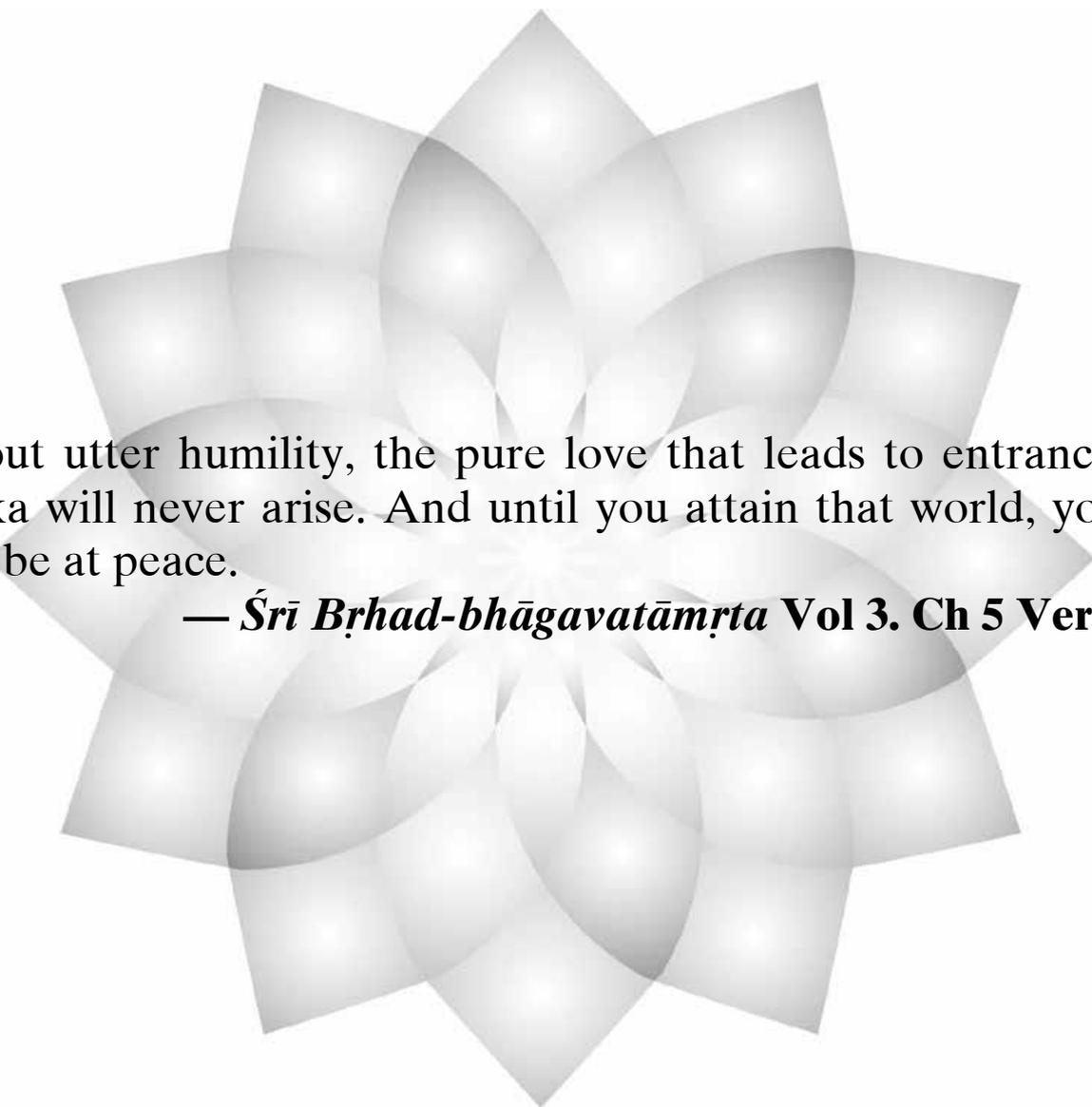




The Price of a Ticket Back Home

— Presented by Śrīmatī Dāsī and team
ISKCON, Śrī Vṛndāvana Dhāma



Without utter humility, the pure love that leads to entrance into Goloka will never arise. And until you attain that world, you will never be at peace.

— *Śrī Bṛhad-bhāgavatāmṛta* Vol 3. Ch 5 Verse 240

Introductory Words

The mega-merciful month of Kārttika is fast approaching each and every one of us. Are we ready for it? Some of us may be – especially if we are painfully aware of our crucial need for a heavy dose of causeless mercy – and we know something of Kārttika’s boundless grace and potency. In that case, we may well be already planning our Kārttika “mercy-begging” schedule to attract the blessings of Śrī Kṛṣṇa:

- No sweets for the whole month
- 25 rounds every day for the month
- No criticism for the month

So many ideas and plans may come to mind....

