Come...pull the chariot

Saturday, January 19, 2019
at 5:00pm

For more details visit www.iskconbangalore.org/ratha-yatra
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.

To know more about Srila Prabhupada visit www.iskconbangalore.org/srila-prabhupada

CONTENTS

With Krishna on the Battlefield of Life 4
Srila Prabhupada Speaks Out 9
The Avatars of Godhead 12
Six Lessons on Transmigration 18
What It Means to be Spiritually Deprived 23

Cover pages-4  Text pages-32

Published and owned by Sankirtana Seva Trust. Editor: Chamari Devi Dasi. Layout, design and graphics by ISKCON Design Group, Bangalore.

For all information contact: Editor, Krishna Voice, SST, Hare Krishna Hill, Chord Road, Bangalore - 560 010 INDIA Phone: 91-80-2347 1956, 91-80-2357 8346 Fax: 91-80-2357 8625.
© 2018 Sankirtana Seva Trust, Bangalore. All Krishna art and the works of Srila Prabhupada are © Bhaktivedanta Book Trust.
All rights reserved throughout the world. Reproduction in any manner is strictly prohibited.

Printed at Manipal Technologies Limited, Manipal.

Disclaimer: We neither represent nor endorse the accuracy or reliability or the quality of any products, information, or other materials displayed, purchased, or obtained by you as a result of an offer in connection with any of the advertisements published in our magazine. We strongly encourage you to do your own due diligence before responding to any offer.

Attention Subscribers: This magazine is mailed from a post office in Manipal, Dakshina Kannada District on the 5th of every month. If you do not receive the magazine or it is delayed we request you to contact your nearest post office and file a written complaint. Please send us an acknowledged copy of the same. This will help us in taking needful action at our end.
"Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see those present here, who is desirous of fighting, and with whom I must contend in this great battle attempt." (Bg. 1.21-22)

"There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers—all present there." (Bg. 1.26)

Now Arjuna is facing the problem. He is facing all his relatives—his grandfathers, his uncles, sons, friends, animals, etc. Yes, there were also animals—horses and elephants—present before Arjuna on the battlefield. According to the Vedic conception, animals are also members of the family. They are considered members because they render service. It is not that we are to give protection only to one section of our family. We should not take everything from an animal and give it no protection. This is not civilization. The family includes wife, sons, daughters, cows, dogs, etc. Speaking in terms of either family or state, we should not give protection just to some members of our family and cut the throats of others.

On the Battlefield of Kurukshetra all the members of Arjuna's family were present before him, and the problem was that he had to kill them. Since the Battle of Kurukshetra was a family fight, some of the family members were on the other side as well as on Arjuna's side, Arjuna was even faced with his superiors, his uncles and teachers (pitṛn, acaryan), for those were there who were on the platform of father and grandfather-Bhishmadeva and Somadatta. Even his great teacher Dronacharya was on the opposing side. Actually before fighting with Dronacharya, Arjuna cast an arrow at his lotus feet as a form of obeisance. Such was the etiquette. "My dear sir, you have taught me this fighting art. Now it is being used against you." This is duty. As for Dronacharya, he shot an arrow that grazed Arjuna's head, and he said, "My dear son, become blessed." How blessed? "By killing me. I know you will kill me, so I give you my blessing."

This material world is problematic, especially when we are involved in family, society, friendship and love. These are all entangling. In the Second Canto of Srimad-Bhagavatam it is stated: dehapatyaka-latradisy atma-sainyesv asatsv api. First of all the living entity has an attraction to his body, then to the offspring of the body. The individual is alone, he accepts a wife, and in this way, through the begetting of children, he expands himself. The woman is called stri because she helps the man expand. First the individual has affection for his own body, then the wife, then the children. In this way the individual expands his affection for the material world.

The material world means attachment; it is not required, but is a foreign thing. It is foreign because we are essentially spiritual—aham brahmasmi: "I am spirit." But because we wish to lord it over material nature, Krishna has given us these bodies. He gives a body to the great god Brahma or to the ant—whatever one desires, if we want the body of a tiger, Krishna will give it; if we want the body of a hog, He will give that also. And if we want the body of a demigod, like Brahma, He will give it. If we want an American or Indian or English body, Krishna will give it. He is so kind. A son may be disobedient to his father because he wants to enjoy something, but the father says, "All right. Take the money—anything." The father is so kind that even though he may not approve of what the son is doing, he says, "All right. You are free. Go ahead and take some money."

This material life is a concession given to us by God in order that we may gratify our material senses. Actually Krishna does not want us to become entangled in this material world. Why does a man get married and beget children? When he is alone, he has no responsibility. Why take on the encumbrance of a wife, home, and children? Why make friends? Why go to such botheration? The answer is that we wish to enjoy. Krishna is also a person. Nityo nityanam cetanas cetananam. Krishna has produced so many children—all these living entities. Where does this idea come from that we will be happy with children, society, friendship, love, etc.? What is the origin of such an idea? It is there in Krishna. Krishna is the origin of love. He is loving Radharani, so the idea of love has come from Him. Whatever is within our experience is present in Krishna; therefore Krishna cannot be impersonal. He
is a person exactly like ourselves, but the difference is that He is unlimitedly powerful. Krishna also wants to live peacefully with His family. This Krishna consciousness movement is a way of training ourselves so that we can again live within Krishna’s family. With these so-called families in the material world, we are suffering. The family idea is present in the material world, but it is only perfected in Krishna. The family idea cannot exist unless it is present in Krishna. Krishna is the origin of everything. Whatever we are seeing here in this material world has its origin in Krishna, but here it is perverted. When we see a tree, we see it standing erect, but when we see its reflection in a lake, it is upside down, topsy-turvy. Similarly, this material world is a perverted reflection of the spiritual world. It is false in the sense that it is a reflection. Those things which we see here exist in the spiritual world.

Because Arjuna was attached to society, friendship, family and love, when he was faced with his family on the battlefield, he began to shirk his duty. "Why do I have to kill my father and father-in-law?" he asked Krishna. "My friends, my sons and grandsons, my brothers, they are all present here." It was natural that Arjuna became overwhelmed by compassion. "When the son of Kunti, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion." (Bg. 1.27) Why was Arjuna in such consciousness? The other side did not think in this way. Arjuna was thinking in this way because he was a devotee. A devotee does not like to kill anyone, not even an ant. So why should he be enticed to kill his friends? Arjuna’s compassion was the result of devotional life. All Arjuna’s belongings were taken away, his wife was insulted, and he was banished for thirteen years. Although he suffered so many atrocities, when the time came to kill, he was not very eager. He was ready to excuse even his greatest enemy, but Krishna did not want this. if a devotee is insulted, the devotee may excuse his enemy, but Krishna does not; therefore we should be careful not to insult a devotee. A devotee will excuse one, but Krishna will not excuse. Krishna is so strict that He cannot tolerate any insult against His devotee. Therefore the Battle of Kurukshetra was arranged. Arjuna was saying, "Oh, let them be excused. I will not fight." But Krishna said, "No, you must fight. You must kill them."

Arjuna, then, was in a dilemma. He did not wish to fight, but Krishna was insisting. Arjuna was thinking, "How shall I kill my kinsmen?" This was the real problem, if we want to please Krishna, we have to be prepared even to kill our so-called bodily relations. All Vedic civilization is arranged in such a way that we may become detached from so-called family attachment. First of all one must be a brahmachari; that is, he must live the life of austerity. A brahmachari is supposed to live in the home of the spiritual master and serve him. He may be a king's son or a very great brahmana’s son, but he must work as a menial servant for the spiritual master. As soon as the brahmachari agrees to live with the spiritual master, he must live like a menial servant. Whatever the spiritual master orders, he must do. This is the meaning of brahmacharya.

Generally the brahmacharis are eager to do that the spiritual master asks because they are children and begin their life of brahmacharya from the age of five. A child will do anything when asked. If he is asked to go from door to door and beg alms for the spiritual master, he will do so. And when a child begs food or money, one will readily give it. In this way the brahmachari brings things to the spiritual master, and these things become the spiritual master's property. It is not that because the brahmachari has begged, what he receives is his property. It is given to the spiritual master. After the food or whatever is prepared, the spiritual master tells the brahmachari, "My son, come on. Take prasada." If the spiritual master forgets to call a brahmachari, the brahmachari will not eat. Although the brahmachari begs for the food and takes it to the spiritual master, if the spiritual master does not ask him to eat, he will not eat. He will starve. This is brahmachari life.

