



A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhāgavatam

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

The H.E.A.R. Principle



Verse of the month

Analogy Arena

Upcoming Courses

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FROM THE
DESK OF THE
FOUNDER
ĀCĀRYA



Light of Bhagavata

By A.C. Bhaktivedanta Swami Prabhupāda

After heavy rain showers, the fields and forests in all directions appear green and healthy. Thus they resemble a man who has undergone severe austerities for some material gain and has achieved his end, for such a man is strong, hearty, and good-looking.

We should always know that God is ever kind to us. Despite our gross disobedience to the laws of God's nature, the Lord is kind enough to look after our maintenance. Water is one of the most important items for The greenery of the rainy season is but a temporary show. It looks very pleasant, but we must remember that it will not last. Similarly, there are persons who undergo severe austerities for some material gain, but those who are sane avoid this. Severe austerities for temporary gains are simply a waste of time and energy.

Material loss and gain are destined in accordance with the formation of each particular body. There are 8,400,000 species of life, and each type of body is destined to enjoy and suffer in accordance with its particular formation. The bodily enjoyments and sufferings of a wealthy man's son are different from those of a poor man's son. Although no one undergoes severe austerities to obtain distress, it comes upon us uncalled. Similarly, the happiness we are destined to enjoy will come upon us even without our desires. Even though we may be able to avoid distress and artificially enjoy some material happiness by temporary achievements, this represents no factual gain in life. Our duty is to achieve permanent happiness and eternal life, and it is for that purpose only—for the ultimate gain—that we should undertake all sorts of penances and austerities.

This ultimate gain is possible to achieve in the human form of life. permanent happiness is possible when one is free from material sources of happiness, for continuation of material bondage means continuation of the threefold miseries. Human life is meant for ending these miseries.

We should not try to be beautiful like seasonal flowers or greenery that flourish in the rainy season but are weary in the winter. To be enlivened by the clouds of ignorance overhead and to enjoy the sight of temporary greenery is not at all desirable. One should try to live in the unlimited clear sky overflowed with the rays of the sun and moon. That is what we actually desire. A life of freedom in eternity, complete knowledge, and a blissful atmosphere is the heart's desire of an enlightened soul. We should undertake all sorts of penances and austerities to attain that permanent source of happiness.



The H.E.A.R. Principle

Four Effects of Hearing Kṛṣṇa-kathā

By Gauranga Darshan Das

In the Fourth Canto of the Śrīmad Bhāgavatam, the sage Maitreya Muni narrates a profound and instructive story. There was a great king named Prācīnabarhi, who had ten noble sons known as the Pracetās. Desiring their spiritual growth, he sent them to the forest to perform austerities so they could cultivate discipline, detachment, and devotion to the Supreme Lord.

During their austerities, Lord Śiva personally appeared before the Pracetās and instructed them in bhakti. He taught them the Rudra-gīta, a beautiful prayer glorifying the Supreme Lord Vāsudeva. The Pracetās followed these instructions with deep sincerity and chanted the Rudra-gīta for ten thousand years underwater. Pleased by their unity, friendship, and devotion, Lord Viṣṇu appeared before them.

The Most Desired Boon

When the Lord offered any benediction, the Pracetās did not ask for material prosperity or even liberation. Instead, they asked for the association of devotees, because such association provides the opportunity to hear Kṛṣṇa-kathā. They understood that hearing about the Lord is the highest blessing.

The Pracetās beautifully describe the power of hearing Kṛṣṇa-kathā in the following verses:

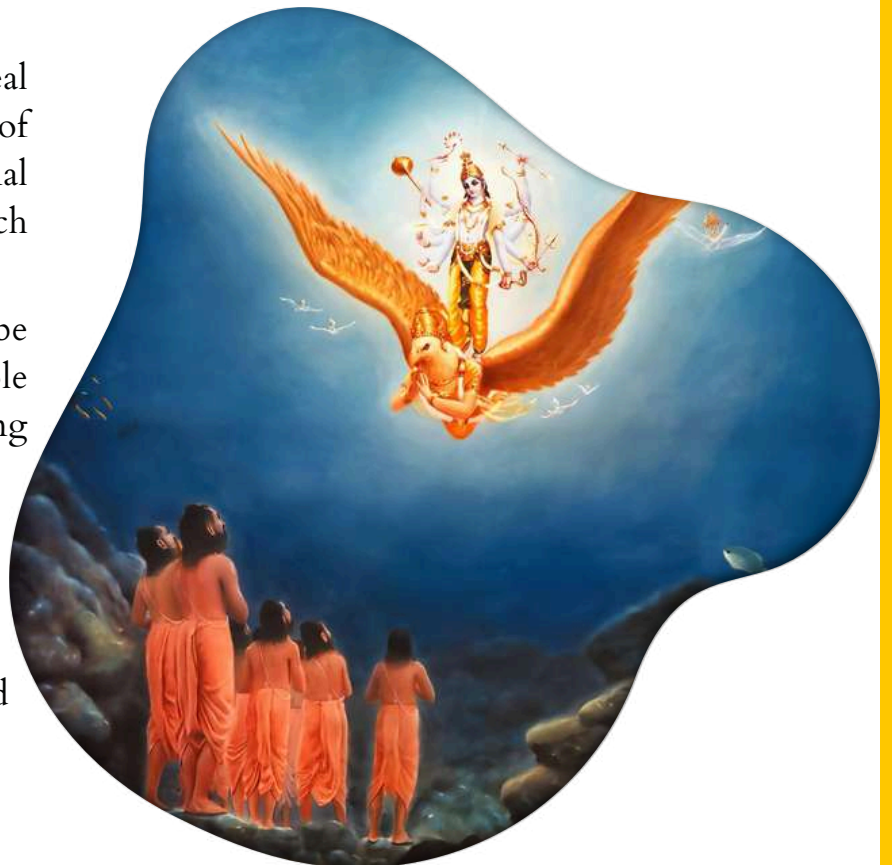
*yatreḍyante kathā mṛṣṭās
trṣṇāyāḥ praśamo yataḥ
nirvairam yatra bhūteṣu
nodvego yatra kaścana
yatra nārāyaṇaḥ sākṣād
bhagavān nyāsinām gatiḥ
saṁstūyate sat-kathāsu
mukta-saṅgaiḥ punaḥ punaḥ*

“Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear. The Supreme Lord, Nārāyaṇa, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyaṇa is worshiped through this saṅkīrtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.” (ŚB 4.30.35–36)

These two verses together reveal both the internal transformation of the listener and the personal presence of the Lord in such gatherings.

The essence of this prayer can be remembered through a simple acronym that reveals four amazing benefits of hearing:

- i. **H** – **H**ankerings are satisfied
- ii. **E** – **E**nvy is destroyed
- iii. **A** – **A**nxieties are eradicated
- iv. **R** – **R**elationship with the Lord is established



H – Hankerings Are Satisfied

The first transformation is described as “*tr̥ṣṇāyāḥ praśamaḥ*”—material hankerings are pacified. The human heart is constantly restless, seeking fulfillment in external objects, achievements, and experiences. Yet, such desires never truly satisfy the soul.

When one hears Kṛṣṇa-kathā, the heart encounters a higher taste. Kṛṣṇa, being all-attractive, naturally draws the consciousness toward Himself. As this attraction deepens, the urge for material enjoyment diminishes. This is not forced renunciation but a natural shift of taste. The heart feels nourished and content, and the endless cycle of craving is gradually brought to rest.

E – Envy Is Destroyed

The second benefit is “*nirvairam yatra bhūteṣu*”—freedom from envy toward all living beings. Envy arises when we see others as separate and competing for limited resources or recognition. It is a product of ignorance about our spiritual identity.

Through hearing Kṛṣṇa-kathā, we understand that all living beings are connected to the Supreme Lord Kṛṣṇa. As explained in the Bhagavad Gītā, Kṛṣṇa is the supreme father of all (*aham bīja-pradaḥ pitā*), and every living entity is His part (*mamaivāṁśo jīva-loke*). With this realization, others are no longer seen as rivals but as spiritual family members.

This understanding transforms the heart. Instead of envy, one feels appreciation. Instead of competition, one feels cooperation. Hearing Kṛṣṇa-kathā thus purifies relationships and creates genuine harmony.