And, of course, we can’t afford to forget the 16th *vilāsa* of *Hari-bhakti-vilāsa* which deals exclusively and extensively with Kārttika and Kārttika-vrata. (We have shared a little of this at the end of the article for your inspiration).



Hmm, but at this point, perhaps we need to remind ourselves that Kṛṣṇa is more interested in our mood than our achievements. **So what should be our mood during this sacred month, if our goal is *kṛṣṇa-prema*?** Kṛṣṇa, in His form of Śrī Caitanya Mahāprabhu, gives us a very clear and strong clue:

*trṇād api su-nīcena
taror api sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

— *Śikṣāṣṭaka 3*

So let’s now explore the first quality mentioned — humility — in light of our topic of discussion: *The Price of a Ticket Back Home*. Śrīla Sanātana Gosvāmī gives us amazing insights about this in his *Śrī Bṛhad-bhāgavatāmṛta*. Let’s take a serious look at what he has to share.

The Role of Humility in Attaining *Kṛṣṇa Prema*

Loving devotional service is far different from disciplines such as *karma*, *jñāna*, and *yoga*. At every stage it is decorated by indifference to them, and its root is *dainya*, utter

humility. When one allows secondary means and goals to become prominent, one deviates from *bhakti*. **The most essential support — and a candidate for pure *bhakti* must always take help from it — is utter humility.**

An intelligent person should carefully cultivate speech, behavior, and thinking that fix him in utter humility, and anything that stands in the way of it he should avoid.

Dainya at its most exalted comes forth when *prema*, pure love of God, reaches full maturity, as it did in the women of Gokula when they were separated from Kṛṣṇa.

When *dainya* fully matures, *prema* unfolds without limit. And so we see *dainya* and *prema* acting in a relationship in which each is both cause and effect. Yes, *prema* is the final goal, but *dainya* is not altogether different from *prema*. *Dainya* is an integral component of *prema*, and both foster one another.

Without utter humility, the pure love that leads to entrance into Goloka will never arise. And until you attain that world, you will never be at peace.

***Dainya*, transcendental unconditional humility, is the most important prerequisite for gaining eternal residence in Goloka.**

— *Śrī Brhad-bhāgavatāmṛta* Vol 3. Ch 5 V. 221, 223, 224, 225, 240, Ch 6 V. 29

Very beautiful. Very deep. But what does it mean for us now — practically speaking? Śrīla Bhaktivinoda Ṭhākura, in his *Kalyāṇa-kalpataru* shares some heart churning and very profound thoughts about the dangers of NOT being humble — and the safest way to become humble — in his

A Prayer to the Pure Devotee

Oh! Vaiṣṇava Ṭhākura! Please give me your mercy now. Then only will my false ego go far away.....

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

Renouncing the false conception that “I am a *guru*”, I will then understand myself to be your humble servant. I will sincerely worship the remnants of your food, oh pure devotee, as well as the water that has washed the sacred dust from your lotus feet.

By giving others the remnants of my food, I will consider myself “superior” and will be burdened by the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else.

If you bestow upon me the right to chant the Holy Name, I will then be able to honor others without expecting any for myself. And I will sincerely weep in ecstasy while rolling on the ground at your lotus feet.

Oh! Vaiṣṇava Ṭhākura! Please give me your mercy now. Then only will my false ego go far away.....

Śrīla Prabhupāda in his wisdom also has some brief but thought-provoking insights to guide us,

Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in perfect knowledge — who knows that he is not this body — anything, honor or dishonor, pertaining to this body is useless. One should not be hankering after this material deception.

— Bg 13.8–12p

Hmm! It's all very informative and inspirational, but still the answers to two essential questions are not crystal clear:

- ❁ What does realized Gauḍīya Vaiṣṇava humility look like in real life?
- ❁ What does humility borne of *kṛṣṇa-prema* look like in real life?

Let's approach answering these questions by taking a peek into the mood and mindset of three of Śrī Caitanya Mahāprabhu's confidential associates — Śrīla Sanātana Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī and Śrīla Prabhupāda. It's interesting to see and carefully note that how they saw themselves is not how others saw them.....

Who Am I?

Śrīla Sanātana Gosvāmī's Self-Assessment

O Śrī Kṛṣṇa, I offer my repeated obeisances to the wonder of Your mercy. You took me — a fallen, wicked person, a cheater, always addicted to sinful ways — and lifted me from such depravity to an elevated state like that of Your saintly devotees. You took me from the terrible place where I lived and brought me to this most auspicious place, Mathurā-maṇḍala.

I was stained by my past bad company, so You gave me the company of Your most beloved Śrī Caitanyadeva in Nīlācala.

