

**Murali Mohan Das**

UDC 294.2

BBK 86.4

M91

# **BEAUTY WILL SAVE THE WORLD**

**our original position**

**first release**

**All glories to Sri Sri Guru and Gauranga!**

Dedicated to Bhaktivedanta Narayana Goswami, my diksha Guru,  
the unsurpassed narrator of Krishna-katha.

Happiness and beauty do not exist one without the other. They are inseparable as body and soul. Although speaking of the soul, we must make a reservation: here we mean the spiritual body, which is identical to the very nature of our true self. The spiritual body is the source of eternal existence, knowledge and bliss, while the material body is the source of suffering.



**Moscow - St. Petersburg - New  
York Association SANKIRTANA  
2012**

**ISBN 978-5-9902201-6-4**

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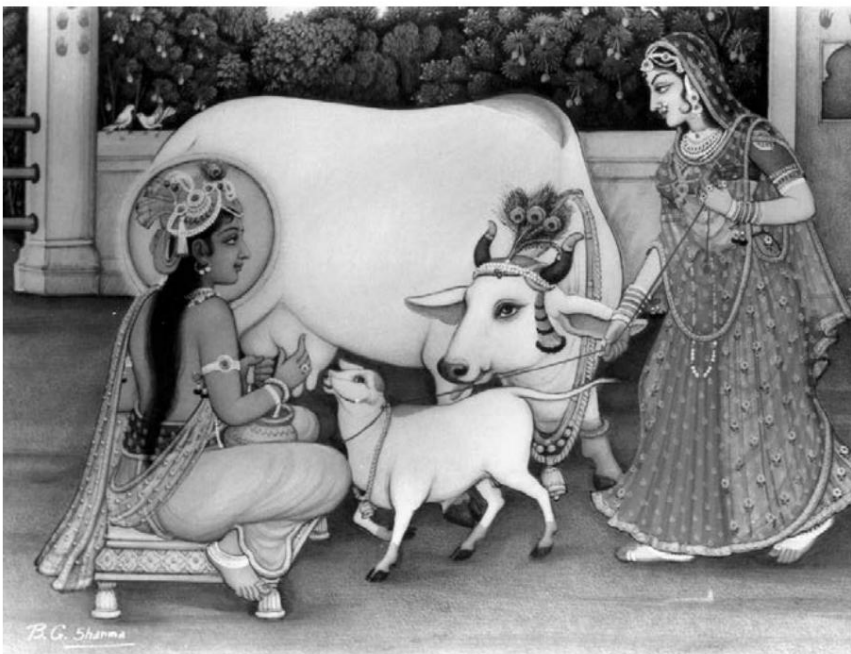
**FOREWORD**

Krishna is the source of imperishable beauty and pleasure. We are His inalienable particles, therefore the desire for beauty lies in the nature of our true "I", and happiness is our legal right. However, by accepting the materialistic concept of life, in the struggle for existence, at every step we fail, and the beauty that captivates our imagination turns out to be like a poisonous plant. As tropical predatory plants attract insects with their beauty and deprive them of their lives, so the illusory beauty of this world captures the soul, depriving it of reason. It only happens because we have forgotten who we really are, what true beauty is, and where real happiness is. This deluded state of our consciousness is called maya, illusion. First of all, one must realize oneself as an eternal part and parcel of Lord Krishna, or in other words become Krishna conscious. In fact, consciousness is not a product of matter. Consciousness is the mark and characteristic of the soul that represents our true self. Therefore, realizing this fact and restoring our relationship with Krishna is the goal of our life. Created in the image and likeness of God, the living entity is a small

model, the likeness of Krishna. Therefore, knowing ourselves as the eternal soul, we can understand who is Krishna, the Supersoul of all living things. After we leave the body, we do not cease to exist. Life is the soul in the body. Even an unintelligent infant can understand the difference between a dead body and a living body. When the soul leaves the body, consciousness disappears along with the soul. Consciousness is a sign of the soul. By the presence of consciousness, we can judge the presence of the soul in the body.

It is the spiritual spark, a particle of the supreme spirit of Krishna, that is the bearer of consciousness, eternal existence, knowledge and bliss. Naturally, the question arises: "how to realize oneself as an immortal being, full of knowledge and bliss?" Just as darkness dissipates with the rising of the sun, so happiness comes naturally when one becomes Krishna conscious. Krishna is like the sun, and the materialistic conception of life is like darkness. Since the name "Krishna" is not different from Krishna Himself, it is as powerful as Krishna Himself and therefore can dispel the spell of maya. By chanting: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, one becomes free from materialism and thus emerges from the cycle of birth and death, attains eternal existence, knowledge and bliss. In this book, the author explains how to satisfy the aesthetic sense of beauty and become truly happy.

From publishers.



## CHAPTER 1

## BEAUTY

Beauty in this world, or beauty, as defined by authoritative sources, is a category more aesthetic than moral. The beautiful is always associated with a certain sensual form of perception and an appeal to contemplation or imagination, therefore it differs from utilitarian-useful perception. Essentially, beauty should be selfless.

"For the most ancient aesthetic consciousness, beauty was conceived as an inalienable property of the world, the cosmos." For the Pythagoreans, the beautiful is the harmony inherent in things, the source of which is seen in mystically understood quantitative relations. According to Heraclitus, "the most beautiful order of the world" and "the most beautiful harmony" are the result of the unity and struggle of opposites. Heraclitus did not deny the relativity of beauty either. "The most beautiful monkey is without figurativeness in comparison with the human race" (Plato, *Hippias the Greater*, 289A). Socrates, emphasizing the relative nature of material existence itself, said: "Everything is good and beautiful in relation to what it is well suited for" (Xenophon, *Memoirs of Socrates*, 3.8.5).

Plato drew a line between "what is beautiful" and "what is beautiful" (*Hippias the Greater*, 287 E), i.e. between essence and manifestation of beauty. According to Plato, the essence of beauty is an eternal, irrelevant idea, on which the existence of all beautiful phenomena depends. In other words, the nature of beauty is divine. When a person sees local beauty, he remembers true beauty (*Phaedrus*, 249 D). Rejecting the theory of Platonic "ideas", Aristotle put forward his understanding of the

beautiful, believing that "the beautiful and the being of the beautiful" should be one. (*Metaphysics* 7. 6. 1031 c.) Aristotle considers the beautiful as an objective property of reality itself, as a manifestation of regularities. The main forms of beauty are: order <in space>, proportionality and certainty. In living nature, in his opinion, beauty is always associated with expediency.

An objective-idealistic understanding of beauty is developed in the aesthetic teachings of the Neoplatonists and early Christians. According to Plotinus, beauty in bodies arises due to contact with the highest beauty emanating from the One (see *Enneads*, 1, 6, 1-9). Augustine wrote that God created "beautiful varied forms, brilliant and pleasant colors." Thomas Aquinas believed that God is the source of all beauty (see *Summa theologiae*).

The philosophers of the Renaissance were fully convinced of the objectivity of the beautiful, which is defined as "the proportionality of all parts, harmony with what it all belongs to." Leonardo da Vinci and other theorists and practitioners of Renaissance art considered man to be the highest measure of beauty and harmony. In contrast to them, classicism interpreted the beautiful "rationally and normatively". In the Age of Enlightenment, aesthetics becomes an independent science. Aesthetics, "the science of the beautiful", found its expression in the works of F. Schiller, D. Diderot and G.E. Lessing. Diderot believed that "the perception of relations is the basis of the beautiful" and that "the beautiful is real" (*Selected Works*, M. 1951, pp. 3382, 378).

In the 18th century, English sensualists (F. Hutchinson, G. Home, E. Burke) studied psychology and the perception of beauty in detail. The absolutization of the beautiful was reflected in the views of D. Hume and I. Kant. According to Kant, an object can be considered beautiful if the attitude towards it is disinterested, if it is presented as an object of an all-round "necessary pleasure" and if it is perceived as having a "form of expediency" "without presenting an end." Hegel rejects such an opinion of Kant as "an erroneous idea of the existence of a strong opposition between subjective thinking and objective objects." According to Hegel, only art is able to realize what is necessary for the truly beautiful, the complete correspondence of the idea and the image. In art, the beautiful is the ideal.

The materialistic aesthetics of the 18th and 19th centuries proves the objectivity of the beautiful, considering it as properties, qualities and relations to material reality itself. Burke wrote that beauty is to be understood as "a philosophical inquiry into the origin of our ideas of the sublime and beautiful," the qualities and forms of our bodies that arouse passion in us. Chernyshevsky was against such an interpretation. According to Chernyshevsky, "beautiful is life itself" and "beautiful is that being in which we see life such as it should be according to our concepts" (op. vol. 2. 1949, pp. 10 and 136).

In the aesthetics of the late 19th and early 20th centuries, the beautiful was viewed from an idealistic position. According to the definition of J. Santayana (USA), "beauty is pleasure, considered as the quality of a thing" (The sense of beauty. NY 1955). In the aesthetics of pragmatism, the beautiful is interpreted as the quality of "experience" in its idealistic understanding. J. Dewey (USA) reduces the beauty of the beautiful to "the designation of a characteristic emotion" (Art as experience. NY 1934. p.129). Marxist aesthetics teaches that "man also forms matter according to the laws of beauty." In the practical creation of the world, he asserts himself in contrast to the animal. "The diverse phenomena of nature and social life have the property of beauty to the extent that they, in their concrete sensory integrity, act as a social and human value, testifying to the affirmation of man and society. Therefore, the perception of beauty causes selfless love, a sense of joy and a sense of freedom.

Human labor itself has the property of beauty as a free, creative, socially significant activity that brings pleasure to the "play of physical and intellectual forces" (K. Marx and F. Engels op. 2 ed. vol. 23 p. 189). Speaking of beauty and beauty, we have given different points of view of various most famous philosophers

and philosophical concepts. This is not a complete list of what humanity has accumulated over the history of its existence. Our goal is not to push these contradictory opinions against each other and to give our own judgment about their value, placing ourselves, as it were, above everyone else. We talk about the

beautiful and beauty in order to determine its true value in human life and try to find a source from which we could fully satisfy our aesthetic sense without creating a conflict situation between beauty and morality. As long as the soul is in the body, even a not very beautiful body attracts us. But as soon as the soul leaves it, and the same body, no matter how beautiful it may seem to us, ceases to please us. The body is here, I can see it, I can touch it. It would seem that all the chemical elements are here. Incense is being smoked and the shroud is embroidered and there is still no stinking smell. For some time, the form still retains an image dear to our hearts, but where does beauty go and attract?

katelnost? Where did our friend, our beloved or father go, who was for us the ideal of a wonderful person, friend and mentor? With the vitality gone beauty. Lifeless matter, in whatever form it is presented, ceases to attract us.

What is the source of beauty? Body, mind or soul? It remains a mystery to us: who was the object of our love all this time, to whom we came for advice, with whom we communicated, shared joy and sorrow, whom we idolized, whom we considered our friend, father or mother, sister or brother, husband or wife? There is no sadder story in the world than the story of Romeo and Juliet. "They lived happily ever after and died on the same day." The great genius wrote and left more than one tragedy for our edification. But we didn't get any benefit from reading a book, listening to a movie or watching a movie.

Tragedy again, this time the tragedy of our own lives. I don't know who I am and what is the purpose of my life! This is the tragedy of modern people, not one generation vegetating on the knees of the Mayan witch. *JivJagoJeeveJago GouraChandra more...* Wake up, wake up sleeping souls, Lord Gauranga calls. As a dream, deeds will pass and the thoughts of people, the hero will be forgotten, the mausoleum will decay and merge together into common ashes. And thoughts and deeds, like from a slate board, unnecessary words will be erased by my hand, unknown to me. And not the same words, but with the same hand, far from the earth, frozen and mute, will arise again as a pale riddle, and somewhere the light will flash to become the prey of darkness, and someone will live not the way we lived, but just like us, will die without a trace.

And it is impossible to comprehend and understand in what forms the spirit will dress again, in what creatures will he be incarnated?

I read these lines long before I was introduced to Krishna consciousness. Later, I constantly remembered them, meditating on the deep philosophical meaning. At that time, no one told me that I was not this body, that I was an eternal soul full of knowledge and bliss.

But I have always been aware of my involvement in something sublime and to the person who guided me.

And now I again recall these lines of the poet and realize the full depth  
his genius.

I am a soul and my incarnation here is the providence of God. Getting it knowledge, I can't help but share it with other seekers of truth.





