

## Way to Give up Grabbing Tendency - Part 1

Hare Krishna Prabhujis and Matajis,

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

The following is humble effort to partially transcribe the nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj on June 2 2003 in Minneapolis.

### 1. Duplicity and Grabbing Tendency:

*manasyekam vacasyekam karmaṇyekam mahātmanām  
manasyanyat vacasyanyat karmaṇyanyat durātmanām*

**Our thought, our speech and our action should be same. Then we become Mahatma. If we think one thing, we speak one thing and act one thing, then we become duraatma.**

There are three things we have to remember - *vacasyekam* - *vacas* means *vaaca*. Whatever we speak, we should be genuine about it. *karmaṇyekam* - whatever actions we perform, we should be genuine about the karmas. And these are known as *mahātmanām* - those who speak one thing and they behave like that. They think inside also same thing. Duplicity must be avoided. And if you are duplicate it doesn't harm any other people, but it harms your own self. So at any cost duplicity must be avoided. How to avoid duplicity? We should avoid the tendency to grab other's things. That forces us to be duplicate. We want to be one thing inside and outside we are another. Do you follow me? If you don't have the tendency to grab, then you can be sane. Then there is no duplicity. It is known as *ārjavam* in Bhagavad Gita in verse 16.1,

*śrī-bhagavān uvāca  
abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ  
dānaṁ damaś ca yajñāś ca svādhyāyas tapa ārjavam*

*svādhyāyas tapa ārjavam* - these are 3 divine qualities mentioned in this verse. *svādhyāyas* means continuous study of scriptures. Study of scriptures must change our outlook to the world. Our nature must change. We may be born in the mode of ignorance. But it is our duty to come to the mode of goodness. That's why we are purifying everything; purifying our eating; purifying our sleeping, purifying whole of our existence to the best of our ability. Unless we come to this standard, there is no use. But even then, whatever we are, we simply wish to purify. That desire really purifies us.

2. **Have faith in scriptural evidence:** In Kailya, the good tendencies, give the result by thinking of it. Even if you think about good, you will get the result. And don't doubt it. It is scriptural evidence. In Brahma Samhita there is nice verse in Brahma Samhita verse 5.59,

*pramāṇais tat-sad-ācārais tad-abhyāsair nirantaram  
bodhayan ātmanātmānam bhaktim apy uttamām labhet*

**The highest devotion is attained by slow degrees by the method of constant endeavor for self-realization with the help of scriptural evidence, theistic conduct and perseverance in practice.**

This is the definition of bhakti by Brahma. We know that if anything is told by grandfather, if we are really very respectful to him, we know that he has spent more time on this planet than us, so he must be more experienced. So whatever he tells, we believe. Children also believe the grandfather more than father. Father is not that old or that

experienced. But grandfather is more older than father and more experienced and he shows the sign of sobriety and children always recognise. Like this Brahmaji is our great, great, great grandfather. Our dynasties will all go back to Brahma. In India we have this gothras. Some belong to Vashishta gothra, Bharadwaja, like this these gothras go upto Saptharishis and we know that these Saptharishis are sons of Brahma. So Brahma is very respectful person for us. And because of that whatever he says, without any doubt, we agree. We don't doubt about whatever words respectable persons tells. Please have full faith in these things and this is the way to achieve pure devotional service.

3. **Initiate yourself daily:** So first *pramāṇa* should be there - scriptural evidence should be there. *Abhyaas* should be there. *svādhyāya* should be there. That is the point. *pramāṇaiḥ* - as soon as scriptural evidence is there, *sad-ācāraiḥ*, then the aachaar you know, your behaviour should be completely good. That is *pramāṇa*. Because our grandfather says you have this *pramāṇa*. Shastric injunctions are there. So *sad-ācāra* must be followed. *sad* means eternal. We should run after eternity and that is our duty in this human existence. Cow cannot understand, Dog cannot understand. In any other species we cannot understand. In this species we can very well understand. This is how we should always daily initiate ourselves, by these scriptures. Initiation is not once. Forget about this one day ceremony. It is a daily process. Daily you should write down, daily you learn; Daily you initiate. Daily initiate and see that your *ācāra* - behaviour changes. That is initiation. This is how we don't do intoxication, no drinking, stop eating fish and eggs. This is change. And why did we change - because we have scriptural injunctions. Regularly we must have the study. Regularly - everyday. Regularly we must have mangala-arathi, Guru pooja daily, Reading must be there daily. Chanting must be there daily.

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

Thank you very much.

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

## 108 Ways of Glorifying the Lord - Part 15

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 last few offerings, we were seeing few of the glories of the Lord mentioned in verse 16 of Isopanishad. We continue to explore verse 16 and will also move on to verse 17.

*pūṣann ekarṣe yama sūrya prājāpatya  
vyūha raśmīn samūha tejo  
yat te rūpaṁ kalyāṇa-tamaṁ tat te paśyāmi  
yo 'sāv asau puruṣaḥ so 'ham asmi*

**O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the prajapatis (progenitors of mankind), please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I.**

*vāyur anilam amṛtam athedaṁ bhasmāntaṁ śarīram  
oṁ krato smara kṛtaṁ smara krato smara kṛtaṁ smara*

**Let this temporary body be burnt to ashes, and let the air of life be merged with the totality of air. Now, O my Lord, please remember all my sacrifices, and because You are the ultimate beneficiary, please remember all that I have done for You.**

We shall continue to meditate on the next glorifications - "**Well-wisher of prajaapatis**" and "**Ultimate beneficiary of all sacrifices.**"

**Glorification 23 - The Lord is well-wisher of the prajaapatis:** All the great personalities who increased the population in the beginning of the creation are called Prajaapatis. Brahma is also known as Prajaapati, as were some of his later sons. Svayambhuva Manu is also known as Prajaapati, as is Daksha, another son of Brahma. A well-wisher is a person who wishes well for another person and only thinks good for that person. The Lord is referred here as prajaapatya or well-wisher of the prajaapatis. Like any parent, the Lord always thinks good for all the living entities. If the kids do not obey their parents the parents may get frustrated or annoyed with their kids and may even shun them. But the Lord is so merciful that even if some living entities do not obey Him or ignore Him or try to forget Him, He does not forget or shun the living entities. In fact at every stage the Lord wishes well for them and hopes that one day they will turn towards Him and regain their original constitutional position. As mentioned in Bhagavad Gita verse 5.29, Lord Krishna is the supreme well-wisher of the conditioned souls as well as the demons, for He gave salvation to all the demons who came to kill Him in Vrindavana; therefore Krishna's welfare activities are absolute, for whether He annihilates a demon or gives protection to a devotee, the result of His activities is one and the same. It is said that the demon Putana was elevated to the same position as that of Krishna's mother. When Krishna kills a demon, the demon is supremely benefited, as much as a pure devotee is benefited by always being protected by the Lord. Whenever His Divine Grace Srila Prabhupada would write a letter to anybody including his disciples he would sign at the bottom of the letter as, "*Your Ever Well Wisher*". A real well wisher is one who thinks about the ultimate good of a person. In today's world if our friends help us materially or support us, we believe them to be our well-wishers. But one who thinks about our ultimate good and helps us to go back to Krishna is a true well-wisher. In that regard Srila Prabhupada can be said as the true well wisher of the mankind. He has built a society where everybody can come together and endeavor to reach our ultimate destination - back to Krishna.

**Glorification 24 - The Lord is ultimate beneficiary of all sacrifices:** In verse 17 the Lord is termed as 'krato' or ultimate beneficiary of all sacrifices. The Lord is also termed as Yajnesvara which has the same meaning. This is also further ratified in the verses 5.29 and 9.24 of Bhagavad Gita - "**A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries. I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.**" Sacrifice means to accept the supremacy of the Lord and thereby perform acts by which the Lord may be satisfied in all respects. There are different countries in different parts of the world, and each and every country may have different types of sacrifice to please the Supreme Lord, but the central point in pleasing Him is ascertained in the Bhagavatam. The atheists do not believe in the existence of God, and they do not perform any sacrifice for the satisfaction of the Lord. The atheists think that I am the doer and I am the proprietor of all that I survey. This is a misconception. As soon as one thinks in this way the trouble begins and hence one cannot be really happy. Srila Prabhupada explains this very nicely, "Just like in any company, there are so many people working. Everyone understands that they are acting for the proprietor of the company and that whatever profit is made belongs to the proprietor. Under this premise everything works perfectly fine. But if the cashier thinks, 'Oh I have got so much money, I am the proprietor', then the company can't function properly. If we understand that, 'I am a very rich man. I have got so much bank balance. I can use it for my sense gratification', that is kaama. But if we understand that 'Whatever I have got, it belongs to Krishna,' then I am liberated person. You'll have the same money under your custody. It doesn't matter. But as soon as you think that, 'I am the proprietor of this wealth,' then you are under the influence of maya. And as soon as you think that 'Krishna is the proprietor of all these things,' then you are free". As mentioned in Bhagavad Gita 3.9, "One who tries to enjoy the results of his activities becomes bound by the results. One who offers the results or profits to the Supreme Personality of Godhead, however, does not become entangled in the results." This is the secret of success. The prescribed method of sacrifice for Kali-yuga is sankirtan yagna or the chanting of Holy names of Lord Krishna. By chanting the Lords names and offering the results of our work to the Lord we can cross the cycle of birth and death and also attain pure devotional service at the lotus feet of the Lord.

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 Gurudev,

Anand Patil

Wellington, New Zealand.

## The Source of All Strength - Part 4

Hare Krishna Dear Prabhujis and Matajis,

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

In the last offering on this topic we saw how Prahlad Maharaj took all the risk to preach the science of devotional service to his demoniac father Hiranyakashipu. He told him to see everyone equally and treat them all as part and parcel of the Supreme Lord Vishnu. However it looked like his effort was futile, only from a superficial point of view. A devotee's efforts never go in vain because he acts according to the plan of the Lord. And his effort is not to win a battle, or make someone a devotee or make a good name and fame. His effort is only to please the Lord and this he achieves by dint of his sincere desire and endeavor. Even if that endeavor were to end abruptly, the Lord will be pleased only at the attempt.

In the case of Prahlad Maharaj, he was not able to successfully change Hiranyakashipu into a devotee inspite of all his preaching efforts, because the Lord planned it that way. However, because he followed the instructions of the Lord and his spiritual master Srila Narada muni, (to preach the science of devotional service to everyone without expectation of returns), he was completely successful in pleasing both Guru and Krishna.

Apart from this, Hiranyakashipu was already a devotee, and he was only playing the role of a demon. Therefore the message is only for struggling souls like us who will know how to behave (from Prahlad Maharaj) and how not to behave (from Hiranyakashipu). Srila Prabhupada says beautifully in the purport to SB 7.8.12, "A devotee who has developed a genuine love for Krishna can always see Him everywhere, whereas a demon, not having a clear understanding of the Supreme Lord, cannot see Him." So Prahlad Maharaj was able to see the Lord everywhere, even in the pillar and in the dust particle whereas Hiranyakashipu, due to his intense attachment to his wealth, name, fame and the resultant pride was not able to see the Lord even after He appeared in front of him.

This age old challenge of, "Show me God, I will believe it," by the atheists is meaningless because they will not believe Him even if He appears in front of them. Hiranyakashipu started this challenge and it is continuing till date. And the Lord refutes such challenge in Bhagavad-gita 7.25,

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

**I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.**

So, it is Krishna Himself who covers their vision by His internal potency and when He comes in front of them, they still do not believe Him. What is their disqualification? It is the lack of loving devotion and faith. What makes the devotees to see the same Lord everywhere? Brahma samhita gives the answer beautifully - *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* - **the pure devotees see the Lord in the heart of hearts with the eye of devotion tinged with the salve of love.**

So Srila Prabhupada continues his beautiful purport to SB 7.8.12, "***When Hiranyakashipu was threatening to kill Prahlada Maharaja, Prahlada certainly saw the column standing before him and his father, and he saw that the Lord was present in the pillar to encourage him not to fear his demoniac father's words . The Lord was present to protect him. Hiranyakashipu marked Prahlada's observation and asked him, "Where is your God?" Prahlada Maharaja replied, "He is everywhere." Then Hiranyakashipu asked, "Why is He not in this pillar before me?" Thus in all circumstances the devotee can always see the Supreme Lord, whereas the nondevotee cannot.***"

This is a very beautiful picturisation of the situation by Srila Prabhupada. The father and son are discussing about the Lord and the Lord is waiting for the right opportunity to come out. As the time was nearing for Hiranyakashipu to break the pillar, the Lord gave His transcendental darshan to Prahlad Maharaj who was in ecstasy on seeing the Lord in His most wonderful form. In whatever trouble we may be in, it is our practical experience that as soon as we remember the Lord either through discussing about Him, or taking His darshan or singing His glories, we completely forget all the troubles and get so much positive energy and encouragement. *The source of this encouragement and strength is Krishna* and He bestows it upon those sincere devotees who knows no shelter other than His lotus feet. So the Lord gave encouragement to Prahlad Maharaj that He is there to protect him as He was protecting him from all other dangerous tortures that Hiranyakashipu gave him.

We can observe that, even though Hiranyakashipu is the cause of the Lord's taking such a unique form of half-man half-lion (through his boons), he was able to see that form only because of his son Prahlad's mercy. If not for Prahlad's devotion, the Lord need not have to come all the way to kill Hiranyakashipu. He would have finished him off through one of His agents. But He wanted to see His dearest devotee. Until then, the Lord's incarnation did not have a father and mother (Matsya, Kurma and Varaha). When He appeared as Nrsimhadev also, He did not appear from a father and mother. He appeared from the pillar. But He was amazed at seeing the ecstasy that Prahlad was feeling being protected by the Supreme Father. Hence the Lord gave His first darshan to Prahlad Maharaj and felt ecstatic upon seeing His dear devotee. After giving darshan to Prahlad, He broke open the pillar and appeared in front of Hiranyakashipu. In order to experience the ecstasy of a child to his father (just as Prahlad was feeling with Nrsimhadev), from then on, in every incarnation, the Lord possessed father and mother (Vamana, Parashurama, Rama, Balarama, Buddha, Kalki). This is the Supreme Lord's adbhuta-lila.

