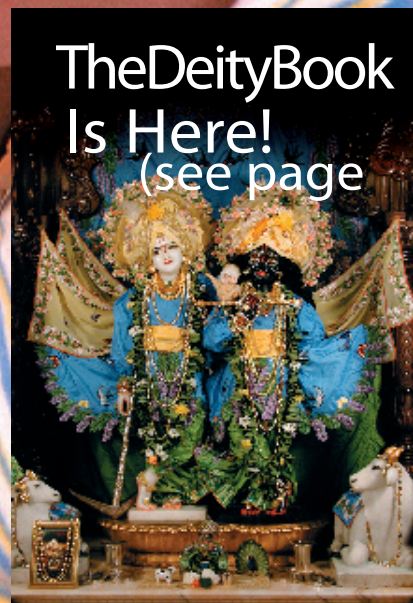


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine of the Hare Krishna Movement • Jan/Feb 2005 • \$4.00/£2.50

# KṚṢṆA CONSCIOUSNESS IN THE HEART OF EUROPE



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# Back to Godh

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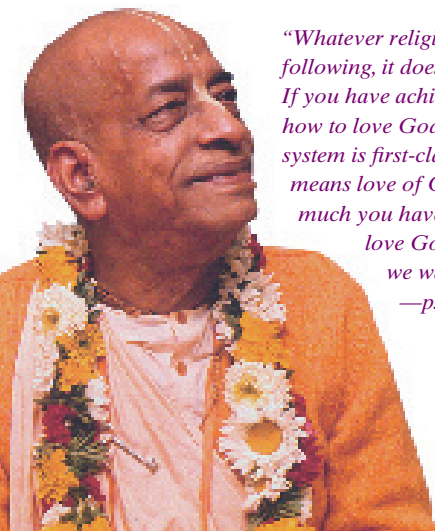
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**COVER** Bhaktin Martina and her son Nārāyaṇa are members of the Hare Kṛṣṇa community in Prague, Czech Republic. Please see the story beginning on page 44. (Photo by Kirticandra Dāsa.). Inset: Kṛṣṇa-Balarāma deities at New Māyāpur, France, from the longed-for book on ISKCON deities. Please see the article beginning on page 16. (Photo by Nitya-ṭṛptā Devī Dāsī.)



*“Whatever religion you are following, it doesn’t matter. If you have achieved this aim, how to love God, then your system is first-class. Bhakti means love of God. How much you have learned to love God—that much we want to know.”*  
—p. 34

## WELCOME



**THIS ISSUE** carries many photos of deities (*mūrtis*), forms of the Lord worshiped in Hare Kṛṣṇa temples around the world. The Vedic scriptures teach us that the deity is not an idol created

from someone’s imagination, nor merely a physical representation of a spiritual being. The deity is in fact a divine person present before our eyes. Simply stated, God can appear in any way He wishes, and in response to the love of His devotees, He appears in this world as the deity.

Śrīla Prabhupāda spread deity worship around the world, and his disciples and followers love gazing upon the beautiful temple deities. They have longed for a book of photos of ISKCON deities. Now that day has come. In “The Deity Book Is Here!” Nitya-ṭṛptā Devī Dāsī tells the story of the book’s publication.

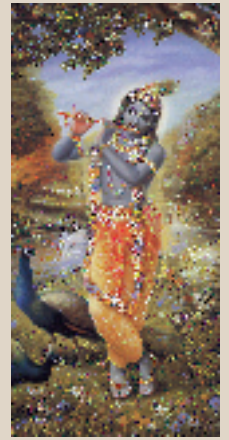
In Prague, Czech Republic, devotees worship deities of Gaura-Nitāi (Caitanya Mahāprabhu and Nityānanda), gaining inspiration for spreading Kṛṣṇa consciousness in central Europe. “Kṛṣṇa Consciousness in the Heart of Europe” gives us a glimpse of their activities.

Westerners engaged in deity worship seems an obvious example of religious conversion, but in “Harmonic Conversion,” Satyārāja Dāsa shows why, in reference to Kṛṣṇa consciousness, *conversion* might not be the right word.

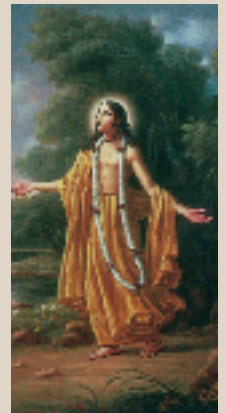
Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

## OUR PURPOSES

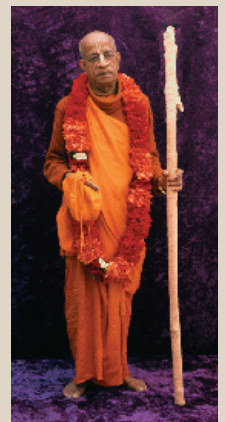
- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



*Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds*



*Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa’s most recent incarnation, taught Kṛṣṇa consciousness through the chanting of Hare Kṛṣṇa*



*His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness*

# BACK TO GODHEAD

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Hare Krishna Movement



**FOUNDER** (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)  
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# Letters

## Padayātrā Report

We'd like to inform BTG readers that Padayātrā America [March/April 2004] has completed the second leg of its North American trek, having arrived in Matamoros, Tamaulipas, in the Mexican Rio Grande Valley. After a rest, we're now embarking on the next segment—two thousand miles through Mexico and other Central American countries. We'll be sending regular reports to www.dipika.org.

Avadhūta Śīromaṇi Dāsa  
Candrabhāga Devī Dāsī  
Kana & Balaji (the horses)

## Rules for Success

I'm very new to Kṛṣṇa consciousness. I'd like to know what rules I should follow to be a good and pure devotee?

Gayathri  
Via the Internet

**OUR REPLY:** Śrīla Prabhupāda had great faith in the power of the holy name and advised his followers to daily chant the *mahā-mantra* sixteen times around their *japa mālās* (strings) of 108 beads and to avoid four sinful acts: meat-eating, intoxication, gambling, and illicit sex. He taught that by this process they could become pure enough to enter the kingdom of God at the end of life. If you associate regularly with other devotees who are following the same vow, and if you regularly study books like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, that will give you the spiritual strength to follow those principles.

## Does Buddha Supersede Kṛṣṇa?

May I start by saying I believe the *Bhagavad-gītā* As It Is to be

the most perfect scripture of any faith that I have encountered. My question is in two related parts. Given that Shakyamuni Buddha is a later incarnation of Viṣṇu, and assuming this is accepted by ISKCON, why do the teachings of Shakyamuni Buddha not supersede those of Lord Kṛṣṇa?

Mark  
Via the Internet

**OUR REPLY:** In each of His incarnations, the Lord teaches what can be assimilated by the people He is instructing. About 2,500 years after Lord Kṛṣṇa left the earth, people were performing Vedic animal sacrifices just for the purpose of eating meat and not for elevating the soul of the animal. To benefit these degraded people, the Lord appeared as Buddha to teach preliminary religious principles, since the people were not qualified to hear the higher Vedic knowledge. About two thousand years after Lord Buddha, however, Lord Kṛṣṇa came in the form of Lord Caitanya and purified people by engaging them in chanting His holy names, thus making them eligible to understand the Vedic message in the form of the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. The teachings of Lord Caitanya supersede those of Lord Buddha and give us access to Lord Kṛṣṇa's teachings, even in this age.

If you are eager to follow the more recent incarnation of Lord Kṛṣṇa and the one whose instructions are still current, you should follow Lord Caitanya. Śrīla Prabhupāda kindly spread the teachings of Lord Caitanya all over the world, and so we are all indebted to him.

## Does Cloning Create Life?

Prabhupāda used to constantly challenge the scientists to create life from matter. With the advances

in cloning these days, with some limited success, I'm wondering what ISKCON's view is on their achievements. Are they in fact creating life from matter?

Gerald Schutt  
San Antonio, Texas

OUR REPLY: Matter is always dead, or devoid of consciousness, and spirit is always alive, or full of consciousness. Therefore if some living entity appears to be created by cloning, the actual situation is that cloning produced a body, and a spirit soul took shelter of that body, illuminating it with consciousness. It is like building a house and then someone moving in. The scientists are creating bodies by their cloning techniques, and by superior arrangement, souls with suitable karma come to reside there. It may appear that scientists are creating life from matter, but they are just creating a residence for a soul to inhabit.

## Jesus, Son of Kṛṣṇa

I would like to know if Jesus Christ is the son of Kṛṣṇa.

Alexander Kristian Pesic  
Via the Internet

OUR REPLY: Yes. In the *Bhagavad-gītā* (14.4) Kṛṣṇa says that He is the father of all living entities. Of course, Jesus Christ is a very special son of God because he taught the other living entities to worship God, the supreme father, with body, mind, and soul, and he practiced what he preached. He had no other business than promoting the glorification of God, and thus he acted as God's representative in this world.

Śrīla Prabhupāda, the founder of the Hare Kṛṣṇa movement, taught that we should accept Christ as our guru, or spiritual teacher. In *Bhagavad-gītā* Kṛṣṇa as the father says, "Worship Me." And in the Bible, Jesus Christ, the perfect

son, says, "Worship God." Both instructions are essentially the same, but they are given from two points of view, those of the father and the son.

## Peaceful Family Life

I have been married for fifteen years and have no children. My wife is suffering from breast cancer. How can I be peaceful in my family life.

Subramaniam  
Via the Internet

OUR REPLY: We can achieve real peace only when situated on the spiritual platform, so we have to fix ourselves on the spiritual plane by following Kṛṣṇa's instructions in *Bhagavad-gītā* and by chanting the holy name of the Lord. By understanding that our situation in the material world is always changing, we can be less affected by life's challenges. We know that nothing can happen to the imperishable soul, whether one lives or dies. We also know that any acts of devotion to Kṛṣṇa have eternal benefit. Therefore we tolerate our present condition and perform as much devotional service to Kṛṣṇa as we can.

In *Bhagavad-gītā* (9.22, 9.30-34, 18.58, 18.66), Kṛṣṇa promises that He will take care of His devotees. So we take seriously His assurance and become peaceful. Also, if there is a Hare Kṛṣṇa temple near you, go whenever you find the time and associate with the peaceful devotees there who have realization of Kṛṣṇa's protection. ❁

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Replies to the letters were written by Kṛṣṇa-kṛpā Dāsa.



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# TEACH THE CHILDREN

*From the beginning of life, one should receive  
instruction in God consciousness.*

**by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda**

Founder-Ācārya of the International Society for Krishna Consciousness

*śrī-prahrāda uvāca  
kaumāra ācaret prājño  
dharmān bhāgavatān iha  
durlabhaṁ mānuṣaṁ janma  
tad apy adhruvam arthadam*

Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.—*Śrīmad-Bhāgavatam* 7.6.1

THE PURPORT OF this verse is that from very childhood, one should be taught about God consciousness. The mistake of modern



civilization is that we are bringing up spoiled children. So when they are grown up, if they become hippies or communists it is not their fault. It is the fault of the guardians.

When young people go against the social convention, it is not the fault of the youngsters, but it is the fault of the educational system, it is the fault of the parents, it is fault of the teachers. Because they are not teaching. Prahlāda Mahārāja says that from the very childhood one should be taught. I have seen in India that the Muhammadans are very particular about it. The small children, under ten years of age—from the very beginning they are taught the Koran in the mosques.

My Delhi headquarters were just behind the Jama Masjid. You have heard the name of Jama Masjid. That is the greatest mosque in the world. Many foreigners go to see it. It was constructed by Emperor Shah Jahan about three hundred years

*Left: The child saint Prahlāda teaches his classmates, all sons of atheists,  
how to praise God by chanting His holy names and dancing.*

## *Don't think that Bhagavad-gītā and Śrīmad-Bhāgavatam are meant for the Hindus or the Indians. They are meant for everyone.*

• • •

ago, or a little more than that.

The Muhammadans are very particular to teach the Koran from the very beginning. That's a nice system. Whether you teach the Koran or the Bible or the *Bhagavad-gītā*, it doesn't matter. One should have the idea of God consciousness. Then one can develop. This opportunity should be offered to the children. Those who do not give this opportunity are not real guardians, real parents, or real teachers.

Prahlāda Mahārāja says that children should be taught *dharmān bhāgavatān*, "the religion of God consciousness." He does not say Hindu religion or Muhammadan religion or Christian religion. *Bhāgavata* means pertaining to God. So whatever your idea of God may be, you must impress upon your children that there is a God.

Actually there *is* God. To deny God or say that God is dead is simply rascaldom. So whatever religion or sect you may profess, Prahlāda Mahārāja says that everyone should have the idea of God consciousness.

We don't say, nor does Prahlāda Mahārāja say, "Only Kṛṣṇa consciousness." Of course, Kṛṣṇa means God. But if somebody has an objection to Kṛṣṇa because this name is an Indian name or a Sanskrit name or Kṛṣṇa appeared Himself in India, it doesn't matter. We are concerned with the philosophy, with the teachings. Buddha was also Indian. He was Hindu, *kṣatriya*. And why is Buddhism accepted by so many people of the world? Japan, China, Burma. Why? The philosophy. And Lord Jesus Christ appeared in Palestine. He was not European or American or Indian or Chinese, but there are many Chinese Christians, Indian Christians, European Christians, American Christians.

If some idea of religion is developed in a particular country, we should not

take it that it is meant for that particular country. No. That is mistake. God is one, just like the sun. The sun is one. If the sun appears in America, it does not become an American sun. No. Sun is sun. He is neither American nor Indian. But he rotates. He sometimes appears on the American land, sometimes on the Indian land, sometimes on the Chinese land.

There is a very nice verse by Cāṇakya Paṇḍita. He gives an example of broadmindedness. *Na hi harate jyotsnā chandraś caṇḍāla-veśmani*. According to Vedic conception, *caṇḍālas*, a class who are dog-eaters, are meant for very low-class duty. They are outside the caste system. *Caṇḍāla* is the fifth dimension. *Brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*—these four classes are accepted. Those outside are called *caṇḍāla*. Cāṇakya Paṇḍita says, "Even if one is a *caṇḍāla*, that does not mean that the moon will not shine on his house." The moon is so liberal that it doesn't matter whether it is the house of a *brāhmaṇa* or the house of a *caṇḍāla*.

The same applies to rain. There is no necessity of rain on the sea. A vast mass of water is already there, but rain is falling there also. Why? It is liberal, meant for everyone. Rain is not only meant for land. It is meant for the sea also. Similarly, any God consciousness movement is not meant for a particular country or a particular section of society. No. Don't think that *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* are meant for the Hindus or the Indians. They are meant for everyone.

### DEFINING DHARMA

Prahlāda Mahārāja said, "From childhood, one should be taught the science of God." *Dharmān bhāgavatān* means the science of God. Just try to understand the word *dharma*. *Dharma*

is generally translated into English as "religion." But dharma does not mean a particular type of faith. That is not the Sanskrit import. Dharma means the natural quality. Everything has some natural quality or characteristic. The natural characteristic for every living entity is to serve. Nobody here can say, "I am not a servant." Every one of us is a servant. You go up to the highest man, your prime minister or president, and everyone is a servant. Nobody can claim, "I am not a servant."

Whether you are a Christian, a Hindu, or a Muhammadan, you have to serve. It is not that because one is a Christian or a Hindu he hasn't got to serve. So many Indians have come here. What is their profession? They are serving. They are serving some company or some institution or some university. Service was there in India. Service is also here. So this is religion.

Religion means the characteristic. You cannot change your characteristic. In whatever circumstances you may be, the characteristic will continue. That is the meaning of religion.

*Dharmān bhāgavatān*. And *bhāgavatān* means pertaining to God. And what is that—that characteristic of relationship between God and myself? That is called religion. Religion means to dovetail the characteristic of the living entity with the characteristic of God. The characteristic of God is that God is great. And we are small, little. That is our character. If we are not small, then why are we serving the great? My serving means there must be somebody greater than me. At least money is greater than me because I am serving my master who supplies me money.

In the material world there is no genuine service. Everyone is serving with the intention of sense enjoyment. Tomorrow there will be a postal strike.



That means that the postal workers are not serving the government or the public. They are serving their salary. As soon as there is a decrease in salary, they strike.

I have got my service spirit, and I have to serve somebody. That is my natural characteristic. You cannot deny it. Now you have to find out where your service should be engaged so that you may not be frustrated. That is required.

## SERVICE OF THE SUPREME

There is a relevant verse in the *Bhāgavatam* by a devotee who has taken *sannyāsa*, the renounced order of life. The word *sannyāsa* comes from the Sanskrit word *sat-nyāsa*. *Sat* means the Supreme, the Absolute Truth. And *nyāsa* means renounced. One who has renounced everything for the service of the Supreme is called a *sannyāsī*. *Sannyāsa* does not mean a particular type of dress or a particular type of beard. You can become renounced even with your ordinary dress—coat and pants. It doesn't matter, provided you have dedicated your life for the service of God. That is called *sannyāsa*.

In the *Bhagavad-gītā* (6.1) it is clearly said,

*anāśritaḥ karma-phalaṁ  
kāryaṁ karma karoti yaḥ  
sa sannyāsī ca yogī ca  
na niragnir na cākriyaḥ*

The meaning of this verse is that everyone is working in the material world for some salary or for some remuneration, but if one works not for salary or for remuneration but as a matter of duty, then he is a *sannyāsī*. Just try to understand. *Anāśritaḥ karma-phalaṁ*. You are doing some work. Why are you doing some work? Either for some salary or some profit or some gain. Nobody is working uselessly. Everyone must get some gain from his work. But one who does not utilize that gain for sense gratification but works as a matter of duty is actually a *sannyāsī* and a yogi.

The *sannyāsī* and the yogi have no other business than simply trying to concentrate the mind on Viṣṇu.

*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ [Śrīmad-Bhāgavatam 12.13.1].* A real yogi is always in meditation, *dhyānāvasthita*. *Dhyāna* means meditation. *Dhyānāvasthita . . . manasā*. Where is meditation performed? In the mind. That means concentrating the mind. *Dhyānāvasthita . . . manasā*. Then what is that concentration? *Yam*, “whom.” That means the Supreme, Viṣṇu. One who sees the Supreme, Viṣṇu, always within his mind by concentration is called a yogi.

Yoga does not mean to show some magical or gymnastic feats. The practice of *āsana* or breathing exercises will help you concentrate, *pratyāhāra*. *Pratyāhāra* means drawing the senses from matter and engaging them in Viṣṇu. That is yoga.

Those who practice *bhakti-yoga*, which we are teaching, are the topmost yogis because they are being trained to draw the senses from anything outside Kṛṣṇa consciousness. They are trying to draw the senses from everything and applying them to Kṛṣṇa. When we chant Hare Kṛṣṇa, we withdraw our mind from all other engagement and try to engage the mind and ear on the sound vibration of Kṛṣṇa.

Kṛṣṇa being the Absolute Truth, there is no difference between the person Kṛṣṇa and the name Kṛṣṇa. In the absolute world there is no relativity. Therefore when you concentrate your mind on the sound vibration of Kṛṣṇa, that means you are concentrating on the Absolute Truth. That is the process of yoga. Somebody may think, “Here there is no bodily exercise, no breathing exercise. How have they become yogis?” Because real yoga means to concentrate the mind on Viṣṇu. *Dhyānāvasthita*.

The original form of Viṣṇu is Kṛṣṇa. Therefore yoga means concentrating the mind on Kṛṣṇa, even by hearing the vibration of Kṛṣṇa's name, because there is no difference between the vibration of the name of Kṛṣṇa and Kṛṣṇa. This is the highest form of yoga practice, along with a life dedicated for Kṛṣṇa's service.

All the students, all the disciples, are engaged in broadcasting the message of Kṛṣṇa. They are trying to find the opportunity to do so in many ways.

## What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millenniums ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

## Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **picque**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

## Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean “servant.” For instance, the name Kṛṣṇa Dāsa means “servant of Kṛṣṇa.”

## *In the condition outside Kṛṣṇa consciousness, you have to serve your senses. And in Kṛṣṇa consciousness you serve Kṛṣṇa directly.*

• • •

They are making arrangements for distribution of *prasādam* so that one may be attracted. At least a person may hear the word *Kṛṣṇa* when he comes to take *Kṛṣṇa-prasādam*. He may hear the vibration of *Kṛṣṇa*, or he may hear some teachings of *Kṛṣṇa*. The *Kṛṣṇa* consciousness movement is working to make such opportunities available.

