



तव कथामृतं तसजीवनम्
tava kathāmṛtam tapta-jīvanam

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THE HOLY NAME IS ALWAYS PURE

*His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada*

The ten kinds of offenses should be considered.

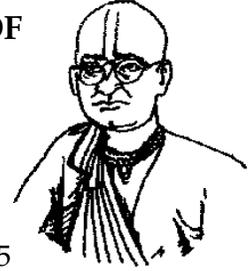


In the beginning, when one is initiated into the chanting of the Hare Krishna *mahā-mantra*, there are naturally many offenses. Therefore the devotee should very carefully try to avoid these offenses and chant purely. This does not mean that the Hare Krishna *mahā-mantra* is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Krishna's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Sri Chaitanya Mahaprabhu's instructions, one should not wait to purify himself before chanting the Hare Krishna mantra. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Krishna mantra we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Krishna, the ultimate goal of life. ❀

—Purport to Cc. *madhya* 25.200.

THE PRACTICE OF TOLERANCE

*Srila Bhaktisiddhanta
Saraswati Thakur
Prabhupada*



Śrīmad Bhāgavatam 11.23.5

*kenacid bhikṣuṇā gītaṁ paribhūtena durjanaiḥ
smaratā dhṛti-yuktena vipākāṁ nija-karmaṇām*

Once a certain *sannyāsī* was insulted in many ways by impious men. However, with determination he remembered that he was suffering the fruit of his own previous karma. I will narrate to you his story and that which he spoke.

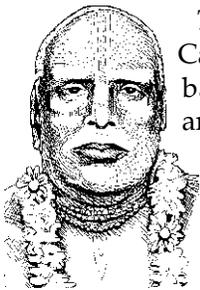
PURPORT

Srila Bhaktisiddhanta Saraswati Thakur comments as follows. "Often those who give up the materialistic path and devote themselves to renunciation are attacked by impious persons. This analysis, however, is superficial, since the punishment is actually the cumulative result of one's past karma. Some renunciants show lack of tolerance when presented with the remnants of their previous sins and thus are forced to enter again onto the path of impious life. Sri Caitanya Mahaprabhu therefore instructs that one should become as tolerant as a tree. If a neophyte on the path of devotional service to the

Lord's pure devotees is attacked by envious persons, he must accept it as a consequence of his previous fruitive activities. One should be intelligent and avoid future unhappiness by rejecting the ethic of an eye for an eye, a tooth for a tooth. If one refuses to enter into enmity with envious men, they will automatically leave him alone." ❀

QUALIFICATION FOR HEARING KRISHNA'S PASTIMES

SRILA THAKUR BHAKTIVINODE



The following is a section from Śrī Caitanya Śikṣāmṛta entitled jaḍa-badha-jīva kṛṣṇa-līlā śravaṇe anadhikārī — The materially conditioned soul has no qualification to hear Krishna's pastimes.

Not everyone is qualified to read the daily pastimes of Radha and Krishna. It is esoteric knowledge of great wonder that must be kept secret. It is the devotee's duty to not let those who are unqualified hear these topics. As long as the materially conditioned soul has not attained greed for the spiritual world on the path of *rāga*, the description of these pastimes must be kept hidden from him.

As long as the pure spiritual nature of Krishna's name, form, qualities, and pastimes has not arisen in the heart, one has no qualification for hearing these pastimes. Hearing them, the unqualified person will simply meditate on material relationships of male and female, under the influence of *māyā*, and by this he will become degraded. The reader, with great care, should attain initiation into the *śṛṅgāra-rasa*, and only then can he enter the pastimes. Otherwise, material logic will cast the heart into darkness.

Those who are qualified, however, should daily read and meditate on the descriptions of the pastimes. This will remove all sin and bestow the spiritual mood. The pastimes are human-like, but though they appear worldly they are an object of wonder even for uncommon persons possessing all power and all good qualities.

