

In Support of Varnasrama to Attain the Lord's Lotus Feet

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Focus on Chanting



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tasmāt sañkīrtanam viṣṇor

*tasmāt sañkīrtanam viṣṇor/ jagan-maṅgalam amhasām
mahatām api kauravya / viddhy aikāntika-niṣkṛtam*

Śukadeva Gosvāmī continued: My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the sañkīrtana movement is the most auspicious activity in the entire universe. [SB 6.3.31]

mucyeta yan-nāmny udite nārako 'pi. "Simply by chanting the holy name of the Lord the inhabitants of hell became released from their hellish persecution." [Nrsimha Purāna] So the conclusion of Śrīmad-Bhāgavatam, as given by Śukadeva Gosvāmī to Mahārāja Parīkṣit, is: etan nirvidyamānānām / icchatām akuto-bhayam yoginām nṛpa nirṇtam / harer nāmānukīrtanam

"O King, it is finally decided that everyone, namely those in the renounced order of life, the mystics, and the enjoyers of fruitive work, should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits." (SB 2.1.11)

Srila Prabhupada Speaks on Chanting

What is Quality Chanting?

Brahmananda: [...] The quality of the chanting he's asking. How can we make the quality the best?

Srila Prabhupada: Quality, you'll understand first of all come to the quality. Without having quality, how he'll understand the quality? You follow the instruction of your spiritual master, of the sastra.

That is your duty. Quality, no quality—it is not your position to understand. When the quality comes there is no force. You will have a taste for chanting. You will desire at that time, “Why sixteen round? Why not sixteen thousand rounds?”

...Just like Haridasa Thakura was doing. He was not forced to do. Even Caitanya Mahaprabhu, He requested, “Now you are old enough. You can reduce.” So he refused, “No. Up to the end of my life I shall go on.” That is quality. Have you got such tendency that you will go on chanting and nothing to do? That is quality.

Now you are forced to do. Where is the question of quality? That is given a chance so that one day you may come to the quality, not that you have come to the quality. Quality is different. *Athasaktih. Asakti*, attachment.

Just like Rupa Gosvami says that “How shall I chant with one tongue, and how shall I hear, two ears? Had it been millions of tongue and trillions of ear, then I could enjoy it.” This is quality. Quality is not so cheap. Maybe after many births. ... This is the quality. You'll not be forced, but automatically you'll desire. That is quality... That requires time. That requires sincerity. But quality is there. *Sravanadi suddha citte karaye...* It will be awakened. Not by force. Just like love between two persons, it cannot be forced. ... *Dora vede prema*. [Conversations, Nairobi, November 2, 1975.]



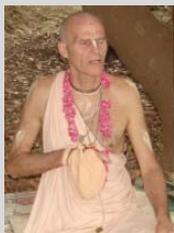
“...There are so many processes how to get out of this material world, but Prahlada Maharaja and all the devotees, especially Caitanya Mahaprabhu. He has recommended that “Chant Hare Krsna.”

Harer nama Harer nama Harer nama kevalam

Kalau nasty eva nasty eva nasty eva gatir anyatha [Cc. Adi 17.21]

And that, you benefit. Very easy, you take it and chant it sincerely, without any offense. You haven't got to follow these, what is called *mauna-vrata-sruta-tapo-dhyayana* [SB 7.9.46]. It is not possible nowadays to be very learned scholar in Vedic literature or to remain silent or to take some vow, then to remain in solitary place, then japa, Samadhi, to remain in trance as the yogis try. They are impossible. They are recommended processes for getting liberation, but in the Kali-yuga it is not possible. So we are so fallen, it is not possible to execute all these processes. Therefore Caitanya Mahaprabhu is the mercy incarnation, that “These people, so fallen, they cannot do anything.” So He has recommended a simple thing.

[SB 7.9.46 -- Vrndavana, April 1, 1976]



HH Bhakti Raghava Swami Speaks on Chanting Chanting Hare Krishna... It Really Works!

The incident will always be fresh in my mind. I had been a practicing devotee for ten years, eight of which were in the sacred holy land of Sri Dham Mayapur in India. Little did I know that Krishna would be sending me the test of my life, the test of chanting His holy names.

As had been the routine since 1979 when devotees from Mayapur had inaugurated the Nama Hatta preaching by introducing the chanting of the holy name in every town and village, as ordered by Lord Caitanya Mahaprabhu, I had just returned from such a village preaching engagement in the month of March, 1984. I had joined the Hare Krishna Movement exactly 10 years earlier, January 1974, in the capital city of Ottawa. After serving in Ottawa for two years, Krishna had arranged that I travel to India to attend the yearly Gaura Purnima Festival that takes place in the month of February/March. While serving in Ottawa as the head-cook for close to two years, the chance to visit the birthplace of Lord Caitanya, that very personality who had inaugurated the chanting of the holy names in this same Sri Dham Mayapur some 500 years earlier, had come upon three young brahmacaries serving at the Ottawa temple. By some divine arrangement, I was able to continue serving in India since that first visit in March of 1976.

Just a few days before the Gaura Purnima festival in March 1984, during the annual GBC meetings conducted earlier in the month, I had been recommended to take sannyasa and, as was the custom in those earlier days, I was to take sannyasa the next year, Gaura Purnima of 1985. Soon after the GBC meetings, we prepared ourselves to receive the hundreds of devotees arriving from different parts of the world.

One of my regular duties during each Gaura Purnima festival was to receive and register devotees at the Reception Office, assigning them rooms and giving out prasadam coupons. We had no computers in those days and all the work was done by hand in one main ledger, a time consuming and tedious task. By law, the local Foreign Registration Office (FRO) requires all foreigners visiting India to officially register following a special Proforma. Devotees in those earlier days would travel by large groups from different countries to converge at the Dum Dum Airport in Kolkata and would then take buses (as many as 10 to 15 buses or



more) to travel, caravan style, to the mystical land of Sri Dham Mayapur. My first experience in 1976 of travelling to Mayapur in this way was a memorable one and all new comers to the annual Gaura Purnima Festival have a similar experience. This meant that hundreds of devotees had to be registered at one time, following the slow system used in most government offices, i.e. without using computers. Needless to say this was taxing on both those who had to register and the person doing the registration, namely me. Immediately after the devotees left Mayapur to visit Vrindavana, wanting to take a break from those pressured days, I had travelled to some Nam Hatta village in the district of Birbhum, close to Ekachakra, the birthplace of Lord Caitanya's closest associate, Lord Nityananda Prabhu.

