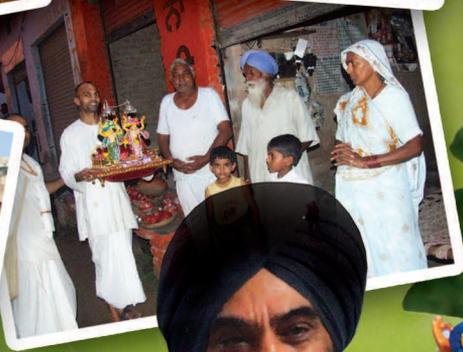
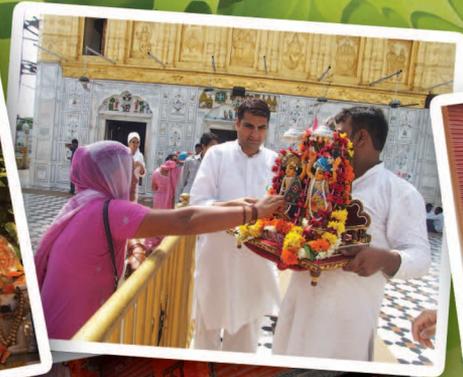


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

December 2010



FIVE DAYS IN **PUNJAB**

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Founded 1944. Vol. 7 No. 12 December 2010

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Naked

Because Bhagavad-gītā was spoken in Bhārata-varṣa, every Indian has the responsibility to broadcast the message of real sanātana-dharma in the other parts of the world. Misguided men are suffering in the darkness of materialism, and their so-called learning has enabled them to discover the atomic bomb. They are on the verge of annihilation. Sanātana-dharma, however, will teach them about the real purpose of life, and they will benefit by its propagation.

— Śrīla Prabhupāda
*Gītā Jayantī falls on
17 December.*

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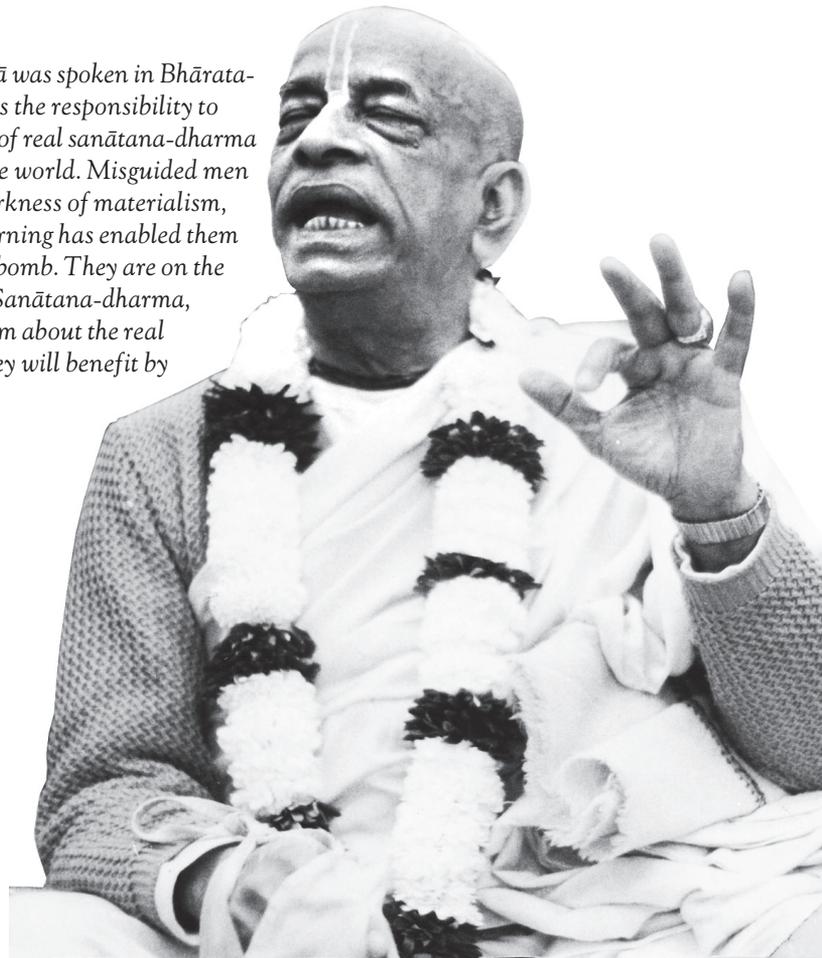
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OUR PURPOSES

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

BACK TO GODHEAD



The Magazine of the
Hare Krishna Movement

FOUNDER

(under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda

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“YOU ARE CHEATING THE PUBLIC!”

I think you have misquoted Śrīla Prabhupāda in response to my previous letter (October 2010) against your reincarnation article (April 2010). In the quote Śrīla Prabhupāda says, “Recently one astrologer has said that one of the biggest politicians in India has now become a dog in Sweden. May be correct or not, but there is possibility.”

1. The main theme behind his statements is reincarnation and he is not fully accepting that big politician became dog. He says it is a possibility. But in the BTG’s article it’s said with firm conviction that Edwin Booth is Amitabh and so on. I asked you if you were sure of this re-incarnation. You said no. But the photos say that it’s a fact that Amitabh was Edwin. So it means you say something and preach something else. You are cheating the public.

2. I again ask you the same question. Do you know for sure that so and so has reincarnated as such. Is the person who puts forth this theory an authentic source? He’s not.

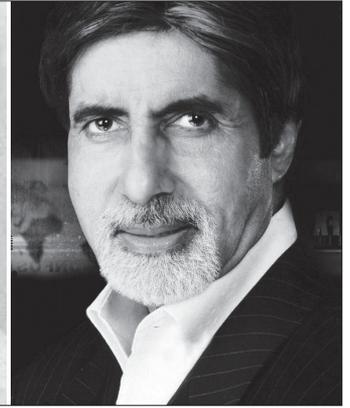
3. In our previous conversation I said:

There may be another person who may have same qualities as Amitabh, and Amitabh may have been that person in his previous birth. We don’t know. So it’s not right to arrive at that conclusion.

Your reply: *We leave it for the readers to arrive at their own conclu-*



Edwin Booth



Amitabh Bachchan

sions. A popular book is highlighting the event of reincarnation, which is the basis of our philosophy. We are using it. If any one doesn’t believe it, it’s their choice.

Readers can come to their own conclusion. It’s silly. We need to say, “This is the conclusion.” Not that we say something and leave them to conclude whatever they want. Silly. Śrīla Prabhupāda would never accept anything inconclusive to be published in BTG. If it’s inconclusive, why publish it?? Our magazine always should present a point and not let the readers speculate. I am shocked by yours statement you want the readers to decide for themselves.

4. I said: *It pains to me when I realize that our ISKCON’s magazine is publishing something inconclusive, sentimental, and unauthorized.*

Your reply: *We have quoted an authority who is doing ground-breaking research on the subject and widely popularizing it in the western world. His methodology may appear unconventional, so for interested readers I gave a list of websites and books for reference. Lot of research went into compiling the article, which is based on evidences so far not*

used in mainstream ISKCON and have just begun to gain popularity and acceptance. The conclusions match with the Vedic philosophy.

Research and evidence should always be based on *guru*, *sādhu*, and *śāstra*. So many books are published in the name of research work, and as per Śrīla Prabhupāda all such research is useless. What is the use of going through so many websites and *karmi* books to explain something that is not pramāṇic?

—Chandru

REPLY BY MURĀRI GUPTA DĀSA: 1. Please reread the article. The article states, “BTG does not confirm or refute the following claims, but is only reporting them. Simkiw (author of *Born Again*) proposes the following matches...”

What follows are quotes from the book. The captions of the photos do not say anything other than naming the personality.

2. No, I do not know for sure that the reincarnation matches are 100 percent correct. But they seem plausible.

One may have reservations in accepting the reincarnation matches made with the help of trance medium, and you are justified in having your doubts, but the other research and the conclusions of the author are very authoritative.

3. There can be no debate on basic Kṛṣṇa consciousness philosophy and regulations, and on them BTG never compromises. Not all things, however, are in black and white. There are shades of grey too. Therefore, for the topics where a clear-cut conclusion is not available we don’t force our inference. We know that our readers are mature and well informed; hence, for them we cannot have a

Taliban-style dictatorship. Even Lord Kṛṣṇa gives free will. He says to Arjuna, “Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do.” (Bg. 18.63)

Similarly, we give sufficient knowledge and Kṛṣṇa conscious conclusions for readers to deliberate upon. Even if BTG readers speculate whether Amitabh was Edwin or not, it is harmless and they will still accept reincarnation. But for some new readers this story may be a fascinating introduction to reincarnation, and it may stimulate further interest in this field and eventually in Kṛṣṇa consciousness.

4. You have full freedom to reject the methodology used by the author. If you have anything better, anything based on *guru*, *sādhu*, and *śāstra* to prove who was who in past life, please send it to us. We will publish it.

EXCELLENT IDEA

It was an excellent idea on your part to run an article on the deeper meaning of the *rāsa-līlā* in your magazine (September 2010). I offer my humble obeisances at the lotus feet of His Holiness Rādhānātha Mahārāja.

Devotees generally maintain a respectful distance from this topic. But when the uninformed public takes liberties with this confidential topic by writing and speaking offensively, the devotees ought to have some basic and correct knowledge about *rāsa-līlā* in order to refute this. If they remain silent and helpless, that is another offence. Mahārāja’s article beautifully serves this purpose.

—Sugīta Vāṇī Devī Dāsi

EXPAND THE COLUMN

I have a suggestion. If you could expand the “Letters” column, more devotees and readers would become joyful to see their letters getting published. This would encourage more readers to continue subscribing to your magazine.

—Thavaraja Sundhar

OUR REPLY: Great suggestion! We usually run all the letters we receive. If more arrive, we will surely accommodate them.

Write to us at: Back to Godhead, 3rd Floor, 302, Amrut Industrial Estate, Western Express Highway, Mira Road (E)-401104.

Email: ed.btgindia@pamho.net

VEDIC THOUGHTS

One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss.

—*Bhagavad-gītā* (2.45), purport

O Arjuna, become transcendental to the three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

—*Bhagavad-gītā* (2.45)

By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties.

—*Śrīmad-Bhāgavatam* (1.7.10), purport

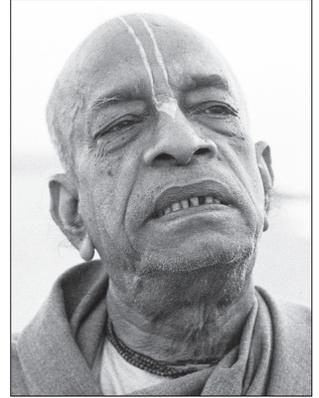
Anxieties

How to solve them? How to transcend them?

by His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of The International Society for Krishna Consciousness.



