



If you want to be happy - be it!

By His Divine Grace
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People think about happiness all the time. They dreamed about it in the past, they are dreaming about it at this very moment, and it looks like they are not going to stop dreaming about happiness in the future. What is happiness? Everyone has some idea of it. If it were possible to collect all these opinions about what happiness is, put them all together, then, we might come up with a version of more or less accuracy reflecting the "common" idea about happiness.

It is clear that no one wants to die, everyone strives for knowledge, and everyone seeks bliss, ever-growing joy. The conclusion is clear, there is no point talking about happiness without finding a permanent solution for birth/death, old age, and disease. Similarly, if a person didn't obtain at least a basic understanding ("liquidation of illiteracy"), and haven't obtained any knowledge about the real state of affairs in the world – it's highly unlikely that such person will be happy. Happiness of an ignorant man is like a bunch of grass found by an ox. Is it possible without having a slightest idea of what happiness may be like, to recognize it the moment it appears in front of you?

In our small book "If you want to be happy, be happy!" we have put together quotes/sayings of some philosophers, poets and educators, used data from encyclopedic literature and scientific research. At the end of the book, we provided the opinions of spiritualists and Krishna consciousness followers.

The question remains open. The Lord gave us intelligence, knowledge in the form of the Vedic shastras, free will and the right to choose (you cannot force somebody to be happy). Now, my inquisitive reader, make the right choice!

From the publisher.



“He who considers himself unhappy, becomes unhappy.” Claude Adrian Helvetius.

“How much charm our happiness would have lost if no one rejoiced with us! How hard it would be to endure our misfortunes without a friend who takes them to heart even more strongly than us!” Mark Tullius Cicero

“In happy circumstances friends should appear only by invitation, and in misfortunes - without it, on their own”. Socrates.

“Being loved is more than being rich, for being loved means being happy”. Claude Thilier

“The happiest person is the one who gives happiness to the greatest number of people”. Denis Diderot

“Yes, of course, happiness is necessary, but what kind? There is happiness - fortune - this is like a blessing; I would like happiness to come as a merit”. Mikhail Prishvin

“To be completely happy, it is not enough to have happiness, you must also deserve it.” Victor Marie Hugo

“Wealth is a thing without which you can live happily. But well-being is a thing necessary for happiness”. N.G. Chernyshevsky

“If you only wish to be happy, then this can soon be achieved. But people usually want to be happier than others, and this is almost impossible, because we think others are always happier than they really are”. Charles Louis Montesquieu.

“The word "passions" means powers in action. On their own, they are by no means evil; on the contrary, the more we satisfy them, the happier we feel”. Theodore Desamy

“There is no happy life, there are only happy days”. A. Terrier

"Happiness is on the side of the person who is content". Aristotle

"So, we never actually live, we only hope to live, and since we constantly hope to be happy, it inevitably follows that we are always unhappy". Blaise Pascal

"Happiness is only a dream, and grief is real". Voltaire (Marie Francois Arouet)

"Being a fool, being selfish, and being in good health are the three conditions you need to be happy. But if the first one is missing, then the rest are useless. There are two desires, the fulfillment of which can make a person's true happiness - to be useful and have a clear conscience". Lev Nikolaevich Tolstoy

"A person is so constructed that he looks reluctant and distrustful even at happiness, so that happiness should be imposed on him". Mikhail Evgrafovich Saltykov-Shchedrin

"If you are feeling happy, do not analyze your happiness. It would be like crushing a beautiful butterfly in order to better see its beauty". P. Mantegatsa

"He who does not know how to use happiness when it comes, should not complain when it passes". Saavedra Miguel de Cervantes

"Trust me - happiness is only where they love us, where they believe us". M. Yu. Lermontov

"Happiness has never put a person to such a height that he does not need others". Seneca Lucius Anney

"Don't chase after happiness: it is always within you". Pythagoras of Samos

"He who does not remember the past happiness is an old man today". Epicurus

"To never be surprised ... that's almost the only way to make yourself happy and stay happy". Quintus Flaac Horace

"Happiness sells a great many things to impatient people, which it gives away for free to the patient ones". Francis Bacon

"What makes us happy is just the superfluous, and not what everyone needs". Plutarch

"Happiness is pleasure without remorse". Lev Nikolaevich Tolstoy

"Happiness is not always about doing what you want, but about always wanting what you do." Lev Nikolaevich Tolstoy

"If you ever find it in your pursuit of happiness, you, like an old woman looking for her glasses, will realize that happiness was on your nose the whole time". George Bernard Shaw

"There is no greater torment than the memory of a happy time in misery". Dante Alighieri

"A public source of our unhappiness is that we believe that things really are what we think they are". Georg Christoph Lichtenberg

"Grief can be experienced alone, but it takes two to be happy". Elbert Hubbard

"Beauty is the promise of happiness". Thomas Hobbes

"It is better to laugh without being happy than to die without ever laughing". Francois de La Rochefoucauld

"It is better to be unhappy with reason than happy without reason". Epicurus

"Being rich does not mean being happy, just as having a woman does not mean loving her". Antoine de Rivarol

"You cannot teach a person to be happy, but you can educate him so that he becomes happy". A.S. Makarenko

"When I am happy, I want to cry, but when I am sad, I don't want to laugh. Therefore, it is better, I suppose, to be happy. This gives you two experiences for the price of one". Lily Tomlin

"Happy is he who has a family where he can complain about his family". Jules Renard

"Beauty is only the promise of happiness". Stendhal

"No one is unhappy due to external causes alone". Seneca Lucius Anney

"Everyone is unhappy as much as they think they are unhappy". Seneca Lucius Anney

"No married man can be considered happy if he is forced to drink worse gin than before marriage". Henry Louis Mencken

"You can't find happiness in marriage if you don't bring it with you". Unknown

"Happy is he who, with little means, enjoys a good mood; unhappy is he who, with more means, has no mental joy". Democritus

"He who does not value happiness is nearing misfortune". Ibn Sina (Avicenna)

"Hidden misfortune is better than public shame". Arthur Conan Doyle

"Envy is the enemy of the happy". Epictetus

"Ownership of all kinds of goods is not everything. To get pleasure from the possession of them - that is what happiness consists in". Pierre Augustin Beaumarchais

"It often happens that a person considers happiness to be far from him, but it has already approached him with silent steps". Giovanni Boccaccio

“Infelicissimum genus infortunii est fuisse felicem (The greatest misfortune is to be happy in the past)”. Boethius Anicius Manlius Severinus

“He who firmly endures misfortune, happiness is stable for him”. Plautus

“I see the essence of a happy life as a whole in the strength of the spirit”. Mark Tullius Cicero

“He is happy who lives in conditions agreeing with his temperament, but he is more perfect who knows how to adapt his temperament to any conditions”. David Hume

“An inclination to joy and hope is true happiness; the tendency to fear and melancholy is a real misfortune. He who is cheerful is happy, and who is happy is a kind person. The unhappy have no friends”. John Dryden

“The sage is happy, content with little, and for the fool it is never enough; that is why almost all people are unhappy”. Francois de La Rochefoucauld

“Until you see grief, you will not be able to understand happiness”. Armenian proverb, folk wisdom.

“Unhappy people have a more correct and accurate understanding of happiness. Happiness is in the anticipation of happiness”. Vampilov A.V.

From Wikipedia, the free encyclopedia

The word "happiness" means an emotional state (feeling) when a person experiences inner satisfaction with the conditions of his existence, the fullness and meaningfulness of life and the fulfillment of his purpose. Strictly speaking, the ancient Greek word for happiness - "eudaimonia" (eudaimonia, eu - good, daimon - deity) - literally meant the fate of a person under the auspices of the gods. You don't need much to be happy.

There are several definitions available, including:

- the word “happiness” is also used as a synonym for “luck”.
- happiness is a state of mind in which there is no feeling of grief and longing (feelings of loss).
- happiness is feelings in and of themselves, but positive feelings, feelings of joy and love.
- happiness is a state of mind at a certain point in time. (Armand Rachmet)

Depression and grief are the opposite of happiness. Traditionally, since the times of ancient Greek philosophy, anxiety is considered as a sign of unhappiness, which, as the presence of dissatisfaction, becomes one of the conditions for making a decision for action.