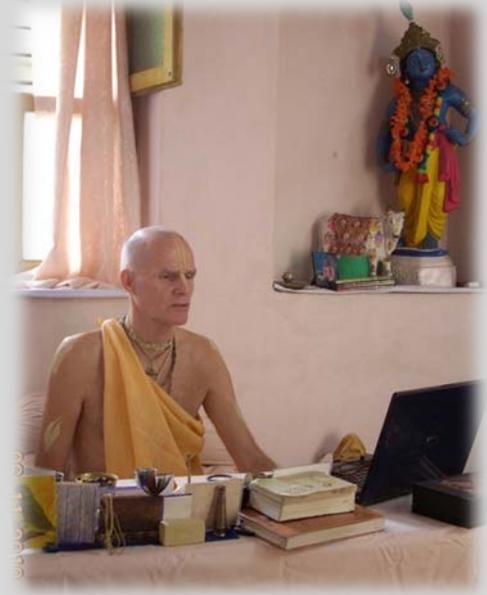
The visit was very short and within a few days, I returned to Sri Mayapur. Most of the rooms where visiting devotees had just left for Vrindavana a few days earlier, were still not cleaned and had remained open. Feeling tired from the long travel that day, instead of sleeping in my regular quarters located in the basement of the Cakra Building where we had no fans, I went to the second floor of the building and chose one of the open rooms, all of which had two fans.



I was taking rest very peacefully when all of a sudden I heard some tumultuous sounds coming from the temple side. Still half asleep, I walked over to the balcony to observe large sparks of light flashing in the dark night. I looked at my watch and it was 12:30 am. The loud thundering sound continued and I could understand that these were bomb blasts. Our temple was being attacked! As I was standing on the balcony, I would also hear large cries from devotees. Suddenly, a group of devotees, possibly 20 strong, rushed from the Cakra Building to the Lotus Building where the temple was located. As they ran up the stairs, they became baffled to see the gate locked. Fortunately they were able to climb inside the building by bypassing the locked gate.

Naturally, I wanted to also get involved so I ran downstairs to my room in the Nam Hatta section of the basement. A few devotees were still in some of the rooms, no one really knowing what to do. One new person who had stayed in one of the Gaudiya Maths was urging the devotees to lock themselves inside their rooms and not venture out. I gathered a few devotees together and taking my padlock from the door and two walking sticks in my room, lead the devotees towards the backside of the Lotus Building where all the fire works were still going on.

As we turned the corner of the Lotus Building, we could hear loud sounds in the temple area. In my mind I was convinced that the devotees were fighting it out with dacoits and surely needed some help. Passing by a pile of bricks lying close-by, I exchanged my padlock for a larger weapon, a brick. As we all ran from that corner of the building towards the only gate open to enter the temple, I held in my right hand the brick and in my left hand the two walking sticks which I wanted to use as latti or fighting sticks. I was leading the group of some seven devotees toward that gate where I could see one person guarding it. As I approached the gate, another person appeared at the gate. It was very dark. I could not clearly see what this second person was doing. It seemed as if he was waving his hands warning me not to come closer, which indeed he was doing, but little did I know that he was actually preparing to throw a bomb in my direction.



As things happen in most unexpected accidents, the bomb made a huge sound upon hitting my body as it exploded. Upon contact with the bomb, my body flew a few feet in the air and I suddenly found myself crashing on the ground, flat on my back, suddenly realizing that a bomb had hit me. My arm had spontaneously reached my right leg where my knee bone was sticking out and blood was bleeding profusely. I had remained conscious from the moment I was hit by the bomb and the first reaction was to loudly start chanting the Hare Krishna Mahamantra.

I can recollect chanting very clearly and very loudly. I felt no pain but rather was experiencing a type of calm and serenity that took me beyond the bodily platform. The fighting was still raging inside the temple and I had no idea how long the whole ordeal would last. I also had no idea if I would survive the injury since I knew I was losing a lot of blood, my extended right hand and arm feeling the hot sulfur used in making the cocktail bomb. But as I lay on my back in that somewhat precarious condition, I realized that chanting the holy name had become a spontaneous reaction and I was feeling great comfort in simply taking shelter of the holy names. I was mentally prepared to leave my body if that was Krishna's desire.

I occasionally share this experience with devotees as it further deepened my conviction that the chanting of the holy names can bring solace and comfort to one who may be in the most precarious of conditions. I have heard similar accounts from devotees having similar experiences. Chanting the holy names of Krishna really does work. Hare Krishna.



Japa Mala-Exercise

- HG Mahatama Dasa



ffer a prayer to the holy name that describes your aspirations to best serve the holy name, to go deeper into your relationship with the holy name. In order to help you with this exercise, I am including a prayer I wrote at the end of one of the Japa retreats.

My Dear Holy Name,

Please allow me to taste your nectar, to fully experience your presence, to feel joy and enthusiasm when I meet you. Please allow me to become attracted to You, to always hanker for your association, and to never become tired of spending time with you. And please reveal how You are non-different from your form, qualities and pastimes- how You are fully present in your name.

I pray that someday I will have as much attraction to chanting Your name as I now have for material things. And I pray that this attraction will be such that others want to chant and relish Your name just by being in my presence.

I have two special requests:

- *Please allow me to feel affection for You when I chant Your name.*
- *Please allow my heart to melt (at least one time in my life) when I chant Your name.*



The 4-step Japa Mala Technique

I had the chance to attend a japa retreat held in upstate New York last spring. It was one of the first retreats to be held in North America as part of an initiative from Iskcon's SSPT.

One thing I learned was a method of japa that originates from Bhurijana prabhu, Yajna Purusha prabhu, one of the instructors at the retreat, taught us the method. I have found this to be the best instruction I have come across to date in Japa... and for that matter Krishna consciousness.

Step 1 – Make a Sankalpa to Hear ONE Mantra.

A sankalpa is a resolution or determination to do something. So the first step is to tell the mind to resolve to just hear one Hare Krishna maha mantra.

The idea is that it is a doable request. If we tell the mind to hear 16 rounds of mantra, or even 1 round...the mind is to power heed such a big request. But if we tell the mind "Just hear this one mantra..." we have it in our power to force the mind to comply to at least this small request.

If the mind is really going wild and it wont even heed this small request, make a resolution to hear one half of a mantra. So request the mind to hear one (or a half) of the maha mantra...and that means to hear EVERY word in that mantra with no distraction.

Once this has been completed (the hearing of one whole mantra, hearing every word of the mantra), repeat. Again tell the mind “hear just one mantra”. Hear every word. Once this is done, repeat. Eventually the mind will succumb and it will hear one mantra after another. The mind will get absorbed in the sound vibration of the holy name.

Step 2. Neglect the Mind.

As the mind starts to become absorbed in the sound of the holy name, it will periodically rebel and try to drift to some other topic. So you must now neglect the attempts of the mind to deviate from the task of japa. It is like a child who wants something at the store...it will cry, but the stern parent just ignores or neglects the misbehavior.

In due course the child will get the message and calm down. Similarly the mind will introduce so many ideas and rationalizations for thinking something else, but one must just neglect the mind and force it back to japa.

Step 3. Take Shelter of the Holy Name.

Now the mind is absorbed in the sound of the holy name. One's whole existence is only the holy name...there is nothing else to be conscious of. So realize that the holy name is in fact Krishna Himself and surrender completely to Him, and accept Him in the form of the Holy Name as everything and all that we really ever will need.

Step 4. Obtain Krishna's Mercy

If the Holy Name so desires, being pleased by our endeavour He may bestow His mercy upon us and give a glimpse of real bhakti and the sweetness of His loving friendship.

