His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, came to America in 1965, at age 69, to fulfill his spiritual master’s request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India’s Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of ashramas, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.
Compassion Well Placed

Despite the honourable intentions of philanthropists, even their most efficient programmes for helping others don't go far enough.

From the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness

In the name of philanthropy ... people are feeling compassion for suffering humanity throughout the world," (SB 5.8.10) Srila Prabhupada writes. But "no one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless. A man fallen in the ocean of nescience cannot be saved simply by rescuing his outward dress—the gross material body." (Bg. 2.1)

"Without knowing the need of the dormant soul, one cannot be happy simply with emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul's needs must be fulfilled." (SB 1.2.8)

"Material compassion, lamentation, and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. ..." (Bg. 2.1)

"A Vaishnava is para-duhkha-duhkhi; he is always unhappy to see the conditioned souls in an unhappy state of materialism." (SB 6.10.9)

"It should be understood that sages, saintly persons, and devotees are not unconcerned with the people's welfare. ... Actual devotees and Saintly persons are always anxious to see how the people can be made happy. ..." (SB 4.14.7)

"Forgetful men do not know the right path of peace and prosperity. However, the sages know it well, and therefore for the good of all men they are always anxious to perform acts which may bring about peace in the world. They are sincere friends to all living entities, and at the risk of great personal inconvenience they are always engaged in the service of the Lord for the good of all people.

"Lord Vishnu is just like a great tree, and all others ... are like branches, twigs, and leaves of that tree. By pouring water on the root of the tree, all the parts of the tree are automatically nourished. ... The modern materialistic society is detached from its relation to the Supreme Lord. And all its plans which are being made by atheistic leaders are sure to be baffled at every step. Yet they do not wake up to this." (SB 1.1.4)

"A nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community, or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered asat. The word asat means bad or temporary, and sat means permanent and good. Activities performed for the satisfaction of Krishna are permanent and good, but asat activity, although sometimes celebrated as philanthropy, altruism, nationalism, this "ism" or that "ism," will never produce any permanent result and is therefore all bad. Even a little work done in Krishna consciousness is a permanent asset and is all-good because it is done for Krishna, the all-good Supreme Personality of Godhead, who is everyone's friend." (SB 8.9.29)

"One should understand that in the material world, however one may try to make adjustments, he cannot be happy. To cite an example I have given many times, if you take a fish out of water, you can give it a very comfortable velvet bedstead, but still the fish cannot be happy; it will die. Because the fish is an animal of the water, it cannot be happy without water." (TYS, Chapter 3)

"Anyone who misunderstands this perishable body to be the self and who works for it in the name of sociology, politics, philanthropy, altruism, nationalism, or internationalism, under the false plea of the bodily conception of life, is certainly a fool and does not know the implications of reality and unreality." (SB 3.5.11)

The Mission of Life

Lord Krishna taught, "It is the duty of every living being to perform welfare activities for the benefit of others with
his life, wealth, intelligence, and words."

Srila Prabhupada comments, "This is the mission of life. One's own body and the bodies of his friends and relatives, as well as one's own riches and everything else one has, should be engaged for the benefit of others. ..."

"Of course, in human society there are many institutions to help others, but because philanthropists do not know how to help others, their propensity for philanthropy is ineffectual. They do not know the ultimate goal of life (shreya), which is to please the Supreme Lord. If all philanthropic and humanitarian activities were directed toward achieving the ultimate goal of life—to please the Supreme Personality of Godhead—they would all be perfect." (SB 6.10.10)

"Humanitarian work may be temporarily beneficial for the body, but because a living entity is spirit soul, ultimately one can show him real mercy only by revealing knowledge of his spiritual existence." (SB 4.29.1b)

The true humanitarian, therefore, is one who gives spiritual knowledge.

Such a person must be spiritually qualified as a servant of God.

"Only a person who is fully in Krishna consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Krishna is the fountainhead of everything, then when he acts in that spirit he acts for everyone." (Bg. 5.25)

"If man does not serve God, how can he know how to serve humanity? If he does not receive information from God about how to serve humanity, what is the value of his humanitarianism? The best way to serve mankind is to preach the message of Bhagavad-gita so that everyone can become a faithful servant of God." (DS p. 251)

"When a person is advanced in spiritual consciousness, or Krishna consciousness, he naturally becomes very sympathetic toward all living entities suffering in the material world. Naturally such an advanced person thinks of the suffering of the people in general. However, if one does not know of the material sufferings of fallen souls and becomes sympathetic because of bodily comforts, ... such sympathy or compassion is the cause of one's downfall. If one is actually sympathetic to fallen, suffering humanity, he should try to elevate people from material consciousness to spiritual consciousness. ... As far as the material body is concerned, we cannot do anything for anyone." (SB 5.8.9)

"There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Krishna consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of karma cannot be checked. It is by destiny, or the laws of karma, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and its reactions. No one can change this." (SB 8.7.44)

"However, by the grace of Krishna, we may raise a person to spiritual consciousness if we ourselves follow the rules and regulations. If we give up our own spiritual activities and simply become concerned with the bodily comforts of others, we will fall into a dangerous position." (SB 5.8.9)

"Love of humanity means raising people to the point where they can understand the real goal of life. We do not serve humanity by keeping people in darkness. We must enlighten others with knowledge, and ultimate knowledge means understanding God, our relationship with God, and the activities of that relationship. That is real humanitarian work. Mankind must be informed of the nature of the body and the soul and the necessities and goal of the soul." (DS p. 409)

**Everyone's Friend**

"Because people are without Krishna consciousness ... they are being punished by the laws of material nature.... No one can check this, not even by introducing so many relief funds and humanitarian institutions. Unless the people of the world take to Krishna consciousness, there will be a scarcity of food and much suffering." (SB 4.18.8)

"One should try to raise the consciousness of the conditioned soul to the platform of understanding that Krishna is his actual friend. If one makes friendship with Krishna, one will never be cheated, and he will get all help needed. Arousing this consciousness of the conditioned soul is the greatest service, not posing oneself as a great friend of another living entity.

"The power of friendship is limited; therefore we cannot be of any real benefit to the people in general. The best service to the people in general is to awaken them to Krishna consciousness so that they may know that the supreme enjoyer, the supreme proprietor, and the supreme friend is Krishna. Then this illusory dream of lording it over material nature will vanish." (SB 3.27.4)
People are lacking knowledge of God, and we are preaching this knowledge. This is the highest humanitarian work: to elevate the ignorant to the platform of knowledge.” (Dialectic Spiritualism p. 16) Therefore, “Everyone ... with a materially comfortable condition in this world should join the Krishna consciousness movement to elevate the fallen souls. ... Instead of wasting one’s life for temporary bodily comforts, one should always be prepared to give up one’s life for better causes. After all, the body will be destroyed. Therefore one should sacrifice it for the glory of distributing religious principles throughout the world.” (SB 6.10.8)

Spiritual Philanthropy

Srila Prabhupada started the International Society for Krishna Consciousness on the principle that everyone should work for the highest welfare. While others were opening hospitals to attend to the needs of the temporary body, Srila Prabhupada was opening hospitals for the soul.