Thank you very much.

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

## Do Your Duty and Distribute the Mercy

Hare Krishna Dear Prabhujis and Matajis,

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

There is a general misconception that performing our occupational duties is material activity and we can avoid that to perform the higher duty, i.e., devotional service. But scriptures are very clear in this regard, that performing our prescribed duty is indeed devotional service, provided we perform them with the consciousness that it is a sacrifice done to please the Supreme Lord. Lord Krishna clarifies this point in Bhagavad-gita 3.9,

*yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ  
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara*

**Work done as a sacrifice for Vishnu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.**

So there is no question of 'whether we should do our duties'. There is no option really. It **has** to be performed. Anything we do as a sacrifice to Lord Vishnu satisfies Him. When He is pleased, the entire universe including ourselves become pleased (*yasmin tuṣṭe jagat tuṣṭam*). Sacrifice does not refer only to yajnas and homas but it also includes performing our daily duties, our responsibilities at home, work etc according to our varna and ashrama. When everyone in the world, including the leaders perform their duties with care, then the whole world is pleased. Prthu Maharaj, while instructing his citizens on the subject of how to please the Supreme Lord, speaks a very beautiful verse in SB 4.21.36, that reveals how valuable it is to the whole world when someone performs devotional service,

*aho mamāmī vitaranty anugrahaṁ  
hariṁ guruṁ yajña-bhujām adhīśvaram  
sva-dharma-yogena yajanti māmakā  
nirantaram kṣoṇi-tale dṛḍha-vratāḥ*

**The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.**

Here Prthu Maharaj unveils a few powerful points:

1. The Supreme Lord Hari is the master and enjoyer of all sacrifices (*yajña-bhujām adhīśvaram*)
2. By performing our occupational duties incessantly (*nirantaram*) and with great determination (*dṛḍha-vratāḥ*) we can worship the Supreme Lord.
3. Such great souls who perform their duties immaculately and incessantly, distribute their mercy (*vitarty anugrahaṁ*) upon everyone including the leader or authority.

How is it that when I perform my occupational duty (aka devotional service), others are getting the mercy?

- a) When someone performs devotional service (or his occupational duty) he does not have time to think about harming us. This way we need not fear any harm from them. We can stay fearless and peaceful in their presence.
- b) When he sincerely does his devotional service, he reminds us of Krishna. When we get reminded of Krishna, our mind becomes calm, cool and composed.
- c) By his devotional service, he purifies every person and every place around him, because devotional service, Krishna's name, fame etc are all *jagat pavitram*. The purity rubs on everyone around him and even if we have some evil thoughts in our mind, eventually we get purified in their presence. This way we get purified without even taking extraneous efforts to purify ourselves.

These are some of the ways by which we get benefitted in the presence of a devotee without their knowledge or even without our knowledge. **Therefore, it is important that we thank everyone who performs devotional service/occupational duty for the pleasure of the Lord.** That is why Prthu Maharaj humbly and sweetly thanks all his citizens for performing their occupational duties to please the Supreme Lord. This reminds us of a statement that Srila Prabhupada often used to tell his disciples - "**Thank you for being Krishna conscious**". Our Guru Maharaj many times would say, "**Never underestimate the power of devotional service.**" Many times we take devotional service and devotees for granted and hence are not able to thank them for being devotees. So many times we say so many horrible things to devotees, behave offensively, speak harshly and even defame them. But most of them accept it silently and don't retaliate. Just imagine, if we behave the same way to a materialist and what would be our condition? We would land up either in the hospital or directly in the smashan-ghat. Following the example of Prthu Maharaj, let us appreciate the broad-heart of the devotees and also all the living entities around us and thank them for being what they are, rather than provoke them for what they are not.

Thank you very much.

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

## Experience is The Best Teacher

Hare Krishna Prabhujis and Matajis,

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

Day in and day out we come across so many different kinds of people, different situations and thereby have different kinds of experiences. These experiences have a great impact on our life. Specifically the experiences which we have in our childhood, have a great impact on our future behaviour and character. We have seen in many households how when the parents are short-tempered or drunkards or chain-smokers, it affects the children in different ways. If there is proper guidance for the child, either from elderly person in the family or a teacher, then even though the child is exposed to these difficult situations it learns the lesson of how not to behave. Whereas in the absence of proper guidance, children tend to take up the same bad traits in their life as they grow old. As the saying goes **experience is the best teacher. Be it good or bad, every experience has a lesson for us.** Good experience teaches us how we should behave and bad experience teaches us how we should not behave. Lord Krishna says in Bhagavad Gita verse 16.6,

*dvau bhūta-sargau loke 'smin daiva āsura eva ca  
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu*

**O son of Prthaa, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.**

In scriptures like Bhagavad Gita and Bhagavatam also, Lord Krishna is mercifully showing us both categories of people. From devotees of the Lord, we can learn how to serve the Lord and His devotees. From demoniac people we can learn what are all the qualities, which we need to give up, so that we could serve the Lord in favourable manner. So when we meet divine people we should thank them for showing us how to live in this world. And when we come across other kind of people, we should still thank them for showing us how not to behave.

Once Tukaramji the great saint was sitting near the bank of Ganges and doing bhajans. There was an envious person who wanted to disturb Tukaram. To provoke him to fight, he spit on his face. Tukaram got up, went to the river, took a holy dip and came back to the bank and continued with his bhajans. The man repeated the spitting 108 times. Every time Tukaram went and took a dip and came back to the river bank and continued chanting, without getting irritated or angry. In the end, the envious man got very fed up and he asked, "How come you are not becoming angry?" Tukaram replied, "Why should I become angry? I should actually thank you. Because of your mercy, I took bath 108 times in the Ganges."

Usually we find it comfortable or easy to thank people who help us in favourable manner. But if someone offends or scolds us, we only feel angry with them and there is no question saying "Thank you". In the above incident we see that Tukaram always saw Krishna's hand in every experience. So he could tolerate even the other person spitting on him, took it as an opportunity to take holy dip in the Ganges and thanked the other person who was spitting on him. So without blaming others, if we think calmly then we can realise every experience in life, be it good or bad is a lesson for us to learn. So we should be thankful in both cases. Our beloved spiritual master H H Mahavishnu Goswami Maharaj once said, "*What to speak of 24 Gurus? We can have millions of Gurus. Infact we can learn something from everyone and hence, in that sense, everything and everybody in this world is our Guru. If we are humble and sincere, Krishna will reveal all the transcendental knowledge through all the different entities in this world.*"

Such sanity of mind is possible only under the guidance of spiritual master. So we should always take shelter of such mahatmas, remember their glorious lives and silently observe the various experiences and learn the different kinds of

lessons which Krishna has in store for us in this life-time.

Thank you very much.

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

## Lessons from Mahabharata

Hare Krishna Dear Prabhujis and Matajis,

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

Today I would like to share some beautiful moral/spiritual instructions from Mahabharata that I had noted down from our spiritual master H H Mahavishnu Goswami Maharaj's diary:

1. It is true that one should know the difference between good and evil and is to seek good and shun evil, but this knowledge should soak into every thought and influence every act in one's life. Then indeed knowledge becomes virtue. The knowledge that is merely so much undigested information crammed into the mind, cannot instill virtue. It is just an outward show like our cloth and is no real part of us.

2. A heart full of hate can know no content. Hate is a cruel fire which extorts the fuel on which it lives and grows. This is revealed in the incident of Duryodhana planning to visit Pandavas in the forest and enjoy their suffering.

3. Once Sage Markandeya visited Pandavas in the forest and Yudhishtira Maharaj shared these words of wisdom with him, "What greater wonder is there in this world than the patience and chastity of a woman? She gives birth to child after cherishing it in her womb as dearer than life itself. She brings it into the world in pain and anxiety and thence forward her one thought is for its health and happiness. Large hearted and forgiving, a woman forgives and continues to love even a wicked husband who neglects and hates and subjects her to all sorts of miseries. How strange?" In reply to this, Sage Markandeya told the story of "I am no crane." (This story appeared in Granthraj some years ago. Interested devotees can read it from the Granthraj forum website. If you are not able to access, please write to me, I will send it).

4. The arrogant man is never conscious of his arrogance. When accused of it, he charges the accuser with that very fault. His judgement is warped and he considers it a crime on the part of anyone to point out his defect. This point is well illustrated when Karna was not willing to fight under Bhishmadev in the Kurukshetra war. Bhishmadev pointed out the faults in Karna's mindset and Karna was not ready to accept them. He therefore denied to fight until Bhishmadev was alive.

5. At the time of Rajasuya yajna, Srila Vyasadeva prophesized to Yudhishtira Maharaj that he sees trouble ahead for 13 years to come and Yudhishtira will be the instrument of a mass destruction. After Vyasadev left, Yudhishtira Maharaj remained gloomy and reflected, "How can we ward off what is destined to happen? I make a vow, for 13 years I will not utter a harsh word to anyone, whatever may happen, whether it be a king, brother or commoner. I shall not utter any word that may create differences among persons. **Harsh words and arguments are at the root of every conflict in the world**. I shall avoid them - perhaps in this way I can blunt the edge of fate."

6. The truth is that however learned one may be, humility and constant vigilance are absolutely necessary if one wishes to avoid evil. Although our scriptures do point out that even great men now and again fell into error and committed wrong, the presentation is such as to warn the reader and not allure him into evil ways. This is the striking difference between our epics and the modern talkies, cinemas etc which arises from the difference in the character of the people who produces them.

Thank you very much.

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

## Inclination to Devotional Service

Hare Krishna Prabhujis and Matajis,

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

We all do yearly checkups for our body, especially when we cross over 40, as the doctors advice yearly monitoring of our bodily parameters is very important for a healthy life. We are so much particular and religious about this perishable and temporary body. But with regard to our spiritual checkup we don't do anything at all and we always think that we are doing more than enough in devotional service. Especially when we are initiated, we proudly broadcast, "I am chanting 16 rounds, reading Srimad Bhagavatam, doing morning and evening arati and all sadhana which a normal materialistic person does not even care for. What more Krishna can ask for from us, especially in this world where even survival has become very difficult?" Unfortunately this kind of over-estimating our devotional service acts detrimental to our devotional attitude. As a result we do not develop an inclination to remember Krishna in all circumstances, especially trying circumstances. Prahlad Maharaj speaks very boldly to his father Hiranyakashipu, about the nature of people for whom inclination will not develop to Krishna. Hiranyakashipu was so much intoxicated with power, name and fame. But Prahlad never felt afraid to speak the below beautiful verse from Srimad Bhagavatam 7.5.30 to him,

*śrī-prahrāda uvāca  
matir na kṛṣṇe parataḥ svato vā  
mitho 'bhipadyeta gṛha-vratānām  
adānta-gobhir viśatām tamisram  
punaḥ punaś carvita-carvaṇānām*

**Prahlada Maharaja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krishna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.**

In this verse Prahlad Maharaj points out the disease of the living entity. If we have read a little bit of scripture like Bhagavad-gita, Bhagavatam etc, we are proud to preach the verses to all living entities as if we are perfect devotees. But we fail to understand that we are also personification of this verse and we are all tiny Hiranyakashipu and tiny Hiranyaksha. In this verse the word '*inclination to devotional service*' is very important to meditate upon and it is the real barometer of devotional service. Inclination is not arising in our hearts because of two main reasons:

1. *gṛha-vratānām* - Of persons too addicted to the materialistic, bodily conception of life and who has taken a vow to satisfy himself and his family.
2. *adānta-gobhir* - Uncontrolled senses.

We have left gross sense gratification like going to cinemas and pubs and other recreations. But we carry on these tendencies in devotional practices. We want some entertainment in devotional service also, we want to socialize and talk meaningless subject matters in the name of Krishna consciousness, and at a more subtle level we want respect and attention for ourselves, our family and these are all happening because of uncontrolled senses. Of all the sense the biggest and dangerous sense is our mind which always wants gratification of our ego and family ego and this becomes even more important than pleasing Guru and Krishna. Prahlad Maharaj gives the barometer for our spiritual check up which has to be performed always. Our beloved spiritual master H H Mahavishnu Goswami Maharaj says that daily if possible we should contemplate on this verse every second of our existence. But we tend to ignore this aspect of measuring our spiritual check up because we don't even understand that along with bhakti creeper, the weeds ( *laabha* - profit according to material calculations, *pujaa* - adoration achieved by satisfying mundane people, *prathista* -

becoming an important man in material calculations) have grown very strong and we cannot distinguish between the two at all. It is so subtle we don't realize it. How to get the inclination is given by Srila Prabhupada in the purport - "*Unless one is properly trained by a mahatma, or unalloyed devotee of the Lord, there is no possibility of one's understanding Krishna and His devotional service.*"

Our Guru Maharaj said that initiation is not a one time exercise and it is to be done daily. Daily we should initiate ourselves into devotional service. Daily chanting, mangala arati, serious study of Srimad Bhagavatam. More than study, applying it in our lives is more important or otherwise it is only for name and fame. One question arises - how to fulfill both the material as well as spiritual responsibilities? Srila Prabhupada assures in the purport to Srimad Bhagavatam 4.29.32, that the moment we endeavour for Krishna consciousness, all the material miseries are mitigated without any extraneous endeavor. Krishna will give time and money if we have faith in Him. The biggest challenge we face is to apply Srimad Bhagavatam in our lives and for that we have to constantly pray to Krishna and Guru Maharaj to apply Their instructions in our lives. We can do that with the simple formula which we saw in the recent granthraj offering on CNN. "CNN" is the main ingredient in our devotional life.