You gave me the delight of seeing Your blessed face as You sat on Your chariot. Then You brought me back to this Vṛndāvana, the place of so many of Your pastimes.

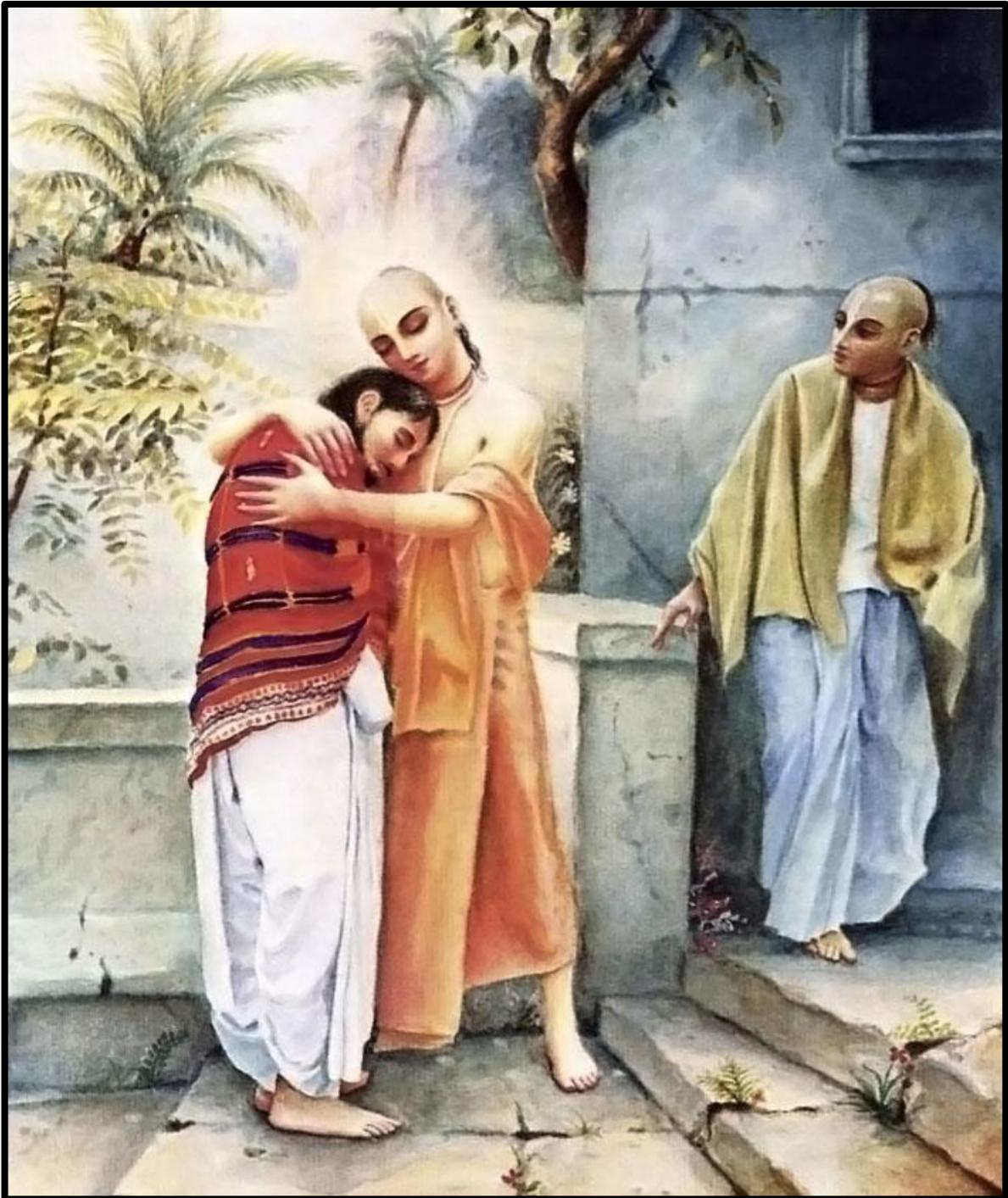
Here You returned to me the company of Your beloved devotee (Rūpa Gosvāmī), the only wealth of my life. I will always offer You my obeisances, over and over again.

Now You please make Your name appear from my mouth, and sometimes You allow me to remember Your lotus feet in my heart.

Even though my body is most lowly, please engage it in offering You obeisances. Please protect me from all dangers and give me the treasure of devotional service to You.

Your mercy is a great wonder, nondifferent from You. It is pure eternity, knowledge, and bliss. It can empower me to always remember and glorify You in pure love. It can obtain for me Your loving sidelong glance. It can enable me to see You absorbed in the company of the cows and the *gopas* and *gopikās*. Thus for a helpless person like me it is the ultimate resort of all hopes. Your wonderful mercy is ancient and eternal but also ever new and fresh. To Your mercy, again and again, I offer my obeisances forever.

