



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

## LANGUAGE OF THE HEART - LOVE

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FROM THE DESK OF  
THE FOUNDER ĀCĀRYA



## Ideal Leadership

**ROLES and RESPONSIBILITIES of a KING or LEADERSHIP:** *from SB 4.21*

**1] Approachability:** A responsible king is always approachable by his citizens. Generally the citizens, great and common, all have an aspiration to see the king and take benediction from him. In such dealings, a responsible monarchy is better than a so-called democratic government in which no one is responsible to mitigate the grievances of the citizens, who are unable to personally meet the supreme executive head.

**2] Perform Sacrifices:** The most important duty of the monarch or the government is to perform various sacrifices as enjoined in the Vedic literatures.

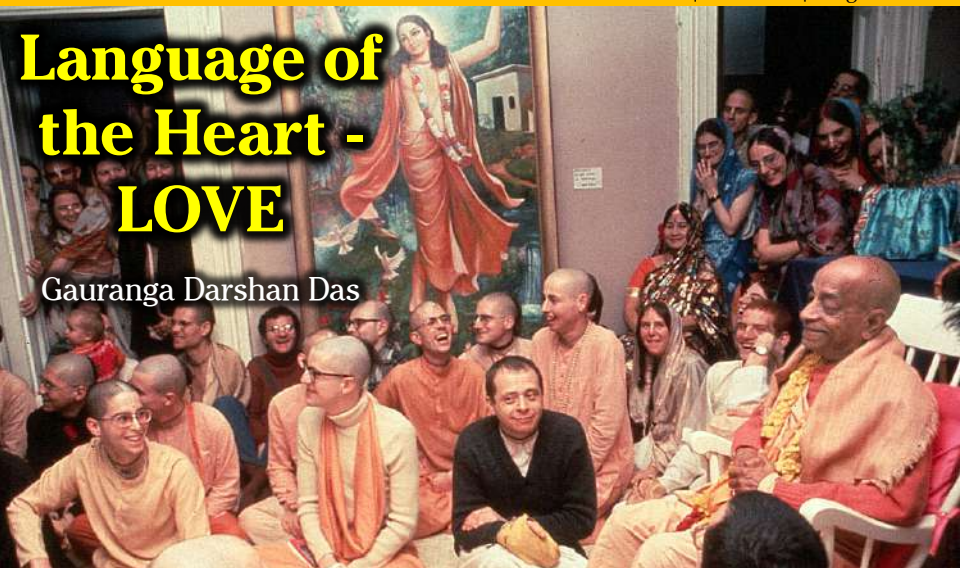
**3] Ensure Citizens are Following their Duties:** The next duty of the king is to see that every citizen executes the prescribed duties for his particular community. It is the duty of the king or the government to insure that the people observe the social order and that they are also employed in their respective occupational duties.

**4] Take care of Everyone:** Prajā refers not only to human beings but also to animals, trees and every other living entity. It is the duty of the king to give all living entities protection and food. The fools and rascals of modern society have no knowledge of the extent of the responsibility of the government. Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord. The disturbance of the animal population by wholesale slaughter produces a catastrophic future reaction for the butcher, his land and his government.

**5] Be Kṛṣṇa Conscious and Elevate Everyone:** The king and citizens should both be Kṛṣṇa conscious, otherwise both of them will be doomed to lower species of life after death. A responsible government must teach Kṛṣṇa consciousness very vigorously for the benefit of all. Without Kṛṣṇa consciousness, neither the state nor the citizens of the state can be responsible.

# Language of the Heart - LOVE

Gauranga Darshan Das



When one speaks from one's heart, the message touches the heart of the hearers; when one speaks out of one's intelligence, only the intelligence of the hearer receives the message; and, when one speaks from one's mouth, the message is simply delivered to the ears of the hearer. Therefore, a scriptural teacher must employ one's heart along with the mouth and intelligence while delivering spiritual knowledge. A heart filled with devotion to the Lord can inspire devotion in others' hearts, through the medium of teaching.