Thus one is first trained to become austere and tolerant. He is also trained up to consider all women as his mother. Indeed, he calls all women except his sister "mother." Chanakya Pandita has given the following definition of a learned man:

matrvat para-daresu para-dravyesu lostavat
atmavat sarva-bhutesu yah pasyati sah panditah

"He is learned who sees every woman but his wife as his mother." This is the perfection of education. One must see all women except his wife as his mother. Furthermore: "The learned man sees all others' property as no more than garbage in the street. And the learned man also thinks of other living entities as he does his own self." We can experience pleasure and pain, and by this we know that when our head is cut we are in pain. Knowing this, how can we cut off the head of an animal? This, then, is the threefold test of education. The pandita, or learned man, sees all women as his mother and all property as no more than garbage in the street, and he considers all living entities as he would consider himself. Unfortunately today there are no learned men. Vedic civilization is therefore meant to enable us to cut the knot of material attachment. If we at all want to go back
Large and open central garden I Independent Club House for minimal interruption I Sports feature integrated into the central landscape I Metro Connectivity –Nagasandra metro station at 200mtrs distance.

**Aqua Features**
- Koi Fish Pond
- Fountain Arena
- Serene Lily Pond
- Aqua Cafe
- Water Front terrace Gym

---

**Arvind Oasis**

2 & 3 BHK Aqua-Themed Homes
Near Nagasandra Metro Station, Tumkur Road.
**Price Starting at ₹52.09 L**
Part of USD 2 Billion Lalbhai Group, Ahmedabad

---

**Arvind Sky Lands**

2, 2.5 & 3 BHK Spacious Apartments
Near Jakkur, Bengaluru

2, 2.5 & 3 BHK Spacious Apartments | One-of-its-kind interconnected jogging track on roof-top | Sky garden with walkways and meditation area | Lavish club-life with Hi-tech gymnasium | Advanced security system, ample car parking spaces and many more

---

www.arvindoasis.in
RERA Registration No: PRM/KA/RERA/1251/309/PR/180425/001543

---

www.arvindskylands.com
RERA No: PRM/KA/RERA/1251/309/PR/171014/000771

---

Call: 079 3013 7100 | Email: sales@arvind.in | Website: www.arvindsmartspaces.com

---

*All architectural and interior views, images and features shown and/or mentioned and the image renders used herein are purely indicative and promotional and therefore, this does not constitute an offer and/or contract of any type between the promoter (developer) and the recipient / proposed allottee.*
Srila Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like Bhagavad-gita, Srimad-Bhagavatam and Sri Chaitanya-charitamrita. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/srila-prabhupada-lectures

We are, of course, thinking that we will be protected by our family, by our sons, our fathers, our grandparents, etc. Everyone is thinking that his nation, community, philosophy, politics, or whatever, will save him, but all these things are temporary. They come and go. One who is too much attached to society, friendship and love is actually mad. He does not see that the father who gave him protection when he was a small child is no longer giving him protection. Now one may be thinking that his sons or wife are giving him protection, but how long will this last? Actually it is only Krishna who can give us protection, and He can give protection always. Society, friendship and love will be finished. Just as our grandfathers and fathers may be finished, so in the future our sons and grandsons will be finished. So no one but Krishna can actually give us protection. Therefore we must surrender to Him.

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

Again, Krishna tells Arjuna, kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes." (Bg. 9.31) The best course, therefore, is to take to Krishna consciousness, fully surrender to Krishna, and in this way be protected. Otherwise, there is no protection; we will be carried away by the waves of maya.

---

Sri La Prabhupada, the founder-acharya of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like Bhagavad-gita, Srimad-Bhagavatam and Sri Chaitanya-charitamrita. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in www.iskconbangalore.org/srila-prabhupada-lectures
Srila Prabhupada: So we are living beings. But we are not the Supreme Being.

Reporter 3: And yet God is inside us.

Srila Prabhupada: God is inside, outside—everywhere.

Reporter 6: Your Divine Grace, who do you think Jesus Christ was?

Srila Prabhupada: Now, let us finish one idea at a time. Jesus Christ said that he is God’s son. That’s all right.

Reporters: But if you take a drop of water and you merge it back into the ocean . . . this is an example that is often given by these various masters . . . that if you take a drop of water and you put it into the ocean, that drop becomes one with the ocean. Does this mean that your drop of water becomes the ocean?

Reporter 3: No. But it becomes merged in that ocean.

Srila Prabhupada: That’s all right. Merging is different. But the ocean remains the ocean.

Reporter 3: Yes.

Srila Prabhupada: And you remain the drop. That’s all. Now, take your material body—earth, water, fire, and so on. When you pass away and this body becomes decomposed, its present form will not remain. Does this mean that your body will become the totality of universal elements?

Reporter 3: No. But surely the body is different from the soul.

Srila Prabhupada: So that body is a drop in the totality of material elements. That does not mean your body has become the totality of material elements. Similarly, a drop of ocean water is a drop always. It does not become the ocean. It appears that it is mixed with the ocean. But “mixed” does not mean the drop will ever become the ocean. That is not the fact.

Reporter 6: When they say the drop mixes with the ocean . . .

Prabhupada: Yes.
**Jan 17**: Ekadashi
**Jan 18**: break fast
**Jan 31**: Ekadashi
**Feb 1**: break fast

**Jan 19**: Ratha Yatra in Bangalore
**Jan 27**: Srila Prabhupada Book Distribution Festival Closing Ceremony & Prize Distribution
**Feb 2**: Ratha Yatra in Hubli
**Feb 9**: Ratha Yatra in Dharwad
**Feb 12**: Sri Advaita Acharya - Appearance Fasting till noon

---

**Reporter 6**: ... it's like the human, finite form merging with the infinite, and then it acquires the powers of the infinite.

**Srila Prabhupada**: No. "Mixes" or "merges" means something else. This example is given. Let us say a green bird enters into a tree which is also green. So although to my eyes it appears that the bird has mixed or merged into the tree, actually that is not the fact. Or take an airplane. You look into the sky and see an airplane flying along. Then, after some time, you look and see there is no airplane. You see only the sky. To your eyes, it may appear that the airplane has mixed or merged into the sky. But of course, the airplane has not merged. It cannot merge. The airplane is keeping its identity, just as the bird is keeping its identity.

**Reporter 3**: Your Divine Grace, is the human soul limited or unlimited?

**Srila Prabhupada**: Limited.

**Reporter 3**: Limited?

**Srila Prabhupada**: Yes.

**Reporter 3**: It has boundaries and ... ?

**Srila Prabhupada**: Yes. Because you are in fact limited; therefore you are under the control of material nature. That is being explained in these examples of the bird and the airplane. For instance, the bird is limited. Now, if he keeps his limited existence, that is nice. But if, unnecessarily, he wants to become unlimited, that is artificial. How can it be?

**Reporter 3**: I seem to remember reading a particular chapter of the Bhagavad-gita that said ... I can't quite remember what chapter it was, but it said that. . . Krishna was talking to Arjuna . . . and it said that Krishna said to Arjuna, "When you realize Me"—or when you realise God, Krishna—"you will see the whole creation inside Me...."

**Srila Prabhupada**: Hm?

** Reporter 3**: "You will see the whole creation within Me and within yourself." Is that a true translation?

**Srila Prabhupada**: One of my disciples can give you the accurate translation.

**Disciple**: “You will see all beings in Me. And you will see Me in all beings.”

**Srila Prabhupada**: So what is that? Does it mean that all beings are Krishna?

**Reporter 3**: The translation that I read also said, "You will see Me within yourself."

**Srila Prabhupada**: As Paramatma or Supersoul, Krishna is within everyone's heart. Isvarah sarva-bhutanam hrd-se 'rjuna tisthati. But that does not mean everyone is Krishna. You are in this room. That does not mean you are this room.

**Reporter 3**: So we are in God, and God is in us?

**Srila Prabhupada**: Yes. Without God we would have no existence.

**Disciple**: Srila Prabhupada, here is the exact translation of that verse in Bhagavad-gita As It Is. "A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized man sees Me everywhere."

**Srila Prabhupada**: So without God we would have no existence. That's all. That we live in Him does not mean we become Him. Constitutionally, we are His part-and-parcel servants, and we have to serve Him.