Again...it's

1. Make a sankalpa
2. Neglect the mind
3. Take shelter
4. Await Krishna's Mercy



It really works! Hari Nama Ki Jay! [Source: <http://www.harekrna.de/artikel/japa-chanting.htm>]

Chanting with Varnasrama to make the way easy

Srila Prabhupada: Chanting will go on. That is not stopped. But at the same time the varnasrama-dharma must be established to make the way easy.

Hari-Sauri: Well, at least my own understanding was that the chanting was introduced in the age of Kali because varnasrama is not possible.

Srila Prabhupada: Because it will cleanse the mind. Chanting will not stop.

Hari-Sauri: So therefore the chanting was introduced to replace all of the systems of varnasrama and like that.

Srila Prabhupada: Yes, it can replace, but who is going to replace it? The...people are not so advanced. If you try to imitate Haridas Thakur, it is not possible. (Room Conversation in Mayapur, February 14, 1977)



The Power of the Maha-Mantra: How it Works

- *HG Nandanandana Das (Stephen Knapp)*

It may be somewhat surprising for the average Westerner to hear about the power within the vibrations of words or mantras, but the potency is real. For example, any numerologist will tell you that each letter has a particular value and a group of letters pronounced as a word invokes the power of those letters. Therefore, someone's name contains the subtle formula for signifying to varying degrees one's characteristics, qualities and future. By associating with particular sound vibrations one becomes influenced by them.

A good example of this is when one country tries to take over another in war, or one political party tries to defeat another. The first thing they try to do is take over the lines of communication and the media, such as radio, television, and newspapers. By sending out its propaganda through sound, a government can influence people's minds and stay in power, or a political party can remove the leaders of the opposition. In the latter case, a new government may become established.

According to the predominant types of sound vibration people associate with through T.V. and radio, or in reading articles in magazines and newspapers, they become attracted to certain things or drawn towards certain viewpoints. When television shows, songs on the radio, stories in magazines, and advertising everywhere propagates the concern for temporary sense gratification, then people lose their interest in the real goal of life. They simply become absorbed in the thoughts of whatever type of sound vibration enters their consciousness. When nonsensical sound vibrations enter and contaminate the ether, the air, water, and the very molecular structure of each and every person, place and thing, then we cannot expect anything else but continued and worsening turmoil and perplexities in the world.

Let us try to understand how this happens. First of all, energy pervades the atmosphere of this creation in the form of vibrations, as in sound waves, light waves, radio waves, and so on. The mind can especially be affected by the kind of energy or vibration it picks up or tunes into. The function of the mind is twofold: it joins thoughts and concepts into theories and goals or desires, and it simplifies or interprets experiences that are gathered through the senses. This is controlled by sound vibration or thought waves. For example, when you hear the following words, an image will form in your mind: dog, cat, insect, man, woman, politician, automobile, and sunset. We can take the experiment a little further when we say, snarling dog, sleeping cat, biting insect, ugly old man, beautiful voluptuous woman, conniving politician, sleek automobile, and tranquil red sunset.

The second set of words may have brought images to your mind that were completely different than the first set. This is all due to sound which triggers the mind to react and form thoughts or images related to the words by interpreting past experiences. Such thoughts and images may also form into goals or desires of what we want to attain or wish to avoid. When throughout our life we are bombarded by different kinds of sound waves, whether from schoolbooks in our early years, or to present day radio, television, and movies, our consciousness is led through particular changes and different levels of development. This might be controlled by others so that we act in a certain way according to someone else's design, whether we know it or not. If

you start listening to the radio all the time and all they play are songs about making love under the apple tree, you will not have to tell anyone what you will be thinking about. It is not difficult to figure out. This is how we are controlled by sound.

Another example is that sometime we may be feeling peaceful and decide to spend a nice, quiet evening watching television. After several hours of being exposed to all kinds of sound vibration in the form of game shows, cop shows, comedy, soap opera, news, and a multitude of advertising, we may wake up the next morning unrested, agitated, and disturbed without knowing why. In this way, the kind of sound vibration we associate with can make a big difference on our consciousness.

There are, however, many kinds of beneficial sound vibrations that we can utilize. A friend of mine once cut his finger down to the bone while he was in India. It was a serious cut and he was not able to do much to stop the bleeding. He told one of the Indian men nearby who took him into his house. The man put some mustard seed oil on the cut and stroked it with his finger while chanting a certain mantra. At that point the bleeding stopped. He did it again and the cut closed. The man did it a third time and, to my friend's amazement, the cut on his finger was healed. Some farmers also use mantras to produce better crops. Plants are very sensitive to vibrations and different sounds can assist plants in their growth.



In the Vedic literature there are, of course, many stories which describe the use of mantras. The brahmana priests produced many kinds of magical results by using them. They could even curse others or, if necessary, kill someone with the use of mantras. The warriors or kings could also attach a brahmastra weapon to the arrows they shot. A brahmastra is a weapon equivalent to the atomic bombs of today, but were produced by perfectly chanting particular mantras. However, the brahmastra could also be called back by using a different mantra and the extent of damage could also be controlled. They were not like the bombs of today that, when released, are completely uncontrollable and kill and hurt everyone and anyone in its range.

There are many other kinds of sound vibrations, mantras, or prayers that can be used for gaining money, maintaining health, defeating enemies, getting good luck, subduing evil spirits, counteracting snake bite, and so on. There are countless mantras or prayers for temporary results, not only in the Vedic culture but in other cultures as well. The most powerful mantras are those that can completely free one from this material world and the cycle of birth and death and allow one to enter the spiritual realm. As already established, there is no mantra more powerful for this purpose than the Hare Krishna maha-mantra.

The way the maha-mantra works is a science. One thing we must first understand is that there are channels by which the Infinite descends into this world. One channel is through transcendental sound. The maha-mantra is a purely spiritual vibration. It cannot be chanted with a material tongue nor heard with a material ear. In this way, the holy name reserves the right of not being exposed to organic senses or understood by someone in materialistic consciousness. However, the Infinite has the power of making Himself known to the finite mind. When He

reveals Himself to His devotee, the devotee experiences the perception of God. This is called self-realization and transcendental revelation. This can be attained through the process of purely chanting the maha-mantra.

The holy names are not revealed simply through Vedic writings, but they are revealed to the world through the spiritual tongues of the pure devotees. Such pure devotees are the real spiritual masters of everyone in the universe. But if the guru is not genuine, then the sound or mantra, though seeming to sound the same, will not produce the real effect.

The audience of the pure devotee hears the name of Krishna but may not fully recognize or comprehend it. Yet the name enters the ear and vibrates the eardrum which touches our mind. There is still not genuine spiritual realization at this point because the soul remains untouched. Yet the name begins to affect our mind by cleansing the dust within. This dust is the materialistic consciousness which causes forgetfulness of our real spiritual identity. This forgetfulness manifests in forms of bodily attachment, lust, greed, envy, anger, etc. Therefore, by chanting the maha-mantra we wash our mind and enable it to get free of the contaminating dust. Then the mind and intelligence become very clear and sharp. Plus when the Supersoul hears our sincere attempt to chant the holy names, He will also assist us in clearing away any obstacles in our path. Thus, our ability increases to delve more deeply into spiritual understanding and to acquire a taste for the holy names.