Devotion is the foremost quality of a spiritual speaker. For one who personally relishes the pure teachings of śāstra, sharing them is a source of spiritual joy. The upsurge of appreciation for the Lord's names, forms, qualities and pastimes within one's heart makes one naturally and spontaneously want to glorify Him. This expression of love is called śāstric teaching. Hearing such heartfelt words fills the hearts of the audience with satisfaction, a desire to know more about God, and ultimately an inspiration to enter spiritual life. Here are a few examples that substantiate this point."

"Śukadeva Gosvāmī, the one who spoke the Śrīmad Bhāgavatam to Sūta Gosvāmī, is yet another wonderful example of such love for the Lord. Right at the onset of the Bhāgavatam (1.1.3), we find –

*nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavatam rasam ā-layaṁ  
muhur aho rasikā bhuvi bhāvukāḥ*

“Śrīmad-Bhāgavatam is the ripened fruit of the desire tree of Vedic scriptures. Being emanated from the lips of Śrī Śukadeva Gosvāmī, this fruit has become much tastier nectarean juice. Therefore, please drink and relish this juice repeatedly, O thoughtful devotees.”

Just as the flavor of a ripened fruit increases when bitten by a parrot, the wonderful Bhāgavatam pastimes become more relishable to the hearers when narrated by Śukadeva Gosvāmī. The sweetness of the pastimes of the Lord is enhanced when mixed with the love of His devotees who narrate them with devotion. Thus, the degree of love for God that the speaker holds, will be the degree of love for God that the hearers will be overwhelmed by. Here is a sweet example of this phenomena straight from Vṛndāvana, the eternal spiritual abode of Lord Kṛṣṇa.”

“The motherly gopīs of Vṛndāvana very much relished the stealing pastimes of little Kṛṣṇa. In fact, they prepared fresh butter and the choicest of milk products in anticipation of Kṛṣṇa coming and stealing them. Desiring never to forget Kṛṣṇa’s sweet acts, they kept discussing about it amongst themselves constantly. They would even go to Mother Yaśodā and speak of Kṛṣṇa’s thievery, in the form of complaints. Thus, they seemed to rebuke Kṛṣṇa externally, while hiding their love internally.

The real reason for their complaints is to give Yaśodā the pleasure of hearing Kṛṣṇa’s stealing pastimes. They thought she would be bereft of the joy of witnessing those sweet acts, for Kṛṣṇa wouldn’t need to steal in His own house. Hearing all their complaints, Mother Yaśodā indeed experienced a pleasure greater than the gopīs did by witnessing Kṛṣṇa’s pastimes firsthand.

This is the special feature of Kṛṣṇa’s enchanting līlās: When narrated by His pure devotees like the gopīs or Śukadeva Gosvāmī, they taste even more nectarean, being mixed with their love.

“Therefore, in order to speak effectively, one must develop love for the Lord, which in turn makes one’s teaching more impactful. Thus, an ideal teacher is one who relishes the subject matter and expresses it with love. That will inspire devotion in the hearts of the hearers. Ultimately the purpose of scriptural discussions is to individually and collectively develop our devotion for God.”

*Excerpt From  
The Art of Studying & Teaching Scriptures*

## VERSE OF THE MONTH



Benedictions obtained by service to Guru

### SB 3.23.7

*ye me sva-dharma-niratasya tapaḥ-samādhi-  
vidyātma-yoga-vijitā bhagavat-prasādāḥ  
tān eva te mad-anusevanayāvaruddhān  
dṛṣṭim prapaśya vitarāmy abhayaṅ aśokān*

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa consciousness. **Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service.** Now just look at them. I am giving you the transcendental vision to see how nice they are. (Kardama Muni to Devahuti)

# THEMATIC STUDY

## Yogamāyā and Mahāmāyā

### 1] What is Maya?

The Māyāvādī philosophers explain the word māyā as meaning "illusion" or "falseness." However, there is another meaning of māyā—that is, "causeless mercy." There are two kinds of māyā - yogamāyā and mahāmāyā. Mahāmāyā is an expansion of yogamāyā, and both these māyās are different expressions of the Lord's internal potencies.