A victim of anxiety

MY MIND, MY ENEMY

Ādhyātmika miseries are those caused by the body and mind themselves. Suppose I lose someone who is dear to me. Then my mind will be disturbed. This is also suffering. So diseases of the body or mental disturbances are *ādhyātmika* miseries.

—*Journey of Self-Discovery* 3.1

BURNING HEART

Everyone has a blazing fire within his heart—a blazing fire of anxiety. That is the nature of material existence. Always, everyone has anxiety; no one is free from it. Even a small bird has anxiety. If you give the

small bird some grains to eat, he'll eat them, but he won't eat very peacefully. He'll look this way and that way—"Is somebody coming to kill me?" This is material existence. Everyone, even a president like Mr. Nixon, is full of anxieties, what to speak of others. Even Gandhi, in our country—he was full of anxiety. All politicians are full of anxiety. They may hold a very exalted post, but still the material disease—*anxiety*—is there.

—*Journey of Self-Discovery* 4.2

KILL AND DIE

The material world is itself a place always full of anxieties, and by encouraging animal slaughter the whole atmosphere becomes polluted more and more by war, pestilence, famine, and many other unwanted calamities. —*Śrīmad-Bhāgavatam* (1.7.37), purport

LAMENTATION—A GIFT FROM POLITICIANS

A godless civilization arises from illusion, and the result of such a civilization is lamentation. A godless civilization, such as that sponsored by the modern politicians, is always full of anxieties because it may be crushed at any moment.

—*Śrī Īṣopaniṣad* 7

BIG MONEY, BIG TENSION

Everyone is trying to accumulate big bank balance and big house, big family, big motorcar... But with death, everything is finished. So that is great distress. Sometimes one cries. You will find at the time of death, in coma, tears are coming out of his eyes. He is thinking, "I made so many things so nicely to live comfort-

ably, and now I am losing everything.” Great distress.

—Lecture on *Bhagavad-gītā* (2.14), 21 June 1974,
Germany

Those who are considered materially powerful and rich are always full of anxieties because of governmental laws, thieves and rogues, enemies, family members, animals, birds, persons seeking charity, the inevitable time factor and even their own selves. Thus they are invariably afraid.

—*Śrīmad-Bhāgavatam* (7.13.33)

DRINKS DO NOT DROWN DISTRESS

No one, however, knows how to get out of the material concept. Taking an intoxicant doesn't help; the same anxieties are there when you are finished being drunk. If you want to be free and want life eternal with bliss and knowledge, take to Kṛṣṇa. (KC, *The Topmost Yoga System, Chapter 7*)

THE AGE OF ANXIETIES

The people of the world in this Age of Kali are always full of anxieties. Everyone is diseased with some kind of ailment. From the very faces of the people of this age, one can find out the index of the mind. Everyone feels the absence of his relative who is away from home. The particular symptom of the age of Kali is that no family is now blessed to live together. To earn a livelihood, the father lives at a place far away from the son, or the wife lives far away from the husband, and so on. There are sufferings from internal diseases, separation from those near and dear, and anxieties for maintaining the status quo. These are but some important factors which make the people of this age always unhappy.

—*Śrīmad-Bhāgavatam* (1.6.19), purport

DESTINY AND DISTRESS

You are destined to have some portion mixed up with happiness and distress. That is the nature.

—Lecture on *Bhagavad-gītā* (1.23), 19 July 1973, UK

We have got our destiny. So much happiness, so much distress we must have. You cannot have unadulterated happiness.

—Lecture on *Bhagavad-gītā* (2.11), 17 August 1973,
London

SOLUTION TO ANXIETIES

The purpose of *Bhagavad-gītā* is to deliver mankind

from the nescience of material existence. If one properly follows the instructions of *Bhagavad-gītā*, one can be freed from all miseries and anxieties in this life, and one's next life will be spiritual.

—*Bhagavad-gītā As It Is*, Introduction

Adoption of *bhakti-rasa*, or Kṛṣṇa consciousness, will immediately bring one to an auspicious life free from anxieties and will bless one with transcendental existence, thus minimizing the value of liberation.

—*Nectar of Devotion*, Preface

Kṛṣṇa is called Mukunda because as soon as one comes in constant touch with Kṛṣṇa or sees Him in full Kṛṣṇa consciousness, one immediately becomes



Kṛṣṇa spoke the Bhagavad-gītā when Arjuna was in the midst of the greatest anxiety.

freed from all material anxieties. Not only that, but one is immediately blessed with all spiritual bliss.

—*Kṛṣṇa Book, Chapter 58*

Therefore, in the *Bṛhan-nāradya Purāṇa* it is said that in Kali-yuga—the present *yuga*, or age, when people in general are short-lived, slow in spiritual realization and

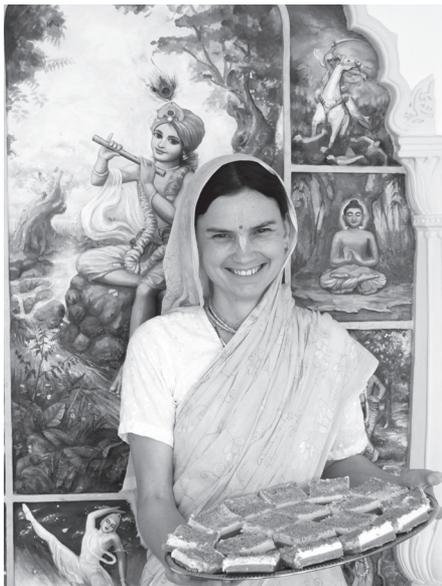
always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

—*Bhagavad-gītā* 6.11-12, purport

You should take up this chanting of Hare Kṛṣṇa mantra very seriously. In this way you can become cured of any mental anxiety.

—*Letter to Gargamuni*, 4 November 1975, Bombay

If one wants to get free from mental disturbances, one has to worship



By engaging in Kṛṣṇa consciousness, one becomes freed from anxiety.

Aniruddha. For this purpose, worship of the moon planet is also recommended in the Vedic literature.

—*Śrīmad-Bhāgavatam* (3.26.21), purport

According to Śrīla Śrīdhara Svāmī, by meditation on the Supreme Lord one can overcome lust and other mental disturbances, and by following in the footsteps of great transcendentalists one can overcome hypocrisy, false pride and other types of mental imbalance.

—*Śrīmad-Bhāgavatam* (11.28.40), purport

The Vedic system of *varṇāśrama-dharma* [four social orders and four spiritual orders] is so scientific that everything is automatically adjusted. Life becomes very peaceful, and everyone can make progress in Kṛṣṇa consciousness. If the Vedic system is followed by human society, there will be no more of these mental disturbances.

—*Journey of Self-Discovery* 7.3

A PLACE OF NO ANXIETY

The whole world was in anxiety, Prabhupāda explained to the devotees gathered in his room that evening. Only in the spiritual world was there freedom from anxiety. Becoming free from all anxiety and returning to the spiritual world was the purpose of Kṛṣṇa consciousness.

—*Śrīla Prabhupāda Lilāmṛita* 26

One is not disturbed with this outwards happiness and distress, he's eligible to become immortal. *Saḥ amṛtatvāya*. Eternal. And that is perfection.

—*Room Conversation*, 18 September 1973, Bombay

“Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories—at once the suffering bird becomes free from all anxieties.”

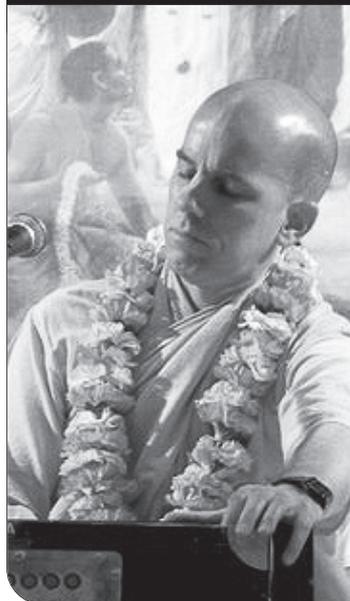
—*Muṇḍaka Upaniṣad* (3.1.2) and *Śvetāśvatara Upaniṣad* (4.7)

RĀMĀ-RĀJYA

During the time of Mahārāja Yudhiṣṭhira or Lord Rāmacandra, people were free from all anxieties. There was not even extreme cold or extreme heat. The three kinds of miserable conditions—*ādhyātmika*, *ādhibhautika* and *ādhidaiivika*—miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances—were all absent during the reign of Lord Rāmacandra or Mahārāja Yudhiṣṭhira.

—*Śrīmad-Bhāgavatam* (4.25.13), purport

IN MEMORIAM



Pūrṇacandra Goswāmī Passes Away

Moscow, USSR: On 4 November, His Holiness Pūrṇacandra Goswāmī, a disciple of Śrīla Prabhupāda, left this world after serving ISKCON with great dedication for more than 38 years. Pūrṇacandra Mahārāja joined Śrīla Prabhupāda's movement when he was 17 years old. He was known for his vast and profound knowledge of the Vedic scriptures. He had very deep attachment to Śrī Vṛndāvanadhāma and was always deeply absorbed in the in the holy names. He divided his preaching time between Russia and Balkans, but Kārtika he would always spend in Vṛndāvana.

WITH EVERY RISING AND SETTING OF THE SUN



The most valuable thing we have is every precious moment that God has given us. Time is priceless. If you lose money, or estate, or reputation, then by hard work you can gain them back. But one moment that is wasted, you cannot buy it back for all the wealth in the entire creation. Time and tide wait for no man. As little kids in the school, it seemed like centuries even when we were just waiting for the weekend. But, as we grow old, days pass like minutes. Soon we are at the threshold of departing from this particular body. We look back and think, "Where has my life gone? It seems like it has only been a moment!"

Therefore, we must understand the value of every precious moment. How we invest each moment of our life is the most important consideration of our human intelligence. Utilize every moment to the greatest benefit of ourselves as well as of others. *Śrīmad-Bhāgavatam* explains that with every rising and every setting of the sun we are one day closer to death. But those who utilize their precious time to understand the true purpose of life and hear and chant the glories of the Supreme Lord, with every rising and setting of the sun they are one day closer to eternal life. ☸

My Dear Deer

Attachments to material objects can hamper our spiritual life

By Yugāvatāra Dāsa

A deer appears so enchanting to the eyes. The way it moves and runs and plays—it is worth a watch for many. People keep on watching the dancing deer for hours together. In the previous ages, people used to keep deer as pets and enjoy their association. The stories of deer appear in the *Śrīmad-Bhāgavatam* as well as *Rāmāyaṇa*.

