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EXECUTING THE PAYO-VRATA PROCESS OF WORSHIP

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EXECUTING THE PAYO-VRAITA PROCESS OF WORSHIP
Sri Sukadeva Goswami

Sukadeva Goswami said: O King, when Aditi's sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector. After many, many days, the great powerful sage Kasyapa Muni arose from a trance of meditation and returned home to find the *āśrama* of his wife Aditi neither jubilant nor festive. O best of the Kurus, when Kasyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose. "O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the *brāhmaṇas* or the people in general, who are subject to the whims of death. O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly followed in household life, one's activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles. I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, who were therefore not welcomed and left away unattended. Homes

from which guests go away without having been received even with an offering of a little water are like those holes in the field where the jackals live. O my chaste and auspicious wife, when I left home for other places, were you in so much anxiety that you did not offer oblations of ghee into the sacrificial fire? By worshiping the fire and the *brāhmaṇas*, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the *brāhmaṇas* are to be considered the mouth of Lord Visnu, who is the Supersoul of all the demigods. O great-minded lady, are all your sons faring well? Seeing your withered face, I can understand that your mind is not tranquil. How is this so? "

Aditi replied: "O my respected *brāhmaṇa* husband, all is well with the *brāhmaṇa* community, the cows, religion and the welfare of other people. O master of the house, the three principles of *dharma*, *artha* and *kāma* flourish in household life, which is consequently full of good fortune. O beloved husband, the fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected. O my lord, since you are a *Prajāpati* and are my personal instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled? O son of Marici, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities -- *sattva-guṇa*, *rajo-guṇa* or *tamo-guṇa*. Although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favourable to the devotees. Therefore, most gentle lord, kindly favour your maidservant. We have now been deprived of our opulence and residence by our competitors, the demons. Kindly give us protection. The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our place of residence. Indeed, we have now been exiled, and we are drowning in an ocean of trouble. O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost."

Sukadeva Gosvami continued: When Kasyapa Muni was thus requested by Aditi, he slightly smiled. “Alas,” he said, “how powerful is the illusory energy of Lord Visnu, by which the entire world is bound by affection for children!” Kasyapa Muni continued: “What is this material body, composed of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements which the body is made of. However, because of bodily attachment, one is regarded as a husband or son. These transitory and hence illusory relationships are caused by misunderstanding. My dear Aditi, engage yourself in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone’s enemies, and who sits within everyone’s heart. Only that Supreme Person, Lord Krishna, Vasudeva, can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe. The Supreme Personality of Godhead, who is very merciful to the impoverished, will fulfil all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless in this regard. That is my opinion.”

Srimati Aditi said: “O *brāhmaṇa*, kindly tell me the regulative principles by which I may worship the supreme master of the world so that He will be pleased with me and fulfil all my desires. O best of the *brāhmaṇas*, kindly instruct me in the perfect method of worshipping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.”

Sri Kasyapa Muni said: When I desired offspring, I made similar inquiries before Lord Brahma, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahma instructed me, by which Kesava, the Supreme Personality of Godhead, is satisfied. For the first twelve days of the bright fortnight of the month of *Phālguna* [February and March], one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion. If earth dug up by a boar is available, on the day of the dark moon one should smear this soil on his body and then bathe in a flowing river. While bathing, one should chant the following mantra. ‘O mother earth, you were raised by the

Supreme Personality of Godhead in the form of a boar because of your desiring to have a place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisance unto you. Thereafter, one should perform their daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master, by mumuring, “O Supreme Personality of Godhead, greatest of all, who lives in everyone’s heart and in whom everyone lives, O witness of everything, O Vasudeva, supreme and all-pervading person, I offer my respectful obeisance unto You. I offer my respectful obeisance unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the *sāṅkhya-Yoga* system. I offer my respectful obeisance unto You, the Supreme Personality of Godhead, who have two heads [*prāyaṇīya* and *udāyaṇīya*], three legs [*savana-traya*], four horns [the four *Vedas*] and seven hands [the seven *chandas*, such as *Gāyatrī*]. I offer my obeisance unto You, whose heart and soul are the three *Vedic* rituals [*karma-kāṇḍa*, *jnana-kāṇḍa* and *upāsanā-kāṇḍa*] and who expand these rituals in the form of sacrifice. I offer my respectful obeisance unto You, Lord Siva, Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone. I offer my respectful obeisance unto You, who are situated as Hiranyagarbha, the source of life, the Supersoul of every living entity. Your body is the source of the opulence of all mystic power. I repeatedly offer my respectful obeisance unto You. I offer my respectful obeisance unto You, who are the original Personality of Godhead, the witness in everyone’s heart, and the incarnation of Nara-Narayana Rsi in the form of a human being. O Personality of Godhead, I offer my respectful obeisance unto You. My Lord, I offer my respectful obeisance unto You, who are dressed in yellow garments, whose bodily hue resembles the *marakata* gem, and who have full control over the goddess of fortune. O my Lord Kesava, I offer my respectful obeisance unto You. O most exalted and worshipable Lord, best of those who bestow benediction, You can fulfil the desires of everyone, and therefore those who are wise and sober, for their own welfare, worship the

dust of Your lotus feet. All the demigods, as well as the goddess of fortune, engage in the service of Your lotus feet. Indeed, they respect the fragrance of those lotus feet. May the Supreme Personality of Godhead be pleased with me.”