MEDICAL AND BIOLOGICAL ASPECTS

The state of happiness can be studied using the available medical examination methods. So, it was established [1] that the activity of the cortex of the left prefrontal lobe of the brain is responsible for the state of happiness.

It also speaks of "hormones of happiness" - the so-called. endorphins.

PHILOSOPHY

The problem of happiness was the central category of ancient ethics. The first to investigate the problem of happiness was Aristotle, who defined it as "the activity of the soul in the fullness of virtue" (Nicomachean ethics). Virtue was defined as that which leads to happiness. During the Hellenistic era, happiness was identified with pleasure in the philosophy of Epicureanism. Immanuel Kant: "Happiness is the ideal, not of reason, but of imagination"

RELIGIOUS ASPECTS

The most common approach is that the state of happiness is associated with the concept of paradise, nirvana. And in this life, the maximum possible approach to the state of happiness lies in following certain spiritual practices.

DAOSISM

Leaving aside all the secondary, then the central issue of Taoism is happiness.

IN LITERATURE

Ivan Efremov claims that happiness cannot be achieved without building relationships with other people. Antoine de Saint-Exupery says the same in the book "Planet of Men" - his protagonist comes to this conclusion in the last chapters of the book. American writer Brian Tracy, in his book "Achieving Maximum", calls happiness a natural state of a human. He claims that "personal happiness" is possible, but one should not look for it in the material sphere of life: "Your most important treasure is peace of mind."

Achieving peace of mind should be the main principle of your life. It should become the main goal in relation to which all other goals play a subordinate role. In fact, you can be humanly happy only to the extent that you are able to achieve peace of mind.

In the same book, it is argued that the attitude "Happy is he who dies with the most toys won" is incorrect. Understanding happiness is subjective (everyone defines it in his own way), but in order to achieve this state, one needs to remove all negative emotions from his consciousness, from fear and anxiety to the most destructive emotion - anger. In his book, Brian Tracy says that happiness is unattainable without establishing relationships with other people. George Ozawa writes the following: "Thousands of years ago happiness was defined in oriental legends as dependent on five reasons:

1. The joy of living a healthy, productive and long life.
2. Freedom from worrying about money.

3. The instinctive ability to avoid unhappiness and unnecessary difficulties that can lead to premature death.

4. A favorable combination of phenomena that determine the order and management of the infinite universe.

5. Deep understanding of the fact that a person must first become the last in line in order to become first in line later but forever. This means giving up striving for a goal, from striving to become a winner, or, in other words, superiority in something, just as successful achievement of this goal is possible only when a person becomes "last in line", it would seem, as far as possible from the goal.

Eastern philosophy in its biological, physiological, social, economic and logical aspects teaches a practical way to achieve a happy life. The opposite path of philosophical, intellectual, logical, theoretical study is difficult, tedious, endless and frustratingly useless."

Modern scientific research

Scientific research confirms the above encyclopedic data and adds new information.

Happiness is an emotional state in which a person experiences pleasure and satisfaction. As a subject of discussion for philosophers, the topic of happiness runs through the entire history of the world in an attempt to express the essence of the universe and explain the purpose of human life. An intense deep feeling of happiness is called Euphoria. Why is happiness called euphoria? Because there is no happiness in the material world, but there is euphoria – illusory happiness.

In his ETHICS, written in 350 B.C.E., Aristotle states that happiness is the only thing humanity aspires to. Every person seeks happiness not in order to become rich, but to enjoy it.

But what is happiness? Aristotle, like many other philosophers, was unable to answer this question and give any convincing definition of happiness.

MAYA! – it is what doesn't exist. They say Pratibimba - flowers in the sky or horse eggs. Everyone knows that flowers do not grow in the sky, just as horses do not lay eggs. However, why not dream with wishful thinking?

Those who seek fame actually desire happiness; being famous doesn't mean being happy. People just believe that it will bring happiness. Many ethical scholars believe that following moral and religious principles will make people happy. However, this is not a fact either.

Utilitarians such as John Stuart Mill and Jeremy Bentham, argue that happiness lies in moral and deeply religious behavior. Everyone believes that happiness lies in well-being, good mood, health, security, contentment and love. In contrast, suffering, depression, grief, anxiety, and pain are grief. Happiness is often associated with business success, a good family, a happy marriage (for love), and economic and political stability. However, according to ancient thinkers and modern philosophers, the feeling of happiness does not depend on external factors.

DIFFERENT FORMS OF HAPPINESS.

There are many words in the English language that indicate various forms of pleasure, happiness, and enjoyment. These words emphasize the intensity, depth and constancy (longevity) of happiness. For example: bliss, joy, joyous, carefree, jubilant, exultant, cheerful, playful, amused, fun, glad, gay, gleeful, jolly, jovial, delighted, euphoric, ecstatic, thrilled, elated, enraptured, comfortable, harmonious, and triumphant. In the Russian language, you can also find a lot of synonyms for the word "happiness" and the forms of its manifestation that are achievable in other scenarios.

SOCIAL HAPPINESS THEORY

Society as a whole, religion and individual points of view on the nature of happiness encourage people to seek it. Western society adheres to the concepts established by the Greeks. Eudaimonia (from Greek [εὐδαιμονία \[eudaimonía:\]](#)) is classically translated as 'happiness'. The etymology of the word eudaimonia: "eu" ("good") and "daimōn" ("spirit" or "demigod"), meaning happy "destiny". For Americans, being happy is the ideal of life, like a dream, a well-paid job, being born into a good aristocratic family, and prestige. Many writers, artists, academics, political and religious leaders dream of financial success. If you're so smart, why don't you have money? For an entire nation, hunger, disease, crime, corruption, and war are destroying their notion of happiness!

POSITIVE PSYCHOLOGY OF HAPPINESS

In his book *Authentic Happiness*, Martin Seligman, one of the founders of positive psychology, describes happiness as two positive emotions (such as ecstasy and comfort) and positive activities (such as being fully committed and busy). The author presents the reader with three categories of positive emotions: those that take place in the past, present, and presumably in the future. Past positive emotions include pride, contentment, serenity, and calmness. Positive emotions in the future: optimism, hope and faith. Positive emotions in the present fall into two slightly different categories: pleasure and contentment. Completely and immediately the highest pleasure is "pleasures of the moment"! This kind of pleasure depends on external stimulants.

MECHANICAL HAPPINESS is based on biological factors. Such happiness can be artificially induced with the help of intoxication and drugs (opium, morphine, etc.) Stefan Klein in his book *"The Science of Happiness"* described the biological factor as a means of achieving happiness mechanically.

DIFFICULTIES IN DETERMINING THE INTERNAL STATE

The inner state of happiness defies definition because it is highly subjective. Just as it is impossible to describe the color of the sky, the radiance of the stars to a blind person, it is also impossible to explain what happiness is to someone who has not experienced it. Conjectures based on logic are useless in describing the inner emotional state of a person. Therefore, it is important to avoid common definitions, for example, to call happiness "good mood". In fact, "good" is a definition of what is the cause of happiness.

HAPPINESS FOR ANIMALS

Can we call an ox that has found a bunch of grass happy? The animal lives by instincts, driven by hunger, thirst, sex drive and the instinct for self-preservation.

Satisfaction of these natural animal needs is considered the goal of life, having achieved which the animal receives pleasure and satisfaction equal to man. Unlike a person, an animal can be trained - making an animal happy is easier than a person satisfied.

INSTINCT (from Lat. Instinctus - motivation), purposeful behavior without awareness of the goal; a situation in which the implementation of one reflex leads to the implementation of another. The instinct is innate, and its high species specificity is often used as a taxonomic character along with the morphological characteristics of a particular animal species. Instinct is a complex of genetically fixed in the thinking of an individual unconscious attitudes of the sequence of actions and algorithms of behavior, which ensure success in survival and the emergence of a given viable individual. Instinct manifests itself as a reaction to changes in the state of the external environment, as well as a reaction to predicted changes in the internal state, unconsciously estimated and affecting the survival of the individual.

William McDougall distinguished the following types of instincts:

- flight (fear);
- rejection (disgust);
- curiosity (surprise);
- aggressiveness (anger);
- self-deprecation (embarrassment);
- self-affirmation (inspiration);
- parental instinct (tenderness);
- the instinct of procreation;
- food instinct;
- herd instinct;
- the instinct of acquiring;
- the instinct of creation.