C - We have no **C**apacity.

N - We are **N**othing.

N - We are **N**ot required.

Everything will go on nicely (be it activities related to material life or spiritual life) without us because it is sustained by Guru, Srila Prabhupada and Krishna and not by us. The moment we apply this principle of CNN in our devotional service, then inclination will zoom like a rocket because Krishna comes and occupies our heart immediately and He takes charge of us. More than seeing the CNN news channel to keep us updated about mundane news in the material world, we have to daily meditate on this CNN. Sadhana is the one which is accompanying us along with the soul and nothing else accompanies. Maharaj very nicely warns us, "*That which accompanies us, for that we don't have time. Even our body has to be given up at the time of death and what to speak of our family, ego and others?*"

I pray to Srila Gurudev, Srila Prabhupada and Sri Krishna to shower Their mercy so that real inclination of devotional service manifests in my heart and I start applying the principle of CNN in my daily life.

Thank you very much.

Your humble servant,

Sajjanapriya Krishna das

Abu Dhabi.

## **"I am No Crane"**

Hare Krishna Dear Prabhujis and Matajis,

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

In yesterday's offering, I had referred to an older Granthraj offering titled, "I am No Crane" regarding an ancient incident told by Sage Markandeya to Yudhishtira Maharaj. Many devotees had written to me asking for that story and I thought it would be better to offer it again in the Granthraj forum for everyone's benefit. This offering appeared in Granthraj on 22nd May, 2004.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Kalacakra Krsna das

## **"I am No Crane"**

Hare Krishna Dear Prabhujis and Matajis,

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

I found this very instructive story from Mahabharata in H H Mahavishnu Goswami Maharaj's diary.

Once Sage Markandeya visited Yudhistira Maharaja and told the following story - **"I am no crane."**

Brahmana Kaushika was a strict brahmachari who was strong and steadfast in his austerities. He was well-versed in the study of vedic scriptures. Once he was sitting under a tree reciting vedas. A crane sitting on the tree perched and defiled his head with droppings. Kaushika became very angry and looked at the crane. Just by his angry look the bird was killed and fell down dead. (How frightful it would be if wishes fulfilled themselves! It is lucky for us that wishes depend on outward circumstances for accomplishment since that saves us from much sin and sorrow).

Thereafter another time Kaushika went to beg alms. He stood in front of a house. The housewife was busy in cleaning the utensils. Then her husband arrived. She served him sincerely, washing and drying his feet and then feeding him. After that she came out with alms to the mendicant Kaushika and said, "Sorry, pardon me".

Kaushika sarcastically chastised her for keeping the brahmana in waiting. But she said, "Be not angry with me and remember that I kept you waiting only because I was dutifully serving my husband. I am no crane that perched on the tree, to be killed by a violent thought and your rage can do no harm to a woman who devotes herself to the service of her husband. *O Great one! You do not know the secret of duty, and you are also not aware that anger is the great enemy that dwells in man.* Forgive the delay in attending to you. Go to Mithila and be instructed in the secret of good life by Dharmavyadha living in that city."

The Brahmana was apologetic and he thanked the lady and went to Mithila to meet Dharmavyadha. He thought he is searching for some lonely hermitage. Instead he finally reached a butcher's shop, in which was a man selling meat. He was astonished when he learnt that this man was Dharmavyadha.

The Brahmana was shocked beyond measure and stood at a distance in disgust. The butcher suddenly rose from his seat, came to the Brahmana and inquired, "Revered sir! Are you well? Did that chaste Brahmana lady send you to me?" Kaushika Brahmana was stupefied.

The Butcher said, "Let us go to my home." The Brahmana saw there a happy family and greatly struck by the devotion

with which he served his parents. He took his lessons from that butcher on dharma, man's calling and duty. Afterwards Kaushika returned to his house and began to tend his parent's duty which he had rather neglected before.

The moral of this striking story of Dharmavyadha so skillfully woven by Vyasadev into the Mahabharat is the same as the teachings of Gita, *that man reaches perfection by the honest pursuit of whatever calling falls to his lot in life, and that this is really worship of God who created and pervades all.*

The occupation may be one he is born to in society or it may have been forced on him by circumstances or he may have taken it by choice but, *what really matters is the spirit of sincerity and faithfulness with which he does his life's work.* Vyasa Bhagavan emphasises this great truth by making a scholarly brahmana who did not know it, to learn it from a butcher, who lived it in his humble and despised life.

Lord Sri Krishna says in Bhagavat Gita 18.46-47 as follows,

*yataḥ pravṛttir bhūtānām yena sarvam idaṁ tatam  
sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ*

**By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.**

*śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt  
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣam*

**It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.**

Thank you very much.

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

## Gratitude is a Great Attitude

Hare Krishna Dear Prabhujis and Matajis,

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

In the Bhagavatam there is the story of Bhaumasura who was tormenting the earth and all its residents. In fact he was even tormenting the denizens of upper planetary system like Indra, Varuna, Agni and other demigods. He had captured 16,100 princess and held them captive in his palace. He had stolen the earrings of Aditi, mother of the demigods. Indra being disturbed by the dominance of Bhaumasura, came to Dwaraka and complained to Krishna about him. He offered very humble prayers to the Lord and requested Him to relieve them from Bhaumasura's torture. On hearing this, Krishna took Satyabhama along with him to the abode of Bhaumasura. A fierce fight ensued between the Supreme Lord and Bhaumasura. Bhaumasura's soldiers came in thousands and opposed Krishna, but the Supreme Lord easily defeated them all. Finally the Supreme Lord defeated Bhaumasura and killed him.

After the battle, Lord Krishna took the earrings of mother Aditi and went along with Satyabhama to Indra's abode to present it to him. Indra and his wife Sacidevi welcomed them and thanked the Lord for delivering Bhaumasura and relieving them of all their troubles. The Lord then took leave of them and returned. While returning He saw a beautiful Parijata tree. Earlier Satyabhama had asked for Parijata flower and the Lord remembered to give the entire tree as a gift for her. But on seeing that they are taking the Parijata tree with them, the demigods including Indra became very irritated. Indra opposed Krishna and fought with Him. Krishna as usual emerged victorious and took the Parijata tree with Him to Dwaraka and planted it in Satyabhama's garden.

In the "Krsna" book, Srila Prabhupada beautifully writes a very important lesson for us to learn from this incident - "*King Indra's behavior toward Krishna was not very much appreciated by great sages like Sukadeva Goswami. Out of His causeless mercy, Krishna had gone to the heavenly kingdom, Amaravati, to present King Indra with his mother's earrings, which had been lost to Bhaumasura, and Indra had been very glad to receive them. But when a parijata tree from the heavenly kingdom was taken by Krishna, Indra had fought with Him. This was self-interest on the part of Indra. He had offered his prayer, tipping down his head to the lotus feet of Krishna, but as soon as his purpose had been served, he became a different creature. That is the way of the dealings of materialistic men. Materialistic men are always interested in their own profit. For this purpose they can offer any kind of respect to anyone, but when their personal interest is over, they are no longer friends.*"

This is a very significant lesson for us all because every day we face so many difficulties and we are helped by so many people to get out of them. However, as soon as the favor is obtained, we forget about the person and his help. The mentality is that by remembering the favor done by the person, we will not be able to enjoy the benefit we got, because remembering a favor and being thankful to the one who helped us means we should always feel lower in position to that person. Our mind cannot tolerate being in a lower position. It always wants to enjoy, and for enjoying we need to have the 'doer' and 'superior' mentality which is negated when we become grateful. That is why this hesitation for gratitude is there even in higher beings like Indra. He had the Parijata tree which is present only in heaven and never to be found in the earth. So he did not want any competition in this aspect, not even for someone to become equal to him. Thus he forgot the fact that even that Parijata tree is there in his palace only by the causeless mercy of the Lord and did not want to part with it when the Lord wanted it. This ungrateful attitude disturbs our consciousness and we cannot perform peaceful devotional service at all. This is nicely explained by Suta Goswami in SB 3.19.36,

*taṁ sukhārādhyam ṛjubhir ananya-śaraṇair nṛbhiḥ  
kṛtajñaḥ ko na seveta durārādhyam asādhubhiḥ*

**What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him**

When we are grateful, we automatically render service to show our gratitude to someone who helped us. We should ideally be grateful to all the souls who have helped us in our lives. But frankly speaking we are not grateful even to the Supreme Lord who is the only source of all our wealth, knowledge, possession, name, fame etc. So how can we be grateful to other ordinary beings? So, to begin with, at least we should be grateful to the Lord. Srila Prabhupada writes a very powerful purport to this verse, "*Every living entity, especially persons in the human race, **must feel grateful for the benedictions offered by the grace of the Supreme Lord.** Anyone, therefore, with a simple heart of gratefulness must be Krishna conscious and offer devotional service to the Lord...Ungrateful persons are those who do not understand how much benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and moonshine, and they get water free of charge, yet they do not feel grateful, but simply go on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.*"

So let us not be thieves and rogues. Let us be grateful to the Lord for our own benefit. If we are not grateful to the Lord or other souls, they are not going to lose anything but we will lose the shine of devotional service. Gratitude brings humility in us and only with this attitude can we approach the Supreme Lord's lotus feet. Otherwise we are lost.

Thank you very much.

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

## The Source of All Strength - Part 5

Hare Krishna Dear Prabhujis and Matajis,

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

In the previous offering on this topic we saw how the Supreme Lord even while waiting inside the pillar gave darshan to Prahlad Maharaj and encouraged him to be fearless and that He would save him from the wrath of his father.

Hiranyakashipu, was completely annoyed with the incorrigible (devotional) attitude of Prahlad Maharaj. He tried all ways and means to make him accept his supremacy but being an unflinching devotee of the Lord, Prahlad Maharaj could not budge an inch from remembering Lord Hari. Ultimately, when all his means failed, he took it upon himself to kill Prahlad Maharaj. One reason for killing Prahlad Maharaj was because he was not accepting Hiranyakashipu's orders. The other reason was to challenge the conviction of the pure devotees' like Prahlad Maharaj that Lord will protect them always and everywhere (*goptrtve varanam tava*).

Atheists like Hiranyakashipu challenge the existence of God because they believe that there is no God. That is why they always ask the same question, "Where is God? Show me where is He?" But the devotees return the favor by asking, "*Show me where is He not?*" Since He is present everywhere, there is no place or time where we cannot see Him. So the atheist's question is absurd. That is why Lord Krishna says in Bhagavad-gita, "*vimūḍhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ* - **The fools cannot see the Lord but one whose eyes are trained in knowledge can see Him.**"

So Hiranyakashipu repeatedly chastised Prahlad Maharaj with harsh words. He was unnecessarily angry at Prahlad Maharaj. Prahlad Maharaj did not do any harm to him or questioned his administration etc. Moreover he was just a small boy. There is no need to be angry over such a small issue. But our ego makes a mountain out of a mole and wants to show our supremacy over everything else. Thus Hiranyakashipu powerfully struck the pillar with his fist. He thought that the column would break but to his surprise, before the column could break, a very fearful sound came from within the pillar, SB 7.8.15,

*tadaiva tasmin ninado 'tibhīṣaṇo  
babhūva yenāṇḍa-kaṭāham asphuṭat  
yaṁ vai sva-dhiṣṇyopagataṁ tv ajādayaḥ  
śrutvā sva-dhāmātyayam aṅga menire*

**Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. O my dear Yudhishtira, this sound reached even the abodes of the demigods like Lord Brahma, and when the demigods heard it, they thought, 'Oh, now our planets are being destroyed!'**

The sound was so fearful (*atibhīṣaṇo*) and powerful that it appeared to crack the covering of the universe (*aṇḍa-kaṭāham*). It frightened the residents of all the higher planets, including Lord Brahma. They thought that their abodes are going to be destroyed. The sound of the Lord has so much power to create fear in the hearts of all living beings even upto the level of Brahma, who was frightened inspite of having personally seen the Lord face to face and constantly in touch with Him for his service.

While everyone could hear the sound vibration of the Lord, however still *nobody was able to trace the origin of that sound*. This is a unique point to note. Normally when we are in one place and if someone hears us without seeing us, they can trace the origin of the sound and point out exactly where we are located. However in the Lord's case, even though they could hear His transcendental roar, still they could not trace His whereabouts. That is the transcendental nature of the sound vibration of the Lord because it is non-different from Him. Because He is present everywhere (*sarva-vyāpi*)

), His sound is also present everywhere. Wherever they turned, it appeared like the sound was coming from that direction, so they could not trace the origin of the sound, SB 7.8.16,

*sa vikraman putra-vadhepsur ojasā  
niśamya nirhrādam apūrvam adbhutam  
antaḥ-sabhāyām na dadarśa tat-padam  
vitatrasur yena surāri-yūtha-pāḥ*

**While showing his extraordinary prowess, Hiranyakashipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.**

Srila Prabhupada writes in his purport beautifully, "*Here the Lord exhibited His presence everywhere by the tumultuous sound in the sky (śabdaḥ khe).*" This is an important point to note for those of us who have taken shelter of Sri Caitanya Mahaprabhu's sankirtan movement. The movement is sustained and nourished by the transcendental sound vibration of the Lord (*param vijayate śrī-kṛṣṇa-saṅkīrtanam*). The Hare Krishna Mahamantra, Srimad Bhagavad-gita and Srimad Bhagavatam are all different forms of the transcendental sound vibration of the Lord and are non-different from Him. This transcendental sound creates fear in the hearts of non-believers as much as Lord Nrsimhadev's transcendental roar created panic in the hearts of the demons, whereas the same sound vibration is the source of protection and fearlessness for completely surrendered devotees like Prahlad Maharaj. That is why when even the demigods were worried that their abodes are going to break into pieces by the roaring sound of the Lord from Hiranyakashipu's palace which was millions of miles away, but Prahlad Maharaj who was just a few feet away from that frightful sound and form of the Lord, was completely fearless. In fact that same sound of fright became the sound of protection for Prahlad Maharaj.