It is recommended in the *Bhagavad-gītā* (6.47), *yoginām api sarveṣāṃ mad-gatenāntar-ātmanā*: “He is the first-class yogi who is always thinking of *Kṛṣṇa* within himself.” That is yoga practice. There is no difference between *bhāgavata-dharma* and *bhakti-yoga* or yoga practice. But this is the easiest process. Here you will find that the students are not practicing *āsana* or *prāṇāyāma*, but their minds are always engaged in *Kṛṣṇa*. That is *bhāgavata-dharma*.

This concentration is required. And it should be taught from the very beginning of life, *kaumāra*. *Kaumāra* means from five years to fifteen years. From the sixteenth year one’s youthfulness begins—up to, say, forty years. Then middle age up to sixty years. Then after sixty years, one is old. This is the definition of the different ages.

*Kaumāra ācaret prājñāḥ. Prājñā* means wise. If one’s a fool, a rascal, this is not for him. Therefore it is said, *kṛṣṇa yei bhaje sei baḍa catura*. *Catura* means very intelligent. Unless one is very intelligent, he cannot understand the philosophy of *Kṛṣṇa* consciousness. And if you try to find out the intelligent class, naturally the number will be very small. If you try to find some boys on the street who have passed their M.A. examination and Ph.D. examination, you will hardly find one or two. But if you try to find the illiterate or uneducated, you will find many. So we should not judge

by the number. We should judge by the quality.

Even though you may not find many students studying *Kṛṣṇa* consciousness, a student who has understood this philosophy is very intelligent. If you like, you can talk with them and try to understand what they have understood about the science of God. You will be pleased. Even a neophyte student will answer very satisfactorily. Because as soon as you become *Kṛṣṇa* conscious and follow the rules and regulations under the direction of your bona fide spiritual master, you become yourself bona fide. And as soon as you become bona fide, the response will come from within because *Kṛṣṇa* is within you.

*Kṛṣṇa* is everywhere, just like the sunshine. As we understand from the *Brahma-saṃhitā* (5.35), *aṅḍāntara-sthā-paramāṇu-cayāntara-stham*: *Kṛṣṇa*, or God, is within this universe, within this room, within your heart, even within the atom. So *Kṛṣṇa* is within you. As soon as you become sincere, *Kṛṣṇa* responds from within. If you want *Kṛṣṇa*, or God, sincerely, then the help will come in two ways: from without and from within. By these books of knowledge, by the instruction of the spiritual master, you will get help from without. And as soon as you are serious to follow, then you will get instruction from within also.

It is said in the *Bhagavad-gītā* (10.10), *teṣāṃ satata-yuktānāṃ bhajatāṃ prīti-pūrvakam*: “One who is seriously engaged in My service with faith and devotion . . .” *Prīti* means love, not just something official. Not the kind of “love” where I go on strike if my salary is decreased. Sometimes government servants are considered very faithful to the country’s service, but as soon as the country or government does not pay, they reject everything. Service to *Kṛṣṇa* should not be like that.

Practically, *Kṛṣṇa* gives everything. One who is intelligent knows that *Kṛṣṇa* is supplying him everything. *Kṛṣṇa* supplies whether you give service or not. *Kṛṣṇa* is so kind. Everyone is serving *Kṛṣṇa*, but not everyone serves Him directly.

What is the difference between an ordinary man and a *Kṛṣṇa* conscious man? The difference is that a *Kṛṣṇa* conscious man knows, “I am an eternal servant of God. Therefore let me willingly serve *Kṛṣṇa*.” Others are also serving *Kṛṣṇa*, but by force, by *māyā*, by the qualities of nature. They are like a citizen of a state who has violated the laws. He is also obeying the laws—in the prison. He is forced: “If you don’t obey, then you will be punished.” That is prison life. And if you become obedient to the laws, then you are not outlaws. You are free, out of the walls of the prison.

### **DIRECT SERVICE TO KṚṢṆA**

Whether you obey or disobey, you have to serve the laws of the state. Similarly, whether you are *Kṛṣṇa* conscious or not, you have to serve. But in the condition outside *Kṛṣṇa* consciousness, you have to serve your senses. And in *Kṛṣṇa* consciousness you serve *Kṛṣṇa* directly. That is the difference.

When you serve *Kṛṣṇa*, you become purified. Your senses become purified. The same example: When a citizen is free and willingly obeying the laws of the state, he is free from contamination. And as soon as he is disobedient, he is contaminated. Therefore he is put into the jail. Similarly, our material existence means that we have revolted against the will of *Kṛṣṇa*, or God. Therefore we struggle for existence. And as soon as we again become obedient to *Kṛṣṇa*,  
(please turn to page 42)

# Glossary



**Ācārya**—a spiritual master who teaches by example.  
**Balarāma**—Lord Kṛṣṇa’s first expansion, who acts in the role of Lord Kṛṣṇa’s elder brother.  
**Battle of Kurukshetra**—an epic battle for rule of the world, fought five thousand years ago.  
**Bhagavad-gītā**—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.  
**Bhakti**—devotional service to the Supreme Lord.  
**Bhaktisiddhānta Sarasvatī Ṭhākura**—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.  
**Bhakti-yoga**—linking with the Supreme Lord through devotional service.  
**Caitanya Mahāprabhu**—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.  
**Dharma**—(1) ordained duties or religious principles; (2) one’s eternal, natural occupation (i.e., devotional service to the Lord).  
**Godhead**—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.  
**Gurukula**—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally “the place of the guru”).  
**Hare Kṛṣṇa**—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.  
**ISKCON**—the International Society for Krishna Consciousness.  
**Japa**—individual chanting of names of God, usually while counting on beads.  
**Kali-yuga**—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.  
**Karma**—material action; its inevitable reaction; or the law by which such action and reaction are governed.  
**Kirtana**—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).  
**Kṛṣṇa**—the Supreme Personality of Godhead in His original transcendental form (see “Godhead”).  
**Mahābhārata**—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.  
**Māyā**—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

**Māyāvādi**—one who regards the Absolute Truth as ultimately impersonal.  
**Modes of nature**—the three qualities (goodness, passion, and ignorance) that hold sway over all actions in the material world.  
**Nityānanda**—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.  
**Prasādam**—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally “mercy”).  
**Purānas**—Vedic histories.  
**Rādhārāṇī**—Lord Kṛṣṇa’s consort and pleasure potency.  
**Rathayātrā**—“chariot festival”: a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, “the Lord of the universe”).  
**Sannyāsa**—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.  
**Śrī**—an honorific meaning “opulent” (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).  
**Śrīla Prabhupāda**—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.  
**Śrīmad-Bhāgavatam**—the most important of the eighteen *Purānas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.  
**Supersoul**—the form of the Lord who resides in every heart along with the individual soul.  
**Upaniṣads**—the 108 essential philosophical treatises that appear within the *Vedas*.  
**Varṇāśrama**—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).  
**Vṛndāvana**—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.  
**Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).  
**Vedas**—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.  
**Vedic**—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.  
**Viṣṇu**—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.



## Aṣṭāṅga-yoga

1. Yama — a) Ahimsā  
b) Satya
2. Niyama — c) Asteya  
d) Brahmacharya
3. Āsana — e) Aparigraha
4. Prāṇāyāma
5. Pratyāhāra — a) Śauca  
b) Santoṣa
6. Dhāraṇā — c) Tapas  
d) Svādhyāya
7. Dhyāna — e) Īśvara-  
pranidhānā
8. Samādhi



# YAMA & NIYAMA

## Rules for Enlightenment And Happiness

*Properly executed, yoga removes  
the artificial covering of the soul and revives  
our original pure consciousness.*

by Prahlādānanda Swami

AN ESTIMATED thirty million Americans practice the physical and breathing exercises of hatha-yoga, which are two parts of an eightfold process called *aṣṭāṅga-yoga*. (*Aṣṭa* means “eight,” and *anga* means “limbs.” *Yoga* means “to link with the Supreme.”) The foundations of *aṣṭāṅga-yoga* are *yama* and *niyama*, or social and personal duties, while *āsana* (physical postures) and *prāṇāyāma* (breathing exercises) are the third and fourth steps. The remaining steps are *pratyāhāra* (detachment), *dhāraṇā*—(contemplation), *dhyāna* (concentration), and *samādhi* (steady concentration).

Other yoga processes (for example, *bhakti-yoga*, the yoga of devotion) also have rules. To reach the goals of yoga described by authorities, we must sys-

tematically follow a yoga process, just as to graduate from a school we follow its curriculum. The foremost authorities say that the ultimate yogic goals are not health and mystic powers but realizing the self as different from matter and reviving our dormant, eternal relationship with the Supreme Personality of Godhead, Lord Kṛṣṇa.

Scriptures and yogic texts prescribe physical and mental disciplines for material and spiritual progress because only regulated actions can free us from the attachments and aversions that arise from the agitation of the mind and senses. In the *Bhagavad-gītā*, our entanglement in the three modes of material nature (goodness, passion, and ignorance) is explained as the primary source of

## ***Aṣṭāṅga-yoga is not recommended for us in this age of Kali, because we are short-lived, irregular in our habits, and physically and mentally weak.***

• • •

disturbance to our minds and bodies. We become entangled in material nature when we desire to be the lord and enjoyer of creation, and we become frustrated when our desires are not fulfilled. The Lord creates and controls the modes through His potencies. So we will overcome them only by following a process He prescribes. By following yogic disciplines, our attachments to the modes of passion and ignorance diminish and we gradually rise to the mode of goodness, wherein we know more and suffer less. The pure soul entangled in illusion born from the modes cannot perceive its original, joyful nature. Yoga removes the artificial covering of the modes and revives the soul's original pure consciousness.

*Aṣṭāṅga-yoga* develops higher intelligence by which one can progressively refine the soul's control of the mind and senses, and thus reach a platform beyond material conditioning. However, this state is just a preface to actual spiritual life, which starts when we awaken our consciousness of Kṛṣṇa. After understanding ourselves to be Lord Kṛṣṇa's eternal servants, we begin our natural life of loving service in relationship with Him and His liberated servants.

Two paths lead to perfection in yoga: the direct path and the indirect. The indirect path includes progressive stages of yoga. *Bhakti-yoga*, devotional service, is direct. Before awakening devotion, the indirect path involves renouncing the fruits of work (*karma-yoga*), cultivating spiritual knowledge (*jñāna-yoga*), and practicing meditation on the Lord in the heart (the goal of *aṣṭāṅga-yoga*). *Aṣṭāṅga-yoga* is not recommended for us in this age of Kali, because we are short-lived, irregular in our habits, and physical-

ly and mentally weak. Some exceptional person may reach perfection by this indirect path, but most people nowadays cannot. Imitating the ancient *aṣṭāṅga-yoga* system is definitely a waste of time if one is unaware of the goal or the process of achieving it.

The eight steps (*yama*, *niyama*, and so on) in developing consciousness are applicable to any activity. Suppose someone plays soccer (also known as football). *Yama* and *niyama*, which refer to social and personal discipline, would correspond to team cooperation and individual display of skills respectively. *Āsana* would be the position of the body in, for example, striking a ball with the feet or head. *Prāṇāyāma* would be the generation of energy, without which no one could play. *Pratyāhāra* would mean not becoming distracted by sensory stimulation. If the fans cheer a player running with the ball, for example, he should not become distracted, stop, and raise his arms to the crowd. *Dhāraṇā* means contemplation, in this case knowing the positions of the ball, the other players, and the goal. *Dhyāna* here would mean to concentrate on kicking the ball toward the goal and avoiding opponents. When a soccer player kicks the ball into the goal, his team achieves (temporarily) *samādhi*.

### **A YOGI'S DUTIES**

The sage Patañjali, considered the father of *aṣṭāṅga-yoga*, wrote the *Yoga Sūtras*. He divides *yama* and *niyama* into ten categories:

*Yama* (social discipline):  
*ahiṃsā*—nonviolence  
*satya*—truthfulness

*asteya*—not stealing  
*brahmacarya*—celibacy  
*aparigraha*—non-possessiveness

*Niyama* (personal discipline):  
*śauca*—cleanliness  
*santoṣa*—contentment  
*tapas*—austerity  
*svādhyāya*—study  
*īśvara-praṇidhānā*—  
 surrender to God

Disciplining the senses and mind is similarly explained in the *Śrīmad-Bhagavatam* (6.1.13–14):

To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses; give charity; be truthful, clean, and non-violent; follow the regulative principles; and regularly chant the holy name of the Lord. . . .

The disciplines of *yama* and *niyama* are similar to the ways in which a *brāhmaṇa*, an intellectual or priest, works (*Bhagavad-gītā* 18.42): "Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work."

The development of brahminical qualities, though not the complete perfection of life, makes us aware of higher consciousness and gives a glimpse into spiritual life.

A devotee of Kṛṣṇa eschews illicit sex, meat-eating, gambling, and intoxication. This helps a devotee develop qualities in the mode of goodness: cleanliness, mercy, truthfulness, and austerity. Offenselessly chanting  
*(please turn to page 41)*

# “The Original Vedic Literature—Is It Not Education?”

*Here we conclude a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and the mother of one of his students, along with a Jesuit priest. It took place in the garden at Bhaktivedanta Manor, near London, England, on July 25, 1973.*

**Jesuit Priest:** What language, Master, were your books originally written in?

**Śrīla Prabhupāda:** Sanskrit.

**Jesuit Priest:** Don't you find it extremely difficult to get the literal meaning from the Sanskrit to the English?

**Śrīla Prabhupāda:** No. You may. It may be difficult for you, but . . .

**Jesuit Priest:** No, no. I'm just thinking . . .

**Śrīla Prabhupāda:** . . . for one who knows Sanskrit—it is not difficult for him. We are giving the meaning of every word. [To a disciple:] Have you got one of my books? Bring it. [Returning to the priest:] You can see.

For each and every word of Sanskrit, we are giving the meaning. Our mode of presentation is that first of all,

we give the original Sanskrit language, in

Devanagari characters. Then we give

the English spelling, or, in other

words, the roman transliteration,

showing the exact pronuncia-

tion of each word by diacritic

marks. Then we give the Eng-

lish translation of each word.

Next we give the translation

of the whole verse. And fi-

nally we give the purport.

This is our way. That we

are giving the meaning

of each and every word

means we have got

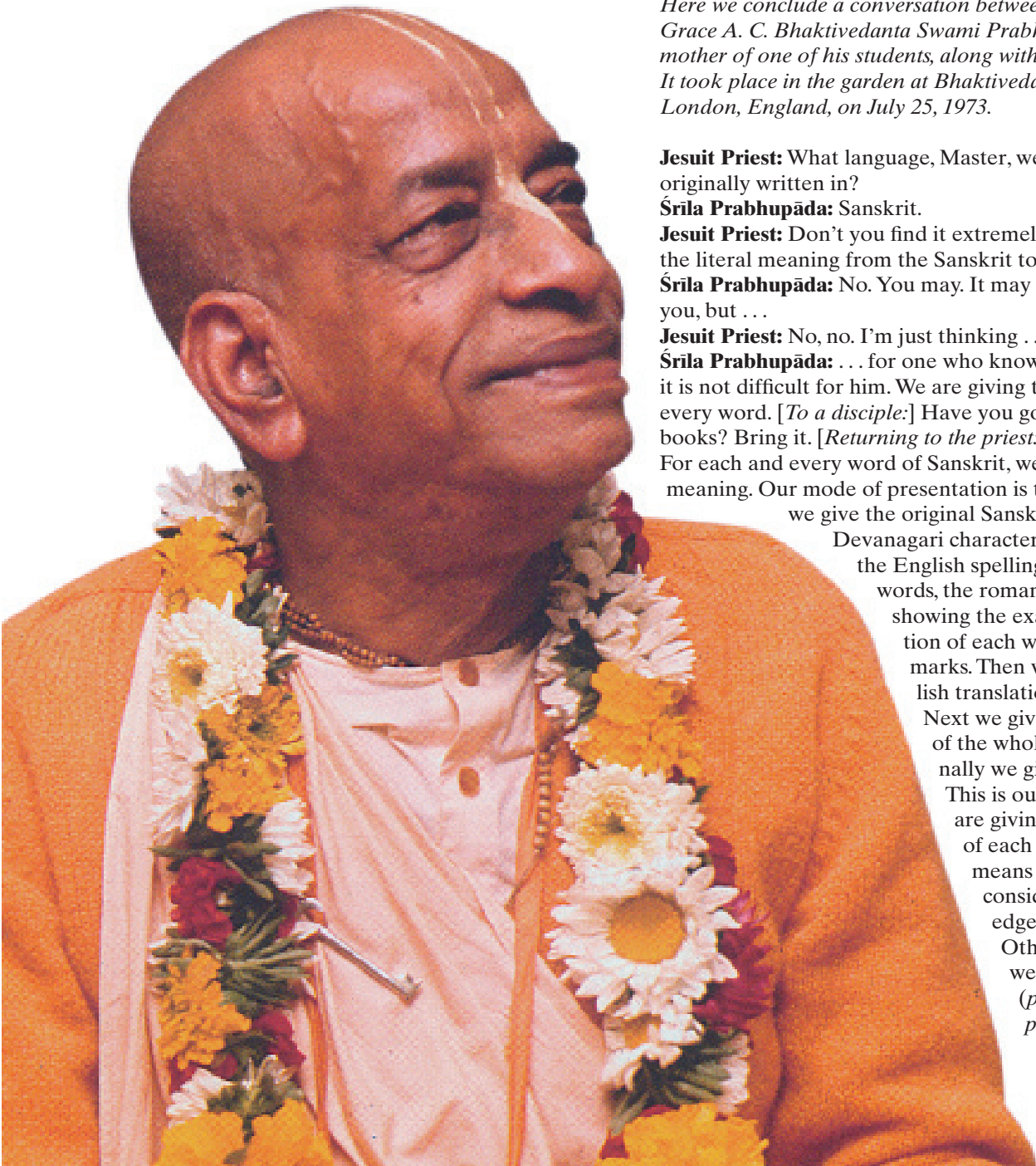
considerable knowl-

edge of that word.

Otherwise, how can

we give it? Yes.

*(please turn to  
page 33)*



# THE DEITY BOOK IS HERE!

*A dream of over twenty-eight years results in an epic photojournalistic tour around the world.*

Text and photos by Nitya-tr̥ptā Devī Dāsī



AS I ENTERED the deity room, I felt the sparkle of another dimension. The rarefied atmosphere was peaceful and alive. I was stunned, but I quickly and quietly performed the task of setting up lights and adjusting them according to the light-meter readings. My mind was absorbed in prayer and glorification of the Lord. I was ner-

vous to be so close to the deities. I didn't want to breathe. This was my first time entering the deity room with all the photographic gear, and I was thrilled with the opportunity to perform my service so directly for the Lord.

Today, some twenty-eight years later, taking close-up photos of deities is still that way for me. The Lord

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*The author (above) prepares to photograph Rādhā-Kṛṣṇa at the New Māyāpur farm community in France. At right: ISKCON Sydney.*









in His various manifestations is always present. I feel His eyes watching. He is kind and encouraging. He is tolerant and forgiving of my fumbling about.

I started my devotional service in 1975 at the Bhaktivedanta Book Trust photo department, also known as “Photo-Loka” to residents of the New Dwarka community in Los Angeles. One of my duties was to photograph deities with a four-by-five view camera—a difficult camera to use. Because of its fine rendition in detail, we also used the four-by-five to photograph all the art for BBT publications.

The pictures I took in those early years in New Dwarka and other temples were printed in books and on posters, sent to Śrīla Prabhupāda, and used by the *pūjāris* and seamstresses to improve the quality of clothes offered to the Lord. Many devotees, myself included, would talk of a book with magnificent deity pictures, and we made our own private photo collections. Later on through the years, I took pictures on various altars for slide shows.