Satisfying the instinct is happiness for its owner. When classifying instinctive behavior, for example, building nests in chimpanzees, rats, birds, fish, and wasps, it is necessary to take into account the huge variety of real psychophysiological mechanisms of such behavior, which can largely be the result of training and intellectual decision. The concept of instinct is used not only in science, but is widely used in the promotion of religious, philosophical and political attitudes.

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As for the pets, happiness for them lies in the fact that they fall into the loving hands of a good owner, who creates the necessary comfort for them. Complete dependence on the owner is true happiness for a pet. Being under the supervision of the owner for a long time, the animal will inherit the character traits and habits of the owner himself. Ultimately, it is difficult to understand whether a person depends on an animal or an animal on a person. Harmony and understanding are a source of happiness for animals and humans.

WHAT DOES HUMAN HAPPINESS DEPEND ON?

Happiness and the purpose of a person's life are closely related. The animal lives by instincts, so it does not think about happiness and the purpose of life. But a reasonable person always asks these questions. The brain of man and animal reacts differently to the circumstances and conditions offered to him by fate. The freedom of an animal is limited by its biological species, but human freedom is determined by its consciousness. When describing happiness, philosophers often make concessions to negative aspects, arguing in terms of good and evil, pleasant and unpleasant, happiness and unhappiness. Various schools of thought, as well as religious teachings, add "true" to the word "happiness" if a happy mood is maintained over a long period of time. Classic utilitarianism is based on the maximum amount of happiness. Another question is in what units of measurement (metric, weight, in units of volume or energy) happiness and its truth are determined. The fish swims in the water; water is a necessary condition and element in which the fish are happy. The bird is happy in flight, just as the fish is happy in the water. What conditions are necessary in order to feel happiness for a person? According to Aristotle, only a person can sit and contemplate reality. Only a person can engage in politics, religion, philosophy, reflect on the meaning of life and experience happiness. A person has an articulate speech and can think in the categories of good and evil, distinguish between good and bad things, love and hate. Since he loses the ability to love freely, the ability to discriminate and be truly happy, he will become an animal.

ARTIFICIAL INTELLIGENCE

The view that happiness can be related to more than biological species also holds. A computer happiness, an artificial intelligence, a program or a robot can be said to be happy when it reaches the goal of its program. For example, if the operator or user of the system gets a good result as a result of its work, choosing software - this leads to certain results that will make the well-being, success and acceptance of the system. By making a search, regardless of the result, the system is rewarded. Modern technology is just an application to abstract mathematical programs that successfully create and produce other systems. In the future, advances in technology will blur the boundaries between mechanical happiness, animal and human.

MYSTICAL HAPPINESS

The explanation of happiness in the mystical traditions is based on the Vedic shastras (tantra and yoga). There is a balance of internal energy circulating through the channels that connect the soul to the body nadi (ancient Indian), gimel kavim (Hebrew), pillars, columns, gnostic ophis or caduceus. This balance between the two main guide lines (left and right Ida & Pingala) makes up the third, which is called Shushumna. This third is happiness. The left and right lines include all aspects of a person's life: sleep and wakefulness, body and mind, mental and spiritual state of a person. Achieving balance between these two lines is the main task of a person. PARADOX! All human activity is aimed at achieving complete peace and cessation of all activity. A simultaneous combination of action and inaction at the same time. In Christianity, the ultimate goal of human existence is heavenly bliss. (Latin equivalent from Greek. eudaimonia). This condition is described by the thirteenth century philosopher and theologian Thomas Aquinas as a beautiful vision of the divine nature in the next life. In Buddhism, personal happiness is represented as the Eightfold Path that leads to Nirvana, eternal enjoyment. In fact, according to Buddhists, happiness is liberation from suffering. The idea of nirvana is identical with Vaidism, the philosophy of emptiness, which is achieved through meditation. The main concept is that desires are the source of suffering, and liberation from desires is the path to happiness. American Buddhist Thanissaro Bhikkhu wrote a guide to meditation: "Close your eyes and think that everything will be fine! Be kind to others. If a person wishes good to others, then others will also wish good to him. Thinking in this way, everyone will be happy.

" **LET I BE HAPPY!** It is necessary to avoid bad thoughts that are expressed in words and deeds. HAPPINESS COMES TO EVERYONE FROM INSIDE. Having found happiness, everyone will spread it around him.

In general, society can be happy if there is at least one in it who is truly happy! This kind of happiness does not depend on anyone else or on any external circumstance.

HAPPINESS AND ECONOMY

For many, the indicator of happiness is their economic state of affairs. In this respect, bankruptcy is a misfortune. The new economic concept can be formulated as Gross national happiness and Happy Planet Index. Danish sociologist Ruut Veenhoven set the idea of health, well-being and prosperity as a measure of happiness. Although the idea found a fierce response in the hearts of ordinary people, several researchers on this topic argued in favor of the fact that no one has ever bought happiness for money. Everyone talks about happiness, everyone is looking for happiness, many even say that they are happy, however, since the topic finds a lively response, then, most likely, no one saw happiness in the eyes. Buddhists talk about emptiness, Christians talk about heaven, but none of them has given a description of happiness that would be unanimously accepted by everyone. Mechanical for robots, happiness for animals and human happiness has no color, no taste, no smell, no shape, no description, no criterion by which to find it. Scientists are exploring emptiness; philosophers talk about emptiness, all offer virtual happiness that cannot be touched or tasted, because it does not exist. There is no equivalent, no units of measurement - there is nothing ... THIS IS WHAT PEOPLE CALL HAPPINESS, spending life after life in search of what is not. WHAT IS THE REASON for the endless pursuit of happiness? Lack of happiness and an insatiable need for happiness. There is no happiness in the

material world, but that does not mean that there is no happiness at all. The presence of happiness determines the degree of spiritual realization. Everyone is looking for happiness! The pursuit of happiness is in the nature of the soul, which represents our true self. The soul is eternal, full of knowledge and bliss; therefore, it can be satisfied only if it is provided with eternal existence, knowledge and bliss. The soul is spiritual; it cannot enjoy material things. We are spiritual, but our body is material. To satisfy the needs of the soul, we need a spiritual body (eternal, full of knowledge and bliss). Spiritual energy is needed. Even in this material world, different forms of existence are different possibilities for satisfying the needs of the soul. Once I was asked, "What is the purpose of human life?" To become happy, to acquire love for Krsna. What is the purpose of animal forms? Satisfy the senses. What is the purpose of plant life? - ultimately find happiness! This is the goal of any form of existence. But only the human form allows us to fully realize our spiritual needs and become truly happy. **A living being evolves, rising from lower forms of existence to higher ones.** Everyone wants to be free from the circle of birth and death, gain knowledge and become happy. Eternal existence and knowledge are the prerequisites for becoming happy. Realizing your relationship as a servant of the Lord is the ultimate goal of this evolution. In fact, this is not a physical evolution, but an **evolution of consciousness.** Only by **gaining love and engaging in devotional service to Krsna can one realize real happiness.** **Human life is meant for just that.** All others are for the enjoyment of the material world, like birds, fish, animals or demigods. Out of 8,400,000 forms of life, a rare gift of human life allows us to achieve the full realization of our spiritual needs (to know ourselves as a soul (sambanda-jnana), to restore our relationship with Krishna (abhidheya) and to find love for Krishna - prayojana).

FINALLY

The fact of existence of happiness is real, but the truth is that no one has seen it. What does happiness look like? If someone knew happiness in this world, he would certainly share it with others. The truth is in one thing - everyone has some idea of happiness, because this is the nature of the soul. It is eternal, full of knowledge and bliss, they say, **"Omnia mea mecum porto"** or **"Everything that is mine I carry with me."**

Since the soul is part and parcel of God, who is also the source of this happiness, it cannot enjoy this happiness without becoming God conscious. As the eyes see in daylight, they are useless in the dark, so the soul can become happy provided that it is Krsna conscious. In the darkness of ignorance, no one knows where to look for happiness. The material world is a reflection of the real spiritual existence of **God, who is always happy. "There is no happiness in the world, but there is peace and will."**

My friend, it's time! The heart demands a break -
 Day after day flies by, and every hour takes
 A bit of being from us, while you and I
 Make plans to live together - we may die.
 There is no happiness, but there is peace of heart.
 So many years I've dreamt about this part -
 So many years, a tired slave, I planned my flight
 Somewhere where I will work to my delight.
 This verse by Pushkin echoes the text from the Bhagavad Gita.

matra-sparshas tu kaunteya sitosna-sukha-duhkha-dah

agamapayino 'nityas tams titiksasva bharata

O son of Kunti, happiness and unhappiness come and go, replacing each other like winter and summer. They arise from the contact of feelings with objects of perception, O descendant of Bharata, **so you need to learn to endure them, remaining unperturbed.** Bx.g 2.14.

yas ca mudhatamo loke yas ca buddheh param gatah

tav ubhau sukham edhete klishyaty antarito janah

In the material world, only the complete fools and people who have risen above the level of intelligence are happy. Those in the middle are doomed to suffer. Sh.B.3.7.17.

