Devotional Service Never Goes in Vain - Part 4

**Date:** 26 Sep 2011

**Author:** Vaijayantimala devi dasi

Hare Krishna Prabhujis and Matajis,

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

This is in conclusion of the previous emails sharing a few points from the Srimad Bhagavatam class by HG Svayam Sphurathy Prabhujis on the occasion of Vamana Jayanti on 9-9-2011 in Abu Dhabi. In the last mail we saw that from the three verses in which Kashyapa muni speaks to Aditi, we learn a few things. In this offering, we shall see the other things we learn.

5. **Devotional service purifies every one:** We can see that everyone can serve Krishna even if he or she has a very contaminated heart. Here we can see that Aditi had so much contamination in her heart. It is okay that she wanted the kingdom back for her sons and it is okay that she wanted the enemies to be defeated. But she wanted to see the wives of the demons lamenting for the death of their husbands when these demons are killed in battle by the demigods. This is in complete contrast to the behavior of Draupadi. When Asvatthaama, the killer of her young sons was brought before Draupadi for being punished, Draupadi could not tolerate to see him bound by ropes and in SB 1.7.47, she speaks

*mā rodīd asya janānī gautamī pati-devatā  
yathāhaṁ mṛta-vatsārtā rodimī aśru-mukhī muhuḥ*

**My Lord, do not make the wife of Dronaacaarya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.**

In spite of so much contamination in Aditi's heart, Krishna appeared before her after she performed the Payovrata worship. That is the power of devotional service. More importantly, it is the power of devotional service performed under the directions and shelter of an exalted spiritual master. The sincerity with which we follow the instructions of the spiritual master pleases Krishna more than anything else. Here Aditi very submissively heard from Kashyapa muni about the process of worship and she followed his instructions very sincerely. Krishna is very much pleased with this submission to the spiritual master. This is revealed in verse 8.17.18, where the Lord says:

**You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kashyapa Muni's austerities, I shall agree to become your son and thus protect your other sons.**

When thus sincerely engaged in devotional service under the shelter of a pure devotee, all the contaminations in the heart are gradually purified. We see from the sixth canto of Srimad Bhagavatam that Diti, another wife of Kashyapa muni and the mother of the demons became envious of the demigods because Hiranyakashipu and Hiranyaksha were killed by Vishnu favoring Indra. She was eager to have a son who could kill Indra. At that time, she requested Kashyapa mini for a son to kill Indra. Kashyapa Muni advised her to follow the Vaishnava ritualistic ceremonies to purify herself. When Diti, following the instructions of Kashyapa, engaged in devotional service, Indra could understand the purpose and he began observing all her activities. One day, Indra had the opportunity to see her deviation from devotional service and he entered her womb and cut her son into 49 parts. Because Diti had performed devotional service, all the sons were saved and they became Vaishnavas. Srila Prabhupada writes in his purport to SB 6.18.71, "*If one develops a devotional attitude and becomes purified by worshiping the Supreme Lord, all the good qualities are certainly manifested in his body. Because of being touched by worship of Vishnu, both Diti and Indra were purified.*"

6. **Everything and every situation should be utilized to make a person Krishna conscious:** In Nectar of

Instruction, Srila Prabhupada writes "**Endeavor executed with intelligence in Krishna consciousness is called utsaaha, or enthusiasm. The devotees find the correct means by which everything can be utilized in the service of the Lord.**" It does not mean engaging the gross material objects alone in the service of Krishna. It means engaging even the subtle things in the service of Krishna. Here we see how Kashyapa muni encouraged Aditi who was of envious nature to kill the demons, to be engaged in devotional service. In the same way, as we saw in the previous point, Diti became envious and at that time also Kashyapa muni engaged her in the service of the Lord. Srila Prabhupada writes in his purport to SB 6.18.19: "*Apparently even demons can be elevated to positions as demigods when their atheistic character is reformed. Even the demons can be transformed into demigods. That is why preaching is essential especially to those who are engaged in obnoxious activities. That is the reason Srila Prabhupada went all the way to America and preached the message to those who were leading an abominable life. As long as we have the energy and the resources and the time everything should be engaged in preaching.*"