In their writings, the Goswamis have given a synopsis of the daily activities of Radha and

Krishna for the deliverance of those who are qualified to always remember those pastimes. *Govindalīlāmṛta* and many other works have been written to describe them. The qualified person, on reading them, experiences bliss, *bhajanānanda*. By understand the *śṛṅgāra-rasa*, *rāgānuga* devotees meditating on such excellent pastimes will contemplate their own service to the Lord. This constitutes the daily *bhajan* of such devotees.

The Lord has instructed us that we should consider carefully the following verse from chapter thirty-three of the *Bhāgavatam* [the chapter describing the *rāsa* dance]. The word "*śraddhā*" in the verse means, "*aprākṛta-viṣaye-śraddhā*", transcendental faith in non-material objects:

*vikṛīḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

A transcendently sober person who, with faith and love, continually hears from a realized soul about the activities of Lord Krishna in His *rāsa* dance with the *gopīs*, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished. — *Bhāg.* 10.33.39. (Srila Prabhupada's translation to this verse as quoted in *Cc. antya* 5.48)

— *Śrī Caitanya Śikṣāmṛta* 6.6, pages 332 to 333 in Sri Chaitanya Math edition.

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DON'T STEP OVER PRASĀDAM NARASIMHA PURĀṆA

In Nectar of Devotion, chapter eight, Srila Prabhupada has written:

Similarly, there are many other prohibitions. For example, one should not cross or step over the flowers offered to the deities.

This has been advised by Srila Sanatan Goswami:

jñeyāḥ pare 'pi bahavo 'parādhāḥ sad-asammataiḥ
ācaraiḥ śāstra-vihita-niṣiddhāti-kramādibhiḥ
tatrāpi sarvathā kṛṣṇa-nirmālyaṁ tu na laṅghayet

The scriptures and the vaiṣṇavas explain that there are also many other prohibitions. For example, one should not cross or step over the flowers offered to Krishna. — Hari-bhakti-vilāsa 8. 470.

(According to the local tradition in Jagannath Puri, if one steps over Lord Jagannath's mahā-prasādam, that offender will suffer from the disease known as elephantiasis, a chronic disease characterized by the enlargement of the legs.)

Following the above cited verse, Sanatan Goswami offers the following śāstric evidence that one should not step over prasādam:

tathā ca nārasimhe śāntanuṁ prati nārada-vākyam
ataḥ paraṁ tu nirmālyaṁ na laṅghaya mahī-pate
nārasimhasya devasya tathānyeṣāṁ divaukasām

In the Narasimha Purāṇa (28.37), Narada Muni tells King Santanu: O king, one should not cross or step over the flowers offered to Lord Nrisimha or any other deity.

Here is the full section of the twenty-eighth chapter of Narasimha Purāṇa. Srila Suta Goswami is telling Bharadvaja Muni about a conversation between Narada Muni and King Santanu:

Maharaja Santanu was a devotee of Lord Nrisimhadeva. Following the instructions of Narada Muni, Santanu worshiped Lord Madhava. Once Santanu neglectfully stepped across the *nirmālya*, remnants of flower *prasādam*, of Lord Narasimha. As a result of this offense he instantly lost his strength and was unable to get into an excellent chariot that was offered to him by the *devas*.

The king wondered, "How is it that I have lost all my power and I cannot move?"

Seeing that the king was worried, Narada enquired of him, "What is the matter, O king?"

Santanu replied, "O Narada, I do not know why, but I have lost all my power to move."

Hearing this, Narada contemplated and came to know the reason. He told King Santanu, who was standing before him with all humility, "O king, at some time or other I am sure that you have stepped across the *nirmālya prasādam* of Lord

Narasimhadev. That is why you are unable to move. Listen carefully while I narrate to you an ancient story:

"Once in the land known as Antarvedi, situated between the Ganga and Yamuna, there was an intelligent florist named Ravi. He had planted a large garden of *tulasī*, which he called "Vrindavan". In that garden there were many groves with different varieties of flowers like *mallikā*, *mālatī*, *jāti*, and *bakula*. He had erected a high wall all around the garden that was impossible to penetrate or cross over. Inside he had built a cottage. He designed things in such a way that no one could enter the garden except by going through the cottage. The florist lived in that house with the garden attached to it. The garden was full of flowers, which made the area very fragrant. Every day the florist, along with his wife, would pick the flowers and prepare garlands. First he would set aside a number of garlands, some for the worship of Lord Narasimha and some to be used as gifts to the *brāhmaṇas*. The couple maintained themselves with the income gained from the sale of the rest of the garlands.