"All the activities of the materialistic inhabitants of this world are aimed at achieving happiness and getting rid of suffering. However, in reality a person is happy only as long as he does not try to become happy: as soon as he embarks on the pursuit of happiness, he immediately becomes unhappy. " (Sh.B. 7.7.42).

This is the real picture of material existence.

HAPPINESS IN KRISHNA CONSCIOUSNESS!

Srila Rupa Gosvami analyzed the various sources of happiness and identified three types of it:

- 1) happiness from material enjoyment,
- 2) happiness from identifying with the Supreme Brahman,
- 3) happiness found in Krishna consciousness.

In the tantra shastra, Lord Shiva says to his wife Sati: "Dear spouse, one who surrenders to the lotus feet of Govinda and thus develops pure Krishna consciousness can easily attain whatever the impersonalists aspire to, and moreover, he can enjoy the happiness available to a pure devotee." The happiness that comes from pure devotional service is the highest form of happiness because it is eternal. The happiness that comes from material perfection or identification with Brahman is of the lowest type, since it is transient. Material happiness can be lost at any moment, and the same is true of the spiritual happiness that comes from identifying with impersonal Brahman. It has happened that even great Mayavadi sannyasis (impersonalists) - highly educated people, almost self-realized souls - began to engage in politics or charity. The reason for this is that, knowing the impersonal Brahman, they did not attain the highest transcendental happiness, and therefore they had to descend to the material platform and again engage in worldly activities. There are many examples of Mayavadi sannyasis descending to the material platform again, especially in India. But a fully Krsna conscious person never returns to the material platform. He knows that material charity work, however attractive and alluring it may seem, cannot be compared with spiritual activities in Krishna consciousness.

There are eight mystical perfections: Siddhis, that yogis who achieved perfection attain. *Anima-siddhi* is the ability to become smallest in size to penetrate a stone. Achievements of modern science also make it possible to penetrate the stone, making it possible to lay metro lines, mountain tunnels, etc. Thus, the

anima-siddhi, the mystical ability to penetrate the stone, has already been attained *by material science*. All other yoga-siddhis, mystical perfections, are also material faculties. In particular, one of the yoga siddhas is the ability to become so light that one can float in the air or slide on the surface of water. This is also available to modern scientists. They fly through the air, float on water, and travel underwater. By comparing all mystical yoga siddhis with materialistic attainments, one can see that materialistic scientists have the same goals. Thus, there is essentially no difference between mystical perfection and material attainment. One German scientist once said that the so-called perfection of yoga has already been achieved by modern science and therefore is not interesting to him. He acted wisely to go to India to understand how to realize his eternal relationship with the Supreme Lord through bhakti yoga, devotional service. Of course, not all mystical perfections are yet available to modern materialistic scientists. For example, a mystic yogi can get to the sun by a ray of sunshine. This perfection is called *laghima*. The yogi can also touch the moon with his finger. Modern astronauts can fly to the Moon in a spaceship, but this is given at the cost of tremendous efforts, while a person with mystical perfections, can reach out to touch the Moon with a finger. This siddhi is called *prapti* (acquisition). *Prapti*-siddhi enables the perfect mystic yogi to reach not only the moon, but also any other place and take from there whatever he likes. He may be thousands of miles from some garden, but if he wants to, he will have the fruit from there. This is the *prapti*-siddhi. Modern scientists have invented nuclear weapons that can destroy a small part of this planet, but with the help of the yoga-siddhi *ishita* yogi can create or destroy an entire planet at will. Another perfection is called *vasita*. Possessing it, you can conquer anyone. This is a kind of hypnosis that is almost irresistible. Sometimes we hear how a yogi, who has to some extent mastered the mystical power of *vashita*, appears among people, carries all nonsense, subjugates their minds and, taking advantage of this, steals money from them and hides. Another mystical perfection is called *prakamya* (magic). With *prakamya*, you can achieve anything, such as making water enter and exit your eye. And all these miracles happen simply by the will of the yogi. *Kamavasayita* is considered the highest mystical perfection. This is also magic, but if the amazing effects that can be achieved with the help of *prakamya* do not go beyond the laws of nature, then *kamavasayita* allows you to violate these laws, in other words, to create the impossible. Of course, the possession of these materialistic perfections of yoga can bring a person a lot of temporary happiness. Those who are blinded by the splendor of modern material progress, foolishly think that Krishna consciousness is for the foolish people only. "I care about my material well-being and therefore I am in a much better position than they: I have a good apartment, family and all the opportunities for sex." Such people do not know that at any moment they can lose material well-being. In their ignorance, they do not understand that real life is eternal. Temporary comfort for the body cannot be the goal of life, and only because of their deep ignorance, the luster of material comfort can blind people.

Srila Bhaktivinoda Thakur said that the progress of material science dulls people, because its brilliance makes a person forget who he really is, and this is a real curse for him, because the human form of life is meant to be cleansed of material contamination. Developing material science, people only get deeper and deeper into material existence, losing their chance of salvation from this calamity. The Hari-bhakti-sudhodaya recounts the prayer of Prahlada Maharaja, a great devotee of the Lord, to Nrsimhadeva (the half-lion-half-human incarnation of the Lord): "O my Lord, I pray to You again and again at Your lotus feet to strengthen me in my devotee service. I only pray that my Krishna consciousness will become deeper and more stable, because the happiness of Krishna consciousness and devotional service alone can bring a person all the benefits of religiosity, economic well-being, sense gratification, and even liberation from material existence."

Actually, a pure devotee does not aspire to any of these benefits, because the happiness of devotional service in Krishna consciousness is so transcendental and unlimited that any other happiness cannot be compared with it. It is said that even a drop of happiness in Krishna consciousness is far beyond the ocean of happiness that any other activity can bring. Therefore, for one who has developed even a small amount of pure devotional service, it is very easy to give up the happiness of religiosity, economic well-being, sense gratification and liberation.

In Navadvipa there was a great devotee of Lord Caitanya named Kholavecha Sridhara, who was very poor. He sold cups made from banana leaves, which brought almost no income, and yet he spent half of the money he could get out on worshipping the Ganges, and somehow managed to live on the other half. One day Lord Caitanya revealed himself to His close devotee Kholavecha Sridhara and offered him whatever wealth he desired to choose from. But Sridhara replied to the Lord that he did not need any material benefits and that he was completely satisfied with his position. His only desire was to obtain unwavering faith in Lord Caitanya and devotion to His lotus feet. This is the position of pure devotees. If they can engage in devotional service around the clock, they don't need anything else, not even the happiness of liberation or merging with the Supreme. It is also stated in the "Narada-pancaratra" that one who is even slightly advanced in devotional service loses all interest in the happiness that comes from religiosity, sense gratification, economic well-being and the five kinds of liberation. The happiness of religiosity, economic well-being, liberation or sense gratification, in any form, does not even dare to enter the heart of a pure devotee. It is said that the joys that religiosity, economic well-being, sense gratification and liberation can bring to a person follow the devotional service of the Lord, just as pages and maids of honor follow a queen in deep respect. In other words, a pure devotee has access to all happiness, regardless of its source, but he wants nothing but service to Krishna. However, if, contrary to his hopes, some other desire arises, the Lord fulfills it, without waiting for the devotee to ask Him about it.