MOTHER SĪTĀ AND THE DEER

Mother Sītā was apparently a victim of one illusory deer. Demon Marīca disguised himself as a beautiful bright deer and purposefully started strolling around Sītā's hermitage. The deer playfully came near mother Sītā and moved away. Sītā was enchanted and she called for Rāma and Lakṣmaṇa to see the beautiful deer. As soon as Lakṣmaṇa saw the deer, he became suspicious and he warned that that this animal was not a deer but a demon. However, Sītā sent Rāma to procure it and then dispatched Lakṣmaṇa to help Rama. When Lakṣmaṇa refused to leave her alone she even offended Him by alleging that he had some ulterior motives.

Worshipable mother Sītā has taught us many lessons by this pas-

time, which depicts the systemic fall down of an illusioned soul. The soul gets deluded by *māyā*. The literal meaning of *māyā* is “that which is not”; like the deer that was actually not a deer but a demon. Lakṣmaṇa is the form of Baladeva, the supreme spiritual master. The spiritual master warns us about these glaring sense objects, but we fail to follow due to our excessive attachment.

We get so attached to attractive objects that we demand that the Supreme Lord fulfills our desire by granting them. In turn, we lose the association of the Supreme Lord and also lose the shelter of the spiritual master—leaving us vulnerable to be abducted by Rāvaṇa, the personification of lust. Ultimately we land up in a barren place devoid of association of devotees. Just a small deviation from Rāma and guru to a silly deer, and we are kidnapped. A little inattentiveness in devotional service can be fatal.



BHARATA MAHĀRĀJA

Bharata Mahārāja renounced palaces of gold to execute devotional service with single pointed determination. He retired to the forest. One day he brought to his *aśrāma* a shelterless baby deer. But eventually he became so attached to the deer that he gave up his devotional service.

The supreme Lord, alone, is the shelter and maintainer of all living entities. But due to the spell of illusion we feel we are the maintainer of our dependents. We go one step

ahead and consider them to be our property and get excessively attached to them. It was because of this attachment that Bharata Mahārāja failed to ascend to the Lord’s abode in that lifetime. Why



Mother Sītā is enchanted by the golden deer (left). Bharata Mahārāja ignored his devotional service (above) due to affection for a deer.

should the Lord open the doors of his home for us when we are still attached to our house and its residents? This does not mean we should visualize our near ones as objects of detachment. Rather we should be positively attached to them in the mood that they are Kṛṣṇa’s property and Kṛṣṇa is in control of their lives, having a perfect plan for them. We just have to

remind each other of Kṛṣṇa and His loving control in our life.

MAHĀRĀJA DAŚARATHA

A deer also created havoc in the life of Daśaratha Mahārāja. As Daśaratha Mahārāja was on a hunting expedition, he heard the sound of splashing water. Thinking the sound was coming from a deer drinking water from a pond, the king shot an arrow. Unfortunately the victim of his arrow was not a deer, but a young man, Śravaṇ Kumār, the only son of his blind parents. The grieving parents cursed Daśaratha Mahārāja to die due to pangs of separation from his son. Years later when Lord Rāma was exiled, Daśaratha Mahārāja left his body, unable to bear separation from his son Lord Rāma. Just imagine how by an illusion of the sound of the deer drinking water, a pious king suffered.

THE MUSK DEER

The musk deer has its own tragedy. It emanates a fragrance from the caudal part of its body. This creates so much fragrance that the deer tries to search for the source of the fragrance. It runs in all directions to find the point of eminence of the perfume. Ultimately, after excessive running, the deer dies of exhaustion.

The living entity, which is *sac-cid-ānanda* in nature, also emanates the fragrance of happiness. But due

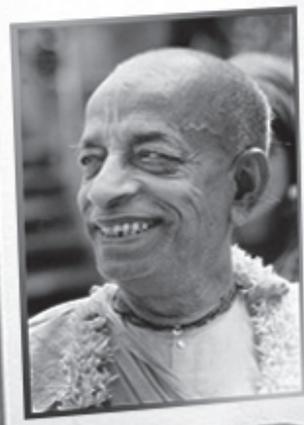
to illusion, the living entity keeps on hunting for external happiness ignoring the internal fragrance of spiritual happiness. Ultimately the living entity dies in exhaustion in its futile search for external pleasures while failing to discover the inner treasure in the heart.

THE DEER AND THE HUNTER

It is very interesting to know how a hunter catches a deer. An expert hunter plays soothing music on his flute. The deer loves to hear nice sounds. As soon as it hears the nice music, it goes into an ecstatic trance and stands dumbfounded. The hunter easily catches the deer in this state of trance. The living entity also has a tendency to hear mundane sound vibrations. This sound vibration creates such a state of illusion that the living entity becomes foolishly oblivious to Yamarāja’s hunting and finally the death God appears to drag the sinful soul to the abode of suffering.

However, if the living entity carefully hears the holy name of the Lord, then the Lord, who is always hunting for devoted souls, plays His flute for the devotee. The sound of the flute captivates our hearts, uncovering the hidden musk of devotion in our being. Then the living entity gives up all attachments to all deer and utters, “My dear Lord, my sweet Lord, I really want to see You, I really want to be with You, I really want to serve You—even if it is in the form of a deer in Goloka.” ❁

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Transforming Your Workplace into the Spiritual World

No place in the material world is ideal for remembering Kṛṣṇa, but we can do things to improve our spiritual environment anywhere

By Mahātmā Dāsa

Recently I was at a program in Tennessee in which a devotee said that environment is more powerful than willpower. He later told me how he felt the environment at his workplace was not at all conducive for being Kṛṣṇa conscious. He felt he could be Kṛṣṇa conscious at home, but not at work.

After speaking with him, I thought about his point further and considered it to be an important topic to address. So in this article we'll discuss environment versus willpower, and how this relates to the workplace.

WHAT'S THE IDEAL ENVIRONMENT?

Let's start with the good news: We can be Kṛṣṇa conscious anywhere.

And here's the bad news: There really isn't an ideal environment for being Kṛṣṇa conscious.

I hear you saying, "How can you say that? What about the temple? What about Vṛndāvana and Māyāpur? What about a Ratha-yātrā festival?"

Yes, those would seem to be ideal environments for developing Kṛṣṇa consciousness. But let me ask you a question: Does everyone who goes to Vṛndāvana, or a temple, or to a Ratha-yātrā be-

come Kṛṣṇa conscious? Many people do, but one can fall into *māyā* even in the Lord's personal presence.

The panacea of the age is the *mahā-mantra*. It is the *yuga-dharma*; it is the best way to be Kṛṣṇa conscious. Does everyone who chants Hare Kṛṣṇa become Kṛṣṇa conscious? The impersonalists don't. They chant to become one with Kṛṣṇa. And I would be embarrassed

atheist. Yet Prahlāda remained completely Kṛṣṇa conscious. Although environment does affect you, environment alone doesn't determine how Kṛṣṇa conscious you will or won't be. What determines that? You do.

CHECK YOUR BELIEFS

Have you ever felt that you can't really be Kṛṣṇa conscious at work

DO YOU SEE WHAT I SEE?

When I used to distribute books, one of the things that inspired me most was to see everyone as devotees, devotees who had somehow forgotten they were devotees. I would see the little spark of a devotee in them, the spark that was buried under lifetimes of ignorance. As long as I saw that spark, I would relate to them in a much more Kṛṣṇa conscious way than I normally would.

I'd like you to try this. Tomorrow when you go to work (if you don't work you can do this when you go out), see everyone as a devotee, a devotee who simply has forgotten that he or she is a devotee. If you have this vision, it is going to change your whole day because when you change the way you look at things, the things you look at change.

A variation of this is to practice seeing everyone as a spiritual being, or to practice seeing Kṛṣṇa in the heart of everyone. Don't see man, woman, white, or black. If you see everyone as a soul, if you see Kṛṣṇa in everyone and in everything, you'll be Kṛṣṇa conscious at every moment. Kṛṣṇa is everywhere, even in the page you are staring at right now. Prabhupāda said that when you see Kṛṣṇa everywhere, you will be completely Kṛṣṇa conscious just by seeing.

You can also consider how the modes of nature are working. When someone is angry, for example, you can envision that person as a puppet being pulled by the mode of passion (described in Chapter Fourteen of the *Bhagavad-gītā*). When I was distributing books and someone became upset with me for offering them a book, Kṛṣṇa often allowed me to see things exactly this way. Consequently I didn't feel hurt or think that this is a bad person; I just thought the mode of passion is forcing this person to help-

Environment alone doesn't determine how Kṛṣṇa conscious you will or won't be. You do.

to tell you how many rounds I have chanted in my life and not even thought of Kṛṣṇa while His name was continually coming from my lips.

"Well," you say, "at least you are chanting, and that will protect you from *māyā*." If Kṛṣṇa is there in His name and my mind is off somewhere in *māyā* land, the reality is that somehow or other I am not thinking of Kṛṣṇa.

And that's not ideal.

Lord Caitanya's servant Kālā Kṛṣṇa Dāsa was lured away by gypsies while traveling with the Lord. If traveling with Lord Caitanya isn't an "ideal" environment, I don't know what is. It doesn't get much better than that. But even in that "ideal" environment we still have the choice to forget Kṛṣṇa.

ENVIRONMENT IS NOT EVERYTHING

Prahlāda Mahārāja was in the exact opposite situation. He was born into an environment far less conducive for Kṛṣṇa consciousness than any place you or I will ever be in. Prahlāda's atheistic father sent Prahlāda to an atheistic school with the intention of training him to be a first-class

or in a particular situation? If so, look to see if this idea is based on the belief that to be Kṛṣṇa conscious you need the "proper" or "ideal" environment. If this is your belief and work doesn't fall into what you consider the "proper" environment, you will likely be resigned to the fact that your day at work is not going to be a very Kṛṣṇa conscious experience.

If this is how you feel, your beliefs need to change for you to be more Kṛṣṇa conscious at work.

Let me ask you another question: If you think you can't be Kṛṣṇa conscious at work, what happens? I would assume you don't really try to be Kṛṣṇa conscious at work because, as you already know, you can't. As soon as you say, "I can only be Kṛṣṇa conscious in a favorable environment," you create a self-fulfilling prophecy and limit your ability to always think of Kṛṣṇa.