“There are medical clinics to cure bodily diseases,” he writes, “but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Krishna consciousness movement are the only established hospitals that can cure man of birth, death, old age, and disease.” (CC Adi 10.51)

In the centers for Krishna consciousness and elsewhere, people can solve the problems of life by performing the simple and easy sacrifice recommended for this age: “If people somehow or other assemble together and are induced to chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Rama Rama, Hare Hare, all the purposes of yajna [sacrifice] will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce....

“Therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life—illicit sex, meat-eating, intoxication, and gambling—and in a pure state of existence should perform the simple yajna of chanting the Hare Krishna maha-mantra. Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously, and culturally. Everything will be in proper order.” (SB 9.20.26)

The highest, best, and most spiritual ideal of the Divinity is to be found in Krishna. To bring arguments against Him is simply to deceive one’s self and deprive one’s self of the blessings that God has kept in store for man.

Srila Bhaktivinoda Thakura

Srila Bhaktivinoda Thakura

Sri Chaitanya Mahaprabhu, His Life and Precepts

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

Srila Prabhupada

Srimad-Bhagavatam 9.4.68

VEDIC THOUGHTS

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Lord Sri Krishna

Srimad-Bhagavatam 9.4.68

Fasting

| Nov 24 | Ekadashi  |
| Nov 25 | break fast |
| Dec 10 | Ekadashi  |
| Dec 11 | break fast |

Festivals

| Nov 14 | Govardhana Puja, Go Puja |
| Nov 17 | Srila Prabhupada - Disappearance |
| Nov 24 | Srila Gaura Kishora Dasa Babaji - Disappearance |
| Nov 28 | Chaturmasya ends |
| Nov 28 | Karthika Month ends |
| Nov 28 | Deepotsava ends (Bangalore) |

Nov 14 Govardhana Puja, Go Puja

Nov 17 Srila Prabhupada - Disappearance

Fasting till noon

Nov 24 Srila Gaura Kishora Dasa Babaji - Disappearance

Fasting till noon

Nov 28 Chaturmasya ends

Karthika Month ends

Deepotsava ends (Bangalore)

Fasting till noon

Karthika Month ends

Deepotsava ends (Bangalore)

8 Krishna Voice, November 2012
SRILA PRABHUPADA SPEAKS OUT

Are You the Boss of Your Body

Here we continue an exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples. It took place in Los Angeles, on the morning of December 13, 1973, during a walk along the Pacific shore.

Srila Prabhupada (to Disciple): So, you are the boss of your body?

Disciple 2 (also to Disciple): Are you telling the stomach how to digest, the hair how to grow, and so on?

Srila Prabhupada: No, you are not.

Disciple 1: No. But, I'm still thinking that there must be some relationship between me—the spirit soul—and all these innumerable other souls living within my body's cells.

Srila Prabhupada: Wherever you look there is some relationship with other souls. That relationship is already there. For instance, I am walking on this sand, so I have some relationship with it. If the sand were not firm enough, then I could not very easily walk on it. So the relationship with others is there already; you are already intermingled in it. But within this vast cosmic situation, with so many trillions of souls, what is each soul's most important relationship? That knowledge is wanted. Most important to each of these innumerable souls is his relationship with God.

Disciple 1: But, Srila Prabhupada, it seems that if the cells within my current material body were not working, I, the soul, would go away. So this particular relationship also appears quite important.

Srila Prabhupada: That is merely your theory: that because the cells are working, the soul is living. That is your theory. But our “theory,” the Vedic conception, is that because the soul is living there, the cells are working. That is our
"theory": The soul is there, and because of the soul's presence, the cells are working. All this I have already explained.

I say to the scientists, "You take the effect, the material body, as the cause. And you take the cause, the soul's presence, as the effect. All this is because you have insufficient knowledge. Because you are in illusion."

Disciple 2: But, Srila Prabhupada, experts in medical science don't appear to be totally without knowledge. They can point and say, for instance, "Oh, this man has this particular disease of the blood. He will die in six months."

Srila Prabhupada: That is not actual knowledge. That is merely experience. We are now walking parallel to the shoreline. Suppose I say, "If you turn ninety degrees and walk perpendicular to the shoreline, and then go a hundred feet, you'll be swallowed up by the water." Is that very wonderful scientific knowledge? [Laughter.]

That so-called knowledge is merely a question of experience. Why do you take it as wonderful? "Oh! This person said that if you walk perpendicular to the shoreline and go one hundred feet, you'll be swallowed up by the water, and now I have been swallowed up by the water!"

That is your foolishness. Any fool can make pronouncements like this. He must have a little experience; that's all. This "knowledge" is not a very wonderful thing. The fool has not created anything. He just has a little experience.

Disciple 2: Okay. But then the scientists can say, "Well, you may laugh that we have no thorough understanding of anything—all we have is experience: If we try this thing, we get this result; if we try that thing, we get that result. Laugh all you like. But when we give a person something that cures his blood disease, then you won't be laughing."

Srila Prabhupada: One morning many years ago, a physician in Dacca noticed that a man passing by was coughing. So he asked the man, "Come over here. Where you are going?"

The man was a cultivator. He said, "I am going to the field."

The physician said, "Better go home. Don't go to the field."

Since the physician was widely respected, the cultivator went back.

Then the physician's students asked him, "Why did you ask the man to go home?"

The physician chided his students. "You did not notice that this man is producing this particular coughing sound? This sound means that he will die after eight hours."

Actually, the physician's so-called knowledge was merely experience. The students had not noticed the telltale cough. But he had noticed. Coughing with this kind of sound, he told them, means death after so much time.

Yes. This is the kind of thing that a kaviraja, an expert in medical science, is good at. When my father was ill, the kaviraja said, "Now you can do the rituals, because he will die before morning." He said that. And actually, it so happened. He told me this news about ten, eleven o'clock, and he said specifically, "Before tomorrow morning he'll die."

But again, that is merely experience. If you say, "Today is the thirteenth of December; after eighteen more days have passed, we will be in the month of January," a little child may not understand how you can say this—how you can foretell the future. "How can father say that exactly after eighteen days, January is coming?" But simply because of more extensive experience, you can say, "After eighteen days the first of January will come."

Everything we know is really experience. And the supreme experience is Krishna. Therefore, if we receive our experience from Him, then our experience is perfect. This is our proposal.

Disciple 1: In any event, Srila Prabhupada, experience seems to say that in some sense I am the boss of my body.

Srila Prabhupada: You are the boss of your body in this sense—that to a degree, you can use your body as you like. But there are conditions that are beyond your control. For instance, as long as you are living in your current body, you can use it to understand the ultimate goal of life. But you cannot use your body in such a way that you will never die. That is not possible.

Disciple 1: So to a large degree I am not the boss. I am controlled.