## CHAPTER 2

## THE BEAUTY OF KRISHNA

All definitions of beauty and beauty are impossible to enumerate. Different peoples, people living at different times in different cultures, have different ideas about beauty. This testifies to the all-encompassing and incomprehensible character of beauty. And, despite the many conflicting judgments of individuals that we encounter when exploring various sources, yet they easily coexist in the Absolute, which is the source of all things. This Absolute Truth, Supreme Reality, is the Supreme Personality of Godhead, Sri Krishna. He is the source of all beauty. In the Bhagavad-gi Te, Krishna, describing His splendor to Arjuna, says: "Know that all amazing, beautiful and glorious creatures have arisen only from a spark of My splendor. Why know about it? With just a tiny part of Myself, I pervade and support this entire universe" (Bh.G. 10.41-42). By saying this, Krishna reminds us of His omnipresence. That we are in His power. Beauty rules the world, we are in the bondage of beauty: beautiful women and men, things made of gold and precious stones, works of art, painting, literature and poetry - all this is a manifestation of Krishna's energy. Without even realizing it, we are already

the power of Krishna. Therefore, speaking of beauty and beauty, but not mentioning Krishna Himself, the source of all Beauty, means: to say nothing. How much more beautiful is Shri Krishna Himself, whose image is seen in his heart by a constant devotee of Krishna, whose eyes are moistened with the balm of love? The lotus feet of Krishna, with their auspicious signs, overshadow the beauty of

the feet of Purushottama (Vishnu). "One has only to mention in passing the glory of Krishna's feet, and one ceases to be interested in anything else. Meditation on them takes away sorrow and brings good luck. Seeing the beautiful lotus feet of Krishna fills everyone's heart with wonder. Touching them stops the flow of suffering and opens eternal happiness.

stye.

"May the lotus feet of Krishna fulfill my desires. Even the slightest service to them transforms an ordinary stone into a cintamani, a cow into a kamadhena, a tree into a kalpa vriksha. And since they are able to satisfy the desires of everyone, then who will refuse to take shelter of them? "The lotus feet of Giridhari infuriate the tongues of devotees like bees with their fragrance. How can a man

of taste leave them? I bow down to the lotus feet of Lord Krishna, who are filled with sweetness that surpasses the sweetness of the fruits of lavani. His toes are like petals, and His nails are the centers of lotuses, which exude an all-pervading fragrance drunk by the bee-like eyes of the gopis. Can anything compare to Krishna's feet, which can satisfy all the senses of anyone who remembers Him? They are pleasing to the eye, like reddish lotus shoots, they are more generous than the leaves of the kalpa vriksha tree.

"Krishna's toenails are as white as the Ganges in Prayag. The tops of His feet are as blue as the Yamuna, and their soles are redder than the waters of the Saraswati River. Thus, Krishna's beautiful lotus feet, which can satisfy all our desires, are like bathing in Triveni. However, no matter how hard you try, the endless wonders of Krishna's feet overshadow the best of descriptions. Darkness itself takes shelter of these feet, which eclipsed Aruna (the red sunrise), who humbly took refuge in the canopy of the soles of Krishna's feet. Likewise, the moon, seeing that night is turning into day, takes shelter in Krishna's toenails to keep its effulgence." Vrinda gives orders with a glance to a female parrot, who happily takes the opportunity to purify her tongue by glorifying Krish's feet.

us.

Kaloki says: "The poets say that Aruna, scorched by the red rays of the sun, took refuge in the cool shade of the lotus feet of Krishna. For this reason, the soles of Krishna's feet are reddish. In fact, they blushed because Radhika always embraces them in her heart, filled with anuragi (strong affection).

Caressed by the lotus-eyed gopis, Krishna's feet look like blue lotus flowers. They resemble the fresh ashoka leaves that adorn the sacrificial kumbhas when they rest on the breasts of the gopis like these vessels. The bright reddish hue of Krishna's feet shines on the surface of the lake of hearts of the gopis like open red lotuses.

"The lotus feet of Krishna are cooler, more beautiful and more fragrant than the moon, camphor, sandalwood, lotus stems and blue lotus flowers. They are always longing to touch Radha's breasts, longing for the caress of her hands. Coated with the powder of kunkum from Radha's breasts, these wondrous feet become the play-place of the most personified beauty. May I always have the opportunity to glorify the feet of Lord Krishna."

"Krishna's ankles are like the tips of blue lotus buds rising from the beautiful waters of the Yamuna. Murari's ankles are like cups of tamal leaves filled with honey. The eyes of the gopis are like bees circling in the dope of this honey. The Creator hid Krishna's ankles over His lotus feet as if they were two fruits of kama-raga, created for Radha's eye parrot to enjoy. These ankles, embracing Krishna's feet, are like marbles for the girls to play with the desires of Radha, they play with them, as boys and girls play in

ball".

"Wishing to defeat the warriors of patience and piety of the housewives of Gokula, Cupid carved two maces from tamal wood in the form of Krishna's legs. Hari's shins are like emerald banana tree trunks supporting the universal abode of the Creator. But for the playful gopis of Vraja, they are pillars of blue sapphire to which they tie the elephants of their mind. May Krishna's legs destroy all our sins.

Krishna's effulgence is like the river Yamuna, and His thighs are waves of sweet beauty in that river. The sound of His ankle bells is like the pleasant cry of swans. Looking at each other, Krishna's thighs are longing to meet. They manage to touch as Krishna stands in His enchanting tribanga posture and plays the flute. Hari's knees shine with beauty, like two thrones of the goddess

of beauty, or they are two high supports supporting the vine of charm, or two precious chests that store the wealth of the goddess of beauty. Krishna's knees are sapphire boxes containing the cintamani gems of the minds of Varaja gopis. May Krishna's knees, on which wonderful lines appear and disappear when walking, and which are always caressed by the gentle hands of Sri Radhika, fulfill our desires.

"The curves of Krishna's strong, smooth thighs, tapering towards the knees, are the stage for the best Cupid dancers. May this eternal abode of divine beauty and elegance always shine in our hearts. Or maybe it's two sapphire columns supporting the universe? Maybe they are spoons for Cupid's yajna? Or are they the pillars to which the elephants of the gopis' hearts are tied?

Krishna's buttocks resemble two kajal hills resting on a pair of banana trees, as if made of sapphire, on His graceful thighs. It is amazing how these banana trees have produced these two sweet fruits that attract the parrot eyes of the gopis. The beauty of Krishna's thighs easily overshadows the beauty of a banana tree or the trunk of a young elephant. Radhika is always caressing those thighs. To what else can poets compare them? Krishna's buttocks are soft, wide and wonderfully beautiful. They are Rasa-sthali for millions of Cupids and ratis (Cupid wives). The desire to see the beautiful buttocks of Krishna deprives the ordinary patience of cowherd wives. "Above the waist, Krishna's body resembles a young Tamala tree. His hips are like a dam of blue sapphire

that holds back a reservoir of sweet beauty, and His waist bells are like swans swimming in it. The queen of the mind, Radha, is eternally seated on the throne of Krishna's waist. For the pleasure of Radha, the Creator covered this soft sofa with a blue cloth. All glories to the lower abdomen of Krishna, which is like a lake full of nectar overflowing its banks, exuding sweetness for the eyes of the gopis, like small fish, it is like the lair of the lion-like mind of Radhika.

"The fold of skin below Krishna's navel is a river of nectar, and His navel is a lake of amrita. On its banks, Radha's mind dances the rasa dance with her many dancer friends, her desires. Acyuta's navel is a well of nectar, and the fine hairs below it and the lower abdomen itself are like ropes and a bucket for drawing this nectar.

The description of the external beauty of the body can be continued indefinitely. Here we will give another 64 qualities of Shri Krishna, which complete the apotheosis of Krishna's BEAUTY.

Personal characteristics can be divided into two groups. One refers to latent qualities, and to the other, manifest ones. When Krishna is covered with clothes, His personal qualities are invisible to the eye. An example of Krishna's hidden personal characteristics is given in the Srimad-Bhagavatam in connection with dvaraka-lila (His stay in Dvaraka as king). Sometimes Lord Krishna amused himself by disguising himself as a woman. Seeing Him in this form, Uddhava exclaimed, "It is amazing that I feel the same ecstatic love for this woman as for Lord Krishna Himself. It seems to me that this is Krishna disguised as a woman!" One devotee, seeing the Lord in His manifested personal form of Krishna,

began to chant the beauty of His body: "How magnificent is this personal form of Lord Krishna! His neck is exactly like a shell! His eyes are so beautiful that they seem to compete in beauty with a lotus flower. His body with its dark shade resembles a tree that is mala. A helmet of hair protects His head. On His chest is the mark of Srivatsa, and in His hand He holds a conch. The beauty of the enemy demon Madhu is so captivating that He can give me transcendental bliss simply by allowing me to see His transcendental qualities.

After studying various scriptures, Srila Rupa Gosvami gives the following list of the transcendental qualities of the Lord: 1) He has a beautiful appearance; 2) all auspicious signs can be found on His body; 3) His appearance is pleasing to the eye; 4) He radiates radiance; 5) He is strong; 6) forever young; 7) a remarkable connoisseur of languages; 8) truthful; 9) a pleasant companion; 10) eloquent; 11) highly educated; 12) very reasonable; 13) brilliant; 14) artistic; 15) unusually dexterous; 16) skillful in business; 17) grateful; 18) adamant; 19) perfectly knows how to act according to time and circumstances; 20) looks at everything through the prism of the Vedas (authoritative scriptures); 21) clean; 22) owns himself; 23) decisive; 24) patient; 25) condescending; 26) impenetrable; 27) self-sufficient; 28) impartial; 29) generous; 30) religious; 31) brave; 32) compassionate; 33) respectful; 34) courteous; 35) we endure; 36) shy; 37) protector of souls surrendered to Him; 38) happy; 39) kind to His devotees; 40) He is guided by love; 41) He is all-good; 42) the most powerful; 43) the most famous; 44) universal favorite; 45) is addicted to His devotees; 46) is very attractive to all women; 47) an object of universal worship; 48) possesses all wealth; 49) revered by all; 50) supreme overlord. The Supreme Personality of Godhead possesses all fifty transcendental qualities in their entirety, as deep as the ocean. In other words, the degree to which these qualities manifest in Him is incomprehensible.

As parts and parcels of the Supreme Lord, individual living beings can also exhibit all these qualities to a small extent when they become His pure devotees. In other words, devotees may have some degree of these transcendental qualities, but these qualities are fully present only in the Supreme Personality of Godhead.

In addition, there are other transcendental qualities described in the Padma Purana by Lord Shiva for his wife Parvati and in the First Canto of the Srimad-Bhagavatam, in a conversation between the goddess of the Earth and the king of religion, Yamaraja. It says: "Those who want to become great should adorn the following qualities: truthfulness, purity, mercy, perseverance, detachment, calmness, simplicity, self-control, poise, asceticism, impartiality, endurance, serenity, learning, knowledge, non-attachment, wealth, courage, ability to influence people, strength, good memory, independence, tact, brilliance, patience, good nature, ingenuity, courtesy, good manners, determination, erudition, responsible attitude to one's duty, possession of everything that brings pleasure, seriousness, steadfastness, devotion, fame, reverence and lack of false self-importance. Those who want to become great souls must have all these qualities, so there is no doubt that the supreme soul, Lord Krishna, also has them.

In addition to the fifty mentioned above, Lord Krishna has five more transcendental qualities, which are sometimes partially present in personalities such as Lord Brahma or Lord Shiva: 51) He is unchanging; 52) omniscient; 53) is eternally renewed; 54) sach-chid-ananda (possesses an eternal blissful body); 55) possesses all mystical perfections. In addition, Krishna has five more qualities manifested in the body of

Narayana: 56) He has inconceivable energies; 57) innumerable universes emanate from His body; 58) He is the original source of all incarnations; 59) by killing His enemies, He delivers them; 60) He draws liberated souls to Himself. All these transcendental qualities are miraculously manifested in the personality of Lord Krishna.

In addition to the above sixty transcendental qualities of Krish, four more are not inherent, which even Narayana does not have, not to mention the demigods and ordinary living beings: 61) Krishna's pastimes are amazing (especially in childhood); 62) His devotees, with whom He is always surrounded, are incomparable; 63) By playing the flute, Krishna is able to attract all living beings in all universes; 64) and Krishna has incomparable beauty; He is the most handsome.

The thousand-headed Ananta Sesha tried to describe the splendor of Krishna with his thousands of tongues, but, finding his inability to do so, he was discouraged. What is left for us? Just enjoy this grand splendor of Krishna by hearing about Him from the lips of the great devotees of the Lord. For this, one must acquire Krishna consciousness, love Krishna and enjoy the beauty of Krishna.

The method we offer you is called *uttama-bhakti*, pure devotional service, the basic principle of which is expressed in the words of Srila Rupa Goswami in *Bhakti-rasamrta-sindhu*!

*ANYABHILASHITA SHUNYAM GYANA-KARMADI ANAVRITHAM  
ANUKULYENA KRISHNANU-SHILANAM BHAKTIR UTTAMA*

"Activities whose sole purpose is to please Krishna are called *uttama-bhakti*. She is absolutely free from any selfish motives, including the desire for liberation (the philosophy of monism - *jnana*) and the desire to enjoy the results of one's labor (*karma*). When a person's body, mind and speech are completely engaged in the transcendental service of Krishna, that is called *uttama-bhakti*. *Uttama-bhakti* manifests itself in various spiritual emotions and love sentiments, which are called *bhavas*.





### CHAPTER 3

#### **KRISHNA IS ALL-ATTRACTIVE!**

Let's look at this topic from several angles. 1) Why is Krishna all-attractive? 2) How all-attractive is Krishna? 3) Is there anyone who could compete with Krishna, with His attractiveness?

#### **Why is Krishna all-attractive? As defined**

by Parashara Muni, Bhagavan or God is one who possesses the six opulences or qualities in full, being thus the source of everything: all wealth, power, fame, knowledge, beauty and renunciation.