Let us take shelter of the transcendental sound vibration of the Lord following in the footsteps of Bhakta shiromani Prahlad Maharaj and become fearless of material existence.

Thank you very much.

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

## Thanks the Lord

Hare Krishna Prabhujis and Matajis,

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

The following is an instructive story told by His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada. Once there lived a king who was very devoted to Supreme Lord Krishna. He was not very happy with the behaviour of his ministers. They were neither God-fearing nor were they thankful to Lord. The king noticed that even during the feasts arranged in the palace, the ministers never offered prayers to Lord to thank Him for the food, but simply went ahead to eat the food. So to teach them a lesson the king asked them to invite all the beggars and orphans in the city for feast. So as per king's suggestion they invited everyone for the feast. Many of them were unclean and shabbily dressed. As soon as beggars entered the courtyard, they simply hurried towards the pots of prasadam. They dashed against each other and greedily grabbed the food. The king and his ministers were watching the whole scene from the terrace. But the beggars were simply oblivious of the fact that they are being watched. They were simply engrossed in the thought of eating as much as they can. Later they left the place. Seeing this the ministers felt very disgusted. The king asked them the reason for their disgust and they said, "*How ungrateful are these people? They didn't even bother to thank you for the feast.*" The king smiled and replied, "*What is the difference between those beggars and yourselves? Are you people honouring the prasadam in right manner? How many of you are thanking Supreme Lord before every meal?*" The ministers realised their mistake.

Lord Krishna says in Bhagavad Gita verse 9.27,

*yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam*

**Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform — do that, O son of Kunti as an offering unto Me.**

In his wonderful purport to above verse Srila Prabhupada says, "*Thus, it is the duty of everyone to mold his life in such a way that he will not forget Krishna in any circumstance. Everyone has to work for maintenance of his body and soul together, and Krishna recommends herein that one should work for Him. Everyone has to eat something to live; therefore he should accept the remnants of foodstuffs offered to Krishna. Any civilized man has to perform some religious ritualistic ceremonies; therefore Krishna recommends, "Do it for Me," and this is called arcana. Everyone has a tendency to give something in charity; Krishna says, "Give it to Me," and this means that all surplus money accumulated should be utilized in furthering the Krishnaconsciousness movement.*"

As we saw in the recent offering in granthraj, "Gratitude is a great attitude", if not for causeless mercy of Lord, we cannot do anything in life. So we must always sincerely thank the Lord for whatever He is giving us. By doing so we will always remember Him and by constant remembrance of Him, we will be able to gradually purify our existence. So let us always remember to thank the Lord before and after every action we do.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sudarshana devi dasi.

## He Remains the Complete Balance

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

In Ispanishad invocation mantra it is mentioned,

*om̐ 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.**

The Supreme Lord is always perfect and complete. He is flawless. But due to our own imperfections many a times we keep finding faults in Him and His creation. The following is a short story narrated by His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Prabhupada. During Vedic times, the system of education was that students go and stay in gurukul and learn from their gurus. Those gurus don't get monthly salaries like modern day teachers. But on the other hand, the students give guru dakshina to their teacher by collecting whatever they can from their parents and others. Once there lived a Guru who wanted to observe the anniversary day function of his father. He asked his disciples as to what each one would offer. One student said that he would bring him clothes, another said rice, dhal etc. There was one poor student among them who said that he cannot commit anything without checking with his mother. The Guru agreed and asked him to check with his mother first and then tell him. So the poor boy went to his mother and asked her as to what they can offer for the Guru. His mother replied, "We are so poor and we don't have anything to offer. But if the all merciful Lord Deenabandhu wishes, He can help us offer something." The poor boy innocently asked his mother, "Where can I find brother Deenabandhu?" Mother replied, "I have heard that Deenabandhu loves to be in forests. So you will be able to meet him there." The next day, the boy went to the forest and kept calling, "Brother Deenabandhu, Brother Deenabandhu, where are you?" Hearing the young boy's call, Lord Krishna appeared before him and asked him the reason for calling Him. The boy replied, "Can you please let me know what can I promise to my Guru for the offering?" Krishna replied, "You tell him that you will give him curd." The boy went back happily and informed the guru about the same.

On the day of the memorial ceremony, the boy went to the forest and called for Deenabandhu, who mercifully appeared before him and gave him a small pot of curd, to be handed over to the guru. As soon as the boy went and gave the pot to the guru, the guru became angry. He said, "We have to feed thousands of people today and you have brought only a small pot of curd. How will this be sufficient for everyone?" Saying so, he placed the pot carelessly on the edge of a table. After sometime the pot fell down. Noticing that curd spilt on the floor, the guru decided to discard the pot. But to his surprise when he picked up the pot he realised that it was full of curd. Then he realised that the pot had come from spiritual world and is not an ordinary pot.

Anything related to spiritual world is complete. Likewise our life will also be meaningful and complete if we keep the complete whole, Krishna as center of life, as the ultimate goal of our life. All other goals in life will only simply increase our anxieties and will always make us feel incomplete and depressed. Whereas when we are with Krishna, we will be complete, even if there are so many ineligibilities in us. Supreme Lord Krishna is extremely merciful and is very anxious to save suffering souls like us. So out of His causeless mercy He has appeared as Supersoul in everyone of us. Such a complete Lord, although is pervading in various bodies, He remains the complete balance.

Let us whole-heartedly pray and surrender to the Supreme Lord who is the complete whole. Because He remains the

complete balance, He will balance all our heavy loads of pains and distresses and make our life steady and balanced by providing all that is needed for us.

Thank you very much.

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

## Adversities Brings Us Closer to the Lord

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

This is a beautiful verse from Isopanisad Verse 5,

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

**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.**

The Supreme Lord is everywhere and in everything. How close we are with Him is completely left with our devotional service. We can either see the hole in donut or the donut itself. We can see all problems around or see that Krishna is with us more closely when there are problems. Krishna declares in the Bhagavad Gita 4.11, "**As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.**"

We have seen examples in Mahabharata, even when the Lord was present before Duryodhana. Duryodhana just thought that Krishna was a mere magician but the Pandavas always knew in the core of the hearts that Krishna was the Supreme Personality of Godhead and their well-wisher.

Do we really believe at all times that God is really our well-wisher and the only protector? This is a major struggle that all of us go through. When things are good we are overwhelmed with faith in Krishna but when things don't go, "Our way" then the entire spiritual downfall happens. We start suspecting if the Lord really understands our grief. Both 'suspicion' and 'lack of trust' are the worst enemies in devotional service. Let us not conclude or doubt Krishna and the process of bhakti with our limited fund of knowledge. We just need to have faith in the process of bhakti, the elders and acaryas who have shown us the way by personal examples, and the Supreme Lord Himself. As Srila Prabhupada gives the example, "*Most of us would not have seen our great grandparents but when we see the picture hanging in our house and when our parents reveal that they were our forefathers we accept without any question. When we can believe something like this then why can't we believe that Krishna is going to be with us throughout our ups and downs?*"

When we want to be in control, we try to be prepared for all adversities. Our Guru Maharaj H H Mahavishnu Goswami Maharaj would often advise us, "**Be ready for any situation at any time**". However we should not misunderstand that we have to keep thinking of all the negative situations and try to find solutions for them. That way we would waste all our time. Even if we think of 100 situations and keep solutions ready for all of them, still the Lord can find a 101st way to surprise us. So being 'ready' actually means to think that, "*If Krishna wants, the problem will definitely happen no matter how much we are prepared to solve it. So let us be prepared to accept it in whatever form it comes and leave the solving part to Krishna.*" The important thing is not whether we have solved the problem or not, but rather what we do when the problem comes. Are we bogged down by the problem and become disgusted, depressed and frustrated or are we becoming more rejuvenated and intensify our devotional service and remembrance of Krishna? Leaving the reins in Krishna's hands broadens our horizons, allows for greater flexibility in us to accept contrasting situations and reinforces the thought-process that, "It is ok for bad things to happen in our life, but let us see what we can learn from it and become better servants of the Lord."

Krishna knows about our problems more accurately than we know it ourselves. So, let us not tell Krishna that I have a big problem, instead *we should tell our mind that we have the Protector of all protectors right beside us and He will vanquish all our problems. So 'not to worry'*. We may theoretically accept that the Lord is near to us and also far away

from us at the same time. But that is not enough. The real test to all of us is to have firm faith that Krishna is right next to us when things dont go, "*Our way*", and is helping us from within our hearts to face the adversities.As we all know it is easy to preach but difficult to practice. This is not the easiest thing to do but with the help of Guru and the Supreme Lord Sri Krishna we can at least take a few baby steps in our devotional service. For the Supreme Lord who is our kind father, we are always His children and He would not mind if we fall and trip often. He would only feel when we dont attempt to ***walk!***

By continuing with our service with unflinching faith in Him, let's all hope that someday sometime somewhere we will develop love for the Lord by His causeless mercy.

Yashoda nandana Balagopal ki Jai! Srila Prabhupada ki Jai! Srila Gurudev ki Jai!

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sharada devi dasi

Bangalore.

## Unfailing Devotional Service - Part 1

Hare Krishna Prabhujis and Matajis,

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

In one of the classes in Rajkot, HG Devakinandan prabhujis shared some very valuable points spoken by Maharaj on Srimad Bhagavad Gita verse 14.26,

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

**One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

The following is a humble effort to transcribe the same for all our benefit:

1. **Modes can catch us anytime:** It is always a constant struggle for us with the modes. This verse tells us how to come out of the modes of material nature. Every time a devotee is in difficulty, it is because he is in the modes. There is no reason other than this and when we are devotees and we are in modes, it is understood that we are really not devotees but struggling devotees. That is why this verse is very important. Maharaj gave us so many nice points on the modes of nature. Maharaj made us always aware that as devotees, we should be very careful to understand that the modes can catch us anytime. And everyday we are in it and it is very important to come out of the modes.

2. **Chastity in devotional service makes us unfailing:** The word which Maharaj really liked in this verse is *avyabhicāreṇa*. Maharaj said the *root of this word is chastity*. We know chastity very often in the sense that a wife is very chaste to her husband and the husband must be equally chaste to his wife. This is the way that we know chastity in this world. But Maharaj made it a point to tell us that this *chastity is coming from the spiritual world*. Factually speaking, this chastity is coming from the spiritual world. In spiritual world, our chastity is only to Krishna and it is best shown by service to Guru because without Guru, one cannot come to Krishna. This is the point we have to understand. Here Srila Prabhupada translates *avyabhicāreṇa* as, "**Without fail**" and that is chastity. *Chastity means that in any situation, without fail we are loyal* and if in all circumstances we behave like this, then we are successful. Even husband and wife, no matter how much trouble they may have, but if they are loyal to each other, they will succeed. In the same way, **as long as we are loyal to Krishna and to His bonafide representative, we will always succeed in devotional service**. This is the starting point and that is why unfailing - 'without fail' is very important. The way we do bhakti should be in this manner. Otherwise, bhakti, if it is not performed in this manner, what will happen to us? Eventually we will fall into the modes of material nature while even performing devotional service.

In the third canto of Srimad Bhagavatam 29th chapter, Kapila muni explains devotional service in various modes. Maharaj very much enjoyed reading them in London while recovering from the stroke. These verses show us practically that even as devotee, if we are not careful, devotional service can be executed, but it is mixed devotional service and when it is mixed we may be very proud thinking that we are out of the modes but our behaviour shows that we are in the modes.

Prabhujis went on to explain the verses which describe the devotional service performed in various modes and the same shall be transcribed and offered in the ensuing mails, Krishna willing.

Thank you very much.

Yours in the service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi

Abu Dhabi.

## The Eternal Fragmental Parts

Hare Krishna Prabhujis and Matajis,

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

The following is a very nice instructive story for everyone. Once Saint Eknath was travelling from Kashi to Rameshwaram to complete his tirtha yatra. He was carrying Ganga jal (Ganges water) from Kashi to offer it to Rameshwaram. Many devotees were with him and they were singing and chanting Lord Hari's name during their yatra. They were very close to Rameshwaram and it was extremely hot. At that time, they saw a donkey lying in hot sand, looking very thirsty. People were passing by but no one was giving water to this donkey. The donkey was about to die without water. Saint Eknath could not tolerate on seeing the pitiable condition of the poor donkey. Immediately, he offered the entire Ganga jal to the donkey. The donkey became fresh and slowly started moving and walking. Devotees and other people criticized saint Eknath for his act. They said that he wasted his entire tirtha yatra by offering all the Ganga jal to the donkey; What he is going to offer at Rameshwaram? Saint Eknath was very sober and peaceful. He said, "*It is very important to understand that the Supreme Lord Krishna, Panduranga is situated in everyone's heart. The Lord is situated in the heart of this donkey too. Moreover the Lord is more pleased when one helps a suffering soul in all circumstances. I am sure that my tirtha yatra is fruitful since I offered the Ganga jal to save the dying donkey.*"

Lord Krsna says in Bhagavad Gita verse 10.20,

*aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ  
aham ādiś ca madhyaṁ ca bhūtānāṁ anta eva ca*

**I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.**

Saint Eknath advised the devotees with him that in each and every living and non-living entity Krsna is situated. This is a very important lesson for everyone of us. Lord Krishna also says in BG 5.18,

*vidyā-vinaya-sampanne brāhmaṇe gavi hastini  
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ*

**The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].**

It is important to understand the word '*vinaya-sampanne*' in this verse. It means '**fully equipped with humility and gentleness**'. The culmination of all our learnings and knowledge is to become humble and perceive everyone with an equal vision. In his powerful purport Srila Prabhupada says, "*A Krishna conscious person does not make any distinction between species or castes. The brahmana and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramatma, is present in everyone's heart. Such an understanding of the Supreme is real knowledge.*"

Krishna also said in Bhagavad gita that He is the original seed of everything - all living entities, movable and inert. He is situated in everyone's heart. Not only that He is situated in everyone's heart, but He says in BG 15.7, *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* - "**The living entities in this conditioned world are My eternal fragmental parts**." To understand this is very important.

