

Hearing about Lord Rama - Part 2

Date: 2019-11-01

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw that hearing and glorifying when directed towards the Lord, can lead to His realization. The Bhagavata purana also tells that hearing about the Lord purifies us and ultimately takes us back to His abode. (Verse 2.2.37).

*pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam*

Those who drink through aural reception, fully filled with the nectarean message of Lord Krishna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead).

Srila Prabhupada confirms in the purport, "*The highest perfectional thinking for human society is suggested here by Sukadeva Goswami, namely, sufficiently hearing Srimad Bhagavatam. For men in this age of Kali, when they have lost the perfect vision of life, this Srimad-Bhagavatam is the torchlight by which we see the real path. Srila Jiva Goswami Prabhupada has commented on the kathaamrtam mentioned in this verse and has indicated Srimad Bhagavatam to be the nectarean message of the Personality of Godhead. By sufficient hearing of Srimad Bhagavatam, the polluted aim of life, namely lording it over matter, will subside, and the people in general in all parts of the world will be able to live a peaceful life of knowledge and bliss.*"

So the Lord appears time to time in various incarnations and exhibits His beautiful form, qualities and activities so that we have enough subject matter for hearing about Him. Also the Lord incarnates as Vyasadeva and compiled enormous Vedic literatures in the form of Vedas, Upanishads, puranas (especially Srimad Bhagavatam) and He inspires the sages and acharyas to propagate these literatures. He also inspires sages like Valmiki and Parasara to record the glories of His incarnations in various scriptures such as Ramayana, Vishnu purana etc. One such glorious incarnation of the Lord is Lord Rama, where the Lord displayed ideal human behaviour and ideal king and His glories revealed in many scriptures. By hearing His glories, one can develop unalloyed attraction to Him and ultimately reach His abode. In the Uttara Khanda of Valmiki Ramayana 7.100.16, the benefit of hearing the glories of Lord Rama is stated as follows.

*samyak shraddha samaayuktah shrunute raaghavi kathaam
sarvapaapa pramuchyeta vishnu lokam sa gacchati*

One who with full faith and reverence hears the pastimes of Lord Rama (descendant of Raghu dynasty), he becomes cleansed of all sins and attains the Supreme Bode of Vishnu."

In the same verse of Bhagavatam Srila Prabhupada comments, "*And by the constant hearing of the messages of the Bhagavad-gita, and later of Srimad-Bhagavatam, one is assured herein by Srila Sukadeva Goswami that he will reach the Personality of Godhead and render Him transcendental loving service in the spiritual planet of the name Goloka Vrindavana, which resembles a huge lotus flower.*"

Thus hearing about the Lord in His various incarnations not only purifies us and gives His realization, but also take us back to Godhead. We will meditate more on this topic in the next offering, Krishna willing.

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

Hearing about Lord Rama - Part 3

Date: 2019-11-02

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "**Hearing about Lord Rama**", wherein we were meditating on the glory of hearing about Lord Rama. Now we shall see further.

The incarnation of Lord Rama is to teach mankind by His personal example, the behaviour of ideal human and King. The Bhagavata purana states that '*martyaavataraas tu iha martya sikshanam*' (Lord Rama incarnated in human like form to teach the humans). So when it comes to hearing of Rama lila also, Lord Rama showed it by His personal example, by Himself hearing the Ramayana composed by Valmiki. When Mother Sita was pregnant, Lord Rama banished Her to the forest and Mother Sita was protected by Valmiki in his hermitage and she delivered two sons Lava and Kusha who later became disciples of Valmiki. After composing the great epic Ramayana, Valmiki taught it to Lava and Kusha and he instructed them to sing it in Ayodhya, while Lord Rama was performing the Ashwamedha sacrifice. Lava and Kusha started singing the Rama lila with beautiful music in different places of Ayodhya and it was attractive for everyone (sages, learned brahmanas, saintly persons and common people) to hear. Once Lord Rama saw these boys singing the Ramayana, and He was very impressed by this and asked for inviting them to His palace and asked them to sing again. Lava and Kusha sang Ramayana for the pleasure of Lord Rama in the palace. Lord Rama very attentively heard the Ramayana to set an example for others that they should also heard and read Ramayana attentively. Lord Rama said to His brothers and everyone in His court as follows. (Ramayan - 1.4.32)

*shruyataam idam aakhyaanam anayor devavarchasoh
vichitraartha padam samyak gaaayakau samachodayat*

"Lord Rama motivated the singers and said to everyone, "Keenly hear this great narration from these two divine and resplendent brothers for it contains versatile words and meanings."

They then started singing and with musical instruments and with great rhythm. The glories of Sri Sitarama was heard by Rama Himself and others and it enthralled the body, mind and hearts of all the listeners there. It was a great pleasure for their ears. Lord Rama was so happy to hear the narration and said as follows. (Ramayan 1.4.35)

*imau muni paarthiva lakshnanaanvitau kushilavachaiva mahaatapasvinau
mamaapi tad bhootikaram pracakshate mahaanubhaavam charitam nibodhata*

"These two boys are appear to possess kingly features, but they are great ascetics. This great narration is endowing good fortune to Me as well and so listen to this great efficacious description."

By the above statement, Lord Rama conveys that hearing Rama lila will bestow the highest auspiciousness, namely invoking love of God. While hearing Ramayana, Lord Rama recognized Lava and Kusha to be His sons and they were united with Lord Rama, after this. In the same way, we are sons of the Supreme Lord and now separated from Him in forgetfulness. By hearing the glories of Lord Rama, we will recognize that we are His parts and parcels and eternal servants and can unite with Him. Thus Lord Rama Himself set an example of hearing the glories of Rama leela. Not only He set the example, but He also ensured that there are exemplary devotees who will inspire us in hearing the glories of Lord.

There are many devotees of Lord Rama who are known for hearing the Lord's glories. However there is one devotee who is well known for his great taste for hearing about Lord Rama and we will meditate on that devotee in the next

offering, Krishna willing.

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

Hearing about Lord Rama - Part 4

Date: 2019-11-03

Author: Narahari Krishna das

Hare Krishna Prabhujis and Matajis,

Please accept my humble obeisances. All glories to Srila Prabhupada and Srila Gurudeva. We will continue our meditation on hearing about Lord Rama.

Nine types of bhakti in Ramalila: The following sloka from Bhagavatam (7.5.23) spoken by Prahlada Maharaja gives the nine types

*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam*

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) - these nine processes are accepted as pure devotional service.

In the same way, the following sloka is recited about nine types of devotional service with respect to Lord Rama in Rama lila.

*dhanyaa ramakatha, shrutautu hanuman valmikabhuh keertane
sita samsmarane tathaiva bharatah sripaadukasevane
archaayam sabari pranaama karane lankadhipo lakshmanah
daasye sakhya krte arkajah tanukrita traane jataayur nava*

"In the glorious pastime of Lord Rama, Hanuman is glorified for hearing, Valmiki is known for chanting and glorification, Mother Sita is famous for chaste remembrance, Bharata is known for worshipping the Lord's lotus feet and sandals, Sabari is known for worship (archana), vibheeshana(king of Lanka) is known for offering obeisances, Lakshmana is known for servitude, Sugriva (the son of Sun god) is known for friendship with Lord Rama and Jataayu is known for offering his whole body and life for Lord Rama."

Hanuman is glorified for hearing the glories of Lord Rama. Srila Prabhupada explains in the purport of Bhagavatam verse 2.2.37 that one should go in the footsteps of great authorities in devotional service like Narada, Hanuma etc. "For a pure devotee of the Lord, any topics in relation with His name, fame, quality, entourage, etc., are all pleasing, and because such topics have been approved by great devotees like Narada, Hanuman, Nanda Maharaja and other inhabitants of Vrindavana, certainly such messages are transcendental and pleasing to the heart and soul."

Hanuman is famous for his incomparable service to Lord Rama in terms of crossing the ocean and finding Mother Sita, carrying Rama and Lakshmana on his shoulders as a vehicle, assisting Lord Rama in the war and bringing the Sanjeevi mountain to cure Lakshmana etc., And Lord Rama many times recognized the service of Hanuman, embraced him and even expressed His inability to reciprocate Hanuman's service. And when He asked Hanuman to chose a benediction several times, Hanuman invariably asked for benediction to constantly hear the glories and name of Lord Rama. We will see the various occasions when Hanuman chose the benediction of hearing about Lord Rama, in the next offerings, Krishna willing.

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

Hearing about Lord Rama - Part 5

Date: 2019-11-04

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "**Hearing about Lord Rama**", wherein we have been meditating on how Sri Hanuman is famous for hearing about Lord Rama. Now we shall see further.

5. Benediction of Lord Rama during coronation: After 14 years of exile in the forest, Lord Rama returned to Ayodhya with Mother Sita and Lakshmana and His coronation was done in a very grand manner and Ayodhya was in a great festival mood. And after the coronation was over, Lord Rama and Mother Sita gave presents to each of the devotees who helped them in the war. Angada was the first one to receive the gift and everyone followed him. Mother Sita took off a pearl necklace from her neck and Lord Rama advised Her, "Dear Sita, give this necklace to a person with whom you are pleased and in whom sharpness, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever present."