**Reporter 5**: Your Divine Grace, do you think that every human being will become liberated?

**Srila Prabhupada**: Oh, yes. When people learn this great science of God realisation and self-realisation that Krishna has given in Bhagavad-gita, then He promises they will be liberated. Janma karma ca me divyam evam yo vetti tattvatah/ tyaktva deham punar janma naiti mam eti so 'rjuna: “One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." You see? Krishna guarantees it.

**Reporter 3**: Your Divine Grace, thank you very much for your time.

**Srila Prabhupada**: Hare Krishna.
EXPERIENCE WORLD CLASS HEALTHCARE AT
COLUMBIA ASIA REFERRAL HOSPITAL - YESHWANTHPUR, BANGALORE

Right from general medicine to complex surgeries and transplants, we at Columbia Asia are well equipped to take care of your healthcare needs. Backed by JCI, NABH and NABL accreditations, our 168 bedded super-specialty hospital brings every facet of international healthcare closer to you.

Meet our experts today for any concerns you may have and experience the transparent and personalized care, first hand.

24/7 SERVICES: Ambulance | Blood Bank | Emergency Room | Intensive Care Units | Laboratory | Radiology | Pharmacy. SPECIALTIES: Bariatric Surgery | Cardiology and Cardiac Surgery | Clinical Hematology | ENT | Emergency Medicine | Internal Medicine | Infectious Disease | Hepatobiliary Surgery | Maxillofacial Surgery | Medical & Surgical Gastroenterology | Medical and Surgical Oncology | Neurosciences | Nephrology | Neonatology | Obstetrics & Gynecology | Orthopedics | Plastic & Reconstructive Surgery | Pediatrics | Transplant (Bone Marrow, Liver, Renal) | Urology | Vascular Surgery

For appointment: 080 - 3989 8969 96202 26493

YESHWANTHPUR
26/4, Brigade Gateway, Beside Metro, Maheeswaram West, Bangalore - 560 055

Follow us on:

www.ravindutoyota.net

ATTRACTION
FESTIVE OFFERS

CRAWNDU TOYOTA

RAJAGALAM
93791 89795
3011 1600

VICTORIA ROAD
96118 88606
3011 1600

KR PURAM
99725 51927
3011 1600

MARATHAHALLI
98454 96262
3011 1600

TUMKUR 93791 89786
3011 1600

Talk to Ravindu Toyota
080 - 3011 1600
voi@ravindu.co.in www.ravindutoyota.net facebook.com/ravindutoyota

To advertise in this magazine
contact:

99012 55593 / 90600 97735
93421 47291 / 96069 16203

Krishna Voice, January 2019
The Vedic literatures such as Bhagavad-gita, Srimad-Bhagavatam, Brahma-samhita, Padma Purana, etc. all confirm Lord Sri Krishna as the original manifestation of Godhead. This is proclaimed in the opening verse of Srimad-Bhagavatam as follows: “Oh my Lord Sri Krishna, son of Vasudeva, the all-pervading Personality of Godhead, I meditate upon Thee because Thou art the Absolute Truth, the Primeval Cause of all causes, and the Creator, Maintainer and Destroyer of these manifested universes. It is Thou only who imparted first the Vedic knowledge unto the heart of the original living being, Brahmaji.”

Lord Brahma declares: “I worship Govinda, the primeval lord, the first progenitor who is tending the cows, yielding all desire, who is surrounded by millions of purpose-trees and who is always served with great reverence and affection by hundreds of Lakshmis or gopis.”

According to Vaishnava teachings, there are five fundamental manifestations of God. They are the Lord, His expansion, His internal energy, His perfect devotee and His avataras. An avatara, by definition, is one who descends from the spiritual sky in order to perform a specific function which cannot be accomplished by any ordinary living being. Whenever Lord Krishna advents Himself on the earth, it is to succour the devotees and annihilate the demons. For example, at the dawn of creation, when the demons threw the Earth planet into the muddiest regions of the nether world, Krishna advented Himself as Varaha, the boar incarnation, and His hoof and scooped the earth from the mud with His tusks.

There are innumerable avataras of Krishna. In the Chaitanya-charitamrita they are classified as follows:

1. Three purusha-avataras: Karanodakashayi Vishnu, Garbhodakashayi Vishnu and Kshirodakashayi Vishnu. The first Purusha incarnation, Karanodakashayi Vishnu or Maha-Vishnu, is the expanded four-armed Form of Krishna. “Vishnu” means He is all-pervading, omnipresent and omniscient, and “purusha” means that He is the Supreme Enjoyer. Maha-Vishnu is the Lord of all material creation, the creator of countless millions of individual souls (jivas) and the source of thousands of avataras. Maha-Vishnu reposes in the vast expanse of water known as the spiritual Causal Ocean, in which He remains in a state of divine sleep called yoga-nidra. Maha-Vishnu is so boundless that in one exhalation the pores of His skin secrete bubbles containing seeds of myriad universes. With each inhalation the universes are consumed within His body and with each exhalation they are sent forth again.

Maha-Vishnu enters into each universe as His plenary portion Garbhodakashayi Vishnu. Upon entering each universe and finding it empty, Garbhodakashayi Vishnu perspires and fills half of it with an ocean of sweat. The Lord then rests on Ananta, an expansion in the form of infinite couch bearing seven serpent heads. From the navel pit of the Garbhodakashayi Vishnu springs the stem of a lotus, upon which is born four-headed Brahma, the father of all living entities, including the various demigods. Within the lotus stem are located the 14 divisions of planetary systems, with the earth planets in the middle.

Kshirodakashayi Vishnu is the next further expansion of Garbhodakashayi Vishnu who enters into every atom and every individual soul in each universe. In the Bhagavad-gita, Lord Krishna states that He is present in everyone’s heart and from Him come memory and forgetfulness. This presence of Krishna is in the form of the Kshirodakashayi Vishnu, who is called the Paramatma or Supersoul. In the Upanishads it is described that He is the size of the thumb and is seated in the human heart. The idea of the Lord’s accompanying every living entity as Supersoul is His causeless mercy. Everyone in the material world is understood to be here due to forgetting his superior loving relationship with the Supreme Lord. Because every living entity has a minute amount of free will, Krishna allows them to come into this material world of ignorance, for an attempt to enjoy in rebellion against the Supreme Lord. But it is His great kindness that He accompanies His parts and parcels wherever they go. The Katha Upanishad gives the example that two birds are dwelling within the tree of the body. One bird (the individual living entity) is engaged in tasting the different fruits of the tree of the body—sometimes bitter, sometimes sweet. The other bird (the Supersoul, Vishnu) is witnessing, aloof, and simply waiting for the time when the other bird will turn to Him as friend. Krishna consciousness means to turn to the Supersoul or God within the heart and receive dictation from Him. This dictation from within, along with the dictation of the spiritual master from without, forms the parallel tracks for sure success in going back to the kingdom of God. According to the authorized yoga system as taught in Bhagavad-gita and Patanjali Yoga-sutras, the goal of yoga practice is to see this form of Vishnu in the heart. He is described in Srimad-Bhagavatam as very beautiful, of transcendental bluish hue, four-armed, bearing conch, wheel, lotus flower and club. The yogi is advised to meditate not on some abstract target or void but—when his vision is purified—he should fix on the smiling face of Vishnu. Vishnu the...
all-powerful Lord is seen in the heart of the perfect yogi. It is described that His glance of compassion for his yogi-devotee ends all agony at being in the material world; His smile dries up the ocean of tears which is present in material life; and Lord Vishnu is all-attractive just for the good of the sages, so that to see His eyebrows vanquishes the god of sex.

2. Three guna-avatars: Vishnu, Brahma and Shiva, incarnations of Garbhodakshayi Vishnu, preside respectively over the modes of goodness, passion and ignorance. They are also in charge of the creation, maintenance and destruction of the material universe, by the Will of Krishna. Of the three guna-avatars, only Lord Vishnu is considered the Personality of Godhead, as He contains 96 percent of the attributes of Krishna in full. Lord Shiva possesses 78 percent of the divine attributes in full, and Lord Brahma, who is the most powerful of the conditioned living entities, possesses 78 percent of the godly attributes, in partial form. Lord Brahma is called “the unborn” because he is born of the navel of Garbhodakshayi Vishnu without the assistance of Vishnu’s wife, the goddess of fortune, Lakshmi. Brahma is the first living entity to enter the universe, and after a period of meditation, Lord Krishna instructs him through the heart how to create the various planetary systems and how to begin the business of populating the planets and working the cosmic order.