I therefore, request at the lotus feet of Guru Maharaj and Lord Krishna to give me the knowledge to understand this important fact while dealing with other living and non-living entities.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Prabhupadananda das and Pratibha devi dasi

Abu Dhabi.

## Little Deliberation

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

There is one nice verse in Srimad Bhagavatam 8.1.11,

*yaṁ paśyati na paśyantam cakṣur yasya na riṣyati  
tam bhūta-nilayam devam suparṇam upadhāvata*

**Although the Supreme Personality of Godhead constantly watches the activities of the world, no one sees Him. However, one should not think that because no one sees Him, He does not see, for His power to see is never diminished. Therefore, everyone should worship the Supersoul, who always stays with the individual soul as a friend.**

In the purport to above verse Srila Prabhupada says, "*The Lord resides within this universe, He resides within the hearts of all living entities, and He resides even within the atom. **Because we lack perfect knowledge, we cannot see God, but a little deliberation can help us to see God everywhere.** This requires training. With a little deliberation, even the most degraded person can perceive the presence of God. If we take into account whose property is the vast ocean, whose property is the vast land, how the sky exists, how the numberless millions of stars and planets are set in the sky, who has made this universe and whose property it is, we should certainly come to the conclusion that there is a proprietor of everything.*"

There is one nice story in Puranas related to this. On the bank of river Kaveri there was one muni called Vedasagar living in ashrama and running a Gurukul. Once two new students named Krishna Sharma and Ram Sharma visited Gurukula in order to get an admission. Vedasagar Muni told them that they can be admitted once they pass the test (like admission test in schools). However, till that time he will allow them to stay on temporary basis. He will observe their behaviour and conduct. In the subsequent week, on Ekadasi day, all the students in the ashrama were fasting nirjala. Vedasagar Muni told Krishna Sharma and Ram Sharma to visit the Vishnu temple which was far away and situated on the top of a hill. Krishna Sharma and Ram Sharma started walking and reached the temple. They had a nice darshan of Lord Vishnu. The temple pujari offered them prasadam. When they came out of temple, Ram Sharma told Krishna Sharma that he is feeling hungry; he said, let us take this prasadam. Krishna Sharma said, "Today is Ekadasi nirjala fasting. So we can take this prasadam tomorrow." Ram Sharma looked around and said, "Nobody is here to look at us to check if we are fasting or taking prasadam." However, Krishna Sharma objected him saying, "We should not disobey the Guru's instructions. Moreover Krishna and Guru are always watching us. Krishna is situated everywhere. We should not do this sin." Ram Sharma did not agree to this and he took the prasadam. They came back to ashrama. Vedasagar Muni immediately realized the fact. He told Ram Sharma, "You are not fit to stay in the ashrama; I know that you have taken the prasadam and broken Ekadashi fasting." He admired Krishna Sharma's obedience, knowledge and understanding.

We must have full faith on spiritual master's instructions and the same has to be carried out without deviation. Lord Krishna is situated everywhere. The twelve CIDs of Lord (Sun, Moon etc as listed in Srimad Bhagavatam verse 6.1.42) are watching us. Srila Prabhupada says, "*If we take into account the Supreme Personality of Godhead in our daily affairs, we can see Him or at least perceive His presence everywhere. The words 'cakṣur yasya na riṣyati', means that although we cannot see Him, it does not mean that He cannot see us.*"

I therefore, request at the lotus feet of Guru maharaj, Srila Prabhupada and Lord Krishna to give me an intelligence for little deliberation to understand the Lord's presence everywhere.

Thank you very much.

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

## Unfailing Devotional Service - Part 2

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 transcribing the class by HG Devakinandan prabhujji on Srimad Bhagavad Gita verse 14.26,

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

**One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

In the previous offering we saw that,

1. The modes of material nature can catch us at anytime.
2. Chastity which is loyalty to Krishna and Guru is the way of success.

Now let us continue with other points:

### 3. **Devotional service in different modes:**

a) **Devotion in the mode of ignorance:** Srimad Bhagavatam 3.29.8 states that, "**Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.**" Srila Prabhupada writes in his purport to this verse that, "*One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, taamasah. Srila Vishvanatha Cakravarti Thakura advises that a Vaishnava who is not of good character should be avoided. A Vaishnava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaishnava of the first order of good character. One may offer his respects to such a Vaishnava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaishnava who is in the mode of ignorance.*"

b) **Devotion in the mode of passion:** Srimad Bhagavatam 3.29.9 states, "**The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.**" Srila Prabhupada writes in the purport, "*A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.*"

Maharaj says that Krishna's interest is that Krishna wants us to glorify Him and if we are not doing that, then our interest and His interest are not in line. Therefore we are separatist. Maharaj warned us that the reason we are not peaceful even after so many years of devotional service is because we are performing mixed devotional service. That is why we are always in trouble.

c) **Devotion in the mode of goodness:** Srimad Bhagavatam 3.29.10 states, "**When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.**" This is the first step in becoming

peaceful in devotional service. Otherwise if we do not have the idea of offering to Krishna, even in devotional activities we want results. Then we cannot even start to become a devotee. Srila Prabhupada cautioned in book distribution, "*Mere distribution of books is good but better than that is you read the books and you behave according to the books.*" If we do this, then distribution of books becomes natural. Maharaj always emphasized on studying of books and said that when you study, automatically when you speak, you are distributing the books. That is the way to distribute the books. Thus devotion in mode of goodness is the closest to pure devotional service. In any activity you do, please offer the result to Krishna.

4. **Full Devotional Service:** As devotees we have come out of gross attachment and we think we are doing nice saadhana. Srila Prabhupada in his translation to BG 14.26 gives us the formula for attaining the pure state and that is, "One who engages in full devotional service", not just devotional service, but "**full**" devotional service. Our day must be full of Krishna activities. We have to transfer our consciousness to Krishna activities. That is all we have to do. I asked Maharaj one time, "Maharaj, what is the problem with the modes of material nature?" Maharaj said that, "*the modes of material nature force us to think of everyone and anyone except Krishna. This is the symptom of being in the modes.*"

Prabhuji went on to explain the royal practical way Maharaj gave to come out of the modes and the same shall be transcribed and offered in the ensuing mail, Krishna willing.

Thank you very much.

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

## The Spotless Purana

Hare Krishna Prabhujis and Matajis,

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

The below is one of the verses which our Maharaj cherished from Srimad Bhagavatam 12.13.18 and hearing him recite this verse is a great blessing,

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam  
yasmin pāramahamśyam ekam amalam jñānam param giyate  
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviskṛtam  
tac chr̥ṇvan 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.**

The word *pāramahamśyam* indicates that even completely liberated souls are eager to hear and narrate Srimad Bhagavatam. We will see how even demigods love to listen to Bhagavatam from the below incident.

Once there lived an ardent devotee of Lord Krishna by name Poonthaanam. He worshipped Guruvayoorappan (Lord Krishna) with all his heart and soul. People loved him for his beautiful Bhagavatam discourses. There is a temple in North Kerala called Kottiyoor. The significant deity in the temple is Lord Siva. The temple was kept open only for a few days during a year. There were no human activities in that place for the rest of the year. Once Poonthaanam reached the Kottiyoor temple and had a bath in the holy river. He worshiped the compassionate Lord Siva, felt happy, and stayed there for a few days. He recited Bhagavatam everyday in front of the deity and several hundreds of people listened to his sweet discourse on the wonderful pastime in the 10th Canto 60th of Srimad Bhagavatam named, "Lord Krishna Teases Queen Rukmini." The Lord always plays a complete role in all the pastimes. Let it be as Parthasarathi or being a son, husband, friend, He plays the role spotlessly. The Lord decides to play with a great devotee and His beloved wife Queen Rukmini and wanted to listen to Her. He playfully asks Her why She wanted to marry the Lord when She had better choices like King Sisupala, Salva, Jarasandha, etc. Hearing this Queen Rukmini faints and Lord consoles Her. This is the gist of the chapter. Poonthaanam finished reading this part of the chapter and kept the bookmark at the end of the chapter so that he can continue reciting from the next chapter. Next day, to his surprise, he found the bookmark at beginning of the same chapter. So Poonthaanam read the same part for the second time. This was repeated for the rest of the days. It was the last day to close the temple for the year. Poonthaanam finished the discourse and was returning from the temple with the other devotees, but somehow left the Bhagavatam in the temple itself. Having walked some distance suddenly he remembered that he forgot to bring the Bhagavatam with him. He hurried back; crossed the river and reached the entrance to the temple, which was closed. He was all alone.

He could hear somebody reciting the same part of the chapter from Bhagavatam inside the temple. As he looked through the keyhole he saw Lord Siva himself reading from Poonthaanam's Bhagavatam. Mother Parvati and his other Bhoothaganas were listening. Their eyes were filled with tears out of devotion. Poonthaanam stood there motionless and heard the whole recitation. At the end Lord Siva asked Parvati devi, "Did you like the Bhagavatam recitation?" Parvathi replied, "Yes, it was nice, but was not as good as Poonthaanam's". Lord Siva replied, "Yes. That is true. I also like to hear Bhagavatam from Poonthaanam. That is why I placed the bookmark again and again at the beginning of the same topic every day." Hearing this Poonthaanam who stood outside was shaken up and uttered the holy name of Krishna loudly. When he watched again, Lord Siva and Mother Parvati had disappeared from his sight.

This pastime clearly explains how all the living entities including the demigods love this great literature.

I sincerely request all devotees to bless me to have some taste to this great literature.

Yashodananda Balagopal ki Jai! Srila Prabhupada ki jai! Srila Gurudev ki jai!

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sharadha devi dasi

Bangalore.

### Unfailing Devotional Service - Part 3

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 transcribing the class by HG Devakinandan prabhujji on Srimad Bhagavad Gita verse 14.26,

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

**One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

In the previous offering we saw that,

1. The modes of material nature can catch us at anytime.
2. Chastity which is loyalty to Krishna and Guru is the way of success.
3. Devotional service performed in various modes.
4. Emphasis on performing full devotional service.

Now let us continue with other points:

5. **Royal practical way out of the modes:** Maharaj said that the practical way to follow is to remember Srimad Bhagavatam verse 11.7.37. Maharaj liked this verse very much,

*bhūtair ākrāmyamāṇo 'pi dhīro daiva-vaśānugaiḥ  
tad vidvān na calen mārgād anvaśīkṣaṁ kṣiter vratam*

**A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted from progress on his own path. This rule I have learned from the earth.**

This is the royal practical way out of the modes. We should see the hand of Krishna when we are being harassed, because the person who is harassing us is also harassed by the modes. He is a victim of the modes. We should not get bewildered but we must understand and the quality of devotee is to understand. It is not that person's fault. That person is also victimized by the modes. Vaishnava becomes compassionate instead of becoming angry and he does not fight. Maharaj says those who understand they avoid the fight. We should stand on the platform of tolerance. Tolerance is exhibited in what form? Unfailing bhakti - *na calen mārgād*. Come what may, with unfailing determination, we please Gurudev. Maharaj said, "**Till the day you die, please tolerate the modes, tolerate the living entities. Do not be bewildered by them. Be compassionate. Be understanding and that way your devotional service becomes practical. Otherwise devotional service is in the air. There is nothing else for us to do except to understand and tolerate.**" Mother Earth tolerates. So much of piling we have done. Does she discard us? From this verse we understand that to come out of the modes we must be tolerant one must be unfailing in determination and one must understand why others are helpless. Circumstances can change anytime. Suddenly something will come. When you think life is going alright, some tragedy will come. Maharaj said, "*Sometimes when life is too good, then it is too dangerous. When life is up and down, atleast the person is ready for the next trap.*" Hence we should be very careful to be with Krishna.

**6. All forms of Krishna are fully transcendental:** Srila Prabhupada writes in his purport to BG 14.26, "*Krishna activities are known as bhakti-yoga—always acting for Krishna. This includes not only Krishna, but His different plenary expansions such as Rama and Narayana. He has innumerable expansions. One who is engaged in the service of any of the forms of Krishna, or of His plenary expansions, is considered to be transcendently situated. One should also note that all the forms of Krishna are fully transcendental, blissful, full of knowledge and eternal. Such personalities of Godhead are omnipotent and omniscient, and they possess all transcendental qualities. So if one engages himself in the service of Krishna or His plenary expansions with unfailing determination, although these modes of material nature are very difficult to overcome, one can overcome them easily.*"

So to be with Krishna means not just the Shyamasundar form of Krishna. Srila Prabhupada makes a very practical point here. Otherwise we become very fanatical that Krishna is only in Dwaraka or Vrindavana. Prabhupada emphasizes that **every form of Krishna is transcendental**. In Srimad Bhagavatam 3.9.11 Brahmaji says,

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

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

Here the word *śrutekṣita* - "*Seen through the ears*", is the key word. Seeing a person is good, but hearing a person is more important. If the husband and wife are very loving to each other and always see each other, but they do not hear each other then what is the point? Seeing by hearing is what Maharaj taught us. The moment we hear Srimad Bhagavatam and Srimad Bhagavad Gita very seriously, our heart is cleansed and Krishna takes His seat there. Brahmaji states that Krishna is very merciful that He manifests in the particular form in which the devotees always think of Him.

