



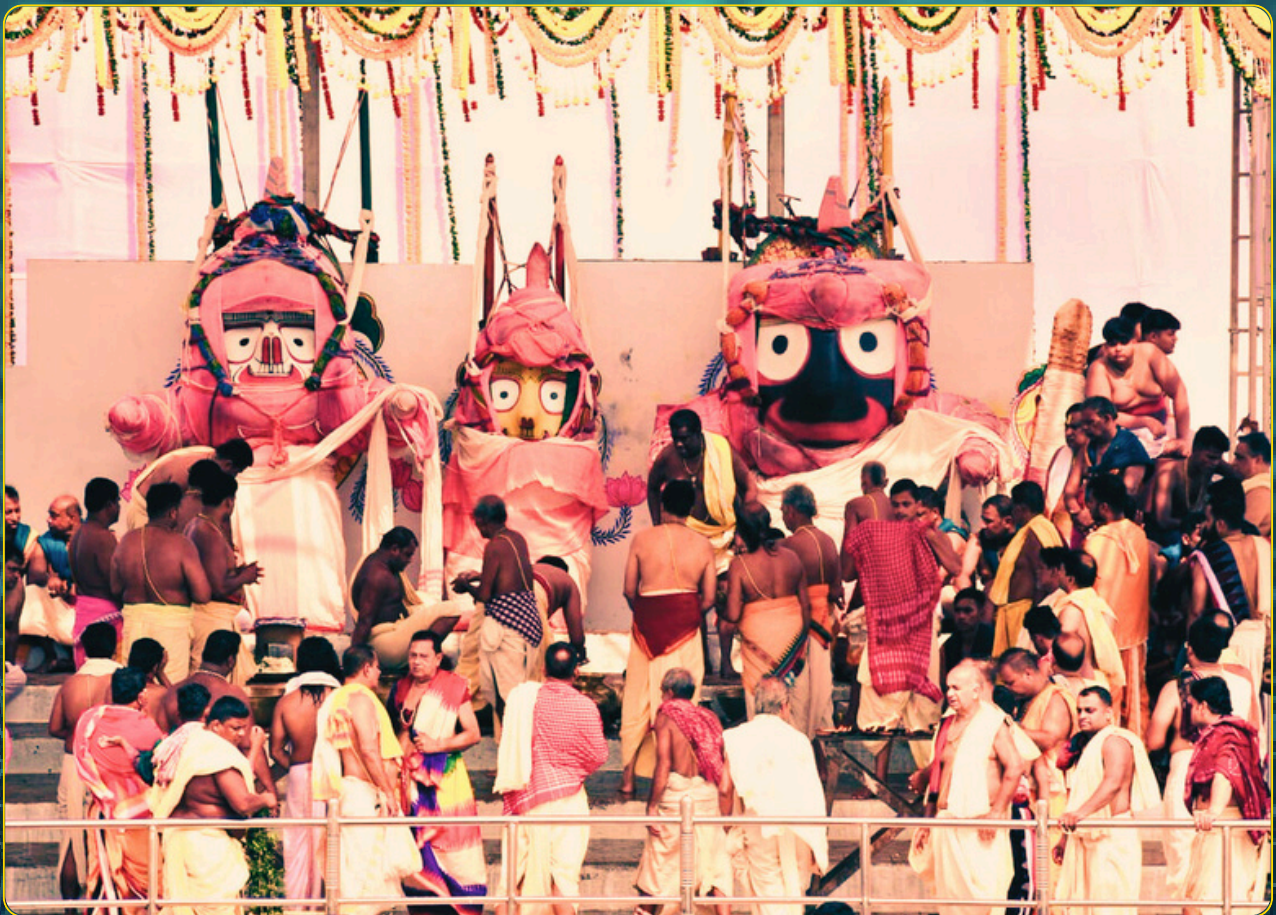
# JAGANNATH KRISHNA



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## Two Types of Speakers

Srila Jiva Goswami Prabhupada  
Bhakti-sandarbha, Anuccheda 203.1-4

*atra brahma-vaivarte visesam —  
vakta sarago nirago dvi-vidhah parikirtitah  
sarago lolupah kdmi tad-uktam hrn na samsprset  
upadesam karoty eva na pansam karoti ca  
apanksyopadistam yat loka-nasaya tad bhavet*