— *Śrī Kṛṣṇa-līlā-stava*, Texts 418, 421, 422, 425, 426–430



Who Is He?

Śrī Caitanya Mahāprabhu's Assessment of Śrīla Sanātana Gosvāmī

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, “O my Lord, do not touch me.”

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candraśekhara was very much astonished to see this. Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit on an elevated place next to Him.

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī's body with His own transcendental hand, Sanātana Gosvāmī said, “O my Lord, please do not touch me.”

The Lord replied, “I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe. Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.”

Śrī Caitanya Mahāprabhu continued, “By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

My dear Vaiṣṇava, seeing a person like you is the perfection of one's eyesight, touching your lotus feet is the perfection of the sense of touch, and glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord.”

— CC Madhya 20.51-57, 60-61, 97

Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

— CC Madhya 24.348

Now, isn't that interesting?! In the material world, we usually have a very high opinion of ourselves – and it's often not shared by others. But in the world of the highly realized Gauḍīya Vaisnava, it's just the opposite. Such is the world of transcendence!

Let's move on

Who Am I?

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's Self-Assessment

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana!

All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanātana!

By His mercy I have attained the shelter of the great personality Śrī Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara.

By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service.

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda!

I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

Who in this world but Nityānanda could show His mercy to such an abominable person as me?

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.



Who Is He?

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura's Assessment of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī and His *Caitanya-caritāmṛta*

Once Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura was glorifying the supremacy of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's *Caitanya-caritāmṛta* to his disciples. He instructed them as follows: "If all the books in the world were destroyed, leaving only *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, then people would still be able to achieve the ultimate goal of life. And even if the *Śrīmad-Bhāgavatam* was lost, leaving only the *Caitanya-caritāmṛta*, there would still be no loss to humanity, for even that which has

not been revealed in the Bhāgavatam is found in *Caitanya-caritāmṛta*. The supreme Absolute Truth is Sri Caitanya Mahāprabhu, the combined form of Rādhā and Kṛṣṇa. The *Caitanya-caritāmṛta* is His sound incarnation. The divine mystery of Rādhārāṇī's divine status and glories are found therein. Can there be any doubt, therefore, of the supreme status of this piece of transcendental literature?"

Śrīmatī Rādhārāṇī's Assessment of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī and His *Caitanya-caritāmṛta*

While Śrīla Viśvanātha Cakravartī Ṭhākura was writing his commentary on the *Caitanya-caritāmṛta*, *Madhya-līlā* 21.125, he was unable to understand why Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī had written that the Kāma-gāyatrī *mantra* consists of 24 ½ syllables rather than 25. He became so distraught by his inability to comprehend this that he finally took a vow to starve to death on the banks of Rādhā-kuṇḍa. As he dozed off in the middle of the night, the daughter of Vṛṣabhānu appeared to him in a dream and said, “O Viśvanātha! Get up! Kṛṣṇadāsa has indeed written correctly. He is My dear *sakhī*, who brings Me much pleasure. I have blessed him so that he can understand the most intimate things about Me. Do not doubt anything he has written. In the book named *Varṇāgama-bhāsvat*, it is written that whenever the syllable *ya* is followed by the syllable *vi*, it is considered to be only half a syllable.”

— Śrī Caitanya: His Life and Associates

This comment by Śrīmatī Rādhārāṇī is especially meaningful and sweet if seen in light of a statement made in Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's “Harmonist” in February, 1932 (Vol. XXIX No. 8):

Nityānanda does not directly instruct in the confidential service of Kṛṣṇa. Śrīmatī Rādhikā is the Guru of the inner circle of the servants of Kṛṣṇa. Śrīmatī, however, accepts the service of only those souls who are especially favoured by Nityānanda and are deemed by Him to be fit for Her service. There is, therefore, a most intimate relationship between the function of Nityānanda and that of Śrīmatī.

