



Hare Hare.” And some people were just sitting and chanting *japa*; I was one of those disciples. We were chanting in front of the beautiful *archa vigraha* form of Sri Sri Radha-Rasabihari, now in Juhu.

Then Srila Prabhupada walked in from his bedroom and got on his *vyasana*. He didn’t say a word; he was just looking at us chanting our *japa*. I immediately became aware of his presence. We all paid our respectful obeisances to him, and rather than im-

mersing himself, he became intently focused on each and every one of us in the room. Other than on this occasion, I have never experienced that anywhere to such a degree. It became very profound. You’ve heard some devotees say that when Srila Prabhupada looked at you, he saw you and he saw through you, and he saw the past, present and future—he just saw so much. So during that *japa* period he was looking very intensely at each disciple, and something very, very transcendental happened. All of a sudden, the men who were walking around in a circle sat down. And all of a sudden, devotees started to sit up very straight.... I felt as if we were a big lotus flower, and Srila Prabhupada was in the whorl of the lotus flower, the center, and we were all these petals opening up around him in transcendental sound, and from Srila Prabhupada’s presence the quality of the *japa* changed dramatically, without one word said.

And then straight away, of course, in my foolishness (I had finished fourteen rounds), I took out a little notepad. So immediately, the first thing Prabhupada said was, “Yamuna, what are you doing?” I was so embarrassed. I said, “I am just writing something down, Srila Prabhupada.” He said, “Have you finished all your rounds?” I said, “No, I have two more to go.” He said, “No writing until you finish your rounds. Chant attentively and then write.”

So that’s one big instruction ... I have taken a little seriously in my life. If I focus on my rounds first in the *brahma muhurta* hour without doing anything else—if I don’t write lists—then my day is different than if I do otherwise. (PUNE YATRA TALK, 2001) 🐾

**Giriraja Swami:** Early one morning in Bombay, Srila Prabhupada came into

the temple room when the devotees were chanting their *japa*, and from the *vyasana* he observed them—and corrected them. Seeing Yamuna devi reciting her Gayatri mantra, he asked her if she had completed her rounds. When she said no, he told her, “You should complete your rounds before you do Gayatri.” Because Gayatri is supposed to be recited at dawn, Yamuna devi took it that Srila Prabhupada was instructing her to finish her rounds before sunrise, and so she began her lifelong practice of rising early, at 2:00 AM, to chant her rounds. 🐾

## Notes from Yamuna’s Journal

**Yamuna’s Journal: MARCH 16, 1971**—Notes from *Srimad-Bhagavatam* class:

One can know Krishna by symptoms and characteristics. In this world there are so many things that require a nice brain. How are things going on so nicely? The gold expert finds particles and knows there is a mine. Similarly, as you see wonderful things, you must think there is a big brain behind it... What is the relationship of consciousness and soul? It is like the sun and sunlight. Where there is light there is illumination.

**MARCH 20, 1971**—Notes from *Srimad-Bhagavatam* class:

**Surrender** is voluntary. Only by the mercy of the Spiritual Master can you surrender. But you ask to please be merciful so I can get out. Like if you are in the well and someone drops down a rope, and you cry, “Be merciful so I can take the rope!” This is a false plea. Surrender is in your hands. **Mercy is already there.** Krishna comes; He sends His representative; He speaks the *Bhagavad-gita*. So what is there else to want? It is hopeless if you do not want to surrender. “I cannot accept your instructions, but I am very obedient to you.” Then nobody can help you. You must be willing to cooperate. **Responsive cooperation**, not duplicity or negligence. [emphasis Yamuna’s]

