



Dedicated to His Divine Grace A.C. Bhaktivedānta Swāmi Prabhupāda
Founder-Ācārya of the International Society for Kṛṣṇa Consciousness

Celebrating **SIX**
Years of
Successful
Completion!!!

**Empowerment
comes from
Kṛṣṇa**

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FROM THE DESK OF
THE FOUNDER ĀCĀRYA

CONSTANT HEARING

The NEED of Constant Hearing

Those who have taken to Kṛṣṇa consciousness should be very careful that not a single moment is wasted and that not a single moment is spent without chanting and remembering the Supreme Personality of Godhead and His activities. SB 5.8.29 P

Benefits of Constant Hearing

The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By this, one can easily be fixed in transcendence in the Supreme Personality of Godhead. SB 4.22.25

The constant hearing of the pastimes of the Lord is the **panacea for all material diseases**. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing **one can always remain in equilibrium**, and thus his **progress in spiritual life will not be hampered**. SB 4.11.31 P

By the constant hearing of the messages of the Bhagavad-gītā, and later of Śrīmad-Bhāgavatam, one is assured that he will reach the Personality of Godhead and render Him transcendental loving service in the spiritual planet of the name Goloka Vṛndāvana, which resembles a huge lotus flower. SB 2.2.37 P

Empowerment comes from Kṛṣṇa

Preeti Choudhary



The eternal position of a living entity is to serve Kṛṣṇa. Devotees naturally desire to be situated in their original position of rendering loving service to Kṛṣṇa. In the course of any service, a devotee may feel incapable or unworthy to serve the Lord in some way. Does that mean that a devotee should not endeavor to serve Kṛṣṇa? Bhagavad-gītā and Śrīmad-Bhāgavatam provide us with profound wisdom, emphasizing that Kṛṣṇa empowers those who sincerely yearn to serve Him regardless of their perceived limitations. This article explores the concept of empowerment in devotional service, highlighting inspiring examples and teachings from these sacred texts.

Lord Kṛṣṇa says in Bhagavad-gītā,

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.” (BG 4.11) If we have a strong and sincere desire to serve, Kṛṣṇa reciprocates with that desire although we may not have the necessary capacity, capabilities, or qualifications and He empowers us with intelligence and necessary qualifications if we sincerely desire to serve Him. Kṛṣṇa says in the Bhagavad-gītā:

*teṣāṃ satata-yuktānām
bhajatām pṛīti-pūrvakam*

*dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”^{ss} (BG 10.10) This understanding helps us transcend our self-doubts and limitations, realizing that our potential to serve is not determined solely by our own capabilities but is granted by Kṛṣṇa's mercy.

The narrations from Śrīmad-Bhāgavatam serve as beautiful examples to understand how even without any ability we can become an instrument to serve Kṛṣṇa. In the Dāmodara Lila, Kṛṣṇa's belly was tied with a rope to a wooden grinding mortar. When Kṛṣṇa dragged the grinding mortar between the two *Yamalārjuna* trees, the trees got uprooted. Mother Yaśodā used soft silk ropes and a small grinding mortar to bind Kṛṣṇa instead of strong ropes or a huge mortar. However, when Kṛṣṇa pulled the mortar with the rope in between the two trees, the gigantic trees which were standing there for years together got uprooted.

If rope is stronger than the mortar, the mortar will break and if mortar is stronger than the rope, the rope will break. But in either case, the trees cannot fall. But in this episode, neither the rope broke, nor did the mortar, still the trees fell down. This could happen because of the empowerment given by Kṛṣṇa to the rope and the mortar with the ability to uproot *Yamalārjuna* trees despite them being so huge. If Kṛṣṇa can empower a rope, a mortar, a tree, Kṛṣṇa can also empower a devotee to do something. This incident demonstrates that Kṛṣṇa can empower even the most insignificant instruments to accomplish extraordinary feats. It instils hope in devotees that they, too, can serve Kṛṣṇa in meaningful ways beyond their own capacities. Śukadeva Gosvāmī, a revered sage and the speaker of Śrīmad-Bhāgavatam, spoke Śrīmad-Bhāgavatam because he was empowered by Kṛṣṇa.

When Śukadeva Gosvāmī was speaking Śrīmad-Bhāgavatam, the essence of all the scriptures, out of his deep compassion for *samsaris* (those who are rotting in this material existence), his talk was so mesmerizing that his *guru*, Srila Vyāsadeva and his *param guru*, the guru of his guru, Nārada Muni, both were hearing Śrīmad-Bhāgavatam from Śukadeva Gosvāmī as if they were hearing for the first time. The reason for such empowerment being bestowed upon Śukadeva was a result of his humility. Śukadeva

Gosvāmī didn't think that he has become the *guru* of his *guru* and his *param guru* and that he is better than them. He was a transparent transmitter of the transcendental teachings. In the twelfth canto of Śrīmad-Bhāgavatam, it is said:

*kasmai yena vibhāsito 'yam atulo jśāna-pradīpaḥ purā
tad-rūpeṇa ca nāradāya munaye kṛṣṇāya tad-rūpiṇā
yogīndrāya tad-ātmanātha bhagavad-rātāya kārūnyatas
tac chuddham vimalam viśokam amṛtam satyaṁ param dhīmahī*

“I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Vyāsa. Śrīla Vyāsa revealed this Bhāgavatam to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit.” (SB 12.13.19)