The Brahma-vaivarta Purāṇa makes the following distinction: There are two kinds of speakers, the sarāga-vaktā, who has material desires, and the nīrāga-vaktā, who has no material desires. Sarāga speakers are lusty and greedy and their words do not touch the heart because although they give instructions they do not give careful consideration. That instruction which is given without thorough study and careful consideration brings about the destruction of the people.

*kirn ca —*

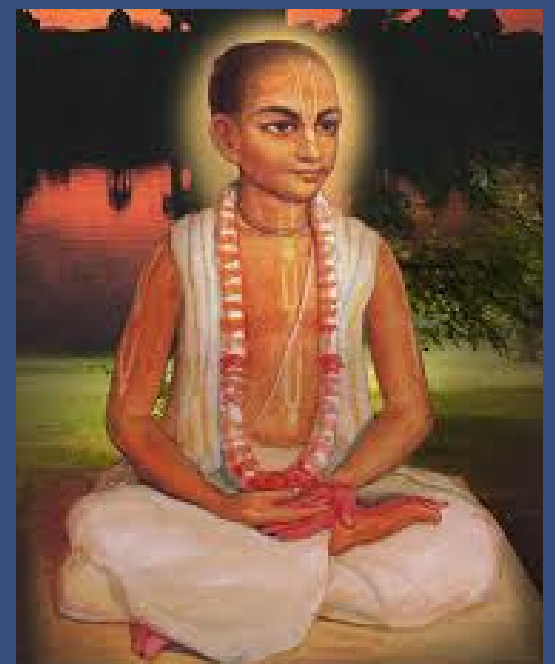
*kulam silam-athdcaram avicarya gururh gurum  
bhajeta sravanady-arthi sa-rasam sara-sagaram  
kama-krodhadi-yukto 'pi krpano 'pi visadavan  
srutva vikasam dydti sa vakta paramo guruh*

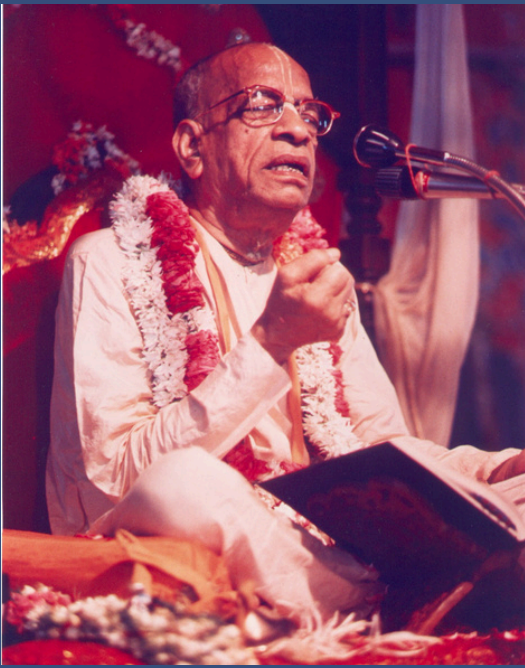
ore, putting aside distinctions in terms of family and personal conduct which may be found in various gurus, one should hear from a speaker whose words are full of rasa and are an ocean of essential truths. A person whose speech brings liberation even when heard by one filled with lust, anger, and a host of other vices, or by a miser, or by a person filled with despair, is the topmost spiritual master.