Srila Prabhupada: Yes. Why don't you understand that? You are controlled always. For instance, you are walking—this is also controlled. At any moment your body can be paralyzed. At any moment.

Disciple 1: So, then, it isn't very realistic to think I am the boss of my body.

Srila Prabhupada: No, no. That is stated in Bhagavad-gita. Why don't the rascal scientists read it? Prakrteh kriyamanani gunaih karmani sarvasah/ ahankara-vimudhatma kartaham iti manyate: "The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature." Factually, this material nature is pulling everyone by the ear, but the rascal is thinking, "I am the boss."

All this is explained in Bhagavad-gita. Prakrteh kriyamanani. Have the rascal scientists not read this? Prakrteh kriyamanani gunaih karmani sarvasah/ ahankara-vimudhatma ... Puffed up by false egotism, false identification with the material body, everyone here
is thinking he is the boss. That is illusion. He is not the boss. But he is thinking he is the boss.

_Ahankara-vimudhatma:_ One who, through this false egotism, is thinking, “I am the boss”—he is a first-class ass, a rascal.

And because everyone in this material world is under that false impression—“I am this body,” “I am the boss”—therefore we say, generally, “rascal.” People may be amazed: “Why does this gentleman call everyone a rascal?” But in _Bhagavad-gita_ the Lord Himself says, _prakrteh kriyamanani ... vimudhatma:_ “Anyone who is thinking that he is the boss—he’s a rascal.”

The so-called scientist's struggle is that he wants to stop the action of _prakrti_, the material nature. That is his foolishness. You cannot become the boss of _prakrti_. That is not possible. You are under _prakrti_. The boss of _prakrti_—Mayadhisa—is Krishna. _Purusah prakrti-stho hi bhunkte prakrti-Jan gunan/ karanam guna-sango 'sya sad-asad-yoni-janmasu:_ You are forced to accept various types of bodies because of your association with the modes of material nature. Why has one soul got a dog's body while another soul has a human body? Everything is being controlled by _prakrti_, by nature.

Now, having received the human form of body, you have also received the chance to discriminate: “What should I do?” But if in the human life you act like cats and dogs, then you are missing this priceless chance. If you do not take advantage of your special gift, the power of discrimination, then as _Bhagavad-gitasays, dehantara—in your next life you get another material body. And in your next life you can get a dog body. In the human form of life, you have the discriminating power not to get a dog body but rather to get the body of a god. 😊
When Prahlada Maharaja, the celebrated devotee of the Personality of Godhead Vishnu and the son of Hiranyakashipu the well-known atheist—was a mere boy of five years old, was seen one day by his fellow playmates, chanting the transcendental name of Hari (the Lord). The boys, who were all born of atheist family and thereby known as the children of the asuras, asked Prahlada Maharaja a question which is now-a-days a common enquiry by all busy men. The question was quite plain and simple and it was an enquiry by the children of the asuras as to why Prahlada was wasting his valuable time by chanting the names of Hari. They asked him to come out of his place and make an enjoyment of life by fulfilling the utilitarian theory of eat, drink, be merry and enjoy. This was quite a natural thing for the children of the asuras because the asuras are none but those who know nothing of transcendence but are always busy with the business of material enjoyment.

The symbol of material enjoyment is a combination of gold and cushions and Hiranyakashipu was made the King of asuras because his very name suggested that he was concerned with only gold and cushions. Gold is the medium of exchange for all material comforts and cushion or soft-padded bedding is the resting place for enjoying women and wine. Hiranya means gold and kashipu means soft bedding. Hiranyakashipu was therefore the king of such materialists who simply cared for gold and cushions and as such he did care little for the Lord or His Name.

But fortunately or unfortunately in order to show to the people of the world that material enjoyment is not the ultimate end of life but the aim of this human form of life is a mission for going back to God and back to home, Prahlada Maharaja, who was an empowered incarnation of the Personality of Godhead, as is stated in the Gita, took his birth in the midst of the most stubborn materialists, as the son of Hiranyakashipu who was atheist and materialist to the bottom of his heart.

The laws of appearance and disappearance of the Almighty Lord or that of His bonafide servants are different from the laws of Nature and both of them are free to make their choice as to where and how they should appear and where and how they should not. Therefore it is not at all astonishing why Prahlada Maharaja should have appeared himself in the family of atheists; thus a struggle between the theist and the atheist began.

The clash between the theist and the atheist exists always since time immemorial and for the reason of this the relation between a theist and an atheist remains always a strained circumstance even if the relation is so intimate as that of between a son and a father: The atheist father Hiranyakashipu tried to kill his only beloved child Prahlada more than once for the only fault of his son’s faith in God. In such a struggle between the theist and the atheist, the theist of course always comes out victorious; that is the verdict of history.

Now to come to our original point, we may say that Prahlada Maharaja, thus being asked by his fellow brethren as to why he was wasting his valuable time in the chanting of the name of Hari generally known as kirtana,—he replied to his friends in the following words:-

“Brother, we have got this valuable human form of life after crores and crores of evolutionary processes. Thus this life, although temporary and liable to death, is a very valuable asset and in this body of our life only we can attain to the supreme goal. We should not therefore waste our time even for a moment and must immediately engage ourselves for the attainment of the prime necessity of life, the object of our material enjoyment being the same in all other forms of life.”

The contention of the friends of Prahlada Maharaja was that the chanting of the name of Hari may be set aside as a business of old-age recreation. For a body of five years old that is faced with a very bright future of life in the material world, such unusual chanting of the name of Hari is sheer waste of time. As a matter of fact if chanting of the name of Hari is a matter of business for old age recreation, that sort of recreation may not be indulged in even in the old age. But if it is a question of absolute necessity, every man is a born old man and the name of Hari must be taken shelter of as soon as he is able to pronounce the elementary vocabulary. Old age means nearer approach to death and for human life and that especially in the present age of quarrel, there is no certainty as to when a man will die. Despite all precautions of the state and society, the mortality of man both young and old is taking place at every moment and yet the living ones think that they are immortals. That is a fun of the maya, and Prahlada Maharaja wanted to dissipate the illusion of his friends who were all the children of the asuras. He said-

“My dear friends, do not be foolish. Material enjoyment you had had enough many a time in your past lives and as such material enjoyment you will have according to your rank and position. But you must try for the supreme goal which was not possible to be performed during your past many lives.” The four principles of material enjoyment are known as eating, sleeping, fearing and sense gratification. The cats, dogs, tigers, ants, serpents, birds and beasts like the man, have all got to enjoy these principles of material enjoyment according to their respective positions. The dog eats...
something and after eating goes to sleep for some time. He also fears from the attack of another dog like a man fears from the attack of his enemy. The dog also begets children in the womb of his bitch wife, exactly like the man, and the dog's family is maintained with equal care as that of a man. But the difference between the dog and the man is that the dog cannot know anything besides those four principles of animal life called material enjoyment, but the man, by dint of his superior consciousness, can know, if he tries to know at all, as to what he is, what is this manifested creation, who is the Almighty and what is their inter-relation with one another. The dog cannot make any distinction between a dog and the God because apparently both are composed of the same ingredients namely G. D. O. But a man in his pure state of consciousness can know that a dog is dog and God is God by the law of identity. God cannot be dog and the dog cannot be God. A man of developed consciousness can understand that God is great and all other things are His subordinate servants. He can know that forgetfulness of God is the quality of the dog and therefore a man tries to distinguish himself from the position of a dog simply by trying to know what is God. This process of knowing God the Almighty, varies in different ways by different people according to different country and climate and the standard method by which one tries to approach God or the relation between Him and the man, is generally known as religion. A man who has no such religion may be classed with the dog as he is no better than the latter. It is stated in the scriptures.