Brahma is actually a post, like President, and can be filled by any qualified living entity. The pure devotees of Godhead do not, however, desire to become Brahma or to go to his planet, because despite his position of fabulous management and administrative responsibility, Brahma’s loving service to the Lord is tainted by the desire to be the number one administrator of universal affairs. The pure devotee doesn’t desire such opulence; he doesn’t even desire liberation. The devotee is actually willing to take the most lowly birth, even as an ant, so long as he is in association with the Lord or His pure devotees who are always chanting the Holy Name, Hare Krishna. As guna-avatarara of the Lord, Lord Brahma is in charge of creation and the modes of passion; people desirous of worldly advancement can pray to him for boons and material facilities, which are ultimately granted by Lord Vishnu, through Brahma.

The maintenance of the universe is continued by Lord Vishnu (Kshirodakshayi) who is in control of the mode of goodness by which the living entities journey back to Godhead. Despite His all-pervading presence amidst the material world, Vishnu is completely transcendental to the laws of material nature, unlike Lord Brahma and Lord Shiva who partially are under the influence of material conditioning. Even the impersonalist sage Shankara admits, in his commentary to the Bhagavad-gita, that Lord Narayana or Lord Vishnu is completely...
transcendental to the material nature. This transcendental position is a qualification of the Personality of Godhead, and no one under the jurisdiction of the stringent laws of material nature can measure or estimate the potency of Lord Vishnu. Those in knowledge of the transcendental science do not accept the cheap imitators who claim to be God or who offer to transform their disciples into God for a fee. These imitators are bound up under the modes of goodness, passion and ignorance, and are being kicked by the material nature’s strict laws in the form of birth, death, old age and disease—and yet they refuse to worship Vishnu but try instead to usurp His position.

The unique position of Lord Shiva is that he is almost the Personality of Godhead. He has the qualities of Godhead, but due to his contact with matter, as administrator of the modes of ignorance, he has become changed. The example given in the scriptures is that Lord Shiva is compared to yogurt and the Personality of Godhead, Krishna, is compared to milk. When milk comes into contact with acid, it becomes yogurt. Its ingredients are still milk, but it can no longer be used as milk. Although yogurt comes from milk and is nothing but milk, it can never become milk again. Lord Shiva is actually declared as the greatest Vaishnava (worshiper of Vishnu) and he is therefore fully liberated, but it is just his compassion that he accepts contact with the material modes of ignorance in order to elevate the fallen souls who are suffering under the grip of ignorance. Shiva’s associates are among the most fallen—ghosts, drunkards and drug takers—and he mercifully uplifts them gradually to the platform of Vaishnavas.

3. Four yuga-avatars: These are incarnations of the millenia. According to Vedic calculations, there are four ages which rotate like calendar months: Satya, Treta, Dvapara and Kali. The present Iron Age of quarrel and chaos, Kali-yuga, is only 5,000 years old and is scheduled to last another 427,000 years. Conditions in the Satya-yuga, the first age in the cycle, are such that people live a long duration of time and 100% of the population is in the mode of goodness, so that God consciousness is very prominent. This happy condition gradually declines throughout the yugas until the end of the Kali-yuga when the population is almost entirely atheistic, demoniac and intent on wiping out the devotees of Godhead. The avatar of the Satya-yuga is called Hayagriva, the horse incarnation. Lord Krishna Himself appears at the end of Dvapara-yuga and is described as having the hue of a fresh rain cloud and more beautiful than thousands of cupids. Strictly speaking, Krishna is not an avatar, since He is the original Supreme Personality of Godhead. The Srimad-Bhagavatam confirms this as follows: “All the above mentioned incarnations are either a plenary portion or a portion of the plenary portion of the Lord,
but Lord Sri Krishna is the original Personality of Godhead; and all of them advent themselves in all the planets whenever there is disturbance by the atheists; and the Lord incarnates to protect the theists.” (Srimad-Bhagavatam, 1.3.28)

The incarnations of each yuga are of different colours, as follows: Satya-yuga, white; Treta-yuga, red; Dvapara-yuga, black; and Kali-yuga, yellow. Lord Chaitanya Mahaprabhu is considered the most magnanimous because he freely bestows love of Godhead. It is said that when Krishna last appeared in His original form on this planet, the separation of His beloved Radharani was felt so intensely that He wanted to come back as His own devotee so He could feel the ecstasy of separation. Therefore Lord Chaitanya is considered as an incarnation of Radha and Krishna.

There is a prescribed form of worship for each yuga. In the Satya-yuga the recommended process was meditation. Having peaceful atmosphere of godly civilization and hundreds of thousands of years of life duration, people could practice the meditation system with success. In this way, unbroken meditation for 10,000 years was not uncommon. In the Treta-yuga the recommended process of God realization was to offer costly sacrifices; in the Dvapara-yuga it was temple worship; and in the Kali-yuga the process recommended by the scriptures is the chanting of the holy names. Lord Chaitanya successfully pushed this easiest, most sublime method, as is being carried on by the Hare Krishna movement of A.C. Bhaktivedanta Swami, a spiritual master in direct disciplic succession from Lord Chaitanya. Lord Krishna Himself recommends the chanting in the Bhagavad-gita: “They [the great souls] are always engaged in chanting My glories. Endeavouring with great determination, offering homage unto Me, they worship Me with devotion.” (9/14) “... Of sacrifices I am the chanting of the holy names.” (10.25) And in the Brhad-Naradiya Purana it is stated that no other means of God realization will be effective in the age of Kali, except the chanting of the holy name.

4. Twenty-five lila-avataras: These are incarnations in which Krishna displays specific pastimes. (As per the Bhagavatam’s listing of incarnations) In His 14th incarnation, the Lord appeared in the half-lion, half-human form, as Narasimhadeva, in order to save the boy Prahlada Maharaja from his demoniac father, Hiranyakashipu. There is a prayer by Jayadeva Gosvami to Narasimhadeva: “Oh my Lord, Your hands are very beautiful like the lotus flower, but with Your long nails You have ripped apart the wasp Hiranyakashipu. Unto You, Lord of the Universe, do I offer my humble obeisances.” Sometimes nondevotees ask why the Lord appears in such a fierce aspect as Narasimhadeva. For answer, the Vedanta-sutra states that the Absolute Truth
is that from which everything is emanating. Therefore everything we see here in this material world has its natural original source in the spiritual sky, in the Supreme Person, but exists here only in the form of a perverted reflection. In the loving affaires of Radha and Krishna we see one aspect of the Absolute Truth and in Narasimha's ferocious anger we see another aspect. The devotee Prahlada, in offering prayers to the Lord as half-lion and half-man, prayed, "I am not afraid of You, my Lord, but I am afraid of karma, I am afraid of the birth and death cycle." It is understood from the Vedic literatures that even the victim of Narasimha's attack, the demon Hiranyakasipu, received the utmost benefit and attained eternal liberation upon his destruction in the lap of the impartial Supreme Lord. The demon Hiranyakasipu wanted to exchange with the Lord as enemy, therefore the Lord was there in His most formidable aspect to exchange and personally kill him. Those who are in favourable relationship with the Supreme find His reciprocation of boundless love and happiness. Those who want to hear nothing of God as the controller find themselves moved further and further away from Him; and in regard to their rescue from the material nature, the Lord is silent in their case. Therefore He is impartial and yet He can favour the devotee by giving him the inner intelligence and facility to advance to the position of an associate of Krishna in the kingdom of God.

(As per the Bhagavatam's listing of incarnations) Krishna appeared as Lord Ramachandra in the 18th lila incarnation. The mission of Lord Rama in coming to the earth was the slaying of the demon Ravana for the relief of the faithful demigods. Rama displayed pastimes as all ideal king, and therefore, although He was the Supreme Personality of Godhead, He subordinated Himself to the moral codes and ethics of perfect human law. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada advises that we must worship the Supreme Lord in the attitude He has taken. In order to fulfill His vow of truth and honour to his father, Lord Rama allowed Himself to be banished to the forest for fourteen years. Ramachandra's superhuman feats as warrior and His saintly life of moderation are related in the scripture Ramayana, compiled by Valmiki.

5. Fourteen Manvantara-avatars From Lord Brahma, the demigods like Manu became incarnated for generating the living entities within the universe. The Manus are rulers and their loving service to the Lord is to carry out the necessary business of populating the universe.