There is another definition of Bhagavan given by Srila Jiva Gosvami: "Bhagavan is one who has all kinds of energies; whoever comes close to Him immediately becomes very eager to serve this bewitching person, bhajaniya sarvasad guna-visistha. Anyone who desires to love Him, He draws His love. Bhagavan has so many attractive qualities that he attracts every being, every soul, krsnas tu bhagavan svayam. Everything is there in Krishna. Devotional service to Krishna is also

in him. Krishna worships Himself. Bhagavan is the One whom it is impossible not to love. His energy is He Himself. He is the guru of all gurus. Bhagavan means bhajananya guna-visistha. His nature is such that whoever comes in contact with Him cannot help but worship and love this All-attractive Lord. Krishna conquers everyone's heart. This name can only be addressed to Bhagavan Shri Krishna.

In the Bhagavad-gita, Krishna says:

*AHAM SARVASYA PRABHAVO MATTAH SARVAM PRAVARTATE*

*ITHI MATVA BHAJANTE MAMBUDHA BHAVA-SAMANVITAH*

I am the source of all spiritual and material worlds. Everything comes from Me. Sages who have realized this truth serve and worship Me with love and devotion (Bh.g. 10.8).

In this verse, the word sarvasya indicates that I am not only the source of Brahman, Paramatma and Bhagavan, but also of all the energies that control the activity and attention of everyone, including Lord Vaikuntha, Sri Narayana. Mattah sarvam pravartate, "every effort, movement of thought and feeling originates in Me, not excluding the very process of worship and devotion to Me."

Lord Krishna cannot be known by logic, intelligence or philosophy by studying the scriptures. However, He Himself reveals Himself to the soul, which has an intense desire for devotional service and calls for His causeless mercy. mattah sarvam pravartate - having shown my mercy as GURU, I will reveal to people the science of devotional service, and through prema-bhakti - Myself. So through the GURU I worship Myself! In the Srimad Bhagavatam, Sri Krishna describes the Guru as His manifestation; there is sevaka-Bhagavan and there is sevya-Bhagavan; sevaka is one who serves, and sevya is one who is served.

"Everyone should treat the GURU (acarya) as if it were Me, and never neglect him in any way. No one should envy him, considering him an ordinary person, since he is the representative of all the demigods" (SB 11.17.27).

A learned sage who has perfectly studied all the Vedas and received knowledge from authorities such as Lord Caitanya acts in accordance with this knowledge. He becomes able to understand Krishna as the origin of everything in the material and spiritual worlds.

*VADANTITATTATVA-VIDAS TATTVAM YAJ JNANAM ADVAYAM*

*BRAHMETI PARAMATMETI BHAGAVAN ITHI SABDYATE* "The

learned transcendentalists who have realized the Absolute Truth call this non-dual substance Brahman, Paramatma or Bhagavan" (SB.1.2.11).



The Vishnu Purana explains the meaning of the word "Bhagavan" as "one who fully possesses the six inconceivable qualities: wealth, power, fame, beauty, knowledge and renunciation" (6.5.47).

When one becomes Krishna conscious, he unreservedly engages in the devotional service of Krishna. All Vedic scriptures unanimously recognize Krishna as the source of Brahma, Shiva and other demigods. The Atharva Veda says: "yo brahmanam vidadhati purvam yo vai vedamsh ca gapayati sma krsnah - it was Krishna who transmitted Vedic knowledge to Brahma at the dawn of creation, and He also spread this knowledge in the past" ("Gopa la-tapani Upanishad" 1.24) . The Narayana Upanishad also says: "atha puruso ha vai narayano 'kamayata prajah sriyeyeti - then the Supreme Personality, Narayana, decided to create living beings" (1). This idea is developed by the Upanishads: "narayanad brahma jayate, narayanad prajapatih prajayate, narayanad indro jayate, narayanad astau vasavo jayan te, narayanad ekadasa rudra jayante, narayanad dvadasadityah – from Narayana Brahma and all the great patriarchs were born. From Narayana came Indra, from Him came eight Vasus, eleven Rudras and twelve Adityas. This Narayana is an expansion of Krishna." The Vedas say: "brahmany devaki-putrah is the son of Devaki, Krishna is the Supreme Person" (Narayana Upanishad 4). It also says: "eko vai narayana asin na brahma na isano napo nagni-samau neme dyav-aprthivi na nak satrani na suryah – at the beginning of creation, only the Supreme Personality, Narayana, existed. Then there was no Brahma, no Shiva, no fire, no moon, no stars in the sky, no sun" ("Maha Upanishad" 1). It is also said in the Maha Upanishad that Lord Siva appeared from the mid-eyebrow of the Supreme Lord. Thus, the Vedas state that the object of worship is the Supreme Lord, the creator of Brahma and Shiva. In Moksha-dharma, Krishna also says:

*PRAJAPATIMCHA RUDRAMCHAPY AHAM EVA SRIJAMI VAI  
TAU HI MAM NA VIJANITO MAMA MAYA-VIMOHITAU*

"The great progenitors, Shiva and others, are created by Me, although they themselves do not know about it, deluded by My illusory energy." The Varaha Purana also says: *NARAYANAH PARO DEVAS TASMAH*

*JATASCHATURMUKHAH TASMAD RUDRO 'BHAVAD DEVAH SACA  
SARVA-JNATAM GATAH* "Narayana is the Supreme Personality of

Godhead. He gave birth to Brahma, from whom Shiva was born. Lord Krishna is the source of all generations of living beings, and He is called the cause of everything. Since everything comes from Me, He says, I am the original source of everything. All things are subject to Me; There is no one in the world who is higher than Me.

There is only one supreme ruler - Krishna. One who understands this follows the instructions of a bona fide spiritual master and uses all his energy in the service of Krishna according to the Vedic literature. In "Shrimad

The Bhagavatam states that "before the creation of the material world, only the Lord, the Personality of Godhead, the controller of all living beings, existed, and there was no one else besides Him. It is only by the will of the Lord that the material world is created and then again immersed in Him. The qualities of this Supreme Soul found expression in Her various names" (SB 3.5. 23).

*BHAGAVAN EKA ASEDAM AGRA ATMATMANAM  
VIBHUH ATMECHCHHANUGATAV ATMA NANA-MATY-*

UPALAKSHANAH aspects: the impersonal Brahman, the local Paramatma and Bhagavan - the Supreme Personality of Godhead, Shri Krishna (SB 1.2.11). It follows that, depending on the realization, some perceive Krishna as the impersonal Brahman; others as Paramatma, and still others as the Supreme Person, Bhagavan. *ATO GRHA-KSHETRA-SUTAPTA-VITTAIR*

*JANASYA MOHO 'YAM AHAM MAMETI BHAG., 5.5.8*

"A person becomes attached to his body, home, property, children, relatives and wealth. Thus, he creates new illusions for himself, thinking in terms of "I and mine". The attraction to material things is no doubt due to illusion. It is not good for the conditioned soul to be attracted by material things, for they only bewilder him. A person's life can be considered successful if he is completely attracted by the beauty and pastimes of Krishna. In this case, the devotee does not care whether he will be born again or not. He is satisfied that in any conditions he serves the Lord. This is the real mukti. *IHA YASYA HARER DAYYE KARMANA MANAS GIRA NIIKHILASV APY AVASTHASU JIVAN-MUKTAH SAUCHYATE*

"One who serves Krishna with his body, mind, intelligence and speech is a liberated person, even while in the material world" (Bhakti-rasamrta-sindhu, 1.2.187). One who always aspires to serve Krishna seeks ways to convince people that there is a Supreme Personality of Godhead and that the Supreme Personality of Godhead is Krishna. Such a person preaches the glories of the holy name of Krishna (Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Rama Hare Hare) wherever he is, whether in hell or heaven.

Even in the body of a deer, Maharaja Bharata did not forget the Supreme Personality of Godhead; therefore, leaving this body, he loudly offered the following prayer: "The Supreme Personality of Godhead is the personified sacrifice, the protector of true religion, the personification of mystic yoga and the source of all knowledge, the controller of the entire creation and the Supersoul in every living being. He is handsome and attractive. Leaving this body, I bow down to Him and hope to always be engaged in transcendental

loving service to Him." Having uttered these words, Maharaja Bharata

left a deer body.

Whatever path of spiritual realization we choose, the ultimate goal is Narayana, the Supreme Personality of Godhead. The living entities are eternally connected with Him through devotional service. Srimad-Bhagavatam says, ante narayana-smrtih - the perfection of life is to remember Narayana at the time of death. Bharata Maharaja had to take the body of a deer, and yet at the time of death he was able to remember Narayana. Therefore in his next life he was born as a perfect devotee in a brahmana family. Krishna is always near the living entity. In the sruti mantra (two suparna sayuja sakhayah) it is said that

the Lord resides in the heart of every living being as suhrit, his best friend, and eagerly waits for the living being to return home to Godhead. While accompanying the living entity and observing all his activities, the Lord provides him with everything necessary for material enjoyment, but at the slightest opportunity He gives him good advice: "Give up your attempts to achieve happiness by material means, turn to the Supreme Lord and surrender to Him." When one is serious about the mission of his spiritual master, his determination is equivalent to seeing the Supreme Personality of Godhead. As already mentioned, this means that the Supreme Personality of Godhead comes to us in the form of instructions from the spiritual master. In Sanskrit, this is called va ni-seva. Srila Visvanatha Cakravarti Thakur, in his commentary on one of the verses of the Bhagavad-gita, vyavasayatmi ka buddhir ekeha kuru-nandana (Bg. 2.41), speaks of the need to serve the mission of the spiritual master. Whatever instruction the disciple receives from the spiritual master, he must strictly follow it. One who acts in this way actually sees the Supreme Personality of Godhead. The Supreme Lord, as the Paramatma, from within the heart of every living being, instructs the sincere disciple from within. This is confirmed in the Bhagavad-gita (10.10):

*TESHAM SATATA-  
YUKTANAM BHAJATAM PRITI-  
PURVAKAM DADAMI BUDDHI-  
YOGAMTAM YENA MAMUPAYANTITE*

"Those who relentlessly worship Me with love and devotion, I endow with intelligence that helps them come to Me." So a disciple who is serious about the mission of the spiritual master is always in contact with the Supreme Personality of Godhead through vani or vapa. This is a secret that one must know if one wants to see the Supreme Personality of Godhead. Instead of trying to see the Lord somewhere in the thickets of Vrndavana without giving up sense gratification, we should firmly adhere to this simple principle: one who follows the instructions of the spiritual master is not at all

it is difficult to see the Supreme Lord. Therefore Srila Bilvamangala Thakur says, "O my Lord, when I serve You with love and devotion, it is very easy for me to feel Your presence everywhere. As far as liberation is concerned, it seems to me that the mukti is standing at my door, hands folded humbly, waiting for an opportunity to serve me. Along with it, all material goods stand at my door: dharma [pious activities], artha [economic prosperity] and kama [sensual gratification]" (Krish na-karnamrta, 107). By serving the spiritual master, a devotee not only sees the Supreme Personality of Godhead, but also becomes liberated. As for material goods, they come to him by themselves. It is not difficult for a pure devotee to achieve liberation, and material benefits are ready to serve him at any stage of his life. Krishna always remains in His original position as sac-cid-ananda-vigraha, and anyone who offers service to Him also achieves his original spiritual identity (svarupena vyavasthithi). This is the highest perfection of human life. Krishna is always pure, and He is always the Supreme Absolute Truth. Therefore, His name is Krishna, which means "all-attractive." On this platform, there is an exchange of transcendental love relationships and service. Looking at Krishna, the mothers were so attracted that they could not reprimand Him. Instead of punishing Krishna, they smiled and listened to Him with pleasure. The gopis remained satisfied and Krishna enjoyed seeing them happy. Therefore Krishna's other name is Gopi-ja navallabha, because He thought of different ways to please the gopis. They were very fortunate because they associated with the Supreme Personality of Godhead face to face. When Narada cursed Nalakuvara and Manigriva, they became Arjun's twin trees and stayed in the courtyard of mother Yasoda and Nanda Maharaja to see Krishna directly. Although Krishna is always happy because He is atmarama, fully satisfied, still He lacks the love of His mother Yashoda, His friends and especially the love of Radharani. "The only thing a devotee desires is that he can perform devotional service to Krishna without interference. In fact we see, however, that even in the presence of Krishna, when Nan da Maharaja and other cowherd men were near the Supreme Personality of Godhead, there was disturbance. Of course, in each case, Krishna emerged victorious. The instruction we can get from this is that we should not be bothered by so-called disturbances. It has always been like this, even when Krishna was here. This is the very essence of material existence.... Although Krishna is always as gentle as a lotus, He created a burning sensation in Bakasura's throat, becoming hot like fire. Although Krishna's whole body is more pleasant than sugar candy, Bakasura felt bitterness and therefore did not slowly spit out Krishna. As stated in Bhagavad-gita (4.11), ye yatha mam prapadyante tams tathaiva bhajamy aham. When Krishna is accepted as an enemy, He becomes an intolerable object for the nondevotees, who are unable to accept Krishna and enjoy His beauty.

A pure devotee always sees Krishna, as stated in the Brahma samhi te (santah sadaiva hrdayesu vilokayanti) and as stated in the Bhagavad-gi te (sarvatah panipadam tat sarvato 'ksi-siro-mukham). If by accumulating sukriti, the dividend of pious activities, one reaches the platform of pure devotional service, Krishna will be revealed to him in the depths of his heart. One who has achieved such perfection automatically becomes beautiful himself and everything is attractive to other living beings.