Mother Sita had a special maternal affection for Hanumanji because of his great service to the Lordships. So She chose Hanuman and gave the necklace to him. Hanuman wearing that necklace shone brilliantly as a mountain silvered by a white cloud. Then the Lordships Sri SitaRama blessed everyone with instruction and benedictions. When Hanuman's turn came, seeing Hanuman standing with folded palms in great devotion, Lord Rama said, "I am extremely pleased with you. Please ask any benediction and I will grant it even if it is difficult for devas to obtain." Hanuman then asked for the below benediction with his heart full of joy. (Adhyatma Ramayana - 6.16-12,14)

*tvannaama smarato raama / na tripyati mano mama
atastvannaama satatam / smaran sthaasyaami bhutale
yaavatsthaasyati te naama / loke taavatkalevaram
mama tishthatu rajendra / varo'yam me abhikaankshitah*

"O Lord Rama, I am never satisfied with repeating and hearing Your name. Therefore I wish to always remain in this earth repeating and hearing Your name. May I remain in this world as long as Your name is remembered in this world. This is the boon I desire."

Lord Rama was very pleased with the prayer of Hanuman and spoke as follows.

*raamastatheti tam praaha / muktastishtha yathaasukham
kalpaante mama saayujyam / praapsyase naatra samshayah*

Lord Rama said to Him, "**Let your prayer be fulfilled. Though you are remaining in this world till the end of this kalpa, you will be liberated from all dualities. At the time of dissolution of the cosmos, you will attain my eternal service in the spiritual world and with this there is no doubt.**"

All devotees perform devotional service beginning with chanting and hearing to develop pure love of God so that they can attain the spiritual world and serve the Lord in person. But we can see that Hanuman saw the Lordships in person and rendered great service to them. But as a fruit of that service, he wanted the benediction of hearing the Lord's name and glories always. **So chanting and hearing are not means to attain any other goal but an end in themselves and this fact is illustrated by Hanumanji by his personal example.**

In the next offering, Krishna willing we will see how mother Sita blessed Hanumanji with benediction.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva,

Narahari Krishna das

Hearing about Lord Rama - Part 6

Date: 2019-11-05

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw the benediction of hearing the Lord's name sought by Hanuman from Lord Rama during Lord Rama's coronation. Now we shall see further.

6. Benediction given by Mother Sita: Hanumanji had complete attraction for the name of Lord Rama and wanted to repeat it and hear it. Since Hanuman was fully satisfied with this benediction of repeating and hearing the Lord's name he did not ask for any further benediction. But Mother Sita out of Her great compassion offered a benediction as follows (Adhyatma Ramayana 6.16.15)

*tamaaha janaki pritaa yatra kutraapi maarute
sthitam tvaamanuyaasyanti bhogaah sarve mamaajnayaa*

"Mother Sita said to Hanuman, 'By my blessings all enjoyable things of life will follow you wherever you are.'"

For a pure devotee like Hanuman, bhakti is the only enjoyable thing. However he did not want to make the blessings of Sita to go in vain. So as expert pure devotee, he dovetailed all the enjoyment which came to him, in line with hearing about Lord Rama (Krishna willing we will discuss this in future offerings as to how he did this).

From the above incident we can see that hearing the Lord's name is the greatest benediction. Hanumanji was very much attracted to the Lord's form as Rama and hence he always eager to hear the Rama nama. Srila Prabhupada explains in the purport of SB 7.5.23, "*The Lord has innumerable forms and names, and devotees may meditate upon a particular form and chant the holy name according to his attraction. The best course is to hear of the holy name, form and so on from a pure devotee of the same standard as oneself. In other words, one who is attached to Krishna should chant and hear from other pure devotees who are also attached to Lord Krishna. The same principle applies for devotees attracted by Lord Rama, Lord Narasimha and other forms of the Lord.*"

However to reach this stage of perfection, the first step is to hear the name of the Lord attentively while chanting and this will purify us and promote us to the stage of spontaneous attraction for hearing. Srila Prabhupada explains in the purport of Srimad Bhagavatam 7.5.23 - "*Hearing of the holy name of the Lord (shravanam) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential... As enunciated by Lord Sri Caitanya Mahāprabhu, cetodarpaṇa maarjanam: by chanting the holy name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one's heart, one can realize the form of the Supreme Personality of Godhead...Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord.*"

Once Srila Prabhupada was asked by an interviewer, "Swamiji, you and your followers are always chanting Hare Krishna. What you will get by this chanting?" Prabhupada replied, "**More chanting. We are chanting not for any goal but to glorify God and hear His glorification for ever.**"

Krishna willing we will meditate on further instances where Hanumanji sought this benediction of hearing the Lord's name and glories in the subsequent offering.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva
Narahari Krishna das

Hearing about Lord Rama - Part 7

Date: 2019-11-06

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "**Hearing about Lord Rama**", wherein we saw about Hanumanji's attraction for hearing about Lord Rama. Now we shall see further.

At the time of Rama's coronation, Hanumanji asked for the benediction to chant and hear Rama's name always. Sugriva, Hanumanji and Vibheeshana and some of their followers stayed in Ayodhya for more than a month in the company of Lord Rama, after coronation. After this period, Lord Rama bid farewell to all His associates who helped Him in the war and gave them gifts. And while Hanuman was about to leave Ayodhya, Hanuman once again asked for three benedictions

1. Firm and exclusive devotion to Lord Rama (Rama bhakti).
2. Very long life in the earth till the pastimes of Rama are chanted (Chiranjeevi) and
3. Fortune of hearing the Rama lila always. (*shravanam* about Lord Rama).

So he asked for the below benediction once again from Lord Rama. Previously he asked about hearing the name. This time he asked benediction of hearing the form and activities of Rama (Valmiki Ramayana 7.30.16).

*yāvat rāma kathā veera charśyati mahitale
tāvāt śarire vatsyantu prānā mama na samśayah*

"O My heroic Sri Rama, may life continue in my body without doubt as long as your story (Rama katha) remains current on the surface of the earth."

Thus, Hanumanji wanted a long life only to hear about Rama. He wanted to stay on the earth as long as Rama's glories are present. Once the glories are not chanted anymore, Hanumanji did not want to remain here even for a second. The Bhagavata purana (verse 4.29.39-40) confirms this as follows. **"My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life, namely hunger and thirst, and become immune to all kinds of fear, lamentation and illusion."**

Here Hanuman teaches by his personal example, that one should always seek out the opportunities to hear and glorify the Lord. He also teaches that life on earth is valuable only as long as we hear about the Supreme Lord. So he teaches us that we should also pray to the Lord that as long as we live, we should always have the opportunity to hear the Lord's glories and capacity in the ear to hear. Srila Prabhupada explains the effect of hearing for aspiring devotees like us. - *"If one gets the chance to hear from pure devotees in such a place, allowing the constant flow of the river of nectar to come from the mouths of pure devotees, then the cultivation of Krishna consciousness becomes very easy. When one is engaged in constantly hearing the glories of the Lord, he certainly rises above the bodily conception. When one is in the bodily conception, he feels the pangs of hunger and thirst, fear, lamentation and illusion. But when one is engaged in hearing and chanting the glories of the Lord, he transcends the bodily conception."*

Hanuman is already liberated from all material dualities but still wanted to hear the Lord's glories. By this he teaches that hearing about the Lord attracts even liberated souls. Srila Prabhupada explains the in the purport of the above

verse "The word *bhagavad-gunaanuthana-shravaṇa-vyagra-cetasah*, meaning 'always eager to find the place where the glories of the Lord are being heard and chanted,' is significant in this verse. A businessman is always very eager to go to a place where business is transacted. Similarly, a devotee is very eager to hear from the lips of liberated devotee". anuman teaches here that the bliss of hearing is higher than any material enjoyment on this earth.

We will mediate further on the benedictions asked by Hanuman in the next offering, Krishna willing.

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

Hearing about Lord Rama - Part 8

Date: 2019-11-07

Author: Narahari Krishna das

Hare Krishna Prabhujis and Matajis,

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw that Hanuman wanted a long life on earth to hear about Lord Rama. Now let us meditate further on this topic.

8. Hearing is higher than heavenly pleasure: Hanuman remembered the benediction offered by Sita voluntarily during coronation that all enjoyable things and enjoyable association will come to him automatically. He wanted to dovetail those enjoyments in the service of hearing about the Lord so that Her blessings does not go in vain. So he asked the next benediction as follows(Valmiki Ramayana 7.30.17, 18).

*yatcha etas charitam divyam kathaa te raghunandana
tan mama apsaraso' raama shraavayeyu naranishaba
tat shrutva aham tato veera tava charyamritam prabho
utkantaamtaam harishyaami meghalekham iva anilah*

"O Rama, the best among human beings, let the heavenly damsels(apsaras) recount to me the Your transcendental activities, O descendant of Raghu dynasty. My Heroic Lord, imbibing with my ears the nectar of Your transcendental activities, I can dispel the pain of Your separation just like the wind disperses a line of clouds."

People in general are desirous of attaining heavenly planets because we hear from the scriptures that heavenly planets have beautiful gardens, palaces and also full of beautiful women called apsaras and one can have life of great enjoyment. But here Hanumanji is praying that he wants the heavenly damsels to sing Ramalila and hear from them rather than enjoying the heavenly pleasures in their company. The bhagavata purana (3.15.48) also states as follows.

*nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayaṁ bhruva unnayais te
ye 'nga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ*

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."

Srila Prabhupada explains in the purport that "*The transcendental bliss enjoyed by the devotees of the Lord is completely different from the material happiness enjoyed by less intelligent persons. Materialistic persons aspire for the sense enjoyment of heavenly pleasure in the heavenly kingdom, but devotees reject such material pleasure at once. The devotee does not even care for the post of Indra. A devotee knows that any pleasurable material position is subject to be annihilated at a certain point.*" By this benediction, Hanuman illustrates that hearing about the Lord is more attractive than even heavenly enjoyment and gives eternal happiness.