7. **Devotional service never goes in vain:** Aditi worshiped the Lord according to the instructions of Kashyapa muni and the Lord appeared before her. She offered nice prayers to the Lord and the Lord revealed her heart by making a complete diagnosis and then the Lord said in SB 8.17.16: "**O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brahmanas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.**" When the Lord Himself says that the demons are unconquerable, we become bewildered as to what is the solution now. But the Lord does not stop by saying that they are unconquerable. He goes on to speak the following powerful verse SB 8.17.17:

*athāpy upāyo mama devī cintyaḥ  
santoṣitasya vrata-caryayā te  
mamārcanam nārhati gantum anyathā  
śraddhānurūpaṁ phala-hetukatvāt*

**Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.**

Here we see the determination of the Lord to find some means to favor the devotee and this simply melts our heart. The demons are protected by brahmanas whom the Supreme Lord favors and hence they are unconquerable. But Krishna cannot allow His worship to go in vain and hence He has to show His favor to Aditi. How can the situation be adjusted? Srila Prabhupada very nicely states in his purport to 8.17.12: "**The Supreme Personality of Godhead, being situated in everyone's heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.**"

We do not believe in Krishna's adjustment. We are always trying to adjust with our wife, children, husband, relatives, office, boss, and so on but ultimately we find that nothing is adjusted. The best thing is to leave everything up to Krishna who is the best adjuster and engage in His devotionals service because we should always remember that:

- a) Devotional service to Krishna is infallible. (*amogha bhagavad bhaktih*)
- b) Any method other than devotional service is useless.
- c) Worship of Krishna never goes in vain but certainly gives the desired result according to what one deserves ( *mamaarcanam naarhati gantum anyathaa shraddhaanurupam phala-hetukatvaat*).

Our heartfelt thanks to H G Svayam Sphuraty Prabhuji for revealing such wonderful practical instructions from this nectarean pastime narrated in Srimad Bhagavatam.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi  
Abu Dhabi.

## Legend of the Lyric

**Date:** 27 Sep 2011

**Author:** Vaijayantimala devi dasi

Hare Krishna Prabhujis and Matajis,

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

In Abu Dhabi on 23rd Septemeber 2011, we were listening to a class by our beloved spiritual master H H Mahavishnu Goswami Maharaj. Maharaj was singing the verse from Srimad Bhagavatam 1.2.3:

*yaḥ svānubhāvam akhila-śruti-sāram ekam  
adhyātma-dīpam atititīrṣatām tamo 'ndham  
saḥsāriṇām karuṇayāha purāṇa-guhyam  
taṁ vyāsa-sūnum upayāmi gurum munīnām*

**Let me offer my respectful obeisances unto him [Suka], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.**

This verse is generally sung in the way Brahma samhita is sung. But in this class, we heard Maharaj singing it in a different lyric which was very sweet, loving, and captivating. This made us all try to learn the recitation the way Maharaj was doing it. Anybody who has ever come in touch with our beloved Guru Maharaj would not have left without learning to recite at least one verse form the scriptures in the perfect lyric. Maharaj very meticulously and very lovingly and very earnestly makes anyone who comes to him, to learn the recitation of the verses in the perfect lyric and with great love. He taught us how to count the number of Sanskrit letters in each line, according to which the lyric changes. This is a unique and unparalleled contribution of Gurudev. The moment anybody remembers their association with Maharaj, they remember and sing the verse which Maharaj so lovingly taught them. He encouraged everyone from the young to the old to learn the proper way of recitation of the verses and he made it so simple. Maharaj literally made us love the verses from Srimad Bhagavatam which is non-different from the Supreme Lord Krishna who is wandering in the sound vibration of these verses (*adrṣta rupo vicarasy urusvanah-* SB 5.18.26.) Here we will see a few points which make it very important to learn the verses in their proper lyric.