### 2] Are Mahāmāyā and Yogamāyā same or different?

The Lord's potency acts in both the spiritual and material worlds. In the **spiritual world** the Lord's potency works as **yogamāyā**, and

in the **material world** the same potency works as **mahāmāyā**, exactly as electricity works in both a heater and a cooler. In the material world, this potency, working as mahāmāyā, acts upon the conditioned souls to deprive them more and more of devotional service. It is said, *yayā sammohito jīva ātmānam tri-ḡṇātmakam*



### 3] Who all are directed by Yogamāyā and who all by Mahāmāyā?

As confirmed in the Bhagavad-gītā (9.13), *mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ*. The **mahātmās**, who fully surrender to the lotus feet of the Lord, are directed by **yogamāyā**, whereas the **durātmās**, those who are devoid of devotional service, are directed by **mahāmāyā**. The māyā which drags a person from the Supreme Personality of Godhead is called mahāmāyā, and the māyā which acts on the transcendental platform is called yogamāyā.

### 4] Examples:

**Souls Directed by Mahāmāyā:** Asuras headed by Śālva and kṣatriyas like Duryodhana who were bereft of devotional service in spite of seeing Kṛṣṇa's carrier Garuḍa and the universal form, and who could not understand Kṛṣṇa to be the Supreme Personality of Godhead.

**Souls Directed by Yogamāyā:** When Nanda Mahārāja was taken away by Varuṇa, he saw Kṛṣṇa's opulence, but nonetheless he thought of Kṛṣṇa as his son.

# ANALOGY ARENA



The resting place of Brahman is the Supreme Personality of Godhead, just as the resting place of the sunshine is the sun globe. SB 4.8.78

Unto one who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead, all living entities offer honor, just as water automatically flows down by nature. SB 4.9.47



While the scientist and philosopher go to the moon but are disappointed in their attempts to stay there and live, the devotee makes an easy journey to other planets and ultimately goes back to Godhead. Devotees have no interest in seeing other planets, but while going back to Godhead, they see all of them as passing phases, just as one who is going to a distant place passes through many small stations. SB 4.12.25 P



## Expecting Honor is a Saintly Quality??

Lord Caitanya says His devotees are amāninā mānadena – They don't expect any honor, rather they honor everyone else. Also, in BG 16.1, Krishna describes PRIDE as the first demonic quality.

## Why should we desire to get free from expecting honor?

### It is a demonic quality

Demon	What they represent?
<i>Pralambasura</i>	Lusty inclinations - desire for fame and honor
<i>Kesi</i>	Feeling that I am a great devotee, and a great spiritual master
<i>Indra (Govardhana Lila)</i>	False Pride, desire for honor
<i>Brahmanas doing yajna</i>	Pride of one's position in Varnasrama
<i>Nalakuvera and Manigriva</i>	Arrogant pride puffed-up aristocracy
<i>Tmravrata</i>	False pride arising from material scholarship

### It is a way to HELL

Bhaktivinode Ṭhākura writes,

*āmi ta' vaiṣṇava, e-buddhi ha-ile,*  
*amāni nā haba āmi*  
*pratiṣṭhāsā āsi', hṛdaya dūṣibe,*  
*ha-iba niraya-gāmi*

If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell.

### The DESIRE for Honor never gets Satisfied

### Expectation leads to Frustration, is a mark of diseased condition

Eg: When Dakṣa entered the arena of sacrifice, all stood up to respect him, except for Lord Brahma and Lord Śiva. As Brahma was his father, Dakṣa didn't mind, but Śiva was his son-in-law. Dakṣa got offended. And he blasphemed Lord Śiva without knowing the true intentions of Lord Śiva. Lord Śiva was occupied in meditating upon the Lord, but Dakṣa could not realize.