*dharmena heena pasuvi samana*

*i.e.*, a man devoid of religion is just like an animal. As a matter of fact therefore, Prahlada Maharaja was not wasting his time by chanting the name of Hari as seemed to the atheist friends, but he was rightly utilizing the valuable time of human existence with a view to self-realization.

When the chanting of the name of the Lord is done individually it is called *kirtana*. But all the same *kirtana* or *sankirtana* is always meant for chanting of the name of the Lord and never means a debating society of mundane words. *Sankirtana* is however the greatest common formula of universal religion acceptable in the present age of quarrel, called the *Kali yuga*.

In the *Puranas* it is stated that the process of knowing God in the Satya yuga or Golden Age, is by concentration and meditation. Men would live during that age for one lakh of years and it is said that Mahamuni Valmiki attained *siddhi* or perfection after sixty thousand years of meditation before he was able to compose *Ramayana*. (So *Ramayana* is not a mundane poet's speculations). The process of knowing God in the Treta yuga or silver-age, was by the performance of big sacrifices such as *ashwamedha yajna*, that in the Dwapara yuga or bronze-age, was by worship with all paraphernalia and that in the *Kali yuga*, *i.e.*, in the present age of quarrel (iron-age) the process is by performances of congregational chanting of the names of the Lord. The injunction in the scripture is as follows:

*kritejat dhayate vishnu tretayam yayata makhoin
dwapare paricharyayat kaloutat hari samkirtanat*

In the present age of quarrel therefore, when all conclusions are arrived at by an assembly of fighting men, the chance of realization of the Absolute conclusion is very little by other processes such as work, knowledge, re-union or meditation except by the process of the congregational chanting of the name of Hari.

About 450 years ago, Lord Chaitanya, the father of the *sankirtana* movement, appeared Himself in Bengal in the district of Nadia and inaugurated first the system of the congregational chanting of the name of the Lord. He made a vigorous transcendental propaganda work for this purpose. As a result of that movement, the whole of Bengal, Orissa and Southern India, was over-flooded with His transcendental propaganda work and many eminent personalities like Rupa and Sanatana, the then ministers of the Nawab of Bengal, and Ramananda Raya the then governor of Madras, and scholars like Vasudeva Sarvabhouma or *sannyasi* like Prakashananda Sarasvati, all became His disciples amongst many other thousands of disciples at that time.

At Benares He converted Prakashananda Sarasvati along with his sixty thousand Mayavadi *sannyasi* followers to His cult of *sankirtana*. At Allahabad He favoured Vallabhacharya at Arail on the other side of Allahabad and at Puri He did so by reclaiming the great scholar of the time namely Vasudeva Sarvabhouma, an accredited logician and empiric philosopher of his time. All these combinations made Lord Chaitanya's movement a great success and as a result of that movement the present city of Vrindavana in U.P. was excavated by the two Goswamis namely Rupa and Sanatana who were empowered by Lord Chaitanya. Since that time in various parts of India the cult of *sankirtana* has spread like fire and has been accepted as the only process of transcendental realization by many saints such as Tukaram in Maharashtra and others. It is said that Saint Tukaram got inspiration of the holy name Hare Krishna by Krishna Chaitanya (Abhanga 3875) and since then he flooded the whole of Maharashtra and Western India by the *sankirtana* movement. In the *Chaitanya Bhagavat* also we can see a foretelling of Lord Chaitanya—that the cult of the Lord will spread in every village and all towns that are on the surface of the Earth. From this foretelling we can hope
that the cult of sankirtana will take very shortly an universal form of religious movement and this universal religion, wherein there is no harm in chanting the name of the Lord, nor there is any question of quarrel, will continue to years, as we can know from the pages of authoritative scriptures.

The cult of Sri Krishna Chaitanya is as follows:

*harernama harernama harernamoiba kevalam kalou nasteba, nasteba, nasteba gatiranyatha*

i.e., in the age of quarrel, the transcendental name of Hari is only to be chanted and there is no other alternative except this, for transcendental realization. He has thrice emphasized on the name of Hari as well as on the word “alternative”, in order to give on it very strong impression as we generally do by giving stress at least three time on a thing, just to give good impression. It should be noted therefore that the process for transcendental realizations recommended for the three periods namely, Satya, Treta, Dwapara will not be feasible in the present age. The people of the present age are short lived and poor in knowledge and poor in material prosperity. They are also corrupted by the association of Kali or the age of quarrel. The symbolic expression of the age of Kali is represented by the four principles of vices as was observed by Parikshit Maharaja during the first advent of the age of Kali about 5,000 years ago. The four principles of vices are as follows.

1. Illegitimate association with woman and unrestricted sexuality.

2. Unrestricted slaughtering of cows and other animals.

3. Encouragement of drinking and other intoxicating habits.

4. Mass movements of gambling adventures in all spheres of human activities namely, political, social, economic and religious, etc.

We may also very carefully note that the age of Kali has passed only 5,000 years after the battle of Kurukshetra which was fought between the Kuru and the Pandava and just after the disappearance of Lord Krishna from this mortal world. The major portion of the age of Kali is still unfathomed as according to Hindu shastras (law books) the age of Kali has to prolong more for 4,27,000 of years. The signs of the age of Kali as mentioned above have already begun to be very prominent even in the very beginning of the age, and we do not know what will happen when the age will be at its full youthful time. Thus we can at least know that for the coming four lacs and twenty-seven thousands of years, no one can check the progressive current of the influence of the age of Kali represented by the above four principles of vices, as no one is able to check the seasonal changes in the duration of a year. The laws of Nature cannot be changed by anyone who is himself under the laws of Nature. The above four principles of the age of Kali have spread from the West and as stated in the scriptures, it is spreading its influence on the Eastern horizon too. We may try our utmost, by all our resources and inventive powers, to check the above forces, by such imaginary actions as Hinduraj, Muslimraj, non-violence, socialism, communalism, and so forth as the human brain can conceive of—but we are completely helpless in checking the onrush spread of the cult of the age of Kali, by any conceivable method except by the counterblast, namely congregational chanting of the name of Hari. It is for this reason only that Lord Chaitanya has thrice emphasized the fact,