6. Shaktavesha-avatars: There are innumerable indirect empowered incarnations springing from Garbhodakashayi Vishnu, such as the Kumaras and Narada. Narada Muni is all intimate servitor of Lord Narayana and is an incarnation of devotion; he travels, without the aid of spaceship, throughout the material
universes distributing the nectarean message of love of God, especially through the chanting of the mahamantra. Narada is the spiritual master of Vyasadeva who compiled all the Vedic scriptures. In his previous life, Narada took birth as the son of a maidservant. His mother was at one time waiting on some traveling devotees of the Lord, and just by taking the remnants of foodstuff from the devotees’ plates, the boy Narada gained self realization. He attained to His eternal spiritual body within that very lifetime and began his preaching throughout the limitless creation of his worshipable Lord. The scriptures contain numerous instances of persons, even of the lowest sinful character, who gained enlightenment just by seeing the sage Narada in his travels. Other examples of shaktavesha-avataras often include travelling mendicant spiritual masters like the six Gosvamins of Vrindavana and, in the modern age, Srila Bhaktivinoda Thakura and Paramahamsa Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, of whom His Divine Grace A. C. Bhaktivedanta Swami is the leading disciple.

Prahlada Maharaja offers a prayer to the Lord: “Oh my Lord, You manifest as many incarnations as there are species of life—namely, the aquatic, the vegetable, the reptile, the birds, beasts, men, demigods, etc.—just for the maintenance of the faithful and the annihilation of the unfaithful. You advent Yourself as such in accordance with the necessity of the different yugas. In the Kali-yuga You have incarnated Yourself garbed as a devotee [Lord Chaitanya].” Information concerning the avataras described here can be found in authoritative scriptures, and is reconfirmed by the guru of disciplic succession and the sadhu or saintly person who follows the prescriptions of this faultless literature. The devotee conversant with the transcendental science never accepts a cheap imposter as God.

The impersonalist speculator makes much repartee about how he is God or one with God. He may even admit to the various avataras of Krishna but then say that he too is the Personality of Godhead or that we are one with Him. The learned acharya A.C. Bhaktivedanta Swami does not make such mistakes in transcendental reasoning. He recently spoke clear conclusive words on this subject: “You may say we are all one. That is all right. Are you not one with President Nixon? He is American; he is a human being. In so many qualities you are one. But you cannot claim that you are President Nixon. Every living entity is Brahman, but Krishna is the Chief Brahman. Just as you are all Americans but your President is the chief American. Similarly, Krishna is the Chief Brahman. You are all Brahman, but He is the Chief Brahman. In so many respects and qualities you are one with God, but that does not mean you are God. God is one. Just as in spite of your becoming an American or a human being you do not identify yourself with President Nixon because you have full knowledge of President Nixon and yourself. And as soon as you say, “I am God,” that means you have no full knowledge of God. That very assertion immediately shows that you know nothing about God. God is so great, but you are claiming that greatness. That means you do not know how great He is. A tiny factor claims that he is God without having that greatness. That means insanity, the same as if you claim that you are President Nixon. But how great God is! How much greater than President Nixon! Do you deny to become one with President Nixon and yet accept yourself to be one with God? How insane you are! One is claiming that ‘I am God’ and his follower accepts that he is God. This is insanity.”
Lesson One: Each of Us is a Living Soul Within a Material Body.

At every moment our bodies are changing. The billions of cells that are the building blocks of our bodies are continuously dying and being replaced by new cells. In this way the body that each of us had a few years ago no longer exists—our present body has replaced it. In one lifetime we actually have many different bodies—baby, child, youth, adult, and so on—but we remain the same person. We do not change our identity as the body changes, because we are not the body.

But almost every one of us thinks that he is his body. Why is that? The Vedic literatures explain that there is a spark of life within the body that animates it. This spark of life—the spiritual soul—is the real self, the real person. When encased within, say, a white male body born in America, the self thinks, “I am a white American man.” When in a black female body born in Europe, the self thinks, “I am a black European woman.” And so on. This is illusion or (in Sanskrit) maya—“that which is not.” This illusion is very strong—right from birth everyone identifies himself with his body—so we require education. We have to learn that science which comprehends not only the material body but also the soul within the body. Although such a science is not taught in any Western university, it is taught in the Vedic literatures especially in the Bhagavad-gita.

The Bhagavad-gita explains the first concept of Vedic science in this way: “As the embodied living soul continuously passes, in this body, from boyhood to youth to old age, so the same soul passes into another body at death” (Bg. 2.13). Our bodies grow and change because the living soul is present within the heart—it’s that spark of life, the soul, that makes the body alive. But when the soul leaves the body, then all physical activities cease, and the eternally living soul transmigrates to another body. This experience is known as death. In other words, even during the course of one lifetime the eternally living soul is imperceptibly moving from body to body, and “death” is simply another move—a “transmigration” to a totally new body—for the deathless, changeless soul. The Bhagavad-gita explains transmigration with an analogy: “As a person puts on new garments, giving up the old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones” (Bg. 2.22).
Lesson Two: The Living Souls are Evolving Through the Species.

The Vedic literatures describe 8,400,000 species of life: aquatics, trees and plants, insects and reptiles, birds, four-legged beasts, and human beings. The spiritual soul transmigrates from one species to the next, evolving up through the 8,400,000 forms of life until he attains a human body. The human form of life has a special significance, for only in the human form is the soul's consciousness developed enough to understand that the body is just his encagement, and that there's a way to free himself from that encagement. Now let's examine how the spirit soul's consciousness evolves and how he manifests his consciousness in various bodies.

Consciousness, an often used but rarely understood term, is actually the symptom of the spiritual soul. Or, in other words, consciousness is spiritual energy radiating from the soul—just as sunshine is material energy (heat and light) emanating from the sun. Just as the sun's heat and light pervades the entire solar system, so the consciousness radiating from the spiritual soul within the heart pervades the entire material body. But until the soul evolves up to the human form, his consciousness is so covered that he has very little chance for self-realization—realization that the self is not the material body but the living soul within.

Here we have the actual explanation of evolution. God creates the 8,400,000 species simultaneously, and as each spiritual soul transmigrates from lower to higher species, his consciousness progressively develops. Finally he attains a human body, with keen human intelligence. So evolution does exist, but it's an evolution of consciousness—not of species, as the Darwinists theorize.

However, just as there is evolution of consciousness,
evolved up to the human species, a spiritual soul misuses his human faculties, he must descend again into the lower species. Although the soul in the human form of life still identifies with his body, he can also glimpse his spiritual identity. This spiritual consciousness is like a small flame covered by a cloud of smoke. If we fan that flame by cultivating spiritual knowledge, we can rekindle the fire of pure consciousness—Krishna consciousness.

To put it simply, the human form of life is a crossroads for the spiritual soul: he is free either to descend again into the darkness of lower species, or to end his torturous sojourn through repeated births and deaths by rekindling the full fire of his Krishna consciousness.

Lesson Three: Actions We Perform in the Human Body Determine Our Future Bodies.

This vast universe is filled with untold billions of eternally living spiritual souls, or sparks of life, and all of them are transmigrating from one body to the next. From the tiny one-celled amoeba to the great blue whale, from the smallest bacillus to the giant sequoia—all living organisms within our vast universe consist of two basic components: the material body and the spiritual soul. The material body is a lifeless yet complex arrangement of physical elements, and the spiritual soul is actually a spark of life—a spark of the supreme life, God. Though only one ten-thousandth the tip of a hair in size, the soul animates one body after another. In some species he remains for only a few seconds, in others for as long as several thousand years. When a particular body is no longer fit for habitation, the soul leaves it and enters a seed, egg, or womb to begin developing his next body.

Does the soul’s transmigration from body to body take place in a random way, or does some higher authority supervise? In one lifetime the spiritual soul may enjoy as the lusty rogue, and in the next lifetime he may be kicked as the neighborhood dog. What determines a particular soul’s next body?

One answer given in the Bhagavad-gita is that each soul receives punishment or reward for the sinful or pious acts he performs during his human lifetime. This is known as the law of karma. Every act a human being performs is either in accord with the universal laws that God gives in the revealed scriptures, or it is contrary to those laws. God’s scriptural laws govern only those souls in the human form, because unlike the dull creatures in the lower species, the human being has sufficient intelligence to freely obey—or reject—the Lord’s scriptural instructions. However, along with that freedom comes accountability. Thus a sinful soul—one who breaks God’s laws—may be born as a dog in his next life, a pious soul may take his next birth as an aristocrat, and a self-realized soul may break free from the bonds of karma altogether and enter into the deathless spiritual world.