Be open to the possibility that you can be more Kṛṣṇa conscious than you might think while being in an environment that is not "ideal," or that is even "hostile." In other words, you can be more Kṛṣṇa conscious at work than you think. After all, Kṛṣṇa is only one thought away from you.

lessly become angry. I also felt some compassion for him thinking how miserable this person must be to become so easily upset.

Every day you can make an effort to see the world from a Kṛṣṇa conscious perspective, as the examples mentioned above. Seeing through the eyes of the scriptures (*śāstra-cakṣuḥ*) is recommended for seeing Kṛṣṇa everywhere. If you practice seeing through the eyes of the scriptures, you will have a completely Kṛṣṇa conscious day at work, or wherever you go.

RISE TO THE CHALLENGE

The workplace can offer us the opportunity to practice qualities such as tolerance, discipline, forgiveness, kindness, empathy, etc. You might want to consider how an advanced devotee would act if he or she were working at your job and was subjected to the problems and stresses that you go through.

WHAT'S FOR LUNCH?

What else could you do? You could distribute *prasāda*. Bring a few extra things for your co-workers to eat at lunch, things you think they would especially like. This will give you an opportunity to explain why you are a vegetarian and what *prasāda* is. Prabhupāda introduced *prasāda* as the “secret weapon” for giving people Kṛṣṇa. You could also bring flowers, garlands, or scents from your home altar or the temple.

GIVE KRṢṆA, GET KRṢṆA

Śrīla Prabhupāda said that one of the best ways to be Kṛṣṇa consciousness is to give Kṛṣṇa to others. He once wrote me that the more we give Kṛṣṇa consciousness, the more we become Kṛṣṇa conscious. This idea is explained in the *Caitanya-caritāmṛta*. There it is said that when you give Kṛṣṇa, you get

Kṛṣṇa.

In 1970, I was traveling and distributing books, and this was the first time big books were ever distributed in large quantities in ISKCON. We wrote Śrīla Prabhupāda with the news and he replied, “...this is the symptom of an advanced devotee; he takes every opportunity to spread Kṛṣṇa consciousness.” Prabhupāda also used to say that we should strain our brain to spread Kṛṣṇa consciousness. Why not discover what opportunities exist at work to give people Kṛṣṇa consciousness? Christians all over the world do this. Why shouldn't we?

SOME MORE IDEAS

Here are a few more things you might want to try if you believe the atmosphere at work lends itself to these suggestions.

Every week you could print out a verse or a saying from *śāstra* and

come open to Kṛṣṇa consciousness. And if you see that happening, you can take advantage of the opportunity to introduce spiritual topics and even invite them to participate in some Kṛṣṇa conscious programs.

Ultimately the best way to help people become Kṛṣṇa conscious is to be Kṛṣṇa conscious yourself. People are usually more impressed by who you are and what you do than what you say. If people see that there is something different or special about you, they are going to want to know your secret. When they find out, it might spark interest and faith in Kṛṣṇa consciousness. So your behavior, qualities, and dealings with others, are an essential aspect of your “preaching” at work.

Obviously there are many other ways to interest people in Kṛṣṇa, and it's not the purpose of this chapter to come up with a long list. I brought up the above examples

The best way to help people become Kṛṣṇa conscious is to be Kṛṣṇa conscious yourself.

put it somewhere on your desk, so it is visible to others (perhaps frame it as well). This might stir up some interest and cause people to ask you questions about your beliefs. You can do the same thing with Kṛṣṇa conscious desk calendars that have a different quote for every day of the year. If dress code allows, you can do this with a Kṛṣṇa conscious T-shirt. If you own your own business, you can have pictures of Kṛṣṇa and Kṛṣṇa conscious sayings on the walls.

Another thing that will help you be Kṛṣṇa conscious at work is that you can pray to Kṛṣṇa for the people at your workplace. For example, you can pray that they be

just to get your juices flowing—to get you thinking about what you might be able to do in your workplace and to realize there are more opportunities to be Kṛṣṇa conscious at work than you might think.

YOU DON'T WIN THE GAME ON THE COURT

Ultimately, being Kṛṣṇa conscious in the workplace depends a lot on what you do when you are not at work, just as the success of an athlete is dependent on practice. The more Kṛṣṇa conscious activity you do when you are not at work, the greater the chance you have of being Kṛṣṇa conscious at work.

(please turn to page 29)

FIVE DAYS IN PUNJAB

Young Hare Kṛṣṇa devotees are overwhelmed by the love and kindness of the villagers of this state.

By Vamśī Vihārī Dāsa



*Devotees walking from
Khundra to Lakhoke Bahrama*

Every year for the training of new monks in our temple, we travel to different states of India and visit villages on foot. Our aim is to experience the Vedic culture there. We sometimes do not even plan our itinerary but try to get on-hand experience of how the *sādhus* in Vedic times may have lead their lives through: continuous travel, accepting donations, lecturing, doing *kīrtana* for the villagers, staying overnight in a school or public lodges, and leaving for the next village the following day.

Two years ago we went to Rajasthan and last year to Orissa. This year we decided to visit Punjab, the most fertile land of India. Since Rajasthan and Orissa have many Kṛṣṇa devotees, our visits were successful there, but to go to a state that has a majority of Sikh population, and which until a few years back was a hotbed of terrorism, was very challenging.

Yet facing unexpected events, depending on the Lord, was also one of the agendas of the trip.

Our trip was to begin from Ferozpur. Planning to walk during parts of our pilgrimage, we took a bare minimum of luggage and left Mumbai on 16 September. We were a total of 32 devotees. New additions to this year's *yātra* were Śrī Śrī Gaura-Nitāi Deities. Since this year is the 500th anniversary of Lord Caitanya's *sannyāsa*, we decided to emphasize *harināma-saṅkīrtana*.

AMRITSAR AND FEROPUR

After spending two nights on a train, we reached Amritsar, the city of the magnificent Golden Temple. Devotees headed by Raghunātha Prabhu gave us a warm welcome and took us to a tour of the Golden Temple and the historic Jalianwala Bagh, the site of the gruesome massacre of Indians at the hands of British soldiers. From there, we left for Ferozpur on the Indo-Pak border.

Mr. Jitendra Mehra, the caretaker

of a Radha-Kṛṣṇa temple, met us in Ferozpur. "You stay in Ferozpur for all five days," he said, "and each day do *harināma-saṅkīrtana* and programs. What is the need of going to the villages?" We settled for spending one day with him.

Our first public *harināma* trip began in the streets of Ferozpur, and we were blown away by the response. Almost every shopkeeper made some offering in cash or kind for the Lordships. Some offered a garland of currency notes, some presented sweets, a goldsmith offered a silver bowl and spoon, from a pharmacy the Lordships received honey, from fruit vendors fruits and fruit juices. The atmosphere was full of joy and devotion. For a few hours, we forgot that we live in a world ruled by envy, competition, and greed. While the citizens of Ferozpur were enlivened to see thirty young men dancing and singing, we were enthralled to directly witness the mercy of Śrī Caitanya Mahāprabhu.



INDO-PAK BORDER

Almost thirty minutes away from Ferozpur is the Indo-Pak border. Every evening soldiers of both nations perform a public ceremony. We decided to visit there but we were skeptical. What will people think about seeing *sādhus* at the national border? Will they allow us to take Gaura-Nitāi Deities? And most importantly, will they allow us to do *kīrtana*? Although the most probable answer to all was a "No," we still left for the place.

Devotees next to the Golden Temple



We reached the border. Pakistanis sat on one side and Indians on another. Amplifiers blared chants for the respective countries on either side. As one nation's soldiers performed their drill and stared down their opponents with hostile gestures, the crowd went berserk and shouted slogans. During all this pandemonium, the masters of the creation, Śrī Śrī Gaura-Nitāi, sat on the lap of a devotee witnessing everything with slight smiles on Their faces.

Suddenly, the songs on the Indian side stopped. "You can sing *kīrtana*?" the soldiers asked. The devotees were jubilant. The atmosphere resounded with the holy names. Even the Indian soldiers swayed to the beats. It was a historic moment in this highly sensitive border post.

Later, during one of the exercises, soldiers from each side come to the opposite territory and unfurl their nation's flag. The devotee carrying Gaura-Nitāi was almost on the edge of the Indian border. The tall, burly Pakistani ranger marched into the Indian territory and stood next to him. With the bugle blow-

ing, he was lowering his flag when his eyes fell upon the Deities; he could not take them away. He was shocked, and his eyes filled with love. It was as if the eternal soul in that big, tough body achieved its constitutional nature as a part of God and was indescribably attracted to the beauty and mercy of Gaura-Nitāi. We were enthralled. Even when that soldier returned to his camp, he kept on looking back at Gaura-Nitāi.

After faithfully doing pious works or serving Lord Viṣṇu, still a man's heart can remain hard as iron. But by the mercy of Śrī Gaurāṅga Mahāprabhu, even sinners greater than cow-killers are immersing the entire creation in tears of pure love for Kṛṣṇa. Ah! When it happens, who can measure the limits of Lord Caitanya's bliss?

(Śrī Caitanya-candrāmṛta 127, by Śrīla Prabhodānanda Sarasvatī)

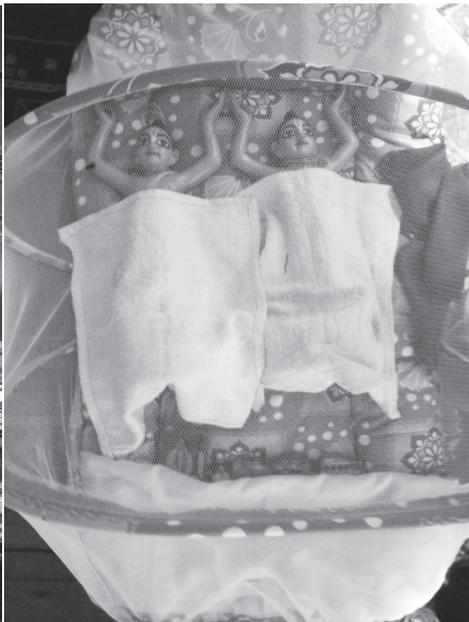
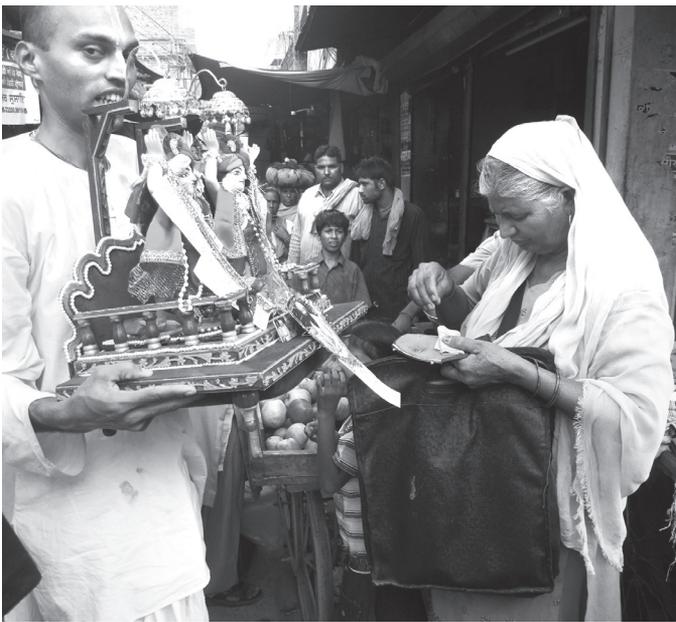
THE FIRST VILLAGE

The next day we packed our luggage and reached Mamdot, a village a few miles away from Ferozpur. Although we had made no plans, it seemed that perhaps Gaura-Nitāi

made prior arrangements for us. We met a Mr. Janakaraja who very eagerly arranged for our stay in a temple and public programs. After hours of *sāṅkīrtana* in the streets of village, we returned to the temple and asked the temple priests for some ingredients to cook. His eyes widened and he raised his hands to the sky, "For the first time in last 60 years Vaiṣṇavas have come to this town to preach, and now you are telling that you will cook on your own. Impossible."