Kasyapa Muni continued: “By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as *pādya* and *arghya*]. One should worship Kesava, Hrsikesa, Krishna, the Supreme Personality of Godhead. In the beginning, the devotee should chant the mantra of twelve syllables and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord’s feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia. If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire. One should offer all the *prasāda* to a *Vaiṣṇava* or offer him some of the *prasāda* and then take some oneself. After this, one should offer the Deity *ācamana* and then betel nut and then again worship the Lord. Thereafter, one should silently murmur the *mantra* 108 times and offer prayers to the Lord for His glorification. Then one should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisance, falling straight like a rod [*danḍavat*]. After touching to one’s head all the flowers and water offered to the Deity, one should discard them in a sacred place. Then one should feed at least two *brāhmaṇas* with sweet rice. One should perfectly honour the respectable *brāhmaṇas* one has fed, and then, after taking their permission, one should take *prasāda* with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Visnu with milk and worship Him according to the methods formerly stated in detail.

Worshiping Lord Visnu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the *brāhmaṇas* as

mentioned before. In this way, until twelve days have passed, one should observe this *payo-vrata*, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the *brāhmaṇas*.

From *pratipat* until the thirteenth day of the next bright moon [*Śukla-trayodaśī*], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow. During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be completely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vasudeva. Thereafter, following the directions of the *śāstra* with help from *brāhmaṇas* who know the *śāstra*, on the thirteenth day of the moon one should bathe Lord Visnu with five substances [milk, yogurt, *ghee*, sugar and honey]. Giving up the miserly habit of not spending money, one should arrange for the gorgeous worship of the Supreme Personality of Godhead, Visnu, who is situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in *ghee* and milk and must chant the *Puruṣa-sūkta mantra*. The offerings of food should be endowed with varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.

One should satisfy the spiritual master [*ācārya*], who is very learned in *Vedic* literature, and should satisfy his assistant priests [known as *hotā*, *udgātā*, *adhvaryu* and *brahma*]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called *Viṣṇu-ārādhana*, worship of Lord Visnu. O most auspicious lady, one should perform all the ceremonies under the direction of learned *pandits* and should satisfy them and their priests. By distributing *prasāda*, one should also satisfy the *brāhmaṇas* and others who have assembled. One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing *prasāda* one should satisfy everyone assembled, including even the lowest of men, the *caṇḍālas* [eaters of dog flesh]. One should distribute *Viṣṇu-prasāda* to everyone, including the poor man, the blind man, the non-devotee and the non-*brāhmaṇa*. Knowing that Lord Visnu is very pleased when

everyone is sumptuously fed with *Viṣṇu-prasāda*, the performer of *yajna* should then take *prasāda* with his friends and relatives. Every day from *pratipat* to *Trayodaśī*, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious *mantras*, and recitation of *Śrīmad-Bhāgavatam*. In this way, one should worship the Supreme Personality of Godhead.

This is the religious ritualistic ceremony known as *payo-vrata*, by which one worships the Supreme Personality of Godhead. I received all this information from Brahma, my grandfather, and now I have described it to you in full detail. O most fortunate lady, establishing your mind in a good spirit, execute this process of *payo-vrata* and thus worship the Supreme Personality of Godhead, Kesava, who is inexhaustible. This *payo-vrata* is also known as *sarva-yajna*. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, this sacrifice is the essence of all austerities, and it is the ideal process of giving charity and pleasing the supreme controller. This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhoksaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice. Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires.”

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāna) > Canto 8: Withdrawal of the Cosmic Creations > Chapter 16, Payo-vrata Process of Worship > Verses: 1-62.