The mind is the connecting link between the body and the spirit soul within. The soul, which does not actively engage in any material activities, remains in a state of suspended animation while covered by illusion, as in the case of a materially conditioned person who engages in material activities. Through the vehicle of the mind, the senses act and we perceive things around us and form theories. If the mind is unclear or dusty due to the influence of the material energy, we then become confused about the goal of life and may engage in so many material pursuits. When the mind is cleansed or purified by associating with the Infinite in the form of the maha-mantra, all our material concoctions are forced out. By inundating our mind with the transcendental sound of the holy names, all of our misconceptions, which is the cause of our material suffering, are completely conquered, leaving no more enemies within the mind. Then the mind reflects the quality and nature of the soul.

The holy sound of Hare Krishna, as uttered by the pure devotee, moves our intellect and we begin to consider the Vedic philosophy. When the intelligence is thus energized by spiritual knowledge, the transcendental sound vibration, after cutting through the senses, mind, and intelligence, makes contact with the soul. Thus, we are able to hear the holy name with our real spiritual ear, and actual spiritual revelation and self-realization is open to us. Then the soul, having made contact with the Supreme in the form of transcendental sound, recapitulates, sending the vibration back through our intelligence, mind and senses. At that time, when we chant Hare Krishna, the Supreme Infinite Lord is there in the vibration and our whole being experiences a deluge of unlimited spiritual ecstasy.

From this level of spiritual realization, we can enter into the understanding of the very cause of everything that exists. The mind, body, and soul, and even material nature itself can be changed into transcendental energy by one pure exclamation of Hare Krishna. This is very important to understand because when everything becomes saturated with this transcendental sound, the result is total transformation of energy. Thus, what is material can be changed into something spiritual. If this can be done on a grand scale, then the material world can be transformed into the spiritual world.

Another example of how the holy names of Krishna work, and how powerful they are, can be cited from the Srimad-Bhagavatam, Sixth Canto, in the story of Ajamila. ...the Vishnudutas, soldiers of Lord Vishnu, arrived when they heard the holy name of their master from the mouth of the dying Ajamila. Ajamila had certainly chanted the name of Narayana without offense

because he had chanted in complete anxiety. The Yamadutas, soldiers of Yamaraja, were snatching the soul from the heart of Ajamila, but the messengers of Lord Vishnu forcefully stopped them from doing so. ...The Vishnudutas, ... stated that Ajamila had already atoned for all of his sinful actions, not only for this one life but for those performed in millions of lives, simply by chanting the holy name of Narayana in a helpless condition. Even though he had not chanted purely, he chanted without offense, and, therefore, was now pure and eligible for liberation. Throughout Ajamila's life, he called the name Narayana. Although calling his son, by chanting the name Narayana, he sufficiently atoned for the sinful actions of millions of lives. At the time of death, Ajamila had helplessly and very loudly chanted the holy name of the Lord. That chanting alone had already freed him from the reactions of all sinful life. Therefore, the soldiers of Lord Vishnu forbade the servants of Yamaraja to take Ajamila for punishment in hell. Anyone who takes shelter of the Supreme through His holy names can similarly be saved from the dark future of sinful reactions after death.

Although *Srimad-Bhagavatam* relates the full story of Ajamila and how he witnessed the discussion between the Yamadutas and Vishnudutas and then went on to achieve ultimate spiritual perfection by taking to the process of bhakti-yoga, our short summary here is to show the potency of the holy names. Ajamila is not much different than most people in this age of Kali who are attracted to sinful activities. Therefore, we should seriously try to understand and take advantage of the chanting of the holy names, for by doing so even the greatest sins we may have committed can be atoned, as the following verses explain:

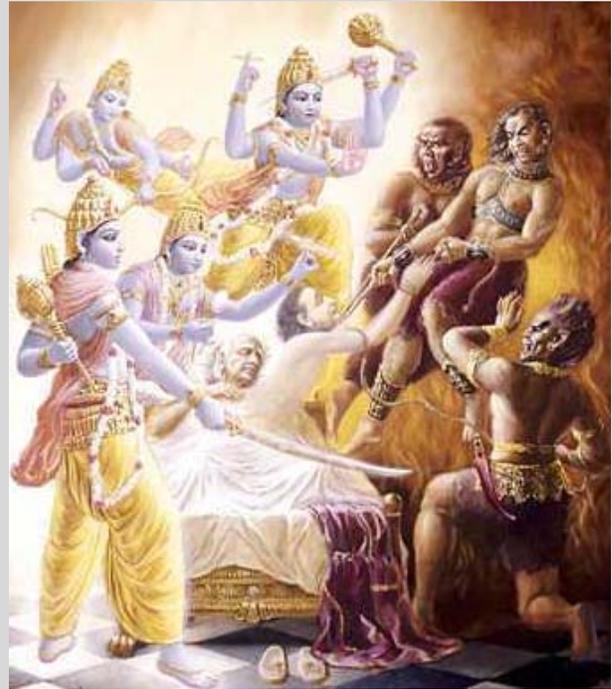
Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit. (*Brihad-vishnu Purana*)

As when all small animals flee in fear when a lion roars, similarly all one's sinful reactions leave when a person chants the Lord's holy names while in a helpless condition or even if he has no desire to do so. (*Garuda Purana*)

The path to liberation is guaranteed when a person once chants the holy name of Lord Hari. (*Skanda Purana*)

The *Srimad-Bhagavatam* (6.3.31) explains that chanting the holy names can negate the reactions of the most serious of sins, and, therefore, everyone should take this seriously and join the sankirtana movement, which is the most auspicious activity in the universe. And the *Caitanya-caritamrta* (*Madhya-lila*, 15.109) discloses that beyond dissolving one's entanglement in material existence, by chanting Krishna's names one develops attraction and awakens his love for Krishna.

From these verses we can understand that there is no impediment for everyone to readily utilize the holy names to purify themselves of even the worst sins, providing they are sincere and chant purely. Even those who cannot speak properly can repeat the maha-mantra within their minds. From those who are the most saintly to those who are in the most abominable position, all have the opportunity of chanting the holy names to begin the escape from karmic reactions and to free themselves from material entanglement.



As described in *Srimad-Bhagavatam* (6.2.9-10), the chanting of the names of the Supreme is the best atonement for one who is a thief, a drunkard, a killer of brahmanas, or one who kills women or kings or cows or his own parents, or for any other kind of sins. Simply by chanting the holy names one attracts the attention of the Supreme who gives that person special protection.

Herein we can discern that attracting the attention of the Supreme by chanting His holy names is the best means of protecting ourselves from our past impurities. When the Supreme is pleased with someone, what can they not accomplish? Anything can be done by one who becomes spiritually powerful. Therefore, out of all the various processes of atonement that are prescribed by different scripture, engaging in the chanting of the holy names is best because it actually uproots the material desires in the heart. As the *Bhagavatam* (6.2.12) confirms, the various processes of atonement are not complete if one's mind still runs back to unwanted material habits. Therefore, those who want freedom from their karmic reactions, chanting of the names and pastimes of the Supreme is the best because it completely purifies the mind. Furthermore, the *Bhagavatam* (6.2.15) relates that chanting the holy names of the Lord before dying by some misfortune is enough to deliver a person from having to enter hell to suffer for his bad karmic reactions.