How could we refuse him! Immediately a team of four cooks began cooking for us.

In the evening, we again did *harināma* in the village and invited everyone for the night program. Almost 350 guests came. Addressing them in Punjabi, Dīna Gopāla Dāsa raised the issue troubling many families in the state—addiction. Being a border area, drug trafficking is easy. "We are having these problems," Dīna Gopāla said, "because we have stopped chanting the names of God and stopped studying our scriptures *Gītā* and *Śrīmad-Bhāgavatam*. If we do not submerge in the intoxication of devotion to



(left) Glimpses of harināma in Ferozpur. A shopkeeper offering dry fruits, fruit juice from a fruit seller, a Sikh lady offering money, Gaura-Nitāi resting in a donated mosquito net. (Below) Devotees doing kīrtana in Jalianwala Bagh.

the Lord, the intoxications of this world will overpower us.”

A local cable channel recorded our programs. The next day newspapers featured our stories. Thanking Janakarajaji and other villagers, we left for Khundra, a village 10 km away. We wanted to walk, but ignoring all our pleas Janakarajaji arranged vehicles to drop us. Seeing their respect for *sādhus* we were flabbergasted. While in the cities *sādhus* are considered thieves, escapists, or lazy, *sādhus* are respected in the villages even today because of some Vedic culture. We felt how seriously we have to practice the tenets of the renounced order to set an example before the society so that the positive image created by pure souls over centuries is not damaged.

ŚRILA PRABHUPADA'S BLESSINGS

Villagers in Khundra were shocked to see the sudden arrival of shaven-headed young men wearing *dhoti-kurtā* and singing and dancing. The news spread like wildfire. Initially people were peering at us from the windows and

doors as though we had landed from an alien planet. But soon they welcomed us with open hearts.

Everywhere we found the villagers to be simple and non-duplicitous; perhaps this is the reason it is said that God resides in the villages.

In the evening after Dīna Gopāla's lecture, all were awaiting the *kīrtana*. *Kīrtana* began and

peaked. The young men from the village seemed over enthusiastic in their steps. We realized that they were on a “high.” Our hosts advised us to stop the *kīrtana*. We did so and after *prasāda* went to a nearby government school to rest. Since we were touring, a devotee began reading from *Caitanya-caritāmṛta* about Lord Caitanya's





(top) Gaurāṅga Priyā Dāsa teaching japa to kids in Khundra.

(below) Dīna Gopāla Dāsa lecturing in the Radhā-Kṛṣṇa temple in Khundra. The Deities are behind him.

South India tour. Then he reached this verse:

*dekhi' nityānanda prabhu
kahe bhakta-gaṇe
ei-rūpe nṛtya āge habe grāme-grāme*

“Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that later there would be dancing and chanting in every village.”

When we read the purport, we felt as if Śrīla Prabhupāda was encouraging and blessing us:

This prediction of Śrī Nityānanda Prabhu's is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Kṛṣṇa Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them... We hope that their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful.

AN UNKNOWN FRIEND

Until now before we went to any village, we tried to get some information and contacts. But we had still not decided where we would go after Khundra. Even until ten minutes before our departure, we were confused. Finally, we decided to travel to Lakhoke

Bahrama, a village situated 8 km away. Crossing lush green rice fields, we reached there at 11 am.

We had not faced so much uncertainty so far in the trip. There were so many questions: Where to keep the luggage? Where to organize the program? Where to cook? We went to a government school and got permission to rest there for a night after the school closed at 2 pm. Without thinking much, we decided to go for *harināma-saṅkīrtana*. It was 12 noon and the sun was strong. Still the villagers enthusiastically took part in the *kīrtana*. We begged for food, and they generously gave us rice, *dāl*, and salt.

When we were about to end, a 55 or 60 year-old Sikh wearing *kurtā-pyjāmā* came to us and enquired about our program. His name was Ajai Singh. While we were cooking *khicari* from the donated ingredients, he and his friend Sukhbir Singh requested us all to have dinner at his place. Thinking it to be Lord's arrangement, we agreed. His eagerness was unbelievable, his eyes shone with a father's love. When he learnt that we were





Villagers chanting and dancing in the kirtana of the holy names.

going to rest in the night on bare floor, he became upset. "How is it possible that saints come to our village and sleep on bare floor? I will immediately arrange 30 cots for you," he said. With great difficulty, we explained to him that such travelers were not unusual for us.

"OK, OK," he said with a voice full of humility and persuasion, "I have emptied my house for you. Tonight you sleep there."

We were tired after a day of hectic travel and had no strength to shift to a new place. So we agreed that instead of doing the night program in the school, we would do it in his house. To see the venue Dīna Gopāla and I went to his house.

BEYOND SECTARIANISM

The house had 3-4 rooms, a giant verandah and a *nīma* tree in the center of the courtyard. Ajaib Singh put out a cot, and after seating us fetched cool water from an earthen pitcher kept under the tree. We began to discuss the saints of Punjab and how the Sikh gurus

sacrificed their lives to protect *sanātana-dharma*. The tales were hair-raising. On refusing to convert, many of them were immersed in boiling oil, buried alive in walls, crushed under spiked iron wheels.

"Why did they tolerate so much torture?" I thought. Were they fanatics? No. if they wanted they could have lived in peace by agreeing to convert. But being real *kṣatriyas*, they knew that if *sanātana-dharma* and the Vedic culture are destroyed, the entire society will collapse, so for the protection of everyone they gave their lives.

While the entire nation was awaiting the court ruling on Rāma Janmabhūmī, as we heard such stories from Ajaib and Sukhbir Singh, the thoughts of sectarianism and "My religion, Your religion" appeared trivial. How vast devotion to the Lord is, we felt, and how so far away from ego and narrow-mindedness. Since God is the father of all, to think that by my path alone He can be achieved is the

height of pride and arrogance. When God, who resides in everyone's heart, is pleased by a person's sincerity and humility, then He reveals Himself with all divine knowledge.

Suddenly Ajaib asked, "Do you know why I am inviting you to my house for the night?"

We became curious. "So that the whole night I can discuss about knowledge and learn from you." he said, his voice was choked with humility. "Tomorrow morning you will leave. But the whole night I will take your association till the time you say that you are really sleepy. God knows when again I will get the association of saints."

His demeanor overwhelmed me. I could not speak. We had met just a few hours back and a few hours later when we leave from here, perhaps we will never meet again, but in his intimacy I felt a relation that seemed as old as ages. The association that the *sādhu* was hankering for so much, we so easily receive in ISKCON, but are we able to understand its true value? Before him I could sense my insignificance.

IN PASSING

After the night program we spoke with Ajaib and then returned. Meanwhile, Mr. Mehra from Ferozpur was requesting us repeatedly to spend our last day in Ferozpur. He had arranged a program in Ferozpur Cantonment and in the city. It was difficult to refuse.

The next day as we prepared to leave, a tall and well-built Sikh, Kuldip Singh, came to us. A *nāmadhārī* Sikh (a special group of Sikhs), his demeanor was completely opposite to his tough exteriors. He requested that we take breakfast at his house. But Ajaib Singh had already arranged it at his house. We decided to eat less at

Ajaib's house and stop at Kuldip's house while returning to Ferozpur.

For breakfast Ajaib served hot *ālu-parāthas*, vegetables, pickle, and sweet *lassi*. His enthusiasm was as though he wanted to give everything to us. It was so difficult to part from him. While leaving we requested, "Since you are like our father please bless us and pray for us."

"I have only one blessing," he said in a faltering voice, "that you all become great saints and I pray

that just like you have come to our village to show us a glimpse of *sanātana-dharma*, you go to all villages and do the same." His eyes moistened. So did ours.

Before we boarded the jeeps for Ferozpur, we visited the house of Kuldip Singh. Around 25-30 people sat there awaiting a satsang. We did not have much time. After a short *kīrtana*, Kuldip washed our hands and wiped them with a towel. Delicious breakfast appeared the next moment, which we offered to

Gaura-Nitāi, and accepted it. We were awestruck to see how particularly he took care of details of welcoming and serving guests. Seeing Gaura-Nitāi dancing atop the head of a devotee, Kuldip too began to raise his arms and dance with his friends.

I was reminded of the words of *Caitanya-candrāmṛta*(114):

"In every house is the resounding sound of *harināma*. Everyone's eyes are wet, hairs are standing on end and the bodies displaying signs of ecstasy. All hearts are illuminated with the greatest and sweetest divine path that takes you away from the path of the four *Vedas*. All this has been revealed after the advent of Śrī Caitanya Mahāprabhu."

As we left, Kuldip offered us *saroṇa*, a shawl given to important guests, and a picture of prominent Sikh gurus. Though he did not talk much to us, the mirror of his face was displaying pictures of gratefulness and pleasure.