HAPPINESS is a natural state of being in which a person is filled with love. All living entities seek pleasure. Liberation seekers think liberation will bring them pleasure (happiness). Materialists believe that if their lust is satisfied, they will be happy. Crazy hopes of finding happiness encourage a living being to act. The devotees of Krsna are eager to find happiness in the service to Krsna. Without exception, everyone is looking for bliss, happiness in love, which is the highest goal of life. Everyone is looking for pleasure and happiness - no one will deny. A person can be an atheist or a believer, an impersonalist or an ordinary karmi, an ascetic or a hedonist - all without exception are looking for pleasure and love, but not all find them.

Disappointed with worldly pleasures, pious workers hope to find happiness in Svargaloka. But having enjoyed heavenly pleasures, they again return to this mortal planet. Piety allows them to achieve only fleeting happiness.

All material pleasure is temporary. Is it possible to find happiness for the eternal soul in its temporary existence?

Those who strive for liberation by sacrificing their own "Self" do not find happiness there either. If a living being is deprived of his "Self", then what will allow him to feel pleasure when there is no personality striving to enjoy.

If there is nothing or if everything is one, then who is to enjoy and what to enjoy? This kind of liberation deprives a person of hope and the last chance to become happy.

Devotional service to Krsna is the only means by which the living entities can achieve their goal. Krsna is pure and eternal. Therefore, love for Him is also pure and eternal. Only by knowing the truth in its difference and inconceivable oneness, what is preached by Sri Caitanya Mahaprabhu, can one attain true happiness. Death destroys everything and including love. Therefore, happiness in the material sense is impossible. In the material world, people love only for their own pleasure (Brihad Ranyaka Upanisad 2.4.5 and 4.5.6). In fact, this is just a deception, a game of imagination.

Anything that is transcendental in relation to material nature is incomprehensible to the mind and logical conclusions. Since the transcendental lies beyond the limits of sensory perception and the capabilities of the mind, it is a waste of time to try to comprehend this transcendental with the help of material arguments and logic. In this regard, Rupa Goswami in Bhakti-rasamrta-sindhu (1.1.32) concluded: "Devotional service is easier for those who have developed a taste for studying the Bhagavad-gita and Srimad Bhagavatam," than for those who are accustomed to intellectual speculations and questionable arguments.

A person can be skillful in logic, guided by his convictions, which he formed as a result of logical reasoning. However, another, more successful in words, can easily break all his arguments, giving counter arguments. It is important to understand that such controversy will never lead to definitive conclusions. If the Vedic scriptures do not sin against truth, then what is the use of material logic and mental speculation? Having accepted the authority of the Vedas, which represent the very breath of the Absolute Truth, one will never stray from the path of truth.

LITERATURE:

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"Jayeva Dharma" - Bhaktivinoda Thakur;

"Srimad Bhagavatam";

"Bhagavad-gita".

ENJOY THE MOMENT!

*One is never so happy or so unhappy as one fancies.
François de La Rochefoucauld*

For a person with a materialistic approach to life happiness doesn't exist.

Therefore, his quest for happiness in the world of duality (enjoyment, and the opposite side, suffering) is nothing else but the compilations of the mind. A man can have his own point of view, his own approach

how to solve the problem, can work out his own methodology to find the solution or adopt the existing one; he can become a famous philosopher and thinker and find enjoyment in thinking within the framework of a certain philosophical idea, simply thinking that he's enjoying; he can become a masochist and enjoy playing the role of a martyr, but in all of these cases without an exception, there is NO happiness – these are simply mind compilations, euphoria of sorts. Everything is in the mind, not only happiness, but also unhappiness – just various modifications and speculations of the mind. Often exalted, excited individuals pretend their unhealthy states of mind to be spiritual visions, while others, lacking common sense, believe these to be spiritual visions. Such a pseudo religious and pseudo spiritual life is nothing more than muddy backwaters with frogs croaking.

In this world everyone is identifying himself with his material body and is busy satisfying his senses and mind, thinking himself happy, if he has good food, sleep, stable sexual life and a good defense of his prerogative.

When we talk about a “material body” which a materialist is identifying himself with, we mean human senses (sight, hearing, touch, taste, smell). Five sensory organs (eyes, ears, skin, tongue and nose) give us the ability to enjoy material objects (shape, touch, sound, taste and smells) only because we have a mind. Vedic literature the mind is considered the sixth internal sense. It is a place where our thoughts and plans about sense gratification are stored. Practically, just because a person has a mind, he is able to feel different emotions, happiness and grief, when the feelings are interacting with their objects. Bhagavad Gita says (2.14) that happiness and grief come and go like the seasons change. They are the result of sensory perception, when senses get in contact with their objects (eye – with a shape, nose – with a smell, ear with a sound vibration, etc.), but it is the mind who controls all the perception and the related information. If a person has psychiatric disorders, or have gone through a nervous breakdown, he will not be able to perceive the world, objects surrounding him in an adequate manner, even he has sensory organs (eyes, nose, ears, etc.).

Actually, all the enjoyment, together with the suffering – are activities of the mind, everything is in the mind.

Somebody might disagree, so let's analyze the very fact of perception of objects by our senses.

For instance, we observe some object in our field of vision; but this object is located at a distance from us; or we feel a flower's aroma, but the flower and the scent are somewhere else, with the help of the air our sense of smell can perceive the aroma. However, in both cases, an eye is by itself, and a nose also. Just a fraction of a second (delay) which separates the subject perceiving through the senses and an object being perceived, provides us with the information about the past state of an object (not in “real time”).

Light, necessary for us to see, is getting reflected by the surface and reaches our eye, feeding us information about its past state. One of the differences between light and sound waves is the speed at which they travel (speed of light exceeds the speed of sound, but in both cases, we perceive the past state of the object being perceived by our senses), meaning that by the time when we perceive with our senses – the object might not be there any longer. Essentially, we see the light of dead stars. *When looking at stars, we're actually looking into the past. Many of the stars we see at night have already died.* We are not able to perceive any material object in “real time”. Even our thoughts, although they have the

fastest speed, bring us outdated information, information about the state of the object that has already passed by the moment when we “perceive” it. We live in the past, occupied by dreams and plans for the future, which becomes our past as soon as we think about it; Here is the current moment – bam, and it’s already gone into the past! There is NO PRESENT MOMENT FOR A MATERIALIST! That’s why the majority of people like to dream, feeling either joy or sorrow in their minds, via the thinking process, because there is no present, only the past and the future. In fact, there is no present moment for the one who identifies himself, his soul, with his material body, refusing to accept that the soul is eternal and it is our real “Self”. Life is the soul inside this body, it is eternal and only the soul can enjoy and be aware of it, because it is a live being. Material body - is soul’s covering, like clothes. The body is never truly “alive”, it doesn’t have consciousness, it is the soul that’s conscious. The soul possesses feelings and mind, it is a source of life, it is - life itself, the source of which is Krishna. An individual soul is a particle of Supersoul, Krishna. The soul can only enjoy if and when it accepts Krishna’s leadership and coordinates its actions with His plans. The soul doesn’t possess absolute independence, it is a particle of Krishna, and can only find enjoyment when acting together with Krishna. Just as body parts depend on the whole body, all beings depend on Krishna. For instance, if we separate an arm from the body, it won’t be able to function. Similarly, a soul can only be happy when serving Krishna, the Soul of all souls, carrying out certain functions in connection with the whole. From the standpoint of our real “Self”, we can obtain the right to enjoy life, which is included in the nature of the soul by design. Krishna is eternally happy, and a living being, who is Krishna-conscious, who considers himself to be a particle of the Supreme spirit, enjoys himself together with Krishna. Krishna – is the Sun, and living beings are particles of sun’s energy of light and heat. They possess Krishna’s qualities and can be fully satisfied, when together with Krishna. “Omnia mea mecum porto” or “Everything that is mine I carry with me.”

The one, who realized himself as a soul and his relationship with Krishna, doesn’t need anything. He is not grieving for anything and desires nothing. (Bh.G.18.54). They say he found happiness. The soul in its original healthy state is destined to be happy each and every moment of its eternal existence.