THREE KINDS OF PEOPLE

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

By seeing their personal aspirations we find that there are three different kinds of people, categorised as *akāma*, *mokṣa-kāma* and *sarva-kāma* respectively. One who tries to get liberation from this material world is called *mokṣa-kāma*, one who desires liberation. One who wants to enjoy this material world to its fullest extent is called

sarva-kāma, very desirous. Lastly, one who has fulfilled all his desires and has no further material desires is called *akāma*. A true *bhakta* has no desire. *Sarvopādhi-vinirmuktam tat-paratvena nirmalam* [Cc. *Madhya* 19.170]. He is purified and free from material desires. The *mokṣa-kāmī* wants to achieve liberation by merging into the existence of the Supreme Brahman, and because of this desire to merge into the existence of the Lord, he is not yet pure. And since those who want liberation are impure, what to speak of the *karmīs*, who have so many desires to fulfill? Nonetheless, the *śāstra* says:

*akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ
tīvreṇa Bhakti-yogena yajeta puruṣam param*

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, if they are intelligent they worship Lord Krishna, the Supreme Personality of Godhead, by rendering transcendental loving service, despite their being desirous." (SB 2.3.10)

Kasyapa Muni saw that his wife, Aditi, had some material desires for the welfare of her sons, but still he advised her to render devotional service to the Supreme Personality of Godhead. In other words, everyone, regardless of whether he is a *karmī*, *jñānī*, *yogī* or *bhakta*, should invariably take shelter of the lotus feet of Lord Vasudeva and render transcendental loving service unto Him so that all his desires will be duly fulfilled. Krishna is *dīna-anukampana*: He is very merciful to everyone. Therefore, if one wants to fulfil his material desires, Krishna helps him. Of course, sometimes if a devotee is very sincere, the Lord, as a special favour to him, refuses to fulfil his material desires and directly blesses him with pure, unalloyed devotional service. It is said in *Caitanya-caritāmṛta* (*Madhya* 22.38-39):

*kṛṣṇa kahe,—'āmā bhaje, māge viṣaya-sukha
amṛta chāḍī' viṣa māge,—ei baḍa mūrkhā*

*āmi—vijña, ei mūrkhē 'viṣaya' kene diba?
sva-caraṇāmṛta diyā 'viṣaya' bhulāiba*

"Krishna says, 'If one engages in My transcendental loving service but at the same time wants

the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.' If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Krishna, Krishna may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord's special favour to devotees. Otherwise, if one takes to Krishna's devotional service but still has material desires to fulfil, he may become free from all material desires, as Dhruva Maharaja did, but this may take some time. However, if a very sincere devotee wants only Krishna's lotus feet, Krishna directly gives him the position of *śuddha-Bhakti*, unalloyed devotional service.

-*Śrīmad-Bhāgavatam (Bhāgavata Purāna) > Canto 8: Withdrawal of the Cosmic Creations > Chapter 16. Executing the Payo-vrata Process of Worship> Verses: 22, Purport.*

WHAT IS A PURE DEVOTEE'S MENTALITY?

Srila Bhaktisiddhanta Saraswati Thakura

A pure devotee sees that nothing is meant for his own enjoyment. All animate and inanimate objects are meant for the Lord's service. Therefore, all our activities should be directed toward His unalloyed service. *Śāstra* states: *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam, hṛṣīkeṣa hṛṣīkeṇa sevanaṁ Bhaktir ucyate*: "Bhakti, (devotional service) means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, and the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. Firstly, one is freed from all material designations, and secondly, one's senses are purified simply by being employed in the service of the Lord." (*Caitanya-caritāmṛta Madhya 19.170*)

All our services must target Him only. All our senses should be engaged in the service of the master of the senses. All souls are servitors of Krishna. Therefore, we should never deprive them of their service. Let all of them offer their services to Krishna, and let us pray, "May the Supreme Lord

Bhāgavata Mahāvidyālaya

accept our service." If we use the bricks for our personal house, then there will be problems, but if we use the bricks to build a temple for the Lord, we will be happy and blessed. The proper use of inanimate objects is to engage them in the Lord's service as He is their ultimate owner. However, if they are engaged in satisfying our senses, then we are misusing or exploiting them.

We should direct our sensory actions to please Lord Krishna. All objects are really the Lord's property. They are not meant for the pleasure of conditioned souls. It is wrong and misguided to think that everything we see has been created for us. Nothing is meant for our sensuous enjoyment. Everything should be properly adjusted for service to God.

If all this world's inanimate objects are engaged in His service, then their constituted purpose is perfectly served. For example, this bamboo here— if it were used to arrange a stage for propagating *hari-kathā*, (discussion of the Lord then they have been properly utilized. We use these things for the service of Hari and His devotees. All the *Vaiṣṇava*'s activities are aimed at pleasing the Supreme Lord, the spiritual master, and the pure *Vaiṣṇavas*. A true devotee does not do anything for his sensuous enjoyment. He does not do anything for himself or his relatives. Whatever he does, he does for the Absolute. He is always true to the Supreme Lord's service.