### THE CALL TO SERVICE

In the summer of 2002, my husband, Kṛṣṇa Prema Dāsa, and I are working on museum exhibitions at



## A Worshipable Work of Art

by Rañjita Dāsa



KṚṢṆA FULFILLS the desires of everyone, especially His devotees. For many years devotees expressed the desire for a book celebrating the deities of ISKCON, and now by the mercy of the deities we are blessed with this publication.

More than seventy-five temples are represented in the book, with more than eight hundred photos. The texts and captions are a blend of scriptural verses and comments by Śrīla Prabhupāda and previous *ācāryas* about deities and deity worship. Also included are the meanings of the names of some deities, dates of installations, and other interesting facts. The book is designed as an aid to meditation.

The beauty of the deity form of the Lord and the beauty manifest in the dress and paraphernalia of the Lord are the Lord’s reciprocation with the love and care of His devotees. This is the aesthetic of Kṛṣṇa consciousness. We perceive the Lord through our

love and devotion. This is a form of yoga, or “linking with the Lord,” known as *bhakti-yoga*. The key to advancement in this yoga is to develop favorable feelings toward the Supreme Lord. It is a yoga of mood and emotion that culminates in ecstatic love of God.

The images in the book are not simply beautiful; they can be worshiped. The deity and the form or picture of the deity are identical. So whether one prays to the deity in the temple or prays to the picture of the deity, the prayers will have the same effect.

That twentieth-century Westerners adopted the complex rituals and rules and regulations of deity worship is a landmark in the religious history of the world. What Śrīla Prabhupāda accomplished is truly extraordinary. And he didn’t just install deities. He gave his followers a way of life in which each day becomes a festival celebrating the beauty of the deity.

*Opposite page: Kṛṣṇa-Balarāma at ISKCON Vrindavan.  
At left: A before-and-after example of the digital touch-up that went into presenting the deities in their unblemished forms.*

the ISKCON New Delhi temple when I receive an email from Rañjita Dāsa at the Bhaktivedanta Archives. He wants advice on how to photograph deities with a four-by-five view camera for an upcoming book. In some ways I feel relieved that I'm not assigned the task of taking the pictures. I know how intense it will be to be so close to so many deities. I also think of how many temples there are to visit, requiring hard traveling with film and photo equipment.

At the beginning of 2003, however, after competing the Delhi expo, we're back in Italy (where my husband is from), about to return to the USA (where I'm from), when Madhu-sevita Dāsa, our good friend and the Mediterranean BBT trustee, tells us he's going to publish the deity book we've all dreamed about. But only photos from the Bhaktivedanta Archives have been reviewed. Rañjita Dāsa has lined up a few photographers in the USA, but needs help with the West Coast. I'm apprehensive that Kṛṣṇa is trapping me into the service. I agree to photograph the deities in nine West Coast temples.

Within a month or two, thirteen East Coast temples are added to the list. Half-heartedly, I try to resist, but Kṛṣṇa has captured me, and I open my heart to the service.

The photo tours are a whirlwind. The plan is three days and two nights at each temple. I contact local photo labs. Rañjita calls the temples to make sure the dates, pickup times, and photo labs are confirmed, and he keeps me encouraged with daily cell-phone calls. I'm totally dependent on the mercy of the devotees and the Lord. Devotees pick me up at airports, give me *prasādam* and shelter, drive me to the labs, and allow me entrance into the inner sanctum of each temple. I spend hours in planes and airports. Every two days, I meet new devotees or renew old friendships. It's exhausting and blissful.

Each temple and deity is an adventure and a challenge, both technically and devotionally. While dealing with all varieties of lighting and work space, I try to approach each deity with a mood of service and submission.





## TRAVELS AND MEMORIES

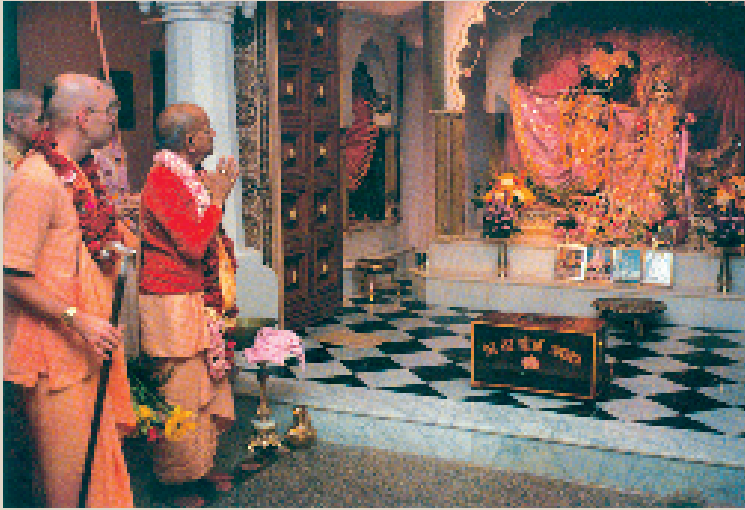
Visiting some temples is a journey in time. During my brief stay at the Atlanta temple, I remember my three years living in a suburb nearby and attending North Springs High School. As a California girl of the 60s, I never really fit in with the southern conservative atmosphere, so I studied yoga and wondered about the goal of life. I first saw devotees in downtown Atlanta and then a few years later at



*Rukmiṇī Dvārakādhiṣa (left) in Los Angeles. Above: Lord Caitanya (top) and Lord Nityānanda in Atlanta.*

# The Deity Is Kṛṣṇa Himself

by His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupāda



*Prabhupāda greets Rādhā-Govinda at the New York temple, 1976.*

THE INDIVIDUAL soul is embodied since time immemorial. It is very difficult for him to simply theoretically understand that he is not the body. Therefore, the *bhakti-yogī* accepts the deity of Kṛṣṇa as worshipable because there is some bodily conception fixed in the mind, which can thus be applied. Of course, worship of the Supreme Personality of Godhead in His form within the temple is not idol worship. There is evidence in the Vedic literature that worship may be *saguṇa* or *nirguṇa*—of the Supreme possessing or not possessing attributes. Worship of the deity in the temple is *saguṇa* worship, for the Lord is represented by material qualities. But the form of the Lord, though represented by material qualities such as stone, wood or oil paint, is not actually material. That is the absolute nature of

the Supreme Lord.

A crude example may be given here. We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation which we may find somewhere but which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the deity form, which is called *arcā-vigraha*. This *arcā-vigraha* is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent, all-powerful; therefore, by His incarnation as *arcā-vigraha* He can accept the services of the devotee, just to make it convenient for the man in conditioned life.

—*Bhagavad-gītā As It Is*  
12.5, Purport

*At right: Kṛṣṇa-Balarāma at  
New Māyāpur, France.*







the Atlanta Rock Festival (in Byron, Georgia) in 1969.

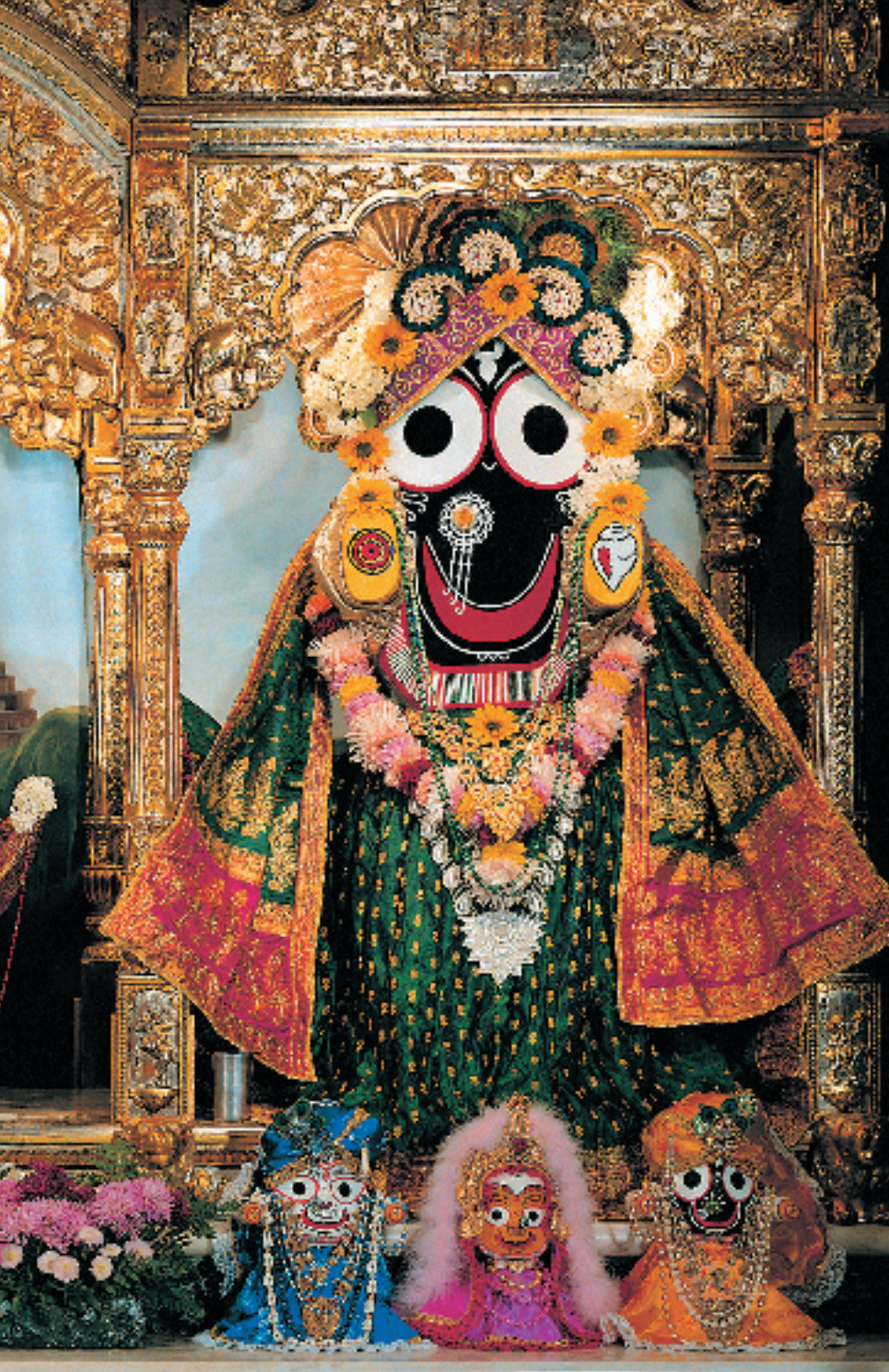
After I finish photographing the deities in Berkeley, I walk up Telegraph Avenue to the University of California at Berkeley. Memories come alive again. I was a member of the counter culture of that time, open to the possibilities of life. I attended college very near the Berkeley temple and spent much time on Telegraph Avenue, where I had my first encounter with a devotee selling

*Back to Godhead* magazines and incense on the corner of Durant Street. During those college years, I could tell what time it was by the *kirtana* on the street, which left the university at precisely the same time every day.

I had visited both the Seattle and Denver temples in 1978. In Denver I had distributed one hundred books in one day at the airport, and in Seattle I had taken the photos for a *Back to Godhead* article. So many good memories of service to Kṛṣṇa.

Some temples are visions of the future. The Boise temple was started and is maintained by an Indian couple who longed for a temple after a job transfer moved them from Los Angeles. So they turned their house into a temple, which soon expanded, and taught Kṛṣṇa consciousness to many visitors. The temple in Spanish Fork, Utah, began as a radio station run by a longtime devotee couple, Cāru Dāsa and Vaibhavī Dāsī. By their dedicated enthusiasm and work





*Govindajī (above) in Berkeley, California. At left (from right to left): Jagannātha, Subhadrā, and Balarāma at New Vrindavan, West Virginia.*

with their Mormon neighbors, a temple modeled on the Flower Palace at Kusum Sarovara in Vṛndāvana now stands in this Rocky Mountain valley.

Some temples are a testimony to dedicated service to the deity. In New York City, Rāmabhadra Dāsa, the temple president, not only dresses the deities and sees to Their care, but is just plain attached to Them. He and his wife, Satyā Dāsī, stay with me during the entire two-hour photo

session with Rādhā-Govinda.

After these experiences in the United States and Canada, I am happy to be recruited to take pictures in Europe and India.

The dedication of devotees serving their deities is inspiring. In Goloka Dham, Abentheuer, Germany, Goloka Dāsa and his wife, Mañjuālī Dāsī, serve the very sweet Rādhā Madana-mohana in such a personal way. They carefully dress the Lord for His photo day, throwing aside all

scheduling. (Goloka Dāsa died later in a car accident. I pray he is now with his Lord and friend Madana-mohana). Viśeṣa Dāsī in New Mayapur, France, has been serving Kṛṣṇa-Balarāma there since Prabhupāda installed Them in 1976. Over the years she has designed many beautiful outfits for temples throughout the world. Then there are the twins in Māyāpur, Jananivāsa Dāsa and Pañkajāṅghri Dāsa. What can be said  
*(please turn to page 34)*

# Are We All

*When someone steals from us, it hu*



# Thieves?

*arts. Are we stealing from God?*

by Arcana Siddhī Devī Dāsī

MOST PEOPLE have had the unfortunate experience of having some-thing of value disappear. Sometimes we conclude that we misplaced it or lost it. While that is unpleasant, it doesn't compare to feelings we suffer when we figure out that the item was stolen, especially by someone we know. Some years ago a hundred dollars was missing from my jewelry box. I was certain it had been there the previous day. After some investigation, I discovered that one of my brother's friends had taken the money. I felt violated, angry, and hurt.

When I worked as a psychotherapist in an inner-city mental health clinic, I often counseled children who had a history of stealing. Sometimes they'd been caught with small-ticket items like CDs, and at other times with expensive cars from off the street. I tried to have them imagine what it must have felt like for the victim of their crime—leaving the house in the morning

to go to work and finding their car gone.

But most of these kids lacked an ability to empathize. Not only were they unable to understand how the person they stole from felt, but they really didn't seem to care.

Their lack of social conscience made for a poor prognosis in treatment.

As potential victims of their crimes, we try to protect our property with elaborate alarm

systems, gated communities, and vicious dogs. Despite these amenities, we are plagued with the growing fear of more insidious crimes, such as identity theft, where our accounts are plundered and our credit ruined. Paper shredders have become an essential item in many homes, and we regularly check our credit reports to see if there is any unauthorized activity. Elaborate white-collar crimes flourish, cheating millions of people out of their money.

What accounts for this seemingly out of control proliferation of stealing in every sphere of our life? From a psychological perspective we could look to such factors as a lack of social responsibility arising from an increasing sense of alienation. Some things that contribute to this sense of depersonalization are the breakdown of the family structure, lack of community, and the waning influence of the church. Some people feel that social and economic inequalities entitle them to things they're not getting. External conditions such as poverty and drug addiction exacerbate the psychological dynamics.

But to understand the root cause, I look to a spiritual perspective from the timeless Vedic commentaries. They tell us that we are living in the most degraded Iron Age, characterized by cheating and hypocrisy. All the pillars of religious, moral, and ethical life—including austerity, cleanliness, mercy, and truthfulness—have practically disappeared in this age. Stealing is but

Detail from a painting by Bharadvāja Dāsa

# *Religious principles flourish when people understand that everything is owned and controlled by God.*



a symptom of the decline of these principles.

Religious principles flourish when people understand that everything is owned and controlled by God. In essence, nothing is ours. We have been entrusted with a quota of God's property. That makes us responsible for using these temporary possessions in a way that pleases the owner.

Even the gifts of nature—water, sunlight, wood, minerals, gems—are supplied for our use in service to the Lord and His devotees. The Lord has created the material world to remedy our desires to enjoy separately from Him. He has supplied this world with all the ingredients we need to live a happy life here and make spiritual advancement. If we fail to recognize the true owner and exploit resources for our own pleasure, then we too are thieves and will have to suffer.

During a morning-walk conversation in India, Srīla Prabhupāda was speaking to a wealthy industrialist and asked him the nature of his business. When the man replied that he made glass, Prabhupāda asked him how the glass was made. The man said that it's produced from sand.

"And who owns the sand?" Prabhupāda asked.

"Bhagavān, God, owns the sand."

"Oh, you are stealing from Bhagavān?" Prabhupāda challenged.

Trying to get off the hook, the man said that he gave much money in charity.

"Oh, then you are just a little thief," Prabhupāda lightheartedly replied.

While Prabhupāda certainly encouraged his disciples and congregation to work in honest business enterprises, he also wanted us to remember that Kṛṣṇa owns our business and that as much of the fruit of our labor as possible should be given back to Him. By using our time and money in the service of the Lord and His devotees,

we can give back in many ways. Giving back to the Lord purifies our work and frees us from both the good and bad reactions of the work. Otherwise, by taking what is not legitimately ours we become further implicated in *samsāra*, the cycle of birth and death.

## KNOWING OUR QUOTA

This brings up the question of how to determine what quota has been allotted to us by the Supreme Lord. Like many aspects of spiritual life, the answer requires sincerity and honest introspection. We each have different needs, but we should be led by guiding principles such as those illuminated in the scriptures. *Śrī Īsopaniṣad* and *Bhagavad-gītā*, for example, teach us to be moderate in satisfying our bodily needs. We should reject working too hard for worldly possessions or accomplishments very difficult to obtain.

We also need to take guidance from advanced Vaiṣṇavas who understand our psychophysical natures and can help us to discern what standard of living will best support our spiritual practices. When Prabhupāda was designing the living quarters for the devotees in his temple projects in India, he included modern amenities such as flushing toilets and showers, which were not so commonplace there at the time. He understood the particular psychology of his Western disciples and took care to provide a standard of living that would be conducive to that nature.

Even within Western culture there is a vast variety of individuality. What might be excessive for one person may not be enough for another. Our allotment from Kṛṣṇa may also vary according to our specific service to Him, our level of spiritual advancement, and our ability to manage material assets. Kṛṣṇa gave Prabhupāda so much for

his service, and not a penny was used for his personal sense gratification.

While the disciples of Lord Caitanya Mahāprabhu often exemplified their advancement through severe renunciation, Prabhupāda displayed the principle of *yukta-vairāgya*—using material resources in Kṛṣṇa's service. Someone once mentioned to Prabhupāda a famous yogi who refused to accept money. In response, Prabhupāda held his hands out as if to embrace the money, saying he would use it all in Kṛṣṇa's service. Prabhupāda envisioned using the money to print Kṛṣṇa conscious books and build beautiful temples for the benefit of the whole planet. The perfection of our intelligence is to take God's gifts and offer them back in the form of service to Him.

Prabhupāda's higher understanding of renunciation had him look for every opportunity to engage others in Kṛṣṇa's service. There is the famous story of the drunken man staggering into the first temple in New York City while Prabhupāda was lecturing. The drunk put some toilet paper into the bathroom and without a word left the temple. Prabhupāda commented that the man was not in order, but he had started his devotional service. So whatever we offer to the Lord will be good for us. We will never be the loser.

When a child buys a small gift for his father out of the allowance he received from his father, the father becomes charmed and feels increased affection for the child. In the same way, Kṛṣṇa feels more affection towards us when we lovingly make an offering back to Him.

This is how we transform our mentality from that of a thief into that of devotee. When we come to the material world, we forget our position as eternal servants of the Lord. Instead

*(please turn to page 42)*

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

## SATĪ GIVES UP HER BODY

*After criticizing her father for disrespecting Lord Śiva,  
Satī burns up her body in a fire produced by meditation.*

### CANTO 4: CHAPTER 4

26 एवं स्वदेहं महतां महीयसा  
मुहुः समारोपितमङ्गमादरात्  
जिहासती दक्षरुषा मनस्विनी  
दधार गात्रेष्वनिलाग्निधारणाम्

*evam sva-dehaṁ mahatām mahīyasā  
muhuḥ samāropitam aṅkam ādarāt  
jihāsati dakṣa-ruṣā manasvinī  
dadhāra gātreṣv anilāgni-dhāraṇām*

*evam*—thus; *sva-deham*—her own body; *mahatām*—of the great saints; *mahīyasā*—most worshipful; *muhuḥ*—again and again; *samāropitam*—seated; *aṅkam*—on the lap; *ādarāt*—respectfully; *jihāsati*—wishing to give up; *dakṣa-ruṣā*—due to anger towards Dakṣa; *manasvinī*—voluntarily; *dadhāra*—placed; *gātreṣu*—on the limbs of the body; *anila-agni-dhāraṇām*—meditation on the fire and air.

Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Satī, due to anger towards her father, began to meditate on the fiery air within the body.

PURPORT: Lord Śiva is described herein as the best of all great souls. Although Satī’s body was born of Dakṣa, Lord Śiva used to adore her by sitting her on his lap. This is considered a great token of respect. Thus Satī’s body was not ordinary, but still she decided to give it up because it was the source of unhappiness because of its connection with Dakṣa. This severe example set by Satī is to be followed. One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. ❶ This injunction is stressed in many places in *Śrīmad-Bhāgavatam*; if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one’s material existential life, then one may associate with persons who are materialistic.

The materialistic way of life is based on sex life. Thus both becoming addicted to sex life and associating with persons who are addicted to sex life are condemned in

**(1) What are the results of associating with great souls and with materialistic persons?**

the Vedic literature because such association will simply interfere with one's spiritual progress. However, association with great personalities, devotees who are great souls, will elevate one to the spiritual platform.

Satīdevī decided to quit the body she had obtained from Dakṣa's body, and she wanted to transfer herself to another body so that she might have completely uncontaminated association with Lord Śiva. ❷ Of course, it is understood that in her next life she would take birth as the daughter of the Himalayas, Pārvatī, and then she would again accept Lord Śiva as her husband. Satī and Lord Śiva are eternally related; even after she changes her body, their relationship is never broken.

27 ततः स्वभर्तुश्चरणाम्बुजासवं  
जगद्गुरोश्चिन्तयती न चापरम्  
ददर्श देहो हतकल्मषः सती  
सद्यः प्रज्ज्वाल समाधिजाग्निना

*tataḥ sva-bhartuś caraṇāmbujāsavam  
jagad-guroś cintayatī na cāparam  
dadarśa deho hata-kalmaṣaḥ satī  
sadyaḥ prajjavāla samādhijāgninā*

*tataḥ*—there; *sva-bhartuḥ*—of her husband; *carāṇa-ambuja-āsavam*—on the nectar of the lotus feet; *jagad-guroḥ*—of the supreme spiritual teacher of the universe; *cintayatī*—meditating; *na*—not; *ca*—and; *aparam*—not other (than her husband); *dadarśa*—saw; *dehaḥ*—her body; *hata-kalmaṣaḥ*—taints of sin being destroyed; *satī*—Satī; *sadyaḥ*—soon; *prajjavāla*—burned; *samādhi-ja-agninā*—by fire produced by meditation.

**Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world. Thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.**

PURPORT: Satī at once thought of the lotus feet of her husband, Lord Śiva, who is one of the three great personalities of Godhead in charge of the management of the material world, and simply by meditating on his

- (2) What was Satī's next birth?
- (3) From what contamination did Satī's meditation free her?
- (4) Why is it unnecessary to burn up one's body in order to give up bodily relationships?

lotus feet she derived such great pleasure that she forgot everything in relationship with her body. This pleasure was certainly material because she gave up her body for another body that was also material, but by this example we can appreciate the devotee's pleasure in concentrating his mind and attention on the lotus feet of the Supreme Lord, Viṣṇu, or Kṛṣṇa. There is such transcendental bliss in simply meditating on the lotus feet of the Lord that one can forget everything but the Lord's transcendental form. This is the perfection of yogic *samādhi*, or ecstasy.

In this verse it is stated that by such meditation she became free from all contamination. What was that contamination? ❸ The contamination was her concept of the body derived from Dakṣa, but she forgot that bodily relationship in trance. The purport is that when one becomes free from all bodily relationships within this material world and simply places himself in the position of an eternal servant of the Supreme Lord, it is to be understood that all the contamination of his material attachment has been burned by the blazing fires of transcendental ecstasy.

❹ It is not necessary for one to manifest a blazing fire externally, for if one forgets all his bodily relationships within this material world and becomes situated in his spiritual identity, it is said that one has been freed from all material contamination by the blazing fire of yogic *samādhi*, or ecstasy. That is the topmost perfection of yoga. If one keeps his bodily relationships within this material world and poses himself as a great yogi, he is not a bona fide yogi.

In *Śrīmad-Bhāgavatam* (2.4.15) it is stated, *yat-kīrtanaṁ yat-smaraṇam*. Simply by chanting the holy name of the Supreme Personality of Godhead, simply by remembering the lotus feet of Kṛṣṇa, simply by offering prayers to the Supreme Personality of Godhead, one is immediately freed from material contamination, the material bodily concept, by the blazing fire of ecstasy. This effect takes place immediately, without a second's delay.

According to Śrī Jīva Gosvāmī, that Satī quit her body means that she gave up within her heart her relationship with Dakṣa. Śrī Viśvanātha Cakravartī Ṭhākura also comments that since Satī is the superintendent deity of the external potency, when she quit her body she did not get a spiritual body but simply transferred from the body she had received from Dakṣa. Other commentators also say that she immediately transferred herself into the womb of Menakā, her future mother. She gave up the body she had received from Dakṣa and immediately transferred herself to another, better body, but this does not mean that she got a spiritual body.

28 तत्पश्यतां खे भुवि चाद्रुतं महद्  
हाहेति वादः सुमहानजायत  
हन्त प्रिया दैवतमस्य देवी  
जहावसून केन सती प्रकोपिता

*tat paśyatām khe bhuvi cādbhutaṁ mahad  
hā heti vādaḥ sumahān ajāyata  
hanta priyā daivatamasya devī  
jahāv asūn kena satī prakopitā*

*tat*—that; *paśyatām*—of those who had seen; *khe*—in the sky; *bhuvi*—on the earth; *ca*—and; *adbhutam*—wonderful; *mahat*—great; *hā hā*—oh, oh; *iti*—thus; *vādaḥ*—roar; *su-mahān*—tumultuous; *ajāyata*—occurred; *hanta*—alas; *priyā*—the beloved; *daiva-tamasya*—of the most respectable demigod (Lord Śiva); *devī*—Satī; *jahau*—quit; *asūn*—her life; *kena*—by Dakṣa; *satī*—Satī; *prakopitā*—angered.

**When Satī annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Satī, the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?**

PURPORT: 5 There was a tumultuous roaring all over the universe in the societies of the demigods of different planets because Satī was the daughter of Dakṣa, the greatest of all kings, and the wife of Lord Śiva, the greatest of all demigods. Why did she become so angry that she gave up her body? Since she was the daughter of a great personality and wife of a great personality, she had nothing to desire, but still she gave up her body in dissatisfaction. Certainly this was astonishing.

One cannot attain complete satisfaction even if one is situated in the greatest material opulence. There was nothing Satī could not achieve either from her relationship with her father or from her relationship with the greatest of the demigods, but still, for some reason, she was dissatisfied. Therefore, *Śrīmad-Bhāgavatam* (1.2.6) explains that one has to achieve real satisfaction (*yayātmā suprasīdati*), but *ātmā*—the body, mind and soul—all become completely satisfied only if one develops devotional service to the Absolute Truth. *Sa vai purīṣārṇaṁ paro dharmo yato bhaktir adhokṣaje*. *Adhokṣaja* means the Absolute Truth. 6 If one can develop his unflinching love for the transcendental Supreme Personality of Godhead, that can give complete satisfaction, otherwise there is no possibility of satisfaction in the material world or anywhere else.

29 अहो अनात्म्यं महदस्य पश्यत  
प्रजापतेर्यस्य चराचरं प्रजाः  
जहावसून् यद्विमतात्मजा सती  
मनस्विनी मानमभीक्ष्णमर्हति

*aho anātmyaṁ mahad asya paśyata  
prajāpater yasya carācaram prajāḥ  
jahāv asūn yad-vimatātmajā satī  
manasvinī mānam abhikṣṇam arhati*

*aho*—oh; *anātmyaṁ*—neglect; *mahat*—great; *asya*—of Dakṣa; *paśyata*—just see; *prajāpateḥ*—of the Prajāpati; *yasya*—of whom; *cara-acaram*—all living entities; *prajāḥ*—offspring; *jahau*—gave up; *asūn*—her body; *yat*—by whom; *vimatā*—disrespected; *ātma-jā*—his own daughter; *satī*—Satī; *manasvinī*—voluntarily; *mānam*—respect; *abhikṣṇam*—repeatedly; *arhati*—deserved.

**It was astonishing that Dakṣa, who was Prajāpati, the maintainer of all living entities, was so disrespectful to his own daughter, Satī, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.**

PURPORT: The word *anātmya* is significant. *Ātmya* means “the life of the soul,” so this word indicates that although Dakṣa appeared to be living, actually he was a dead body, otherwise how could he neglect Satī, who was his own daughter? It was the duty of Dakṣa to look after the maintenance and comforts of all living entities because he was situated as Prajāpati, the governor of all living entities. Therefore how is it that he neglected his own daughter, who was the most exalted and chaste woman, a great soul, and who therefore deserved the most respectful treatment from her father? The death of Satī because of her being neglected by Dakṣa, her father, was most astonishing to all the great demigods of the universe.

30 सोऽयं दुर्मर्षहृदयो ब्रह्मध्रुक च  
लोकेऽपकीर्तिं महतीमवाप्स्यति  
यद्भ्रजां स्वां पुरुषद्विदुद्यतां  
न प्रत्यषेधन्मृतयेऽपराधतः

*so 'yaṁ durmarṣa-hṛdayo brahma-dhruk ca  
loke 'pakīrtiṁ mahatīm avāpsyati  
yad-aṅgajāṁ svāṁ puruṣa-dviḍ udyatām  
na pratyāsedhan mṛtaye 'parādhataḥ*

*saḥ*—he; *ayam*—that; *durmarṣa-hṛdayaḥ*—hardhearted; *brahma-dhruk*—unworthy to be a *brāhmaṇa*; *ca*—and; *loke*—in the world; *apakīrtim*—ill fame; *mahatīm*—extensive; *avāpsyati*—will gain; *yat-aṅga-jām*—the daughter of whom; *svām*—own; *puruṣa-dviḍ*—the enemy of Lord Śiva; *udyatām*—who was preparing; *na pratyāsedhat*—did

- (5) Why was there roaring all over the universe when Satī quit her body?  
(6) What is the only way to achieve complete satisfaction in the material world?

not prevent; *mṛtaye*—for death; *aparādhataḥ*—because of his offenses.

**Dakṣa, who is so hardhearted that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.**

PURPORT: Dakṣa is described here as most hardhearted and therefore unqualified to be a *brāhmaṇa*. *Brahma-dhruk* is described by some commentators to mean *brahma-bandhu*, or friend of the *brāhmaṇas*. ⑦ A person who is born in a *brāhmaṇa* family but has no brahminical qualifications is called a *brahma-bandhu*. ⑧ *Brāhmaṇas* are generally very softhearted and forbearing because they have the power to control the senses and the mind. Dakṣa, however, was not forbearing. For the simple reason that his son-in-law, Lord Śiva, did not stand up to show him the formality of respect, he became so angry and hardhearted that he tolerated even the death of his dearest daughter. Satī tried her best to mitigate the misunderstanding between the son-in-law and the father-in-law by coming to her father's house, even without an invitation, and at that time Dakṣa should have received her, forgetting all past misunderstandings. But he was so hardhearted that he was unworthy to be called an Āryan or *brāhmaṇa*. Thus his ill fame still continues. ⑨ Dakṣa means “expert,” and he was given this name because of his ability to beget many hundreds and thousands of children. Persons who are too sexually inclined and materialistic become so hardhearted because of a slight loss of prestige that they can tolerate even the death of their children.

**31 वदत्येवं जने सत्या दृष्ट्यासुत्यागमद्रुतम्  
दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः**

*vadaty evaṁ jane satyā  
dṛṣṭvāsu-tyāgam adbhutam  
dakṣaṁ tat-pārṣadā hantum  
udatiṣṭhann udāyudhāḥ*

- (7) What is a *brahma-bandhu*?  
(8) Why are *brāhmaṇas* generally soft-hearted and forbearing?  
(9) What is the meaning of Dakṣa's name, and why was he given that name?  
(10) Why are the sacrifices recommended in the *Vedas* forbidden in this age?

*vadati*—were talking; *evam*—thus; *jane*—while the people; *satyāḥ*—of Satī; *dṛṣṭvā*—after seeing; *asu-tyāgam*—the death; *adbhutam*—wonderful; *dakṣam*—Dakṣa; *tat-pārṣadāḥ*—the attendants of Lord Śiva; *hantum*—to kill; *udatiṣṭhan*—stood up; *udāyudhāḥ*—with uplifted weapons.

**While people were talking among themselves about the wonderful voluntary death of Satī, the attendants who had come with her readied themselves to kill Dakṣa with their weapons.**

PURPORT: The attendants who came with Satī were meant to protect her from calamities, but since they were unable to protect their master's wife, they decided to die for her, and before dying they wanted to kill Dakṣa. It is the duty of attendants to give protection to their master, and in case of failure it is their duty to die.

**32 तेषामापततां वेगं निशाम्य भगवान् भृगुः  
यज्ञघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह**

*teṣām āpatatām vegam  
niśāmya bhagavān bhṛguḥ  
yajña-ghna-ghnena yajuṣā  
dakṣiṇāgnau juhāva ha*

*teṣām*—of them; *āpatatām*—who were approaching; *vegam*—the impulse; *niśāmya*—after seeing; *bhagavān*—the possessor of all opulences; *bhṛguḥ*—Bhṛgu Muni; *yajña-ghna-ghnena*—for killing the destroyers of the *yajña*; *yajuṣā*—with hymns of the *Yajur Veda*; *dakṣiṇa-agnau*—in the southern side of the sacrificial fire; *juhāva*—offered oblations; *ha*—certainly.

**They came forward forcibly, but Bhṛgu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the Yajur Veda by which the destroyers of yajñic performances could be killed immediately.**

PURPORT: Here is one example of powerful hymns in the *Vedas* which, when chanted, could perform wonderful acts. ⑩ In the present age of Kali it is not possible to find expert mantra chanters; therefore all the sacrifices recommended in the *Vedas* are forbidden in this age. The only sacrifice recommended in this age is the chanting of the Hare Kṛṣṇa mantra because in this age it is not possible to accumulate the needed funds for performing sacrifices, not to speak of finding expert *brāhmaṇas* who can chant the mantras perfectly.

[continued in the next issue]



## “IS IT NOT EDUCATION?”

(continued from page 15)

**Jesuit Priest:** I was just thinking how difficult it is. I read Latin pretty well. And Greek. And I can see the meaning in the original, in the Greek when it was translated from the Aramaic. Now, in your translating you can get a phrase, and if you know the language, you know exactly what it conveys.

**Śrīla Prabhupāda:** Yes.

**Jesuit Priest:** But you can put it into English and somehow, some of the meaning is lost.

**Śrīla Prabhupāda** (to Disciple 1): Just show him how it is done. Yes, you can do it. [Again to the priest:] You see the original Sanskrit.

**Disciple 1** (deferring to Disciple 2): Why don't you go ahead?

**Disciple 2** (holding a volume of the *Śrīmad-Bhāgavatam* open for the priest and his mother to view): Here is the original Sanskrit text. And then Śrīla Prabhupāda gives the text with a roman transliteration, and then individually the word meanings.

**Jesuit Priest:** Oh. I see. I've got it. Yes.

**Disciple 2:** And then a translation of the full verse.

**Jesuit Priest:** Translation. Yes. They are marvelous. Yes. Yes.

**Disciple 1:** Actually, much of the technical Sanskrit work is done by one of Prabhupāda's disciples.

**Śrīla Prabhupāda:** Yes, they are being trained.

**Disciple 1:** The technical Sanskrit work is a mechanical process, after all. But the translation—that requires not only knowledge of the language. It requires spiritual realization.

**Śrīla Prabhupāda:** Yes.

**Disciple 1:** So the spiritual translation is done by Śrīla Prabhupāda. Not just from knowledge of Sanskrit, but from spiritual realization. As you know, this is the qualification to give the meaning. You need to have realized the message.

**Jesuit Priest:** Oh, I agree. Certainly, in the Western Church all the translations of the Gospels and the Old and New Testament are done, for the most part, by men who were saints. In other words, it wasn't merely their knowledge of the language, but their

incredible closeness to God.

**Disciple 1:** So if the practical knowledge given in those scriptures is adequate, then why is it that so many young people are interested, instead, in the false religious experience of LSD?

**Jesuit Priest:** Well, I wouldn't know.... Because, I would say, because there's some kind of inadequacy in their lives. There's something missing, and that—the thing which is missing—is what we in the Catholic Church call the life of grace, the supernatural. Somehow, something's gone wrong somewhere. And so they . . . lots of the young people today . . .

**Śrīla Prabhupāda:** This I was trying to explain—that nobody can understand God and God's conception while being sinful.

**Jesuit Priest:** There's a vacuum created.

**Śrīla Prabhupāda:** Yes. So that is stated in the *Bhagavad-gītā*: *yeṣāṃ tv anta-gaṭaṃ pāpaṃ janānāṃ puṇya-karmaṇām*: those who have acted piously in previous lives and in this life, whose sinful reactions are eradicated—they can take to the Lord's devotional service.

**Mother:** It's extraordinary, though. Many boys that I have spoken to here have taken LSD or drugs of some kind.

**Disciple 1:** Yes. Well, our priests and rabbis gave us no warnings against harmful things like flesh-eating or smoking and drinking. And yet even at that, not all of us fell into drugs. And what about Father Bernard? Father Bernard spent twenty-three years in a Cistercian monastery. He left and came to Śrīla Prabhupāda right afterwards, and he's never taken LSD.

**Jesuit Priest:** Who was in a Cistercian monastery?

**Disciple 1:** Father Bernard, there.

**Jesuit Priest** (addressing a gray-haired gentleman): Are you a priest? [The gentleman nods.]

**Mother:** But I say quite a lot of your young people have come to you since they took drugs.

**Śrīla Prabhupāda:** There is no restriction for anyone. God is open for everyone.

**Mother:** But they have come here.

# BACK TO GODHEAD

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You seem to be able to help the people that have taken drugs so that . . .

**Śrīla Prabhupāda:** That is my duty.

**Mother:** You've helped them tremendously, and I can see this, but I am so sad that you can't help them to further their education. That's all my . . . my problem is.

**Disciple 2:** But, Mother, Śrīla Prabhupāda has been making the point that the purpose of education is to know God.

**Mother:** Yes, I know. I know. Yes, he has, and I've seen that point.

**Śrīla Prabhupāda:** Don't you think this is education?

**Mother:** Well . . .

**Śrīla Prabhupāda:** This translation work?

**Mother:** Yes.

**Śrīla Prabhupāda:** If we are teaching our boys . . .

**Mother:** But you know what I mean.

**Śrīla Prabhupāda:** . . . Sanskrit and English, translations of the original Vedic literature. Is it not education?

**Mother:** Yes, I agree with you. That is education. But I mean a fuller education.

**Śrīla Prabhupāda:** You are trying to induce our students to become technologists, medical men. You want that.

**Mother:** Yes, because the world must have them.

**Śrīla Prabhupāda:** That's all right. But our point is that if we can get the help of technologists by paying a little money . . .

**Disciple 1:** And also, Śrīla Prabhupāda, in society many become doctors. But not many become *brāhmaṇas*, living a sinless life and learning the science of God and distributing it to the people. Not many perform this service. But Prabhupāda is educating us in how to teach this science of God consciousness.

**Jesuit Priest:** Yes. Well, I know. I've never questioned that.

**Disciple 1:** So there's no necessity of canvassing among Śrīla Prabhupāda's students to make students of medicine.

**Jesuit Priest:** Yes.

**Śrīla Prabhupāda:** So we invite everyone, without any distinction, without any discrimination. He may be Chris-

tian. He may be Hindu. He may be Muhammadan. "Come on. Live with us, and learn how to love." That is our mission.

We say, according to our Vedic description, *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje/ ahaituky apratihātā yayātmā suprasidati*: if you actually want peace within your mind, then you must try—you must learn how to love God.