Not only is the name of the Lord so powerfully effective on one who seriously chants it, despite the fact that he may have been sinful in his past, the name also acts on one who chants it in a very casual manner. The *Bhagavatam* (6.2.14, 19) points out that even if one chants the holy names neglectfully, jokingly, or simply for entertainment, the holy names are nonetheless effective enough to free the person from unlimited sins, just as a powerful medicine is effective whether a patient who takes it understands it or not.



Even making an offense to God Himself or to the holy names, such offenses can be mitigated by taking shelter of chanting the Lord's holy names. This is related in

the *Padma Purana* (4.25.22-27) as follows: When somehow a sin or blemish is committed against the name of Vishnu, the man should always recite the name and sincerely seek its refuge only. Lord Vishnu's names alone remove the sin of those who have committed a sin or offence against the names since they alone, continuously recited, bring wealth. It is the name alone, when recited without interruption, when remembered or heard, either in a pure form or with incorrect syllables, would protect a man. This alone is the truth. Of course, if it is resorted to hypocritically or for greed born of love for body or wealth, it would not quickly produce the desired result. O Narada, this great secret, which removes all inauspiciousness, and keeps off all sins, was formerly heard (by me) from Shiva. O Narada, even those who are intent on committing sins [but refrain from such], but who know the names of Vishnu, would be liberated merely by reciting them.

Pondering all these points, Lord Yamaraja, in *Srimad-Bhagavatam* (6.3.26), concludes that all intelligent men take to devotional service by chanting the holy names of the Supreme because even if they accidentally perform some sinful act, they are protected since the chanting of the Hare Krishna mantra obliterates all sinful reactions.

(An excerpt of "What Is So Special About Chanting Hare Krishna?" Source: <http://sankirthanam.blogspot.com/2010/11/what-so-special-about-chanting-hare.html>)



Who Was He?



- Vrndavanlila dd

Kirtan was melodious as could be, a few devotees were dancing as they were singing and swaying rhythmically. It was very different from the other programs that I had witnessed so far in my life. Here there were no characters posing to go into trance or 'possessed' by demigods – no imitation of ecstasy. Just pure fun! I had my apprehensions though. Soon it got over and I looked at the people around me as I readied to leave. Though very few, none seemed to be inclined to leave. "Is the program not over?" I asked within my self. The temple inmates readied a huge asana and soon *Bhagavad-gita* class began. Same enthusiasm as I had witnessed for kirtan and dancing. I was surprised that a temple could have a program like this also. It was not just a 10 minute ritual where you attend the arati, offer some dakshina and move out. I may not be able to recall the sloka, but certainly the impact. I was impressed by the one giving the lecture. I could understand only one thing very clearly – one has to chant regularly. I was listening to it though then I personally considered 'chanting' a sheer waste of time and a totally unproductive activity. I was still sitting though my fears; and my apprehensions were wreaking havoc.

The BG class also got over. Again I tried to get up. But the program was still not over. Another surprise. The speaker prabhu was inviting audience to ask him questions. Wonderful! I shyly raised my hand. He answered my question. I asked more questions and he patiently tried to answer all of them. He seemed to know so much. He finally said, "Mataji, there are many more devotees here and it is getting late. I will try to answer your questions one by one in person." I was offended by "mataji" address, but I nevertheless agreed to the proposal as he appeared to be very accommodative. I sat there till 9:30 pm posing all the questions and doubts in my mind. The discussion continued. I may not be totally convinced, but I was certainly impressed by the approach. Suddenly almost involuntarily, I whispered to him, "Prabhu, I have been suffering from something I myself do not know what it is but it has been years I have not been able to sleep because of it. There is something..er...somebody who appears like a shadow but is still so real. She keeps haunting me day and night. I am just not able to sleep simply because it is very very scary. I do not know what it is. But believe me, I am not hallucinating or imagining. It is for real. Every day, from past about seven years I have been experiencing this." He was listening to me very carefully. I was watchful of his expressions. Did he think me to be mad? – No, he was not. To my relief, without any further questioning he believed my words – what a relief it was. To be doubted is such a painful thing. Though he believed it, he was very cool and unperturbed. He told me something about gross body and subtle body, and advised me to chant the mahamantra. I had come to the ISKCON temple for the first time, but there was something about this sound, this mahamantra. It sounded so familiar to me. I immediately agreed to chant and bought a japamala for myself.

At night, when my sister knocked off to bed, I stealthly took out the mala and softly began to chant. I was very very tired and had not slept for nights in a row. This chanting made me feel very relaxed and I felt like sleeping. I was very scared but the temptation was very strong. I tried to sleep with lights on. In no time 'she' was again present in front of me, trying to choke me. I got up with a start and could not sleep again. I did not chant either, it was useless according to me and began reading some book. I anxiously waited for the morning to rush to the temple. As the class got over, I almost returned the japamala to prabhuji and told him how futile chanting had proved. He heard me out and said with firmness and conviction – Just try again for a couple of more days, it HAS to work. You have tried so many things to get rid of it. Give chanting also a chance for just a week. It is a request. I looked at his face to trace any hidden motive. Finding none, I agreed. He repeated the demonstration of chanting in front of me, complete with pranama mantra. Without my realization, I was chanting atleast four rounds and slowly 'her' visitations stopped completely. I was leading a normal life. I loved being normal and the idea of sleep without fear. Within a month, I increased the number of rounds to 8 and then straight to 16. It was beautiful. The temple devotees had told me its meaning, but I was not chanting because I wanted to cleanse my soul. I was chanting because I loved it. It gave me immense pleasure. Attending the arati and lecture soon became an integral part of my life. I loved reading and thus read many books by Srila Prabhupada beginning with *Chant and Be Happy*. Without being aware, I had been following all the four principles since my childhood (so has been my family) except that I had been taking onion, garlic, tea and coffee. The last two were addictions picked up from the days of my doctoral research. I used to gurgle down at least 25-30 cups of coffee or tea in a single day. It gave me the necessary passion to work on thesis, day and night, without feeling tired. Suddenly, one day while chanting, I decided to give up even on these four. It has been more than twelve years since then and the conviction has only become stronger. Not that I do not like them any longer. Its very aroma is still titillating but I do not feel like taking simply because it is not approved, the Lord whom I love will not accept it. No amount of philosophy could have convinced me for this but this one simple reason. Putting tilak on my forehead, which earlier I had found amusing and no devotee could convince me for, had now become my identification mark. I had to leave the place to pursue my job in a totally different city, but mahamantra continued to be my best friend through all thicks and thins. I worked at a senior position for a multinational company, but mahamantra was present throughout. Now I had increased my number of rounds to even more than double. I had been easily chanting at least forty rounds in a day. I wanted to chant more but could not because of other professional commitments, but I remember the nectarean feeling it used to leave me with. Those were very very spiritually fulfilling days but materially just the reverse. For the first time in my life, I was alone. I was seeing predators for the first time. They looked so much like normal human beings, sometimes even in the garb of devotees but I was in the protection of mahamantra. The process is so simple. Just chant loudly and hear what you utter. However, it comes with its loads of complexity. The complexities that are unique to this age. Kali has taken shelter in four places, where animal killing takes place, where illicit relationships breed, in the places of gambling and of intoxication. Srila Prabhupada, to protect us from chanting without



offense gave us the four regulatives of freedom. In this age, following merely these four has become a great achievement. Chanting is certainly purifying and liberating, but in order to chant purely we need to save ourselves from the attack of Kali. City life makes us more vulnerable to fall victim to Kali. When he was given shelter, Parikshit maharaj also ensured that those kind of places also did not exist in his kingdom. Parikshit maharaj took personal interest. Now the times have changed. Now we have what should not be there. The present leadership does, just what it should not. How can chanting in its real import continue in cities? “Yukta vairagya” sounds very attractive for it gives us lot of scope to indulge our senses, but practically speaking not everybody can do that. We need Daiva varnasrama structure to not just allow everybody to chant the mahamantra, but also to allow everybody to continue to chant the mahamantra through out their existence with the same zeal, purity and enthusiasm as it exists in the beginning.

