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PRahlADA PACIFIES LORD NARSIMHADEVA

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Prahlad Maharaja prays to Lord Narsimhadeva: O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the *Vedic* directions of *karma-kāṇḍa* [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet? My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet. People in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment. My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant. In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but none-

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theless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion. O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahma, Lord Shiva or the goddess of fortune, Laksmī? You never put Your lotus hand upon their heads, but You have put it upon mine. Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher. My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Narada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiranyakashipu, and saved me from his sword. He had said very angrily, "If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body." Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause.

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists externally and internally is You alone. My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect

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of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of “mine and yours,” is certainly a type of illusion [maya] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is non- different from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Karanodakasayi Visnu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance. This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as *kāla-sakti*, and thus the three modes of material nature are manifested. You awaken from the bed of Shesa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed. From that great lotus flower, Brahma was generated, but Brahma certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahma dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen. Lord Brahma, who is celebrated as *ātma-yoni*, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth.

Lord Brahma could then see You possessing thousands and thousands of faces, feet, heads,

hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Visnu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahma achieved transcendental bliss. My dear Lord, when You appeared as Hayagriva, with the head of a horse, You killed two demons known as Madhu and Kaitabha, who were full of the modes of passion and ignorance. Then You delivered the *Vedic* knowledge to Lord Brahma. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities. In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the Age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three *yugas*.

My dear Lord of the Vaikuntha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities? My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed. My dear Lord, You are always transcendently situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this



river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us not only upon me but also upon all others who are suffering and by Your causeless mercy and compassion, deliver us and maintain us. O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service. O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. My dear Lord Narsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [*mauna-vrata*]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Krishna consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

Sex life is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhīs*, so-called *grhasthas* who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The *kṛpāṇas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sensuous enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals. O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation to remain silent, not to speak to anyone, to observe vows, to amass all kinds of *Vedic* knowledge, to undergo austerities, to

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study the *Vedas* and other *Vedic* literatures, to execute the duties of *varṇāśrama-dharma*, to explain the *śāstras*, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful. By authorized *Vedic* knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect. O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You. Neither the three modes of material nature [*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with *Vedic* study. Instead, they engage themselves in practical devotional service. Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You offering prayers, dedicating all the results of activities, worshipping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories who can achieve that which is meant for the *paramahansa*?

The great saint Narada said: Thus Lord Nrsimhadeva was pacified by the devotee Prahlada Maharaja with prayers offered from the transcendental platform. The Lord gave up



His anger, and being very kind to Prahlada, who was offering prostrated obeisances, He spoke as follows.

The Supreme Personality of Godhead said: My dear Prahlada, most gentle one, best of the family of the *asuras*, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled. My dear Prahlada, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction. My dear Prahlada, you are very fortunate. Please know from Me that those who are very wise and highly elevated try to please Me in all different modes of mellows, for I am the only person who can fulfill all the desires of everyone.

Narada Muni said: Prahlada Maharaja was the best person in the family of *asuras*, who always aspire for material happiness. Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Krishna consciousness he did not want to take any material benefit for sense gratification.

—*Srimad-Bhagavatam (Bhagavata Purana) » Canto 7: The Science of God » Chapter Nine » 22-55.*

THE VALUE OF MATERIAL OPULENCE

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Within this material world, one should understand by practical experience the value of material opulence, longevity and influence. We have actual experience that even on this planet there have been many great politicians and military commanders like Napoleon, Hitler, Shubhash Chandra Bose and Gandhi, but as soon as their lives were finished, their popularity, influence and everything else were finished also. Prahlada Maharaja formerly gathered the same experience by seeing the activities of Hiranyakashipu, his great father. Therefore Prahlada Maharaja did not give any importance to anything in this material world. No one can maintain his body or material achievements forever. A Vaisnava can understand that nothing within this material world, not even

that which is powerful, opulent or influential, can endure. At any time such things may be vanquished. And who can vanquish them? The Supreme Personality of Godhead. Therefore one should conclusively understand that no one is greater than the Supreme Great. Since the Supreme Great demands, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66], every intelligent man must agree to this proposal. One must surrender unto the Lord to be saved from the wheel of repeated birth, death, old age and disease.

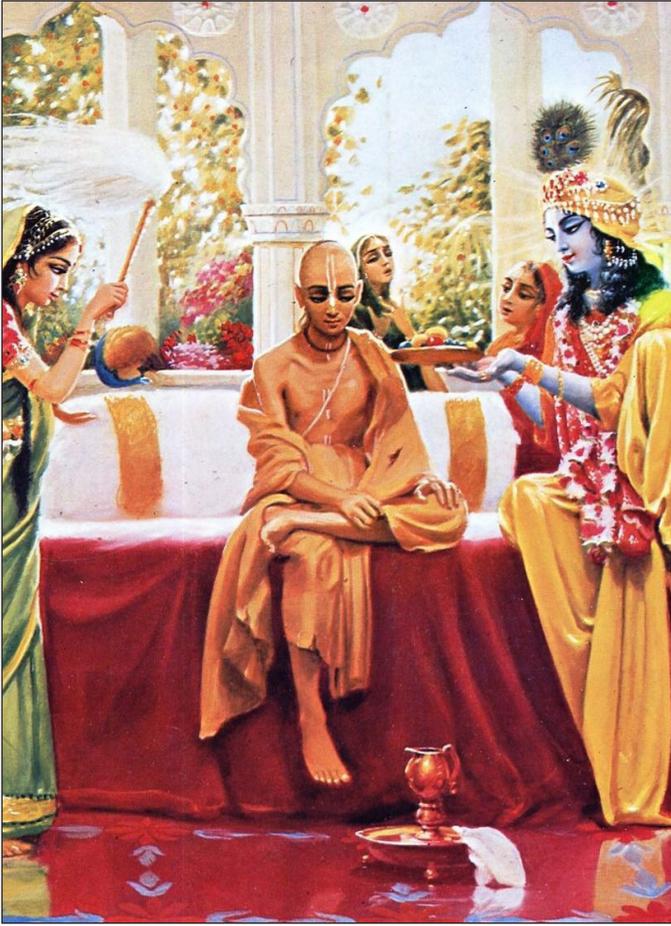
—*Srimad-Bhagavatam (Bhagavata Purana) » Canto 7: The Science of God » Chapter 9 » Verse: 23, Purport.*