Bhishmadev wanted to see Krishna in His four-handed Narayana form. Murari gupta in Caitanya caritamrita could only see Krishna as Lord Rama. Caitanya Mahaprabhu told him so many times that he must chant the names of Krishna. He told, "Otherwise do not appear before Me." The whole night Murari gupta could not sleep, because he was thinking how can I chant Krishna's names being too much attached to Lord Rama. Then Chaitanya Mahaprabhu said, "It does not matter. I told this only as a test of your faith to Rama unfailing in all circumstances."

Prabhuji went on to explain how the living entities being part and parcel of Krishna are as good as Krishna in quality and hence a transcendental product, but have mistaken themselves as material product and the same shall be transcribed and 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.

## Unfailing Devotional Service - Part 4

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 transcribing the class by HG Devakinandan prabhujji on Srimad Bhagavad Gita verse 14.26,

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

**One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

In the previous offering we saw that:

1. The modes of material nature can catch us at anytime.
2. Chastity which is loyalty to Krishna and Guru is the way of success.
3. Devotional service performed in various modes.
4. Emphasis on performing full devotional service.
5. Royal practical way out of the modes.
6. All forms of Krishna are fully transcendental.

Now let us continue with other points:

7. **We are not material product but transcendental product:** Srimad Bhagavatam 1.7.5 declares,

*yayā sammohito jīva ātmānaṁ tri-guṇātmakam  
paro 'pi manute 'narthaṁ tat-kṛtaṁ cābhipadyate*

**Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.**

Thus factually the modes do not touch us. Maharaj likes the verse from Srimad Bhagavatam 3.7.11,

*yathā jale candramasaḥ kampādis tat-kṛto guṇaḥ  
dṛśyate 'sann api draṣṭur ātmano 'nātmāno guṇaḥ*

**As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.**

Maharaj says that as in the example above, we think that the water's quality is our quality and we forget that we are like the moon and that is our defect. So every time something hurts us, emotionally and mentally we are disturbed, Maharaj said that immediately we should think that we are transcendental product. This is affecting only our body or mind. Actually it does not affect our soul. Just by thinking like this with unfailing determination we can come out of the modes. The way out is very wonderfully described in SB 3.7.12,

*sa vai nivṛtti-dharmeṇa vāsudevānukampayā  
bhagavad-bhakti-yogena tirodhatte śanair iha*

**But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vasudeva, through the process of devotional service to the Lord in the mode of detachment**

This is the only verse in Srimad Bhagavatam that tells us directly how we can differentiate our real nature from the material modes. The royal way is given. *sa vai nivṛtti-dharmeṇa. nivṛtti* means to come out, to detach. But becoming detached from the world does not mean we are attached to Krishna. That is why we see so many babajis who say that they are renounced but so much attached to so many material things. That is why Maharaj said *sthāne sthitāḥ* - please be situated in your own situations. We can be brahmachari even while being grhastha. Maharaj told me while I was getting married, "**The fire of brahmacharya you should never leave. Every junction of your life, where you change the ashrama, you have to increase the quality and quantity of devotional service. Increase it and that is how you counter the modes. We do not leave our situation but be fixed in devotional service. Move forward. Increase the quality of your devotional service. Krishna will take care of wife, take care of children, take care of the grhastha ashram.**" This is the royal way Maharaj taught us. Otherwise material modes will consume us. We have to fix ourselves after becoming detached. How to become fixed?

**8. The Blessings of Hari, Guru and Vaishnavas:** There is only one way to be fixed. You must take shelter of Vaasudeva, *vāsudevānukampayā*. Only by the mercy of Krishna and His devotees can we come out of the material modes. The truth of the matter is until we get the blessings of Maharaj and Krishna, we cannot come out on our own. We have no strength. If we know this, we should be very careful not to be proud of our situation. The moment we become proud of our situation, there is no Bhagavatam. Then we are in modes. It is a gradual process, '*tirodhatte śanair iha*'. Do not lose courage. It is a long road. Bhakti yoga is not 100m sprint. It is a marathon.

Prabhuji went on to narrate the pastime of Bharata Maharaj to explain the unfailing nature of devotional service and the same shall be transcribed and 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.

## Unfailing Devotional Service - Part 5

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 offerings transcribing the class by HG Devakinandan prabhuji on Srimad Bhagavad Gita verse 14.26,

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

**One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

In the previous offering we saw that,

1. The modes of material nature can catch us at anytime.
2. Chastity which is loyalty to Krishna and Guru is the way of success.
3. Devotional service performed in various modes.
4. Emphasis on performing full devotional service.
5. Royal practical way out of the modes.
6. All forms of Krishna are fully transcendental.
7. We are not material product but transcendental product.
8. The blessings of Hari, Guru and Vaishnava are essential for us to come out of modes.

Now let us continue with other points:

9. **Krishna and devotional service never fail us:** Maharaj often used the example of Bharath Maharaj. Bharath Maharaj was such a powerful king and he was a very great devotee of the Lord. Time came for him to renounce everything and totally concentrate on Krishna. So he went to Pulahashrama and started performing devotional service. One day when he was sitting down to meditate, he saw a female deer being chased by a lion and it became so afraid of the lion and while jumping, the deer gave birth and died. There was no one to protect the small deer which was born. Bharath Maharaj became compassionate and he became so much attached to the deer and Prabhupada writes that because he took so much care of the deer he forgot to take care of devotion and gradually he forgot the rules and regulations for advancement in devotional service. That is why Maharaj said ***if we neglect devotional service, devotional service will neglect us*** and when we neglect devotional service, eventually we will fall down into the modes. When our sadhana is not good, our reading is not daily, when our chanting is not really loving, when we do not turn up for Mangala arathi, then our devotional service must eventually go. That is why Maharaj says daily we must be initiated. Daily we wake up, daily we have mangala arathi, daily there is a struggle but this struggle is good.

Bharat Maharaj's arguments were seemingly favorable that the deer is orphaned and as a Vaishnava it is his duty to give protection. Even while doing devotional service he was very anxious about the whereabouts of the deer. Maharaj said that in this way our devotional service is interrupted. Our devotional service is not strong. In the name of devotional service, we are in the modes. Because the motive to please Krishna is absent, then the devotional service is interrupted. *ahaituky apratihata* cannot be done. Bharath Maharaj was so much concerned with affection for the deer and thinking that way he died and next life he became the deer. Maharaj said that at the end of your life if you see wife and you are attached to your wife, next life you will wear the sari, and if the wife is attached to the husband, next life she will wear the pant. In Srimad Bhagavatam King Puranjana was very much attached to his wife and next life he became Queen Puranjani.

The beauty of Krishna consciousness is that when Bharath Maharaj became a deer, Krishna gave him the memory to remember his previous life and the reason Srila Prabhupada gives is Krishna gave him remembrance so that he could have the chance to repent and as a deer Bharath Maharaj sincerely repented. This is because one who performs any form of devotional service, Krishna will never fail them. That is why Maharaj said that when we read the verse BG 14.26, there are two meanings to it. The translation goes, "One who engages in full devotional service, **unfailing in all circumstances**" and here unfailing in all circumstances refers to the nature of the devotional service. **The devotional service is unfailing.** Devotional service will never fail us. We may fail Krishna but bhakti never fails us. The second meaning is that **we must perform devotional service with unswerving determination.** Thus the word unfailing refers to two things:

1. Our obligation to Krishna must be unfailing.
2. Krishna's and Guru's promise to us never fails.

Such a nice point! Maharaj gave these meanings expertly from his repeated reading and realization. **Krishna's promise to us is greater than any promise we can give to Krishna.** He is unfailing in taking care of us. Bharath Maharaj fell victim to the modes. We are falling victim to the modes. But Maharaj said, "*We should be courageous and never fail to continue devotional service, come what may, because devotional service will never fail us.*" At the time of our death, Krishna will make some arrangement, guru will make some arrangement, somehow or the other to bring us back to Him or to give us the facility in the next life to continue where we left and that is what happened to Bharath maharaj. Bharath Maharaj became a deer and he died remembering Krishna and Krishna gave him the body of pure devotee Jadabharath who was considered mad by the general populace. We must always remember that madness for Krishna will save us and all other madness will kill us.

Our heartfelt thanks to HG Devakinandan prabhuji for these enlightening points and we pray at the lotus feet of our spiritual master to give us the strength to be unfailing in our devotional service.

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

## Better Late than Never

Hare Krishna Prabhujis and Matajis,

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

The following is an instructive moral story told by His Divine Grace Bhaktisiddhantha Saraswati Goswami Thakur Prabhupada.

Once there lived a person called Kamini Mohan who was very attached to family, wealth and sense enjoyment. There lived a sadhu in that village who was very eager to bring him to spiritual path. So the sadhu went and advised him, "Please come along with me to Mayapur. There are great acharyas residing in that place. Your life will be completely blessed and changed if you take darshan of such great souls." On hearing this Kamini Mohan replied, "That is great news. But I am so busy now with family work, that I cannot allocate time for such travels." The sadhu never gave up. After some months, he again met him. This time he decided to play a trick. He invited Kamini Mohan to a place called Kuliya where there was some festival. He told him, "You will have great gala time in Kuliya as there are lot of entertaining things happening there." Hearing this immediately Kamini Mohan got ready to go to Kuliya. After reaching Kuliya, the sadhu told him, "If you cross river Ganges, we can reach Mayapur. Now that you have come so far, why don't we just take a boat, cross the river and go to Mayapur and hear from saints there?" Understanding the sadhu's mind, Kamini Mohan replied, "What you are saying is a very good idea. But I am very afraid to cross the river using boats. You see, it is very dangerous. We never know when the boat will sink. There is lot of risk in crossing the river. It is better that we wait for the river to dry and then we can cross and go to Mayapur." Hearing this sadhu replied, "This just shows your cheating propensity. You are simply not inclined to go there. Ganges will never dry and so whatever you are saying are just lame excuses."

Prahlad Maharaj says in Srimad Bhagavatam verse 7.5.30,

*śrī-prahrāda uvāca  
matir na kṛṣṇe parataḥ svato vā  
mitho 'bhipadyeta gṛha-vratānām  
adānta-gobhir viśatām tamisraṁ  
punaḥ punaś carvita-carvaṇānām*

Prahlada Maharaja replied: **Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krishna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.**

There is a saying that we can only take the horse to the water, but we cannot make it drink. Similarly sadhus and guru can show us the path to go back home, back to Godhead, but if we don't listen to them, we are the ones who are at loss. Unless we realise on our own, that such material enjoyments are cause of sufferings, we will never take interest in spiritual life. Many a times we postpone devotional service saying that we have so many other material problems and commitments in life. But the fact is that all these problems and commitments in material life will never end. Till the end of our life, there will definitely be some problem or the other. So better late than never. We should start following the path of bhakti without any further delay and without giving any lame excuses.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sudarshana devi dasi.

## Way to Give up Grabbing Tendency - Part 2

Hare Krishna Prabhujis and Matajis,

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

The following is humble effort to continue with partial transcription of the nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj on June 2, 2003 in Minneapolis. In the previous offering we heard from Maharaj about the following points:

1. We should be genuine in our speech and action without duplicity.
2. We should have faith in scriptural evidence.
3. We should initiate ourself daily.

Maharaj was referring to Brahma Samhita verse 5.59 and had explained the first line of the below verse,

*pramāṇais tat-sad-ācārais tad-abhyāsair nirantaram  
bodhayan ātmanātmānam bhaktim apy uttamām labhet*

**The highest devotion is attained by slow degrees by the method of constant endeavor for self-realization with the help of scriptural evidence, theistic conduct and perseverance in practice.**

Now let us continue to hear more nectar from Maharaj for the second line in the above verse.

4. **Way to Give - up Grabbing Tendency:** *bodhayan ātmanātmānam* - Please instruct your mind by yourself, *ātmanātmānam*. By your self please instruct your mind and force it to go to the scriptural injunctions regularly. Go to these activities regularly. This is how we should behave. And if you follow this formula, then *bhaktim apy uttamām labhet* - you will get pure devotional service. So please, before we go to the pages of 10th Canto particularly, our existence must be purified. All our dirty ideas, stems from the tendency to grab other's things. Even now we are doing this. (Maharaj says in a lighter note) I am sorry to tell you that I am here only for prasadam (laughter). Today prasadam is served. So we crowd around or we come here for a change of air. But we are not putting our soul into it. Please. This should not be the case. This grabbing tendency must be reduced, if not stopped completely. **We should be very particular, that whatever we are consuming from anybody, we should in any form return it.** That is the way it should stop. This is the real way. And this only comes by, '*pramāṇais tat-sad-ācārais tad-abhyāsair nirantaram*'. Daily we are thinking about scriptures. Otherwise speaking about 10th Canto or recitation becomes a nice show. We make a loud noise and say, "Oh I have recited 10th Canto!" Even animals make loud noise. Have you seen buffaloes here? In India buffalo is beautiful animal. You hit it or beat it, it won't move if it doesn't want to move. You do whatever you want to do to it. It has such a thick skin. I think thick-skin word is coming only from buffaloes. Really thick skin (laughter). Nothing touches it. So don't have buffalo tendency. These tendencies must stop. As soon as you stop this, your mind will be clear, nobody will hate you, nobody will be your enemy - samadarshina. There is a beautiful verse in Bhagavatam,

SB 11.14.16

*nirapekṣam munim śāntam nirvairam sama-darśanam  
anuvrajāmy aham nityam pūyeyety aṅghri-reṇubhiḥ*

**With the dust of My devotees' lotus feet I desire to purify the material worlds, which are situated within Me. Thus, I always follow the footsteps of My pure devotees, who are free from all personal desire, rapt in thought of My pastimes, peaceful, without any feelings of enmity, and of equal disposition everywhere.**

Beautiful verse. Here also *nirapekṣam* is first quality. **You should not have any expectation from other living entities and without fail we have expectations.** Just inspect yourself. Please. Unless you drive away this tendency, it is very difficult to progress an inch ahead in devotional service. In the evening, daily we should think, "How much I tried to grab and how much I returned?." Please, this is the way. We are cheating in society, family. In the country also we are cheated. And all the countries are situated in one planet. If they are particular about this one thing, then there won't be any misunderstanding. There won't be any wars. And if wars are not there, there won't be any pestilence or famine or droughts or nothing. This is the result of these tendencies. Dhrtarashtra wanted to illegally grab the whole territory. That's why he was suffering. And all along he was suffering. See, this tendency to grab, ended in a whole life of suffering for him. He could have just given some thing to Pandavas and his suffering would have ended. But he didn't realise this and just went on grabbing, grabbing, grabbing. Really this destroyed his whole existence. And not only his, you see the result of the grabbing tendency - his whole generation was wiped out.