1. **Our health improves:** Maharaj says, "This chanting of Sanskrit verse improves the texture of the skin and that is why devotees appear a bit different from the ordinary crowd and if the texture of the skin improves, the blood is purified. This is breathing exercise, see, Hare...(Guru Maharaj shows how to chant and breathe out)....all the carbon dioxide is gone. With loving attention, you should pronounce these things. See, Hare...Krishna.....(Guru Maharaj again chanting), see I am stopping. I fill up the nostril, then stop it and leave it through the other nostril. This is a breathing exercise. According to Srimad Bhagavatam, there is only one exercise, this, you inhale with one nostril, stop it then for a while, and release from the other nostril. Or you inhale the whole thing, stop it for a while, and then again exhale. This is the only exercise, very simple, there is no complication. And these exercises are automatically done by chanting of the shlokas. So **those who are madly running here and there for their own health, they should sit silent and do these things.** Pranayama is also there and Krishna smaran is also there. We have this diaphragm in our throat. This diaphragm can be damaged by anything. But if you recite the shlokas, it will not be damaged. I am not young. By this time, my voice must be shaky and vibrating. (With a transcendental smile Maharaj says) But it doesn't do that because I am always chanting Krishna's shlokas. So my diaphragm is intact. Otherwise, in this lifetime, it gets affected by age. This is proof that the old age doesn't touch you if you are engrossed in chanting His Names and these verses. Please, please for your own health - you forget about anything and everything and you come to this 24 hours a day."

2. **Learning the verse by heart becomes easy:** Maharaj says, "**There are beautiful verses from Bhagavad-Gita and Srimad Bhagavatam and should be learnt by heart and sung very nicely because all scriptures are "geya" - that could be very nicely sung.**" Learning to sing the verses in the proper lyric makes it easy to get the verses by heart. We have the experience that anything in the song form becomes very easy to commit to memory. That is why the small children are taught the rhymes in any language in the proper lyrics. The Vedic mantras are also learnt by chanting them in the proper lyric. Maharaj says all these verses should be in our throat because they have emanated from the transcendental throat of the Lord and this becomes easy when we learn to chant them in the proper lyric.

3. **The bhaava or feeling is evoked:** Maharaj says, "Everyone must have his or her own pair of kartals as far as possible. Don't take revenge on kartals. It should only support our singing. Bhaava is very important and not kartal." In Abu Dhabi once Maharaj trained us all to chant the verses along with the kartal. Krishna is called bhaava graahi janaardana. He takes the essence of our feelings for Him. When we sing the verses in the proper lyric, the bhaava is automatically invoked in our hearts. For example, once Maharaj was taking a class on verse 1.7.22:

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

**Arjuna said: O my Lord Shri 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.**

Here Arjuna is taking the shelter of Krishna being very much afraid of the Brahmastra weapon sent by Asvatthama. When Maharaj asked the devotees to recite the verse, he found that they were reciting it in a very relaxed manner without entering into the mood of Arjuna, who is in great danger and calling out to the Lord. Maharaj chastised them and said, "You are reciting as if you are comfortably seated in your sofa set and reciting. Arjuna is in great danger, man. Bring out that mood. You should shout to Krishna." Then Maharaj recited the verse in a very intense mood of calling out the Lord and the lyric is so wonderful, hearing which the hairs on our body stand on end. When we sing in the proper lyrics, even though we may not understand the meaning of the verse, the mood is automatically evoked in us. This is the power of the lyric. Maharaj loves another lyric which is called *Manda akranta*. Maharaj sings the verse " *barhaapidam nata vara vapuh*" (verse 10.21.5) from Srimad Bhagavatam in this lyric. 'Manda' means slowly and ' *akranta*' means crying out to the Lord with great feeling. When Maharaj recites in this lyric, we really feel this crying

out to the Lord.