So our preaching is, "It doesn't matter. Whatever religion you are following, it doesn't matter. If you have achieved this aim, how to love God, then your system is first-class." That's all. That is our question. *Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*. *Bhakti* means love of God. How much you have learned to love God—that much we want to know.

We don't say, "You are Christian, but we want you to become followers of Hindu rituals or Muhammadan rituals." No. Remain in your position, but just try to love God to your fullest capacity. ☸

## THE DEITY BOOK IS HERE!

(continued from page 25)

of these transcendently devoted brothers? They are the example of perfection in service to the deity. The Lord is their life.

Capping the whole photo-taking tour is the glorious installation of Pañca-tattva in Māyāpur. The temple is transformed into the spiritual world. I have never felt the touch of the Lord as much as in the presence of the Pañca-tattva there. For me this confirms that the Lord and His deity are the same. Lord Caitanya is in Māyāpur, and You can see Him very clearly.

With the photographing done, it's back to Europe to begin phase two—in many ways the most grueling part of the project. The first step is to select the photos that will make it into the book. Many temples from around the world have sent in pictures; some meet our high standards, others do not. For certain parts of the world we are more lenient because we want examples from everywhere Śrīla Pra-

bhupāda established temples.

Haladhara Dāsa and his wife, Bhaktin Anna, select the pictures for the layout and design. They create a transcendental visual feast for each temple.

Now I have to digitally edit the more than eight hundred pictures we'll be using. We want to present the deities for the pleasure and meditation of devotees, without the distraction of wires, threads, pins, and so on. And there's other technical work dealing with color and proofing. From May to the end of September, I sit in front of a computer, sometimes up to fifteen hours a day. Akiñcana Kṛṣṇa Dāsa helps with the color adjustments in the evenings after work (as a graphic designer) and on the weekends, plus he dedicates his entire summer holiday to this service. The mountain of images never seems to go down, and the deadline looms.

I am barely aware of the writing going on. While traveling to the various temples, I collected information on the deities whenever possible,

especially the dates of installations and special festivals. Tattvavit Dāsa and Rañjita Dāsa use this information to create captions, and they select verses and quotes from Śrīla Prabhupāda's books to complement the photos. Madhu-sevita's wife, Ali Kṛṣṇa Dāsī, helps Tattvavit and Draviḍa Dāsa do the final editing. And then it is over. The book is at the printers, and it is done. I am beyond exhausted, but blissful and feeling much lighter and more connected to Kṛṣṇa than I have ever felt. ☸

*Nitya-tṛptā Devī Dāsī and her husband will be working on the Mayapur Project, helping to conceive and design the exhibitions for the Temple of Vedic Planetarium. Visit [krnavision.com](http://krnavision.com) for information about their other work.*

### ONLINE EXTRA

For more on the deity photographing project, visit the website [www.krishna.com/391](http://www.krishna.com/391)

# Waking from The Dream

*To wake up to reality, we must first understand that we're asleep.*

by Jahnudvīpa Dāsa

WE SOULS inhabiting the material world are under the influence of Kṛṣṇa's illusory potency, Māyā Devī. Just as one forgets his life during a dream at night, we who live in the material world live in ignorance of our real identity and are considered to be asleep. The "reality" to which we have become so accustomed is a dream. Our spiritual existence, the one we have forgotten—our eternal existence in the spiritual realm—is the reality.

How can we distinguish between reality and illusion? In a dream, everything seems quite real. We go through the same register of emotions and impressions as when we are awake. Dreams seem real enough. What, then, makes a dream unreal? In the *Bhagavad-gītā* Lord Kṛṣṇa has given the answer by pointing out that reality is that which exists without cessation, that which continues and is everlasting. A dream, therefore, since it has a beginning and an end, cannot be real. Real existence is continuous.

"Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both." (*Bhagavad-gītā* 2.16)

When Lord Kṛṣṇa speaks of the

material body as "nonexistent," He is referring to its being temporary; its existence is not a permanent fact. "Nonexistent" does not mean that the material body and the material world are simply not there at all, or that they are "false," as some impersonalists say.

In contrast to eternal time, our current temporary existence is fleeting and insubstantial—a short flash, like a dream. Even a long dreamlike life will come to an end, and in the realm of eternity our lifespan of sixty or eighty years is such a minuscule glimpse in the vastness of eternity that it doesn't even register. The same is true of the computer I am writing on. Even if I left it sitting alone on my desk and never touched it, time would eventually destroy it, its identity or form ceasing to exist.

However long that would take is immaterial. To us a thousand or a million years may seem like a substantial

amount of time. But from the point of view of, say, Lord Brahmā, the first created living being in the universe (who lives for the unimaginable length of time of 311.04 trillion years), surely my computer, the desk my computer sits on, as well as the house that surrounds the desk, cannot be said to exist. Before Lord Brahmā even has time to finish his morning ablutions, we would have died and been born

thousands of times

Lord Brahmā's lifespan is the same as the lifespan of the universe we live in. That is, he lives as long as the universe continues. So in relation to Lord Brahmā's perception of time, our lives are so short and insignificant that for all practical purposes they might as well never have been. Similarly, in the eternal time of the spiritual realm, Lord Brahmā and the universe we live in are as insignificant and nonexistent as we are in relation to the universe. Kṛṣṇa explains this in the *Bhagavad-gītā* (8.17–20):

By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night.

At the beginning of Brahmā's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again.



Art by Liza Marshall

Again and again, when Brahmā's day arrives, all living entities come into being, and with the arrival of Brahmā's night they are helplessly annihilated.

Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

## ANOTHER PLANE

Kṛṣṇa says that there is an eternal realm of existence beyond this manifested, temporary world. Here on this plane all our experiences and activities are dreamlike because they will be reduced to fleeting memories; then they will evaporate in time as if they had never taken place. And finally we will go to sleep at death. But on the spiritual plane we will possess a continuous experience of eternity. We will have woken up to our real life.

That's why our present existence in a body that changes from childhood to youth to old age is unreal and dreamlike. Our life in this particular body has a beginning and an end, and for that reason it is a dream. Our life is not unreal in the sense that it does not take place. Obviously it does. If I bash my head against a wall, it will hurt, and that pain is real enough. So the unreal factor about the body is that it ends. And it can never fulfill its promise of the happiness we are always hoping for.

That's the real illusion of material life. One may consider enjoyment in the material world substantial. What's wrong with enjoying? What's wrong with seeking some happiness? The answer is that the pleasure of life always ends. That's what's wrong. Such pleasure can never satisfy the self, because the self is eternal and therefore hungers for lasting pleasure.

"An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an

end, and so the wise man does not delight in them." (*Bhagavad-gītā* 5.22)

As we can see from Kṛṣṇa's words here, not only can we not find satisfaction in temporary pleasures, but the same pleasures will also cause us suffering. Misery always follows material happiness. Because the soul is eternal by constitution, we cannot find satisfaction in the temporary. Life in the material world can never satisfy us, no matter how much sense gratification we get. It is exactly like in a dream. We may experience some sense of happiness as we engage in pleasurable activities, but we always have to wake up to the reality of mis-



ery and lamentation. In a dream we wake up to our daily life, and in life we wake up to disease, old age, death, or some other calamity.

## FADING MEMORIES

In life the activities we engage in become memories, and these memories are like dreams. All the good and bad experiences we have been through in life are now just memories—fleeting and without substance—like a dream we may have had. We forget them as if they never happened. There is in essence no difference between a dream we once had and an experience that actually happened to us. When an old man sits outside the mall wearily eyeing the young ladies hurrying by, it is of little comfort to him to think about all the pleasures he once had with women.

Sometimes people say that they have lived a full life, that they have nice memories to fall back on. But

the fact is that the memories of past pleasures are not enough to satisfy us. The memories of enjoyment we had in the past or hope to have in the future cannot satisfy the deep longings for fulfillment that live in our hearts. Our senses and mind can find some temporary relief in relationships, or even in possessions, but then it is over. Even if we love the same person faithfully throughout our whole life and that person loves us back, the happiness cannot last—there is bound to be separation, and then misery sets in. There is no way to avoid it: material life is headed for lamentation.

Kṛṣṇa says, "From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (*Bhagavad-gītā* 8.16)

Now, if there weren't any alternative to such a material life, existence would be bleak indeed. Many people who have no knowledge of the positive alternative of Kṛṣṇa consciousness find the truth about the material world a depressing message. But just as a dream denotes something real, so our temporary material life is nothing but a distorted reflection of our real, eternal life.

The screen of material perception now covers our consciousness and mentality. That's why we think it is possible to find happiness in the material world through the material body. The soul has stepped outside its real environment of eternity and entered the temporary world of matter. Śrīla Prabhupāda compared this to a fish on dry land. Outside its natural element, the fish cannot enjoy and soon withers and dies. No matter how much pleasure the fish is offered, it will not be able to enjoy it because it is out of its natural element. Similarly, we have to wither and die again and again, pathetically flapping for a few inconsequential moments on the shores of time. This cycle will continue endlessly, until we wake up to our real existence.

We have come to the material world because we desired to imitate Kṛṣṇa's position as the supreme enjoyer and controller. Since we can never usurp Kṛṣṇa's position, He has kindly put us to sleep in material life so that we can dream that we are the enjoyers and controllers.

The genuine spiritual process of Kṛṣṇa consciousness helps the soul sleeping in the lap of Māyā to wake up to reality—the reality of spiritual life. In reality, we are eternally full of knowledge and bliss. But being asleep, we cannot see that. Instead we try to find happiness in our dreams—be they the pursuit of love,

family, success, wealth, or any number of temporary solutions. We seek happiness outside ourselves, when the happiness is there all the time within. We are like a deer that neglects a nearby brook and runs into the desert to find water.

The sages tell us that the solution to this pitiful condition, the means to get out of this existential ignorance, is to chant the Hare Kṛṣṇa mantra. Therefore the members of the Hare Kṛṣṇa movement are very eager to get everyone to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The *Kali-*

*santarāṇa Upaniṣad* says of the *mahā-mantra*, “It is the means by which to counteract the evils of Kali-yuga. After having searched through all the *Vedas*, one will find no more sublime form of religion.”

*Jahnudvīpa Dāsa* joined ISKCON in 1982 and distributed books for several years. He has served in the North European branch of the Bhaktivedanta Book Trust and presently is a reporter with Radio Krishna in Copenhagen, Denmark. He lives in Māyāpur with his wife, Braja Sevakī Devī Dāsī.

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## 2005 GAURA PŪRṆIMĀ COURSES

(Students may register for one course or several courses, and may enroll for one-to-seven modules of classes.)

*Vastu: An Aid to Spiritual and Material Development* (March 23), Ajāmīla Dāsa; *VTE Leadership and Management Course One* (March 10–16), Anuttama Dāsa; *Final Chapters of Bhagavad-gītā*, Vidvān Gaurāṅga Dāsa; *Searching For and Destroying the False Ego*, Bhakti Tīrtha Swami; *Dealing with Conflict: An Introduction for Leaders, Managers, and Everyone Else* (March 9), Braja Bihārī Dāsa; *Śrī Īsopaniṣad*, BVV Narasimha Swami; *Śrī Śikṣāṣṭakam*, BVV Narasimha Swami; *Glorious Departures: How Some Personalities in the Bhāgavatam Went Back to Godhead*, Devāmṛta Dāsa; *Science and Kṛṣṇa Consciousness*, Drutakarmā Dāsa; *VedaBase 'R' Us: Simplified for You*, Ekanātha Dāsa, Bhakta Fred; *Śrīla Prabhupāda: The Living Bhāgavatam*, Hariśaurī Dāsa; *Pañcarātrika Process of Deity Worship (Nitya-sevā One and Two)*, Jananivāsa Dāsa, Pañkajāṅghri Dāsa, Nṛsimha Kavaca Dāsa; *Vaiṣṇava Self-Reawakening Course—Level One: Sāttvika Introspection and Effective Communication Skills* (March 9–13), Kaunteya Dāsa, Śrī Rādhā Govinda Dāsī; *Vaiṣṇava Self-Reawakening Course—Level Two: A Transformational Experience* (March 14–19), Kaunteya Dāsa, Śrī Rādhā Govinda Dāsī; *Classical Hatha Yoga Taught in the Iyengar Tradition (Levels One and Two)*, Krodhasamanī Dāsī, Kiśora Dāsa (separate sections for men and women); *Ayurvedic Self-healing (Course One)*, Dr. Liladhar Gupta; *Entering Deeper into Vraja Līlā*, Pūrṇacandra Dāsa; *Vedic Astrology: The Eye of the Vedas Personified—Level 1*, Prahlāda Nṛsimha Dāsa; *VTE Teacher Training (Course One, March 2–7), (Course Two, March 9–15)*, Rāsamaṅḍala Dāsa; *VTE Bhakti-śāstrī Teacher Training*, Rāsamaṅḍala Dāsa, Atul Kṛṣṇa Dāsa; *The Blissful Result of Following the Regulative Principles of Freedom* (March 10–13), Ravindra Svarūpa Dāsa, Saṅkīrtana Dāsa; *Śrī Brahmasamhitā*, Vedavyāsa Priyā Swami

**2005 VTE Bhaktivaibhava Course Facilitators (1st and 2nd Cantos):** BVV Narasimha Swami, Atul Kṛṣṇa Dāsa, Vidvān Gaurāṅga Dāsa. **Guest Facilitators:** Bhakti Cāru Swami, Bhakti Puruṣottama Swami, Jayapatāka Swami, Nārāyaṇī Devī Dāsī. **2005 VTE Bhakti-śāstrī Course (ladies only) Facilitator:** Sugitā Vāṇī Devī Dāsī (*Bhagavad-gītā*).

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# ŚRĪLA PRABHUPĀ

## Equal to All by Lokanāth Swami

There is but one Supreme Father for all living entities, wherever they reside, in whatever species. Śrīla Prabhupāda, a genuine representative of the Supreme Father, Kṛṣṇa, exhibited all godly qualities. Like Lord Kṛṣṇa, he was equal to all souls. This devotional quality particularly shows his uniquely pure character.

Śrīla Prabhupāda was the only Vaiṣṇava *ācārya* to come to the Western world and develop a society for Kṛṣṇa consciousness: ISKCON. He came alone, with only the shelter of his Guru Mahārāja's instructions, but he fulfilled his Guru Mahārāja's seemingly impossible desires. His success is unsurpassed in spreading Kṛṣṇa consciousness in the richest nations of the world, centers of all sinful activities. And his fathomless compassion reached even remote places like the tiny island of Mauritius, in the middle of the Indian Ocean.

In caring for both men and women, Prabhupāda went beyond the boundaries of the traditional Indian *sannyāsa* system. He started *brahmacārīṇī* ashrams for single women and presided over the weddings of his disciples. Once there were children in his international Society, he established *gurukula* education, fashioned in the ancient Vedic style.

### Disciples from All Classes

The great-grandson of Henry Ford is Prabhupāda's disciple:



Ambarīṣa Dāsa. A farmer's son born in Maharashtra, India, is also his disciple: Lokanāth Dāsa. A daughter of Irish Roman Catholics became his disciple too: Mahādevī Dāsī. His absolute purity and humility attracted souls from all walks of life and all races. He never shunned persons from so-called low-class backgrounds. All that really mattered was that they were souls, parts of Kṛṣṇa.

Śrīla Prabhupāda is a transcendental visionary. His followers come from all religious and cultural backgrounds. Not only Hindus, but Christians, Jews, and even Muslims follow him closely. He has genuine respect for Jesus, Muhammed, and other bona fide spiritual leaders.

Śrīla Prabhupāda was kind to the animals. He became their spokesman, boldly decrying the slaughter of animals. He taught that even though the animals are today not considered citizens, they do indeed have a right to live.

Śrīla Prabhupāda is a true friend to all living entities, even the plants and trees. He opposed the unnecessary cutting of trees: "The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society." (*Caitanya-caritāmṛta*, Ādi 9.46, Purport)

### Repaying Our Debt

When asked how the disciple can be free of the debt to the spiritual master, Prabhupāda replied, "Not possible." We are eternally indebted to Śrīla Prabhupāda. He has freely given us inconceivable kindness, joy, and blessings—blessings that perpetually increase, with an exceptionally high interest rate, in our spiritual bank account.

Śrīla Prabhupāda said that a disciple could try to clear his debt to him by doing as he did:

MAY HIS FAME SPR

# DA 108 CELEBRATION

spreading Kṛṣṇa consciousness. That means we must push on the Kṛṣṇa consciousness movement—not leave or give up when there are problems, but remain loyal to Śrīla Prabhupāda and his ISKCON.

Inside his home at the Kṛṣṇa-Balarāma Mandir in Vṛndāvana, during his final month, November 1977, devotees were gathered from all over the world to witness his going back home, back to Godhead. He clearly expressed one of his last requests of us: “Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.”

It is easy to serve when our lives in ISKCON are inspired, but the examination comes when we face difficulties, roadblocks, obstacles. How we love each other, serve each other, serve his sacred mission, shows our spontaneous service attitude and our unreserved love for him.

So let us take the occasion of Śrīla Prabhupāda’s 108th birth anniversary to rededicate ourselves to practicing Kṛṣṇa consciousness as Prabhupāda asked us to do within his ISKCON. Let us get re-invigorated to preserve and propagate the intimate treasures of *bhakti* that he so kindly gave us.

A major global event has been planned: a grand Śrīla Prabhupāda family reunion in Śrī Māyāpura Dhāma for Gaura Pūrṇimā 2005. We are extending an invitation to all disciples and grand-disciples, to every man, woman, and child, to black, white, rich and poor. Everyone is welcome—even animals and plants—to come and celebrate the 108th anniversary of Śrīla Prabhupāda’s glorious appearance.

## INFORMATION

### FEATURED 108 EVENTS

#### **February 12–20: Prabhupāda Festival at Cross Maidan**

—The seven-acre festival site will straddle Mumbai’s busiest pedestrian walkways. The festival will go on eighteen hours a day and is expected to be ISKCON’s largest public gathering ever. Highlights will include *kīrtanas*, *prasādam*, marriages, initiations, videos, deity worship, book distribution, and talks by ISKCON leaders from around the world.

**March 9–28: Māyāpur Festival 2005**—A grand celebration is planned to commemorate Śrīla Prabhupāda’s 108th anniversary and the 500th anniversary of Lord Caitanya’s initiation.

#### **Festival Highlights**

- Largest gathering of Śrīla Prabhupāda’s disciples since his departure
- Hours of Śrīla Prabhupāda-kathā
- Celebration of Śrīla Prabhupāda’s 108th birth anniversary
- Celebration of 500th anniversary of Śrī Caitanya Mahāprabhu’s initiation by Śrīmad Īśvara Purī.
- A special festival at Kanai Natshala.
- Brahmotsava Mahā-Abhiṣeka of Śrī Pañca-tattva deities
- Free *prasādam*, no festival fee, free seminars on Śrīla Prabhupāda’s pastimes

### **Festival Schedule**

**March 9–12:** Śrīla Prabhupāda Grand Family Reunion

**March 13:** Śrī Pañca-tattva Installation Brahmotsava

**March 14–20:** Navadvīpa Maṇḍala Parikramā

**March 21:** Ekādaśī, Śrī Śrī Rādhā-Mādhava Boat Festival

**March 22:** Shantipur Festival

**March 25:** Gaura Pūrṇimā, Lord Caitanya Abhiṣeka

**March 26–28:** Mahāprabhu’s initiation festival at Kanai Natshala

(See <http://www.mayapur.info/> for details.)

### PUBLICATION

*108 Ways You Can Get Involved*  
(download from [www.prabhupada108.net](http://www.prabhupada108.net))

### ADDITIONAL EVENTS

**January 14–16:** Festival at ISKCON Pune, India (Plays, Music, Multimedia Shows)

**June 6–11:** Padayātrā Week

**June 12:** World Holy Name Day

**August 28:** Kolkata Mahā-Abhiṣeka Vyāsa Pūjā

(See [www.mayapur.info/](http://www.mayapur.info/) for details.)

### CONTACT

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# READ EVERYWHERE!