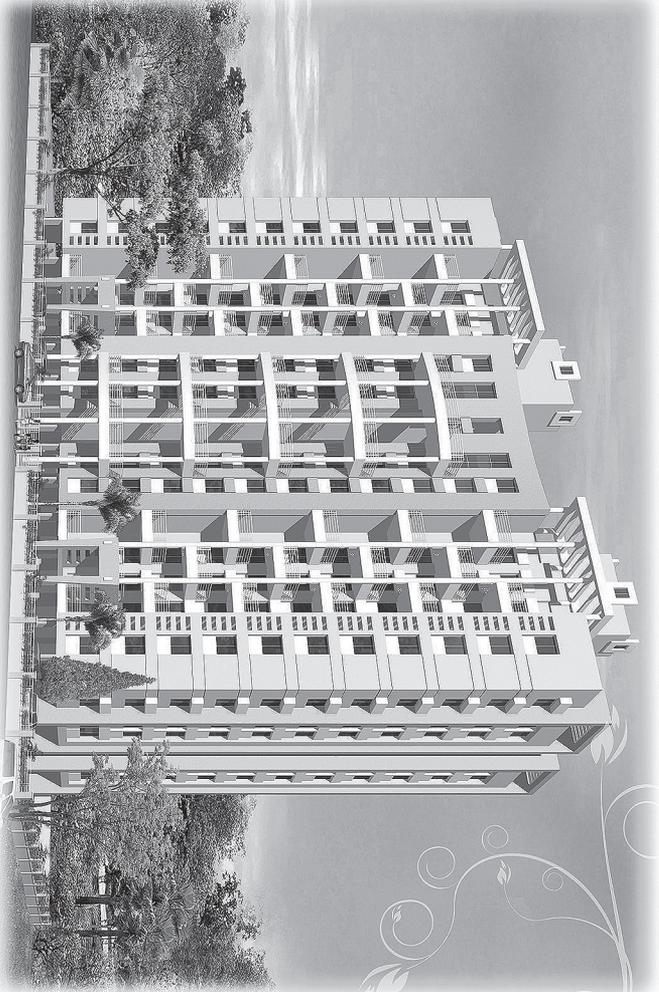
A day before, we were uncertain of everything, but this day turned out to be the sweetest not only of this *yātra* but also of the past two *yātras*. Treasuring these memories, we prayed never to forget them. These people taught us how we should be always eager for service to saintly people and wherever we see true devotion, we should respect it, no matter to whichever caste, body, nation or worldly religion it may affiliate to. How much more we have to learn from all of them!

Our last and final day was in Ferozpur, where we did nonstop *kīrtana* for seven hours. ❀

Vaṁśī Vihārī Dāsa is the editor of *Bhagavad-darshan*, the Hindi edition of BTG.



Śrī Śrī Gaura-Nitāi dancing over the head of a devotee.



Touching ISKCON Temple
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When Vedas are Misinterpreted

Religious zealots force twisted interpretations to suit their selfish propoganda

By Vraja Vihārī Dāsa

A religious zealot, famed for his so-called knowledge of the Vedas, quotes *Yajur Veda* (32.3) to prove that God has no form. Whether God has a form or not according to Vedic scriptures is a secondary point. It's more important to first question the authenticity of the references used by this speaker.

For instance, let us take the verse from *Yajur Veda* in question. The preacher excitedly quotes¹:

na tasya pratima asti: "There is no image of Him." (*Yajur Veda* 32.3)

Interestingly he also quotes *Śvetāśvatara Upaniṣad* (4.19) which has a similar verse:

na tasya pratima asti: "There is no likeness of Him."

Note the difference in the translation of the same verse appearing in two different scriptures. Why does the speaker give a different translation for the same verse? Also, in both the quotations, he has quoted only half the verse. The complete verse from the *Śvetāśvatara Upaniṣad* (4.19) says,

"No one can grasp Him above, across, or in the middle. There is no likeness of Him. His name is Great Glory."²

However, only the middle phrase of the verse is selected. Imagine telling a Muslim that the holy Koran says, "There is no God." When a Muslim demands to know where in the Koran it is said there is no God, we quote the fourth *Surah*, 87th *Ayat*. If he then expresses shock and incredulity, we give the reference, "The holy Koran, translated by Abdullah Yusuf Ali, Goodword Books, page number 58. He will certainly then open the concerned book and find the complete verse that says, "There is no God... except Allah."

Or we could give another example from the holy Ko-



ran, 53rd *Surah*, 23rd *Ayat* which says, "Allah has sent down no authority whatsoever."³ The exact words used are *ma anzala i-lahu min sultanin in*. *Ma* means "not," and *anzala* and *i-lahu* mean "Allah has sent down." *Min*, a preposition, refers to "any" and *sultanin*, a genitive masculine indefinite noun, translates as "authority." Again the nega-

tive particle *in* is used to indicate “No.” Based on this verse we can say that Prophet Mohammed is also not an authority because he isn’t sanctioned by Allah. The verse is emphatic on there being no messenger of God. However, a Muslim may protest and implore us to read the whole chapter because that might give us a different understanding.

Similarly, when someone quotes *Vedas* and *Upaniṣads* out of context, only to fulfill one’s own hidden and

existing in any way similar to Him.” Yes, the verdict of the Vedic literatures is God is one without a second. But that doesn’t mean He has no form. The Islamic preacher and his followers should read the 112 principal *Upaniṣads* before concluding that God is formless.

For example, the *Gopāla-tāpanī Upaniṣad*⁵ (1.10, 1.35, 1.1, 1.24) speaks about the form of the Supreme Lord. The *Kaṭha Upaniṣad*⁶ (2.2.13, 2.3.10 to 16) also explains the form of God.⁷ This is also con-

situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies.”

From these verses, one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead, who is all-pervading by His multi-energies, both material and spiritual.

In fact, the Koran itself mentions God’s form. One can read the following verses from the Koran to be convinced that God has form:

Surah: Ayat (Chapter: Verses): 55.27, 20.39, 96.14, 52.48, 20.39, 54.14, 38.75, 39.67, 48.10, and many more from the *Hadiths*.

(Translated by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan and approved by the Ministry of Islamic Affairs, Saudi Arabia and published world over by the Saudi Kingdom for free distribution through their Embassies in different countries)

However, the most appalling audacity of this speaker lies in in-

venting verses and presenting only half the verses! Let us see how.

There are two primary versions of the *Yajur Veda*: *Śukla-yajur Veda* (White) and *Kṛṣṇa-yajur Veda* (Black). Both contain verses necessary for rituals.⁹

Gullible people are impressed to hear him quoting chapter numbers and verse numbers from rote memory, but you can see for yourself how his references are pathetically poor. Before quoting 32.3, he first needs to specify which version of the *Yajur Veda* he is referring



The Vedic scriptures emphatically say that the Supreme Lord has a beautiful transcendental form.

nasty agendas, we shouldn’t take it seriously. The meaning of the word *pratima* when used in reference to God and in the context of *Vedas* refers to “likeness.” The word *pratima* according to Vedic Sanskrit dictionary⁴ refers to similarity. The *Vedas* clearly emphasize that God has no equal or no similarity. This, however, doesn’t mean he has no form. Another word in the verse is *asti*. *Asti* means “to be,” “to exist,” “to live,” or “to constitute.” The verse therefore begs to be translated as “there is no one living or

firm in the *Śvetāśvatara Upaniṣad* (3.8-9),⁸ which substantiates the above verses by saying, “I know that Supreme Personality of Godhead, who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person. There is no truth superior to that Supreme Person, because He is the super most. He is smaller than the smallest, and He is greater than the greatest. He is

to. Let us first take the Black *Yajur Veda*.¹⁰ This has seven *khaṇḍas*, or cantos. Each of these cantos has less than eight chapters (total of 44 chapters). The correct way of quoting a reference from the *Yajur Veda* would be [Canto no, chapter no, verse no, Black / White *Yajur Veda*]. But as it turns out this is the least of the preacher's intellectual sloppiness. When he says it's 32nd chapter, let's assume it is the sixth chapter of the fifth *khaṇḍa*. (Because sequentially it becomes the 32nd chapter; first canto has eight chapters, second has six, third has five, fourth has seven, fifth has seven, sixth has six, and seventh has five chapters). Now let us take the third verse of this chapter (as it becomes 32.3, as per his quotation). The verse extols the glories of Varuṇa, Bṛhaspati and Indra. There is no mention of Supreme God and His having no form.¹¹

Maybe he has referred to the White *Yajur Veda*. Let us then examine this scripture.

The White *Yajur Veda* has forty chapters¹². The 32nd chapter offers oblations to Vāyu, Candra, Sūrya and Agni. The third verse specifically talks about the source of all the demigods:

“There is no counterpart of him whose glory verily is great. In the beginning rose Hiraṇyagarbha, Let

not him harm me. He is unborn. He deserves our worship.”

How can one who claims to be a teacher of comparative religion ignore the whole verse, take only a part of it, and distort the meaning of this verse to suit his interests? Either it is due to his sloppiness or his slyness. We leave the decision up to our intelligent readers.

One should also note that the White *Yajur Veda* exclusively deals with rituals and it does not give philosophical conclusions. The Black *Yajur Veda* contains little more explanatory material about the rituals.¹³ However, both texts primarily lay down rules for the performance of various sacrifices and do not offer conclusions on God's form. To conclude about the form of God based on some abstruse verse and to confuse innocent Hindus seems to be the occupation of this cheater.

Then what is the source of the speaker's *Yajur Veda* quotes? He claims to have taken the translations of *Yajur Veda* from Devi Chand. Let us see the credentials of Mr. Devi Chand.

Devi Chand is a disciple of Swami Dayānanda Sarasvatī. Dayānanda Sarasvatī was heavily influenced by the Christian criticism of idolatry during his times. Dayānanda Sarasvatī, like his Chris-

tian critics, could not comprehend the difference between idols and deities, and so he concocted his own version of Hinduism, which not only rejected deity worship but also rejected the form of the Absolute Truth. This rejection was in flagrant violation of the many scriptural references to the form of God and the description of Deity worship in the *Pañcarātra śāstras* and the *śilpa-sūtras*. Following in Dayānanda Sarasvatī's unfortunately misled footsteps, Devi Chand has distorted the *Yajur Veda* texts, which were in vogue three thousand years ago. Therefore, this speaker should not refer to speculations on *Vedas* by those who study *Vedas* with an ulterior motive, but rather he should study the *Vedas* under a guru, a spiritual master, who comes in the proper disciplic succession.

Of course, such a speaker is unlikely to change his perverse ways, but we request our truth-cherishing, intelligent readers to help innocent people to see through the fallaciousness and the maliciousness of such presentations by widely circulating articles like these. ❀

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Escape-way or Expressway

Are devotees scared to face the world?

By Caitanya Carāṇa Dāsa

Question: People often turn to spirituality when they become frustrated with material life. Doesn't this prove that spirituality is an escape-way for those without the guts to face life's challenges?

Answer: Material frustration can be an impetus for practicing spirituality, but it is neither sufficient nor necessary.

Let us analyze these three correlations between material frustration and spirituality.