## The Sadhu's Knife

By Srila Bhaktisiddhanta Saraswati Thakur

There is no doubt that the words of the sadhus possess the power of destroying the evil propensities of one's mind. The sadhus in this way benefit everyone who associates with them. There are many things which we do not disclose to the sadhu. The real sadhu makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word "sadhu" has no other meaning than this. He stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desires of men are like the goats. The sadhu stands there to kill those desires by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. If the sadhu turns into my flatterer then he does me harm; he becomes my enemy. If he gives us flattery then we are led to the road that brings enjoyment but no real well-being. — Sri Chaitanya's Teachings, page 26-27





## Plow and Flute

**SRILA GOUR GOVINDA SWAMI**

Devotee: We have been hearing from you the reason for the hue [color] of Krishna, Radharani and Mahaprabhu's bodies. What is the reason for Lord Balaram's whitish hue?

Srila Gour Govinda Swami: Balaram is Nityananda Prabhu. Nītdi pada-kamala, koti-candra susltala — the lotus feet of Nityananda Ram are as cool and merciful as the cooling effect of millions of moons. White is the color of moonlight, which indicates coolness and mercy!

Therefore Balaram has a plow in His hand and Krishna has a flute. First, cultivation is needed, karsana. Then all nasty weed-like things will be rooted out. The field should be cultivated properly with the plow of Balaram, then the field of the heart, hrdaya- ksetra, becomes fertile and the seed of the devotional creeper, bhakti-latd, may be sown. The field must not be barren. If you sow the seed on barren land it will never fructify. That is what Gopinathacharya said to Sarvabhauma Bhattacharya, "Why am I sowing seeds in a barren land [by trying to convince you]? I am doing useless labor, because it will never fructify." After proper cultivation by Balaram's plow, when the land is fertile, then the seed should be sown. When the seed sprouts and you develop preml-bhakti then you will be attracted by Krishna's flute. The flute represents dkarsana, attraction.

Devotee: When we hear from a bona fide guru, is that cultivation of the land? \*

## Jaya Jaya Prabhu Mora Thakura Haridasa

**(refrain) jaya jaya prabhu mora ṭhākura haridāsa  
ye karilā harināmera mahimā prakāśa**

Glory, glory to my Lord, Thakura Haridasa, who has manifested the greatness of Harinam!

**(1) gaurabhakta-gaṇa madhye sarva agraganya  
yāra guṇa gāi kānde āpane caitanya**

Amongst all the devotees of Gaura, he is certainly the best. Upon singing his glories, Caitanya Himself weeps.

**(2) advaita ācārya prabhura prema-sīmā  
teṅho se jānena haridāsera mahimā**

Advaita Acarya is the limit of prema for Mahaprabhu, and he knew the greatness of Haridasa.

**(3) nityānanda-cānda yāre prāṇa hena jāne  
caraṇa paraye mahī deha dhanya māne**

The moonlike Nityananda is known as the life [of Haridasa], and the touch of Haridasa's feet grants auspiciousness to the world!

**(4) hare kṛṣṇa hare rāma ke śunābe āra  
haridāsa chepe gela prāṇa bāñcā bhāra**

Hare Krsna, Hare Rama -- who more shall hear? As Haridas became a burden to bear.

**(5) haridāsa āchila pṛthivīra śiromaṇi  
teṅho vinā ratna śūnya haila medinī**

Haridas was the crown-jewel of the Earth; In his absence, the Earth has lost its gem.

**(6) jaya haridāsa bali kara haridhvani  
eta bali mahāprabhu nācena āpani**

Say 'Jaya Haridas' and make the hari-dhvani! So said Mahaprabhu and danced himself.

**(7) sabe gāya jaya jaya jaya haridāsa  
nāmera mahimā yeṅha karilā prakāśa**

Everyone sang, "Jaya Jaya, Jaya Haridasa," who brought forth the glory of the name!

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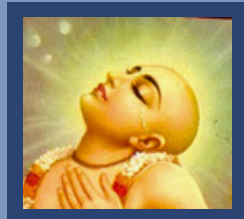
## Sri Siksastaka

Verse Six

What are the external  
symptoms of perfection?

**nayanam galad-asru-dharaya  
vadanam gadgada-ruddhaya gira  
pulkair nichitam vapuh kada  
tava nama-grahane bhavisyati**

O Lord, when will my eyes be filled with a stream of tears? When will my voice choke up? And when will the hairs of my body stand erect in ecstasy as I chant Your holy name?