4. **Pronunciation becomes perfect** : Maharaj says, "The beauty of Mahamantra is that it can fit into any lyric. You sing the lyric and you will be able to fit into it. By doing so you are with it. It takes a bit of time to understand these things and get into the lyrics. But please try to study Bhagavad Gita verses. These lyrics are in-built in the verses. You cannot - but have to sing in that lyric. If you pronounce the short and long letters nicely and sing the shloka, then eventually it will fit the lyric. It is not that something we have to force ourselves. But the sincerity of purpose is required. But I am sorry to say that most of the time we are not sincere. (With deep humility Maharaj says) I am also not sincere. But we must somehow force ourselves to be sincere. The more you are sincere about the purpose, it will just come."

5. **Captivating the hearts**: The brilliance and the beauty of the lyrics is so enchanting and captivating our hearts. Anybody who has seen and heard Maharaj chanting the verse, "hantaasmin janmani bhavaan" from Srimad Bhagavatam 1.6.21, would never forget the verse and its meaning. It is just like the whole pastime is enacted before us. This way the verse remains etched in our heart and memory and it is like a light house which guides us all through our life till the end of our lives.

6. **Krishna enjoys the lyric**: Last but not the least; Krishna enjoys the verses sung in proper lyric as we see from SB verse 3.8.6:

*muhur gr̥ṇanto vacasānurāga- skhalat-padenāsyā kṛtāni taj-jñāḥ  
kirīṭa-sāhasra-maṇi-praveka- pradyotitoddāma-phaṇā-sahasram*

**The four Kumaras, headed by Sanat-kumara, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Sankarshana, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.**

Here the words 'anuraaga' meaning with great affection and 'skhalat padena' meaning in symmetrical rhythm are very important. When the verses are sung with great affection and in symmetrical rhythm, we see that Lord Sankarshana becomes extremely pleased and He radiates effulgence. This is the perfect way to please the Lord that Maharaj has taught us. In his lecture on SB verse 1.9.31, Maharaj says that verse should be sung in the lyric of 'kavim puraanam'(BG 8.9) and also mentions that Krishna likes it very much and whenever He wants to enjoy Krishna uses this lyric. If the Lord can be pleased simply by our singing of the verses in the proper lyric, which our beloved Maharaj has taught us with care and love, why do we not try this? Let us carry on the legend of learning the lyrics handed over to us by our beloved Guru Maharaj for the pleasure of the Supreme Lord.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi,

Abu Dhabi.

## Serious Study Brings Success in Spiritual Life

**Date:** 28 Sep 2011

**Author:** Sudarshana devi dasi

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

In Srimad Bhagavatam verse 12.13.18 Suta Goswami, while explaining the glories of Srimad Bhagavatam to Parikshit Maharaj says:

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyaṁ  
yasmin pāramahaṁsyam ekam amalāṁ jñānaṁ paraṁ gīyate  
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviskṛtaṁ  
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ*

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

In one of his Bhagavatam classes, our beloved spiritual master H H Mahavishnu Goswami Maharaj insisted on the importance of *supathan* - **serious study of scriptures**. He said that "*Shravanam* or hearing of scriptures from great souls is the first step. And *shravanam* should be followed by *supathan*. Simple *shravanam* alone will not suffice. Here we should note that it is mentioned as **supathan** and not just *pathan*. *Pathan* - is just study for the need of the stomach. We don't want to study for the sake of the stomach. Here we require '**su**'*pathan*. Proper study of scriptures is required. When you read again and again, Krishna will provide you more and more realisation. When you have more realisations, then you will be able to give that many times to others. Suppose you have one million dollars, then you may give a thousand dollars to others. If you have a thousand dollars, you may give only ten dollars. But if you have only ten dollars, you may give only a few cents. And if you have only a few cents, what can you give? Similarly the more realisations you get out of the serious and constant study of Srimad Bhagavatam, the more you can give to others. Not just for others, Srimad Bhagavatam and Bhagavad Gita study is required for the whole life-time to convince our own rebellious mind that chanting and devotional service is the only way to go back home back to Godhead. So for our own good, we should do *supathan*."