— Associates of Shree Chaitanya

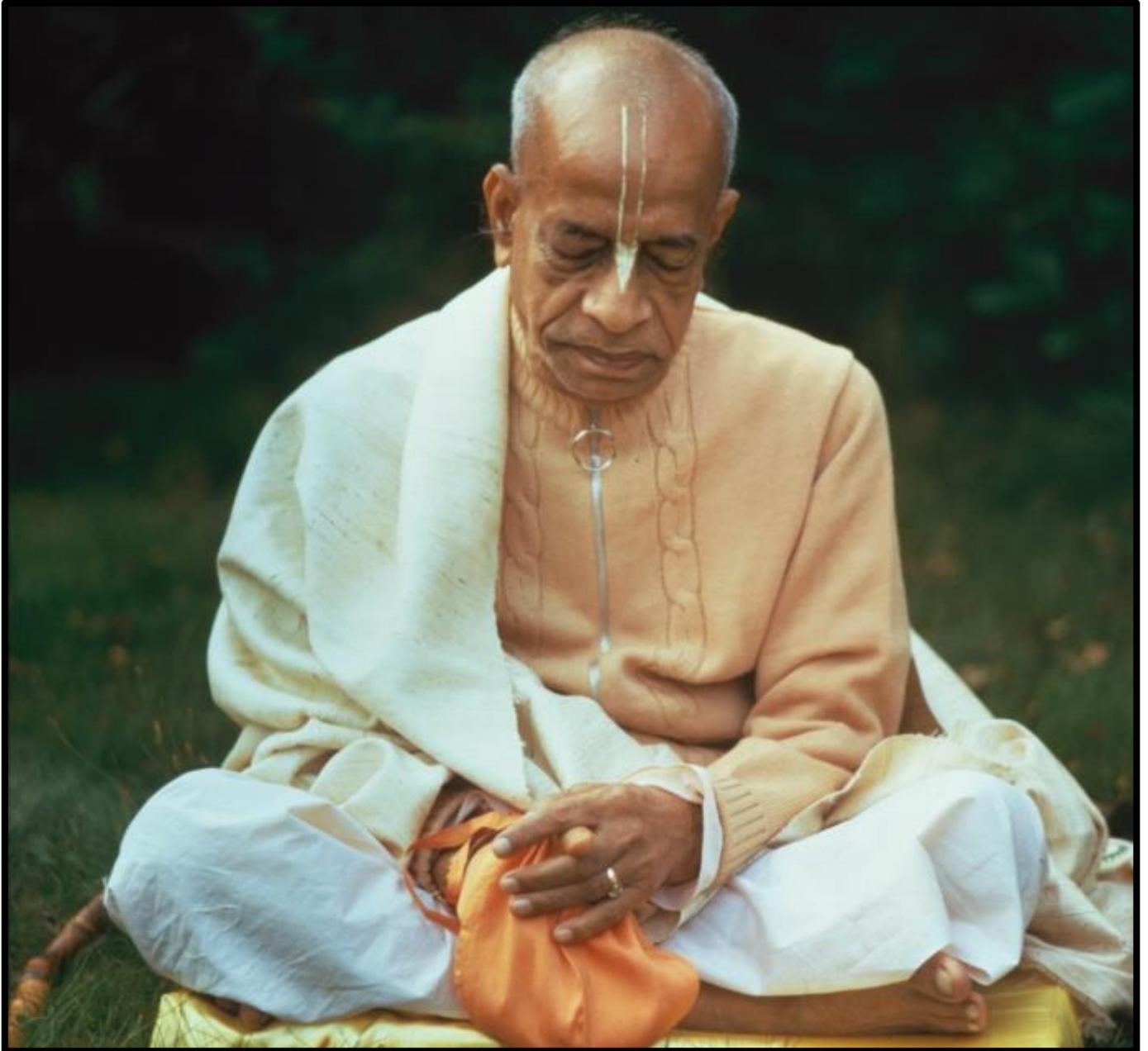


Now lets take a look a look at the mood and mindset of Śrīla Prabhupāda. What he has to say is not only poignant, but very powerful. It also gives us very practical and real entrance into how we can best practice and perfect the humility of a realized Gauḍīya from our present very neophyte position — and in this way take a few solid steps towards *kṛṣṇa-prema*.

In his commentary on CC Madhya 19.156, Śrīla Prabhupāda tells us, *A devotee must always remember to please his predecessor ācārya. The Gosvāmīs are represented by one's spiritual master. One cannot be an ācārya (spiritual master) without*

following strictly in the disciplic succession of the ācāryas. One who is actually serious in advancing in devotional service should desire only to satisfy the previous ācāryas. Ei chaya gosāñi yāra, mui tāra dāsa. One should always think of oneself as a servant of the servant of the ācāryas, and thinking this, one should live in the society of Vaiṣṇavas.

And in his self-assessment, which we are soon to read, he shows us what this looks like in real life.



Who Am I?

Śrīla Prabhupāda's Self-Assessment

From my personal point of view, I think that I am so sinful that I cannot even approach Kṛṣṇa to show me any favor. But I have only one hope — my Spiritual Master — He is very kind. So somehow or other He is dragging me towards Kṛṣṇa. That is the only

hope. *Śrī Caitanya-caritāmṛta* says therefore: Guru Kṛṣṇa. By the mercy of the Spiritual Master, and by the mercy of Kṛṣṇa, one gets into Kṛṣṇa Consciousness. Narada Muni is our original Spiritual Master and he has dragged so many fallen souls towards Kṛṣṇa, and we are also hoping to be dragged by Him through the disciplic succession. Otherwise, if we study our own qualifications, there is none — rather I have got so many disqualifications.