HAPPINESS IS ALWAYS IN THE PRESENT MOMENT, when each life’s moment becomes as long as the eternity. A living being has never been born and will never die. It changes the material body just like a person changes his clothes. Life is eternal, it has never begun and will never end. For the duration of this eternal life, we, as souls, constantly change bodies. Material body belongs to the lower energy of Krishna, but the soul is spiritual, it represents the highest energy of our Lord. Krishna, being the absolute source of all energies and cause of all causes, uses his countless energies for the sake of his enjoyment, enjoying within himself. He is independent, but a living entity is not. Eyes can see, it is their function, but they are able to see only when there is light. Similarly, the soul is eternal, full of knowledge and bliss, but it can use it only in Krishna’s presence, when together with Krishna – this is a requirement. Krishna’s consciousness – is the only requirement in order to become truly happy.

When in the material body, identifying ourselves with it, we are trying to satisfy the senses of that material body, forgetting the needs of the soul. By entangling ourselves in such activity, we sink deeper and deeper into the ignorance which stems from our false identification with matter.

We wish to love, and this love is a part of our soul’s nature, it is intended for Krishna. In the material world it is expressed in the form of lust (kama), passion. To become happy, one needs to have a worthy object of love. Only Krishna can be such object of love. In the material body, under the influence of the

material nature, love is manifested in a material way. To experience true love, one needs a spiritual body. We cannot come close to Krishna in our material bodies, that is why we don't see God, and don't know how we can love Him. Engaged in bhakti-yoga, when we obtain a spiritual body, then we can fully realize our potential for love and find happiness. Here, in the spiritual world, everything is eternal and full of knowledge, consciousness and bliss, so desired by people.

Spiritual life is the reality, while material life – is an illusion. It's a reflection. Being a reflection, it closely resembles the reality, they are like two peas in a pod. **Although there is no reality here, it is all in the mind, all in the dreams.**

In the material world, we dream, make plans how to become happy. Such plans have a tendency to never come to life. Just like a bee, that is sitting on the surface of the jar with honey, cannot enjoy its nectar, same with the materialist who is trying to find happiness by licking the outside of the honey jar.

There are so many comparisons, examples and analogies, but there is no analogue to true love; it is divine and it can be revealed only to the one who gave up the illusion to become happy in this world by satisfying material senses and mind. It is necessary to let go of false beliefs that we are our bodies and that everything in relation to my body -- belongs to me.

It is necessary to realize that you are a soul; and dedicate oneself fully to serve the Supreme soul, Krishna. Only this way, getting rid of speculative thinking and the desire for sensual pleasures, one can enter the world of spiritual reality. **Having been born a human**, it is time to pose the question: What is absolute truth? Who am "I" and who is Krishna?

Only the one who is totally free from his egotistic desires and have completely dedicated himself to Krishna bhakti – can obtain true happiness at any given moment.

In the material world we often do something for the sake of something else. For example, we go to school so we can get a diploma in the chosen field, then we work in our profession so we can earn some money, which we can spend on satisfying our senses. But even at that point our enjoyment might enter into a conflict with other living entities. That's why the society needs morals and ethics. We are in anticipation of happiness our whole lives, but then we die without ever experiencing it. We do something for the sake of something else, to become happy. But in the spiritual life we are full of bliss every present moment. Moreover, to become happy, to get blessed at each and every current moment you don't need to do anything except Surrender to Him with all your mind, soul and thoughts. **ENJOY THE MOMENT!** We are destined for Krishna, increasing his growing potential for bliss. By participating in Krishna's pastimes, living being is enjoying as much as Krishna, and sometimes even times more. Stimulating each other like two lovers, the devotees and Krishna arouse each other. Our happiness depends only on Krishna and how active we are, in our consciousness and love for Krishna. If we are Krishna-conscious and have dedicated ourselves to the pure devotional service, we'll become truly happy. To become happy, all the requirements are encapsulated within the spiritual nature of our true "self". What is required is simply to know thyself and to restore your relationship with Krishna. All the requirements will be satisfied when we obtain spiritual body. **HOW TO OBTAIN A SPIRITUAL BODY?**

Vedic shastras recommend chanting of the holy name of Krishna, which is no different from Krishna Himself. Lord Caitanya was once playing a role of Krishna's devotee, and demonstrated a clear example

of how to obtain a spiritual body and how to love Krishna. He described his teaching in eight verses of "Shikshashtaki". Detailed description can be found in the books by Srila Rupa and Sanatana Goswami, and also in other writings by different Goswami of Vrindavan and their followers. Know Thyself as an eternal soul and in full Krishna consciousness – enjoy yourself NOW.

IT'S TIME! There are 8,400,000 different species and forms of life, of which: 900,000 fish and those who live in the water; 2,000,000 - plants and trees; 1,100,000 - insects and reptiles; 1,000,000 - birds; 3,000,000 - animals; and only 400,000 are human beings. Not all of them are civilized. Civilized people are considered to be those who aspire to comprehend the Absolute Truth and achieve liberation from the circle of birth and death. In fact, every living being strives for this. Nobody wants to die, grow old and get sick. But only those great souls who have received human incarnation, only they can gain liberation. Evolving from lower forms of life that live in water to more advanced ones, we go through many millions of incarnations. And now, by the grace of the Lord, we were born as human beings. The time has come! Many people don't know this. Therefore, the Vedic literature reminds them: Athato brahma jigyasa. - Now is the time to ask: "What is the Absolute Truth? What is the Supreme Brahman? Who is God? Who is Krsna? This is what human life is valuable for. We can have sense gratification - food, sex, sleep and defense - in any form of life: like animals or birds, like demigods, Gandharvas or Kinnaras. But we can only know ourselves as an eternal soul and God in a human. So, we see that there are many religions for different types of people, even for savages living in the jungle, who have the goal of raising the soul to pure consciousness, the consciousness of God. Human life is not meant for sense gratification. Therefore, there are so many restrictions. We are limited by the laws of ethics, morality and religion. The very nature of the material body forces us to follow certain principles, limiting ourselves in food, sleep, sex ... We should only eat vegetarian food, giving up meat, fish and eggs. We must refrain from intoxication: alcohol, tobacco, tea, coffee and drugs. Our body requires restrictions on sex (sex is only for the conception of offspring), and we are encouraged to refuse to participate in gambling. The gross physical body of a person and his psyche do not withstand much stress. Working by the sweat of your brow for material enjoyment is the last thing. Horses die from work! A simple life and high thinking are the ideal of a truly human life. If we do not follow any principles and restrictions established by the law of religion or society, then we will have to suffer from the body and mind, other living beings and climatic, natural conditions: either from diseases, or from social cataclysms, or from natural disasters. In the human form of life, we create karma, and in other forms we realize it. Committing pious deeds, we enjoy in paradise as demigods, and committing sinful acts, we suffer and go to hell. We can only enjoy when we are born as an animal or demigod. Therefore, it is necessary to give up the very idea of sense gratification for another life, of an animal, or demigod.

Human life is sheer torment for one who leads a sinful life. It is only good for spiritual perfection. In one stroke, it can solve all kinds of material problems if we develop Krishna consciousness, which helps us to free ourselves from the circle of birth and death. This rare gift of nature should be used for its intended purpose, in no way violating the strict laws of nature. It is said that man was created in the image and likeness of God. This means that he can restore his relationship with God and know God. Who am I and who is God?

In Bhagavad-gita (Bh.g. 7.7) Krishna says: "There is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." It means that everything rests on Krishna's energies; He is the source of everything; Let me give an example: if we take pearl necklace, when the pearls are strung on a thread, they don't break loose. Although we might not see the thread which holds the pearls together, it is obvious that it supports and holds the beads together. Similarly, we might not see Krishna's energies, but thanks to them, the entire cosmic creation is being incomprehensibly supported and maintained, just like a handful of dust in the palm of a giant of the Universal form. The planets are moving along specific trajectories, neither colliding, nor moving away too far from each other; all living beings inhabiting them are also doing fine, interconnected by the law of Karma. Krishna's energies invisibly permeate the entire Creation.

The material cosmic manifestation is the manifestation of the external energy of Krishna, and the spiritual world is His internal energy. Krishna says, "All created beings have their origin in these two natures. Know with all certainty that I am the beginning and end of everything that is material, and everything that is spiritual in this world." (Bh.G.7.6). The living entity himself, the soul, is also the energy of Krsna. "I am the source of all spiritual and material worlds. Everything emanates from Me. The wise, who perfectly know this, surrender themselves to devotional service to Me and worship Me with all their hearts." (Bh.g.10.8).