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

Thank you very much.

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

### Way to Give up Grabbing Tendency - Part 3

Hare Krishna Prabhujis and Matajis,

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

The following is humble effort to conclude with partial transcription of the nectarean Bhagavatam class given by our beloved spiritual master H H Mahavishnu Goswami Maharaj on June 2, 2003 in Minneapolis. In the previous offering we heard from Maharaj about the following points:

1. We should be genuine in our speech and action without duplicity.
2. We should have faith in scriptural evidence.
3. We should initiate ourself daily
4. Way to give up grabbing tendency is that whatever we are consuming from anybody, we should return it.
5. Grabbing tendency not only puts us in suffering, but it wipes out the whole generation, example - Kauravas.

Now let us continue to hear more nectar from Maharaj,

6. **Remembering Death:** Due to grabbing tendency Dhrtarashtra lost all his children. Eventually he had to go to the forest. Gandhari had to follow. There was no need of that type of death. They could have very respectfully retired. We were seeing a Sikh family in Jaipur. They were saying very nicely that their grandfather was 85 years old and once they were going to Mathura from Punjab. On the way, he got down in a small station when the train stopped. So the family thought that he is going to drink something and come back. In the end, they were surprised that even after the train moved, he didn't come. And since then they didn't see him. This is Bhagavatam. Because Bhagavatam insists that ***we should die in such a place that even our family members should not know where we are gone***. "He is gone", that's it. But we are disturbed when we hear that someone has left us. Just to see the dead body is also enough to provoke us to eliminate these mundane disturbances from our life. Please see dead body. We see live bodies only. When there is life, the living entity is so very sane, handsome, beautiful. And at death, within one hour of life leaving the body, it changes from black to blue and it is so very horrible to see. Why can't you recognise the supremacy of soul and Supersoul and direct all our endeavours to understand this, than to grab here and there? Our endeavors appears so childish. But even then we understand these things and till the time we hear about these eternal facts, we think, "Oh I should not grab." But as soon as we stop coming here (to the temple and satsangs), again we are grabbing. So please try to inspect these things. These are few hints to come to spiritual platform. Otherwise however hard we try, we chant also, but unless the behaviour changes, we get very little advantage from it. Lord Krishna very nicely says to Lord Brahma in Brahma Samhita, "**The highest devotion is attained by slow degrees by the method of constant endeavor for self-realization with the help of scriptural evidence, theistic conduct and perseverance in practice.**"

So he says three things here,

1. Constant endeavor for self-realization, with the help of scriptural evidence.
2. Theistic conduct. (This is very important. Bhaktisiddhanta Saraswati Prabhupada has very nicely mentioned this word).
3. Perseverance in practice.

These things are required. And as soon as you do this you come to spiritual platform. And the easiest way, Caitanya Mahaprabhu who is *mahā-vadānyāya* - **most merciful**, has shown us the short-cut. Suppose we have to go to the city-center, the highway may be round-about. But if you go through short-cut, you may reach fast. That is how He has given us short-cut. "Don't go through this road. That is a long route. So short-cut is chant Krishna's names."

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

So before going to the pages of 10th Canto we should atleast chant 10 times, the Hare Krishna Mahamantra. Come on chant. (Devotees chant the mantra 10 times). When we chant the Holy Names together then it is, "Sankirtan". The last shloka of Srimad Bhagavatam (SB 12.13.23) says,

*nāma-saṅkīrtanaṁ yasya sarva-pāpa praṇāśanam  
praṇāmo duḥkha-śamana taṁ namāmi harim param*

**I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.**

The word *param* is very important. "*To that transcendental Lord I offer my respectful obeisances.*" Lord is not ordinary person like us. He is transcendental. And as soon as we understand this, that He doesn't have body like us - bones and flesh, veins etc, that His body is completely spiritual, then we also jump to spiritual existence as soon as we utter His names. Association of Lord, through His names, gives us His quality. And as soon as we are in His quality, then we can understand His pastimes. The cow cannot understand your pastime. Because cow does not belong to your species. So our species and spiritual is completely different. So we must go to that species, to understand His pastime. We commit this mistake many times. Without fail we compare Krishna's pastimes to our own foolishness. Please don't commit this. They are all on transcendental level where there is no difference. In material level everything is different. We should remember this.

Thank you very much.

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

## Hell-bent to go to Hell

Hare Krishna Prabhujis and Matajis,

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

Sometimes people argue that hell does not exist and that there is no track of whatever sins we are doing. But 3rd Canto 30th Chapter of Srimad Bhagavatam clearly explains the existence of hell, how far it is from earth, how the living entity travels after he leaves his body, what are the various types of punishments he undergoes there. Verses 25 through 27 in particular give us a sample glimpse of the various kind of punishment the living entity has to undergo if he leads a sinful life, SB 3.30.25-27,

*ādīpanaṁ sva-gātrāṇāṁ veṣṭayitvolmukādhīḥ  
ātma-māmsādanaṁ kvāpi sva-kṛtaṁ parato 'pi vā  
jīvataś cāntrābhyuddhāraḥ śva-gṛdhrair yama-sādane  
sarpa-vṛścika-damśādyair daśadbhiś cātma-vaiśasam  
kṛntanaṁ cāvayavaśo gajādhībhyo bhidāpanam  
pātanaṁ giri-śṛṅgebhyo rodhanaṁ cāmbu-gartayoḥ*

**He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others. His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him. Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.**

Bhagavatam also mentions how men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in special hells known as Taamisra, Andha-taamisra and Raurava. In purport to verse 3.30.31, Srila Prabhupada mentions, "*Species lower than human beings are not responsible for their actions because they are made to act in a certain way, but in the developed life of human consciousness, if one is not responsible for his activities, then he is sure to get a hellish life, as described herein.*" So it is important for us to understand our responsibilities and give up sinful activities, so that we don't have to suffer in hell.

The following is an instructive moral story told by His Divine Grace Bhakti Siddantha Saraswathi Maharaj Prabhupada. Once there lived a drunkard in a village. Seeing his condition, a sadhu compassionately advised him, "Please give up drinking. If you drink, you will go to hell." The drunkard replied, "But Suren babu is also drinking." The sadhu said, "He will also go to hell." Then the drunkard started listing all his friends, "What about Varunbabu and Arunbabu?" The sadhu replied patiently, "All of them who drink will go to hell." Pleased to hear the reply the drunkard further inquired, "What are all the other sins for which one will be sent to hell?" The sadhu said, "People who say lies, people who cheat others, those who loot others and all those who are engaged in illicit sex, all are destined to hell." Then drunkard asked, "So what about the prostitute Padmini?" The sadhu replied, "She will surely be sent to hell. She and all prostitutes will be sentenced to hell." Hearing this the drunkard became joyful, "Oh! Then that hell is really a jolly place to stay."

Many of us have the same mindset as this drunkard. We think that if majority of people are doing the same mistake, then there is no harm in us doing the mistake. But that is not the case. Intelligent people learn from others mistakes. But foolish people think they are in safe position as long as majority of people are doing the same mistake. Just because majority of people are doing the mistake, Krishna is not going to change His laws. Even if we are all going to be in hell with our friends and followers, each one of us will be fried in separate oil pans according to the level of mistake. As it is our past-sinful acts will take us to hell, if we don't perform sincere devotional service in this life. So let us not be hell-bent to go to hell. Instead of adding on to our sin list, we should try to make the best use of this human

birth.

Thank you very much.

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

## Lord is the Only Shelter

Hare Krishna Prabhujis and Matajis,

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

This is a beautiful prayer by Queen Uttara when Ashwathama shoots the Brahmastra weapon to kill the the baby in her womb, SB 1.8.9,

*uttarovāca  
pāhi pāhi mahā-yogin deva-deva jagat-pate  
nānyaṁ tvad abhayaṁ paśye yatra mṛtyuḥ parasparam*

Uttara said: "**O Lord of Lords, Lord of the universe! You are the greatest of mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.**

In the above pastime we see how Lord at once took up His personal weapon to protect His devotees, who did not know anyone other than Him. In this wonderful purport to verse 1.8.13, His Divine Grace Srila Prabhupada explains - "*Ashwathama released the weapon just to finish all the male members of Pandu's family; therefore in one sense it was more dangerous than the atomic bombs because it could penetrate even the most protected place and would never miss the target. Knowing all this, Lord Sri Krishna at once took up His personal weapon to protect His devotees, who did not know anyone other than Krishna. In the Bhagavad-Gita the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service rendered by the devotees.*"

We have heard many pastimes wherein the Lord personally comes and helps immediately as soon as His devotees call. He immediately came to help King Gajendra, Draupadi, Kunti Maharani, Uttara, the Gopis, etc. The quality of all the devotees in the above pastimes is that all of them cried to the Lord and believed only Him to be the sole protector. They completely surrendered to the Lord 100%. So as and how we surrender unto Him, the all merciful Lord reciprocates according to the level of surrender. Lord loves all of us and He would definitely help us if we call Him devotionally. He is our only savior.

Following is one more instance which occurred few hundred years ago in the life of a great devotee called Poonthanam. He was ardent devotee of Lord Guruvaayurappan (Lord Krishna). He led his life of 90 odd years reading the Bhagavatam and singing the Lord's glories in simple Malayalam, just to please the Lord. He used to walk about 100 kilometers to take darshan of Guruvaayurappan every month. The route to the temple was very dense and it was very unsafe to walk through that way even in the day light. Once on his way, in the forest he was attacked by some robbers. He gave them everything he had the money and his ring, still they were at him. They were after the small packet he was clinging to. It was his whole treasure the Bhagavatam book, which he did not want to part with. When Poonthanam said it was only a book, the thieves were not convinced. He closed his eyes and cried out for Lord's help. That lonely place was filled with the roars of the robbers and the loud Narayana chanting of Poonthanam.

Hearing the noise a man came on the horse and fought with those dacoits and got the money and the ring back for Poonthanam. He introduced himself as the minister of the Zamorin Raja who happened to be passing by. Poonthanam was very happy; he thanked the young man and offered him his ring as a gift. The minister accepted the gift and guided him up to the temple and disappeared. The same night, the head priest of the Guruvayur temple had a dream wherein he was told, "You will find a ring on the Deity. Give it to Poonthanam, who will come tomorrow." Quite miraculously, next morning when the head priest went to the temple to do the puja he saw a ring on Deity's finger. Poonthanam was promptly there at Guruvayur temple for darshan. Head priest came out from the Deity's room and gave Poonthanam the ring and told him what happened. Poonthanam was flabbergasted to see that the ring was his

own, which he had presented to minister, the day before. He then realised that indeed it was his beloved Lord Guruvayurappan Himself, who came personally in the guise of a minister to rescue him.

Just like how Uddhava prays in Srimad Bhagavatam 11.19.9, '*paśyāmi nānyac charaṇam tavāṅghri vandvātapatrād amṛtābhivarṣāt*', "**I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar**", we need to firmly trust that the Lord is the only shelter unconditionally.

Yashodanandana Balagopal ki jai, Srila Prabhupada ki jai, Srila Gurudev ki jai.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sharadha devi dasi

Bangalore.

## Be Happy and Content

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

Sri Isopanishad mantra 1 it is mentioned,

*īśāvāsyam idaṁ sarvaṁ yat kiñca jagatyāṁ jagat  
tena tyaktena bhun̄jīthā 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.**

But most of the time we forget that the Lord is the Supreme controller and Owner of everything. As a result we keep hankering for things which do not belong to us and make our lives miserable. As our beloved spiritual master H H Mahavishnu Goswami Maharaj always says, "*If something belongs to us, then it should accompany us all the time.*" But in reality neither house, family, land nor any other asset will accompany us, not even in this world, then what to speak of our final journey? Even a broken needle will not accompany us to our grave. So when we are alive, we should simply be satisfied with whatever Lord blesses us and always remember our role as trustees of the same.

In his purport to the above verse Srila Prabhupada says, "*One should therefore be intelligent enough to know that except for the Lord no one is a proprietor of anything. One should accept only those things that are set aside by the Lord as his quota. The cow, for instance, gives milk, but she does not drink that milk: she eats grass and straw, and her milk is designated as food for human beings. Such is the arrangement of the Lord. Thus we should be satisfied with those things He has kindly set aside for us, and we should always consider to whom those things we possess actually belong.*"

In this regard, we came across a nice moral story about a farmer who was happy and content. He was happy because he was content. He was content because he was happy. One day a wise man came to him and told him about the glory of diamonds and the power that goes along with them. The wise man said, "If you had a diamond the size of your thumb, you could have your own city. If you had a diamond the size of your fist, you could probably own your own country." And then he went away. That night the farmer couldn't sleep. He was unhappy and he was discontent. He was unhappy because he was discontent and discontent because he was unhappy. He was getting good yield from his farm and was leading a fairly decent life. But unfortunately the greed for diamonds made him forget that bird in hand is worth two in the bush. So the next morning he made arrangements to sell off his farm, took care of his family and went in search of diamonds. After several months of search, he was emotionally, physically and financially broke. He got so disheartened that he threw himself into the river and committed suicide.