Purnasya purnam adaya purnam evavasisyate: Krishna is always full, and although He can create millions of universes full of all opulences, He remains just as full without change (advaitam). This is explained by many Vaishnava acharyas through philosophies such as vishuddhadvaita, vishish tadvaita and dvaitadvaita. So one should learn from the acaryas: acaryavan puruso veda: one who follows the path of the acaryas knows things as they are. Such a person can enjoy the beauty of Krishna. Janma karma ca me divyam evam yo vetti tattvatah [Bg. 4.9]), he is freed from material bondage (tyaktva deham punar janma naiti mam eti so'rjuna). Krishna always remains in His original position as sac-cit ananda-vigraha, and anyone who offers service to

Him also achieves his original spiritual identity (svarupena vyavasthith). This is the very perfection of human life. Here we have considered only some of the features of Krishna's all-attractiveness. Now we'll move on to another question:

#### **How all-attractive is Krishna?** As Paramatma,

Krishna resides in the heart of every being and in the nucleus of every atom. Krishna attracts us, but a person confused by external forms that hide the soul and Krishna is attracted by the form, the names and definitions that refer to this form: Russian, American, Christian, Hindu, man, woman .... People have lost their spiritual vision and do not see Krishna within everything. For the most part, they wander in the jungle of mental fabrications, wishful thinking, or, as they say figuratively, lick a jar of honey from the other side. Krishna invisibly beckons us to Himself; He attracts us with his beauty, but the material veil does not allow us to enjoy Krishna, being attracted by the external form that hides Krishna from us. This form, which is Krishna's energy, is nondifferent from Him. Krishna is everywhere through His material and spiritual energies and within everything. But a person with limited intelligence cannot see Krishna. Without Kṛyā consciousness, he does not perceive the ultimate reality. Actually Krishna is in the eyes and mind of the devotees. The thoughts of the devotees of Lord Krishna are more real than reality itself, which we perceive with our material senses, sometimes confusing and mistaking the reflection of reality for reality itself. Thus, the answer to the question posed includes the answer to the previous questions.

The material world is a reflection of the spiritual world. Accordingly, the beauty of sunrises and sunsets, living and dead nature, beautiful men and women, art, literature, poetry and music, thought and feeling, is the external manifestation of Krishna's Beauty. It comes from Krishna and permeates everything that exists, refracting in the minds of various types of people. Krishna is the Source of all beauty, and our senses are an extension of His spiritual senses. When they are purified by devotional service, they manifest as an aesthetic sense, a sense of beauty that allows the soul to enjoy the beauty of Krishna Himself. In this sense, as Krishna consciousness develops, we have no doubt that Krishna's **BEAUTY WILL SAVE THE WORLD!**

#### **Note:** Everything

that in the material world is considered as duty and purity, from the standpoint of pure consciousness (Krishna consciousness) is seen as sinful, and all concepts of religiosity descend to the level of sin. On the absolute plane, not everything and everyone in its entirety belongs to Krishna, and the slightest deviation from this ideal is tantamount to committing a sin.

In the material world, everything: both truth and lies are inventions of the mind! By this is the last word of the Bhagavad-gita (18.66):

*SARVA-DHARMAN PARITYAJYA MAM EKAM SARANAM VRAJA  
AHAMTVAM SARVA-PAPEBHYO MOKSHAYISYAMI MA SUCAH* Give

up sarva-dharma (all religions) and simply surrender to Me. I will deliver you from all the consequences of your sinful deeds. Don't be afraid of anything!

Krishna insists: *SARVA-DHARMAN PARITYAJA MAM EKAM SARANAM VRAJA...* You must take the risk! May all your hopes be directed to Me! Be connected only with Me. I will not tolerate anyone in your heart. My relationship with you must be free and pure. I won't put up with your affections! I do not want you to have any thoughts and plans of your own! Leave everything temporary, your hobbies and responsibilities - you are free. Do this and we will see you in Vrindavan! This is the conclusion and this is the commentary on this sloka that I have heard from a true sadhu. When a speaker manipulates different meanings of the same word, the meaning of what was said sometimes changes to the opposite depending on the context or intonation. For example, the word vraja means "to go," but it is also the name of the highest abode of Krishna. In Vraja, only Beauty awaits you. Drop all your affairs and plans for the future - I invite you to Myself. I'll give you something you don't even dream of. I will give you love, such love that you will wonder how you ever lived without it. We are created for love and beauty. And that's all we have."

Everything in Krishna's world is permeated with beauty, and everything ugly is perceived as a sin. Everything ugly is wrong. For Me and My devotees, religion and moral duty are so ugly that we perceive it as a sin."

Here Krishna calls to forget about their own interests, but not for the sake of renunciation, but for the sake of serving Him. By itself, the rejection of personal interests leads to the destruction of the personality (to impersonalism), its transformation into dead matter. But giving up personal interests (sarva-dharman pari tyajya) for the sake of Krishna (mam ekam sharanam vraja) revives the soul to a new life - a life of love and devotion, where there is no place for self-interest and indifference. The desire for love and beauty is

inherent in our very nature. In this verse, Krishna shares the most intimate secret - where to find this Love and Beauty. In the Bhagavad-gita, Krishna points out the goal, and then Sri Chaitanya, the most merciful incarnation of the Lord, begins the sankirtana movement and teaches how to achieve it.

*Hare Krishna.*



CHAPTER 4

## CHANT AND BE HAPPY

### THE POWER OF MANTRA MEDITATION

At the end of the fifteenth century in India, 500 years before Gandhi, who became famous as the leader of a non-violent civil disobedience movement, the most prominent political, social and religious reformer appeared in a small town in West Bengal. He rejected the established traditional way of life that divides people

into classes, higher and lower, rich and poor, and proclaimed spiritual equality. He rejected all kinds of rituals, obsolete formulas existing in the cultural and religious life of the society and started the SANKIRTANA movement to awaken divine love in the human heart. This love is so deep that one drop of it is enough to flood the whole world. It is contained in the nature of the soul and therefore is able to embrace all living beings in the universe, uniting them according to the principle of spiritual identity into a single family of God. The name of this powerful reformer is Sri Krishna Chaitanya Mahaprabhu. In modern times, his movement has become known as Krishna consciousness, which is spreading all over the world.

The appearance and mission of Sri Chaitanya was predicted by the Vedic scriptures long before his birth. For example, according to the statement of Srimad Bhagavatam (11.5.32), scholars and saints recognize that Sri Caitanya Mahaprabhu is the incarnation of the Supreme Personality of Godhead, Sri Krishna, whom intelligent people will worship by performing the san kirtana-yajna. The story is that first the name "Krishna" came into this world, it is not different from Krishna Himself. Then Krishna incarnated as Sri Chaitanya to teach the chanting of the holy name. Thus, Sri Krishna Chaitanya is Krishna who plays the role of a devotee of Krishna, a spiritual master who teaches how to love God by performing Sankirtana, congregational chanting of the holy names: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

Sri Chaitanya was born on February 18, 1486 (according to the Christian calendar) in Nabadwip, the son of a Vedic Brahmin Jagannath Mishra and Shachimata. From childhood, the child possessed all the attributes of a divine personality. The famous astrologer Nilambara Chakravarti predicted a great destiny for him. "The time will come," he said, "and the whole world will worship the son of Sacimata!" *PRITHIV ACHHE YATA NAGARADI-GRAMA SARVATRA PRACHARA HAIBE MORA NAMA* "In every town and village throughout the earth, His holy name will

be preached!" Anticipating these amazing events, the boy was named "Vish

vambhara" which means "one who maintains the universes".

Sri Chaitanya was not very attached to religious ceremonies. From a very early age, he began to preach pure love of Godhead, which was externally manifested in various ecstatic states through the chanting of the holy names. He taught that love for Krishna can be gained by anyone who takes part in the SAN KIRTANA movement. "I will make the whole world sing and dance in a great ecstasy of bliss!"

Sri Caitanya Mahaprabhu did not come into this world to save the elect or those who belong to any religious sect, but to deliver everyone. By His causeless mercy, He distributes love for God and the learned person, versed in religious scriptures, and the ignorant, men and women, people of different nationalities, different skin colors, different political and religious beliefs, believers and atheists. Therefore, Srila Rupa Gosvami refers to Sri Caitanya Mahaprabhu as the most merciful incarnation of Krishna, calling Him the maha-vadanyaya avatar :

"O most merciful incarnation! You are Krishna Himself appearing as Sri Krishna Caitanya Mahaprabhu. You have taken on the golden complexion of Srimati Radharani and generously distribute Her pure love for Krishna. I bow down before You in deep reverence."

Walking all over Navadvipa with a group of sankirtana devotees, he quickly flooded all of Bengal with the chanting of the holy names. The Muslim

ruler Chand Kazi tried to block Chaitanya's movement. Then the Lord gathered many of His followers and chanting the holy name, accompanied by mridangas and karatalas, went to the residence of the ruler. Seeing a crowd of thousands approaching his palace, Chand Kazi was seriously frightened, although the demonstration was peaceful. Upon meeting with Sri Chaitanya, as a result of a philosophical discussion, he recognized the power of divine love and soon issued a decree that is still in force. No one has the right to prevent the chanting of the new holy name of the devotees of SANKIRTHANA, wherever and whenever it takes place! After Sankirtan was legalized in Nabadwip, Sri Chaitanya began to preach in other parts of India.

For six years, he traveled around the country, chanting the Hare Krishna mantra, preaching and bestowing love of God on everyone he met on his way. Wherever Chaitanya appeared, he gathered around him hundreds and thousands of people who became his followers.

At the same time, he preached to scientists and philosophers, most of whom were adherents of the Mayavadi philosophy, who believed that God has no form, no name, no qualities and other attributes that determine a person. Such scholars believe that spiritual enlightenment can only be achieved by a few who know Sanskrit and are able to study the Vedanta Sutra. Sri Chaitanya opposed this view in philosophical

discussions, as a rule, always defeated his opponents.

Thus He converted to Vashnavism Sarvabhaum Bhattacharya, a very famous expert in the Vedas in his time. Living beings are integral parts

Lord Krishnas are spiritual conscious persons. Therefore, the common whole must also be a person who enjoys the company of other persons. Such relationships are based on pure, selfless love, which attracts all living beings like a magnet. As all the planets in the universe revolve around the sun. Similarly, all living beings, attracted by His love, revolve around Krishna. Since the living entity is eternal and eternally individual, then, while maintaining their individuality, they do not merge with the Lord, but each rotates in its own orbit. Just as in the material world there are two forces of attraction and repulsion (centrifugal force and centripetal force), so in love for Krishna in the spiritual world there is great attraction and maintaining some distance, which increases mutual interest and inflames craving. Showing special mercy to Sarvabhauma Battacha rya, Sri Chaitanya showed him His transcendental form. He appeared before him in six-handed form (sadbhuj) simultaneously as Shri Krishna, Shri Ramachandra and Himself in the form of a sannyasi. While performing sankirtan in the streets of Benares, chanting the Hare Krishna mantra, Sri Chaitanya attracted the

attention of the famous sannyasi Prakasananda Swami, who was the leader of the Mayavadi sect. In a conversation with Prakasanada, the Lord convinced him of the superiority of pure devotional service, which is based on congregational chanting of the holy name of Krishna, over all other methods of spiritual realization. In the Mayavadi assembly, Chaitanya displayed his extraordinary powers, his effulgence, and many, recognizing him as the Supreme Person, followed Him.

Thus Sri Chaitanya affirmed the principles of bhagavata-dharma, the eternal religion which is the essence of all transcendental knowledge - love for Krishna, dormant in everyone's heart; love for God is awakened when one chants and preaches His holy name.

*HARER NAMA HARER NAMA HARER NAMAIVA KEVALAM  
KALAU NASTY EVA NASTY EVA NASTY EVA GATIR ANYATHA*

In this age of Kali there is no other way, no other way, no other way - repeat! Repeat! chant the holy name of Krishna! (Bhran-naradiya Purana) Although Sri Chaitanya was the best of the brahmanas and could rightfully

enjoy the privileges of his lineage, he never gave anyone the opportunity to identify himself with the material body. He said: "I am not a brahmin, I am not a sudra, I am not... I am the servant of the servant of the lord of the gopis." He was easy to communicate with and accessible to everyone.

The relationship between the Lord and His devotees, such as Ramananda Ray, who belonged to a lower caste, and Haridas Thakur, who came from a Muslim family, was especially remarkable. For the Hindu society at that time, such attitudes and such behavior were out of the ordinary. Chaitanya distinguished people not by social status or

origin, but spiritual development. Thus, he affirmed a single form of worship of the one Lord for all the people of the world. This is one of the most characteristic features of the mission of Sri Chaitanya Maha Prabhu, the golden avatar of Lord Sri Krishna.

In this age of enmity and hypocrisy, when people are so fallen that they use religion for their own material gain, when members of various sects are constantly at enmity with each other, trying to establish their supposed dominance even in the spiritual realm, Lord Caitanya came to put an end to quarrel. He came to eliminate obsolete forms of service to the one God and establish a single universal religion (yuga-dharma), which would not divide people into the chosen ones and the outcasts, into black and white, near and far, but would unite them into a single family of God. With material inequality, the Lord proclaims spiritual equality, providing equal opportunities for spiritual perfection and achieving final liberation from the circle of birth and death to everyone without exception.