To know Krishna, the Vedic scriptures recommend engaging in pure devotional service to Krishna, bhakti yoga, which begins with hearing about Krishna ("Srimad Bhagavatam" and "Bhagavad-gita"), chanting His holy name and thinking, or meditating on His pastimes, form, name, qualities and His abode Goloka Vrndavana, the supreme spiritual planet, where Krishna enjoys loving relationships with His devotees. He can be loved as a friend, as a son and as a lover.

Sri Caitanya Mahaprabhu, the most merciful incarnation of Krsna, recommends that we chant the Holy Name together.

**THE TIME HAS COME.
DON'T MISS YOUR CHANCE!**

Having received a rare gift from nature, a human body, we have enough intelligence to surrender to Krishna. In Kali Yuga, the age of hostility and hypocrisy, people will worship the Lord, who has assumed a golden complexion (gaura), by congregational chanting of His holy name:

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare.

This is called **SANKIRTANA!** Don't miss your chance. Chant the holy name and be happy!

MANIFESTO "SANKIRTANA CORPORATION"

Life dedicated to the Absolute

There are different ways and means of achieving spiritual realization. So, in the times preceding the modern age of Kali-yuga (Satya, Treta, Dvapara), people practiced meditation, performed sacrifices and worshiped deities in temples. But in the modern age of hostility and hypocrisy, none of the above methods (meditation, worship in temples, etc.) brings the desired result. People's life is short and they are so engaged in material activities that they do not have time to think about the needs of the eternal soul. They are completely confused by the materialistic concept of life, so even religion whose true purpose is to develop a loving relationship with God, they have learned to use exclusively for satisfying their material needs for food, sleep, sex and defense.

Out of great compassion for the fallen conditioned souls, the Lord Himself descended into this material world to teach them the principles of **bhakti** - devotional loving service. On the day of Brahma during the life of Vaivasvata Manu, which is 27 x 4,320,000 years (according to Vedic chronology, in 4586 from the beginning of Kali-yuga), Sri Caitanya Mahaprabhu, an incarnation of Lord Krishna, the Supreme Personality of Godhead, came to this world. He began the SANKIRTANA Movement - congregational chanting of the "Hare Krishna" maha-mantra. As stated in "Srimad Bhagavatam" (11.5.32.), in the modern age of Kali, intelligent people will worship the Lord by performing SANKIRTANA-YAGYA:

krsna varnam tvisakrishnam sangopangastra-parsadam
yajnaih sankirtana-prayair yajanti hi su-medhasah

"**CHAITANYA**" in translation means "life force". Having started the SANKIRTANA Movement, Lord Caitanya rejected the old and obsolete forms of spiritual realization, breathing life into the principles of pure bhakti - devotional loving service to Krishna.

SANKIRTANA is yoga for our age, which makes connection with the Absolute Truth, the Supreme Personality of Godhead.

SANKIRTANA is meditation. The name of God is nondifferent from God Himself.

SANKIRTANA is yajna, i.e., sacrifice. Since nothing belongs to man, but everything belongs to God, then everything must be paid for. And this payment is made by performing yajna (sacrifice).

SANKIRTANA is the glorification of the Lord, His form, qualities, His wonderful transcendental pastimes. It can also be expressed in labor and creativity.

SANKIRTANA is communication, life itself in peace and love with other living beings inhabiting the universe. Even the demigods from the higher planets descend to take part in Sri Chaitanya's sankirtana. So, for example, Yamaraj (the god of death) takes a "vacation" during sankirtana, and then no one dies.

SANKIRTANA is that which cleans the mirror of the mind and heart, filling it with joy - the nectar that a living entity always craves.

SANKIRTANA is a special manifestation of the Lord's **mercy** and the highest religious principle - pure bhakti, love obtained through spontaneous devotional service to Him.

To better understand the mission and meaning of the name "Sankirtana Corporation", let's examine the main one from the above-mentioned definitions.

First of all, **SANKIRTANA** means *harinama-sankirtana*, which means congregational chanting of the holy names of Lord Krishna. So, a group of Krishna devotees walks down the street and sings loudly: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, accompanying the chanting with playing the *mrdanga* (a type of drum) and *karatalas* (a type of hand cymbals). **“Where two or three are in my name, there I am with you,”** says the Lord. Dancing ecstatically, Sri Caitanya Mahaprabhu Himself personally takes part in such kirtana, attracting the attention of even spiritually undeveloped people, giving **everyone** a chance to become Krsna conscious. The soul is eternally connected with Krsna, therefore love for Him is dormant in everyone's heart. It awakens even in the lower forms of life (animals and plants) when the Lord's name is chanted in a state of pure devotion. An example of this is the wild beasts that inhabit the Jarikhanda jungle. When Sri Chaitanya sang Hare Krishna, passing through their thicket, the tigers and deer, forgetting their eternal enmity, echoed the name of God, the age-old trees accompanied the kirtana, echoing in it.

Public singing purifies the atmosphere polluted by materialism. The more devotees participate in sankirtana, the less material problems. The less material problems there are, the higher the spiritual ecstasy. But even if three or four people perform sankirtana, even two or one, then even in this case, everyone who listens will benefit. The distribution of books or prasadam (consecrated food) enlivens and diversifies sankirtana in many ways. Dressy robes, flags, images of the Lord and his great devotees create attractiveness and a festive mood. For the pleasure of the Lord, it is necessary to perform harinama-sankirtana as often as possible, and then Sri Caitanya will give his blessings. **The Lord will be satisfied only when His holy names are chanted in every city and village.**

Another form of sankirtana is glorification of the Lord through work, science, literature and poetry, art, theater, music and cinema. One can achieve his professionalism and spiritual perfection by using his gifts to glorify the Lord by describing the transcendental pastimes and wonderful activities of the Lord. Dedicating all his activities to the Lord, without attachment to its results, one also performs a kind of sankirtana. All this is completely in line with the instructions of the holy teachers, the acaryas of the *Brahmā-Madhva-Gauḍīya-sampradāya*.

Of course, one who is devoid of the spirit of *sankirtana* will try to avoid this name in his vocabulary, and often criticize its devotees. Yet, by calling our corporation *Sankirtana*, we have no other goal than to preach the mission of Sri Caitanya Mahaprabhu. Our only desire is to please the Lord and His pure devotees.

There are many people who dare to represent the Lord, but at the same time avoid participating in *sankirtana* - such representation will not be effective, because it is materialistic. We are not responsible for their actions. Like every tree is recognized by its fruits, so a man is known by his deeds, by his practical participation in the *sankirtana* mission of Sri Caitanya Mahaprabhu. *Sankirtana* is the only process that can save a person from **fakes** and Sahajiya, providing an excellent opportunity for communication and cooperation. Hence, we encourage everyone who has a body, mind, faculty of speech or money to take part in the activities of Lord Caitanya's World *Sankirtana* Corporation.

“Sankirtana Corporation” is one of the many organizations that exist in the West. It makes its modest contribution to the universal cause of the liberation of mankind. “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare will be chanted in every town and

village” - this is the prophecy of Sri Caitanya Mahaprabhu. And our goal is to fulfill His desire by spreading the holy name of Krishna all over the world.

We humbly appeal to everyone who reads us, "**Please chant Hare Krishna and be happy!**". When we meet at the eternal *sankirtana* of Sri Caitanya Mahaprabhu, in His transcendental pastimes, it will become the most beautiful, unforgettable day of your life.

CLASS ON "BHAGAVAD GITA"

“As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self”. (Bh.g.6.19).

Meditation is known for focusing your mind on the Supreme. But what do we mean by Supreme?

Vedic literature considers Absolute Truth, Supreme Personality of Godhead, Sri Krishna as a Supreme object of such meditation. Meditation is concentrating your mind on Krishna.

Several millions of years ago, during the period of Satya Yuga average life span of a person was 100,000 years. People were much more intelligent than now, and for the purpose of achieving liberation from the circle of birth and death, they practiced meditation. Yoga and meditation were a common practice for everyone.

In meditative state human mind becomes clean, it resembles a smooth mirrored surface of a lake in quiet windless weather. When all thinking activities come to a full stop, and waves of the material energy and feelings are under control, a person can observe the nature of the Absolute. In his heart he sees himself, the soul, and Krishna, the Supersoul. Like two friendly birds they sit on the same tree of this body. Strengthening and rekindling their connection is called yoga, and the method used for this restoration is meditation.