The Bhagavad-gita further explains that a living soul receives a particular kind of body according to his particular desires. For example, if my heart is filled with animalistic desires, then although I now possess a human body, my next body will be an animal body. So we may think of the body either as the soul’s vehicle for expressing his material desires, or as the end result of good or bad acts the soul performed in his last human birth. Both concepts are correct. But in either case, we see that there must be a witness and controller who fulfills the particular desires of each spiritual soul, and who rewards or punishes each soul as he deserves. That witness, controller, and judge is the Supersoul.

Lesson Four: In the Human Body the Soul can Discover the Supersoul.

Who is the Supersoul? The Bhagavad-gita says, “Besides the atomic spiritual soul, in this body there is another enjoyer—a transcendental enjoyer—who is the Lord. He is the supreme proprietor, overseer, and permitter, and He is known as the Supersoul” (Bg. 13.23). In other words, within each body there are two souls—the atomic soul (the individual spark of life) and the Supersoul (the supreme source of all life). The atomic soul and the Supersoul reside together within
the heart of each and every body throughout the universe, and at the time of death the Supersoul accompanies the atomic soul to his next body. But the Supersoul is not an ordinary living entity. Only by the Supersoul's arrangement does each atomic soul receive his proper body; only by the Supersoul's sanction can the atomic soul fulfill his desires for happiness; and only by the Supersoul's grace can the atomic soul think, feel, and act.

The Supersoul is the personal expansion of Lord Krishna, the Supreme Personality of Godhead. Whereas the atomic souls are expansions of Krishna's spiritual energy, the Supersoul is an expansion of Krishna Himself. The atomic soul dwells within the material body, and he suffers and enjoys the various pains and pleasures arising from his particular body. But the Supersoul, although fully aware of these pains and pleasures, is aloof from them. And because He is always aloof from the changing body, the Supersoul always stays in the same situation—transcendence par excellence—whether He accompanies the atomic soul within his insect body, his dog body, or his human body.

Now, when we hear that the Supersoul is present along with the atomic soul in each body, we should not assume that there must be many millions of Supersouls. There are an unlimited number of atomic souls, but there is only one Supersoul. The Bhagavad-gita explains: "Although the Supersoul appears to be divided, He is never divided. He is situated as one" (Bg. 13.17). A good analogy is the sun with its reflections: there is one sun in the sky, but if we place thousands of waterpots on the ground, the sun will at once appear within each waterpot. Similarly, the Supersoul is a single transcendental entity, but He can expand Himself into the hearts of all living creatures.

As the constant companion of each individual atomic soul, the Supersoul fulfills the desires and awards the particular material bodies of every living entity. And He accompanies them on their course of birth, old age, disease, and death—life after life. Lord Krishna explains in the Bhagavad-gita: "One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul is every destroyed—he actually sees" (Bg. 13.28).

Now, this may seem surprising: the Supersoul—God—is always with the individual atomic souls, yet they are suffering. Why doesn't the Lord in the heart divert the atomic souls from their suicidal course of repeated birth and death? If the Supersoul is actually our well-wisher, why doesn't He end our suffering? The Upanishads answer with the analogy of the two birds in the tree.

**Lesson Five: The Soul and the Supersoul are like Two Birds in the Tree of the Body.**

The Upanishads compare the body to a tree and the soul and Supersoul to two friendly birds sitting within the tree. The first bird (representing the atomic soul) is eating the tree’s fruits, which are of two kinds—happiness
and distress. The second bird (representing the Supersoul) is self-satisfied, so He doesn’t bother with the fruits. He simply watches His friend, the first bird. Although these two birds have similar qualities and could enjoy the most pleasurable spiritual friendship, the first bird is captivated by the fruits of the tree, so he ignores the second bird. Meanwhile, the second bird is simply witnessing the activities of His friend. Though they are friends, still one is the master and the other is the servant. Because of forgetfulness of this relationship, the first bird (the atomic soul) must change from one tree to another, or from one body to another. The atomic soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the guidance of the Supersoul (represented by the friendly witnessing bird), he becomes fulfilled and free from suffering.

Unfortunately, very few souls within this material universe desire to serve the Supersoul, break free from the bonds of karma, and return home, back to the spiritual world. Although this material world is always miserable and dangerous, most people’s hearts are filled with so many desires to enjoy this world that they doom themselves to stay here. Everyone has this freedom, and the Supersoul within the heart, perceiving each spiritual soul’s desires, helps him try to enjoy the material world as he wishes, birth after birth.

Lesson Six: The Evolution of the Soul Culminates in Krishna Consciousness

As we can clearly see, the Supersoul is our dearest friend. And since the Supersoul is but an expansion of Lord Krishna, that means Krishna is our dearest friend. However, although Krishna always wants us to return to Him—to get free from the suffering we’ve been going through in one material body after another—He will not interfere with our minute free will. Without that freedom, we can’t develop any real love for Krishna, and without developing love for Krishna, we can’t break our attachment to things of this world and go back to the spiritual world.

It is only by surrendering to Lord Krishna and accepting His instructions that the spiritual soul can evolve to the highest state of existence—pure Krishna consciousness, pure love of God. The Bhagavad-gita explains that the soul who has attained love for Krishna does not again take birth in this material world after leaving his present body. Such a pure soul attains a spiritual body in the spiritual world. Covered by illusion, we have been desiring and obtaining body after body in this miserable material world. Now, if we awaken our spiritual desires, our love for Krishna, He will award us an eternal spiritual body in the spiritual world. The spiritual world has none of the disappointment, despair, fear, and pain that plague this world. That’s because in the spiritual world every soul is engaged in his eternal, natural activity—rendering loving devotional service to Lord Krishna, the Supreme Personality of Godhead. Unlike the so-called loving relationships of this material world, which are mere shadow relationships, our loving relationship with Krishna in the spiritual world is our original, eternal relationship, and it is the only real satisfaction and solace for the soul. Having now attained a human body, we should all take up the process of developing our love for Krishna as our most important task—and reach the pinnacle of evolution within this lifetime.
What It Means to be Spiritually Deprived

—By Rupanuga das Adhikari

The symptoms of spiritual deprivation are the same for everybody in the material world. Consider that we are all subject to birth, disease, old age, and death. We suffer from the three-fold miseries: miseries inflicted upon us by our own minds and bodies, by other living entities (viruses, mosquito bites, wars), and by Nature in the form of hurricanes, floods and other dangers and inconveniences. In addition, we are always imperfect, prone to make mistakes, and illusioned, and our memory is poor. Our senses are blunt and imperfect, we cannot see through a piece of paper a tiny fraction of an inch thick, and at night we are blind without artificial lighting. Any scientist knows that we are capable of perceiving only a minute portion of the known vibratory spectrum of the material world, great areas of which are invisible to our senses and our inventions.

A sane man should accept this as the description of the human condition and as the actual plight of his personal self. Failure to recognize this is the work of illusion, and because we are illusioned we make mistakes and cannot be perfect no matter how hard we try. All because we have forgotten God.

Spiritual deprivation is forgetfulness of God. This is the only reason that what we see around us is happening at all. What we see around us, this material world, is the embodiment of our forgetfulness. At a time not traceable even in the Vedas, the most ancient of scriptures on this planet, we desired to be imitations of the Supreme Lord. We wanted to lord it over our private domains, and that Supreme Personality of Godhead, infinitely kind in His love, gave us what we desired. But since such desire to be as powerful as the Supreme was born of illusion, what else could be reaped but another illusion, this material world, this reflection of the kingdom of God? Because we wanted to forget our relationship with God, He gave us this world in which to live out our forgetfulness. We will remain here until we remember that we are actually His servants and recover our love for Him, our Master. Our personal realization of this is called Krishna consciousness.

We must begin our recovery from the disease of forgetfulness by understanding that we are deprived, mired in this material misfortune, bound in this body by the immutable laws of nature. Can this misery be doubted? Ask any man if he is happy and contented. If he says yes, we automatically do not believe him, because experience teaches us that whatever happiness comes our way is only temporary. Yet it is our illusion, as with the drunk lying in the Bowery and the pig eating stool, to be thinking that we are happy. Or, if we do admit that we are mostly unhappy, we do not know what to do about it.

Mention God and we are embarrassed, flying into impersonal and abstract concepts such as "society," "moral responsibility," "existentialism" or some political issue. This instant depersonalization, when the mind refuses to concentrate on thoughts of God, is speculation leading away from our real self. Afraid of becoming personal about our real business, we seek shelter in ultimate voidism.