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

Hearing about Lord Rama - Part 9

Date: 2019-11-08

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "**Hearing about Lord Rama**", wherein we saw the benedictions offered asked by Hanumanji to Lord Rama while he was departing from Ayodhya. Now let us see further.

9. **The most auspicious benediction:** Hanuman asked for opportunity to hear the story of Rama recited by Apsaras, till the world lasts. Lord Rama was very pleased to hear this and raised from His throne and embraced Hanuman with great affection and blessed him as follows (Valmiki Ramayana 7.30.21,22).

*evam etat kapi sreshta / bhavitaa na atra samshayah
charishyati katha yaavat / esha loke cha maamikaa
taavat te bhavitaa kirtih / shariresbhyah sa vastataa
lokaa hi yaavat sthaasyanti / taavat sthaasyanti me katha*

"Let there no doubt in this desire of yours becoming true, O best of the monkeys! Your fame will endure and life will continue in your body as long as the pastimes of Mine are chanted on this earth. My stories will surely remain as long as this world lasts."

Here we can see the great compassion of Hanuman because of which he asked a benediction which is not only auspicious for him, but also for all living entities. By this benediction, Lord Rama blessed that stories of Ramayana will be recited in the earth as long as the world exists. So everyone who has the desire can have access to hearing the activities of Lord Rama and advance in devotional service, even in the fallen age of kali. The Bhagavata purana (12.3.15) states that hearing about the Lord is the most auspicious activity since it awakens the love of God.

*yas tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ
tam eva nityaṁ śṛṇuyād abhīkṣṇaṁ
kṛṣṇe 'malām bhaktim abhīpsamānaḥ*

"The person who desires pure devotional service to Lord Krishna should hear the narrations of Lord Uttamasloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day."

Srila Prabhupada explains in the purport of SB 3.15.48 how this hearing process is the greatest benediction. "*This transcendental stage of life, in which one feels transcendental pleasure in hearing the Lord's pastimes, is also recommended by Lord Caitanya. When Lord Caitanya was talking with Ramananda Raya, there were varieties of suggestions offered by Ramananda regarding spiritual realization, but Lord Caitanya rejected all but one — that one should hear the glories of the Lord in association with pure devotees. That is acceptable for everyone, especially in this age. One should engage himself in hearing from pure devotees about the activities of the Lord. That is considered the supreme benediction for mankind.*"

So, from the benediction asked by Hanuman, we can see that he valued hearing about Lord Rama more valuable than any enjoyment on this earthly planet and also any enjoyment on the heavenly planet. We will meditate on the benediction asked by Hanuman in other situations in the next offering, Krishna willing.

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

Hearing about Lord Rama - Part 10

Date: 2019-11-09

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw how Hanumanji considered hearing about Lord Rama as greater than all earthly and heavenly pleasures. Now let us see further.

There are many people who take to spiritual path for realizing the self and become free from birth and death. They reject all the earthly pleasures and heavenly pleasures to progress in self realization. This is because the bliss of self realization is much greater than all material pleasures. They realize material pleasures to be transient and limited in nature. Also the bliss realized by realizing oneself as pure spirit soul, is purely spiritual in nature and hence everlasting. Hence, many spiritual aspirants perform lot of severe penance, study of scriptures and practice severe vows to detach themselves from material pleasures and realize their own self to attain that bliss. It is technically called in the scriptures as brahma bhuta or brahmananda stage. However, Hanumanji was not interested even in this bliss of self realization and liberation from birth and death. For him remaining as a Lord's servant and doing the prime service of hearing about Lord Rama was more valuable than liberation. So once when Lord Rama asked Hanumanji whether he is interested in liberation from birth and death and attain self realization, Hanumanji replied as follows. (Hayasirsha pancharatra)

*bhavan bandha chide tasyai / sprhayāmi na muktaye
bhavan prabhur aham dāsa / iti yatra vilupyate*

"I do not wish to attain self realization or merge in the Brahman effulgence, where the conception of Your great self as the master and myself as the servant (and hearing about you) will be completely lost."

While great transcendentalists gives up material pleasures to attain the happiness of self realization, Hanumanji rejected even this spiritual happiness to remain as servant of Rama and hear about Him. This point also is expressed by Prthu Maharaj in the Bhagavata purana (4.20.24) as follows.

*na kāmāye nātha tad apy aham kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ*

"My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees."

Srila Prabhupada explains in the purport of verse 4.9.10, "The transcendental bliss derived from devotional service, primarily from śravaṇaṁ kīrtanam, hearing and chanting, cannot be compared to the happiness derived by karmīs by elevating themselves to the heavenly planets or by jñānīs or yogīs, who enjoy oneness with the supreme impersonal Brahman...Here it is clearly said that the transcendental bliss derived from śravaṇaṁ kīrtanam by pure devotees cannot be compared to brahmānanda, or the impersonal conception of transcendental bliss derived by merging into the Absolute."

Thus Hanumanji's desire is in line with the other pure devotees in the devotional line and by his personal example

proves that bliss of hearing the Lord's glories is higher than bliss of self realization.

Krishna willing, we will meditate on further instances where Hanumanji preferred hearing, in the next offering.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva,

Narahari Krishna das

Hearing about Lord Rama - Part 11

Date: 2019-11-10

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "**Hearing about Lord Rama**", wherein we saw how Hanumanji considered hearing about Lord Rama as greater than all earthly, heavenly pleasures and even liberation from birth and death. Now we will further meditate on this subject.

Hearing is more glorious than attaining spiritual world:- Lord Rama rules Ayodhya for 11000 years and then He decided to wind up His earthly pastimes and ascend to the spiritual world. Hearing this news, demons headed by Vibheeshana, monkeys headed by Sugreeva, Hanuman, Angada and bears headed by Jambavan, Guha and all citizens of Ayodhya came to meet Lord Rama. Lord Rama coronated His sons Lava and Kusha and prepared to enter in the Sarayu river. At that time the citizens of Ayodhya and many others prayed to the Lord that they would like to go with Him to the spiritual world. A few devotees stayed back as per Lord's order. Actually Lord Rama was happy to take Hanuman with Him. But even at this time, Hanuman was firm in his resolution to stay back and hear the glories of Lord Rama. Rama seeing his determination was so pleased said as follows. (Valmiki Ramayana- 7.108.24,25)

*jīvite kṛtabuddhis tvam mā pratijñāṃ vilopaya
matkathāḥ pracariṣyanti yāval loke harīśvara
tāvat tvam ramasva supṛīto mad vākyam anupālayan*

"You have firmly made up your mind to live on this earth. So do not let your promise go in vain. O best of monkeys, as long as stories of My pastimes circulate on this earth, so long, live happily, keeping My words in your mind."

Here we see that Hanuman is not even willing to attain the spiritual world. When everyone around him was going back to the spiritual world along with Lord Rama, even then he was not tempted to go to the spiritual world. This is because of his strong attachment to hear about Lord Rama and this pleased Rama very much. In Bhagavata purana (3.29.13), Lord Kapila explains the topmost class of pure devotees as follows.

*sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta
dīyamānaṃ na grhṇanti vinā mat-sevanaṃ janāḥ*

A pure devotee does not accept any kind of liberation — sālokya, sārṣṭi, sāmīpya, sārūpya or ekatva — even though they are offered by the Supreme Personality of Godhead."

Srila Prabhupada explains in the purport of this verse 3.15.48, "There are five kinds of liberation, the least important of which is called sāyujya, to become one with the Supreme. Devotees don't care for such liberation because they are actually intelligent. Nor are they inclined to accept any of the other four kinds of liberation, namely to live on the same planet as the Lord, to live with Him side by side as an associate, to have the same opulence, or to attain the same bodily features. **They are concerned only with glorifying the Supreme Lord and His auspicious activities. Pure devotional service is śravaṇaṃ kīrtanam. Pure devotees, who take transcendental pleasure in hearing and chanting the glories of the Lord, do not care for any kind of liberation; even if they are offered the five liberations, they refuse to accept them.**"

Hanuman was perfect example of the above sloka. We can see that he was offered all the types of liberation by Lord Rama, he politely declined them since he preferred hearing about the Lord and hence he is a top class devotee

glorified for his hearing taste. Before going to the spiritual world, this is the last benediction given by Lord Rama to Hanuman.

Krishna willing, we will see how Hanuman responded to this benediction, in the next offering.

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

Hearing about Lord Rama - Part 12

Date: 2019-11-11

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw how Hanumanji declined even going back to the spiritual world and the final benediction offered by Lord Rama to Hanuman. Now we shall see further.

Associating through Hearing: In response to the final benediction offered by Lord Rama, before leaving for spiritual world, Hanumanji said (Valmiki Ramayana-7.108.34, 35)

*vākyam vijnāpayām āsa param harsham avāpacha
yāvat tava katha loke vicharishyati pāvani
tāvat sthāsyāmi medhinya tava ājna anupālayan*

"Hearing the words of Lord Rama, Hanuman was highly pleased and said : As long as your divine purifying stories will circulate on this earth, so long shall I stay on earth, carrying out Your instructions."