# CALENDAR

*This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.*

*Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.*

## Month of Nārāyaṇa (December 27–January 25)

**30**—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda.

### JANUARY

**7**—Saphalā Ekādaśī. Fasting from grains and beans.

**11**—Appearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

**13**—Disappearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

**21**—Vyañjulī Mahādvādaśī. Fasting from grains and beans for Putradā Ekādaśī.

## Month of Mādhava (January 26–February 24)

**30**—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

**31**—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great

spiritual master and author of *Gīta-govinda*.

### FEBRUARY

**1**—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose Bengali devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

**5**—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

**13**—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

**15**—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon.

**17**—Disappearance anniversary of Śrīpāda Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

**18**—Disappearance anniversary of Śrīla Rāmānujācārya, an eleventh-century philosopher and spiritual master.

**19**—Bhaimī Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Varāha.

**20**—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation. (No fasting.)

**21**—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord

Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon.

**24**—Appearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a spiritual master in the disciplic line from Lord Caitanya who composed many devotional songs in Bengali.

## Month of Govinda (February 25–March 25)

### MARCH

**1**—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, then feasting. Also, disappearance anniversary of Śrīpāda Gour Govinda Swami, an ISKCON guru.

**7**—Vijayā Ekādaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Īśvara Purī, Lord Caitanya's spiritual master.

**9**—Śrī Śiva Rātri, a day in honor of Lord Śiva.

**11**—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

**21**—Amalakī-vrata Ekādaśī. Fasting from grains and beans.

**22**—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.



# *If the mind and intelligence are entangled in sense gratification, then our yoga practice will not be fruitful.*



## **YAMA & NIYAMA**

(continued from page 14)

the names of God helps elevate the devotee to the transcendental platform. Śrīla Prabhupāda explains all this in his purport to *The Nectar of Instruction*, Text 3:

One should not be idle but should be very enthusiastic about executing the regulative principles—*tat-tat-karma-pravartana*. Neglect of the regulative principles will destroy devotional service. In this Kṛṣṇa consciousness movement there are four basic regulative principles, forbidding illicit sex, meat-eating, gambling, and intoxication. A devotee must be very enthusiastic about following these principles. If he becomes slack in following any of them, his progress will certainly be checked. . . . In addition to these four prohibitions (*yama*), there are positive regulative principles (*niyama*), such as the daily chanting of sixteen rounds on *japa-mālā* beads. These regulative activities must be faithfully performed with enthusiasm.

## **CONTROL OF THE MIND AND SENSES**

The pure spirit soul works with the material mind and intelligence. If the mind and intelligence are entangled in sense gratification, then our yoga practice will not be fruitful. We may follow some discipline temporarily or externally, but ultimately desires for sense gratification will impel us to satisfy the demands of the mind and senses. Therefore it is a misconception to think that performing *āsana*s to reduce fat for health is a method of spiritual realization. Without higher intelligence, the practice of exercises will not help us progress on any path of spiritual perfection. Lord Kṛṣṇa says (*Bhagavad-gītā* 3.6): “One who restrains the senses of action but whose mind dwells on sense objects

certainly deludes himself and is called a pretender.”

Without mental, intellectual, and spiritual discipline, even better health achieved by a physical process alone will not last, just as a cracked pot will not hold water.

Higher intelligence is meant to engage the senses and mind in the service of Lord Kṛṣṇa. Discipline of the tongue and genitals is most fundamental. Unless we regulate our choices of food and sex, there is no possibility of becoming free from material consciousness. Our eating choices are influenced by our tongue’s urge to taste palatable food, and our conceptions of sex are formed by what we talk about and listen to. Lord Kṛṣṇa advises us to regulate the tongue’s activities by eating food offered to Him and by speaking and hearing *kṛṣṇa-katha*, or topics about the Supreme Lord.

Śrīla Prabhupāda explains freedom from sex desire (*Bhagavad-gītā* 6.13-14, purport):

[Yājñavalkya says,] “The vow of *brahmacharya* is meant to help one completely abstain from sex indulgence in work, words and mind—at all times, under all circumstances, and in all places.” No one can perform correct yoga practice through sex indulgence. *Brahmacharya* is taught, therefore, from childhood, when one has no knowledge of sex life. Children at the age of five are sent to the *guru-kūla*, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming *brahmacāris*. Without such practice, no one can make advancement in any yoga, whether it be *dhyāna* [meditation], *jñāna* [knowledge], or *bhakti*. One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called a *brahmacāri*. Such a restrained householder *brah-*

*macāri* may be accepted in the *bhakti* school, but the *jñāna* and *dhyāna* schools do not even admit householder *brahmacāris*. They require complete abstinence without compromise. In the *bhakti* school, a householder *brahmacāri* is allowed controlled sex life because the cult of *bhakti-yoga* is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the *Bhagavad-gītā* (2.59) it is said:

*viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjaṁ raso 'py asya  
paraṁ dṛṣṭvā nivartate*

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.

For one not directly engaged in the Lord’s service, moderation of the sense activities is recommended: “There is no possibility of one’s becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough. He who is regulated in his habits of eating, sleeping, recreation, and work can mitigate all material pains by practicing the yoga system.” (*Bhagavad-gītā* 6.16–17)

Ultimately, however, the secret of success in any yogic practice is to obtain a higher taste. Everyone seeks material happiness because happiness is part of the nature of the soul. Happiness equated with the unrestricted gratification of the material senses and mind is sure to entangle us in subsequent painful reactions. Sense gratification is limited and temporary. We cannot enjoy it perpetually, but must renounce it after some time. But when we achieve the spiritual

platform, happiness is perpetual and unlimited—*rasāmṛta-sindhu*.

Beginners in yoga cannot expect the practice of restriction (*yama* and *niyama*) to always be pleasant. The comparison is made to a person with jaundice: he will not taste the sweetness of candy, but instead will think it tastes bitter. Nevertheless, one treatment for jaundice is the regular consumption of candy. When the disease is over, the candy again tastes sweet. Therefore Lord Kṛṣṇa says (*Bhagavad-gītā* 18.37): “That which in the beginning may be just like poison

but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.”

Śrīla Prabhupāda comments: “In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.”

The main rule for spiritual advancement is to always engage in the Lord’s devotional service. This begins by fixing the mind in hearing and chanting about His name, form, qualities, and pastimes, and by engaging our senses in eating the remnants of food lovingly offered to Him. ❀

*Prahlādānanda Swami, a member of ISKCON’s Governing Body Commission (GBC), serves as the GBC minister for health and welfare and the GBC minister for sannyāsa. He is based at Radhadesh, Belgium.*

## ARE WE ALL THIEVES?

(continued from page 28)

we try to imitate the supreme enjoyer by exploiting material nature for our own pleasure. We ignore the Lord and try to be happy separate from Him.

The Lord is so kind that despite our reluctance to come back to Him, He comes with us. He sits in our hearts, witnessing all of our activities. He sees us when we are giving, and he sees us when we are stealing. He sends His representatives, the pure souls, to come and help us understand how we should live our lives. He sends His holy name to sanctify our desires and help us to live in accordance with godly principles.

Those who receive His mercy have an obligation to help others who are also struggling in this world. When we help spread Kṛṣṇa consciousness and the chanting of the holy name, more and more people will be transformed into loving servants of the Lord.

Eventually this Iron Age can take on all the qualities of the Golden Age, where people understand the Lord’s divinity and their own identity as His eternal servants. This is the real antidote to society’s woes.

## THE BUTTER THIEF

To help the wayward souls get out of this material entanglement and reconnect with Him, the Lord appears Himself in this world and exhibits pastimes to attract our mind and heart to His service. Some of those most celebrated pastimes involve the Lord stealing from His devotees. Kṛṣṇa delights in stealing butter and yogurt from the cowherd women. He derives immense pleasure in stealing the young village girls’ garments.

Everything originates in the Lord. The negative qualities we see here in this world are but perverted reflections of the pure behavior of God. When we steal from one another in the material

world, we create feelings of enmity and desires for revenge—the antithesis of goodwill and concern for others. But when Kṛṣṇa steals from His devotees, they feel the greatest happiness. Their loving sentiments increase exponentially. It is a celebration, a festival of loving exchanges.

Besides, how can God steal when everything belongs to Him? His stealing is part of His divine play inspired by His love for His devotees. We are but tiny sparks of the Lord’s energy, and everything we possess is on loan to us in this lifetime. So there is no question of our imitating the Lord’s activities. Rather we should pray that the Lord steal our hearts away from this illusory world and allow us to again take part in His eternal pastimes. ❀

*Arcana-Siddhī Devī Dāsī was initiated by Śrīla Prabhupāda in 1976. She lives with her husband and son in Sandy Ridge, North Carolina, where she works as a family therapist.*

## TEACH THE CHILDREN

(continued from page 10)

we shall always remember that our characteristic is to serve. So by nature, if we serve God then we are happy, and if we serve our senses then we are unhappy. That is the difference. In either case, you have to give service.

An intelligent man thinks, “Throughout my life I have given service to lust, anger, desire, and so many things.” We are serving. Always remember that whenever we serve somebody, we do not serve that person but we

serve our lust. The person will pay me something, and out of that payment I shall be able to gratify my senses. Therefore I am not serving anyone, but I am serving my senses. That is the sum and substance.

Similarly, if you serve Kṛṣṇa, the same service is there. The only difference is that it is not service to the senses, but it is service to the proprietor of the senses, Hṛṣīkeśa.

One of Kṛṣṇa’s names is Hṛṣīkeśa. *Hṛṣīka* means senses, and *īśa* means the Lord. Kṛṣṇa is the Lord of the

senses, which is also the meaning of Kṛṣṇa’s name Govinda.

Instead of serving the senses, if you serve the Lord of the senses then you are in your natural condition. That is called *bhāgavata-dharma*. *Bhāgavata-dharma* is nothing unnatural, or Kṛṣṇa consciousness is nothing unnatural. It is very natural. You simply have to change from one platform to another. Instead of serving your senses, you have to serve the senses of God, or Kṛṣṇa. That is called *bhāgavata-dharma*.

Thank you very much. ❀

# Hare Kṛṣṇa, Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma Rāma Rāma, Hare Hare

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with “drama”)



# KṚṢṆA CONSCIOUSNESS IN THE HEART OF EUR

*Since the fall of communism, the Hare Kṛṣṇa movement  
in the Czech Republic has made steady progress.*



# S OPE

by Divya-kiśorī Devī Dāsī

KṚṢṆA IS the Supreme Personality of Godhead, and as such He has an unlimited number of names according to the activities He performs. In the form of Paramātmā, He enters the hearts of all living entities. Similarly, He has kindly appeared in the heart of Europe in the Czech Republic. For His home, he chose the capital, Prague, an important cultural and historical center of Europe. As the deities Nitāi Navadvīpacandra (Caitanya Mahāprabhu and Nityānanda Prabhu), He dispels the darkness of ignorance, blessing everyone in the most wonderful way.

During the communist period, visits by determined preachers from abroad—Devāmṛta Swami, Bhaktivaibhava Swami, Kṛṣṇakṣetra Dāsa, and others—inspired a few local devotees. Because the preachers were under the eye of the state security,

they could not meet many people, and their work was hindered. But everything actually started in 1990, when the three Czech devotees began spreading the *saṅkīrtana* movement of Lord Caitanya by distributing thousands of books with great enthusiasm. In a few years, the devotee population grew dramatically. There are now forty devotees living in two rented houses that serve as a temple, as well as three hundred other full-time devotees and hundreds of congregation members and sympathizers.

The Czech devotees don't have their own temple, so getting one has become one of their principal goals. They are now looking for a suitable place.

Despite that lacking, they're moving forward with several projects, and the public is gradually accepting the Kṛṣṇa consciousness movement



Kirticandra Dāsa

*Devotees chant in the historic center of Prague (above). Śrī Śrī Nitāi Navadvīpacandra (left) reside in Prague and oversee the spreading of Kṛṣṇa consciousness in the Czech Republic.*

Kirticandra Dāsa

One in every ten people in the Czech Republic has received a book on Kṛṣṇa consciousness (right). Below, a team of pūjārīs maintains a high standard of deity worship at the Prague temple. Below, right, intensive study of the scriptures is an important part of the temple's program.



Aryna Goira Dāsa



Kirticandra Dāsa

as a part of Czech society. Last year, as a result of a new law, ISKCON was officially registered as a religious organization in the Czech Republic. It was the first religious organization to do so.

#### Deity Worship

Nitāi Navadvīpacandra, the Lords of Prague, are cared for by a team of pūjārīs, designers, tailors, and gardeners. Every day, the temple and ashrams are cleaned carefully and the deities are beautifully decorated. The deities daily receive fresh garlands and flower decorations from spring until fall, made mostly with flowers grown by devotees.

#### The Educational Department

In recent years, the temple educa-

tion department has done intense work in educating devotees and congregation members. They've developed several courses, and all the students live in the temple during the courses. Everything starts with the bhakta program, an intense three-month training in bhakti-yoga. This includes basic sādhana (daily spiritual practices), the study of philosophy, practical devotional service, daily street chanting (harināma), magazine distribution, and the experience of living among devotees. Graduates can then go on to several years of study in the brahmacārī or ladies programs.

The aim of the education department is to train strong, self-reliant, responsible Vaisnavas who live according to the principles given by



Kirticandra Dāsa

Śrīla Prabhupāda, and to train *brāhmaṇas* and preachers. Another goal is to ensure that devotees are situated properly in devotional service on the basis of their qualities and natural propensities. Thus, they can be happy and satisfied living in Kṛṣṇa consciousness. In the last four years, more than fifty devotees have gone through the program. Most continue to practice *bhakti-yoga* successfully, either in the ashram or at home.

#### *Book Distribution*

Every week, at least three residential vans stuffed with ten to fifteen *brahmacārīs* set out to towns and villages all around the country. The teams distribute books on the street and in shops, houses, apartments, offices, and parking garages. During the warm season, the *brahmacārīs* live in the vans, each van fitted with a scaled-down temple. During the winter months, they stay at houses of devotees and congrega-

tion members. Each year, other devotees take part in five book distribution marathons. About a hundred thousand books go out each year. That's 1.3 million books so far—one for every ten citizens of the Czech Republic.

#### *Public Relations*

Three devotees are in charge of public relations, with a focus on meeting with politicians, academics, students, and the media. They take





part in organizing inter-religious dialogues in which Christians, Jews, Buddhists, Muslims, and Vaisnavas are involved. *Prasādam* is traditionally served at such meetings—the most convincing argument.

#### Street Chanting

Once Śrīla Prabhupāda said that street chanting is the life and soul of devotees. In the spring and fall months, the *harināmas* set out three days a week, heading for the center of Prague. Every day during the summer, one can see the devotees in the famous historical quarters of the crowded city. Several times a year, there are huge *harināmas* with nearly one hundred devotees from the whole country. The *harināmas* have become part of the Prague cultural scene, and people often stand at the doors of their shops and houses eagerly waiting for the chanting party to arrive.

#### Public Cultural Programs

The Czech devotees regularly rent theaters, halls, and cultural centers for public programs, which include traditional Vaiṣṇava *bhajan*s,



Priya-kirti Dāsa

a lecture, a multi-media presentation on Indian holy places, Bharata Natyam dance, and *prasādam*. Usually, after some minutes of feeling embarrassed, people really get into the chanting and dancing, filling the hall with an ocean of smiling souls.

Guests can take home Śrīla Prabhupāda's books, as well as gifts from the Indian shop. While leaving, they fill out inquiry forms and get information about inviting devotees to their homes.

Last year, the emcee for the pub-





Priya-kirti Dāsa



Kirticandra Dāsa

*Public cultural programs (opposite page and left) inspire guests to chant the holy names and dance along with the devotees. Above, about fifty congregation members gather weekly for programs at this spacious house in the village of Lutotin.*

Public festivals was the Miss Universe contestant for the Czech Republic, Katerina Smrzova, who regularly chants, visits the temple and Govinda's Restaurant, and practices Kṛṣṇa consciousness with her family members.

#### *The Veda Vision Studio*

In their own studio, devotees publish a magazine, record videos, compile CDs, produce documentaries, print calendars, brochures, posters, and stickers, and produce a website: [www.harekrsna.cz](http://www.harekrsna.cz). They are currently working on a documentary about the Ganges and various pilgrimage places, intended for television as well as video sales.

#### *Kṛṣṇa's Court*

In a picturesque valley near a lake is Kṛṣṇa Court, a forty hectare area that devotees began to transform into an ecological farm in 1990. Fifteen devotees live there, along with seven cows, three horses, and a



family of peacocks. The devotees grow fruit, vegetables, and four kinds of grain. A stone mill grinds grain to sell to local shops. Some of the produce gets transformed into *prasādam* for street distribution and catering. Students from agricultural schools often come for excursions. In summer, a Padayātrā (foot pilgrimage) sets out from the farm. Pulled by two beautiful Hungarian bulls, the cart-temple travels through Czech villages.

#### *Govinda's Restaurant*

Devotees have opened three restaurants in Prague: two Govinda's and the Balarama Restaurant. The smaller Govinda's is renowned for its family atmosphere and simple cuisine. The larger Govinda's has two floors and, besides the restaurant, includes a cultural center and an exclusive Indian shop. The indoor design is done in the style of traditional wall-paintings of Rajasthani villages. Govinda's is renowned as one of the best restaurants in Prague, especially in the circles of gourmets, actors, sportsmen, and other important persons.

Devotees cater "The Czech Lion"—the Czech equivalent of the Academy Awards in America. The orga-



nizer of the festival is a great supporter of vegetarianism and the Hare Kṛṣṇa movement.

#### *The Nitai Bakery*

Every day, sixteen devotee bakers produce around thirty kinds of bakery products for Lord Kṛṣṇa. Located next to Govinda's Restaurant, the bakery sells to health food

stores and caters to music and film festivals.

#### *The Lutotin Congregation*

In Lutotin, a small village in South Moravia, ISKCON congregation members have acquired a spacious house with a large orchard and a garden. Every weekend, fifty devotees get together to chant Hare



Kirticandra Dāsa



Kirticandra Dāsa



Kirticandra Dāsa

*Fifteen devotees live at Kṛṣṇa Court (opposite page, top), an ecological farm. A devotee (opposite page, bottom) harvests one of the four grains grown and milled at the farm. During a summer camp and festival, children enjoy a sack race (above, left) and get some lessons in Kṛṣṇa consciousness (left). Above, a Czech devotee receives spiritual initiation from Bhakti Vikāṣa Swami.*

Kṛṣṇa and hear the philosophy. They serve together, organize festivals, go on *harināmas*, and glorify the Lord. They also conduct a weekend *guru-kula* for their children, who learn verses, put on plays, make paintings, and learn to play in Kṛṣṇa consciousness.

By the mercy of Kṛṣṇa, all these projects are developing in the Czech Republic. The devotees have many more ideas for expanding Kṛṣṇa consciousness in their country. They welcome the assistance of anyone who feels inspired to help them in their service to Śrīla Prabhupāda. 🌸

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# HARMONIC CONVERSION

*Is Kṛṣṇa consciousness a sectarian tradition  
looking for converts? Yes and no.*

by Satyarāja Dāsa



*At the annual Rathayātrā festival in New York City, Jagat Puruṣa Dāsa introduces a guest to the philosophy of Kṛṣṇa consciousness.*

cussion. “But that’s changed, right? Just because you were born into a religion doesn’t make you a practitioner.”

“So?”

“So I didn’t think that enthusiastically talking about my adopted tradition, Kṛṣṇa consciousness, would somehow co-opt your relationship with the religion of your birth.”

We let it drop. But as I went home that evening I thought about my uncle’s perspective. Why did he consider himself a Jew, even though he didn’t practice the religion? Why was my Kṛṣṇa conscious conversion uncomfortable for him, and was I, in fact, trying to convert him? How could I ever explain to him that my “conversion,” as he saw it, was not a horizontal movement from West to East, but rather a vertical movement, as it were, from terra firma to the path of transcendence?

## RELIGIOUS EXCLUSIVISM

The tension my uncle felt with regard to Kṛṣṇa consciousness and Judaism stems

from religious exclusivism, the peculiar view that separates religions according to founders, scriptures, and historical and geographical differences. Because of these differences, the adherents of some religions believe that only their path is effective, with all others displaying varying degrees of impotence. Thus, many religions, particularly those originating in the West, have a notion of being *the* true religion. They believe that they alone tread the exclusive path to God and salvation.