One does not have to be as exalted as Queen Kunti or Prahlad maharaj or Queen Draupadi to directly feel His love and protection. Their greatness lies not in just feeling His love but reciprocating it humbly, in which we are usually so miserly and ungrateful. I can myself very vividly recall countless incidents when He has showered His mercy. And I am sure, everybody has felt it at one point or the other in their lives.

Once sometime in September 2000 when I was in Chennai, I had to attend a marriage ceremony of a colleague of mine. Since beginning I had been kind of a party-shy person. So this time again, I had made up my mind not to attend and shared my thoughts with other two other colleagues, who also happened to be serious devotees. They advised me against this. I was giving one excuse one after the other, but they were equally adamant in shooting all of them down; finally I gave them the excuse of distance. The marriage hall was somewhere on the outskirts of the city (may be 25-30kms away). This also did not work. They proposed that they will at any cost attend and distance should not be a problem as we all will be together while returning. Finally I hesitantly agreed, though ostensibly I showed no signs of accepting it. The next day I kept one elaborate dress, some jewellery along. Soon after the office hour, I left with another junior colleague to her house, planning to change there and then leave along with her for the marriage function. Finally, all dressed up we reached the venue, handed over the gift on behalf of the company and sat there for a while, watching all the ceremonies intently. We waited for the other two colleagues to join us, but they were nowhere in sight. The other girl with whom I had come, had quickly taken the dinner and left as it was already 9:30 at night. I was still hopeful that the two devotees because of whom I had come, will certainly join. Soon it was 10 pm, the guests had begun to leave. The ceremonies were over, the colleague for whom I had come, she was busy as a bride. I did not know what to do, except wait for the two devotee colleagues. Anxiety was making me restless with every passing moment. I could no longer wait inside the hall, I slowly moved out, still no trace. After some time, I turned inside...by then even the hall was almost empty with just a few workers. I was almost in tears, but with a brave face I asked the workers as to where the autostand or bus stand was. They said something in Tamil. I could not understand it fully, but I could somehow understand that auto option did not exist, but bus stand was about half kilometer or so from there. I kept walking in the shown direction and was soon there. It was



totally dark, no houses in the vicinity, everything wearing a kind of dreary look. Another hour passed by in waiting like this, a few stray passers by did appear on the scene, all giving quizzed look (probably because of the heavy dress and weird combination of chanting bag in my hand). Their looks were not at all comfortable. I did not know how long I would have to wait for the bus, if it would ever come or not. I was totally clueless about my next move. Those days mobile phones were not so common and I did not have one to call any of my friends. I had to depend only on Him. My only solace was chanting. I was earnestly chanting to the Lord to take me back safely to my home.

Somewhere round midnight, I could see the shadow of one man standing beside me. I don't know from where he had suddenly popped up. I was shivering from within and tried to keep my poise as I continued to chant the mahamantra. The man, whom I should say was extremely handsome, very fair and with a red tilak on his forehead, looked in my direction and asked, "What are you doing here?" I chose not to reply to any of his questions and continued to chant. But he was persistent. He stood beside me and after a long silence again said, "I want to help you. If you do not tell me, I will not be able to do so." Silence and chanting. "See, now it is already past midnight, all the bus services have stopped. The last service gets over at 10 itself. The only option is auto which is little far off from here. Come along with me, I will drop you till your house." Somehow I hammered out words from my mouth, "I do not know you and do not trust you. I will go only in the bus even if it means waiting till the next day." He just smiled and said, "Well, then I will stand here with you and wait till the bus comes. It is not safe for a decent girl to be out at this hour of the night." I was chanting though my heart was pounding. Suddenly like a miracle, one bus appeared on the scene. It had only one driver and conductor and stood right in front of me. I boarded it and so did he. He sat in the seat behind mine and proposed to pay my fare. Not wishing to enter into any kind of argument with him, I simply continued to chant and in the meanwhile he paid. I was chanting, and he was trying to speak something to me. But I cannot recall a single word. For a girl who has no sense of geography or roads it was such a test. Finally after about an hour he said, "Your T.Nagar has come. I think you should get down here." I nodded my head. He told the conductor to stop the bus. I got down and so did he. I turned around at him a little puzzled. "Why did you get down? You must have boarded the bus to go somewhere where you had work." He said, "I boarded the bus just because of you. Now I will escort you to your house." I kept moving towards my house on the Burkit road not knowing what to speak. I asked, "How will you go back?" "That you do not worry. Now you have reached your house, my job is done." We had indeed reached. I opened the big gate of the apartment, which was right opposite to ISKCON temple and turned around to thank him, but he was gone – vanishing as mysteriously as he had appeared. I still do not know who he was, why he had helped, how did that bus appear at that odd hour with just two people (further just the one that

In the *Viṣṇu Purāṇa* it is written:

sa hānis tan mahac chidram

sa mohaḥ sa ca vibhramaḥ

yan-muhūrtaṁ kṣaṇaṁ vāpi

vāsudevaṁ na cintayet

"If even for a moment remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly."

Narasimha Purāṇa says that as the hellish inhabitants began to chant the holy name of the Lord they began to be elevated from hell towards heaven.

would take me to T.Nagar) and how did he know many details without me telling him anything and where he had vanished in the thin air. Though I may not be able to find an answer to these questions, but one thing that I will never forget is he was very embodiment of the Lord's causeless mercy. I was simply chanting His name, and He had mercifully sent some messenger of His to help me out of that situation. It is just not a theory, chanting really WORKS. Just try to taste it yourself. He is really present in His name. He is non-different from His name. His naamavatar is so wonderful and makes Him so accessible! But alas, we are so forgetful. Forgetting His mercy, ungratefully I serve Maya and not Him.