So Hanuman was very happy to be separated from Lord Rama, as long as he has the association of the Lord through hearing. By this he proves that hearing about the Lord is as good as personally associating with the Lord in the spiritual world. After this conversation, Lord Rama ascended to the spiritual world and Hanuman continued to stay always hearing the glories of Lord Rama and he was surrounded by heavenly damsels who chanted the glories of Rama always. When people take to devotional service and advance, they gradually give up desire for material enjoyment on this planet and heavenly planets. They also reject the desire for merging into the Lord's effulgence and become free from birth and death. But they will have strong desire to return to the spiritual world and associate with the Lord in person. But Hanuman declined even the spiritual world. For him there is nothing that can be given in exchange of hearing about Lord's glories. He demonstrated all this throughout his life. Hanumanji wanted to stay back to hear Rama lila and also bless all those devotees who hear about Rama in this fallen age of Kaliyuga. The Bhagavata purana (9.11.23) explains the glory of hearing about Lord Rama as follows.

*puruṣo rāma-caritaṁ / śravaṇair upadhārayan
āṅśaṁśya-paro rājan / karma-bandhair vimucyate*

"O King Parikṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities."

Anyone who hears about Lord Rama not only receive the blessings of Lord Rama but also the blessings of His great devotee Hanuman, who is famous for hearing. Till today Hanumanji is staying in the earth and the Mahabharata tells a beautiful story where he shares his realizations with Bheema. We will hear about this in the next offering.

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

Hearing about Lord Rama - Part 13

Date: 2019-11-12

Author: Narahari Krishna das

Hare Krishna Prabhujis and Matajis

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw that Hanuman stayed back after Rama lila and continues to hear about Him. Now we shall see further.

Meeting of Hanuman and Bhima:- In Mahabharata, we find that the Pandavas were banished to the forest after they were defeated in the game of dice by Duryodhana. And their life in forest is described in the Vana Parva of Mahabharata. During their stay of 12 years, once Bheema went to a particular area in the forest to pick Sougandhika flowers for Draupadi. At that time, he entered into an area which was meant only for devatas. He also started uprooting the trees in the forest and started disturbing all the living entities there. On the way he saw an old monkey sitting with closed eyes and its tail spread across the pathway of Bhima. Bhima said in a haughty voice, "*Oh old monkey, get out of my way. Else I will throw you out of this forest.*" The monkey replied, "*O warrior, please do not enter this area of the forest which is meant only for devatas. I am old and hence cannot move. If you want then please cross over my tail.*"

Bhima replied, "*The Supreme Lord who is all pervading is present in everyone's heart. He is present in your heart too. So I will not disrespect you by crossing over your tail. Else I will cross over you just like Hanuman crossed the ocean.*" The monkey replied, "Who is Hanuman? please tell about him to me." Bhima replied, "He is servant of Lord Rama who crossed the ocean." The monkey replied, "Then please move my tail from your way and then proceed." Bhima casually tried to lift the tail of the monkey with his one hand and he could not do it. Then he tried with both hands and finally with all his might. He became tired and fully sweated and could not lift the tail. He was humbled and asked the monkey, "Who are you? You must be a devata or powerful being."

At that time old monkey showed its original form as Hanumanji and Bhima fell at his feet and asked for forgiveness. Hanumanji then embraced him and said, "*Your embrace reminded me of my eternal master Lord Rama.*" Then both of them conversed on many spiritual subjects and Hanumanji completely narrated the pastime of Ramayana in a nutshell to Bhima. Bhima then asked what Hanumanji is doing in the forest. Hanumanji recollected the benediction of Rama and Sita and how he is blessed by them as follows. (Mahabharata-3.147.37)

*yāvad rāma kathā veera bhavel lokeshu satruhan
etāvat jiveyam ityevam tathāstu iti so' bravit
sitāprasādāt ca sada mām ihastham arindama
upatishtanthi divyā hi bhoga bhima yathepsitah*

"I asked for the benediction from Rama, that as long as the story of Rama exists, I would like to live on this earth and Rama replied, "So be it". Mother Sita blessed me with enjoyments from all heavenly persons as I desire."

A pure devotee of the Lord is blessed with all benedictions even if he does not want them. But he can expertly use everything for the Lord's pleasure. Hanumanji as per the word of Mother Sita was always surrounded by apsaras and gandharvas. But what he was doing in their association is very significant and we will meditate on it in the next offering.

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

Hearing about Lord Rama - Part 14

Date: 2019-11-13

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "**Hearing about Lord Rama**", wherein we saw the meeting between Hanuman and Bhima in the forest during the exile of the Pandavas. Now we shall continue further.

Hearing in the midst of great material comforts: Hanuman told Bhima about the benediction received from Mother Sita. And as per this, he is always surrounded by Gandharvas and apasaras. How he passes time in their company is stated by him as below. (Mahabharata -03.147.039)

*tad ihāpsarasas tāta gandharvāś ca sadānagha
tasya vīrasya caritaṃ gāyantyo ramayanti mām*

"Here always Gandharvas and apsaras are surrounding me, O sinless one and they always chant the prowess and pastimes of Lord Rama and does musical and dance performances relating to the same. In this way, they always delight me."

Hanuman being a pure devotee was not distracted by the benedictions given by Mother Sita, i.e. to be surrounded by heavenly enjoyment. Rather he engaged them in chanting about Lord Rama and heard from them. Gandharvas are famous for singing and playing musical instruments and apsaras are famous for dancing. Hanumanji engaged all of them in glorifying Lord Rama and performed his prime service of hearing. We can see a similar incident in Bhagavata purana (6.17.3) where the King Chitraketu was given a benediction by Lord Sankarshana that he will be surrounded by women of Vidhyadhara loka and given all kinds of enjoyment, but still he was performing the devotional service of *shravanam kirtanam*.

*kulācalendra-droṇīṣu / nānā-saṅkalpa-siddhiṣu
reme vidyādhara-strībhir / gāpayan harim īśvaram*

"He traveled within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyādhara-loka by chanting the glories of the Supreme Lord, Hari."

Srila Prabhupada states in the purport, "*It is to be understood that Mahārāja Citraketu, although surrounded by beautiful women from Vidyādhara-loka, did not forget to glorify the Lord by chanting the holy name of the Lord. It has been proved in many places that one who is not contaminated by any material condition, who is a pure devotee engaged in chanting the glories of the Lord, should be understood to be perfect.*"

When we get extreme material happiness, we become busy in enjoying that and naturally our devotional service slackens (for me even little happiness is enough to slacken bhakti). But Hanuman is unwavering in his service of hearing, even though he is constantly in the midst of great enjoyment. By the mercy of Hanuman we can cultivate performing devotional service in the midst of great material happiness. Now a question may be raised. What Hanuman did in the time of great distress? We will meditate on it in the next offering, Krishna willing.

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

Hearing about Lord Rama - Part 15

Date: 2019-11-14

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw how Hanuman was hearing the glories of Lord Rama in the company of Gandharvas and apsaras. Now we shall continue further.

Giving the gift of hearing to the most fallen: Hanuman narrated to Bhima the entire Ramayana in a nutshell and he explained why he burnt the city of Lanka during his mission to find Mother Sita. When Hanuman crossed the ocean and saw Mother Sita, he created disturbances in the Ashoka vana and killed few sons and soldiers of Ravana. Finally he was bound by the brahmastra of Indrajit and brought to Ravana. After his discussion with Ravana, his tail was set on fire. All demons there started making fun of him. Hanuman suddenly jumped into the air started placing his tail on the different houses of Lanka and they all started burning. Since the demons had mystic power, they all jumped into the sky with their families and all the houses (except that of Vibheeshana) started burning.

Now a question may be raised. Why did Hanuman burn the entire city of Lanka? External reasons cited are that he did this to create fear in the heart of Ravana etc. which are also valid. But as a compassionate devotee, Hanuman himself reveals the reason as follows. (Mahabharata 03.147.035)

*dagdhvā laṅkāṁ aśeṣeṇa sātṭaprākāratorañām
pratyāgataś cāpi punar nāma tatra prakāśya vai*

"I burnt the city of Lanka, along with this gateways, huge walls to spread the name of Rama and then I returned to Kishkinda."

Hanumanji had so much taste in hearing the name of Rama and he felt compassionate towards the demons who were misled by the rule of Ravana and never got chance to hear about the Lord. He wanted them to give a chance of hearing the name of Rama. But if he tells in a preaching mood, no one will listen. So he decided that he will go to every place in Lanka, set the house in fire, make the demons jump into the sky and when they are in the sky, he chanted the name of Rama and Lakshmana loudly so that they could hear.

This hearing from a pure devotee and presence of Mother Sita and Vibheeshana in Lanka all gave some pious credit to the demons. After the war was over and Vibheeshana became the king, the demons were under proper guidance and they became devotees of Rama. Many of them attended the coronation of Rama and when Lord Rama went to the spiritual world, the demons started crying in separation of Rama and some of them went back to Godhead also. The seed of all their advancement was the hearing of Rama nama from Hanuman. The Ramayana (5.59.22) states this as follows.

*mayaiva nihatā lanka bhasma kita punah
rāmārgsheshu sarvatra nāma vishrāvitam mayā*

"I alone burnt and destroyed the City of Lanka. In all its royal high-ways, the name (of Rama and others) was proclaimed by me."

Krishna willing we will see how he spread the name and the lesson from this pastime in the next offering .