In this perpetual struggle to cope with happiness and misery, adjustments can be made, but never permanently; there is neither victory nor escape, only certain defeat in death or rebirth. Our misery and happiness automatically accrue to us by the control of nature. Nature or maya—the material energy—controls us, and Krishna The Supreme Personality of Godhead controls maya. Krishna tells us:

The whole cosmic order is under Me. By My Will is it manifested again and again, and by My Will is it annihilated at the end.

This material nature is working under My direction, O son of Kunti, producing all the moving and unmoving beings; and by its rule this manifestation is created and annihilated again and again. (BG 9.8 and 10)

We control nothing, not even our own minds and bodies. As long as we think that we are of this matter, then we serve matter. As long as we serve matter, we are out of control, quite beserk. In the Bhagavad-gita Krishna says,

One who is not in transcendental consciousness can have neither a controlled mind, nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace? (2.66)

We are merely the guests of time and space until we start to remember Krishna; then He will allow us a little control and our self-realization, our spiritual life begins.

Until that time, a person manufactures his own brand of deprivation—with considerable cooperation, especially from the "psychotherapist" or "psychoanalyst." It is our misfortune that we can produce no better offer for guidance than these bogus spiritual masters (or the fashionable heir-apparent, the psychedelic guru). Although psychological theories center around deprivation as the primal cause of mental disturbance, the conception is material only. Therefore, any adjustment must necessarily be temporary, and where then is the cure? It is sought in the realignment of our desires. It is said in explanation that our desires are still attached to our parents, and our search for love and happiness.
will fail because it is still infantile. Therefore we must detach such desire from that parent who never fulfilled it, and re-attach it to someone or even something else which will. Hopefully another woman, a wife or a husband.

There are a number of variations on the theme, but the premise is the same: deprived of love we are unable to develop and to give love, and thus we cannot be happy. The skill of the therapist is to manipulate the so-called unconscious desire and to re-attach it consciously to the fulfilling object. Yet still there is the anxiety that always goes with desire, and there is no cure for frustration.

All this is only sexual and economic adjustment and is a reflection of the real life taking place right now on the spiritual plane, where every living entity is eternally in exchange of love with God. On the material plane, the embodied soul takes all Krishna provides in love for us, but gives nothing in return. Krishna is in love with us, but we are not in love with Him. There is no question of being deprived of God’s love; rather we are in love with our own desires, our minds and bodies. As Swami Bhaktivedanta says, we are merely tasting our own blood.

It is a fact that the history of bodies as worked out in ancestry and family relationships, communities, organizations and countries, has nothing to do with us. It all goes on quite automatically, in order to provide us with a particular body, time, and space so that our individual desires can be facilitated. As spirit-soul we are related only to the Supreme, and we are all brothers because our positions are the same although individual: we are the servants of the servants of the servants of the Supreme Personality of Godhead, Sri Krishna. "Relatives" and relativity belong to the material world. The spirit-soul knows no generations, only the transcendental connection between the disciple and his spiritual master, and all the spiritual masters in the line of disciplic succession, all the way up to Krishna Who is the Supreme Guru. There is no other family tree.

We are all disturbed by involvement in the turmoil of this material world. Insanity is the condition of the material mind and senses, it is only the matter of degree which remains to be gauged. There are a number of people whom we would all agree are insane, because they hear voices and see things and tell crazy stories. Are they not sleeping? Dreaming? But are we awake, with our private worlds of fantasies and confabulations? Who is crazy? It is only a matter of degree.

Obviously, the insane man is the opposite of intelligent. But who is intelligent? Do we know who we are, where we came from, where we are going? Where are the sages who can tell us the meaning of life? Intelligence means how well we know God. Knowledge of the Absolute Truth is the only real knowledge there is.

The living being is by constitution transcendental to material engagements, but he is now imprisoned by the external energy and therefore he thinks himself one of the material products, due to such unholy contact. And due to this unholy contact, the pure spiritual entity suffers all material miseries under the modes of material nature. The living entity misconstrues himself as a material product. This means that the present perverted way of thinking, feeling, and willing of the living being under material conditions is not natural for him, but that he has his normal way of thinking, feeling,
and willing as much as there is a difference between a normal healthy man and the diseased man. (Srimad Bhagavatam, Vol. I, Chap. 7, Text 5)

In the final analysis, all misery, all disease, all frustration and dissatisfaction are symptoms of spiritual deprivation because existence in matter is itself this deprivation. The psychiatrist senses this as a separation, a lack of love, but he has no knowledge of love of Godhead. And it is not that God fails to give us His love, for it is always within our hearts, but that we fail to return it. Our anxiety comes from this separation, all other separation is illusion. The love that our parents perhaps never gave us was a love between body and body; it was a thing of identifications, or material attachments between material bodies.

Therefore, there is only one problem for all of us, the body. Our problem is that we think that we are this body or matter. That is the only real disease. But we are not this body; we are spirit-soul and our real attachment, our real desire is the spiritual love of Godhead. If we love God we automatically love all living entities.

We can choose God anytime we want, or we can remain separated and disturbed. The facility for separation is worked out in the arrangement of the immutable laws of karma which govern the transmigrations of the soul. Karma means that to every action there is a reaction leading to further action-reaction, good for good and bad for bad, continuously involving further commitment and entanglement. The aggregate of these activities, including past lives, determines the type of body we take, birth after birth after birth. Living a miserable life, we take a miserable birth because we get only what we want. Our desire has always been our destiny. Unfortunately, the tendency is often downward: in the Vedas are described lower planets where the only light is provided from jewels in the heads of serpents.

There is no end to this samsara, or wheel of birth and death; we have been so engaged since time immemorial. What does the therapist armed with shock treatments and the fantasies of sons and lovers know of this? What does the self-appointed guru think he is doing? Prodding the Supreme Personality of Godhead with a pill? Such is the power of our ancient bad habits.

We cannot by such imagination free ourselves. We cannot cure ourselves merely by changing the objects of our material desire because by doing so we remain only on the material plane, this distorted reflection of the spiritual world. It is a choice we must make: love of God or love of matter. There is no half-way house. As soon as Krishna sees that we are trying to revive our love for Him, He will help us. And just as anxiety goes with desire in the material world, so anxiety will accompany our desire for Krishna consciousness, but this anxiety has now become an aspect of our transcendental love of Godhead. We must give up the symptoms of spiritual deprivation, and develop the symptoms of God-realization.

We can develop these symptoms by thinking about the Supreme Person—His name, His fame, His pastimes. This process of being so engaged in the goal of all life is called bhakti, or devotional service. The International Society for Krishna Consciousness demonstrates and teaches, under the expert guidance of a spiritual master, how to develop a taste for this love of Godhead. By hearing, chanting, remembering, serving, singing, dancing, reading, eating, and telling others, our distorted consciousness becomes purified. It is not that we have to stop our work, whatever it is, but that we have enough faith to chant HARE KRISHNA, HARE KRISHNA, KRISHNA KRISHNA, HARE HARE/HARE RAMA, HARE RAMA, RAMA RAMA, HARE HARE.

If we can follow this, then no longer disturbed we gradually become peaceful. The bleak duality of the pleasure-pain world cannot engage us, our illusions lose their grip on us: deprivation ends as we recover the memory of Krishna, the Supreme Personality of Godhead. A.C. Bhaktivedanta Swami assures us that "advancement can be tested by the decreased taste for material consciousness: there will be no more taste for material miseries and happiness. YOU WILL BE CURED."

Advertisement

406, 3rd Cross, Pattanagere, Rajarajeshwari Nagar, Bengaluru
Suresh Kumar (Mob: 9341043297)

CIVIL CONTRACTOR & INTERIOR DECORATION
FOR COMMERCIAL
RESIDENTIAL / APARTMENTS

WATERPROOFING
- BASEMENT
- ROOF
- TANK/SUMP
- ROOF GARDEN
- WATER BODY
- COMMERICAL/RESIDENTIAL
- FOR ALL SEEPAGES IN THE BUILDING

- COATING
- RE-ROOFING
- BOX TYPE
- POLYMER
- PU/ EPOXY

Krishna Voice, January 2019
Bangalore

Abhisheka (above), laksharchana seva (below)
Pallaki Seva

Vaikuntha Dwara

Kalyanotsava

Sangeetha Seva

Prasadam distribution
Mangalore

Mysore

Hubli

Hyderabad
Gita Jayanti Celebrations

Ahmedabad: Gita Jayanti, the advent day of Bhagavad-gita, was celebrated at Hare Krishna Mandir, Ahmedabad on December 19, 2018. Devotees recited all the 700 verses of Bhagavad-gita.