Not only did Vyasadev compile Srimad Bhagavatam, but he also ensured to gift it to Sukadeva Goswami. In his wonderful purport to verse 1.7.11 of Srimad Bhagavatam, His Divine Grace Srila Prabhupada writes in SB 1.7.8 purport, "*Srila Vyasadev knew that the child, after his birth, would not stay at home. Therefore he (Vyasadeva) impressed upon him the synopsis of the Bhagavatam so that the child could be made attached to the transcendental activities of the Lord. After his birth, the child was still more educated in the subject of the Bhagavatam by recitation of the actual poems.*" Since Sukadeva Goswami had heard Bhagavatam while he was in his mother's womb itself, it became easier for him to be attached to transcendental pastimes of the Supreme Lord and to Bhagavatam after he came out. One of my friends was telling me how her cousin was always watching Television when she was pregnant. And after the child was born, she realised the effect of that because right from childhood (a few months after birth) the child was addicted to watching Television. So elders need to be careful as to how they behave themselves and train the children as these make a great impression on the behaviour of children.

When Sukadeva Goswami later recited Bhagavatam to Parikshit Maharaj, Vyasadev also was present in the assembly of devotees listening to Sukadeva Goswami. As Maharaj says, "*Not only in that assembly, whenever and wherever, Srimad Bhagavatam is being recited and studied sincerely all Mahajanas, devatas including Supreme Lord Himself are present*

." Srila Vyasadev by his personal example has shown us the importance of studying and hearing Srimad Bhagavatam again and again and also to share it with the younger generation. After studying or hearing it once, we should not become complacent thinking that we have completed studying or hearing it. There is no end to studying or hearing about the unlimited Supreme Lord. So we should follow in the footsteps of such great souls and try to study and hear Srimad Bhagavatam sincerely and by the mercy of acarayas share whatever we have learnt with others for the benefit of all. Just like how Krishna is ever-fresh, Srimad Bhagavatam is also navam navam. So we must read and hear it again and again.

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

## Devotion Drives Away Danger

**Date:** 29 Sep 2011

**Author:** Kalacakra Krsna das

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

Our beloved spiritual master H H Mahavishnu Goswami Maharaj says that children observe two main things from parents - source of Lakshmi - who is earning and bringing money for the family and secondly how the parents react when they are faced with troubles. As they grow old, children pick up these traits and apply the same in their lives. So for our own good and the well-being of future generation, we need to perform our prescribed duties nicely and earn Lakshmi by honest and sincere endeavours. Since this world is full of miseries and there is danger at every step, no matter how much ever parents endeavour, it is not possible to simply present a rosy life for the children. Troubles keep coming in a variety of forms and whether they become depressed, agitated and angry when confronted by those troubles or take advice from elders and seek shelter of Lord is what differentiates devotee from a non-devotee. Presence of elders, spiritual master and sadhu sanga is a very great gift in one's life as they, by their experience guides us nicely to take shelter of Supreme Lord. But even when one is not fortunate enough to have their presence, the Supreme Lord Krishna, who is the most sincerest friend and compassionate Father of all living entities appears in the form of scriptures like Bhagavad Gita, Bhagavatam and Holy names to provide us the required guidance. These scriptures are like a light house for us and help us to cross over the dark ocean of material nescience.

In Srimad Bhagavatam we find that when Arjuna is attacked by the glaring effulgence coming from the brahmastra released by Ashvattaama, he first takes shelter of Krishna and in verses 1.7.22-25 we find that Arjuna is offering wonderful prayers glorifying the Lord and then inquires the Lord about the source of dangerous effulgence. In this incident it is important to notice the difference between how Ashvattaama and Arjuna reacted when they faced dangers. When Ashvattaama saw that Arjuna was coming towards him with great anger, to fight with him for mercilessly killing the five sons of Pandavas, he became fearful. Although he knew that he doesn't know how to retract the brahmastra, still without any thoughts, he released it and thus behaved very immaturely. On the other hand we find that Arjuna knew how to release and retract the brahmastras. Still he first offered prayers to Lord Krishna. Then Lord told Arjuna that he can neutralise the effect of Ashvattaama's weapon by releasing his own brahmastra. In Srimad Bhagavatam verse 1.7.29 Suta Goswami very nicely explains how Arjuna responded to Lord's advice.