— Śrīla Prabhupāda Letter to Brahmānanda - Hawaii 10 March, 1969

Actually I am not worthy of any one of the words spoken by you but all of them are due to my Spiritual Master who was so kind to me. In fact I am a worthless person because my Spiritual Master ordered me to take up this work in 1922 but I did not carry his order until 1958, when I was obliged to carry out His order by His arrangement only. This means although I was not very enthusiastic to carry out His order He forced me circumstantially to accept it. So this is His special mercy upon me and I always think about this with gratitude to this exalted personality coming directly from Vaikuṅṭha World and we had the great fortune to meet Him. I think that is the only credit on our part that we happened to meet Him by some “*ajñāta-sukṛti*” or unknown auspicious activities. He is so kind upon me that when I came to your country, where I was completely unknown, He sent to me some good souls like you unsolicited. So I accept you all as assistants or representatives of my Guru Mahārāja Who is still helping me because I am so feeble and unworthy. Anyway, the business which we have taken to work together is neither your business nor my business as far we are personally concerned, but it is the business of Lord Caitanya and His bona fide servants like my Guru Mahārāja. Therefore it is the duty of all of us to execute it as nicely as far as possible within our capacity. In other words, we shall just try to discharge our responsible duties faithfully and seriously, then all facilities will come for our help.

— Śrīla Prabhupāda Letter to Hayagriva - Los Angeles 14 January, 1970

You have rightly observed that I am simply trying to execute the order of my Spiritual Master. Whatever is being done it is not on account of my intelligence or endeavor because I am simply an instrument in the hands of my Spiritual Master. I do not know how far I have got the capacity to carry His order, but I may say that I have a sincere desire to do it. This is Paramparā system. If a student tries to satisfy his immediate Ācārya or the Spiritual Master, that is the only qualification for advancing in Kṛṣṇa consciousness. This is explained in the " *Guruvaṣṭakam* "— *yasya prasādād bhagavat-prasādo*.

— Śrīla Prabhupāda Letter to Paramānanda - Los Angeles 17 June, 1970

We have found no record of an assessment of Śrīla Prabhupāda by Śrī Caitanya Mahāprabhu or Kṛṣṇa, but his unparalleled life's achievements clearly indicate Their full reciprocation with his unprecedented dedication and service to His Gurudeva's will. Who can honestly deny it!



So here we have it! Three amazing associates of Śrī Caitanya Mahāprabhu all expressing their humility — but each in a unique and very personal way. Śrīla Sanātana Gosvāmī is obviously feeling exclusive dependence on Śrī Kṛṣṇa and His mercy. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, in his ecstasy, is acknowledging the expansive mercy of Lord Nityānanda Rama and feeling deep gratitude. And Śrīla Prabhupāda is expressing his full dependence on the mercy of his beloved Gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Thākura.

No doubt we can gain much insight and inspiration from all of these great Gauḍīya Vaisnavas. But let's face it — Śrīla Prabhupāda is the *senāpati-bhakta* sent by Śrī Caitanya Mahāprabhu to save all we very ignorant and degraded fallen souls of this dark age of Kali. And he is also the primary *śikṣā-guru* of every ISKCON devotee. Obviously, we can't afford to take his mood or his words cheaply. **So let's stop and contemplate for a moment — what is the heart of what he's saying? What essential truths can we learn from his words?**

Hmm! A few of his very clear and practical thoughts come to mind.

❁ *Aspiring by oneself alone to achieve devotional service is not very hopeful, because Kṛṣṇa does not agree to award devotional service to merely anyone. Kṛṣṇa can easily offer a person material happiness or even liberation, but He does not agree very easily to award a person engagement in His devotional service. **Devotional service can in fact be attained only through the mercy of a pure devotee.***

— NOD, Ch. 1

❁ *The word guru-prasāda indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer..... the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called guru-krpā. It is kṛṣṇa-prasāda, Kṛṣṇa's mercy..... **The methods, rules and regulations by which one is perfectly trained in devotional service constitute the bhakti-latā-bīja, or seed of devotional service..... The bhakti-latā-bīja is the origin of devotional service. Unless one satisfies the spiritual master, he gets the bīja, or root cause, of karma, jñāna and yoga without the benefit of devotional service. But one who is faithful to his spiritual master gets the bhakti-latā-bīja.***

— CC Madhya 19.152p

❁ *Devotional service cannot be practiced by a mental speculator. **Devotional service is a special attainment which can be acquired only by a person who has surrendered unto a pure devotee.***