"After some time, Jayanta, the son of the heavenly king Indra, happened to notice Ravi's nice flower garden. Along with many heavenly ladies, Jayanta began entering that garden at night. Appreciating the fragrant flowers, he started picking all of them to offer to his lady friends. Day after day the florist began finding all of the plants stripped of flowers. Bewildered, he thought, 'Other than through my cottage, there is no other entranceway to the garden; the wall is high and insurmountable. I don't think it's possible for any mortal to steal these flowers at night. Let me keep watch and see.'

"The florist stationed himself in the garden and kept himself awake that night. As on the previous nights, Jayanta came and took all of the flowers from the garden. The poor florist saw Jayanta, but was unable to do anything to stop him. Worried and aggrieved, he finally fell asleep in the garden. In his dream he had a vision of Lord Narasimhadev. The Lord addressed him as follows, 'O my son, immediately procure some of My *nirmālya*

prasādam and scatter it around your garden. There is nothing else that can be done to stop that wretched son of Indra.’

“Having received that instruction from the omniscient Lord, Ravi awoke, procured the *nirmālya prasādam*, and did everything as advised by the Lord.

“That night, as usual, the son of Indra came there in an invisible chariot. He got down from his chariot and was busy plucking flowers. Unknowingly, he stepped across some of Lord Narasimhadev’s *nirmālya prasādam* that the florist had scattered there. All of a sudden Jayanta felt too weak to get back into the chariot. Seeing this, the charioteer told him, ‘Sir, you are now unworthy of getting into the chariot. You have stepped across the *nirmālya* of Lord Narasimhadev. I am returning to the heavenly planets. You will have to remain here on the earth. Please don’t try to get back into the chariot.’

“The son of Indra then said, ‘O charioteer, before you return to *svargaloka*, please tell me the means by which I can be freed of the offense I have committed. After explaining this to me you may return to my father’s kingdom.’

“The charioteer said, ‘In the holy place known as Kuruksetra, the great sage Parasuram is performing a sacrifice which

will continue for twelve years. You should go there and daily engage yourself in removing the remnants of the *brāhmaṇas*. By cleaning the place of sacrifice you can be relieved of your offense.’ With these words the charioteer started for the abode of the *devas*.

“As advised by the charioteer, the son of Indra went to Kuruksetra on the bank of the river Saraswati. There he engaged himself in cleaning the sacrificial arena of Parasuram by removing the remnants of the *brāhmaṇas*. On the completion of the twelfth year of the sacrifice, fearful of his conduct, the *brāhmaṇas* asked him, ‘O illustrious one, day in and day out you have removed our remnants and cleaned the place of sacrifice. This whole time you have not taken any food. We are very much worried. Please reveal to us your identity.’ Thus asked by the *brāhmaṇas*, Jayanta, the son of Indra, narrated to them all that had happened and then returned to his fathers abode.

Narada Muni then said, “O king, you should devotedly engage yourself in cleaning and removing the remnants of the *brāhmaṇas* at the twelve-year-sacrifice of Parasuram. For cleansing oneself of sins, there is nothing more effective than the service of the *brāhmaṇas*. O king, by following my advice you will easily be able to get into the chariot offered by the *devas*. Henceforth, O king, you should not cross or step over the flowers offered to Lord Narasimha or any other deity.”

Following the advice of Narada Muni, for twelve years Santanu engaged himself in removing the remnants of the *brāhmaṇas*, thus the king who was formerly too weak to get into the chariot, later got back all of his strength. ❀

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