*sūta uvāca*  
*śrutvā bhagavatā proktaṁ phālgunaḥ para-vīra-hā*  
*spṛṣṭvāpas taṁ parikramya brāhmaṇṁ brāhmāstraṁ sandadhe*

**Sri Suta Goswami said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Sri Krishna, he cast his brahmastra weapon to counteract the other one.**

Here we find that Arjuna was not in a hurry to immediately release the astra, even after getting permission from Lord Krishna. He did aachaman, circumambulated the Lord and then only he released the weapon. He knew that when Supreme Lord Krishna in the form of personified time is standing near him, there is no way any danger can approach him. It is all the more important to offer prayers to the Supreme Lord in that precarious situation. He had strong faith that Lord will surely protect him. This is the hallmark of a devotee. Even if we face any dangerous situation, we should not immediately counteract or retaliate. Another example that beautifully brings out this sublime point of faith in the Supreme Lord is the incident of Durvasa muni offending Ambarish Maharaj. While Durvasa muni sent forth the fiery demon to kill Ambarish Maharaj, Ambarish Maharaj did not budge even an inch while facing death at the hands of the demon. In fact he did not even ask for protection from the Lord nor did he invoke the Sudarshana chakra that was

stationed at his palace to protect him from any danger. He simply prayed to the Lord with folded hands and was ready to accept whatever the Lord granted him at that point, even if it was death. On the other hand, Durvasa muni due to not having the same devotional mood as that of Ambarish Maharaj, had to run all over the three worlds being chased by Sudarshana chakra.

This is a very important lesson which we should learn from great souls like Arjuna and Ambarish Maharaj. Before we do any activity, be it cooking, cleaning, official work, or any other service, we should first glorify the spiritual master and Supreme Lord, worship Them, and on then the strength of Their blessings perform the activity. Since the Lord is the source of all knowledge and strength, without His mercy or blessings, we will not be able to perform that activity successfully, no matter how much ever expert or skillful we are in that service.

Thank you very much.

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

## Me First!

**Date:** 30 Sep 2011

**Author:** Vaijayantimala devi dasi

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

A few years back, our Godbrother HG Tushta Krishna Prabhu offered the following nice story in Granthraj.

Once a Brahmana organized a big banquet at his residence to decide the difference between devotees and demons. So he invited all of them for a feast. The demons were an impatient lot, disorganized and noisy. They asked the host that they wanted VIP treatment, and therefore wanted to have their food served first to them and the devotees must eat last. The host agreed to their request on one condition that the demons tie wooden planks to both hands when eating. The demons said that if the same condition was also applied to the devotees as well then they had no objection to this condition. The first course of food arrived. It was the best smelling soup in a bowl with a spoon. Now when the demons got spoons filled with the soup, they realized that they could not bend their hands to bring the spoons to their mouths. They tried to lift their hands over their heads and tilt the spoons with their mouths wide open. They got the soup falling in their eyes and all over the face and also on their expensive garments. The demons got noisier, became angry, and started swearing at the host and they started fighting among themselves. The demons agreed that it was totally useless for them to remain at this banquet as it was not possible to eat the food without bending their hands and they left the banquet.

Now it was the turn for the devotees to eat. They also sat in a line on the floor. Both their hands were also tied with wooden planks. When the first course of food was served, which was the delicious soup, the devotees first recited the food prayer. The devotees realized that they could not bend their hands, and therefore it was impossible to eat the soup. Each of the devotees thought: "Never mind if I cannot eat the soup, but let me be of help to my fellow brother who is seated next to me." The devotees turned towards each other and started feeding each other. They thus enjoyed the most delicious soup. Then the next course of the meal was served and they enjoyed that delicious meal. They went through five-course meals and ate to their heart's content. They thanked the host, presented the host with gifts they had brought, and peacefully went back to their homes.