In this glorious paramparā, whether it is Kṛṣṇa, Brahma, Narada Muni, Vyāsadeva, Śukadeva Gosvāmī, Suta Goswami, or any sincere devotee, when they present the teachings as they are, it is Kṛṣṇa who is speaking. So, the transcendental teachings of Kṛṣṇa are transparently transmitted by all these teachers in the *guru paramparā* for our transformation to stop our tribulations in the material world. If we maintain transparency, then our words are like Kṛṣṇa's words. It's not that we become Kṛṣṇa but we are representing Kṛṣṇa. We are not replacements for Kṛṣṇa but representatives of Kṛṣṇa, humble instruments in His hands. When Kṛṣṇa wants to inspire somebody, He may use our tongue or our mouth as an instrument to give that inspiration. The credit for any impactful message belongs not to the speaker but to Kṛṣṇa. The consciousness of a sincere devotee is that – ‘I am a servant of Kṛṣṇa and I'm empowered by Kṛṣṇa.’

The essence is that one should always be eager to render service to Kṛṣṇa knowing that the opportunity, ability, and qualifications to render service to Kṛṣṇa are coming from Kṛṣṇa Himself. Even during moments of discouragement, when we feel incapable of serving, we must seek shelter of Kṛṣṇa and pray earnestly to Him to be used as His instruments. By recognizing that ultimately it is Kṛṣṇa's empowerment by which we can do something, we can transcend our limitations by His mercy and wholeheartedly engage in loving service to the Supreme Lord.

VERSE OF THE MONTH



Symptom of the BEST Devotee

SB 11.2.53

*tri-bhuvana-vibhava-hetave 'py akunṭha-
smṛtir ajitātma-surādibhir vimṛgyāt
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ*

The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas.

(Śrī Havis to Maharaja Nimi)

THEMATIC STUDY

Age is No BAR in Kṛṣṇa Consciousness

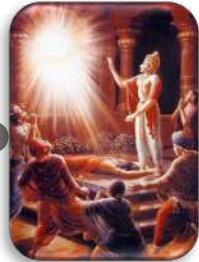
Mahārāja Prahlāda and
Mahārāja Parīkṣit worshiped
the Lord in the womb of their
mothers.



In his very childhood, at the
age of only five years, Dhruva
Mahārāja worshiped the Lord.



Even in full youth, Mahārāja
Ambariṣa worshiped the Lord



Even at the last stage of his
frustration and old age
Mahārāja Dhṛtarāṣṭra
worshiped the Lord.



Ajāmila worshiped the Lord
even at the point of death.



Citraketu worshiped the
Lord even in heaven and in
hell.



ANALOGY ARENA



The Supreme Personality of Godhead, who is the origin of the cosmic manifestation, is covered by the wonderful activities of material nature, just as outer space or the illumination of the sun and moon is sometimes covered by clouds or dust. SB 4.1.57 P

Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities. SB 4.4.12 P



Kṛṣṇa does not excuse offenses to the dust of a great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. SB 4.4.13 P

Who Repents?

Repentance comes into the mind of a good soul as soon as he commits something wrong. SB 1.18.31

What Happens by Repentance?

Repentance delivers a devotee from all kinds of sins accidentally committed. The devotees are naturally faultless. Accidental sins committed by a devotee are sincerely regretted, and by the grace of the Lord all sins unwillingly committed by a devotee are burnt to ashes in the fire of repentance. SB 1.19.1 P

How can one Repent?

By Confessing our Pitiable Condition: Due to neglecting one's good intelligence, or Kṛṣṇa consciousness, one becomes bewildered and engages in sinful activities. Upon realizing this, a man becomes repentant. Such repentance is described by Narottama dāsa Ṭhākura:

*hari hari viphale janama goñāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu*

Narottama dāsa Ṭhākura herein says that he repents for having spoiled his human life and knowingly drunk poison. SB 4.26.18 P

By our Willingness to Make Amends:

When Brahmaji committed a great mistake by stealing Kṛṣṇa's cowherd boyfriends, he willingly submitted himself at the lotus feet of Kṛṣṇa. Not only that, he was willing to take birth in Barṣāṇa, his four heads being the four hills of Barṣāṇa. Repentance also necessitates our willingness to do whatever it takes to set right the situation and be ready for sacrifices.

Using our Intelligence to take Shelter of the Lord:

Pariksit Maharaja was willing to make amends for his mistake of putting a dead snake on Samik Rsi's neck. But the curse was informed to him with such great regret that he could understand Samik Rsi was already repenting for his son's grave mistake, and he going back again to ask forgiveness from the sage would have resulted in further embarrassment of the sage. So, Pariksit simply took shelter of the Supreme Lord.

By our Resolve NOT to commit the same mistake again: Repentance is not complete unless we are determined not to fall in the same trap. If one commits the same sinful activities, there is no use of confession.

BHĀGAVATA DARŚANA



*Jewels of
Vaiṣṇava Character*



JEWEL NINETEEN REPENTANCE



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Session 3 Self-realization - Uthava Kalyanaj	Session 8 Tolerance - Balli Mahanaj
Session 4 Friendship - Sudama Vraj	Session 9 Devotion - Vidura Mahanaj
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 CC: Śrī Caitanya-caritāmṛta
 BG: Bhagavad-gītā
 BS: Brahma-saṁhitā
 1.1.1: Canto 1, Chapter 1, Verse 1
 1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1

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