*kalau nastyeva nastyeva nastyeva gatir anyatha*

So from the onslaught and ravages of the age of Kali, no one will be able to concentrate his mind even for a moment. Even the preliminary processes of meditation (yoga) will be impossible to perform by any man in the present age. Therefore the process as was enjoined in the age of Satya, has to be replaced by the process of *harer namaiva*. In the same way no one can perform the great sacrifices which required so much wealth and so much knowledge. The men of the Treta yuga used to live for 10,000 of years and therefore it was possible for them to accumulate the necessary funds as well as knowledge necessary for the performance of the great sacrifices such as the *ashwamedha yajna*, etc. Even if it is possible now to accumulate the necessary funds for such sacrifices, it is not possible to find out the required learned brahmana who could take charge for the performance of such sacrifices, so that the desired result can be had. Thus in the present age, we are poor both by funds and knowledge and as such the principles of sacrifices as recommended for the Treta yuga must be replaced by the principles of *harer namaiva*. In the same way the process of the Dwapara yuga has also to be replaced by the principles of *harer namaiva* as ordered by Lord Chaitanya. He has thrice emphasized on the fact as there is no other alternative for the mass emancipation in the Kali yuga, for the reason that all other methods for bringing peace in the world will always be frustrated by the contamination of the above four principles of the age of Kali.

Lord Chaitanya conducted His transcendental movement strictly according to the injunction of the shastras (law-books) because that is the qualification of all bonafide acharyas or authorities, and as such he has most reasonably and scientifically ordered us to chant the name of the Lord as follows. In the scriptures the *Taraka Brahman* names of the Lord in this age are composed of 32 letters and 16 words, symbolized as follows:—
The chanting of the above sixteen words composed of 32 Sanskrit letters combined together is called the mahamantra. (maha=great, man=mind, tra=deliverance) that is, the great instrument for our deliverance from the clutches of the mental plane. At present we have no information of the transcendental plane or self-realization but are hovering over a plane created by the mind called manoratha. These sixteen words can alone deliver us from such mental activities.

If anyone therefore takes shelter of the mahamantra with unconditional surrender, he can very easily attain to all successes both material and spiritual, that is the verdict of Lord Chaitanya. This mahamantra when murmured within the mouth it is called japa and when chanted loudly so that others also may take advantage of hearing the same, is called Sri Krishna sankirtana. Both these processes of japa and sankirtana were perfectly demonstrated by Thakura Haridasa, an associate of Lord Chaitanya. This Thakura Haridasa is also known as the Namacharya, i.e., the authority from whom the chanting of the transcendental name of the Lord must be learnt. It is needless however to say that this Thakura Haridasa happened to appear himself in the family of a great Mohamedan showing thereby that the cult of Lord Chaitanya is acceptable universally, without any distinction of caste, creed and colour.

According to Lord Chaitanya, this Sri Krishna sankirtana is glorified for the following reasons:

Sri Krishna sankirtana is glorified because by His influence the darkness of nescience cast over our pure consciousness is dissipated. The nescience is our root cause of all nescience in the forgetfulness of the service of the Lord, the All-attractive Personality of Godhead. Before the advent of the age of Kali, Sri Krishna the Supreme Lord appeared Himself as one of us and conducted the sacred battle of Kurukshetra in order to teach us, through Arjuna, the essence of all knowledge in the form of the Gita. In the same (Bg. 15.7) Sri Krishna says that the jiva soul is completely different from his body and the mind, has been elaborately explained in the very beginning of the Gita and this misidentification of the spirit soul with material body or the mind has been the root cause of all nescience in the forgetfulness of our transcendental eternal relation with the Supreme Lord. The last instruction of Gita is thus in the way of reinstallation of the jiva soul unto the service of the Lord and that is the aim of clarifying the mirror of our pure consciousness.

But the mirror of our pure consciousness is now covered with a layer of dust primarily called mundane desire for enjoyment and mundane renunciation or hatred for enjoyment. First of all we are attracted by the glare of material enjoyment and thereby we desire to lord it over the material forces of Nature and her regulated laws by becoming Ishwara, Lord, Master, King, Proprietor, Leader, and so forth, but when we are defeated in our enjoying habit by the trident of Durga, the superintending goddess of the material world, we then try to become a pseudo renouncer or tyagi. Thus in the beginning of our association with the material enjoyment, we declare ourselves as bhogi or enjoyer and when we are baffled in our process of enjoyment we become tyagi or renouncer of the world. Both these functions are performed on the mental plane only. And in this way Durga or the material Nature pulls us by the ear and the laws of Nature known as trigunas or the three modes of Nature till we do away with such mental speculations of bhoga and tyaga detrimental to the path of self-realization.

When we want to become an enjoyer we do not remember as to whose things we are going to enjoy. We forget at that time that everything is created by and is the property of the Lord. We are unable to manufacture even a pinch of earth and what to speak of the finer elements such as water, fire, air, ether etc. We forget that all these elements are the gifts of the Lord Himself through His external potency of Nature and the jiva soul is simply allowed to make a use of them for the service of the Lord or in order to satisfy his false position of an enjoyer. As soon as the objects of such false enjoyment are taken away by the sway of the laws of Nature, the jiva soul looks blank and becomes a silly renouncer like the fabulous jackal in the orchard of grapes. The jiva soul forgets to know that all the materials of his false enjoyment are supplied by Nature in accordance with the orders of the Lord and the captivated conditioned soul falsely thinks that he is absolute enjoyer of the things. He forgets that he is a prisoner in the fortress (durga) of the external potency (Durga). When he renounces therefore under awkward circumstances, he gives up only that gross enjoying habit but becomes a
subtle enjoyer of his other resources namely the mind and the ego. Thus he hovers over the plane of mental concoction for becoming one with the Lord, making a spiritual suicide of his own individual existence. This sort of illusion is the last snare of the most powerful qualitative Nature and for this reason only Sri Krishna warns the jiva soul as follows:—

Daivijhesa gunamae mama maya duratayaya. Insurmountable are the ways of the modes of Nature and the only way out from the tangle of such modes of Nature is complete voluntary surrender unto Me (Sri Krishna). The last line completes as follows: Mam eva ye prapadyante mayan etan taranti te. Thus the desire or hatred for enjoyment or renunciation both are creations of the false ego. They are therefore as dust on the mirror of our pure consciousness. When this is cleared off by Sri Krishna sankirtana the jiva soul then and there can see only his real face on the polished mirror of pure consciousness and then he can know only that he is neither the enjoyer nor the renouncer but an eternal entity as transcendental servitor of the Supreme Lord. The dust is maya or illusion which can be compared with the shadow and the Lord as the beam light. When He appears Himself on the mirror of our pure consciousness, the maya gives way and the shadow disappears. We cannot see the Lord nor hear His voice by our present imperfect senses but when with full voluntary surrender we chant the transcendental name of the Lord with service and submission, He mercifully makes His own appearance in the transcendental state of our existence when freed from the contamination of the spirit of enjoyment and renouncement.
Similarly the moon rays of Sri Krishna sankirtana diffuse the whiteness of our pure consciousness.