In modern times of hypocrisy, hostility and quarrel, characteristic of Kali Yuga, this method (meditation, yoga) is accessible to only few. First of all, human life is short, second of all, they are excessively conditioned with struggle to survive. For most people, spiritual life, not even mentioning meditation, became something more like mythology. People have lost their minds and completely forgotten the purpose of human life. The only things they engage in are satisfying their animal needs in food, sleep, sex and self-preservation.

Of course, there are still few chosen ones, who isolated themselves in a sacred place in Himalayas, or in a jungle on the river banks of Ganges, Yamuna or Sarasvati, and absorb themselves in meditation, but all the rest, westerners especially, who live in urban atmosphere of such monstrous cities like New York, London or Paris, cannot do this. If a perfect yogi concentrates his life force between his eyebrows and his sight at the tip of his nose, with his internal eyes sees Krishna as Paramatma in his heart and enjoys unlimited transcendental bliss, a pathetic imitator sees only his own nose, while making a show for the sake of money-making. Thus, for a serious seeker of absolute truth there is another method strongly recommended in Vedic scriptures – mantra-meditation or sankirtana-yoga, congregational chanting of holy names of Lord Krishna. That is what will be discussed now.

There are many mantras in Vedic scriptures. The main one among them is – Hare Krishna maha-mantra. The etymology of the Sanskrit word “mantra”: “man” – mind, “tra” – release. “Maha” means great.

“Kali-Santarana Upanishad” states that the 16 words “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare” are specifically meant for achieving liberation.

Human mind – is a center of activities of our senses. Depending on where it is directed, it can be either a friend or an enemy of a conditioned soul. If a mind is concentrated on material objects, it is your worst enemy. If a mind is concentrated on Krishna, it is your best friend.

Bhagavad-gita says: **“And whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt. Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail”. (8.5-6)**

The purpose of human life is to prepare for the next life. That which we remember at the moment of death is the destination. Thus, Bharata Maharaj was thinking about the deer-cub when dying, subsequently, in his next life, Bharata was born as a deer! A person’s last thoughts and state of mind, his conscience formed over the lifetime determine the next birth. If his conscience is like that of an animal, he’ll get the body of an animal. If his conscience is pure, dwelling in Krishna consciousness, he’ll attain Krishna. He’ll undoubtedly get a body like Krishna’s, spiritual, not material, eternal, full of knowledge and bliss. The art of meditation is in constant remembering Krishna and attaining Krishna consciousness.

Unlike the material words, the name of the Lord is identical to the Lord Himself. There is no duality in the Absolute, it is characteristic of the material existence. For example, saying “water, water...” cannot quench our thirst. Because the word “water” and the substance “water” are two different things. But chanting “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare”, we attain Krishna. God’s name is the same as God Himself. Out of his causeless mercy Krishna takes the form of His holy name to become attainable for modern men. This is the profound spiritual phenomenon of a holy name. Anyone who gave up his prejudices and is full of faith, calls out the name of Krishna, goes back home to Krishna.

Personal practice of maha-mantra performed on mala beads is called **japa-meditation**. Congregational chanting of Hare Krishna maha-mantra accompanied by musical instruments (*mridanga* and *kartal*) is called **sankirtana**. Both methods can alternate, they are not mutually exclusive, but add to each other.

Thus, having gathered together people can perform sankirtana not only indoors, but on the streets, open air or in a park. First, one person starts chanting the mantra while everybody else is listening, then everyone repeats. Since there are no strict rules on this, everybody can take part in it, even a child. Singing and ecstatic dancing are characteristic of the spiritual nature. In the spiritual world, every word is a song and every step is a dance. Being gloomy is a sign of a person’s sinful nature. When a person forgets about God, he immediately turns gloomy, and when he remembers God – he attains joy again. This can be easily verified in practice. As soon as a person starts chanting “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare”, he immediately becomes joyful, cheerful and enlightened – his feet start dancing by themselves.

The word “Hare” means spiritual energy. Krishna and Rama are Lord’s names. “Krishna” means all-attractive, and “Rama” means all-rejoicing. There is no even a shadow of doubt that when we chant this Hare Krishna maha-mantra aloud, Krishna and His energy are dancing together with us, on our tongues.

Practical guidance: how to make your own japa mala and how to use it.

1. Buy **109** large round wooden beads (if not available, plastic will do), 1-1.5 cm in diameter with a hole to put the thread through.
2. Take a strong nylon thread/cord, make a knot 15 cm from the beginning of the thread. Then, thread the first bead, add a knot, thread the rest of the beads adding a knot in-between.
3. Having threaded 108 beads this way, put both ends of the thread through the last 109th bead.
4. This bead – is **Krishna's** bead. It should be bigger in size than the rest. String BOTH ends of the cord through Krishna's bead. Make a knot and cut excess cord. Your mala is ready.

Start mantra-meditation, holding the first bead (next to Krishna's bead) between your thumb and the middle finger of your right hand. On each bead you should chant all the 16 words of maha-mantra, as loudly or as softly as you like, but it's important to pronounce the words clearly and loudly enough to hear yourself: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. When you have chanted maha-mantra 108 times, you have completed "one round" of chanting. Do not chant on the Krishna bead, but turn the beads around and chant on them in the opposite direction, one after another, round after round. How many rounds one should chant per day can be determined by your guru. If you don't have a guru, then determine the number of rounds that you can chant daily yourself, then increase it gradually as you go. In order to receive initiation from the guru, one should chant on mala beads (108 beads) at least 16 rounds (minimum) daily and follow four regulative principles: no meat-eating, no intoxication, no gambling and no illicit sex.

Material life is based on these four degrading activities: animal slaughter and eating of meat, taking intoxicating substances, illicit sexual pleasures, and gambling. When a person has a serious intention to progress spiritually, he naturally quits these bad habits, thus gaining eternal life, transcendental knowledge and all-increasing bliss. Material life and spiritual perfection are two opposites, they are in direct contradiction to each other, and, thus, they are mutually exclusive. It may lead to a certain confusion if you are a beginner which will quickly pass when you meet a pure Krishna's devotee. Such a devotee is always a strict guardian of morality, a sentinel and most reliable keeper of Vedic wisdom and knowledge, and a spiritual teacher to everyone in need. In spiritual life there is no place for fanaticism and sentimentalism. Spiritual life is scientific. It starts with accepting a spiritual teacher. With guru's help, one learns the spiritual science, enriches his knowledge with his guru's experience and knowledge, while starting to become aware that there is NO bigger prize in life than this. Krishna's conscience is a priceless gift. In this modern world of deceit and hypocrisy there is nothing that can even come close in comparison to Krishna's conscience. That is why, one is truly lucky if he has rock-hard faith in the words of his guru (spiritual teacher), in the instructions given in Vedic literatures and sadhu (saints). With their help, one can board the ship of transcendental knowledge and safely cross the ocean of miseries. Having obtained a taste for chanting holy names of Krishna and for a real spiritual life, a person will easily leave all his material attachments behind, since they are in fact the reason for his suffering.

"In the stage of perfection called trance, or samādhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the Self by the pure mind and to relish and rejoice in the Self. In that joyous state, one is

situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.” (Bh.g.6-20-23)

Chant “Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare” and be happy!!!

About the author

Murali Mohan **das** (Mamu Thakur das) is a famous Russian missionary of Krishna Conscience, one of very few people who started and led this movement in the former USSR. His preaching activity started in 1980. Having passed through the regular process of spiritual initiation and having received brahmana qualification, Murali Mohan das spent several years in the ISKCON temples in India and America. Murali Mohan das is known for numerous publications on philosophy and religion. He is the author of the following books: “Hare Krishna yesterday and today” (four editions), “Primer. The art of meditation.”, “Transcendental mosaic” (five editions), “Psychoanalysis of unfathomable”, “Temple in every home”, “In search of happiness”, “Nectar of the Sankirtana-lila”, “Anatomy of Love”, “A Tree Bearing No Fruit”, “The Hand of the Giver Will Not Be Scanty”, “Krishna’s Cuisine”, “The culture and religion of demons”, “Hinduism and Bhagavata-dharma” and several practical guidance manuals on devotional service. He is accepting new disciples in Russia and America.

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