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

Narahari Krishna das

Hearing about Lord Rama - Part 16

Date: 2019-11-15

Author: Narahari Krishna das

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

This is in continuation of the previous offering titled, "Hearing about Lord Rama", wherein we saw that Hanuman spread the holy name of Rama in Lanka by burning it. We will meditate more on this subject now. Hanuman explains what he chanted and glorified Lord Rama and His associates as follows. (Ramayana 5.59.23, 24)

*jayaty atibalo rāmo lakṣmaṇas ca mahābalaḥ
rājā jayati sugrīvo rāghaveṇābhipālitaḥ
aham kosala rājasya dāsah pavana sambhavah
hanumān iti sarvatra nāma vishraavitam mayā*

"Victory to Rama who is Almighty and Lakshmana who is very much powerful !! Victory to Sugreeva, who is protected by Lord Rama!! I am Hanuman, servant of Lord Rama and son of wind god!" - In this way, the name (of Rama and others) was spread across by me everywhere in Lanka."

It is significant note that Hanuman was making others hear the name of Rama, when he was in the most difficult situation. His tail was on fire and his life was in complete danger. In this situation also, he was thinking of how to give the gift of hearing to others. It is lesson for people like me. Thus in the most enjoyable and difficult situation he displayed his deep attachment for hearing. Srila Prabhupada displayed this spirit in preaching Krishna consciousness. He had very difficult times in India and initial days of preaching in the West. In those situations also, he displayed strong desire to make others hear the holy name and message of Godhead. And when the society was established, his disciples built a palace of Gold for him in America and he was given the most opulent services by the devotees wherever he went. In that situation also he was fixed in preaching and not carried away by the enjoyment. Thus Srila Prabhupada displayed the mood of Hanuman, a great servant of the Lord.

Because of this strong taste for hearing, all the acharyas also glorify Hanuman for his hearing and Srila Rupa Goswami in the nectar of devotion states that Hanuman continually hears Ramayana (2.5.127) .

*tathātve rāma-pādābja-prema-kallola-vāridhiḥ
prītyā rāmāyaṇam nityam hanumān śṛṇuyāt katham*

"If Rāmāyaṇa were a cause of grief, why should Hanumān, who is an ocean filled with the waves of Rāma's lotus feet, continually hear Rāmāyaṇa with pleasure?"

Thus Hanuman is glorified in all the scriptures and by all acharyas for his earnest eagerness to hear about Lord Rama. In the next concluding offering, we will see how the devotees all over the world worship Hanuman for his great hearing tendency.

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

Hearing about Lord Rama - Part 17

Date: 2019-11-16

Author: Narahari Krishna das

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

This is in conclusion of the previous offering titled, "**Hearing about Lord Rama**". We saw how Hanuman spread the name of Rama by burning Lanka and how he is glorified by Rupa Goswami.

Not only the acharyas, till today all the devotees glorify and worship Hanuman for his great service to Lord Rama, his Rama bhakti and his strong attachment to hear about Lord Rama. We can see in all the temples of Rama, deity of Hanuman is installed and people make a garland with papers where the name of Rama or 'Sri Ramajayam' is written. People write the name of Rama in lakhs and crores and offer the note books to Hanumanji. There is always more crowd in the temple of Hanuman, more than Lord Rama. This is all adoration of his bhakti to Lord Rama. His hearing is glorified in every Ramayana discourse. Wherever Rama katha is going on, Hanumanji comes and hears it personally. So a separate seat is placed in the dias for him to sit and hear. Hanumanji is not pleased with those who are inattentive, interfering and causing disturbances in hearing the katha and he curses them.

For all devotees Hanumanji is a great inspiration to hear about the Lord. By following in the footsteps of Hanumanji and regulary hearing about the Lord, once can make tangible progress in spiritual life. The sequence of advancement in hearing is stated by Srila Prabhupada in the purport of SB 7.5.23 as follows. "*Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord's form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities, one can understand the Lord's associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord's holy name, transcendental form and qualities, His paraphernalia, and everything pertaining to Him. Therefore the chronological process is śravaṇaṁ kīrtanaṁ viṣṇoḥ.*"

Srila Prabhupada established the society of Krishna Consciousness all over the world so that people can get a chance to hear about the Supreme Lord in the association of devotees and following in the footsteps of Hanumanji. He arranged for Bhagavatam class in the morning and Bhagavad Gita class in the evening in all temples so that daily hearing of the Lord's glories is available to everyone.

There are many prayers glorifying Hanuman but the below one is very famous as it glorifies his taste of hearing about Lord Rama.

*yatra yatra raghunatha keertanam / tatra tatra krtam hastakaanjalim
baashpavaari paripoorna lochanam / maarutim namata raakshasantakam*

"Wherever discourses on Lord Raghunatha are conducted, Hanuman stands there, folding his hands on the top of his head, and offering his obeisances. His eyes are fill with tears of joy. Worship that son of wind God, who can quell all the evil forces."

Sri Sri Sita Rama Lakshman Hanuman ki Jai ! Let us all pray to Hanumanji, the Lordships Sri Sitaram, Srila Prabhupada and our beloved Gurudeva so that they bless us with the taste of hearing about the Lord and attain perfection of human existnece.

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

Steadiness in Bhakti - Part 1

Date: 2019-11-17

Author: Vaikuntha nath das

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

The following is an humble effort to transcribe a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06.

*pārthiveṣv iha deheṣu, praviṣṭas tad-guṇāśrayaḥ
guṇair na yujyate yogi, gandhair vāyur ivātma-dṛk*

"Although a self-realized soul may live in various material bodies while in this world, experiencing their various qualities and functions, he is never entangled, just as the wind which carries various aromas does not actually mix with them."

Purport: *Although we experience the wind as fragrant or foul, depending on the aromas it carries, the wind does not in fact change its actual nature. Similarly, although we regard a particular person as strong or weak, intelligent or retarded, beautiful or homely, good or bad, the pure spirit soul, who is the actual person, does not really possess any of the qualities of the body but is merely covered by them, just as the wind is covered by different aromas. Thus, a Krishna conscious person is always aware that he is different from the temporary body. He experiences the various transformations of the body, such as childhood, adolescence, adulthood and old age; but although he experiences the pains, pleasures, qualities and functions of that body, a Krishna conscious person never thinks that he is the body. He always understands that he is an eternal spirit soul, part and parcel of Lord Krishna. As stated in this verse, na yujyate yogī: he is not entangled. The conclusion is that one should never consider a Krishna conscious person in terms of bodily designation, but should see him as an eternal servitor of the Lord.*

Maharaj: Jai! Srila Prabhupada ki jai! The thing is, **association has an affect. But the nature of the original thing doesn't change.** What happens that, suppose there is a moon in the sky and in the water pot, the reflection of the moon is there. So, moon has the association of water. And because the moon has the association of water, it flickers, it moves, it breaks. In the water, so many patterns are there. But actually, the moon doesn't change. This is what is happening. Association does appear to have some difference, but actually there is no difference. The moon retains its own nature. Moon is full and moon is in sky. Only the reflection flickers or moves or whatever. As soon as the water is disturbed, the reflection flickers here and there. It doesn't have to do anything with the moon. Eventually water is gone, the reflection goes away. And because water has the association of moon, so it shines. Otherwise water as it is, doesn't shine.

So there is some temporary effect of the association, otherwise there is nothing. Actually there is nothing. But we see some. That's why when the soul is in the body, we may say, "the person is thief" or "the person is very rich" or "person is very poor" or "very educated or dull", whatever you know. Temporary body appears in different gradations. Actually the soul does not have to do anything. **Soul is neither educated nor dull. Soul is soul. That's it. Spirit is completely different from the body.** This is the point.

Krishna willing we shall continue to hear further nectar from Maharaj in the subsequent offering.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Vaikuntha nath das

Steadiness in Bhakti - Part 2

Date: 2019-11-18

Author: Vaikuntha nath das

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

This is in continuation of the offering titled, "**Steadiness in Bhakti**" which is a transcription of a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06.

In the previous offering we heard from Maharaj giving the example of moon and its reflection in water said that just like how moon is not actually affected by the disturbances in water, similarly soul is spiritual and has nothing to do with bodily designations like rich, poor, dull, intelligent. Now we shall see further.

*pārthiveṣv iha deheṣu praviṣṭas tad-guṇāśrayaḥ
guṇair na yujyate yogī gandhair vāyur ivātma-dṛk*

"Although a self-realized soul may live in various material bodies while in this world, experiencing their various qualities and functions, he is never entangled, just as the wind which carries various aromas does not actually mix with them."

Maharaj: Srila Prabhupada concludes that Krishna conscious person should not be seen in body (bodily platform), because we know that the spark of the Krishna is already in your heart. So everybody has the same incentive. **Everybody gets the power from the same reservoir of the power.** So power may fluctuate according to the watts of the bulbs. But the power is power always. Bulbs may have different strength. The power doesn't have anything. So wherever you see the bulb or light we actually see the light and we don't see the strength of the bulb. This is the thing.

This is because we are prone to be covered by the elements, material elements. So somebody is more covered, somebody is less covered but they don't have to do anything with the covering. This is how the paṇḍitāḥ has sama-darśinaḥ. In Bhagavad Gita, Lord Krishna says that the cow and the elephant and everything you have to regard the same. That is the *sama-darśinaḥ*. As soon as you come to this, then the same air, he is continuing you know. So this is second face of the air. (Maharaj is referring to how in SB 11.7.40 it was mentioned that air remains undisturbed even when it blows in forbidden or dark places. And later in this verse 11.7.41 also the nature of air not getting mixed with the various aromas is being mentioned. In both the verses the nature of wind is being mentioned.)

Krishna willing we shall continue to hear further nectar from Maharaj in the subsequent offering.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Vaikuntha nath das

Steadiness in Bhakti - Part 3

Date: 2019-11-19

Author: Vaikuntha nath das

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

This is in continuation of the previous offering, "**Steadiness in Bhakti**" which is a transcription of a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06. In the previous offering we heard from Maharaj the below points.