The love that Chaitanya has brought is beyond. It has nothing to do with this world of the duality of good and evil. It is spiritual, therefore, all-encompassing, all-attractive, just like the Lord Himself. Krishna means "all-attractive"! Chaitanya is the pure consciousness of one who is attracted by Krishna. Nowadays, millions and millions of people are already attracted by this glorious sankirtana movement of Sri Chaitanya

Mahaprabhu. But the Lord will be satisfied only when Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Rama Rama Rama Hare Hare is chanted in every town and village throughout the earth. According to Him, this chanting enlarges the ocean of transcendental bliss and allows one to enjoy the nectar that every living being craves.

All glories to Sri Sri Guru and Gauranga!



## CHAPTER 5

### SANKIRTANA CORPORATION

#### HISTORY

The history of the development of Krishna consciousness in our country (the former USSR) is original and does not resemble how Krishna consciousness spread in America or Western Europe with the direct participation of ISKCON founder-acharya Srila Prabhupada and his disciples.

When Subuddhi Rai, who wrote the script for Prabhupada's arrival, asked Mamu Thakur, who was living in America at the time, to collect material for a documentary, he told him, "What can you make? What documents, if they simply do not exist! In 1971, on his way to India, Srila Prabhupada landed at Vnukovo Airport and had an unauthorized meeting with Prof. Kotovsky. Later, as Kotovsky himself writes, he had to explain himself to representatives of the State Security Committee. In his defense, he said: "I remain loyal to the cause of the Communist Party and the Hare Krishnas set me up

whether."

After staying in Moscow for three days, Srila Prabhupada took a memorable photograph in Red Square and met with one Anatoly Pinyaev, who later became his Russian disciple. Everything else has become the subject of the wild imagination of followers, students and biographers of Srila Prabhupada himself. Srila Prabhupada is dead and I am here, a living character for your movie. Shoot me while I'm alive! I

founded ISKCON in the USSR." Srila Prabhupada planted the seed of devotional service in the form of Anant Shanti (Pinyaev), as the ideologues of ISKCON claim. This seed sprouted and grew into a beautiful tree with many branches, flowers and fruits. This is the version of the emergence of ISKCON in the former USSR. Of course, this is an allegory. And what is the real story? When the seed of bhakti falls on a favorable soil, it immediately sprouts. In this case, not only the seed plays an important role, but also the soil, the agriculture of plowing and sowing the seed: the participation of those who plowed, sowed, cultivated and hilled, protecting weak seedlings from natural disasters, climatic conditions and parasites. Russia is not India, an equatorial country with ethnic features and its own unique subculture. But if we do not take into account climatic conditions, then it is in Russia at the present time that this movement has most of all found favorable ground. The human resource of this country is inexhaustible. Remaining a raw material appendage, Russia is still famous for its Kulibins, Lomonosovs and hackers. The fanaticism, anarchism and artistry of the nation found its vivid embodiment in the ideas of bhakti, which was brought into this world by Sri Chaitanya Mahaprabhu, the most merciful incarnation of Krishna, who started the Sankirtana movement.



*The first street harinama in Leningrad and Minsk. 1987-90*

## **SANKIRTANA IS THE CONSTANT CHANGING OF THE HOLY**

**NAME OF GOD:** Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare. **THE INCUBATION**

**PERIOD** Starting from 1971 and until about 1980, according to Anatoly

Pinyaev, aka Ananta Shanti, Krishna consciousness was known to a few intellectuals, creative people and those who are inclined to systematic spiritual practice. Krishna consciousness, the Vedic concept of aham brahmasmi, I am the soul, as an integral part of Krishna, has found here quite a few well-wishers and sincere followers. "People had a lack of information, and it so happened that people were forged in heaps. There was a circle

of intellectuals. When they learned about some new person or received some new information, they invited that person and others became interested. Suppose someone got in for the first time, or he had some kind of social circle, after that he himself invited to his place, and there a different circle gathered in his apartment. So there was a chain reaction, information spread. I presented it the way I found out myself - I said that there is a religious system (we are talking about Prabhupada), there is a spiritual movement, principles and method. There was little literature, and people made copies, became vegetarians, began to repeat the mantra. They accepted it without frantiness, as something new and necessary for themselves. Everyone himself felt how important and interesting it was for him. Everyone accepted without exception. Why? Because I didn't introduce, but simply talked about the fact of my life, as it really was, and people wanted to join, try" (excerpt from the book "Hare Krishna Yesterday and Today").

This philosophy was discussed in a narrow circle, in private conversations. So gradually it spread naturally, attracting the minds and hearts of people. The spiritual vacuum was favorable, conducive to the spread of Hare Krishna in the USSR. There was no talk of registering the Society. After Srila Prabhupada's departure for nitya-lila in 1977, Harikesh swami was entrusted with preaching in the USSR. In 1980 - it was the

Year of the Olympic Games - Kirtiraj and Harikesa came under the guise of tourists. In Riga, where they met, they were arrested and expelled from the country without the right to enter. Since then, those devotees who have joined the movement have been completely deprived of guidance and guidance. Moreover, since then, the attitude of the local authorities towards Hare Krishna has become noticeably tougher. Within a couple of years (sometime around 1982-3) everyone who could preach was isolated. And one could think that the weak sprout from the seed planted by Srila Prabhupada had been uprooted. Pinyaev and others who were with him were repressed.





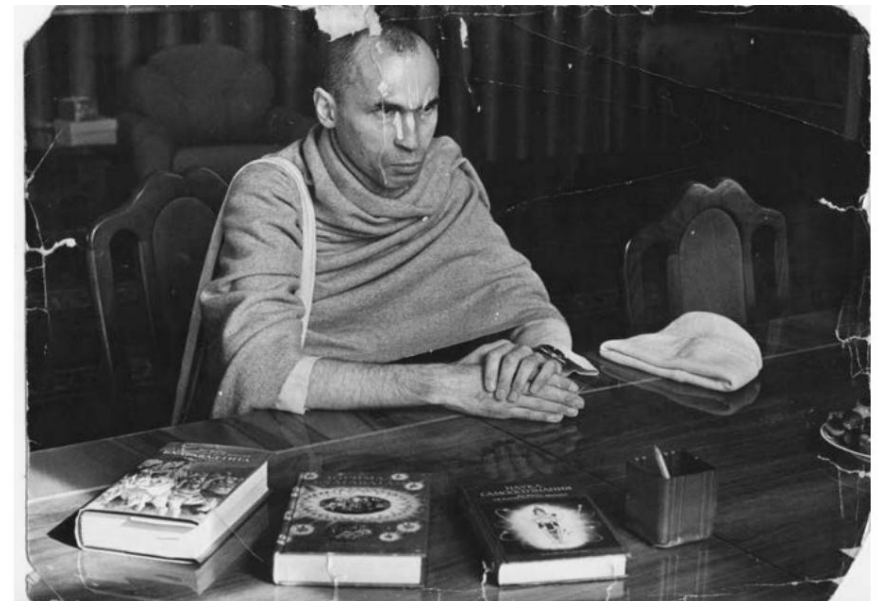
*SANKIRTHANA. New York. Times Square. Harinama.*

### **YEARS OF REPRESSION**

With the coming to power of Andropov and Chernenko, the most right-wing forces in the government, the KGB took on Hare Krishna in full force. The only one who remained at large was M. Shilov, known among the devotees as Mamu Thakur. The entire period of the formation of Hare Krishna in the USSR is associated with his name.

### **CHRONICLE OF THE TIMES OF MAMU THAKUR**

Mamu Thakur was born in 1949 in Perm on the day of Nrsimha Chaturdashi. He got acquainted with Krishna consciousness in Riga in 1980 and in the same year, after meeting with the already well-known Anatoly Pinyaev, he began to preach. Being a successful artist, he headed the Leningrad City Committee of Book, Graphic and Poster Artists. Taking advantage of his position and money earned by labor, he began to travel around the country and preach. He made a mridang out of epoxy resin, learned to sing and, accompanying himself, began to travel all over the USSR, recruiting others. He made slides of illustrations from the English edition of the Gita and, showing people through the epidiascope, began to explain the philosophy of Krishna consciousness. He was distinguished by his asceticism, patience and perseverance. Following strictly regulative principles, he promoted a healthy lifestyle, vegetarianism, taught people to chant Hare Krishna and prepare prasadam.



*In the office of A. Tuleev, during the official meeting of the meeting.  
Kemerovo. 1990-91*



When the first Bhagavad Gita appeared in Russian at the end of 1984, Mamu Thakur began to print and actively distribute the Vaishnav scripture. He was arrested several times, but his preaching was so convincing that everyone who met him and persecuted him became his followers and even Hare Krsna adepts.

On the eve of perestroika, somewhere in 1986-7, Mamu Thakur organized the first Sankirtan ashram in Leningrad, and a little later, on the wave of an informal youth movement, preaching to the head of the laboratory of the Institute for Comprehensive Social Research, prof. Lisovsky, passed the test of his association of Sankirtana and thus entered the annals. A few years later, on the basis of these tests, the Society for Krishna Consciousness was registered in Moscow.

But about a year before this registration, he managed to register the Sankirtana cooperative, on the basis of which he opened the first vegetarian cafe. As Kirtiraj noted, this is a truly historic event. In the entire history of tsarist Russia and the former USSR, this was the first vegetarian catering.

Always the first, Mamu Thakur did street harinam, the first to give public lectures and speeches in major public and educational institutions; he was the first to print and distribute Prabhupada's books. He is the first who started writing books for the Russian-speaking reader (he recently published the first Russian Gita with his own commentaries). He preached to the most famous people of his time: he met personally with Academician Andrei Sakharov and other scientists; by political leaders such as Zhirinovsky, writer Yeremey Parnov, poet

Yevtushenko and artist Glazunov, composers, theatergoers and filmmakers.

While publishing the first Hare Krishna magazine Sankirtana Vedomosti, the newspaper Bez Illusions and Sankirtana-inform, he took part in party congresses and registered the Sankirtana Party himself and planned the creation of the Sankirtana Bank. Later, as a regional secretary for the Volga, Urals, Siberia and the Far East, he registered about 20 Sankirtana

preaching centers, opened a dozen vegetarian cafes (the largest in the world in Yekaterinburg), and created commercial enterprises for devotees. Such as Sankirtana Film, Sankirtana Land, Sankirtana Business, Sankirtana Art, Sankirtana Sainz, etc.

He preached in existing structures to businessmen, concluded nym in prisons, the military in the army, politicians and scientists.

As a result of vigorous activity, he attracted hundreds of thousands of people. Thus, under the name of Sankirtana, an association arose, which was renamed and entered the history of the Hare Krishna Movement as ISKCON, the International Society for Krishna Consciousness.



SANKIRTANA PROGRAMS. The triumph of Krishna consciousness in the USSR.



In a personal meeting in 2006, Bhakti-vigyana Maharaj, chairman of the Russian Society for Krishna Consciousness, said: "On a medical fact in RUSSIA, you, Mamu Thakur, created ISKCON." **HISTORY OF SANKIRTANA ASSOCIATION**



After Hari kesh Swami and Kir tiraj were expelled from the country in 1980, no western ISKCON devotees came to the country until 1989-90. There were practically no books, but thanks to the activity of Mamu Thakura and those who called themselves

members of Sankirtana, people joined the Movement. None of them had seen Prabhupada, but they knew Mama Thakur and believed the words, "In every town and village, Hare Krishna will be sung." Such is the history of the rise of Krsna consciousness in this most atheistic and demonic country.

Recognizing Mamu Thakur's services to the ISKCON acharya, Srila Prabhupada, he was sent to the holy dhama in 1992, and a year later to America, where his preaching was equally persuasive. In 1997 in New York, Mamu Thakur, as one of the founders, registered The Sankirtana Corporation, a cultural and social organization that has taken on the responsibility of spreading the Mission of SAN KIRTANA of Sri Chaitanya Mahaprabhu all over the world. In fact, being the founding father of

Hare Krishna in the former USSR, to date, Mamu Thakur has written and published more than 20 books on the philosophy and practice of Krishna consciousness, published several hundred newspaper and magazine articles, published a fundamental work - "Bhagavad-gita - a book of devotion" .

## ORGANIZATIONAL STRUCTURE

The Sankirtana Center, which consists of the President, the Community Council and the Audit Commission, is considered to be the main link in the local organizational structures. The community resolves almost all its issues on its own, without resorting to the help of higher authorities. Each community is autonomous and financially independent; therefore, centralized assistance to any community can only be provided in a special case.

To make decisions on issues affecting the interests of more than one community, each major region has a Regional Council.

The Russian SANKIRTANA Association consists of about a hundred disciples of Mamu Thakur and free members, the number of which is incalculable. Those who fail to follow all the principles as initiated disciples constitute the army of free members. They work in organizations and serve in corporate offices or live in temples. His followers are in Moscow, St. Petersburg, Yekaterinburg, Perm, Belarus, Ukraine and other CIS countries, as well as in America.

## The goals of the association

**SANKIRTANA:** 1. Constantly and everywhere spread spiritual knowledge, acquaint people with the philosophy and practice of Krishna consciousness; in the name of restoring true values in society, to help unite people on a spiritual basis and achieve world peace.