Fourthly Sri Krishna sankirtana is glorified because by His influence the life of knowledge becomes blessed. In the Mundaka Upanishad we can get information of two kinds of knowledge. The one is pertaining to the matter (physical) and the other pertaining to the spirit (metaphysical). By Sri Krishna sankirtana when one's heart is unfolded like the kumud flower by the rays of the moon, one realizes his own self as distinct from the body and the mind. In the present conditioned state of our existence, we are more concerned with the knowledge of the body and the mind but as we realize, our real self by the process of Sri Krishna sankirtana, that we are separate from the body and the mind, so a pure hankering after our real existence becomes evident. That is the life of real knowledge and is called generally the life of brahma jijnasa i.e., an enquiry into the life of spiritual existence as distinguished from spiritual suicide.

The jiva soul being constitutionally Brahman or spirit, an enquiry of the knowledge of spiritual existence is quite natural for him and by the culture of that knowledge of spiritual existence only the jiva soul again becomes reinstated to his constitutional position of transcendental relationship of neutrality, service, friendship, affection and love of God which is the ultimate goal of spiritual life. As for the mundane knowledge such as art, science, philosophy, chemistry, physics, astronomy, and so forth they become automatically acquired by the process of Sri Krishna sankirtana. Sri Krishna sankirtana includes such knowledge indirectly or as a matter of course as it is evident by the recitation of Bhagavad-gita and Srimad Bhagavatam. There is perfect elucidation of such mundane knowledge in the readings of Gita and Bhagavat.

Simple culture of the mundane knowledge makes the jiva soul bound up by the vanity of such mundane knowledge but by Sri Krishna sankirtana, not only is that knowledge is acquired without any separate effort but also the student becomes freed from mundane vanity for the acquirement of such knowledge. Freedom from the vanity of such mundane knowledge, leads one to the path of real knowledge i.e., to the lotus feet of the Absolute Personality of Godhead Who is the Fountain Head of all knowledge.

Fifthly, Sri Krishna sankirtana is glorified because He enhances the ocean of enjoyment. By acquisition of mundane knowledge certainly we find out the ocean of material enjoyment but such enjoyments are partial, insignificant and temporary in as much as they are unable to give us perfect happiness.

But by Sri Krishna sankirtana we do not only acquire the enjoyment of the material knowledge but we can extend the sphere to the enjoyment of spiritual existence. By imperfect material knowledge, we are able to enjoy the material world for a limited time and within a limited
space but by the extension of spiritual knowledge, the ocean of enjoyment becomes extended to unlimited time and unlimited space. Unless therefore we can engage our resources acquired by the sacrifices of life, wealth, intelligence and words for propaganda of the service of Sri Krishna *sankirtana*, we are sure to be disappointed in our attempt for material enjoyment and as a result of such limited attempt, we are sure to be dashed constantly like a pendulum of a clock, between the poles of material enjoyment and renunciation.

Sixthly Sri Krishna *sankirtana* is glorified for He can give a taste of the nectarine of transcendental mellow. When everything is therefore conjoined with the performances of Sri Krishna *sankirtana* everything in such transcendental relation becomes transcendental in nature by the transcendental touch and as such the mundane nature which is always imperfect by its inborn inebriety and unwholesomeness, cannot act on them. In the transcendence, the mundane imperfectness is always conspicuous by its absence, and therefore Sri Krishna *sankirtana* can give us a taste of complete nectarine. The elevationists of the mundane world can surely taste the nectarine of the fruits of their respective works for some time, and the salvationists may undergo the dry regulations of renouncement negatively of the bitterness of material enjoyment without any scent of the transcendental variety, but the performer of Sri Krishna *sankirtana*, by his process of engaging all for the service of Sri Krishna with full touch of the transcendence, never becomes bound up by their transcendental activities, like the elevationists nor has had the necessity of undergoing the dry process of renouncement. The performer of Sri Krishna *sankirtana* always transcends the activities of the mundane elevationists and salvationists and remains an eternal servitor of the Lord and enjoys in every step of his transcendental existence, a touch from the Lord. He is therefore reposed to a position of perfect peace enviable by the desirers of mundane enjoyment, renouncement or perfection.

Then again Sri Krishna *sankirtana* being transcendental sound, we must distinguish Him from any of the mundane sounds. The mundane sound is always different from the object designated by the sound. For example we may cite that the mundane sound ‘water’ is always different from the object water designated by the sound water. When we are thirsty we may repeat the word ‘water’ and ‘water’ by sounds for one hundred and a thousand times, still we shall not be able to quench our thirst by such constant practices. That is the imperfectness or mundane inebriety of the mundane sounds. But Sri Krishna *sankirtana* although descends from the transcendental kingdom apparently like the mundane sounds, just to favour us for His being audible by our present imperfect senses, He should never be concocted as one with the mundane sound. We must always remember that there is no distinction between Sri Krishna and His name, fame, quality, and paraphernalia. The Lord is Absolute Knowledge and there is no mundane relativity between Him and His names etc. He is eternally complete or *purnamadam*. His name is also therefore *purnamadam* and therefore when His Name appears before us in His completeness the Lord does not lose anything thereby but still remains in His fullness. That is the potentiality of the Almighty God. Completeness derived from completeness leaves out a balance of completeness. One minus one leaves out a balance of one again, as distinguished from the mundane calculation of one minus one equals to zero. The *Upanishads* confirm the fact like this:

\[
purnasya purnam adaya purnam evavasisyate
\]

The Lord therefore can descend before us by His inconceivable mystic powers, in the form of Sound Transcendental, and if we like, we can receive Him properly by surrender and service by a submissive aural
reception. If Sri Krishna comes Himself in our presence as He actually did during the battle of Kurukshetra, or Sri Ramachandra comes Himself in our presence as He did actually during the Ayodhya lila, what are we expected to do to receive the Personality of Godhead? Surely we shall try to receive Him with all devotion and service, so that we may be favoured with His Grace. Similarly as His name is non-different from Him, we must receive the name with all humility and submissive aural reception with the same attitude as we would in the presence of the Lord Himself. Sri Krishna sankirtana is not therefore a sense pleasure of music and songs as are conceived by some mundaners. We should always remember the following sloka in connection with Sri Krishna sankirtana:

\[ \text{nama chintamani krishna chaitanya rasavigraha} \\
\text{purna, suddha, nitya, mukta, avinvatat nama namina} \]

i.e., the name of Sri Krishna is equally powerful as Sri Krishna Himself for there is no distinction between Him and His name. The name is therefore all-perfect, all-pure, eternal, and distinguished from the mundane sounds which are always different from the objects designated by these sounds.