A – Anxieties Are Eradicated

The third effect is expressed as “nodvego yatra kaścana”—there is no anxiety or disturbance. Anxiety arises from uncertainty, attachment, and fear of loss. It is deeply rooted in the illusion that we are independent controllers.

However, by hearing about Kṛṣṇa, one develops firm faith in His supreme control and loving care. The listener understands that Kṛṣṇa is the ultimate protector and well-wisher. With this realization, the burden of anxiety begins to lift.

Even in challenging circumstances, a devotee feels peaceful, knowing that everything is under divine guidance. Thus, hearing Kṛṣṇa-kathā brings not only philosophical clarity but also emotional stability and deep inner peace.

R – Relationship with the Lord Is Established

The final and most profound benefit is revealed more explicitly in the next verse (ŚB 4.30.36): the presence of the Lord Himself. The verse states that Lord Nārāyaṇa personally manifests where His glories are discussed by sincere devotees.

This indicates that hearing Kṛṣṇa-kathā does not merely transform the listener—it invites the Lord into one’s life. As one continues to hear, remembrance deepens, attachment develops, and eventually a loving relationship with the Lord is established.

The heart becomes a sacred place where the Lord resides. This relationship is not theoretical but experiential. It grows through repeated hearing, sincere reflection, and heartfelt devotion. This is the ultimate fruit of hearing—an awakened, living connection with the Supreme Lord.

The Essence of Śravaṇam: A Path to Transformation

The Pracetās demonstrated profound wisdom by choosing the association of devotees and the opportunity to hear Kṛṣṇa-kathā over all other blessings. They understood that this process alone contains the essence of spiritual life.

Through hearing, one experiences the four transformative effects summarized in the HEAR principle: material desires are satisfied, envy is destroyed, anxieties are removed, and a loving relationship with the Lord is established. Furthermore, as the second verse reveals, the Lord Himself becomes present where such discussions take place.

Thus, hearing Kṛṣṇa-kathā is not merely a practice that gives us some exciting information—it is a powerful transformative process that purifies the heart, transforms the mind, and connects the soul directly with the Supreme Lord.



VERSE OF THE MONTH



The Lord's Service is the Only Remedy !

ŚB 7.9.17

*yasmāt priyāpriya-viyoga-samyoga-janma-
śokāgninā sakala-yoniṣu dahyamānaḥ
duḥkhauśadham tad api duḥkham atad-dhiyāham
bhūman bhramāmi vada me tava dāśya-yogam*

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service.

ANALOGY ARENA



An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience.

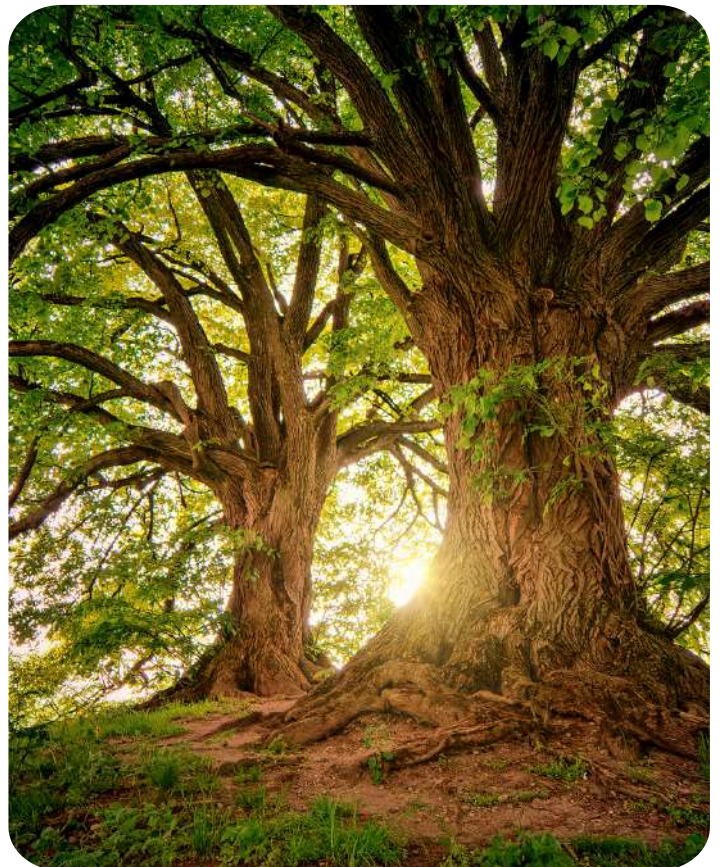
Similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals.