Brahmana saw that a major difference between the devotees and the demons was the ***difference in their attitude of 'Giving' and the attitude of 'Taking'***. The demons thought only about their individual self-interest whereas the devotees thought about selflessly serving others. We see a similar pastime in Srimad Bhagavatam. In the pastime of the churning of the milk ocean, we see that when Dhanvantari appeared with the jug containing nectar, the demons immediately snatched the jug from Dhanvantari's hand and began to run away and then they began to fight among themselves. Srimad Bhagavatam describes this fight amongst the demons in verse 8.8.38:

*mithaḥ kalir abhūt teṣāṁ tad-arthe tarṣa-cetasām  
ahaṁ pūrvam ahaṁ pūrvam na tvam na tvam iti prabho*

**O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, 'You cannot drink it first. I must drink it first. Me first, not you!'**

Here we find that every demon was suspicious of the other demon that if one demon takes the pot, he may drink the whole thing without leaving anything for others. This exhibits the typical mentality of mutual suspicion, untrustworthy nature, disparity and competition prevailing in the material world. It is a rat race to get the best for oneself. Right from the childhood, we are trained for this and the "Me first, not you!!" mentality is prevalent everywhere whether we go to buy certain things which are on offer in shopping malls, whether we go to buy a cinema or any show ticket, whether we go to a hospital for treatment, whether we go to a school or college for admission, or whether we go to a ration

shop to purchase. This results in total chaos and calamity.

But there is another transcendental "Me first" mentality described in Srimad Bhagavatam which results in joy and peace for everyone around. That we can see from the following verse 10.12.6:

*yadi dūram gataḥ kṛṣṇo vana-śobheksaṇāya tam  
aham pūrvam aham pūrvam iti saṁsprśya remire*

**Sometimes Krishna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Krishna! I shall touch Krishna first!" In this way they enjoyed life by repeatedly touching Krishna.**

Here the cowherd boys wanted to touch Krishna first and they say "*aham purvam aham purvam*", "**Me first**" but they **do not say** "*na tvam!*" (Not you) and we also see that in this way they enjoyed life by repeatedly touching Krishna. They were also aware that by their touching and playing like this, Krishna derived unlimited pleasure and this Krishna's pleasure increased their pleasure.

In a Room conversation on March 16, 1976 in Mayapur Srila Prabhupada says, "*Spiritual platform, every one of us, we are servant of Krishna. So where is the competition between one servant with another? There is.... Even there is competition, the center is Krishna—"Who can serve more?" Therefore that competition is very welcome, because there is no personal interest. Everyone is trying how to serve Krishna more. That is wanted. The competition is there in his real form and perverted form. In the real form, Krishna is the center, and in the perverted form, I am the center. I compete with you to satisfy my senses more.*"

In his lecture on Nectar of Devotion in 1972, Srila Prabhupada says very wonderfully and in clear terms, "*In the material pleasure, if I see you happy, I am unhappy; if I see you unhappy, I become happy. This is nature. I may say otherwise, but material nature is, if one is put into difficulty, then I become very happy, and if I am happy, others become envious. This is material pleasure. Whereas spiritual pleasure means that when one sees Krishna is happy, a devotee is happy, the other devotee becomes happier. That is spiritual pleasure. In the spiritual world there is competition, but when one is advanced, the competitor become happy: "Oh, he's so advanced. I could not do so." There is no enviousness. In the material world, if one is advanced, the other, who is not advanced, he's envious. This is the difference between spiritual pleasure and material pleasure. It is not difficult to understand. Material pleasure means if you are happy, I become unhappy; if you are unhappy, then I become happy. This is material pleasure. And spiritual pleasure means by seeing your happiness, I become happy. By seeing... But there is no distress in the spiritual world. Simply by seeing the happiness of other devotee, another devotee becomes happier.*"

When we see a devotee performing a nice service, we should feel happy and be inspired to serve Lord nicely. We should be greatly eager (laulyam) to touch Krishna first, by way of chanting the Holy names, touch the Lord by opening Srimad Bhagavatam, Bhagavad Gita, touch the deities by nice worship, and touch the lives of so many living entities by preaching. This eagerness to touch Krishna first by these things will really please our spiritual master and thus will lead to the perfection of our lives.

Thank you very much.

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