1. Possible Impetus: In the *Bhagavad-gītā* (7.16), Lord Kṛṣṇa mentions the distressed or frustrated as one of the four categories of people who take up spiritual practices. These people think of spirituality as a kind of shock-absorber to withstand the blows of worldly failures. If they diligently try spiritual practices like prayerful chanting of the holy names, these practices will indeed serve as effective shock-absorbers.

2. Insufficient Impetus: But those who treat spirituality as a shock-absorber often give up their practices once the shock goes away. At least until the next shock comes

along. To be steady in one's spiritual practices, one needs the conviction that there is something higher to life than the over-glamorized pursuit of pleasures and treasures, positions, and possessions. For many people, such conviction comes only when they achieve a much-coveted material goal—and experience it to be a disappointing anticlimax: the pleasure turns out to be not even a fraction of the promise. Then they start enquiring about the way to a higher happiness and thus adopt devotional service to God, Kṛṣṇa, with resolution.

3. Unnecessary Impetus: In addition to being frustrated due to material failure and being disappointed with material success, there is a third way, a much easier way to arrive at spirituality: association with saintly people having this conviction. These saintly people share their words of wisdom that analyze and expose the futility inherent in all material pursuits. They also demonstrate by their own examples the joy inherent in spiritual life, in a life devoted to spiritual service to God and all His chil-

dren. Real spiritual life involves connecting with the source of all joy, love, and wisdom—God, Kṛṣṇa—and sharing that connection with everyone.

A sterling example of such a modern-day saint is Śrīla Prabhupāda, the founder-*ācārya* of ISKCON. At the advanced age of 69, when most people sink into inactivity and oblivion, he left the sacred abode of Vṛndāvana to circum-navigate the globe 14 times, establish 108 temples, write 70 books and inspire millions to seek and share spiritual love. Through his life and teachings, he demonstrates that spirituality is not an escape-way from pain, but an express-way to happiness. And that expressway opens not due to material frustration, but due to the guidance and grace coming through saintly association. ❁

Caitanya Carāṇa Dāsa holds a degree in electronics and telecommunications engineering and serves full-time at ISKCON Pune. To subscribe to his free cyber magazine, visit thespiritualscientist.com

Śrīla Prabhupāda's Brand

By Mathurā Kiśor Dāsa

Recently the congregation from CBD Belapur (a suburb of Mumbai) began *harināma-saṅkīrtana* after the weekly evening program. I was ecstatic as book distribution becomes

books." The next hour did lead me to some needy ones.

Three young men in their late twenties were chit-chatting oblivious to the world as I approached them. One of them was drunk but

"No," I said, "it is based on history, not mythology."

He was completely stunned.

"I am sorry," I continued, "but I have not heard of your organization. When Śrīla Prabhupāda, author of this book started ISKCON in US, he had many visitors who took drugs and alcohol, but after becoming followers, they turned into saintly persons. Big change, isn't it?"

They seemed mellowed down. They took books and we thanked each other, and I gave them an invitation for weekly program.

A hundred meters down the lane, when the *saṅkīrtana* party took a turn, I noticed a boy in early twenties sitting sadly on the side. I approached him.

"Can you tell me why I am going through this?" he asked. "I just broke up with my girlfriend and I am feeling great pain."

"You cannot have everything in this world, dear," I encouraged him and showed some books. He took one and asked for another one. He had only Rs. 50 but still he took two books worth Rs. 45. He began reading the contents. Suddenly his phone rang. He picked it. "Where are you? OK I am coming in two minutes." He rose with twinkling eyes. "She wants to be back."

He gave credit for immediate relief to Kṛṣṇa as it happened soon after he touched the books. He



A devotee showing Śrīla Prabhupāda's books to a newcomer.

easier during the *harināma-saṅkīrtana*. But the first day I was thinking, "Will it be a good idea as it is already 8 pm and people are in mode of ignorance? Will anyone take books now?"

I heard my heart's voice, "Try to serve Śrīla Prabhupāda." I fought hard to overcome the lethargy and fear and prayed to Śrīla Prabhupāda, "Please take me to people who are waiting for your

I could not make out who it was as they were all quite balanced. I handed one *Laws of Nature* to one of them and started telling about the book. Other fellow interrupted me, "Have you heard of Alcoholism to Non-alcoholism?"

"No," I replied.

He seemed disappointed. "I attend their programs. They help me," he said. "Your sect is mythology, right?"

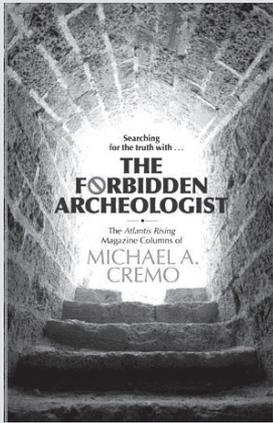
WORLDWIDE DUSSHERA CELEBRATIONS

London, UK: On October 16-17, all over the world, ISKCON celebrated Dusshera, victory of Lord Rāma over Rāvaṇa. About 3,000 people attended the function. The Pāṇḍava Sena devotees presented a drama of the epic battle fought between Rāma and Rāvaṇa.

Juhu, Mumbai: Students and teachers of the Bhaktivedanta Swami Mission School at the ISKCON complex here re-enacted the same pastime with an eco-friendly Rāvaṇa.

Washington DC: 2,500 people attended the Dusshera celebrations here.

BOOK RELEASE ON EVOLUTION



Michael Cremo (Drutakarmā Dāsa), an international authority on human antiquity, has released his latest book, *The Forbidden Archeologist* (Torchlight Publishing ©2010). You will find documented, credible findings that mainstream archeologists do not want you to know about—discoveries in the fossil record that tell a completely different story from Darwinian evolution.

The author presents his research at international scientific conferences, comments on the latest discoveries and “missing links,” examines famous archeological sites such as the Sterkfontein Caves, the alleged Cradle of Humanity.

Watch the book trailer in ISKCON News’s video section: <http://news.iskcon.org/node/3200>

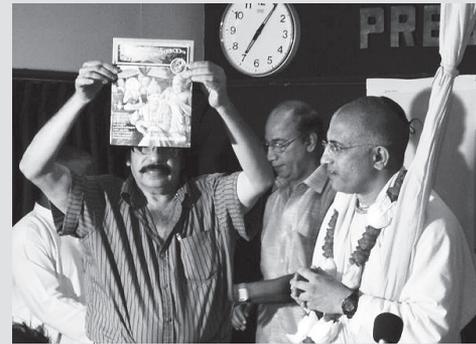
To purchase the book visit: www.forbiddenarcheologist.com

gave me his phone number and asked me to invite him for seminars. I wished him luck. I thought he might face the same thing again but now he has Śrīla Prabhupāda with him to support him. I pray that he gets shelter at the lotus feet of Śrīla Prabhupāda and Kṛṣṇa.

The *saṅkīrtana* party now was back in the program hall. I too headed there where I saw a man waiting for his girlfriend outside a hostel. “Should I approach him?” I thought, “Or is it enough for the day?” Before I could reach him, he was joined by his girlfriend. Find-

MALAYALAM BTG RELEASED

Thiruvananthapuram, KE: On 31 July, *Bhagavad-darśanam*, the Malayalam version of Back to Godhead



(BTG) magazine, was released by Śrī Soorya Krishnamurthy, artist and cine personality. Jagat-sākṣī Dāsa, president of ISKCON

Thiruvananthapuram, delivered the welcome address.

For more details, contact Govardhana Giri Dāsa at bhagavad.darshanam@gmail.com or call (+91) 96058 22635. Annual subscription Rs. 180/- only, 3-year subscription Rs. 540/- (postage charges extra).

WORLD HOLY NAME CELEBRATIONS

Mumbai: Mumbai’s four ISKCON temples celebrated World Holy Name Week from 26 September to 10 October this year, with ISKCON Juhu hosting the first and the biggest event.

Ludhiana, Punjab: At ISKCON’s center in Ludhiana, Punjab, five hundred congregation devotees and friends took to the streets to chant the holy names of Kṛṣṇa in public. From 13 September through 20, the congregation took turns to chant the Hare Kṛṣṇa *mahā-mantra* at the temple throughout the day.

Contributed by Madhava Smullen, Goṇpāla Gaura Guru Dāsa and Pārijāta Devī Dāsī.

ing it more difficult now, I thought of not giving a try. But again my heart pushed me, “Go ahead. Give a try. No harm in asking.” I did so. He patiently asked me about the books. “I am interested in spiritual books.” Although his girlfriend was not too positive, by Kṛṣṇa’s mercy she didn’t object. After knowing that the books are from ISKCON he bought three books. I was again reminded that it is Śrīla Prabhupāda’s brand that works.

Though only a few books were distributed, I was happy at the end to have heard the call of my heart. I thanked Prabhupāda for the joyful experience. ☸

In your own words ...



What things do you think are beautiful?

THE DESCRIPTION OF KRṢṢNA'S bodily features by King Kulaśekhara is extremely beautiful. He prays *jayatu jayatu meghaśyāmalaḥ komalāṅgo*: "All glories to the Personality of Godhead, the hue of whose soft body resembles the blackish color of a new cloud." This is further explained in the purport that the color of the Lord's body is blackish, like that of a new cloud. This description of the Lord enchants me the most and keeps me captivated by His beauty.

Also the experience in Śrī Vṛndāvana-dhāma is very beautiful. The chirping of birds, the flow of the Yamunā, beholding the utmost beautiful forms of Śrī Śrī Rādhā-Śyāmasundara, Śrī Śrī Kṛṣṇa-Balarāma and Śrī Śrī Gaura-Nitāi, the fine sand that seeps in between our toes and the wonderful *kṛṣṇa-kathā* are so enthralling that they make me feel out of the world.

—Ninad Gandhi, Mumbai.

THE MOST BEAUTIFUL THINGS in this world are felt more than seen. Have you ever experienced the feeling of the morning dew on your face when you go out in the garden? Have you felt the warm glow in your heart when you see your beloved? What a feeling it is when your baby runs to you and gives you a tight hug! The feeling in the heart when you sacrifice something for the happiness of others. The feeling of pride when we hear the glorious stories of sacrifices by pure saintly souls to give us God consciousness. Now this is what is

really beautiful—something far far beyond the limitations of our senses.

We cannot see God in our present conditioned state, but we can feel His love through His beautiful nature. All beautiful things are a spark of the splendor of the Supreme Lord. Ultimately, the most beautiful



All beautiful things in nature are a spark of Kṛṣṇa's splendor.

thing is none other than the Lord who is the source of all beauty.