Hyderabad: Hare Krishna Movement – Hyderabad celebrated Gita Jayanti on 19th December 2018 at Swayambhu Sri Lakshmi Narasimha Golden Temple (Hare Krishna Golden Temple) to mark the occasion of Lord Krishna giving the knowledge of Bhagavad-gita to Arjuna. Many devotees visited the temple, had darshan of Lord Krishna and took a copy of Bhagavad-gita home.

The Gita Jayanti celebrations included Sampurna Gita Parayanam, recitation of 700 slokas of Bhagavad-gita, continuously between 9 am and 5 pm. This was followed by Bhagavad-gita pravachana for the pleasure of Lord Krishna.

His Highness Yaduveer Krishnadatta Chamaraja Wadiyar of the Mysore royal family visited ISKCON Sri Radha Krishna Temple, Bangalore on December 13, 2018.
ISKCON PILGRIMAGES

PANCHA-DWARAKA

Places of visit: Nathadwar, Kankroli, Dwarka, Bet Dwarka, Mula Dwarka, Somnath, Gopi Talab, Dakor and many local temples

Travel date: Sunday, Jan 20 to Saturday, Jan 26

Donation amount: ₹16,000/- (+flight charges)

KUMBH MELA & KASHI PILGRIMAGE

Places of visit: Prayag-incl. bath in sangam during Kumbha mela, Kashi and many local temples.

Travel date: Batch 1 (Feb 9th-14th)
Batch 2 (Feb 13th-18th)

Donation amount: ₹18,000/- (+flight charges)
Rameshwaram Madurai Pilgrimage

Places of visit: Rameshwaram, Dhanushkodi, Pamban Bridge, Rama-Sita-Lakshmana Teertham, Ramarpadam, Madurai and more

Travel date: Friday, March 8 (6 pm) to Monday, March 11 (6 am)  
Donation amount: ₹6,500/- (Volvo bus)

“Excellent, well organised, spectacular, devotional and interesting. Spiritually engrossed, very good and informative lectures. By God’s Grace wish to join few pilgrimages in future.”

– Mrs. Jayanthi Raghavan, Vocalist and Manager, SBI

“Pilgrimage had comprehensive arrangement of all aspects of travel - Flight, Lodging, Boarding, Visiting temples and Guidance.”

– Dr. Lakshman Gupta, Doctor (Consultant Anesthesiologist)

“Because of your support and the facilities provided, the trip was nice and rich in experience. I am now richer than before. I learnt humility. I came to know the importance and also many aspects of spirituality”

– Mrs. Sudha Krishnan, Homemaker

“Everything was nicely planned & well organized. I liked the association with all the devotees, visiting such rich devotional and holy places & of course the very delicious Krishna Prasadam.”

– Mr. Roney Hampel, IT Professional, Germany

Join us for a spiritual & devotional retreat with ecstatic kirtans, bhajans, pastime narrations and delicious Krishna prasadam!

For registration contact: 93791 55555  
krishna.ashraya@hkm-group.org

Limited seats. First come first served basis
Gita Jayanti Offer
Buy the Bhagavad-gita and Krishna books online at more than 50% discount! Available in 10 languages.
Visit: www.bhagavad-gita-as-it-is.org to avail of this special Gita Jayanti offer.
Use Promotion Code: SPBMKX18

Gita Prachara
Support our Gita Book Distribution program by participating in the Gita Jayanti sevas.
To offer sevas, visit: www.iskconbangalore.org/ gita-jayanti/
Overwhelming response for Free Online Puja on Vaikuntha Ekadashi

ISKCON Bangalore celebrated Sri Vaikuntha Ekadashi on December 18, holding several festivities from early morning to late night.

Several special sevas were offered to Lord Srinivasa Govinda on this auspicious day. One among them was Laksharchana. This seva is performed only on the day of Vaikuntha Ekadashi. The Lord is invoked in the kalashas and worshipped by devotees with fragrant flowers. For every offering of flowers, they recite names of the Lord, as listed in the Sri Krishna Ashtottara Shata Namavali (108 holy names of Sri Krishna).

Srila Prabhupada, the Founder-Acharya of ISKCON, laid great stress on chanting the holy names of the Lord. He taught that it is the universal self-realization process that can be practiced by anyone, even by the children. In this age of Kali, no other process is feasible.

This year, two batches of 14 devotees each, performed laksharchana seva alternately from 8:30 a.m. to 9:30 p.m. without break. They chanted an aggregate of 2,02,716 names of the Lord during the seva. A group of about 20 children too were part of rendering this seva for an hour.

As many as 9,207 devotees registered online to have a free puja performed in their names on this auspicious day and seek the blessings of the Lord. They also got an opportunity to participate online in the puja. The registration was open from November 16 to December 16, 2018.
Krishnazine
Fortnightly e-Magazine of ISKCON Bangalore

Vaikuntha Ekadashi
Sri Vaikuntha Ekadashi was celebrated at ISKCON Bangalore on December 18. Nearly 50,000 devotees visited the temple on this day and sought the blessings of the Lord.
https://goo.gl/E4pabr

Sri Krishna Dasa Kaviraja
Sri Krishna Dasa Kaviraja Goswami is the author of Sri Chaitanya Charitamrita. It is an important work on the life and philosophy of Sri Chaitanya Mahaprabhu.
https://goo.gl/db9sBV

Polluted Mind
Jiva is part and parcel of God and as pure as Him. Due to his polluted mind, he suffers in this material world, taking birth in 84,000,000 different forms of life.
https://goo.gl/SQpTfA

Ratha Yatra Sevas
Participate in the annual Sri Sri Krishna Balarama Ratha Yatra, being organized by ISKCON Bangalore on January 19, 2019.
To offer sevas on this day, please visit: www.iskonbangalore.org/sri-sri-krishna-balarama-ratha-yatra/

Divine Darshan and Prasadam: Had a leisurely darshan and partook divine prasad bhojana at ISKCON Bengaluru. Piousness touched both stomach and soul. - PrasadK

A well maintained temple complex: I really like the place very much and environment. I liked the restriction on the dress code which is really required in every other temple as well. I appreciate the management for this. - Tejusgangadikar

Serene: Feels like heaven. Go in the evening during the Aarti time. It’s full of devotees, singing the Aarti and awaiting darshan of Shree Krishna and Radha. - DeepakK3378

Very Interesting: Lovely welcoming people! Choose a donation level at the beginning to skip queues and receive a blessing and some literature. Very beautiful, moving. - TimMacintoshCanada

Great darshan experience during Rath yatra celebration: The Rath yatra celebration is always a must-see in all ISKCON temples across the world. I was fortunate to visit the temple during the last Rath. ... - SanjuktaD
basil bee
India’s first early learning app based on epics and folk tales!

- Age-appropriate.
- Progressive.
- Self-paced.
- Exciting, engaging and educative themes to choose from!
- Recreating the traditional story-telling experience
- Explore and learn with fun activities

GET IT ON Google Play
Download on the App Store

Concepted by the team of Srla Prabhupada’s ISKCON Bangalore
From the co-creators of Little Krishna
In association with Basil Woods Preschools and Daycare
Powered by Bulbul Apps
BE THE FASTEST!
MAKE THE MOST OF THE SPECIAL OFFERS
AT THE CITY’S BIGGEST
PRE-LAUNCH!

Own Bengaluru’s one-of-a-kind homes at exclusive pre-launch prices. Presenting, Vaishnavi Serene – a project with several firsts to its credit – and strategically located at Yelahanka, adjacent to CRPF Campus.

European off-site precast technology

Resort like ambience

Compact luxury homes

Over 60% open space

Adjacent to lush green CRPF campus, Yelahanka

Vaastu compliant homes

VAISHNAVI SERENE

Yelahanka, Bengaluru

1, 2 & 3 BEDROOM HOMES STARTING FROM

₹29.95 LAKH*

Area: 635 - 1118 sq. ft. [58.99 - 103.87 sq. mt.]

080 3000 6011

www.vaishnaviserene.com

*Inclusive price of $2.95 sq. ft. covered in basic apartment. Car park, household charges, GST, charges/GST @18% and/or development charges. Preremental/Location/Changes/Prices are subject to change and no warranty is expressed or implied. GST is subject to change and no warranty is expressed or implied. Vaastu and environment compliances are subject to any change at the discretion of the architect or builder.