But our modern times are exerting pressure on such a view. For the

*“It is not conversion from Christian to Hindu. We convert the atheist class of men to take God consciousness.”*  
(Śrīla Prabhupāda letter, June 26, 1976)

AT A RECENT family gathering I started to talk about Kṛṣṇa consciousness and its value in my life. For my immediate family, such talk is something they’ve become accustomed to. But for people I see infrequently, this brought them back many years, to the early days of my “conversion,” as they refer to it.

Apparently, my Uncle Sidney was

particularly challenged by much of what I had to say.

“Are you trying to convert us?” he blurted, the words darting from his smiling but angry lips.

“Convert you? I wasn’t aware you belonged to any religion.”

“I’m a Jew!” he said incredulously, as if that simple fact should resolve all questions. “Okay, I don’t believe in God, but I’m a Jew.”

Awkward silence.

“Well, at least I was *born* a Jew, and you were too.”

“I was also born a baby,” I countered, trying to add humor to the dis-

## *There has to be an overarching criteria for discerning religious truth.*

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first time in recorded history we are rapidly becoming a global community, which naturally leads to religious pluralism—a true understanding of our neighbors’ religious paths and how they legitimately fit into our own metaphysical framework.

The pluralistic view becomes even more reasonable when we recognize that all genuine religious traditions believe in a transcendent truth (usually called God) and in our obligation to act in harmony with that truth.

And yet exclusivism persists. Where does it come from? What are its origins? Psychologically, it can easily be traced to the desire for cosmic specialness, the need to stand out as some unique conduit for ultimate reality. In reference to the religions originating in the Middle East, scholars trace exclusivism to the Babylonian exile of the Jews, when they first turned to monotheism and developed a tradition of not mingling with other nations. But don’t tell my uncle this. The Mosaic law is viewed as a unique revelation and binds the Jews to God in a way that no other people are bound to Him. This makes them “the chosen people.” The Jewish creed of “the jealous God” has been extended by their Christian offspring as “Jesus is the only begotten son of God.” Indeed, growing out of the fertile soil of Jewish exclusivity, the Christian tradition claims that one can attain the Supreme only through Jesus, a belief that inspires Christianity’s worldwide missionary activity.

But if we think about it deeply, we realize that we are all part of the same organism—God—and our only specialness lies in exactly how, according to our unique psychophysical make-up, we are going to serve Him and develop love for Him. As finite creatures, who are we to set boundaries on God’s love, saying He will accept love from those on one path but not another? Jewish move-

ments that have realized this point have come to the fore in acknowledging other legitimate paths to God, and the Vatican Council of 1965 promoted the view that Christians should appreciate what is true and good in other faiths.

This is not to say that differences in religious traditions are merely semantic or even that all paths are equally effective in taking us to the supreme destination. In the Hare Kṛṣṇa movement, we balance our openness to the insights of the various world traditions with sharp questioning of the contents of particular traditions. There has to be an overarching criteria for discerning religious truth, even if all the major traditions are accepted in essence.

### **WHAT IS RELIGION?**

In a public lecture in 1972, Śrīla Prabhupāda sensibly defined the true nature of religion:

In human society there is always some kind of religious institution. This is called dharma, faith. As already explained, dharma is one’s constitutional and functional duty. The essence of real religion is the rendering of service to God. We have, however, manufactured many different religions in society according to the countries and circumstances. . . . [O]ne can execute any type of religious principle, but the results should be the achieving of perfection. One may say that he is perfectly executing the principles of his religion as found in the Bible, Koran, etc., and that is all very good, but what is the result? The result should be that one should increase his desire or tendency to hear about God.

In my exchange with Uncle Sidney, such ideas were in the forefront of my mind. While I was certainly aware of his Jewish descent (as well as my own), I was trying to bring

out something deeper. I was talking about the practice of spiritual principles. I couldn’t be the least bit concerned if we called those principles Judaism, Christianity, or Hinduism. In Prabhupāda’s teaching, called Vaiṣṇavism, this spiritual essence is called *sanātana-dharma*, or the “eternal function of the soul.” This ancient tradition prompts its adherents to get at the heart of the religious pursuit: love of God. It emphasizes the quality of one’s devotion, not the label of one’s particular path. As Prabhupāda once said in a room conversation in Geneva in June, 1974:

First of all, what is the quality? The quality of the Christian is seen by whether or not he obeys the Ten Commandments. If he does not obey, then where is his Christianity? That is stated, *guṇa-karma*: by quality and work one becomes a Christian or Hindu or Muslim. There must be the quality. And when true spirituality develops, either from Christianity or Hindu or Muslim—it does not matter—then there is the desired quality. . . . So, our movement exists to create lovers of God, and that is stated in the *Bhāgavatam*: that is first-class religion which turns the followers to become lovers of God.

According to Prabhupāda, the supreme path is that by which one develops love for God. If one does not develop this requisite love, then the entire religious enterprise is nothing more than a distraction from the ultimate goal of life. Prabhupāda bases this idea on the *Śrīmad-Bhāgavatam* (1.2.6), arguably the most profound of all religious scriptures: “The supreme duty (dharma) for all humanity is that by which people can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the Self.”

In other words, there is what might

be called external dharma (duty, religiosity) and internal dharma, and if the former does not lead to the latter, the former is to be discarded. This is understood by a careful study of the *Bhagavad-gītā*: Kṛṣṇa initially instructs mankind to embrace dharma fully. He states that it is for the specific purpose of establishing dharma that He Himself descends (Bg. 4.8). But this refers to external dharma. As the *Gītā* draws to a close, Kṛṣṇa finally advises that we relinquish external dharma and take shelter of Him (Bg. 18.66). This is internal dharma. As my uncle's example shows, while calculating how to practice one's religion it is all-too-easy to leave God out of the equation. Therefore, Lord Kṛṣṇa ultimately says that while following religious traditions is important, it is more important to get at the essence of religion.

### WHAT IS DHARMA?

The Hare Kṛṣṇa movement respects and practices dharma as enunciated in ancient Vedic texts but it emphasizes the essence of dharma: love of God. Ultimately, this is what all religion teaches—to adhere to external dharma but to see it in perspective, as subservient to internal dharma. This perception must be achieved to understand the true meaning of the religious quest.

In Sanskrit, the word most often used for religion is, again, dharma. But dharma denotes more than just a particular sect one joins to express some religious faith. Among its many definitions, dharma literally means “a thing's essence.” The dharma of sugar is sweetness; the dharma of fire is heat; the dharma of the living being is to know and love God. In other words, dharma is that from which one cannot be separated. You can change your faith, your mode of religious expression—a Jew can become a Muslim, who can become a Christian, who can become a Hindu. But a servant of God you remain. This is your true dharma.

One might protest: “I'm not a servant of God. I'm my own person. I don't serve anyone.” If we examine

our lives closely, however, we'll see clearly that we are always servants. We may serve God or, by extension, humanity. We may serve our own family or our very own senses. But serve we must. In the conditioned state of material existence, living entities serve the Lord indirectly and unfavorably, whereas in the unconditioned state of spiritual existence, living entities serve the Lord directly and favorably.

To give an example, everyone in the State serves the State. Some serve directly and favorably as policemen, soldiers, politicians, taxpayers, and so on, while others serve indirectly and unfavorably as prisoners. Trapped within the prison of material nature under the supervision of Durgādevī (the personification of material energy), the conditioned souls are forced to serve *māyā*, or illusion, and in return for their service they are sometimes kicked by the cruel laws of nature and sometimes soothed by her ever-changing touch. But the liberated souls living in the supreme abode of the Lord (that is, the kingdom of God, our original home) serve the Lord directly in any number of spiritual *rasas*, or transcendent relationships, and they enjoy a life of eternity, knowledge, and bliss in the association of the Supreme Personality of Godhead, the reservoir of all pleasure.

### NON-SECTARIANISM

Since God is one, religion must also be one. This one common religion, referred to by various names, is known to most of the people of India (and to the Hare Kṛṣṇa devotees) as *sanātana-dharma*, and this is what they attempt to practice. Thus, *sanātana-dharma*, the religion of the Hare Kṛṣṇa movement, is not a sectarian concept that artificially tries to decry other religions and establish its supremacy on the basis of mundane conceptions of superiority and inferiority; it is the natural urge of the spirit soul to love and serve God. It

is the essential nature—the internal dharma—of every living entity.

The Hare Kṛṣṇa movement teaches that living beings are not Christians, Jews, Hindus, or Muslims, for these are all bodily designations. And this should be evident from my conversation with my uncle. A person is not his or her body but is, rather, a spiritual soul. Nonetheless, many think that they are Christian, for example, just because they were born into a Christian family. They obviously do not consider that in their next life—or later in this life, for that matter—they may be a Buddhist, a Sikh, or something else. Again, a Christian may convert to become a Jew, or a Hindu may become a Muslim—these are all temporary designations of body and personal belief, designations that can change. They have a beginning and end in time. Therefore, they are not *sanātana-dharma*, the true eternal religion of all.

But if one finds the principles of *sanātana-dharma* in the teachings of Christianity, Islam, or whatever, one should accept them, without considering the label or point of origin. Thus, the Hare Kṛṣṇa religion teaches true non-sectarianism, as stated earlier, encouraging everyone to



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# *Śrīla Prabhupāda's teachings are about converting one from a materialist to a spiritualist.*

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embrace any path that genuinely links one to God. As Prabhupāda says:

One may learn about his relationship with God by any process—through Christianity, through the Vedic literature, or through the Koran—but in any case it must be learned. The purpose of this Kṛṣṇa consciousness movement is not to make Christians into Hindus or Hindus into Christians but to inform everyone that the duty of a human being is to understand his relationship with God.

Śrīla Prabhupāda's conception of true dharma, of a one-world religion, is so powerful that to him sectarianism seems absurd:

What is sectarianism? In every sect, the child is dependent upon the parents. What do you mean by sectarianism? Does it mean that the Hindu child is not dependent upon his parents? The Muslim child does not depend upon his parents? Everyone depends upon the parents. Either he may be a Hindu child, a Christian child, or a Muslim child, it does not matter. That is the nature of children. Similarly, you may be Hindu or Muslim, but you are dependent upon God. This is a fact. So what is this sectarianism? Can the Muslims say that, "No, no. We are not dependent upon God"? Can the Christians say like that? We have to take the general condition: everyone is dependent upon God. Where is the question of sectarianism? Take this cloud up above: everyone here is expecting some rain. Does it mean that it is Muslim rain or Hindu rain or Christian rain. All rain is dependent upon the clouds. That's all. Hindu, Muslim, Christian—you are not independent of the cloud. Why declare your independence from God?

Prabhupāda elaborates on the importance of searching out true religion wherever one may find it, al-

though he clearly expresses his personal faith in the Vedic tradition, which has to its credit the most comprehensive and time-honored religious texts known to man:

If one is serious about understanding God, he should not think, "I am Christian," "I am Hindu," or "I am Muslim." [Instead] he should consider which process is practical. One should not think, "Why should I follow Hindu or Vedic scriptures?" The purpose of following the Vedic scriptures is to develop love of God. When students come to America for a higher education, they do not consider the fact that the teachers may be American, German, or of other nationalities. If one wants a higher education, he simply comes and takes it. Similarly, if there is an effective process for understanding and approaching God, like this Kṛṣṇa consciousness process, one should take it.

## **CONVERSION TO WHAT?**

Quotes such as the above give reason to pause: Is Prabhupāda recommending conversion? Does he see his tradition as better than all others?

If we take this quote in tandem with the prior quotes, we see that Prabhupāda is not recommending that we jump from one religion to the other, but rather that we look deeply at religious truth and live our lives accordingly. Clearly, he sees the Vaiṣṇava tradition as more inclusive, and the Vedic scriptures as more comprehensive. And he would certainly recommend that one, if so inclined, should embrace these things. But to what end? This is the crucial point. It is not to gather numbers for Hinduism or for some other sectarian concern. Rather, he is asking people to look for a scientific procedure for developing love of God. If they can do this through any of the sectarian traditions, then by all means they should. But he recommends Vaiṣṇavism because he knows it works.

Prabhupāda says:

Yes, I don't say that Christians should become Hindu. I simply say, "Please obey your commandments." I'll make you a better Christian. That is my mission. I don't say, "God is not in your tradition; God is only here in ours." I simply say, "Obey God." I don't say, "You have to accept that God's name is Kṛṣṇa and no other." No, I say, "Please obey God. Please try to love God."

Thus, if Śrīla Prabhupāda's teachings are about conversion at all, they are about converting one from a materialist to a spiritualist. That's all. His concern is that one practice religion sincerely and passionately. And because he was himself a practitioner of Vaiṣṇava dharma, he was confident that he could teach others to do the same. Prabhupāda did not accept the idea of an exclusive revelation, or a chosen people, or only one savior, and he therefore didn't think in terms of conversion. Rather, he claimed that God appears in various forms, times, and places, to speak a language of religion to every culture, in order to establish various aspects of His law and His love. According to Prabhupāda, God's love for humanity and His capacity for appearing before finite human creatures were far too powerful to be restricted or limited to a particular time, place, or culture. His teaching is thus nonsectarian, while emphasizing the prestigious Vaiṣṇava tradition. And he wasn't interested in conversion, though he wanted to share the Vaiṣṇava science of how to develop love for God. I only wish Uncle Sidney could understand that. 🌸

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- Srirangam, TN — 103, Amma Mandapam Rd., Srirangam, Trichy 620 006/ Tel. (0431) 2433945/  
E-mail: iskcon\_srirangam@yahoo.co.in
- Surat, Gujarat — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 765891, 765516, or 773386/  
E-mail: surat@pamho.net
- Thiruvananthapuram (Trivandrum), Kerala — T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/  
Tel. (0471) 328197/ E-mail: sarvaisvary.jps@pamho.net
- Tirupati, AP — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2230114 or 2230009/  
E-mail: revati.raman.jps@pamho.net
- Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar/  
Tel. (01992) 270298, 276146
- Vallabh Vidyanagar, Gujarat — ISKCON, Opposite Polytechnic, 388 121/Tel. (02692) 230796 or 233012
- Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/  
Tel. (0542) 276422 or 222617
- Vijayawada, Andhra Pradesh — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal,  
Vijayawada, Guntur Dist. 522 501/Tel. (08645) 272513
- Vishakapatnam, AP — ISKCON, 7-5-108 Pandurangapuram Beach Rd., 530 003/Tel. (0891)  
2528376/ E-mail: nitaisevini@hotmail.com
- ◆ Vrindavan, UP — Krishna-Balaram Mandir, Bhaktiviedanta Swami Marg, Raman Reti, Mathura Dist.,  
281 124/Tel. (0565) 254-0021/ Fax: (0565) 254-0053/ E-mail: vrindavan@pamho.net;  
(Guesthouse) Tel. (0565) 254-0022; ramamani@sancharnet.in
- Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/Tel. (08712) 426182

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- Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
- Assam — Karmamadhu, Dist. Karimganj
- Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/Tel. (0218) 623473
- Hyderabad, AP (New Naimisaranya Farm) — P.O. Dabilpur Village, Medchal Tq., R.R.  
Dist., 501 401/Tel. (040) 4742018
- Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/Tel. (731) 572794
- Karnataka (Bhaktiviedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga  
District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)
- Mayapur, WB — (contact ISKCON Mayapur)
- Puri, Orissa — ISKCON, Bhaktiviedanta Ashram, Sipasirubuli, 752 001/Tel. (06752) 230494
- Surat, Gujarat — Bhaktiviedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,  
P.O. Gangadhara, Dist. Surat, 394 310/Tel. (02622) 63546
- Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P./ E-mail: vrinda@aol.com
- Bahau — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/  
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- Bukit Mertajam — 429 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/  
E-mail: arumugam@notes.aseam.com.my
- Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601
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Fax: +60 (3) 7981-1644/ E-mail: uttama@tm.net.my
- Kuching — Lot 680, Block 250, Lorong Ketitir 3, Batu Kawa, 93250 Kuching, Sarawak/  
Tel. +60 (82) 688-708/ E-mail: kripa@tm.net.my
- Penang — 43A Jalan Kebun Bunga, 11350 Penang/ Tel. +60 (4) 229-5958/  
E-mail: isana\_gauranga@hotmail.com
- Seremban — 28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1, Taman  
Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/ E-mail: ppnada@tm.net.my

Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses).

Exception: For Russia, drop the initial "8". Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). ◆ Temples with restaurants or dining ★ New listing ● Revised listing

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E-mail: smahsufi@usm.my

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Teluk Intan — Lot 11667, Lorong Tembikai, Off Jalan Changkat Jong, Taman Muhibbah, 36000 Teluk Intan (mail: 83 Jalan Pahang, Taman Malaysia, Teluk Intan, Perak)/Tel. +60 (5) 623-6542 or 621-9978/E-mail: munistuta@hotmail.com

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Cebu, Philippines — Hare Krishna Paradise, 231 Pagsabungan Road, Basak, Mandaue City/ Tel. +63 (032) 345-3590

Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N.N. Paul Blvd./ Tel. +88 (031) 610822

Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/Tel. +94 (01) 433325/E-mail: iskcon@slk.lk  
Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/Tel. +880 (02) 236249/  
Fax: (02) 837287/E-mail: iskcon@citechco.net

Hong Kong — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/E-mail: iskcon.hong.kong@pamho.net

Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/  
Tel. +62 (021) 489-9646/E-mail: matsyads@bogor.wasantara.net.i

Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P.O., Panjia  
Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P.O.,  
Abhaynagar

Katmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/Tel. +977 (01) 373790 or 373786/  
Fax: +977 (01) 372976 (Attn: ISKCON)/E-mail: iskcon@wlink.com.np

Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha Street, Nanshe,  
Mandalay/E-mail: sdsas108@hotmail.com

Manila, Philippines — 52 Copenhagen St., Merville Park Subdivision, Paranaque, Metro Manila  
1700/Tel. +63 (02) 824-5247/ Fax: (02) 823-8689/E-mail: sridam.gds@pamho.net

Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Myitkyina,  
Kachin State/E-mail: mahanadi@mptmail.net.mm

Osafia, Israel — P.O. Box 2232, Osafia Village 30090/Tel. +972 (04) 839-2876

Sylhet, Bangladesh — Sri Sri Radha-Madhava Mandir, Yugalatila, Kazal Sah Rd.