—Sītā Devī Dāsī

ANYTHING THAT COMES in contact with Śrī Kṛṣṇa is divine and beautiful. As the breeze flows, the peacock feather in His turban moves and tells us to dance to the Hare Kṛṣṇa *mahā-mantra*. The wind enters the *bānsurī*, she pleads Kṛṣṇa to play her with His butter-like soft hands. When Kṛṣṇa plays the flute with the divine notes, all devotees

and friends of Kṛṣṇa completely get lost in the beautiful melody, so absorbed that they do not realize their existence. Water flowing as river Ganges becomes holy and beautiful as she has touched His sweet little lotus feet and transformed into the *caraṇāmṛta* of the Lord. A mountain of stones, plants, and grass became the most pious and beautiful Govardhan Hill wherein Kṛṣṇa and His *gopa* friends played the whole day with the calves. Kṛṣṇa is all-beautiful, all-attractive, hence once He touches our lives, it becomes beautiful, with no place for contamination.

—Kalyani Ajrekar

THE HEARTS OF KRṢṢNA'S DEVOTEES are more beautiful than anything else. And how does this beauty manifest? It is in the compassion they carry for souls like me who are struggling with the mind and the material energy. Vaiṣṇavas are *para-duḥkha-duḥkhī*. They know that there is no real happiness in gratifying the senses.

Hence, they are constantly encouraging us on the path of bhakti and accepting personal inconveniences in this endeavor. In their spirit of compassion sometimes they are humbly begging or sometimes vehemently charging upon the living entities to quit selfishness and serve the lotus feet of most beautiful Lord Śrī Kṛṣṇa. This inspires deep admiration in my heart for them. Other beings who are not servants of Lord Kṛṣṇa are either *para-duḥkha-duḥkhī* (happy on seeing other's

misery) or *para-sukha-duḥkhī* (sad by other's happiness), and it is because of them that the material world appears ugly.

—Madhusudan Sharma

ŚRĪLA PRABHUPĀDA SAID, "Decorate the Deity as nicely as possible with nice flowers and dress. You will forget all other false beauty." Beauty in this world is relative and temporary. What is beauty for one becomes a cause of repercussion for another. Also, it is not permanent. That is why our goddesses of media become long forgotten with time. Real beauty is that which is absolute and permanent. And this quality rests alone with Lord Kṛṣṇa. He is called Madana-Mohana, one who attracts Kāmadeva, the Love God. Now, Kāmadeva is the one who convinces us about certain things being beautiful. So if someone can charm Kāmadeva, that's the pinnacle of beauty. That is Kṛṣṇa. *Kṛṣṇa* means all-attractive. Still influenced by the three modes, one tends to find things of this world as beautiful, which indicates that we have not yet realized our true identity of being above matter.

—Rahul Danait

Beauty lies in the eyes of the beholder. In my view, it is love that makes a thing beautiful, hatred

IN YOUR OWN WORDS

QUESTION FOR THE FORTHCOMING ISSUES

What things parents can do to make their child interested in Kṛṣṇa consciousness?

Deadline for submission is Dec. 25

Answers will be published in February 2011

Word limit: 150 words/ 15 lines

E-mail: ed.btgindia@pamho.net

makes it ugly.

Mother cow finds her calf so beautiful that she licks its whole body. Every mother finds her child beautiful. Thus it is not the substance or matter but the feeling, and the soul that imparts beauty. The dead body of a beloved may not be so appealing.

Everything—matter, place and time—are in modes of goodness, passion, and ignorance. While in mode of goodness they are beautiful and pleasing to heart.

Thus when one chants the holy names of the Lord—Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and becomes the well-wisher of every living entity, one becomes BEAUTIFUL.

—Gayatri Gaitonde

TOUCH THAT SOIL which bears so many flowers and veggies, it's beautiful.

Look at a vase that holds colorful flowers, isn't it beautiful?

Watch out that table, which allows everything to be put on it, it's also beautiful.

And that closet can hold so much, a knife can cut so many things nicely, a needle sews such attractive clothes, a house allows anyone to stay—they are all so beautiful. What about those hands that cook tasty feast, those feet that shake on stimulating rhythms, that mouth that sings beautiful hymns—all are so beautiful.

Beautiful are those eyes that appreciate everything, and those lips that glorify everyone, and a heart that loves everyone.

Because beauty isn't what eyes see and like; beauty is what heart feels and loves.

—Manish Goel

Transforming your

(Continued from page 13)

DEVOTEE-OWNED BUSINESSES

The purpose of this article is not to discount the reality that many of us work in environments that can make it a challenge to be Kṛṣṇa conscious. Ideally it would be best to work in devotee-owned businesses and thus work in the association of other devotees. I always encourage devotees so inclined to develop businesses and companies that can employ other devotees.

I also encourage all devotees (especially those who have successful businesses or well-paying jobs) to direct money beyond their regular donations into projects that they have a special connection with or attraction for, or even to develop their own preaching projects. When your work is directly connected to supporting something that is dear to your heart, it creates an inspiring connection between your work and your devotional service.

THE BOTTOM LINE

Heaven and hell are not only physical places, but states of consciousness. We have control over whether we work in hell or in heaven. ❁

Mahātmā Dāsa was initiated in 1970 by Śrīla Prabhupāda. He is co-director of Bhakti Life (www.bhaktilife.org), which offers workshops, retreats, and online courses. He lives in Alachua with wife, Jāhnavā Devī Dāsī, and their daughter, Brajasundari. You can visit him at www.mahatmadass.com

This article was adapted from a chapter in the author's upcoming book, Living the Wisdom of Bhakti.

NAKED

By Murāri Gupta Dāsa



Naked
I stand before You
O Lord!
Bereft of all my possessions,
Prestige, name, fame,
Good qualities, glories,
Money, knowledge, slickness.

My sores, stigmas,
Scars, dirt, sickness,
Ugliness, stench, slackness,
And sleaze
Are all open before You.

I am Your child
O Lord!
But for You
I have no shelter.
I come before You
And confess my sins.
I beg for Your mercy.
Please accept me.
I have no qualification
To seek Your shelter.
Yet I come before You
Shame-faced yet shameless.
Full of hope that
You alone can lift me
And restore my soul
To its original position—
A particle of dust
At Your lotus feet.

You are the greatest healer.
Heal my soul O Lord!
By Your divine touch.
By Your kind embrace.

Forgive me please
And keep me with You.
Let my mind not waver
From Your service
From Your lotus feet.
Let it be here
Next to You.
Near You.
My Sweet Lord
Thank You for Your shelter

CENTRES IN INDIA

Founder-Acarya: His Divine Grace A. C. Bhaktivendanta Swami Prabhupada

Correct
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30 Nov
2010

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VAIṢṆAVA CALENDAR

1 Dec, 2010 - 15 Jan, 2011

- 2 Dec: Fasting for Utpanna Ekādaśī, Śrī Narahari Sarakāra Ṭhākura – Disappearance, Śrī Kālyā Kṛṣṇadāsa – Disappearance
3 Dec: Break fast (Mumbai) 06:56 am- 10:37 am , Śrī Sāranga Ṭhākura – Disappearance
11 Dec: Oḍana ṣaṣṭhī
17 Dec: Fasting for Mokṣadā Ekādaśī, Advent of Śrīmad Bhagavad-gītā
18 Dec: Break fast (Mumbai) 07:05 am - 10:45 am
21 Dec: Kātyāyani-vrata ends
25 Dec: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura – Disappearance
31 Dec: Fasting for Saphalā Ekādaśī, Śrī Devānanda Paṇḍita – Disappearance
1 Jan: Break fast (Mumbai) 07:11 am - 10:51 am
2 Jan: Śrī Maheśa Paṇḍita – Disappearance, Śrī Uddhāraṇa Datta Ṭhākura – Disappearance
5 Jan: Śrī Locana Dāsa Ṭhākura – Appearance
7 Jan: Śrīla Jīva Gosvāmī – Disappearance, Śrī Jagadīśa Paṇḍita – Disappearance
15 Jan: Gaṅgā Sāgara Melā

I DON'T KNOW WHY . . . BUT I HATE GOD!

Many atheists have written books describing their religious experiences; and one of their most prominent complaints is that they do not know why exactly they oppose God—if not hate him. One popular children's author says it plainly: "My books are about undermining God's authority." At the same time these people want to live a happy life while having nothing to do with God or religion.

There it is—a desire to live happily and a hatred of God. A specific verse in the *Bhagavad-gītā* points out this mentality with surgical precision. "O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate." (Bg. 7.27)

Our desire to enjoy this world puts us in the position of an enjoyer. Although we are described as prakṛti, or subordinate, we have given up that idea and declared ourselves as puruṣa, or dominator. We want to declare independence from God.

The world we live in is called "creation," but the spiritual world is not created. In our daily experience we can see that the serene blue sky is spread endlessly, but the cloud hovering in it is a creation. Thus the clear sky can be compared with the spiritual world, while the cloud can be compared to the material world. In this material world, although we desire happiness in every effort we associate with different modes of material nature. In other words, we are infecting ourselves with different combinations of these modes, and so we find every living being put in a unique pigeon-hole condition of distress. We, however, cannot say that "I shall rebel, I shall not accept my suffering." That is simply not within our power. We have to accept whatever suffering material nature gives us. And as

the *Gītā* verse explains this situation is existing since the beginning of creation.

Thus since the beginning of this material creation we have an aversion to serving God. We can, if we desire, nurture this condition and continue to suffer, or choose to remove this infection and restore ourselves to our normal condition. Vedic history describes some prominent examples of those who chose to oppose Kṛṣṇa and thus increased their infected condition. Kāmsa was one such personality. As soon as he heard that Viṣṇu or Kṛṣṇa will take birth as his sister Devakī's eighth son and kill him, he immediately drew his sword to kill his sister. At that time Vasudeva, his brother-in-law, intervened and offered to bring all the sons to Kāmsa as soon as they were born. Thus Devakī's life was spared. But why in the first place was Kāmsa so envious of Kṛṣṇa? The answer is simple: *dveṣa*, envy. Today's atheists are a tiny, insignificant sample of the stalwart atheists of yore, but they bear the same hallmark of that particular trait—deep envy toward Kṛṣṇa. Even today we see criminals exhibit these two things, desire and hate:

"Why shall I abide by the government law? I can do anything I like."

And, "I shall work independently without the law."

So it is exactly like that. We are in this material world on account of this *icchā* and *dveṣa*. We wanted to satisfy the senses, material senses, independently. And we wanted to disobey the orders of the Supreme Lord. These are the two causes for which we are put into this material world. So we have to rectify this mentality, that "I am independent. I am God. I can do whatever we like." ❀

—Śyāmānanda Dāsa