### **How Develop Taste?**

One may ask how do I develop the taste to always chant the pure name of Sri Krishna as recommended by Sri Chaitanya Mahaprabhu.

The answer given by the lord himself: **Humility, Tolerance, Becoming Prideless ,Always respecting others.** Then you will always be able to chant harinam constantly. One may ask how I develop the above qualities. Sri Chaitanya Mahaprabhu answers this in the fourth verse of the shikshastaka.

We should pray as follows:- O Krishna,son of Nanda Maharaja, I do not desire to accumulate material wealth, followers like wife, sons, materialistic friends and disciples,nor do I desire a beautiful wife. My only desire is to perform unmotivated loving service to you birth after birth. If you pray like this sincerely then surely Sri Krishna who has come as Chaitanya Mahaprabhu will fulfill that desire.

***Dharmavira Maharaja***

### **Kabe Ha'be Bolo #1**

***kabe ha'be bolo se-dina āmār (āmār) aparādha ghuci', śuddha nāme ruci, kṛpā-bale ha'be hṛdoye sañcār***

When, O when, will that day be mine? When will you give me your blessings, erase all my offences and give my heart a taste [ruci] for chanting the Holy Name in purity?

\* *Srila Gour Govinda Swami: Cultivating the land means following the rules and regulations, vaidhi-bhakti. The guru will give you some do's and some don'ts: follow the rules and regulations, chant sixteen rounds per day, etc. After proper cultivation the unwanted weed-like things are rooted out, anartha-upasama, and the field becomes fertile. Then the guru will sow the bhakti-latd-bija. Under his guidance you will do sravanam kirtanam, you will hear krsna-katha, and then you will develop raganuga-bhakti. You will come to rdga-mrdga-bhakti and develop prema under the guidance of that guru. Then you will see Krishna. Then you will get Krishna. Then the sweet flute singing of Krishna, which attracts everyone, will enchant you. Akarsana is the ultimate thing, but first must come karsana, cultivation. Karsana-dkarsana, cultivation and enchantment, this is the Krishna-Balaram Mandir [name of the temple in Bhubaneswar].#*

### **Inspiring on Chanting by Aniruddha das Adikary #8**

"At the outset, a practitioner may take 8 to 10 hours to complete sixty-four rounds. This makes him disconcerted and he gives up chanting altogether. There is no need to get bewildered by this. By consistent practice, you will be able to complete them in 3-4 hours. I am sure out of a twenty-four hour day, anyone can spare three or four hours for chanting."

### **Srila Prabhupada about Chanting 64 rounds Hare Krishna mahamantra**

"The Kṛṣṇa consciousness movement prescribes sixteen rounds daily because people in the Western countries cannot concentrate for long periods while chanting on beads. Therefore the minimum number of rounds is prescribed. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that unless one chants at least sixty-four rounds of japa (one hundred thousand names), he is considered fallen (patita). According to his calculation, practically every one of us is fallen, but because we are trying to serve the Supreme Lord with all seriousness and without duplicity, we can expect the mercy of Lord Śrī Caitanya Mahāprabhu, who is famous as patita-pāvana, the deliverer of the fallen." [Nectar of Instruction 5]

### **Quote from Bhakti Raksak Sridhar Dev-Goswami**

Our human society – with its finest culture – forms but an infinitesimal part of the dynamic Absolute. How, expect by the direct and positive method of revelation, dare we hope to comprehend or evolve any conception of the supermatural knowledge of the unconditiones Infinite? All intellectual giants prove themselves but pgymies before the Absolute Omniscient Omnipotence who reserves the right to give Himself away through His own agents alone.

**CHANT AND BE HAPPY**

**HARE KRISHNA  
HARE KRISHNA  
KRISHNA KRISHNA  
HARE HARE**

**HARE RAMA  
HARE RAMA  
RAMA RAMA  
HARE HARE**

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