Sri Krishna has said Himself while addressing Narada that He does not necessarily make Himself immobile by His situation in the transcendental world, neither is He so, being seated in the hearts of the yogis as Paramatma and so forth, but He resides surely in His fullness, where His devotees chant the transcendental name in right earnestness. Sri Krishna being the absolute enjoyer as stated in the Gita,

\[ \text{aham eva sarva yajnam bhokta cha prabhu eva cha} \]

i.e., "I am the Absolute enjoyer and master of all yajnas or sacrifices etc."—He cannot be the object of our sense-pleasure in combination with music and bands and called thereof sankirtana. He cannot be enjoyed by our irresponsible whims and feats. He says therefore that He lives only where His devotees chant His name.

\[ \text{mad-bhakta yatra gayanti} \]

He declines to descend Himself where there is dearth of His devotees. Because His devotees never try to enjoy Him or His paraphernalia in a pseudo-spiritualistic mode. His devotee knows it perfectly well that Sri Krishna being the Absolute Personality of Godhead i.e., Purushottama as stated in the Gita, He cannot consent to reside at a place where His transcendental name, fame, quality, etc., are considered as equal with mundane names, etc., and thereby treated with all undevotional manner. In the Gita He has clearly declared that He does not reveal Himself to everyone and anyone.

\[ \text{namah sarvasya prakasha yogamaya samavatih} \]

The Absolute Godhead always reserves the right of not being exposed to those whose eyes are covered with the modes of Nature. His devotion however begins only when one has learnt the A.B.C. lessons of Gita in perfectness. This perfect knowledge of Gita is practically demonstrated by complete surrender unto Sri Krishna only, leaving aside all other things. The first stage of Sri Krishna devotion begins only when one is firmly convinced that by Sri Krishna devotion only one is able to perform all other duties. To abide by the dictates of Sri Krishna is the real discharging of all other duties. This sort of staunch devotion is called sraddha and by the gradual development of the activities of sraddha in the association of devotees, one can rise up to the stage of prema bhakti, the highest plane of transcendental pastimes of the Personality of Godhead.

Such being the Nature of the transcendental name of the Lord, the name must be received through the transcendental sources i.e., from the lips of the devotees only as above mentioned. The transcendental names of the Lord in His various forms or manifestations such as Rama, Narasimha, Narayana, Krishna, Gopala, Vishnu, Govinda, Radharamana, Gopinatha, Sita Pati, Raghuvara, Baladeva and many others in the spiritual kingdom, are always complete with the transcendental potencies and by the mercy of the Lord, there is no hard and fast rules in respect to time and space for the transcendental chanter. The devotee who has received the name from a transcendental source i.e., from the lips of a devotee as above mentioned, may repeat the name at all times, without any restriction. By this the Lord has favoured us to allow His constant association, so that one can always live with Him, go with Him, eat with Him, sleep with Him, work with Him, without being disturbed by the laws of Nature or her threefold miseries.

Such is the unbounded mercy of the Lord on us but still we are so much wretched that we have no inclination for chanting His name in spite of His being so easily available for the fallen souls of the age of quarrel. There is nothing to lose or nothing to spend but everything to gain by chanting the name of the Lord but still we have no genuine desire for the chanting and we must see to the causes why we are so much disinclined although the Lord has become so merciful on us.

As a matter of fact our first misfortune commenced from time immemorial when we forgot the transcendental service of the Lord and thus became conditioned by the modes of material nature. This unfortunate occurrence became manifested in trio under the following headings namely:

(a) Material enjoyment without any responsibility.
(b) Good or bad works for the furtherance of the above propensity in the present life and in future births also.
(c) Culture of material knowledge in order to make a measurement of the Immeasurable.

All the above threefold activities with their various sub-
headings are to be considered as our misfortunes by which we are always debarred from the chanting of the transcendental names of the Lord. Spontaneous eternal love for the Lord is a birth right of the jiva soul, but in the realization of such pure consciousness, the above mentioned trio is the stumbling block. He is checked on his onward march by such refusals and as a matter of course the jiva soul is apt to be contaminated by ten kinds of disease-germs known as namaparadha or offences at the feet of the transcendental name of the Lord, as one can find out in the Padma Purana. The sincere devotee who wants to attain perfection (siddhi) for himself by the process of chanting the Name of the Lord must refrain from the ten kinds of offences which are quoted below from the Padma Purana.

1. The first and foremost offence is the act of defaming the great saints who have glorified the chanting of the name of the Lord by example in their own life and precepts. According to ordinary moral principles no one must be defamed for serving any ulterior motive. But still according to the gravity of different offences, defamation of saints who have done much for the propagation of the name of God and His Fame must be considered the gravest of all offences. Those who are therefore accustomed to defame such saints, are spiritually great offenders and such persons can have no access to the transcendental name of the Lord. We should therefore guard against such offence.

2. The second offence is to place the Absolute Godhead or Vishnu tattva in the category of the demigods who derive their powers from the Supreme Lord. The Supreme Lord is one without a second and all other gods are His servitors, having no separate existence as another Almighty Godhead. These subordinate gods are stated in the Gita as anya devata i.e., gods other than Myself (Sri Krishna) ye’py anya-devata-bhakta yajante sraddhayavanvitaḥ
te ‘pi mam eva kaunteya yajantya avidhi-purvakam
This abidhipurvakam means unduly or with offensives. The Supreme Godhead is Sri Krishna undoubtedly and this is confirmed in all the scriptures and specially in the Brahma Samhita as follows:

iswara parama krishna sachchitananda vigraha
anadiradi govinda sarbakarana karanam
i.e., Sri Krishna is the primeval Lord and origin of everything. He is the cause of all causes. He is the Summum Bonum Absolute Godhead. The plenary manifestations of Sri Krishna are manifold such as Rama, Narasimha, Vishnu etc. But all such manifestations are Absolute knowledge. No one is therefore equal or greater than the Absolute Knowledge. This subject is itself a matter of studies by transcendentalists but without knowing the intricacy of the Absolute knowledge, those who simply imagine that the Absolute Godhead and subordinate demigods are one and the same commit great offence at the feet of the Supreme Lord. The subordinate gods such as Shiva, Brahma, Ganesha, Sunya, Indra, Chandra, Varuna, Vayu etc., are either qualitative incarnations of the Absolute Godhead or in other cases jiva souls with delegated powers from the Personality of Godhead. Neither existence of the demigods shall be misconceived nor they should be made one and the same with the Absolute Personality of Godhead. Those who want to attain perfection in the way of chanting the names of the Lord must refrain from such conglomeration of facts in the spiritual science.

3. The third offence is disregard of the spiritual master. The devotee must receive the transcendental name of the Lord from the transcendental lips of a bonafide spiritual master who is cent percent devotee of the Lord
and nothing more or nothing less and then begin chanting the transcendental name of the Lord by constant repetition. Such spiritual master as above mentioned is known as the guru from whom either initiation is taken or the one from whom spiritual instruction is received. One should have unflinching faith in such a self realized transcendental spiritual master. The bonafides of such a spiritual master can however be known, by his activities only which are always evident in respect of everything being done for and on behalf of the Lord. The self-realized spiritual master never deviates from the rulings of shastras and he always does in practice what he speaks in theory. Those who however manufacture spiritual lessons from their own fertile brain, without having undergone any spiritual training from a bonafide spiritual master, cannot be counted as a spiritual master. Disrespect for such bonafide spiritual master and respect for the pseudo-spiritual master both are offences of the third order.