ŚB 8.3.6

When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased.

Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

ŚB 8.5.49



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(हिंदी में)

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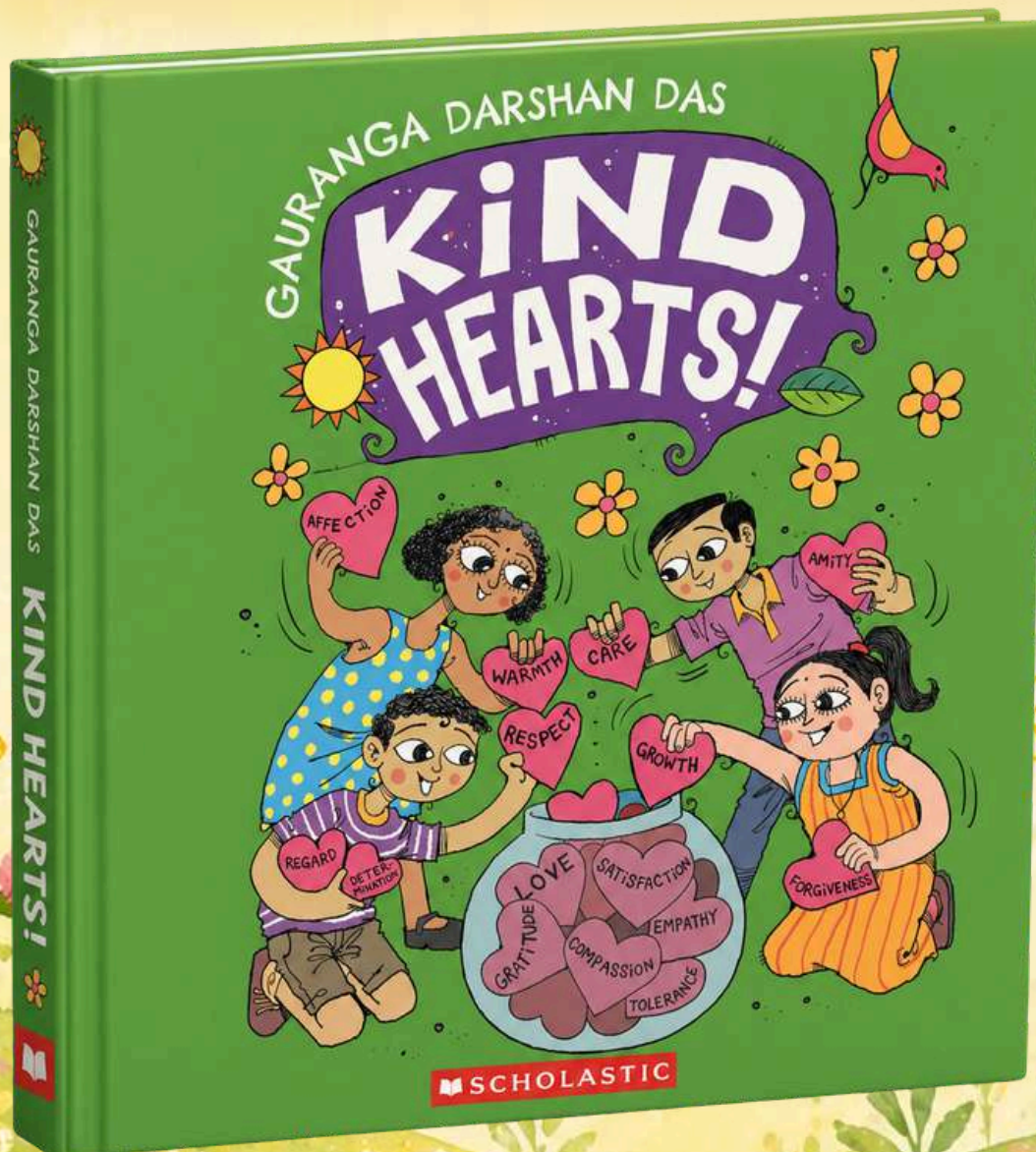