2. Spread the principles of Vedic culture as taught in Bhagavad-gita and Srimad-Bhagavatam. 3. Strengthen the unity of the members of the Society by directing them towards Krishna, the Supreme Personality of Godhead. To preach to people the realization that every soul is part and parcel of Krishna. 4. Spread and inspire the Sankirtana movement - the congregational chanting of the holy names of Lord Krishna, according to the teachings of Sri Chaitanya Mahaprabhu. 5. Build cities and erect temples. 6. To unite members of society into a single family, teaching simple and

elevated lifestyle.

7. To achieve the above goals, publish and distribute newspapers, magazines and books.

## Motto of SANKIRTANA

Param vijayate sri-krishna-sankirtanam: "May he have full chanting the names of Krishna together is the motto of Sankirtana.

1) preaching is the essence, 2) purity is the strength, 3) books are the foundation, and 4) practicality. The preaching is supported by compassion for fallen, conditional souls, but the strength of the preaching is purity. Purity is not an abstraction; it is attained by regular chanting of sixteen rounds of mantra a day, by cessation of the four kinds of sinful activities, and by the spirit of serving the mission of Caitanya Mahaprabhu.

It is a matter of utmost importance and a manifestation of the greatest compassion to participate in the publication and distribution of Krishna consciousness literature in different languages throughout the world.

"Practicality" is the principle of using material means in the service of Krishna. When a devotee spreads Krishna consciousness in different countries according to time, place and circumstance,

by changing the parampara principle, he becomes inspired and begins to understand the importance of Krsna consciousness.

The members of sankirtana show true compassion for all living beings. Compassion is not the exclusive quality of a few select individuals. By the mercy of Lord Chaitanya, such compassion is available to anyone who humbly listens to the message of the Lord and participates in the Sankirtana movement.

1. Param vijayate sri-krishna-sankirtanam: "May the congregational chanting of the names of Krishna win complete victory." 2. Sri Krishna, or vishaya-vigraha (object of the devotee's love), is the only enjoyer, and all others are meant for His enjoyment.

3. Those who do not perform hari-bhajana remain in ignorance and ruin their souls. 4. Accepting Sri Hari-nama is the same as realizing Bhagavan Himself. 5.

Those who put the demigods on the same level as Vishnu are incapable of serving Bhagavan. 6. Publication of Vaishnava literature and preaching in nama-hattas -

true service to Sri Mayapur.

7. We do not seek to do good or bad deeds; we are not scientists and not illiterates. Our duty is to wear the shoes of pure Hari devotees on our heads. By serving them, we received initiation into the mantra kirtaniyah sada hari. 8. A sermon that is not supported by personal example is no better than karma, worldly activities. Do not condemn the nature of others, correct those of your own shortcomings.

9. If we want our lives to be successful, we must receive instruction only from spiritual sources, without attaching importance to countless worldly theories. 10. It is better to become an animal, a bird, an insect, or any other of the millions of species of life, than to resort to deceit. Cheating is unacceptable. Only honest people are truly appreciated.

11. Straightforwardness is synonymous with Vaishnavism. The servants of Vaisnava-paramahamasa should be straightforward. It is this quality that makes them the best of the Brahmins. 12. One who delivers the conditioned souls from their vicious attachment to the material energy is extremely merciful. And one who rescues even one soul from imprisonment in the fortress of maha-maya is much more merciful than people who open countless hospitals.

13. We didn't come into this world to be a builder. property. Our goal is to bring the teachings of Sri Chaitanyadeva to people.

14. We will not stay in this world for too long. We will engage in hari-kirtana and, after leaving the material body, we will receive the highest reward available in this world.

15. The dust from the lotus feet of Srila Rupa Gosvami, who fulfilled the innermost desire of Sri Chaitanyadeva, is the only goal of our life.

16. Who, fearing not to please the listeners, did not speak about the Absolute Truth, he deviates from the path of truth traced by the Vedas and enters the path of hypocrisy. Thus, he becomes an opponent of the Vedas, an atheist, and loses faith in Bhagavan, the very Personification of Truth.

17. You can get darshan of Krishna only through the ears, listening to hari katha from the lips of pure Vaishnavas, and nothing else.

18. Any place where hari-katha is recited should be considered holy. place.

19. Having learned in the process of kirtana the correct shravana (listening), we get the opportunity to practice smarana (mindfulness). Then one can begin the inner practice of direct service to the Ashta-Kaliya-lila, the divine pastimes of Sri Radha and Krishna in each of the eight parts of the day. 20. It should be understood that the loud chanting of the Holy Names of Krishna is bhakti.

21. Bhagavan will not accept anything from one who does not chant hari-nama a hundred thousand times daily. 22. If a devotee sincerely tries to chant hari-nama without offense and constantly, then gradually the offenses go away, and pure hari-nama begins to appear on the tongue.



Yekaterinburg Gurukula

23. We should not be disappointed when worldly thoughts come to us while chanting hari-na. Gradually, these empty thoughts will cease to overwhelm us - this is one of the side effects of chanting hari nama, so there is no need to worry about it. If we devote our mind, body and speech to the service of Sri Nama and chant the Holy Name with great perseverance, Sri Nama Prabhu will reveal His all-merciful transcendental form to us. When, by continuous chanting of the Holy Name, we completely get rid of anarthas, then along with the image of Sri Nama Prabhu, His divine qualities and pastimes will automatically open to us.

(from Srila Bhaktisiddhanta Saraswati Prabhupada's Upadeshavali).

### Education

*TAD VIDDHI PRANIPATENA PARIPRASHNENA SEV  
UPADEKSYANTITE GYANAM GYANINASTATTVA-DARSHINAH*

“Try to know the truth by approaching a spiritual master. Ask him humbly and serve him. Self-realized souls are able to give you knowledge because they see the truth” (Bh. 4.34).

### UNIVERSITY OF BRAHMINIC CULTURE

Announces the enrollment of students for training in the specialties of brahmana according to the class: 1) the art of archana (pujari) 2) the art of yajna (yagyaman) 3) the art of preaching 4) the art of meditation 5) the art of preparing and offering prasadam (culinary art) 6) the art of singing Vedic hymns and mantras (Hare Krishna maha-mantra) 7) the art of playing the mridanga, karatalas and other musical

instruments, conducting kirtan 8) for the especially gifted - fine arts. First Initiation - Bhakta Programs Second Initiation - Bhakti Shastra Third Initiation - Bhakti Vedanta. Upon graduation from the university, graduates are awarded the qualification of a brahmin and are provided with service in the temples and ashrams of the Sankirtana association in Russia, the CIS countries and the USA.

The sankirtana movement includes a wide variety of activities, the main direction of which is to increase the level of education of its members.

For children, there are special general educational spiritual schools - gurukulas, or, as they are also called, Vedic gymnasiums. Heads

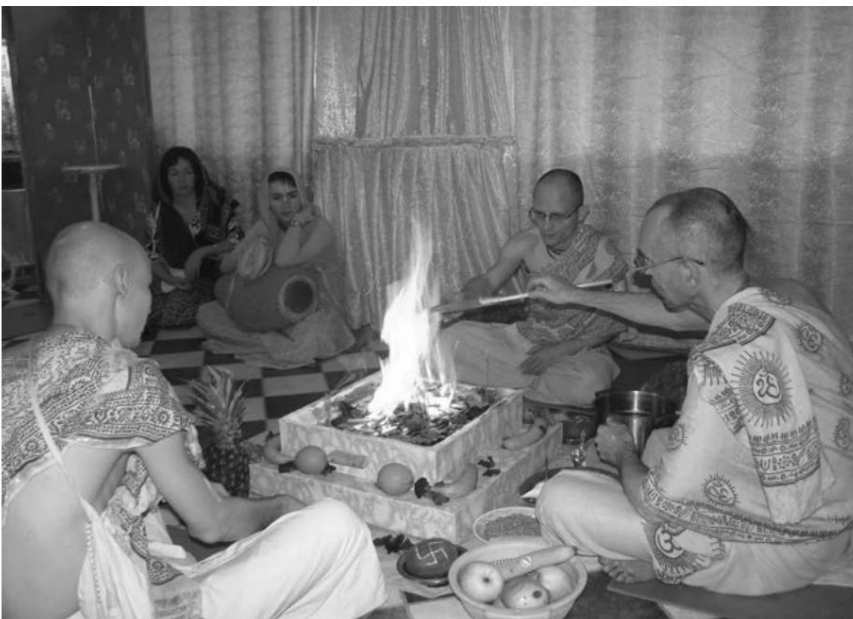


Association SANKIRTA. Temple of Sri Sri Kishore-Kishori. Yekaterinburg

The main goal of the educational process in gurukulas is the all-round spiritual and moral education of the individual. Over the past few years, several such educational institutions have been registered in Russia; in those places where there are no gurukulas, children's Sunday schools are being created.

### SPIRITUAL ENLIGHTENMENT

All the major religious figures of India - Shankara, Ramanuja, Madhva and others, were not only philosophers and scientists, but also preachers of their teachings. This is especially true for Vaishnava teachers, since the very idea of bhakti is inextricably linked with its preaching. Sri Chaitanya Mahaprabhu said that the name of Lord Krishna would be chanted in every town and village in the world; in the Bhagavata-mahatmya, one of the traditional Vaishnava texts, the words of personified bhakti are quoted: "I will leave my country and go to other countries" (idam sthanam prityajya videsham gamyate maya). Desiring to fulfill the prophecy of Shri Chaitanya, the members of the Sankirtana association consider the preaching of the teachings of Chaitanya one of the most important tasks of the movement he started. At the same time, however, He understood preaching not as an obligatory "conversion", but rather as the spiritual enlightenment of people; therefore, when meeting with followers of other religions, the members of the Association do not force them to accept the teachings of the Vaishnavas, but convince them to better understand the teachings of their own tradition.



*Krishna created the demigods and human beings, gave them yajna and said: BE HAPPY....*

The main type of sermon, traditional, especially characteristic of the Vaishnavas, is the public singing of the names of God. To this end, the members of the movement, just as Sri Chaitanya once did, regularly take to the streets of cities and conduct sankirtans, chanting the holy names together. In addition, they distribute spiritual literature. The preaching activities also include spiritual and educational programs, holidays, festivals, as well as the promotion of vegetarianism and a healthy lifestyle.

### Social service and other activities

The main charitable program of the movement is "Hare Krishna - Food for Life", launched in 1987-88, with the opening of the first vegetarian cafe Sankirtan in Leningrad and operating in almost all countries of the world and in most cities of Russia and the CIS. The purpose of this program is to provide those in need with full-fledged hot food, as well as to provide spiritual and psychological assistance to the destitute.



*"Party Friends" at a meeting of old devotees*

### Other Activities

The leadership of the Sankirtana association also attaches great importance to publishing activities. In addition, Vaishnavas are engaged in research work, search and restoration of ancient manuscripts, create and support agricultural communities, participate and hold scientific conferences, international festivals and exhibitions, meet with cultural and art figures, as well as with representatives of other religious denominations.

## Interreligious fellowship

Sankirtana is not one of the religions limited by sectarian thinking; it is a spiritual movement, not a group or groups of people. Anyone can join this movement as a free member. Anyone can take part in activities to the best of his ability, using his experience, knowledge or talents, means and his enthusiasm.

## MANIFESTO

### SANKIRTANA CORPORATION

#### Life dedicated to the Absolute

There are different ways and means to achieve spiritual realization. Thus, in times before 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.) bring the desired result. People's lives are short, and they are so busy with material activities that they do not have time to think about the needs of the eternal soul. They are completely bewildered by the materialistic conception of life, so they have learned to use even religion, the real purpose of which is to develop a loving relationship with God, solely to satisfy their material needs for food, sleep, sex and defense. Out of great compassion for the fallen conditioned souls, the Lord Himself descended to 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 the Vedic calendar, in 4586 from the beginning of Kali-yuga), Sri Chaitanya Mahaprabhu, the incarnation of Lord Krishna, the Supreme Personality of Godhead, came. He started the SANKIRTANA Movement, the 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 the sankirtana-yajna:

*KRISHNA-VARNAMTVISHAKRISHNAM SANGOPANGASTRA-  
PARSADAM YAJNAIH SANKIRTANA-PRAYAIR YAJANTIHISU-  
MEDHASAH* "Chaitanya" means "life force". By starting the Sankirtana

Movement, Lord Chaitanya abandoned the old and obsolete forms of spiritual realization, breathing life into the principles of pure bhakti - devotional loving service to Krishna. SANKIRTHANA is the yoga for this age, which connects with the Absolute Truth, the Supreme Personality of Godhead. SANKIRTHANA is meditation. The name of God is not different from Himself.

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

SANKIRTHANA 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" for the duration of sankirtana, and then no one dies.

Sankirtana is that which purifies the mirror of the mind and heart, filling it with joy - nectar, which the living being always craves.

Sankirtana is a special manifestation of the grace of the Lord and the highest religious principle - pure bhakti, love gained through spontaneous devotional service to Him.

In order to better understand the mission and meaning of the name "Sankirtana Korporei shen", from the above definitions, consider the main thing.