— ŚB 4.24.76p



Quite a lot to seriously think about, isn't it?! But Śrīla Bhaktivinoda Thākura, being a revolutionary pragmatist, tells us even more. He shares with us the working principle behind Śrīla Prabhupāda's humble words. In an amazing article entitled Śrī Guru Bhakti, he tells us,

As long as anarthas remain in the process of bhajana, the disciple should continue to move forward on the path of bhajana as instructed by Śrī Gurudeva, prudently following the laws and prohibitions of śāstra. When, by the mercy of Śrī Gurudeva, one crosses over the ocean of anarthas and arrives in the realm of niṣṭhā and ruci, Śrī Guru's mercy flows very forcefully. At that time Śrī Gurudeva becomes the very wealth of his life. Mamatā, possessiveness, appears in the heart of the disciple towards his Gurudeva, and gradually attachment towards bhajana increases. As the attachment for bhajana increases, mamatā ripens and expands, and an unprecedented dāsyā-rasa, service mood towards Gurudeva, unfolds. At that time, with great attention the disciple fully offers his life at the feet of his Gurudeva.

Obviously, such intense humility is a very powerful and very practical big step towards *kṛṣṇa-prema*! And when there is such realized full faith in Guru and Kṛṣṇa EVERYTHING is revealed.

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.

— Śvetāśvatara Upaniṣad 6.23 (as quoted in ŚB 7.5.32p)

Amazing, isn't it?!

Cash or credit can't buy us a ticket back Home — but HUMILITY can! And as Śrīla Sanātana Gosvāmī so kindly and strongly advises us,

An intelligent person should carefully cultivate speech, behavior, and thinking that fix him in utter humility, and anything that stands in the way of it he should avoid.

This may be a far cry from our present understanding of who we are and what life's all about. But for a sincere and serious *Prabhupādānuga* at least one message is very clear for now.....Whether your goal is a successful Kārttika-vrata or *kṛṣṇa-prema* — or both! — **please don't leave following Śrīla Prabhupāda's very special brand of HUMILITY out of the equation! It's the winning ticket!**

Inspirations for a Successful Kārttika

Excerpts from the *Śrī Hari-Bhakti-Vilāsa*
of Śrīla Sanātana Gosvāmī

I surrender myself at the lotus feet of Their Lordships, Śrī Śrī Rādhā-Dāmodara. Śrī Dāmodara is the predominating Lord of the month of Kārttika. By His influence, the month of Kārttika has become glorious.
(HBV 16.1)

Just as Lord Dāmodara is known to be very affectionate to His devotees, His favorite month, Dāmodara, or Kārttika, is also very magnanimous because even a small service rendered during that month is accepted as very great.

(HBV 16.42)

This valuable human form of life is rarely achieved by the conditioned souls and even rarer is the opportunity to observe the vow of Kārttika, which is very dear to Lord Hari.

(HBV 16.43)

The benefit one receives by observing vows in this world accompanies a person for only one lifetime, but the benefits one receives by observing Kārttika vows accompanies a person for one hundred lifetimes.

(HBV 16.45)

Because of being worshiped during the month of Kārttika, the Supreme Lord Hari becomes inclined to forgive one thousand offenses and even grave sins performed by His worshiper.

(HBV 16.88)



During the month of Kārttika, one should rise early in the morning for the pleasure of Lord Hari, take a morning bath, serve *tulasī*, offer a ghee lamp, and celebrate a festival at the end of the Kārttika vow. By observing the above-mentioned five limbs of the Kārttika *vrata* throughout the month of Kārttika, one becomes eligible for liberation, as well as material happiness.

(HBV 16.92-93)

O Nārada, one who discusses the *Bhagavad-gītā* during the entire month of Kārttika will never again return to the material world.

(HBV 16.68)

O foremost sage, one who offers *aguru*, camphor, sandalwood paste, and incense to Lord Keśava during the month of Kārttika will never again take birth in the material world.

(HBV 16.74)

Lord Madhusūdana becomes more pleased with those who discuss the scriptures during the month of Kārttika, than He does with those who give charity (even cows and elephants), and those who perform sacrifices.

(HBV 16.79)

O sage, during the month of Kārttika, if a person daily recites even a single *śloka* of the *Śrīmad-Bhāgavatam* with great devotion, he will attain the merit of studying the eighteen *Purāṇas* in their entirety.

(HBV 16.81)

O foremost *brāhmaṇa*, hear now the glories of offering a ghee lamp during the month of Kārttika, which is very dear to Lord Keśava. One who offers a ghee lamp during that month will never again take birth in the material world.

(HBV 16.100)

By offering a ghee lamp before Lord Vāsudeva in the temple, or in the courtyard, during the month of Kārttika, one achieves the highest perfection of going back to Godhead.