Eg: Hiraṇyakaśipu was respected and honored by all, except for his small son Prahlada. Actually, his son also respected him, but he worshipped Visnu. That frustrated Hiraṇyakaśipu and his expectations not having fulfilled, he tried to destroy Prahlada but was himself destroyed.

# BHĀGAVATA DARŚANA



*Jewels of  
Vaiṣṇava Character*



## JEWEL TWENTY NOT EXPECTING HONOR (Part -I)

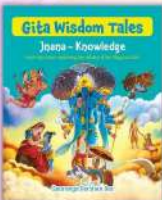


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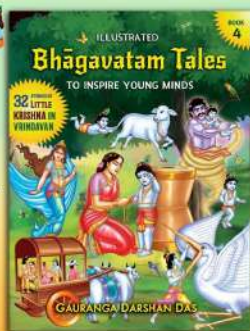


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## NOMENCLATURE

SB: Śrīmad-Bhāgavatam  
 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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# Gita Wisdom Tales

## Jnana – Knowledge

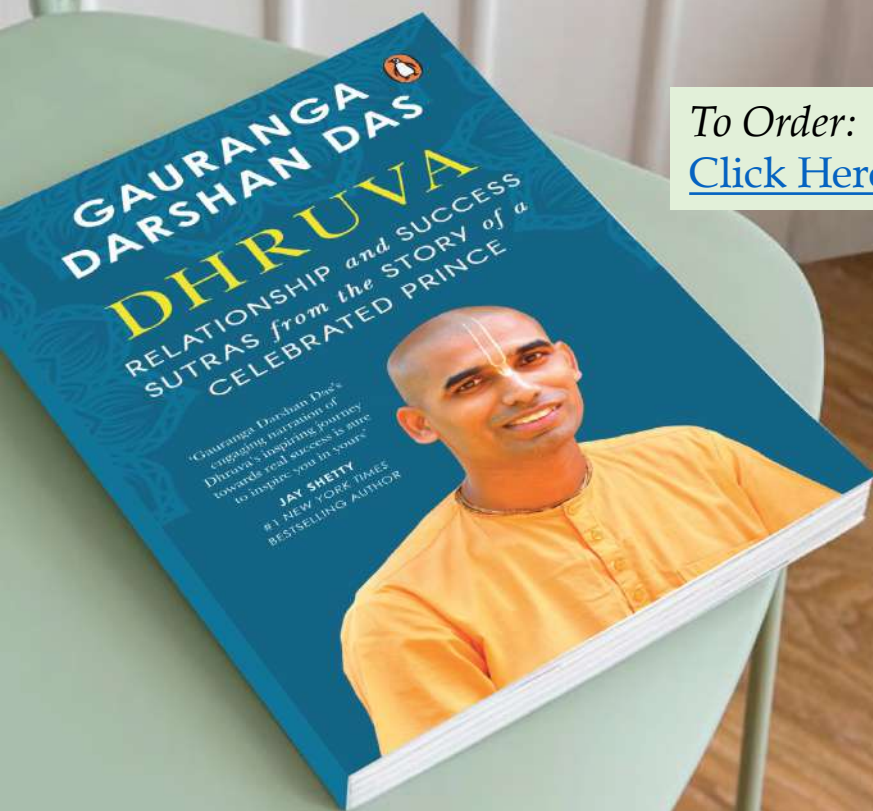
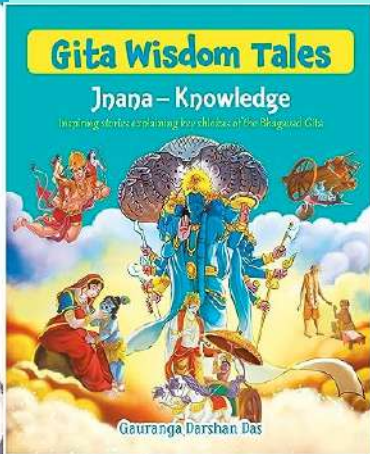
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