Taipei, Taiwan — Ding-zhou Lou 192, Sec. 3, Taipei 100/Tel. +886 (02) 2365-8641/  
Fax: +886 (02) 2365-3463/E-mail: sankirtana.lk@pamho.net

Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/Tel. +81 (03) 5343-  
9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/E-mail: damodara@krishna.jp

Yogyakarta, Indonesia — P.O. Box 25, Babarsari YK, DIY

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Fax: +880 (08624) 88035

Bangladesh (Comilla) — Jagannathpur, Comilla

Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/Tel. (031) 610822

Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

Malaysia — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (032) 83254

Malaysia — (contact ISKCON Kuala Lumpur)

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E-mail: vamanstones@shaw.ca

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Montreal, Quebec — 1626 Pie IX Boulevard, H1V 2C5/Tel. & fax: (514) 521-1301/  
E-mail: temple@iskconmontreal.com

◆ Ottawa, Ontario — 212 Somerset St. E., K1N 6V4/Tel. (613) 565-6544/ Fax: (613) 565-2575/  
E-mail: iskconottawa@sympatico.ca

Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640

◆ Toronto, Ontario — 243 Avenue Rd., MSR 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/  
E-mail: toronto@iskcon.net

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453-2397/ Fax: (250) 453-2622 [attn: (250) 453-2397]/E-mail: uttamadd@yahoo.com

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Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ E-mail: boise\_temple@yahoo.com

Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/  
E-mail: radhagopi@juno.com

Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/  
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Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/  
E-mail: malati.acbsp@pamho.net

◆ Dallas, Texas — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/  
E-mail: txkrishnas@aol.com; restaurant: vegetariantaste@aol.com

◆ Denver, Colorado — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/  
E-mail: naikatma.acbsp@pamho.net

◆ Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/  
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Tel. (800) 340-5286/ Fax: (816) 361-0509/ E-mail: info@rv.edu

◆ Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ E-mail: tuka108@hotmail.com

Las Vegas, Nevada — 5226 Sandstone Dr., 89142/ Tel. (702) 440-4998/ E-mail: surapala@pamho.net

Long Island, New York — 197 S. Ocean Avenue, Freeport 11520/ Tel. (516) 223-4909/  
E-mail: garuda@optonline.net

◆ Los Angeles, California — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/  
E-mail: niranantara@juno.com; restaurant: arcita@webcom.com

Los Angeles, California — 3520-3526 Slauson Ave., 90043/ Tel. (323) 295-1517/  
E-mail: Mr.Wisdomla@aol.com

◆ Miami, Florida — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/  
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◆ New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/  
E-mail: rrr196820@cs.com

◆ New York, New York — 305 Schermerhorn St., Brooklyn 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/  
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Philadelphia, Pennsylvania — 1408 South St., 19146/ Tel. (215) 985-9335/ E-mail: savecows@aol.com

Phoenix, Arizona — 100 S. Weber Dr., Chandler 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/  
E-mail: svgd108@yahoo.com

Portland, Oregon — 3766 SE Division, 97202/ Tel. (503) 236-6734/ E-mail: iskconoregon@hotmail.com

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E-mail: sunandanadas@hotmail.com

◆ St. Louis, Missouri — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708 or 535-2696/  
Fax: (314) 535-0672/ E-mail: iskcon.stl@pamho.net

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Fax: (858) 483-0941/ E-mail: gandharvika@pamho.net

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E-mail: bhvatsala@hotmail.com

Seattle, Washington — 1420 228th Ave. S.E., Sammamish 98075/ Tel. (425) 391-3293/  
Fax: (425) 868-8928/ E-mail: iskconseattle@yahoo.com

Tallahassee, Florida — 1323 Nylis Ct., 32304/ Tel. & fax: (850) 224-3803/ E-mail: darudb@hotmail.com

Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/  
E-mail: newjersey@iskcon.net

◆ Tucson, Arizona — 711 E. Blackridge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/  
E-mail: tucphx@cs.com

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Fax: (301) 299-5025/ E-mail: sri.trikalajna.mg@pamho.net

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Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo  
(mail: HC-01, Box 8440, Gurabo, PR 00778)/(Office) Tel. & fax: (787) 737-4265/  
(Temple) Tel. (787) 712-0358/ E-mail: iskconpr@hotmail.com

Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/  
E-mail: bkgoswami@compuserve.com

◆ Moundsville, West Virginia (New Vrindaban) — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/  
Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 854-0023/  
E-mail: mail@newvrindaban.com

Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (931) 759-6888/  
Fax: (615) 759-5785/ E-mail: visnujana@hotmail.com

Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/  
E-mail: vrajajila@acsworld.net

Sandy Ridge, North Carolina — 1264 Prabhupada Rd., 27046/ Tel. (336) 593-9888

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San Juan, Puerto Rico — Gopal, 2018 Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229

Seattle, Washington — My Sweet Lord, 5521 University Way, 98105/ Tel. (425) 643-4664

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Birmingham, England — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999

Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/  
Tel. +44 (024) 7655 2822 or 5420/ E-mail: haridas.kds@pamho.net

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- Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587  
or (07887) 560 260/ E-mail: gauranga@gauranga.org
- Liverpool, England — 114 Bold St., L1 4HY/ Tel. +44 (01555) 894-790
- ◆ London, England (city) — 10 Soho St., W1D 3DL/ Tel. +44 (020) 7437-3662; residential/pujaris,  
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@pamho.net; (for accommodations) accommodations.requests@pamho.net
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- Lisnaska, Northern Ireland — Govindadwipa Dharma, Inisrath Island, Co. Fermanagh, BT92 9GN/  
Tel. +44 (028) 6772 1512/ E-mail: govindadwipa@pamho.net
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E-mail: radharamana@lombardiacom.it
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- Rome — via Santa Maria del Pianto, 15-17, 00186/ Tel. +39 (06) 68891540/  
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- Rome — Govinda, via Santa Maria del Pianto, 15-17/ Tel. +39 (06) 69991540/  
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Warszawy 130, P.O. Box 257)/ Tel. +48 (022) 750-7797 or -8248/ Fax: +48 (022) 750-8249
- Wroclaw — ul. Bierutowska 23, 51-317 (mail: MTSK 50-900, Wroclaw 2, P.O. Box 858)/  
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- RURAL COMMUNITY**
- Czarnow (New Santipura) — Czarnow 21, 58-424 Piszarowice, gm. Kamienna Gora/  
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- Grödinge — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge, Tel. +46 (08) 53029800/  
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- ◆ Radhadesh, Belgium — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926  
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Copenhagen, Denmark — Govinda's, Nøerre Farimagsgade 82, DK-1364 Kbh K/Tel. +45 3333-7444  
Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0364/Tel. +47 (022) 606-250  
Prague, Czech Republic — Govinda's, Soukenicka 27, 11000 Prague-1/Tel. +420 (02) 2481-6631 or 2481-6016/E-mail: info@vedavision.cz  
Prague, Czech Republic — Govinda's, Na hrazi 5, 180 00 Prague 8-Liben/Tel. +420 (02) 683-7226/E-mail: goodday@volny.cz  
Prague, Czech Republic — Balarama Restaurant, Orlicka 9, Praha 3, Vinohrady 13000/Tel. & fax: +420 222 728 885  
Presov, Slovak Republic — Govinda's, Hlavna 70, 08001/Tel. +0042 (191) 722 819  
Tallinn, Estonia — Damodara, Lauteri Street 1, 10114/Tel. +372 6442650  
Vienna, Austria — Govinda, Lindengasse 2A, 1070/Tel. +43 (01) 522-2817  
Zürich, Switzerland — Govinda's Veda-Kultur, Preyergasse 16, 8001/Tel. & fax: +41 (01) 251 88 59/E-mail: info@govinda-shop.ch

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Irkutsk — st. Krimskaya 6A/Tel. (3952) 38-71-32 or 3240-62/E-mail: iosk@iosk.irkutsk.ru  
Kazan — 13, Sortirovochnaya st. pos. Yudino/Tel. +7 (8432) 55-2529 or 42-9991  
Krasnodar — 418, Stepnaya st., selo Elizavetinskoye, Krsnodarski kraï/Tel. +7 (8612) 50-1694  
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Moscow — 8/3, Khoroshevskoye sh. (mail: P.O. Box 69), 125284/Tel. +7 (095) 255-6711/Tel. & fax: +7 (095) 945-3317  
Moscow — Nekrasovsky pos., Dmitrovsky reg., 141700/Tel. +7 (095) 577-8543, -8601, or -8775/Fax: +7 (095) 446-4746/E-mail: shyama.ms@pamho.net  
Murmansk — 16, Frolova st. (mail: P.O. Box 5823)/Tel. +7 (8152) 58-9284/E-mail: upendra@mun.rospace.ru  
Nijny Novgorod — 14b, Chernigovskaya Str., 603001/Tel. +7 (8312) 30-5197 or 25-2592  
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Novosibirsk — 18/2, Kholodilnyaya st., 630001/Tel. +7 (3832) 46-2655 or -2666  
Omsk — 664099, 42 10th Severnaya st. (mail: P.O. Box 8741)/Tel. +7 (3812) 24-5310 or 41-4051  
Perm — 12, Verhnekuryinskaya st., 614065/Tel. +7 (3422) 33-5740 or 27-0681/E-mail: fff@pi.ccl.ru  
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Vladivostok — 5-1, Rudneva st., 690087/Tel. +7 (4232) 23-6685

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St. Petersburg — Govinda's, 58, Angliyskiy pr., 190008/Tel. +7 (812) 113-7896  
Vladivostok — Gopal's, 10/12, Oleansky pr./Tel. +7 (4232) 26-8943/E-mail: vrajendra.kumar.pvs@pamho.net

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Bishkek, Kirgizstan — 5, Omsky per., 720007/Tel. +7 (3312) 24-2230 or 44-3776  
Dushanbe, Tadjikistan — 38, Anzob st., 734001/Tel. +7 (3772) 27-1920 or -3990/E-mail: gurupria@cada.tajik.net  
Kishinev, Moldova — 13, A. Popovich st., 277022/Tel. +373 (2) 55-8099 or 76-9254  
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Sukhumi, Georgia — st. Pr-t Mira d 274/Tel. +995 (8122) 2-9954  
Tashkent, Uzbekistan — 54, Ul. Cervyakova, 700005/Tel. +7 (3712) 93-0352 or 34-4612  
Tbilisi, Georgia — 16, Kacharava st., Avchalskoye sh., 380053/Tel. +995 (32) 62-3326 or 98-5812

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## AUSTRALASIA

### AUSTRALIA

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Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/Tel. +61 (03) 9699-5122/Fax: +61 (03) 9690-4093/E-mail: iskcon@bigpond.net.au  
Newcastle — 28 Bull St., Mayfield, NSW 2304/Tel. +61 (02) 4967-7000/E-mail: iskcon\_newcastle@yahoo.com.au  
Perth — 144 Railway Parade (corner of The Strand) [mail: P.O. Box 102], Bayswater, WA 6053/Tel. +61 (08) 9370-1552/Fax: +61 (08) 9272-6636/E-mail: perth@pamho.net  
Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/Tel. +61 (02) 9959-4558/Fax: +61 (02) 9957-1893

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Cessnock, NSW — New Gokula Farm, Lewis Lane (off Mount View Rd., Millfield, near Cessnock [mail: P.O. Box 399, Cessnock]), NSW 2325/Tel. +61 (02) 4998-800/Fax: (Sydney temple)  
Murwillumbah (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 685), NSW 2484/Tel. +61 (02) 6672-6579/Fax: +61 (02) 6672-5498/E-mail: ajita@in.com.au

### RESTAURANTS

Adelaide — Hare Krishna Food for Life, 79 Hindley St., SA 5000/Tel. +61 (08) 8231-5258  
Brisbane — Govinda's, 99 Elizabeth St., 1st floor, QLD 4000/Tel. +61 (07) 3210-0255  
Cairns — Gaura Nita's, 55 Spence St., Cairns, Queensland/Tel. +61 (07) 4031-2255 or (0425) 725 901/Fax: +61 (07) 4031 2256/E-mail: basey@austarmetro.com.au  
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/Tel. +61 (03) 9650-2939  
Melbourne — Gopal's, 139 Swanston St., VIC 3000/Tel. +61 (03) 9650-1578  
New Castle — Krishna's Vegetarian Cafe, 110 King Street, corner of King & Wolf Streets, NSW 2300/Tel. +61 (02) 4929-6900  
Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/Tel. +61 (08) 9227-1684/E-mail: perth@pamho.net  
Sydney — Govinda's Upstairs, 112 Darlinghurst Road, Darlinghurst NSW 2010/Tel. +61 (02) 9380-5155  
Sydney — Hare Krishna Food for Life, 529B King St., Newtown, NSW 2042/Tel. +61 (02) 9550-6524

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Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/Tel. +679 694243  
Suva, Fiji — Joyce Place, Off Pilling Rd., Nasinu 7.5 miles (mail: P.O. Box 2183, Govt. Bldgs./Tel. +679 393 599/Fax: +679 314 583/E-mail: vdas@govnet.gov.fj  
Wellington, NZ — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/Tel. +64 (04) 478-4108/E-mail: jagjeevandas.mvpm@paradise.net.nz

### RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/Tel. +64 (09) 412-8075/Fax: +64 (09) 412-7130

### RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Road/Tel. +64 (09) 300-7585  
Hamilton, NZ — Gaura's Place Vegetarian Restaurant, 555 Victoria St./Tel. +64 (07) 839-3558/E-mail: yatrafamily@paradise.net.nz  
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/Tel. +679 811364  
Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./Tel. +679 662990  
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/Tel. +679 314154/E-mail: vdas@govnet.gov.fj  
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./Tel. +679 311683/E-mail: vdas@govnet.gov.fj  
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Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/Tel. +679 386333  
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## AFRICA

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Kumasi — Twumduase Land, Near Emina Hospital (mail: P.O. Box K10076)/E-mail: shastra316@yahoo.com  
Nkwakw — P.O. Box 69

Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)  
Takoradi — New Amanful, P.O. Box 328  
Tarkwa — State Housing Estate, Cyanide

### RURAL COMMUNITY

Eastern Region — Hare Krishna Farm Community, P.O. Box 15, Old Akrade

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Abekuta — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)  
Benin City — 108, Lagos-Uselu Rd. (mail: P.O. Box 1207)/Tel. +234 (052) 258636  
Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene  
Ibadan — Ibadan-Lagos Express Way, Opposite Ile-Marun (mail: UIPO Box 9996)/E-mail: gboyega@ibadan.skannet.com  
Jos — Airforce Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)  
Kaduna — Federal Housing Estate, Abuja Rd. (mail: P.O. Box 1121), Goningora Village/Tel. +234 (062) 231335  
Lagos — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd. (mail: P.O. Box 8793, Marina)/Tel. & fax +234 (01) 876169  
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- ◆ Durban — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/  
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## Ten Essential Points

THE GREAT SPIRITUAL teacher Bhaktivinoda Ṭhākura (the father of Prabhupāda's spiritual master) summarized the philosophy of Gauḍīya Vaiṣṇavism, or Kṛṣṇa consciousness, in ten points. Here are those points, each followed by my brief comments.

1. *The Vedic literature is the only source of knowledge about the Absolute Truth.* Bhaktivinoda Ṭhākura studied the other scriptures of the world before coming to this conclusion. He found that the Vedic scriptures deliver the deepest, most comprehensive philosophy of the Absolute Truth. And only in the *Vedas* can one get detailed information about God's names, forms, qualities, pastimes, and so on.

2. *Hari (Kṛṣṇa), the Almighty, is the Supreme Lord.* A superficial view of the Vedic scriptures may lead one to believe that they promote polytheism, when in fact they definitely point to Lord Kṛṣṇa as the one Supreme Person, above all other powerful universal controllers.

3. *Kṛṣṇa is always invested with infinite powers.* Unlike us, God can do anything. Because His powers are innumerable and unlimited, everything He desires to occur takes place simply by His will. And He is never forced to do anything.

4. *Kṛṣṇa is the ocean of rasa.* Rasa is the spiritual exchange between God and the innumerable minute souls (*jīvas*). Each of us has an eternal unique relationship with Kṛṣṇa that will be revealed when our hearts fully open to receive His love.

5. *The soul is Kṛṣṇa's separated part.* Like Kṛṣṇa, we are all *sac-cid-ānanda*—eternal, full of knowledge and bliss. We are never equal to Kṛṣṇa, but being part of Him, we are in that sense one with Him.

6. *Certain souls are engrossed by Kṛṣṇa's illusory energy.* Because of misused independence, some souls receive, and identify with, repeated bodies in

the material world. That false identification causes the soul, fully happy by nature, to suffer miseries like old age, disease, death, and rebirth.

7. *Certain souls are released from Kṛṣṇa's illusory energy.* Some souls enjoy Kṛṣṇa's company eternally in the spiritual world and never leave there. Qualified souls in the material world can join them, never to return here.

8. *All spiritual and material phenomena are simultaneously one with and different from Kṛṣṇa.* God is in one sense everything, because everything comes from Him. Still, everything has its own identity and exists in relationship to God. The *jīvas*, for example, though spiritual by constitution, like God, possess unique identities and can eternally exchange love with Him.

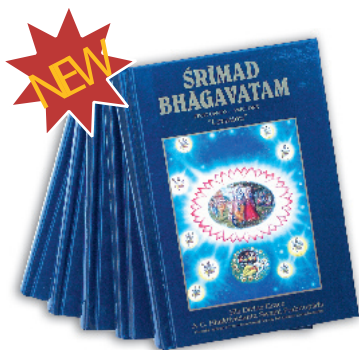
9. *Pure devotional service is the only means for attaining the final objective of life.* The *Vedas* place all activity into four main categories: *karma* (work for material rewards), *jñāna* (the philosophical pursuit of Truth), *yoga* (the pursuit of Truth through meditation), and *bhakti* (devotion to God). Because the Absolute Truth is a person, to know Him He must ultimately reveal Himself. He does so only when He is moved by the devotee's *bhakti*, or love.

10. *Pure love of Godhead is the final objective of life.* The goal of karma is happiness within this world, either here on earth or in higher realms. *Jñāna* aims to identify with, or merge with, an indescribable impersonal spiritual reality. At best, yogis can perceive the Supersoul, the expansion of God within the heart. But *bhaktas*, or devotees of the Lord, by awakening their innate love for Him, regain His company and the purpose for which all souls exist: unending exchanges of love with Him. Only the pure devotee is assured of never returning to the suffering and illusion of material existence.—*Nāgarāja Dāsa*



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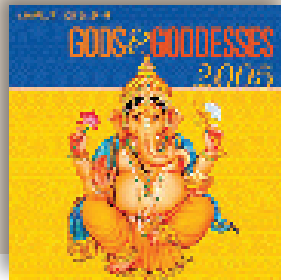
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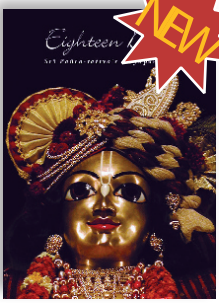
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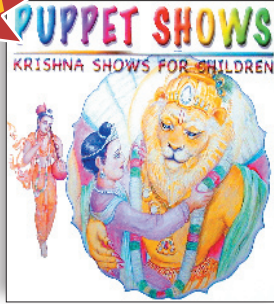
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# Vedic Thoughts

I desire to go to the houses of Rādhā and Kṛṣṇa, where the cows have big horns and fulfill the desires of the devotees. This supreme abode of Kṛṣṇa reveals itself completely.

*R̥g Veda 1.54*

Therefore the essence of all religious principles in the age of Kali [the present age] is the sacrifice of chanting the holy names of the Lord. One cannot be delivered by following any other religious principles.

Śrī Caitanya Mahāprabhu  
*Śrī Caitanya-bhāgavata, Madhya 1.148*

Those persons who have accumulated sufficient pious activities for thousands of births achieve *bhakti*. By execution of *bhakti* alone, and only by execution of *bhakti*, one is able to situate oneself in the abode of the Supreme Lord Kṛṣṇa.

*Padma Purāṇa, Uttara Khaṇḍa 194.20*

In the Vedic literature, including the *Rāmāyaṇa*, *Purāṇas*, and *Mahābhārata*, from the very beginning to the end, as well as in the middle, only Hari [Kṛṣṇa], the Supreme Personality of Godhead, is explained.

Śrī Hari-vaṁśa

But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.

Lord Śrī Kṛṣṇa  
*Bhagavad-gītā 9.22*

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

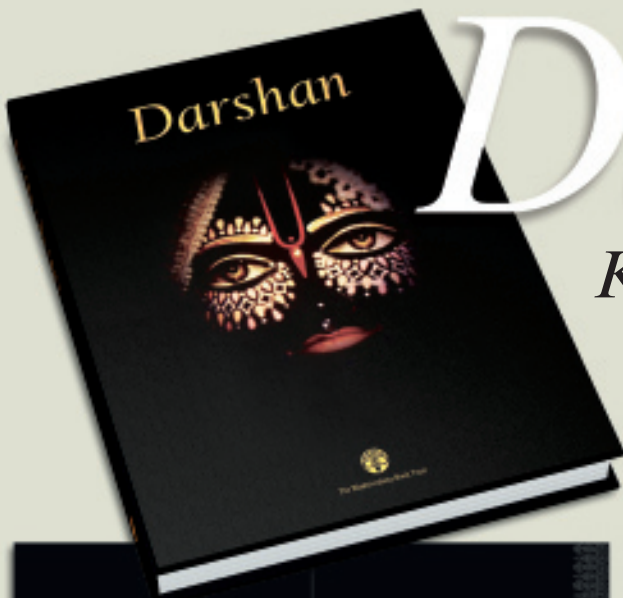
Śrī Prahlāda Mahārāja  
*Śrīmad-Bhāgavatam 7.7.21*

If we make our friendship with Kṛṣṇa, it will never break. If we make our master Kṛṣṇa, we will never be cheated. If we love Kṛṣṇa as our son, He will never die. If we love Kṛṣṇa as our lover, He will be the best of all, and there will be no separation.

His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupāda  
*Rāja-vidyā*, Chapter 8

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