First of all, SANKIRTANA means harinama-sankirtana, i.e. the joint chanting of the holy names of Lord Krishna. Thus, a group of devotees of Krishna walks down the street and loudly sings: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Rama Rama Rama Hare Hare, accompanied by playing mridanga (a type of drum) and kartals (a type of hand cymbals). "Where two or three are in my name, there I am with you," says the Lord. Ecstatically dancing, Sri Caitanya Mahaprabhu Himself personally participates in such kirtana, attracting the attention of even spiritually undeveloped people, giving everyone a chance to become Krishna conscious. The soul is eternally connected with Krishna, therefore love for Him lies dormant in everyone's heart. It awakens even in the lower forms of life (animals and plants) when the name of the Lord is chanted in a state of pure devotion. An example of this is the wild animals that inhabit the jungles of Jarikhand. When Sri Chaitanya sang Hare Krishna, passing through their thicket, the tigers and fallow deer, forgetting their eternal enmity, echoed the name of God, centuries-old trees accompanied the kirtan, echoing in it. Public singing purifies the atmosphere polluted by materialism. The more

devotees participate in sankirtana, the less material problems there are. The less material problems, the higher the spiritual ecstasy. But even if there are three or four people doing sankirtana, even two or one, even then everyone who hears is benefited. The distribution of books or prasadam (consecrated food) greatly enlivens and diversifies sankirtana. Fine robes, flags, images of the Lord and His great devotees create attraction and festive mood. Performing Harinama Sankirtana for the Pleasure of the Lord

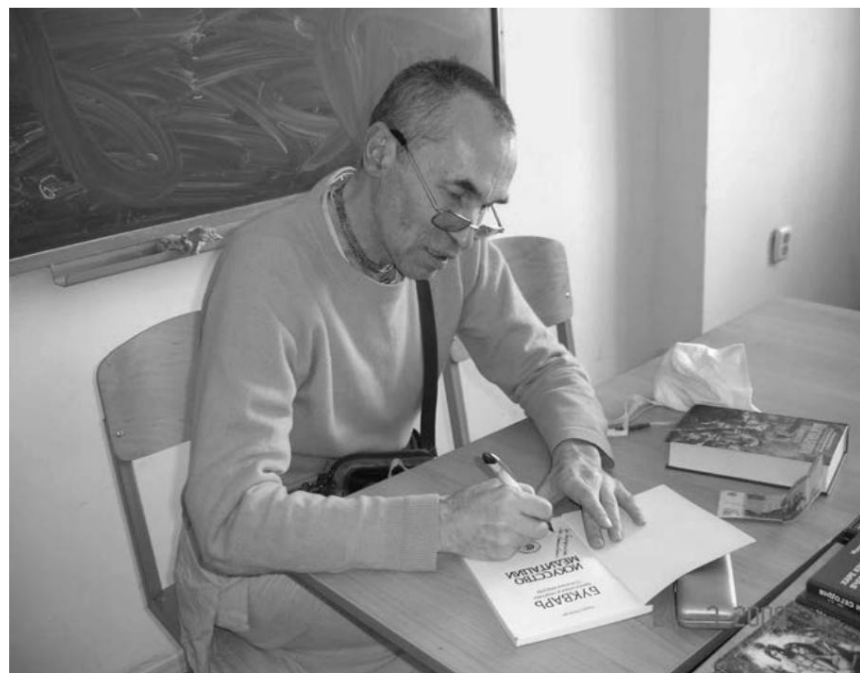


necessary as often as possible, and then Sri Chaitanya will give his blessing. The Lord will be satisfied if and only if His holy names are sung in every town and village. Another form of sankirtana is the glorification of the Lord in work, science, literature and poetry, art, theatre, music and cinema. A person 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. By dedicating all one's activities to the Lord, without attachment to their results, one also performs a kind of sankirtana. All this is entirely in line with the instructions of the holy teachers, the acharyas of the Brahma-madhva-gaudiya sampradaya.

Of course, one who is deprived of the spirit of sankirtana will try to avoid this name in his vocabulary, and often criticize its adherents. However, by calling our corporation "Sankirtana" we have no other purpose than to preach the mission of Sri Chaitanya Mahaprabhu. Our only desire is to please the Lord and His pure devotees. There are many people who take it upon themselves to represent the Lord, but avoid participation in sankirtana - such a presentation will not be effective, because it is material. We are not responsible for their actions. Just as a tree is known by its fruits, so a person is known by his labors, by his practical participation in the mission of sankirtana of Sri Chaitanya Mahaprabhu. Sankirtana is the only process that can save a person from imitation and sahaijyism by giving



*At the religious scholar. Seminar on Bhagavad Gita*



red opportunity for communication and cooperation. Therefore, we call on everyone who has a body, mind, 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. "In every city and tree they will not sing Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare" is the prophecy of Sri Chaitanya Mahaprabhu. And our goal is to fulfill His desire by spreading the holy name of Krishna throughout the world. We humbly appeal to all who read us, "Please chant Hare Krishna and be happy!" When we meet you at Sri Chaitanya Maha Prabhu's eternal sankirtan, in His transcendental pastimes, it will be the most beautiful, unforgettable day of your life.

### **Bhagavad Gita CLASS**

"Just as a lamp does not flicker in a calm place, so the transcendental talist, who has curbed his mind, always remains calm, fixing his inner gaze on the spiritual essence" (Bh.g. 6.19)

The word "meditation" usually means the concentration of the mind on the Highest. But what is the HIGHER? Vedic literature indicates as

as the Supreme object of meditation, the Absolute Truth, the Supreme Personality of Godhead, Sri Krishna. Meditation is fixing the mind on Krishna.

Several million years ago, during the period of Satya Yuga on planet Earth, the average human lifespan was 100,000 years. People were much more intelligent than now, and in order to achieve the final liberation from the cycle of birth and death, they practiced meditation. Practicing yoga and meditation was commonplace for everyone.

In a state of meditation, the mind of a person becomes clear, like the mirror surface of a lake in calm weather. When mental activity is completely stopped, and the waves of material energy and feelings do not excite the mind, a person is able to contemplate the nature of the Absolute. In his heart he sees himself, the soul, and Krishna, the Supersoul. Like two friendly birds, they sit in this body as on the branches of the same tree. Restoring their connection is called yoga, and the method by which it can be restored is called meditation. In the modern age of struggle and hypocrisy (Kali Yuga), this method is not available to

anyone. First, because people live a little; secondly, because they are too conditioned by the struggle for existence. For most people, spiritual life, not to mention meditation, has become mythology. People have lost their minds and completely forgotten about the purpose and purpose of human life. The only thing they do is satisfy their animal needs for food, sleep, sex and self-preservation. Of course, a select few, secluded in a holy place in the Himalayas or in the jungle on the banks of the sacred rivers of the Ganges, Yamuna or

Saraswati, are engaged in meditation now, but everyone else, especially Westerners, living in the urban atmosphere of such monsters as New York, London or Paris, they can't do that. If a perfect yogi, concentrating the vital air between the eyebrows and looking at the tip of the nose, sees Krishna as the Paramatma in his heart with his inner eye and enjoys boundless transcendental happiness, then a miserable imitator sees only his own nose, making a show out of this to earn money. Therefore, for a serious person who seeks the truth, the Vedic scriptures strongly recommend another method - mantra meditation or sankirtana yoga, congregational chanting of the holy names of Lord Krishna. This will be discussed. There are many mantras in the Vedic literature. Chief among them is the Hare Krishna maha-mantra. The Sanskrit word mantra in translation means: "man" - mind, "tara" - purification. Maha means great.

It is said in the Kali-santarana Upanishad that the 16 words Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare are specially designed to achieve liberation.

The human mind is the center of all the activities of the senses. Depending on where he is directed, he can be both a friend and an enemy at the same time.

gom of the conditioned soul. If the mind is fixed on material objects, it is the worst enemy. If the mind is fixed on Krishna, he is the best friend. So in the

Bhagavad-gita it is said: "And one who at the end of life leaves his body, remembering only Me alone, immediately attains My nature. And there is no doubt about it. Whatever state of being a person remembers when leaving his body, he will certainly reach this state" (8.5-6).

Man's life is meant to prepare for the next one. What we remember at the moment of death is where we go. Thus, Bharata Maharaj at the time of death thought of a deer, so in his next life he received the body of a deer. The consciousness that a person forms during his life determines his next birth. If our consciousness is like the consciousness of an animal, then we will get the body of an animal. If our consciousness is pure, in Krishna consciousness, we will attain Krishna. We will certainly get a body like Krishna, not material, but spiritual, eternal, full of knowledge and bliss. The art of meditation consists in constantly thinking about Krishna and becoming Krishna conscious. Unlike material words, the name of the Lord is identical with Himself. There is no duality in the Absolute, which is inherent in material existence. For example, saying:

"water, water ..." - we do not quench our thirst. Because the word "water" and the substance water are two different things. But by saying "Hare Krishna, Hare Krishna...", we reach Krishna. The name of God and God Himself are one and the same. By His causeless mercy, Krishna assumes the form of His name in order to be perceived by modern people. This is the inconceivable spiritual phenomenon of the holy name. Anyone who, having cast aside prejudice and prejudice, full of ardent faith, calls on the name of Krishna, goes back home to Krishna.

The individual practice of the maha-mantra, which is carried out on a rosary, is called japa meditation. Chanting the Hare Krishna maha-mantra together with musical instruments (mri dangi and kartal) is called sankirtana. Both methods can alternate, not excluding one another, but complementing.

Thus, when gathered together, people can perform sankirtana not only indoors, but also outdoors, outdoors, or in a park. First, one person sings a mantra, everyone listens, then everyone repeats. Since there are no strict rules, anyone, even a child, can take part in this kind of meditation. Singing and dancing in ecstasy is natural to the spiritual nature. In the spiritual world, every word is a song, every step is a dance. To be gloomy is a sign of the sinfulness of man. Forgetting about God, a person immediately becomes gloomy, and, remembering Him, he regains joy. This can be easily verified in practice. As soon as a person begins to chant Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, he immediately becomes cheerful, joyful and enlightened - his legs start dancing on their own.



The word "Hare" means spiritual energy. Krishna and Rama are the names of the Lord. "Krishna" means all-attractive, and "Rama" means all-pleasant. There is not a shadow of a doubt that when we loudly chant this Hare Krishna maha-mantra, Krishna and His energy are dancing with us on our tongues.

## Practical guide:

### how to make rosaries and how to use them



1. Buy 109 large round wooden beads (if not, then you can also make plastic ones) with a diameter of one to one and a half centimeters with a hole in order to string them on a thread.

2. Take a strong nylon thread and, stepping back 15 centimeters from the end of it, tie a knot. Then, string beads one by one, separating each with a knot.

3. Having strung 108 beads in this way, thread both ends of the thread into the last 109 bead. 4. This bead is Krishna's bead. It should be more than others. Pass both ends of the thread, tie a knot

and cut the ends. The beads are ready. Start the mantra meditation by holding the first bead between the thumb and middle finger of your right hand. For each bead, you should

chant the full 16 words of the maha-mantra, loudly or quietly, as you like, but so that you can hear yourself: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. When you have recited the maha-mantra 108 times, then, having reached the Krishna bead and without stepping over it, continue to chant, turning the rosary in the opposite direction circle by circle. The number of rounds to chant daily can be determined by your guru. If this is not the case, then assign yourself the number of circles that you can repeat daily, gradually increasing it. In order to receive initiation from the guru, it is recommended to chant a minimum of 16 rounds on a 108-beaded rosary and follow the 4 regulative principles, giving up meat-eating, gambling intoxications, and illicit sex.

As a rule, material life is based on these four vices: meat-eating and killing animals, intoxicating and intoxicating substances, sexual pleasures and gambling. When a person seriously intends to make spiritual progress, he naturally leaves them, and as a result he gains eternal life, transcendental knowledge, and ever-increasing bliss. Material life and spiritual perfection are opposite, they are in

directly contradict each other and therefore exclude each other. For beginners, this can cause some confusion, which quickly disappears when they meet a pure devotee of Krishna on their way. Such a devotee is a strict guardian of morals, a guardian and a reliable custodian of Vedic wisdom, a spiritual master for everyone. In the spiritual life there is no place for fanaticism and sentimentalism. Spiritual life is scientific. It starts with accepting a spiritual master. With its help, a person is enriched with spiritual experience and knowledge, gradually beginning to realize that there is no greater gain for him in life than this. Krishna consciousness is a priceless gift. In this world of lies and hypocrisy, he has no worthy equivalent. There is nothing in the material world that can even be compared to it. Therefore, he is truly fortunate who has firm faith in the words of his guru (spiritual master), in the instructions of the Vedic scriptures, and in the sadhus (saintly persons). With their help, anyone can board the ship of transcendental knowledge and cross the ocean of calamities. By acquiring a taste for chanting the holy name of Krishna and real spiritual life, one can easily remain

will all his material attachments, which are the cause noah of his suffering.

"In the stage of perfection called trance or samadhi, the mind of a person, due to the practice of yoga, is completely distracted from material mental activities. This stage of perfection is characterized by the ability of a person to realize his essence with a pure mind and draw joy and bliss in himself. In this joyful state, one experiences boundless transcendental happiness experienced through the transcendental senses. Having established himself at this level, he never deviates from the truth and, having reached it, he understands that there is no greater gain. One who is in this state is never shaken, even in the face of the greatest calamities. In truth, this is real freedom from all suffering arising from contact with the material "(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!