Back home, the person who had bought his farm was watering the cows at a stream that ran through the farm. Across the stream, the rays of the morning sun hit a stone and made it sparkle like a rainbow. He thought it would look good on the mantle piece. He picked up the stone and put it in the living room. That afternoon the wise man came and saw the stone sparkling. He asked, "Is the farmer back?" The new owner said, "No, why do you ask?" The wise man said, "Because that is a diamond. I recognize one when I see one." The man said, "No, that's just a stone I picked up from the stream. Come, I'll show you. There are many more." They went and picked some samples and sent them for analysis. Sure enough, the stones were diamonds. They found that the farm was indeed covered with acres and acres of diamonds.

In the above story we find that farmer's mind simply got misdirected when the wise-man came and glorified the

diamonds. It is important that we always remember not to be misled by others' words. If Krishna wants to give us something, we cannot refuse it with our two small hands. Similarly if Krishna wants to take away something from us, we cannot prevent it or hold on to it with our two hands. Lord is our kind father and He will always bestow whatever is good for us. So remembering His kindness and recognising His authority, we should simply abide by His laws and thereby lead a peaceful and content life.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Sudarshana devi dasi.

## Wisdom Pearls

Hare Krishna Dear Prabhujis and Matajis,

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

Our spiritual master shared some simple but powerful realizations in one of his Bhagavatam classes on 1st Oct 2009 in Rajkot. I would like to share with you some of the salient points that I had noted down from that class.

1. Shantakar is Krishna's quality. Somehow we should learn to be in shantakar. Being in reality will give us shantakar. Then we can be with Krishna.
2. If something really belongs to us, then we will take it with us wherever we go. For eg., House does not belong to us, that is why we do not carry with us everywhere. This body also does not belong to us, that's why we are not taking it with us at the time of death.
3. We may be happy if we search in place where happiness is available. But we are searching in all the places where there is no happiness, that is why we are not happy.
4. Krishna is highly active principle. If we are running after the highly active principle, how can we be lazy?
5. If we want to be spiritual, we must be very expert in material life. *niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ*. We should love the work. Those who work, they have safe employment. Somebody will recognize our sincerity some day.
6. We don't like to stay in a semi-finished building. Only a finished building gives us happiness. Similarly, only finished work will give us happiness.
7. If we are in Krishna consciousness, our money will go a long way, because we lead a simple life. But we are not ready to be simple.
8. Our clothes also must be handled like living entity. The more careful we are with our clothes, the more care they will show for us.
9. Our consciousness must be inward, not outward.
10. Real 'ease' is an offshoot of santosh. Those who are satisfied, they can face the reverses easily. We should be convinced that whatever Krishna has given us is the best.
11. Be mature and magnanimous. In a living entity's wrong time, we should never criticize. We have to behave good, particularly to those who are antagonistic to us.
12. Sincerity will give us permanence in this impermanent world.

Thank you very much.

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

## 108 Ways of Glorifying the Lord - Part 16

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 last few offerings, we were seeing few of the glories of Lord mentioned in Sri Ishopanishad. We now move on to Srimad Bhagavad Gita. Today we shall meditate on the following glories.

**Glorification 25 - The Lord's personal presence confirms victory:** It is mentioned in Bhagavad Gita verses 1.14 to 1.19 that various warriors on the side of Pandavas including Lord Krishna blew their respective conch shells. The sound vibration of these different conch shells were so tumultuous that it shattered the hearts of the sons of Dhrtarashtra. When Bhishma and others on the side of Kauravas blew their conch shells nothing of this sort happened to the Pandavas. This was only due to the fact that Lord Krishna was on the side of the Pandava's army. As mentioned in the last verse of Bhagavad Gita 18.78,

*yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ  
tatra śrīr vijayo bhūtir dhruvā nītir matir mama*

**Wherever there is Krishna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.**

Sanjaya told Dhrtarashtra, "You are thinking of victory, but my opinion is that where Krishna and Arjuna are present, there will be all good fortune." He directly confirms even before the war begins that there is no hope for Dhrtarashtra and he should not expect victory. Before the battle begun and when various kings were taking sides, Duryodhana and Arjuna visited Lord Krishna. Duryodhana wanted the entire army of Krishna and Arjuna just wanted Krishna to be with him. When both of them visited Lord Krishna, He was sleeping. Duryodhana sat near Krishna's head whereas Arjuna being a humble devotee sat at the lotus feet of the Lord. As soon as Krishna opened His eyes He saw Arjuna and He asked Arjuna what did he want, Himself or His army. Duryodhana was worried that Arjuna might ask for the army, but Arjuna being aware of Krishna's potency and being a humble devotee asked for Krishna to be on His side. Duryodhana was very happy with this proposal and was criticizing Arjuna in his mind for his foolishness. But in the end of the war it turned out that inspite of having a huge army, Duryodhana was defeated and destroyed, whereas the Pandavas were victorious. This was all due to the presence of the Lord on the side of the Pandavas. This clearly shows that victory belongs to one who takes shelter of the Lord and one has nothing to fear, even in the midst of the greatest calamity.

**Glorification 26 - The Goddess of fortune follows the Lord everywhere:** Lakshmi's other name is Chanchala, or restless since without Narayana she doesn't stay in one place. In spite of this, foolish people only worship Lakshmi without worshiping Lord Vishnu and due to this their fortune doesn't favour them all the time. The wealth that they obtain is only temporary and doesn't stay with them for long. As mentioned in Brahma-samhita 5.29, the Lord is served by hundreds and thousands of such goddess of fortunes. And each one of them does not have any other goal but to remain at the lotus feet of the Lord and serve Him eternally.

In his wonderful purport to verse 8.8.9 of Srimad Bhagavatam, His Divine Grace Srila Prabhupada very nicely explains, "*Material enjoyment entails money, beauty and the reputation they bring, which can all be achieved by the mercy of the goddess of fortune. The goddess of fortune, however, never remains alone. She always stays at the lotus feet of Lord Vishnu. If one wants the favor of the goddess of fortune, mother Lakshmi, one must worship Narayana, because she is by nature bhagavat-paraa. The devotees who always engage in the service of Narayana can easily achieve the favor of the goddess of fortune without a doubt, but materialists who try to get the favor of the goddess of fortune only to possess her for personal enjoyment are frustrated. The celebrated demon Ravana, for example, wanted to deprive Lord Ram of Lakshmi(Sita), and thus be victorious, but the result was just the opposite*

."

In order to advance in our spiritual life, we should take inspiration from the goddess of fortune and should endeavor to serve the Lord and His devotees with one-pointed attention.

I pray at the lotus feet of all the vaishnavas and Lord Krishna that I am able to follow these instructions and internalize them. Krishna willing, we shall continue our journey of glorifying the Lord in the upcoming offerings.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Anand Patil

Pune.

## The Attentive Lord - Part 1

Hare Krishna Prabhujis and Matajis,

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

The whole process of Krishna consciousness with the various practices of devotional services is all aimed at one thing and that is to attract the attention and mercy of the Lord. In Srimad Bhagavatam verses 6.2.9-10, the Vishnudutas give us the secret of attracting the attention of the Lord,

*stenaḥ surā-po mitra-dhruḡ brahma-hā guru-talpa-gaḥ  
strī-rāja-pitṛ-go-hantā ye ca pātakino 'pare  
sarveṣāṃ apy aghavatām idam eva suniṣkṛtam  
nāma-vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ*

**The chanting of the holy name of Lord Vishnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brahmana, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Vishnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection.**

Here the words, "*tad-viṣayā matiḥ*" are very important to meditate. Srila Prabhupada translates it as Krishna turns His attention (*matiḥ*) on the person who chants His holy name. This is amply proved in the pastime of Ajamila. Ajamila was a Brahmana who started his life as a very sincere devotee of Lord Narayana and one day he saw a Shudra and a Shudraani embracing each other and this captivated him and he lost control of his senses. So he gave up his wife and family and started living with a prostitute and led a sinful life till he was 88 years old. When he was on his death bed, the Yamadutas came and Ajamila started calling out his last son whom he had named Narayana and Vishnudutas appeared on the scene. Here we see how the Lord has showed His attention to the devotee who has called out His holy name. In one of the lectures in Rajkot, HG Devakinandan prabhuji was describing this pastime and here I am sharing a few points which help us understand the attentive nature of the Lord.

1. **Lord gave the inspiration to name the child as Narayana:** In his purport to Srimad Bhagavatam 6.2.32, Srila Prabhupada writes, "*In the beginning of his life Ajamila was certainly very pure, and he associated with devotees and brahmanas; because of that pious activity, even though he was fallen, he was inspired to name his son Narayana. Certainly this was due to good counsel given from within by the Supreme Personality of Godhead. The Lord, who is situated in everyone's heart, is so kind that if one has ever rendered service to Him, the Lord never forgets him. Thus the Lord, from within, gave Ajamila the opportunity to name his youngest son Narayana so that in affection he would constantly call "Narayana! Narayana!" and thus be saved from the most fearful and dangerous condition at the time of his death. Such is the mercy of Krishna.*" The Lord so attentively took care of Ajamila by giving the opportunity and inspiration to name the child as Narayana.

2. **The Lord counts and records the chanting:** Srila Prabhupada writes in his purport to SB 6.1.26, "*The Supreme Personality of Godhead is kind to the conditioned soul. Although this man completely forgot Narayana, he was calling his child, saying, 'Narayana, please come eat this food. Narayana, please come drink this milk.'* Somehow or other, therefore, he was attached to the name Narayana. This is called *ajñāta-sukṛti*. **Although calling for his son, he was unknowingly chanting the name of Narayana, and the holy name of the Supreme Personality of Godhead is so transcendently powerful that his chanting was being counted and recorded.**" We may chant even negligently and without attention to the Lord but here we see that the Lord is always attentive and meticulously

counting and recording our chanting. '*tad-viṣayā matiḥ*' - So whenever we are chanting, we should remember that the Lord is attentively listening to our chanting and hence we should develop atleast a little bit of attentiveness.

We shall see the other points in the ensuing offerings, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi

Abu Dhabi.

## The Attentive Lord - Part 2

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 describing the attentive nature of the Lord who when someone chants His holy name considers, "**Because this man has chanted My holy name, My duty is to give him protection.**" (*tad-viṣayā matiḥ*). In the last offering we saw the points,

1. The Lord gives the inspiration and good counsel from within.
2. The Lord counts and records the chanting.

Here we continue the other points,

**3. The Lord gives facilities to hear His name:** Since Ajamila had led a very sinful and abominable life, the Yamadutas wanted to snatch his soul. At that time, the Vishnudutas appeared in the scene and they forbade the Yamadutas from snatching the soul by asserting that the highest principle of religion is to chant the Holy names of the Lord. They said that because Lord Narayana's name has come to his lips, he deserves a second chance. Ajamila was amazed to hear this conversation between the Yamadutas and the Vishnudutas. Thus Krishna became so attentive to Ajamila that He arranged for the sadhusanga (which is extremely rare) through the Yamadutas and Vishnudutas. Ajamila was also blessed with the consciousness to hear the conversation glorifying the Holy names of the Lord. This is very important. Otherwise when we are dying, 90% of the time we cannot hear the conversation. This is the merciful and attentive nature of the Lord. We are not so attentive. Just imagine we are in the position of Krishna. We can always say that Ajamila is not thinking of me and hence not attentive to me and hence why should I be attentive to him?

**4. The Lord gives us the things which revive us:** Krishna knows our heart, what we need and when we need and like a kind, loving and attentive father, gives us what we need and not what we want. Ajamila was calling out, "Narayana! Narayana!", but he wanted his son. But Krishna said, "*You do not need your son, you need me. So I will not give you child Narayana but I will give you the holy name Narayana.*" So whatever that we get in our lives, that is Krishna's prasada. **What we want in our lives will destroy us and what is given by Krishna will revive us.** Ajamila wanted one thing and Krishna being a very attentive and affectionate father gave him another. Krishna was attentive to the fact that in his initial years he had performed pure devotional service and He decided to save Ajamila. This is the mercy and loving attention of the Lord.

**5. Krishna always recognizes and rewards:** Krishna is so merciful and attentive that He always recognizes and rewards even a little bit of devotional service. Even if we pretend to be devotees, still Krishna gives some reward. HG Devakinandan prabhujis was relating that when he started coming to the temple he liked Bhagavad Gita very much. He liked the look of the book but was not interested in what was in it. He was very young at that time and everywhere he went with the book, people saw him with Bhagavad Gita and said, "You are so young and you are reading Bhagavad Gita! You are a pandit." One day when he met Maharaj and told him, "Maharaj, I am a very big cheat. I go around pretending to read Bhagavad Gita. So I am trying to cheat Krishna. I should stop carrying Bhagavad Gita." Maharaj said, "*No no! Don't stop. You carry Bhagavad Gita. You pretend to read Bhagavad Gita. One day Bhagavad Gita will force you to read Bhagavad Gita*" and after Maharaj gave that blessings, within one year Prabhujis read the whole Bhagavad Gita. Thus by the mercy of Guru and Krishna everyone is purified.

For all this attention Krishna is giving to us, what reciprocation are we supposed to do? We should do three things and the same shall be offered in the ensuing offering, Krishna willing.

Thank you very much.

Yours in service of Srila Prabhupada and Srila Gurudev,

Vaijayantimala devi dasi  
Abu Dhabi.