4. The fourth offence is defamation of the standard scriptures such as the four Vedas, Upanishads, Puranas, Brahma Sutras, Ramayana, Mahabharata, Gita, or other literatures which conform to the principles of the above mentioned scriptures. In the Gita Sri Krishna Himself accepts Brahma Sutras or Vedanta Darshana as the standard of all spiritual knowledge.

5. The fifth offence is to misunderstand the glorification of the transcendental name of the Lord as exaggerated facts. Actually by the chanting of the transcendental name of the Lord, all gains, material or spiritual, are automatically obtained. It is simply a question of time that takes for the fructification of the desired result. But those who think, without attaining to perfection, that such results are exaggeration of facts, commit offence of the fifth order. The performer of sankirtana must refrain from such misrepresentation of facts.

6. The sixth offence is to manufacture concocted or designed meanings of the names of Hari or that of the scriptural truths. One can directly understand that the word 'Hari' means the Personality of Godhead who is eternal bliss, eternal knowledge, and eternal form but without knowing the intricacy of the Lord's form etc., those who think 'Hari' means the impersonal Brahman commit offence of the sixth order. There are others who are still less intelligent and manufacture meanings of the word "Sri Krishna" as "the mind", Rama as "satisfaction" and similar other things. Such manufacturers of distorted meanings do not generally take what is direct and spontaneous interpretation but they always try to enforce indirect interpretations for their own temporary benefit only. They are also great offenders and the performer of sankirtana must carefully take leave of them.

7. The seventh offence is to indulge in vices on the strength of chanting the name of the Lord. Those who are really recipient of the transcendental name of the Lord from the transcendental sources, and those who chant the name of the Lord very carefully without any offence as above mentioned, cannot naturally indulge in vices as a matter of course. But those who intentionally commit vices knowing that they are always with the Lord,—are the greatest of all offenders and their counteracting endeavours for the vices committed during the day time, by the chanting of the name of the Lord, in the evening, cannot be accepted as sankirtana at any cost. One should always guard himself against such pseudo-spiritual devices for the well being of one's own self as well as one's followers. This sort of offence can be compared with the act of pouring water on the fire while it is burning. Water pouring and burning of the fire cannot go together.

8. The eighth offence is to equalize the value of all good works with the chanting of the transcendental name of the Lord. Penances, austerity, meditation, fasting, methodism, morality or such goodness that lead the performer to higher stations of life, cannot be equalized with Sri Krishna sankirtana. Those who do that are also offenders at the feet of the transcendental name. The results of all the above mentioned good works are after all material in nature because they can offer in return material prosperities only and are therefore limited within time and space. But the transcendental name of the Lord and the Lord Himself are non-different. As such realization of the Absolute Truth cannot be compared with relative goodness. The performer of sankirtana must be on his guard against commitment of offence of the eighth order.

9. The ninth offence is to preach and advise the transcendental nature of the name of Lord to a person who is atheistic in temperament, mundane moralists, and addicted to elevatory process only. Unless one has cleansed his heart from such contaminations, he can...
Biscuit Micronutrients Bakery Unit at Akshaya Patra, Jaipur

Akshaya Patra, Jaipur, inaugurated its bakery unit within its kitchen premises. This is meant to provide varieties of biscuits and bakery products to under-privileged children studying in Government schools. Over 30,000 biscuits will be made everyday from this unit and schools will be supplied once a week on rotation basis. The biscuits, containing micronutrient powders will enhance the nutritional levels of the children.
UP CM Sri Akhilesh Yadav Dedicates Akshaya Patra Kitchen Facility at Vrindavana

Chief Minister of Uttar Pradesh, Sri Akhilesh Yadav, dedicated the Akshaya Patra centralised kitchen facility in Vrindavana on September 22, 2012. The dedication ceremony was attended by Sri Madhu Pandit Dasa (Chairman), Sri Chanchalapathi Dasa (Vice Chairman), Sri Mohandas Pai (Trustee) and Sri Abhay Jain (Trustee) of The Akshaya Patra Foundation. The dedication was followed by a tour of the Akshaya Patra kitchen by the Chief Minister and other dignitaries.

The day also witnessed testimonials by beneficiaries and teachers. Speaking on the occasion, Sri Akhilesh Yadav applauded Akshaya Patra’s presence in the state. He welcomed Akshaya Patra’s proposal to cover one lakh children each in Lucknow and Kanpur, 50,000 children in Varanasi and Agra each and 25,000 children in Kannauj by next year. Sri Akhilesh Yadav assured that the State government would expedite the process so that the new kitchens could be started at the earliest.

As a follow-up after the event, the UP cabinet cleared the proposal to set up the kitchens on September 25, 2012.

UP CM Launches Akshaya Thali Programme

Lack of basic infrastructure like plates has reduced the impact of the mid day meal programme. A group of children sharing a meal in a small plate is a common sight in many rural schools. To overcome this hindrance and to ensure that the children enjoy the mid day meal, Akshaya Thali programme has been launched.

Akshaya Thali scheme is an effort to distribute free plates to the government schools. It was launched by Uttar Pradesh Chief Minister Sri Akhilesh Yadav. The first set of plates was handed over by the Chief Minister to a government school in Mathura district. In the first phase 20,000 plates will be distributed to various government schools. A custom made rack to store the plates in schools will also be built and distributed shortly.

The scheme will also guarantee that basic hygiene is followed, which is essential for children to reap the benefits of nutritional mid day meals.
Project Update

Temple entrance

Temple back view
Hare Krishna temples on net

www.harekrishnamandir.org

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Pilgrimage to Purushottama kshetra
December 22 - January 1, 2013
Tour destinations - Puri, Sakshi Gopal, Konark, Bhubaneswar, Navadvip and Mayapur

PANDHARPUR
Haridham Darshana
January 23 - January 27, 2013
Tour destinations - Pandharpur, Tuljapur, Kolhapur, Pune, Dehu and Alandi

AHOBILAM
Sri Narasimhagiri Pravasa
February 8 - 11, 2013
Tour destinations - Ahobilam, Mahanandi and Kadiri

MALAINADU DIVYADESHAMS
Vishnuloka Darshanam
April 4 - 7, 2013
Tour destinations - Thiruvanantapuram, Thiruvananthapuram, Thiruchengundur, Thirupuliyur, Thiruvalla and Thirukoditanam

HIMALAY CHARDHAM YATRA
Explore the mystical abodes of the Lord
May 16 - 31, 2013
Tour destinations - Badrinath, Kedarnath, Gangotri, Yamunotri, Haridwar, Rishikesh, Uttarkashi, Rudraprayag and Mussorie

Registration open for all the tours

For registration and details contact:
Ph : 9341124222, 080 32214522
E-mail: cet@hkm-group.org
Website: www.iskconbangalore.org/cet

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