1. Soul is spiritual and has nothing to do with bodily designations like rich, poor, dull, intelligent.
2. Just like how air doesn't get mixed with the aromas it carries, self realised soul lives in different material bodies - but is not entangled.

Maharaj then began with the next verse 11.7.42

*antarhitaś ca sthira-jaṅgameṣu
brahmātmā-bhāvena samanvayena
vyāptyāvyavacchedam asaṅgam ātman
munir nabhastvaṁ vitatasya bhāvayet*

"A thoughtful sage, even while living within a material body, should understand himself to be pure spirit soul. Similarly, one should see that the spirit soul enters within all forms of life, both moving and nonmoving, and that the individual souls are thus all-pervading. The sage should further observe that the Supreme Personality of Godhead, as the Supersoul, is simultaneously present within all things. Both the individual soul and the Supersoul can be understood by comparing them to the nature of the sky: although the sky extends everywhere and everything rests within the sky, the sky does not mix with anything, nor can it be divided by anything."

Maharaj: So about the sky. The example is very clear. Everywhere the sky is present but doesn't mix with anything. And the wind carries the aroma in which place it goes, but sky doesn't have anything to do. Sky is completely steady. That's why Super soul being all is as steady as sky. That's why meditation on the Super soul or Krishna is very steady. And 18 verses we have seen in the 2nd chapter of Bhagavadad Gita which gives you the symptoms of the steady meditator.

*sthita-prajñāsya kā bhāṣā, samādhi-sthasya keśava
sthita-dhīḥ kiṁ prabhāṣeta, kim āsīta vrajeta kim*

And then 18 verses are given (by Krishna to explain the nature of Krishna conscious person). This is steadiness of the sky or Krishna. In order to be steady we must have Krishna in our mind. *sa vai manaḥ kṛṣṇa-padāravindayor*. Unless we have Krishna consciousness, steadiness is impossible. *vyavasāyātmikā buddhir ekeha kuru-nandana* only one buddhi. Krishna consciousness is one intelligence. If you don't have that, *bahu-śākhā hy anantāś ca* - many branched intelligence is there otherwise. And when the intelligence is divided into so many areas, the steadiness is impossible. Steadiness means once, only one object in our mind. That is the reason of steadiness.

The woman who is unflinchingly attached to one husband is very steady in her behavior. The same women if her attachment is to so many persons, then she cannot be steady and is rejected by the society. So, unsteady persons are rejected. They are sent to mental hospitals, drugged and beaten and what not. Whereas steady persons they can go on with their lives without any disturbance. So we should remember this, that come what may, we should be steady in every circumstance.

Krishna willing we shall continue to hear further nectar from Maharaj in the subsequent offering.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva,

Vaikuntha nath das

Steadiness in Bhakti - Part 4

Date: 2019-11-20

Author: Vaikuntha nath das

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

This is in continuation of the offering titled, "**Steadiness in Bhakti**", which is the transcription of a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06. In the previous offering we heard from Maharaj the below points.

1. The spiritual, transcendental nature of the soul.
2. Supersoul is all pervasive and is steady. By attaching ourselves to Krishna we also become steady.

Now we shall hear further.

Maharaj: "The material things always change, but for devotee there is no change. And because we are not running after the temporary illusory representations, we are just concentrating on the sound representation of the Lord through Bhagavad Gita or Bhagavatam or hearing about Him or speaking about Him, all this sound, transcendental sound vibration, will force you to be steady. And those persons could be trusted. **Those who are attracted to Krishna they could be trusted, whereas the person who is flickering in his Krishna consciousness, can never be trusted.** We can't forecast what he will do. Because his motive is not Krishna consciousness, he has some material motive. And any material motive, apart from Krishna consciousness is unsteady.

So in one month's time, so many devotees also, sometime we see him in Hyderabad, sometime he is in Delhi, sometime he is in Bengal, sometime he is in Bombay. Everywhere "pa pa pa .."(Maharaj imitating) Nothing is achieved. This is unsteadiness. **When you carry the material motive in the spiritual realm, then you spoil the spiritual realm as well as the material realm.** It is better that people are addicted to one thing and they go on opening their shops and earning their things. And do whatever little they want to do for spirits. They are far better than this moving man from here and there. And as it is we have seen that the material motives are the product of the illusory energy. What is it *yad idam, yad idam manasā vācā* (Srimad Bhagavatam 11.7.7)

*yad idam manasā vācā, cakṣurbhyām śravaṇādibhiḥ
naśvaram grhyamāṇam ca, viddhi māyā-mano-mayam*

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

viddhi māyā-mano-mayam, anything material *viddhi* - you must know that it is the product of the illusion. And illusion has no existence, how can your motives exist. One day you have one motive, the other day you have two. You want to marry, you want to earn money and buy the house and buy the land, sell the land. These are all temporary things, they go on in the life of devotee also. But the motto is Krishna. *saṁsiddhir hari-toṣaṇam* he also buys the land, he also sells the land - but for Krishna.... for Krishna, not for illusory energy. This is the difference."

Krishna willing we shall continue to hear further nectar from Maharaj in the subsequent offering.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Vaikuntha nath das

Steadiness in Bhakti - Part 5

Date: 2019-11-21

Author: Vaikuntha nath das

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

This is in continuation of the transcription of a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06. In the previous offering we heard from Maharaj the below points.

1. The spiritual, transcendental nature of the soul.
2. Supersoul is all pervasive and is steady. By attaching ourselves to Krishna we also become steady.
3. Need for steadiness in bhakti

Now we shall hear further.

So like a sky we should remain in this world completely uncontaminated in any situation. It's very difficult, but we have to practice this. And it becomes very easy if you run after Krishna. Otherwise without Krishna as I told you, our life is like a mad person, mental - mind level. Before Krishna, you are on mind level. Either you are on spiritual level or mind level. And mind level means mental. **Frankly speaking in order to run the material things also we want a steady person.** This prime minister must be steady. Otherwise he will not be able to run the country. Mad persons cannot run anything. So where the steadiness is there, the spirit is there. **So in order to run the material things also, we have to be always conscious of the spirit and that is what Prabhupada calls it Krishna consciousness. That is the correct way.** So with this we go to the next verse 11.7.43

*tejo-'b-anna-mayair bhāvair, meghādyair vāyuneritaiḥ
na spr̥śyate nabhas tadvat, kāla-sr̥ṣṭair guṇaiḥ pumān*

"Although the mighty wind blows clouds and storms across the sky, the sky is never implicated or affected by these activities. Similarly, the spirit soul is not actually changed or affected by contact with the material nature. Although the living entity enters within a body made of earth, water and fire, and although he is impelled by the three modes of nature created by eternal time, his eternal spiritual nature is never actually affected."

The last verse stress the steadiness of the sky. Herein the disturbance is given. There is so much disturbance in the sky. But even then sky has nothing to do with it. To that extent that, we have the nuclear explosions on the surface of the earth. There is so much blowing and so much destruction is there and sky is situated in the pit also which is created by the nuclear explosion, explosions. Even then sky has nothing to do with it. Being very subtle, it just becomes the background and here the example is very befitting. Our soul and Super soul, soul is subtle and more subtle than soul is the Super soul. And because of the subtlety of the Super soul, Super soul exists everywhere but even then completely unaffected. That is the message. So this is also sky.

Krishna willing we shall continue to hear further nectar from Maharaj in the subsequent offering.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Vaikuntha nath das

Steadiness in Bhakti - Part 6

Date: 2019-11-22

Author: Vaikuntha nath das

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

This is in continuation of the transcription of a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06. In the previous offering we heard from Maharaj the below points.

1. The spiritual, transcendental nature of the soul.
2. Supersoul is all pervasive and is steady. By attaching ourselves to Krishna we also become steady.
3. Need for steadiness in bhakti as well as in material life.
4. Steadiness of Sky.

Now we shall hear further.

Srimad Bhagavatam verse 11.7.44

*svacchaḥ prakṛtitaḥ snigdho mādhyas tīrtha-bhūr nṛṇām
muniḥ punāty apām mitram īkṣopasparśa-kīrtanaiḥ*

O King, a saintly person is just like water because he is free from all contamination, gentle by nature, and by speaking creates a beautiful vibration like that of flowing water. Just by seeing, touching or hearing such a saintly person, the living entity is purified, just as one is cleansed by contact with pure water. Thus a saintly person, just like a holy place, purifies all those who contact him because he always chants the glories of the Lord.

Maharaj: Jai! This is example of water, being repeated in this verse. Water is beyond contamination, but really it appears contaminated. For example if coca cola is prepared from water, so coca cola has the nature of coca cola and not the water. It appears very contaminated but actually water can evaporate. Coca cola can't evaporate, the ingredients, they can't evaporate. So water is clear. The same way the spirit completely is clear, it may appear contaminated. Thieving person may appear that he is a thief by nature but frankly speaking his soul or Super soul has nothing to do with these material activities. This is contaminating disease.

So water, the example of water is best here. The things to be meditated on this, is the saintly persons touch. We should try to be saintly like that. Everybody is free to choose whether he wants to be saintly or he want to be demoniac. Saintly person means inclined to Bhagavad Gita and Bhagavatam. **If you have association of Bhagavad Gita and Bhagavatam, the contamination will never be there.** So it is saintly. And even then, the body is there you know. Many times we see that they are studying Bhagavad gita or Bhagavatam and even then some inebrieties may occur. But then it is pardonable. He can be pardoned. *kshma* is the best quality. We should not meditate on others inebrieties. As it is we all have material lump.