*sei pitā, sei mātā, sei bandhu-jana
sei hartā, sei kartā, sei mātra dhana*
Krishna is the only father, mother and friend of all. He is the only destroyer, doer and real wealth. (184)

*sei se parama-bandhu, sei mātā-pitā
śrī- Kṛṣṇa-carāṇe yei prema-bhakti-dātā*
That person [Guru] who gives you prema-bhakti at the lotus feet of Sri Krishna is the supreme friend, mother and father. (195)

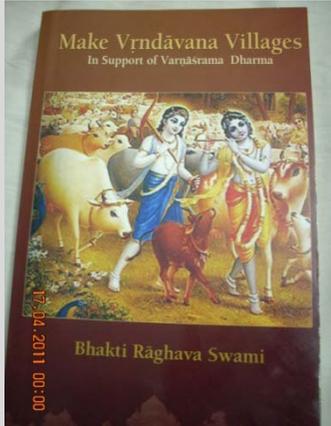
Once in the beginning of my journey, I had asked one devotee, "If chanting is so true, it should bring a change in my lifestyle, in my thinking everything. I should be nearer to perfection. Can you give me any live example of this drastic change?" He immediately gave me the example of Jagai and Madhai. I just shrugged it off saying, "Don't give me something so old in the history. I want some live example." He told me about the hippies in the US, whom Srila Prabhupada had preached and transformed all through chanting. I dismissed this too. I wanted a live example. What better example can I find than my ownself? It has been the power of mahamantra and blessings of vaishnavas especially my gurudev that my life has become more spiritually fulfilling than earlier. How would I hear or chant His transcendental name had I been deaf or dumb but now that I have these faculties fully functional in me, let me engage them. Forgetfully I have already lost so many many life times, I do not want to lose this opportunity now:



*labdhvā su-durlabham idam bahu-sambhavānte / mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan / niḥśreyasāya viśayaḥ khalu sarvataḥ syāt* [SB 11.9.29]
[After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.]

So let us just chant, the first wave of Srila Prabhupada's mission. *Hare Krishna Hare Krishna Krishna Krishna Hare Hare / Hare Rama Hare Rama Rama Rama Hare Hare*

• Varnashrama Literature

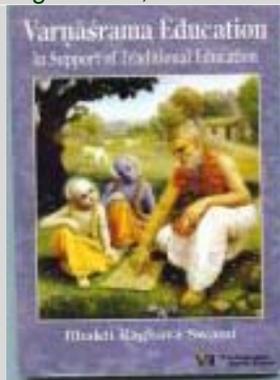
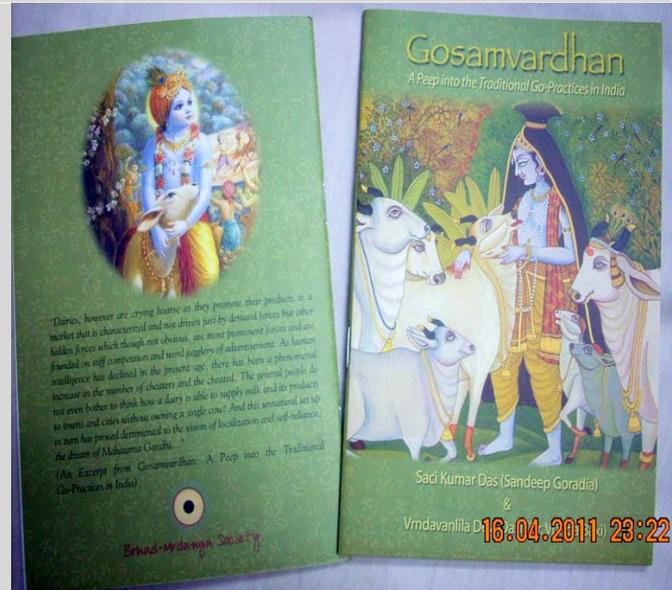


Make Vrndavan Villages

H.H. Bhakti Raghava Swami, who heads the Varnashrama Ministry, India has authored several books on Varnashrama, including this. This book is meant to serve as a general introduction to some of the basic concepts of varnashrama-dharma. In essence, the subject matter deals with both the topic of education as well as social and spiritual upliftment through a well established and scientifically planned educational system and social structure which encompass all spheres and all dimensions of life. Its revised edition includes more information on the subject and exciting additions on cow.

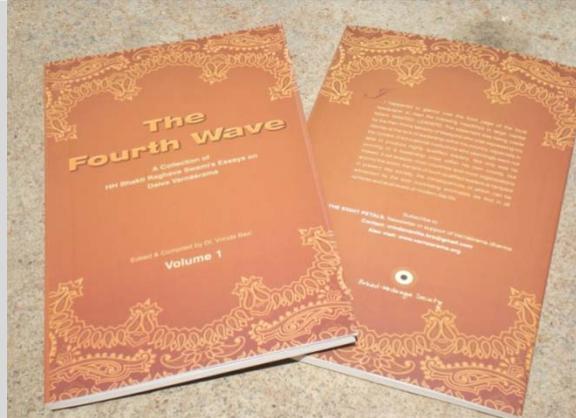
Gosamvardhan: A Peep Into the Traditional Go-Practices in India

Released just last month, on the occasion of Fourth International Seminar on Daiva Varnashrama, Sridham Mayapur, is authored by HG Sacikumar prabhu (with hands-on experience in farming and cow raising) and Vrndavanlila dd (Editor, *The Eight Petals*, a monthly e-newsletter in support of Daiva Varnashrama dharma). It makes an intensive reading as it pours information about the traditional practices related to cow rearing in traditional India and fragility of present situation. It should be of great help for those who are just not interested in keeping the cows in goshala, but also in reviving an ecosystem that supports mother cow in her old glory and not as a liability. Its 'Introduction' has been written by Indian Minister for Daiva Varnashrama, HH Bhakti Raghava Swami and 'Foreword' by none other than the Global Minister for Cow Protection & Agriculture, HG Balbhadra prabhu.



Varnashrama Education

The topic of education, a highly debated and controversial subject among many many educationalists and students alike, has always been of extreme importance and relevance to any society, especially in the most traditional oriental cultures. This books deals with the aspect of Education in the context of Varnashrama.

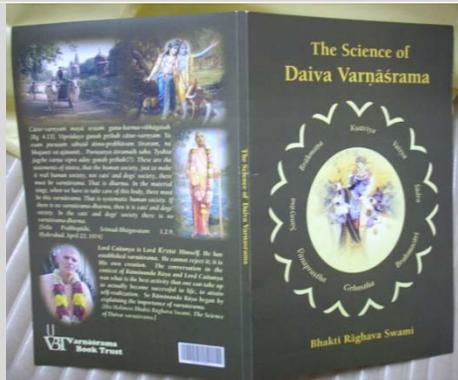
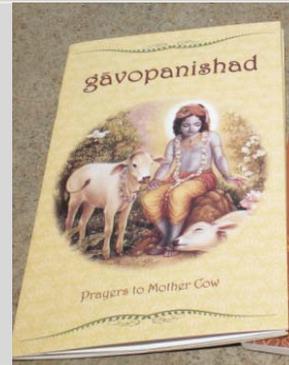


The Fourth Wave

It is a wonderful collection of HH Bhakti Raghava Swami's essays on Daiva Varnasrama addressing a wide range of concerns of daily life beginning from the very definition of the term 'dharma', administration, family system, education, food, to technology. The 'Preface' for *The Fourth Wave* has been written by HG Patita Pavan Adhikary, a senior disciple of Srila Prabhupada, a strong daiva varnasrama supporter, a prolific writer, and an astrologer who has the distinction of having served as ISKCON Temple President and Director (Book Reviews) for BBT.