(HBV 16.109)

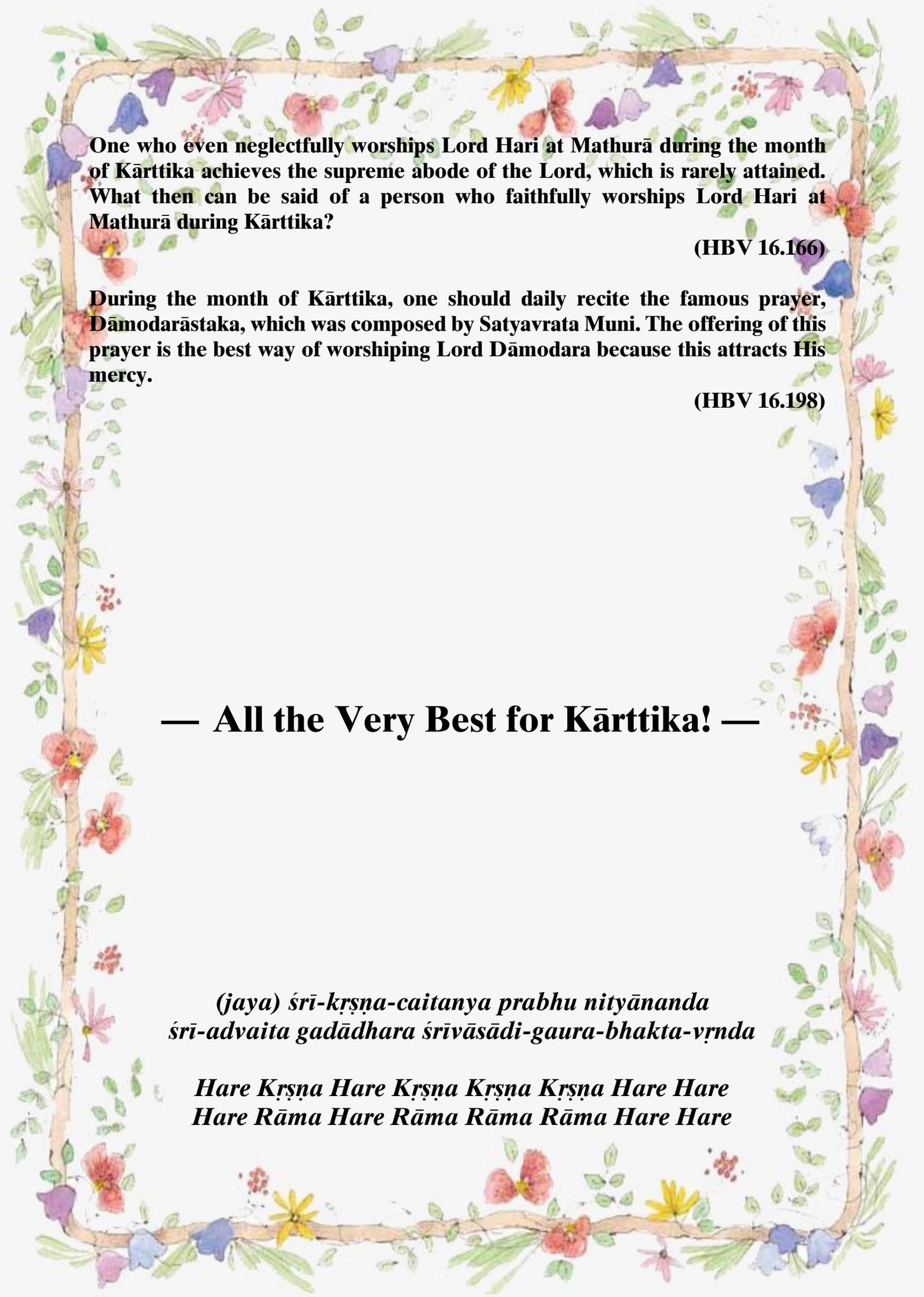


A devotee residing at Mathurā during the month of Kārttika gives pleasure to Lord Govinda. The ultimate goal of life can be accomplished simply by residing at Mathurā during the month of Kārttika.

(HBV 16.153)

One can easily obtain devotional service from Lord Hari simply by worshipping Lord Dāmodara even once during the month of Kārttika at Mathurā.

(HBV 16.158)



One who even neglectfully worships Lord Hari at Mathurā during the month of Kārttika achieves the supreme abode of the Lord, which is rarely attained. What then can be said of a person who faithfully worships Lord Hari at Mathurā during Kārttika?

(HBV 16.166)

During the month of Kārttika, one should daily recite the famous prayer, Dāmodarāstaka, which was composed by Satyavrata Muni. The offering of this prayer is the best way of worshipping Lord Dāmodara because this attracts His mercy.

(HBV 16.198)

— All the Very Best for Kārttika! —

*(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*