## BOOKS

### His Divine Grace

**Shri Shrimad Murali Mohan Maharaj Founder-  
Acarya of the Sankirtana Association**



#### ХАРЕ КРИШНА ВЧЕРА И СЕГОДНЯ

Предлагаемая читателю книга написана в форме диалогов, длившихся на протяжении нескольких лет между доктором философских наук, профессором социологии Дмитрием Лисовским и вице-президентом регионов Волга-Урал, Сибирь-Дальний Восток Международного общества Сознания Кришны Маму Тхакур дас.



#### ХАРЕ КРИШНА ВЧЕРА И СЕГОДНЯ ВЫПУСК ВТОРОЙ

Эту книгу автор посвящает А.Ч. Бхактиведанте Свами Прабхупаде, основателю-ачарье Международного общества сознания Кришны.

Книга «Харе Кришна вчера и сегодня» является продолжением уже существующей книги под тем же названием, написанной Маму Тхакур дасом (а ныне Мурали Мохан дасом) в соавторстве с одним из своих оппонентов Академиком Вл. Лисовским.



#### ЕСЛИ ХОЧЕШЬ БЫТЬ СЧАСТЛИВЫМ, БУДЬ ИМ!

В этой небольшой книге мы собрали высказывания некоторых философов, поэтов и просветителей, воспользовались энциклопедическими данными и исследованиями ученых, а в конце книги привели мнение спиритуалистов и последователей сознания Кришны.



#### MESSAGE OF DIVINE LOVE (Teachings of Shri Chaitanya)

When working on the book, the author used the original texts of the Bhagavad Gita, Srimad Bhagavatam and Chaitanya Charitamrita, as well as the commentaries and writings of previous acaryas. Sri Chaitanya will be completely satisfied only if in every town and village the holy names are glorified: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. May the words of His prophecy come true!



#### НЕКТАР САНКИРТАНА-ЛИЛЫ

Эта книга посвящается преданным Господа, которые посвятили свою жизнь миссии санкиртаны Шри Чайтаны Махапрабху. Они воспевают и проповедуют святыне имена: Харе Кришна Харе Кришна Кришна Кришна Харе Харе Харе Рама Рама Рама Рама Харе Харе. Один из них, величайший вайшнавский поэт и ачарья Брахма-мадхава-гаудия сампрадайи, Нароттама дас Тхакур, в «Прардхане» пишет: голокера према-дхана хари-нама-санкиртана... «санкиртана пришла из духовного мира, с Голоки Вриндавана».



#### КУХНЯ КРИШНЫ

##### Вегетарианское кулинарное искусство.

Это второе исправленное и дополненное издание этой книги, и мы надеемся, что читатели в нем найдут для себя много позитивной информации, которая вдохновит их отказаться от дурных привычек и принять ВЕГЕТАРИАНСТВО – как путь к совершенству человеческой жизни в мире, согласии и любви со всеми живыми существами.



#### АНАТОМИЯ ЛЮБВИ

В этой небольшой брошюре мы объясняем природу сексуальности и ценность целибата (воздержания). Мы описываем трудности и последующие проблемы, с которыми сталкивается человек, пытающийся удовлетворить свое сексуальное желание. Вкратце мы приводим отношение представителей религии ко внебрачным половым связям, затем описываем, что есть божественная любовь и предлагаем метод ее развития. Уважаемый читатель, мы надеемся что эта брошюра поможет вам в кратчайший срок решить проблемы ваших интимных отношений в семье и укажет единственно верный путь к обретению счастья.



#### КУЛЬТУРА И РЕЛИГИЯ ДЕМОНОВ

В царстве Вишну нет сирот. Господь – Отец всех живых существ. Он поддерживает каждое, предоставляя все необходимое для жизни. Высшие планетарные системы населяют праведники (полубоги), срединные, подобные Земле, человеческие существа, а низшие (миры безверия) демоны. «Шримад Бхагаватам» дает подробное описание условий и форм существования на этих планетарных системах.



#### ИНДУИЗМ И БХАГАВАТА-ДХАРМА

Книга «ИНДУИЗМ И БХАГАВАТА-ДХАРМА» написана в форме очерков, которые вошли в нее отдельными главами. Заканчивается книга беседой автора со старшим научным сотрудником Московского института философии, Доктором философских наук Т.Б. Любимовой. Хотя «ИНДУИЗМ И БХАГАВАТА-ДХАРМА» предназначена для узкого круга религиоведов, социологов, политологов и других представителей общественных наук, тем не менее, она вызовет интерес широкого читателя, интересующегося философией и религией древнего Востока.



### ШРИ ШРИ КИШОР КИШОРИ

В этой книге наиболее известные песни и молитвы Гаудия вайшнавов, которые произносятся и поют в храме Шри Шри Кишор Кишори объединения «САНКИРТАБ» во время Мангала и Гаура-арати, а также на воскресных программах.

### ХРАМ В КАЖДОМ ДОМЕ

Эту книгу я написал для моих учеников и последователей, которые горят желанием постичь науку преданного служения Всепривлекающей личности Господа Шри Кришне во всех ее формах. В ней содержится описание поклонения не только Божествам Шри Шри Радхи и Кришны, но и другим формам Господа: алтарю Шри Гуру-Гауранга, Шри Гаура-Нитай, Шри Джананатхе-Баладеве-Субхадре и Шри Шалаграма-шиле. Усвоив основные принципы арчаны согласно Панчаратрике, человек легко сможет осуществить поклонение любой форме Господа, которая является проявлением Его вечной лилы, воплощенной в арча-виграхе. Подобно тому как спектакль закончен, и благодарные зрители уносят с собой на память снимки с изображениями действующих лиц и сцен, фрагментов спектакля с тем, чтобы потом мысленно ими наслаждаться, точно также и Господь, когда Он покидает поле нашего зрения, остается в этом мире в форме Божества, которому преданные поклоняются на алтаре. Эта лила вечна, и преданный может участвовать в ней, совершая поклонение арча-виграхе предписанным способом.

### ХАРИНАМА, ДИКША, ВАЙШНАВА-САДАЧАРА

Обязанности и этикет для преданных ашрама «Санкиртана». Издание для учеников Мурали Мохан даса.

В этой книге представлены правила поведения и обязанности для учеников Мурали Мохан даса. Они составлены на основе «Хари-бхакти-виласы» Шрилы Санатаны Госвами и материалов других вайшнавов-ачарьев Брахма-Мадхва-Гаудия сампарадаи. По сути, они являются общими для всех преданных Кришны.

### ДЕРЕВО, НЕ ПРИНОСЯЩЕЕ ПЛОДА

Это одна из серии книг, написанная автором для лучшего осознания человеком духовной природы и природы материальной, а также его отношения к Богу. Что есть религия, и что таковой не является? Какова цель истинной религии, и что таковой не является? – вот вопросы затронутые в ней.

### В ПОИСКАХ СЧАСТЬЯ

Эта книга рассказывает читателю о том, как человек в этом мире, стремясь к счастью, становится еще более несчастным, чем до того, как он пожелал стать счастливым. Встретив на своем пути непреодолимые трудности, он впадает в депрессию, и чтобы выйти из этого состояния пускается во все тяжкие прегрешения, одно из которых алкоголизм и наркомания



### БУКВАРЬ - ФИЛОСОФИЯ И ПРАКТИКА СОЗНАНИЯ КРИШНЫ

Эту книгу я посвящаю всем вайшнавам - преданным Господа Кришны, которые заняты в проповеднической миссии санкиртаны Шри Чайтаны Махапрабху везде, во всем мире. Книга написана для любознательных людей. «Букварь» - для тех, кто ничего не знает о сознании Кришны, но горит желанием узнать, а равно и для тех, кто уже знаком с этим явлением и не оставляет серьезных намерений узнать больше, систематизируя уже имеющиеся знания. Она представляет своего рода руководство к практической деятельности, доставляющей удовольствие Шри Кришне, Верховной личности Бога. представляет своего рода руководство к практической деятельности, доставляющей удовольствие Шри Кришне, Верховной личности Бога.

### НЕ ОСКУДЕЕТ РУКА ДАЮЩЕГО

В нашей книге, «Не оскудеет рука дающего», мы коротко расскажем об истории возникновения и развития благотворительности и филантропии, а также об обязанностях человека, его долге по отношению к семье, к обществу, религии и Богу, о его истинном предназначении (дхарме). А для тех, кто не знает или забыл какова цель человеческой жизни, мы напомним, что человек создан по образу и подобию Бога исключительно для того, чтобы познать Бога, служить Богу и любить Бога.



### ЗАПИСКИ ВЕГЕТАРИАНЦА

«Любите животных, не ешьте их!» Эта книга рассказывает о вегетарианстве с точки зрения этики, морали, религии и здравого смысла, а также о прасаде, освященной вегетарианской пище, предложенной Кришне.

### ХАРЕ КРИШНА ВЧЕРА И СЕГОДНЯ ВЫПУСК ТРЕТИЙ

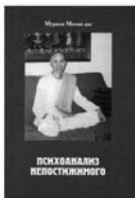
Серия книг под названием «Харе Кришна вчера и сегодня» рассказывает читателям о становлении и развитии сознания Кришны в нашей стране. В третьем выпуске этого издания наряду с историческими событиями и реально действующими личностями может ознакомиться с философией, этикой и практикой сознания Кришны. Здесь собраны воспоминания автора, диалоги, беседы с учениками, лекции, публичные выступления, а также статьи и материалы опубликованные ранее.



### ХАРЕ КРИШНА ВЧЕРА И СЕГОДНЯ ВЫПУСК ЧЕТВЕРТЫЙ (полная версия)

Книга «Харе Кришна вчера и сегодня» - это одна из книг серии публикаций, которую мы начали с Академиком В.Т.Лисовским. Позже к нам присоединились: философ Эльмар Соколов и культуролог С.Н.Некрасов. В четвертом выпуске этой серии приняли участие старший научный сотрудник Московского института философии, Т.Б.Любимова и один из основателей партии Жириновского Ахмет Халиев, беседой с которым мы и закончим первую часть этой книги. Вторая часть посвящена описанию событий связанных с моей проповедью в Белоруссии.





### ПСИХОАНАЛИЗ НЕПОСТИЖИМОГО

Наш психоанализ посвящен предмету, который находится далеко за пределами чувственного опыта, вне компетенций материального ума и разума. Хотя мы о нем говорим как о реально существующем объекте познания, однако его постижение относится скорее к области метафизики и парапсихологии, чем к той науке, которая пользуется эмпирическим методом познания. Какова же его ценность для человека, желающего обрести освобождение от круга рождения и смерти, старости и болезней, тройственных страданий, присущих материальному существованию? Несомненно, пришло время подумать о научном исследовании души.



### ТРАНСЦЕНДЕНТАЛЬНАЯ МОЗАИКА

Представляет собой сборник статей, опубликованных ранее под названием «Трансцендентальная мозаика». Это скромная попытка научить людей наслаждаться жизнью независимо от обычного течения дел и умонастроения в каждый настоящий момент, который становится вечностью с того времени, как мы познали себя (душу) и восстановили вечные отношения с Кришной.



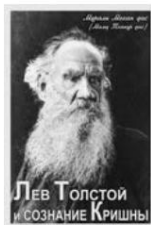
### БХАГАВАД-ГИТА

«Бхагавад-гита» является квинтэссенцией ведической мудрости, наиболее известным философским и теистическим произведением, принадлежащим перу Двайапайна Вьясадевы, литературной инкарнации Господа Кришны.



### JIV JAGO... ПРОСНИТЕСЬ, СПЯЩИЕ ДУШИ

«Jiv jago...» – это мистическая феерия, повествующая о путешествии души в пределах материальной вселенной и ее возвращение в духовный мир. Пройдя многие рождения и смерти, эволюционируя из низших форм жизни: обитателей вод, насекомых, пресмыкающихся, птиц и животных, поднимаясь до планет полубогов и опускаясь ниже Паталоки, наконец, нам выпадает удача родиться человеком. Что же мы делаем, как используем этот редкий дар человеческой жизни? Нелегкий путь проб и ошибок преодолевает душа прежде, чем оказываемся в объятиях Шри Кришны.



### Leo Tolstoy and Krishna Consciousness Our National Pride

The book "Leo Tolstoy and Krishna Consciousness" tells the reader about Tolstoy's connection with the ancient Vedic tradition, which caused the great Russian thinker to be rejected from the Russian Orthodox Church, split and anathematized. "Leo Tolstoy and Krishna Consciousness" is the missing page in the biography of the great Russian writer and "Antichrist". It will help our readers to correctly understand and evaluate Tolstoy's contribution to the history of the development of advanced Russian thought and the spiritual personality of man. This book is the finale of the life of the great genius, who is not only a "mirror of the Russian revolution", but also the founder of extremism in relation to Orthodox extremism in the sphere of spiritual life.

Those wishing to receive any book or further information on the issues discussed in this book can contact: muralimohandas@yahoo.com

Editor: Vishakha d.d.

Design: Olga Irgaleeva

Computer layout: Denis Davydov

Printed in the printing house OOO "Fatima-print"  
st. Bersieva, 22, Aktyubinsk, Aktobe region, Kazakhstan Signed  
for printing on November 27, 2012. Offset printing.

A5 format. Edition 2000.

Order No. 578

2012