Gavopanishad: Prayers to Mother Cow

Cows, dear to the Lord Himself, have been integral to the concept of varnasrama and have functioned as the defining features of Vedic social, economic, and spiritual system. This small attractive book contains lovely prayers in the glorification of Mother Cow, complemented by short but interesting information on the significance of cow and panchgavya products. The 'Foreword' to *Gavopanishad* has been written by H.H. Bhakti Raghava Swami himself.

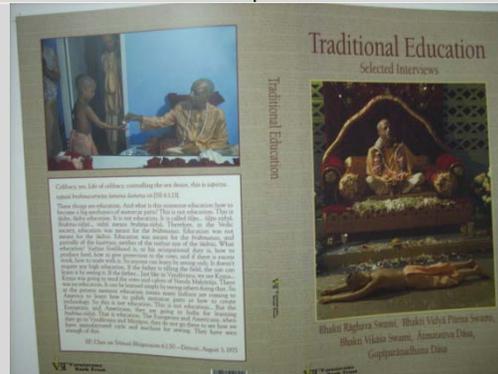


The Science of Daiva Varnasrama

The book by His Holiness Bhakti Raghava Swami is an effective attempt to address the general queries and doubts related varnasrama dharma. In order to make it convenient for the reader it has been divided into three sections, beginning with the very definition and understanding of the concept of varnasrama dharma as envisioned by His Divine Grace Srila Prabhupada, to move to second section of the need or relevance of varnasrama followed by the third section dealing with the questions related to complications arising in the process of implementation of principles of daiva varnasrama dharma in the present situation.

Traditional Education

Traditional Education which is usually viewed with denigration if not scorn has been very interestingly dealt. It very effectively brings out the science behind the method, structure, curriculum, efficacy and even *patrata* of traditional education. It finds itself on insightful answers given to 20 questions related to different aspects of education. It includes interviews by HH Bhakti Raghava Swami, HH Bhakti Vidya Purna Swami, HG Gopiparanadhan Das and HG Atmatattva Das. It also includes an interesting lecture given by HH Bhakti Vikas Swami on the same subject.



In addition to the above there are many more books in the pipeline and several documentary movies. In order to get more information one can contact: vrindavanlila.brs@gmail.com

• Varnashrama News



Ashram keeps unique tradition to venerate sage Narada

[Source: Manorama Online]

October 3, 2011. Thiruvananthapuram. In a unique custom, a tiny 'thampuru' (stringed musical instrument), which has not been kept on the floor for the last five decades, is venerated as a symbol of sage Narada of the Hindu epics in an ashram here. The instrument, brought here from Pandharpur in Maharashtra about 57 years ago, is carried day-and-night around a 'kedavilakku' (a lamp with flame kept unextinguished) by ashram inmates chanting 'mantras' in veneration of the Sage. Inmates chant the hymns holding the 'thampuru', symbolising Narada and the custom is repeated as another person comes and receives it every one hour so that the ritual goes on uninterruptedly.

Ashram authorities say this custom is very rare in India, especially in the southern parts of the country. "What we have learnt from the Puranas is Narada muni used to carry a thampuru and chant Vishnu mantras wherever he goes. For us, the instrument symbolises the sage and so we are keeping it sacred without keeping it down on the floor," ashram general secretary Sankarankutty Nair said.

"A large number of people, including those from North India, visit us to see the 'Mahamantralaya' and the holy "thampuru". It is not the ordinary large size thampuru used for classical music concerts, but a tiny replica as used by devotional poets like Tukaram, Bhatka Meera and Tulasidas," Nair said. Not only the ritual goes on continuously,

but inmates also keep chanting 'Hare Rama Hare Krishna' mantras at Mahamantralayam (prayer hall) ever since the ashram was set up around five decades back, Nair said. Usually the inmates carry out the ritual. But in rare instances, visitors also express interest to become 'Narada' and carry it and rotate the lamp," Nair said, adding that those who hold the instrument should be clean and wear fresh clothes.

Ashram founder Swami Abhedananda has established two Ashrams - one near Padmanabhaswami temple in Thiruvananthapuram and another at Arayoor in Neyyattinkara, 20 km south of the Kerala capital. The 'Mahamantralaya', the prayer hall for non-stop chanting of mantras, was established on February 24, 1955. The flame for the huge 'Kedavilakku', fixed at the centre of the hall, was brought from Panmana in Kollam district, the 'Samadhi Sthal' of Abhedananda's spiritual guru and social reformer Chattampi Swamikal. The Ashram also has a shrine where idols of Radha and Krishna face each other, which, ashram officials say, is unique in South India. According to Hindus, Earth witnessed various problems after the end of 'Dwapara Yuga', the third of four yugas, which ended when Lord Krishna returned to his eternal abode of Vaikuntha. A concerned Narada approached creator Lord Brahma and sought a solution. Brahma said another 'Yuga' called 'Kaliyuga' was about to begin and would be the worst ever period. The only solution for 'Moksha' (salvation) for mankind was 'Namajapa', chanting of 'Hare Rama Hare Krishna' mantra.



Hare Krsna,

All Glories to Srila Prabhupada

Please accept my humble obeisances

Thank you for the issue on 'Celibacy'. We are so, so busy with our BhVai courses. We scanned the issue. A technical note. For us the font size is a little small. Of course, we are 63 years old also.

The articles were pretty good. A lot of the news was redundant for us, maybe you could put it into some kind of groupings like that: Introduction to VAD, VAD Basics, Fine Tuning the Concept, Practical Experiences. We were most attracted to the bio-data for Maharaja.

Our good Doctor Rey Gomez commented that he didn't see anything about Ayurvedic physiology of B'caria. Is it true that at the time of puberty as the male body remains celebrate the ojas (mixture of prana etc.) flows upwards year after year until it hits the brain and fertilizes development of very fine cerebral tissues? A boy does not develop a full male nervous system if he passes semen one time before he reaches 25 years.

In a female body at puberty with monthly hemorrhaging the ojas flows down and outward so very fine skin and other tissues develop. Thus girls develop fine aesthetic sensibilities and the intelligence to manipulate them.

Thank you very much,

- **His Holiness Hanumatpresaka Swami**

Dear Vrindavana Lila mataji,

Om Surabhyai namah! Om Sri Gurave namah!

Please accept the blessings of Sri Sri Gaura Nitai. All glories to Srila Prabhupada.

Thank you once again for a fine edition, this 20th issue of *The Eight Petals*. ...

Trusting this finds you well. Krsne matir astu.

Your well-wisher,

- **His Holiness Bhakti Raghava Swami**

Hare Krishna Mataji,

Please accept my humble obeisances.

I am Ojaswirani of 13 yrs old..luckily, I got this mail and it was very inspiring to read this mail about celibacy.

With the mercy of Krsna and all the Vaishnavas, I'll try my very best to follow this.

I also need your blessings to try my best. If anything else, I'll be very happy if you guide me.

Aspiring to serve,

- **Bhaktin OjaswiRani**

The mails/ articles can be posted to eightpetalsnewsletter@gmail.com or vrindavanlila.brs@gmail.com

Focus for the next issue -

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Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

Sustainability