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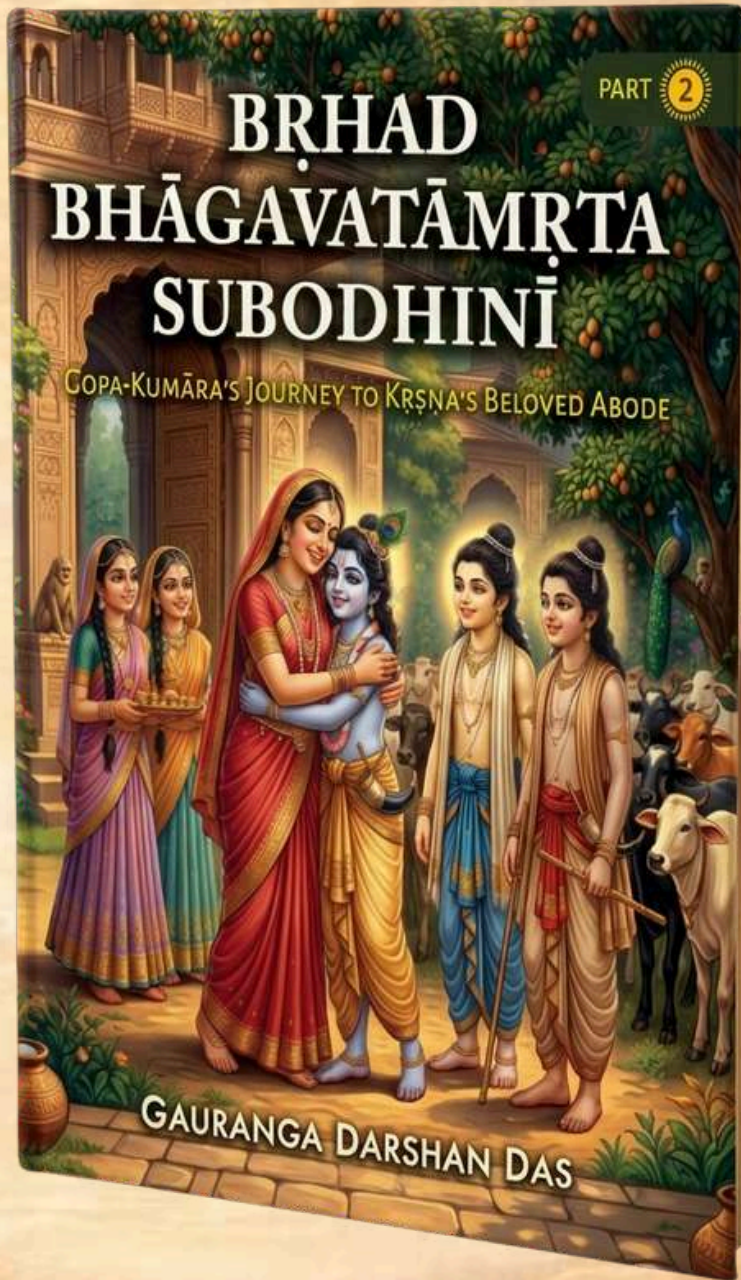
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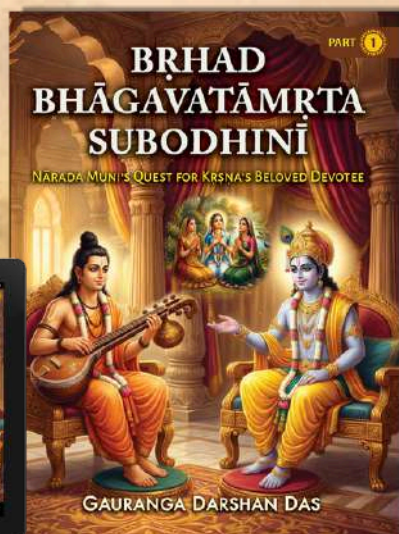
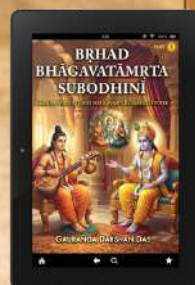
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