— *AmṛtaVāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada Compiled by Śrīpada Bhakti Mayukha Bhagavat Maharaja Adapted and Published by Īsvaradasa Translated from Bengali by Bhūmipatidasa*

THE GOAL OF LIFE

Srila Bhaktivinoda Thakura

Sri Caitanya Mahaprabhu has said:

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāna*

*veda-śāstra kahe-'sambandha', 'abhidheya', 'prayojana',
'kṛṣṇa'-prāpya sambandha, 'Bhakti'-prāptyera sādhanā*

*abhidheya-nāma 'bhakti', 'prema'-prayojana
puruṣārtha-siromaṇi prema mahā-dhana*



"The conditioned soul cannot revive his Krishna consciousness by his own effort. Therefore, out of His causeless mercy, Lord Krishna compiled the Vedic literature and its supplements, the *Purānas*. The Vedic literatures give information about the living entity's eternal relationship with Krishna, which is called *sambandha*. Our understanding of this relationship and acting accordingly is called *abhidheya*. Returning home, back to Godhead, is the ultimate goal of life and that is called *prayojana*. Devotional service, (sensory actions intended for the satisfaction of the Lord) is called *abhidheya* because it can develop one's original love of Godhead, which is the ultimate goal of life. This goal is the living entity's topmost interest and greatest wealth. Achieving this one attains the platform of transcendental loving service unto the Lord."

To know the inconceivable nature of the Supreme Lord and His various energies, a person should accept knowledge received through authorised Vedic scriptures. There is one other consideration in this regard. The Vedic knowledge received through the *guru-paramparā* is called *āmnāya*. There are so many subjects in the *Vedas*, and there are various instructions meant for people on different levels and with different qualifications. Among all qualifications, the capacity and tendency to aspire for devotional life is topmost. By the strength of their devotional service, the previous *mahājanas* have awakened to self-realization and then personally written instructions regarding the capacity for devotional service as mentioned in the *Vedas*. Therefore, the Vedic statements ascertained by the previous *mahājanas* as relating to the qualifications for devotion are all called I, and it is necessary to learn them. It is impossible to enter into the understanding of the inconceivable spiritual nature without receiving the full mercy of the spiritual master. The instruction of Sri Caitanya Mahaprabhu in this regard is given in *Caitanya-caritāmṛta* (*Madhya* 20.127-136):

*ihāte dṛṣṭānta-yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre*

"The following parable may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, inquired of him.

*'tumi kene duḥkhī, tomāra āche pitṛ-dhana
tomāre nā kahila, anyatra chādila jīvana'*

"The astrologer asked: Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere.

*sarvajñera vākye kare dhanera uddeśe
aiche veda-purāna jīve 'kṛṣṇa' upadeśe*

"Just as the words of the astrologer *Sarvajña* gave news of the poor man's treasure, Vedic literatures advise one about Krishna consciousness when one is inquisitive to know why he is in a distressed material condition.

*sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, 'śrī-kṛṣṇa'—sambandha*

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Sri Krishna, the Supreme Personality of Godhead.

*'bāpera dhana āche'—jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya*

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

*'ei sthāne āche dhana'—yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe*

"The astrologer said: The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.

*'paścime' khudibe, tāhā 'yakṣa' eka haya
se vighna karibe,—dhane hāta nā paḍaya*

"If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

'uttare' khudile āche kṛṣṇa 'ajagare'
dhana nāhi pābe, khudite gilibe sabāre

"If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

pūrva-dike tāte mātī alpa khudite
dhanera jhāri paḍibeka tomāra hātete

"However, if you dig up a little earth on the eastern side, you will immediately find the treasure.

[The Vedic literatures, including the Purāṇas, state that according to the acquired nature of the conditioned soul, there are different processes — karma-kāṇḍa, jñāna-kāṇḍa, the yogic process and the Bhakti-Yoga process. Karma-kāṇḍa is compared to wasps and drones that will simply bite if one takes approaches them. Jñāna-kāṇḍa, the speculative process, is likened to a ghost who creates mental disturbances. Yoga, the mystic process, is compared to a black snake that devours people by the impersonal cultivation of oneness. However, if one takes to Bhakti-Yoga, he becomes quickly successful. In other words, through Bhakti-Yoga, one readily obtains the hidden treasure of life's ultimate goal.

aiche sāstra kahe,—karma, jñāna, Yoga tyaji'
'bhaktye' kṛṣṇa vaśa haya, bhaktye tānre bhaji

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge, and the mystic Yoga system and instead take to devotional service, by which Lord Krishna can be fully satisfied."

When a person who desires spiritual perfection hears the conclusions regarding the soul from the spiritual master, then his heart becomes pure and he progresses towards the lotus feet of Krishna. Āmnāya (spiritual knowledge received through disciplic succession) is the only authority regarding the goal of life. This hearing process initiates one's self-realization, and it is the basis of achieving life's goal.

—Dasa-mula-tattva of Bhaktivinoda Thakura Translated by Pundarika Vidyaniidhi Das.



!! Sri Sri Nitai Gaurchandra Jayati !!

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