Krishna willing we shall continue to hear further nectar from Maharaj in the subsequent offering.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Vaikuntha nath das

Steadiness in Bhakti - Part 7

Date: 2019-11-23

Author: Vaikuntha nath das

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

This is in continuation of the transcription of a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06. In the previous offerings we heard from Maharaj the below points.

1. The spiritual, transcendental nature of the soul.
2. Supersoul is all pervasive and is steady. By attaching ourselves to Krishna we also become steady.
3. Need for steadiness in bhakti as well as in material life.
4. Steadiness of Sky.
5. If we take shelter of Bhagavad Gita and Bhagavatam, we will be saved from all contaminations.

Now we shall hear further.

In Srimad Bhagavatam verse 11.7.43, first line is *tejo-'b-anna-mayair bhāvair - tejah āpah anna*. There are three words *tejah āpah anna*. *tejah* means fire, *āpah* means water and *anna* means earth. These three things are present always in the material things. (SB 1.1.1) *tejo-vāri-mṛdām yathā vinimayo. tejo-vāri-mṛdām, tejo* means fire, *vāri* means water, *mṛdām* means earth. These words are different but same meaning.

Every material object has fire, then water and earth. And *tvak carma māmsa rudhira medho majjasi dhātavah* - All these material elements they are all comprise with *tejah*, fire, water and earth. There is fire, water and earth. These three things are here. In this wall also there is fire, there is water and there is earth. That is why it is sticking, you know. It looks like it is dry, there is no water but there should be some water otherwise it will not stick. So it appears dry but everywhere water is there. In the land also you go few feet down there is water and *tejah* warmth has got to be there. Warmth is the nature of the Super soul. Inside our body, soul and Super soul. The dead body goes cold, ice cold because they have left. The warmth has left. So warmth must be there, water must be there and earthen part must be there. But to purify these things saintly association is required. So we may carry the three elements, they could be very well purified because of our constant association with the scriptures, with the devotees, with the deities and with the service. This is required. *Scripture are required, association of the devotees is required and service. SDS, S criptures, Devotees and Service, SDS*. These three things purify. So wherever the saintly person goes he purifies. And that's why he goes to the tirthas the pilgrim centers and takes bath in the river. So whatever sins are left there by the ordinary persons, he purifies.

Krishna willing we shall continue to hear further nectar from Maharaj in the subsequent offering.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Vaikuntha nath das

Steadiness in Bhakti - Part 8

Date: 2019-11-24

Author: Vaikuntha nath das

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

This is in conclusion of the transcription of a nectarean class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 11.07.41-45, in Sri Sri RadhaNeel Madhav dham Rajkot on 2007-01-06. In the previous offerings we heard from Maharaj the below points.

1. The spiritual, transcendental nature of the soul.
2. Supersoul is all pervasive and is steady. By attaching ourselves to Krishna we also become steady.
3. Need for steadiness in bhakti as well as in material life.
4. Steadiness of Sky.
5. If we take shelter of Bhagavad Gita and Bhagavatam, we will be saved from all contaminations.
6. Sainly association purifies all inebrieties.

Now we shall hear further.

The iron rod, when it is red hot it purifies anywhere. You touch it, it purifies you. Nothing, no contamination can touch him. The same way saintly persons, wherever they go, the sins can't touch them. They have to evaporate. It's so fiery. By devotional service, we should become fiery. We should have more intense devotional service. This is very easy to tell, very easy to read. But to practice it appears like a very difficult thing. But once we are interested into this, then we are not worried about anything else. We know that verse *cakṣurbhyām śravaṇādibhiḥ* - that whatever we are perceiving through imperfect senses is nothing but the absolute illusory energy. And unfortunately we have accepted this as truth. But they are nashwaram. As soon as this idea digest in us then our whole attention is diverted to scriptures, devotees association and service.

*tejasvī tapasā dīpto / durdharṣodara-bhājanaḥ
sarva-bhakṣyo 'pi yuktātmā / nādatte malam agni-vat*

"Saintly persons become powerful by execution of austerities. Their consciousness is unshakable because they do not try to enjoy anything within the material world. Such naturally liberated sages accept foodstuffs that are offered to them by destiny, and if by chance they happen to eat contaminated food, they are not affected, just like fire, which burns up contaminated substances that are offered to it."

This is *udara-bhājanaḥ* is very very important word in Bhagavatam. This word is whole Bhagavatam *udara-bhājanaḥ*. Eating only that needed for stomach and what we do eating process is very easy. You put morsel in the mouth and you chew and eat, very easy. So we tend to eat more. Whereas if we really are careful *udara-bhājanaḥ* - that only whatever required by stomach we should put into it and forget about the rest of it. And that's why devotees hardly they are seen eating. We may take prasadam in the morning or breakfast and again evening something. The whole day we don't take. The karmis, whole day they are eating. Sandwiches are going on. Please, at least we have controlled these things

Heartfelt thanks to Maharaj for these sublime instructions.

Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Vaikuntha nath das

Heaviness Vs Lightness

Date: 2019-11-25

Author: Sudarshana devi dasi

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

In Srimad Bhagavatam verse 1.8.34 Kunti Maharani prays

*bhārāvātāraṇāyānye
bhuvo nāva ivodadhau
sīdantya bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ*

"Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble."

When boat at sea is over burdened, it will begin to sink. It will no longer be able to float. Likewise Mother earth was also over-burdened. Kunti Maharani mentions that some people say that Lord appeared to reduce the burden of Mother earth. Srila Prabhupada in his lecture on the above verse very nicely mentions that it is not the physical weight of the people which became unbearable for Mother earth. His Divine Grace very nicely explains how the earth actually has so many huge mountains and oceans within it. And inspite of all these heavy things, like all other planets, earth is also floating in the universe.

As per science - heavy objects sink and lighter objects float. But the real reason for any object to float or sink is Krishna's will. In Bhagavad Gita Krishna says in verse 15.13 - "*gām āviśya ca bhūtāni dhārayāmy aham ojasā*" - "**I enter into each planet, and by My energy they stay in orbit**" As soon as Krishna enters into the planets, they are able to float - although their weight is heavy. So Krishna's presence makes the planets light and float. Srila Prabhupada gives another example of how deadbody becomes very heavy because the Supersoul and soul no longer in it.

So Srila Prabhupada says, "*everything is lighter as soon as it is spiritually advanced or there is spirit. Similarly when we'll be spiritually advanced, then there will be no impediment. Now we cannot fly in the air, but when you are free from this body, your spirit soul, within a second you can go to the Vaikunthaloka. It is so light. Within a second. Tyaktvaa deham punar janma naiti maam eti [Bg. 4.9]. So the conclusion is when the world becomes overloaded with the demons, nondevotees, it becomes disturbed, becomes... The mother earth feels load, very much load. So at that time, Krishna comes.*"

We feel heavy at heart when we start giving place for all anarthas in our heart. Instead if we fill our hearts with Krishna's words, His instructions, His thoughts - then we will also feel very light at heart. In other words when we forget Krishna, we will be bogged down by all the troubles of this world. But when we remember Krishna, we would be able to overcome any misery very easily. Disobedient children become a burden for their parents. But when children are obedient, parents never feel them as a burden. Whereas disobedient children become a source of head-ache and trouble for the parents. Likewise here also we find Mother earth feeling the burden when people became demoniac. Krishna by annihilating the demoniac people relieved Mother Earth of all her troubles.

So secret for being light-hearted is to always remember Krishna and sincerely welcome Sri Sri Radha Krishna in our hearts.

Hare Krishna.
Thank you very much,

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

Solution for Klesha

Date: 2019-11-26

Author: Sudarshana devi dasi

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

In Srimad Bhagavatam verse 1.8.35 Kunti Maharani prays

*bhave 'smin kliśyamānānām avidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārḥāṇi kariṣyann iti kecana*

And yet others say that You appeared for the sake of rejuvenating the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

In the above verse '*kliśyamānānām*' means suffering from material pangs. Without exception all living entities who are born in this material world experience so many *kleshas* or troubles. In his lecture to the above verse Srila Prabhupada very nicely explains the meaning of '*kliśyamānānām*'. His Divine Grace compares this material-world to be like a prison house and says, '*Just like in the prison house, it is not possible that he will sit down and he will be honored just like son-in-law*'. So we cannot expect any kind of royal treatment here. Everyone of us have to work. And in course of that work and dealings with others we undergo so many *kleshas*. Lord Krishna Himself says in Gita verse 8.15, this world is *duḥkhālayam aśāśvatam*. So what is the solution for this *klesha* ?

Due to *avidyā*, we desired to enjoy separately and this forgetfulness is the cause of all *klesha*. So Kunti Maharani is mercifully teaching us the process recommended by Krishna for us to overcome the *kleshas* and that is '*shravana and smarana*'. Lord appears every time in the material world so that living entities can take advantage of hearing, remembering, chanting and singing His glories.

In his lecture on verse 1.8.36 His Divine Grace very nicely insists on the importance of hearing. Srila Prabhupada says, "*Simply hearing. Just like Parikshit Maharaja did. Parikshit Maharaja did not do any other things. He sat down tight before Sukadeva Goswami and went on hearing, hearing, hearing for seven days. And then his life is finished. So anyone or all of them. If you simply hear, without doing anything. Simply sit down in the temple and whenever there is talk of Bhagavad-gita, Bhagavatam..., you go on hearing. Bas. Even if you do not understand, please hear. That's all. That vibration, that mantra vibration will help you. Understanding is not very important thing. There may be so many fools and rascals, they do not know grammar, do not know Sanskrit. No, there is no need of...Apratihataa. Bhakti is apratiha... Nothing can check the progress of bhakti. So simply you have to adopt the process. The process is hearing.*"

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

Recite Lovingly - Part 1

Date: 2019-11-27

Author: Kalacakra Krsna das

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

The below transcription of Bhagavatam class given by our beloved spiritual master HH Mahavishnu Goswami Maharaj on verse 1.17.45. was done by **HG Ananta-Vijay Krishna Prabhuji** and our heartfelt thanks to Prabhuji for doing the transcription.

Before we move on to the transcription by Prabhuji, I was just trying to hear the audio and found that the first couple of minutes of recording was not in the audio file I had. When I just tried to search the net for copying the verse, interestingly I came across a site by name "srimadbhagavatamclass.com/srimad-bhagavatam-canto-01-chapter-17-text-45/" and to my utter surprise - I saw lectures by different Maharajas on this verse, in that site, including the lecture given by HH Mahavishnu Goswami Maharaj. Curious to hear what Maharaj has spoken, I played it and to my surprise I realised that it is the same audio file - but it had the first few minutes of recording also in place. So Maharaj has ensured to give us the full nectar exactly at the time, when we were trying to publish in granthraj. All glories to Srila Gurudev.

Now let's hear from Maharaj.

*ittham-bhūtānubhāvo 'yam abhimanyu-suto nṛpaḥ
yasya pālayataḥ kṣauṇīṁ yūyaṁ satrāya dīkṣitāḥ*

Mahārāja Parīkṣit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.

(Maharaj began the class by lovingly reciting the above verse and teaching others to recite as well.)

Maharaj: In the last line *yūyaṁ* - "yu" is long and *dīkṣitāḥ* - 'di' is long. So if you pronounce bit long, it will fit into the lyrics. It is a simple lyric. It is Bhagavad Gita's lyric. And most of the verses in Bhagavad Gita are in anushtup lyric and it is simply sung. **The Sanskrit pronunciations, if it is done correctly, it has an hypnotic effect which we lose in the translations. So, even if you do not understand the verse, don't worry, but try to recite it lovingly.**

The recitation of prayers, and few verses are very much essential for our healthy spiritual life. There are so many beautiful verses from Srimad Bhagavad-gita to glorify the Lord, and innumerable from Srimad Bhagavatam. We should recite a few of the verses daily. And now so many years have already gone, ISKCON is also nearly now 30 years old, now it's time that we should come to the chapters of Bhagavad-gita. Don't pick a few verses here and there. It's beautiful to understand the logic. Krishna gives us the definite arguments to prove His point that He is the Supreme Absolute Truth and nobody else can compete with Him. These things are very easily learned from the verses of Srimad Bhagavad-gita.

Particularly, one verse we should always remember, and it is 10th chapter, verse 12. In two lines Krishna gives you ten qualities. In no other literature in the world, in such a short two lines, somebody has described God, the Supreme Absolute Truth. They talk of God or the Supreme Power, many times they recognize the authority, but they fail to tell who is He and what is He like. Whereas in Bhagavad-gita which is the preliminary spiritual science we have complete full description of the Supreme Absolute Truth and not only one quality but ten qualities are given in this verse."

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

Hare Krishna.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva,

Kalacakra Krsna das.

Recite Lovingly - Part 2

Date: 2019-11-28

Author: Kalacakra Krsna das

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

This is in continuation of the transcription of class given by our beloved Gurudev HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 1.17.45. We thank HG Ananta-Vijay Krishna Prabhujis for transcribing the below lecture.

In the previous offering we heard from Maharaj about the importance of chanting the verses lovingly. Maharaj then began to describe the special features of verse 10.12 of Bhagavad-Gita and now we shall see further.

Maharaj: And this verse can be very simply nicely recited. You recite after me please. (Maharaj recites the verse responded by devotees)

arjuna uvāca
param brahma param dhāma pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam ādi-devam ajaṁ vibhum

"Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest."

Very clear. As soon as you understand the meaning and you recite clearly each word of Sanskrit language, the potency is already there. Param brahma means the Supreme Absolute truth. *Param dhama* is Supreme refuge. Shelter, the Supreme shelter is Krishna. All other shelters during our life they all crumble down. We had our parents, they might be here on this planet, or maybe passed away, that shelter is crumbling down. Completely temporary shelters we take. We have our own businesses, we have our own work, it also crumbles down eventually. But this shelter never goes away. It is firm shelter. This building is standing, on the nice foundation, ***If the foundation is firm, the skyscrapers we can erect on it. But if the foundation is wrong, if the shelter is wrong, then everything crumbles like a card. We may think that our position at the moment is very secure, but it can be never be secure on the material foundation. We must have the spiritual foundation.*** And this is the point Srila Prabhupada discusses in this purport also. And these verses, different verses we chant it has definitely effect, on our practical life.

Krishna willing we will continue to hear more nectar from Maharaj in the subsequent offering.

Hare Krishna.
Thank you very much,
Yours in service of Srila Prabhupada and Srila Gurudeva,
Kalacakra Krsna das

Recite Lovingly - Part 3

Date: 2019-11-29

Author: Kalacakra Krsna das

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

This is in continuation of the transcription of class given by our beloved Gurudev HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 1.17.45. We thank HG Ananta-Vijay Krishna Prabhujis for transcribing the below lecture.

In the previous offering we heard from Maharaj about

- 1) the importance of chanting the verses lovingly.
- 2) Krishna is our Supreme refuge.

Now we shall see further.

Maharaj: "There is a nice verse from 11th Canto from Srimad Bhagavatam that how these verses are practically very valuable to us. (Srimad Bhagavatam 11.2.42)

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

Devotion, direct experience of the Supreme Lord, and detachment from other things — these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

Very nice. The 2nd line gives us the example. Suppose we are very hungry and *yathāśnataḥ*, we want to eat something, *aśnataḥ* means **to eat**. We want to eat, we are very hungry and suppose the plate of prasadam comes in front of us. And the first effect of seeing the plate of prasadam is that we become very happy because we know now that my hunger will be satisfied and we become very happy. *Prasadam*, as it is, is the best to take in but at the first sight, the first effect of seeing prasadam is we become very happy. The second effect is more important than mere happiness. As soon as you start taking the morsels of prasadam the second effect is that, it is known in Srimad Bhagavatam language as *jivan sanchar*. Your whole body is animated, *jivan*, the life spreads all over the limbs of the body. Your brain starts working, your stomach starts digesting, your legs start walking and hands start moving.

We can do all these things because we have *prasadam*, and as soon as you start taking, the same time, as you are very happy, you are getting the life also, out of the *prasadam* and the third effect is that if you continue taking *prasadam* then your hunger is satisfied. And these three effects are at the same time. *trika eka-kālah* - *trika* means three and *eka*, means at the same time, *kālah* means time. It happens at the same time. You're very happy, your body's getting animated, and at the same time your hunger is satisfied."

Krishna willing we will continue to hear more nectar from Maharaj in the subsequent offering.

Hare Krishna.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva,

Kalacakra Krsna das

Recite Lovingly - Part 4

Date: 2019-11-30

Author: Anantavijaya Krishna das

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

This is in continuation of the transcription of class given by our beloved Gurudev HH Mahavishnu Goswami Maharaj on Srimad Bhagavatam verse 1.17.45.

In the previous offering we heard from Maharaj about

- 1) the importance of chanting the verses lovingly.
- 2) Krishna is our Supreme refuge.
- 3) Prasadam makes us happy, nourishes our body and satisfies our hunger.

Now we shall hear further.

Maharaj: (Just like how prasadam nourishes the body, your soul is nourished) The same way, if you chant the verses very lovingly, you know. You chant a very nice verse, you know to Lord Rama, it's a beautiful verse from Srimad Bhagavatam. 5.19.7

*na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ
tair yad viśṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajaḥ*

"One cannot establish a friendship with the Supreme Lord Rāmacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?"

This is a special devotional lyric in a few of the verses in Srimad Bhagavatam. The more intensely you understand the verse, and sing it, then the first effect in singing the prayers and the verses through the heart is that our **devotional attitude develops**. Because we have already, we all have the devotional attitude in our heart but at the moment it's dormant. It has got to have the language to express and unless it is expressed in the transcendental words, it can never manifest. And this is the first effect of singing the verses or singing the prayers. And that's why we come in this hall and unknowingly we become ecstatic to chant and dance, you are now moving in circles, nicely. And nobody forces us. Nobody tells us, there is nobody to order you to, "hey! Come on, you move your circle..." No. There is no order, it's just spontaneous thing. Your dormant love is expressed in the outward manifestation in the different activities of our body. And this is the first effect of chanting the verses.

Then second effect is much more important than the first effect. As soon as you continue chanting and hearing these verses and kirtans and pravachans, and this is also pravachan, we are hearing. This is also the spiritual ecstasy and Srila Prabhupada said, "My purports are my spiritual ecstasies." ***As soon as you read the purport we try to understand, we become completely ecstatic because the second effect of this thing is that you experience the Lord. You experience the existence of Krishna. In no other way can you experience Him.***

That is the very important point you have to understand.

Krishna willing we will continue to hear more nectar from Maharaj in the subsequent offering.

Hare Krishna.

Thank you very much,

Yours in service of Srila Prabhupada and Srila Gurudeva,

Anantavijaya Krishna das