A DEVOTEE LACKS NO OPULENCE

Srila Bhaktisiddhanta Saraswati Thakura

Materialists are fond of sense gratification, dry renunciants are detached from material enjoyment, recognizing it as the source of misery. Both materialists and dry renunciants are full of material desires and therefore non-devotees. That is why they cannot understand the service attitude and spontaneous renunciation of *bhaktas*. If one tries to recognize a devotee by his external appearance—his high birth, opulence, education, beauty, or other material prosperity, or by his lack of these things—he is bound to be deceived. Even the most intelligent persons are unable to understand a Vaisnava's activities and behavior. When *karmīs* and *jñānīs*, material enjoyers or dry renunciants, look at devotees through their gross, external vision, they do not see the devotee's true identity. A devotee who serves the Lord lacks no opulence, because the Lord Himself possesses all six opulences. Instead of enjoying their opulence, however, devotees offer it to their worshipable Lord and unlike materialists and renunciants; neither enjoy the opulence nor give it up. Therefore, whether one sees a devotee with opulence or with no apparent opulence, one should not disrespect him because that devotee knows perfectly well how to utilize everything in the Supreme Lord's service. A devotee is neither a sense enjoyer nor a renunciant. He is something other than either of these because he gratifies his beloved Lord's senses.

It is only possible to develop this conception by the mercy of a devotee. Therefore, if one en-



gages constantly in Sri Hari's service, constantly chanting His names, giving up false ego, and taking shelter of the Vaisnava *guru's* lotus feet, then one's improper attempts to measure both the Lord and His devotees, as well as one's material thirst, will diminish and one will certainly attain eternal auspiciousness.

— *Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja Adapted and Published by Īsvara dāsa Translated from Bengali by Bhumipati dāsa.*

RESTLESSNESS, GREED, AND DESIRE

Śrīla Bhaktivinoda Ṭhākura

The meaning of the word *lauḷya* is restlessness, greed, and desire. Restlessness is of two kinds—restlessness of the mind and restlessness of the intelligence. The *citta*, or mind, has the propensity for following the dictates of the senses. When the mind follows the dictates of the senses and becomes absorbed in a particular subject, attachment or aversion arise. Therefore restlessness of the mind is of two types—restlessness due

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to attachment and restlessness due to aversion. In *Bhagavad-gītā* (2.67) it is said

*indriyāṇāṁ hi caratāṁ
yan mano 'nuvidhīyate
tad asya harati prajñāṁ
vāyur nāvam ivāmbhasi*

"As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence."

Again in the *Bhagavad-gītā* (3.34) it is said:

*indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
tayor na vaśam āgacchet
tau hy asya paripanthinau*

"There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are stumbling blocks on the path of self-realization."

In order to regulate *lauḷya*, in the form of restlessness of the mind, one has to take shelter of goddess Bhaktidevi. The instruction of Bhaktidevi is this: When the cause of the mind's restlessness is sense gratification and this restlessness is the main obstacle in the practice of devotional service, then all sensual activities should be dovetailed in the service of the Lord and the attachment to sense gratification should be transformed into attachment for the Lord. Then the mind becomes fixed in devotional service by taking shelter of that attachment. The eyes, the ears, the nose, the tongue, and the sense of touch are called knowledge acquiring senses. The hands, the legs, the anus, and so on are the working senses. When the objects of all these senses are associated within a devotional mood, then the mind becomes fixed on the Lord. Taste, form, smell, touch, and sound—these are the objects of the senses. One has to arouse a mood of devotion in all these objects, and enjoy them, then devotional service is cultivated. Among the objects of the senses, aversion should be applied on any that are unfavorable for devotional service and attachment should be applied on any that



are favorable for devotional service. But until the restlessness of the intelligence is vanquished, how will the restlessness of the mind be checked? When the restlessness of the intelligence is vanquished, the mind can regulate attachment and aversion for sense objects by the strength of the intelligence.

The intelligence is that which discriminates between the mind's good and bad propensities. That intelligence is of two types—resolute and many-branched. There is one type of resolute intelligence, and there are unlimited types of many-branched intelligence. As stated in *Bhagavad-gītā* (2.41):

*vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-sākhā hy anantās ca
buddhayo vyavasāyinām*

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched."

Disturbances such as lust, desire to attain the heavenly planets, increasing activities that produce enjoyment and opulence, and rejection of the spiritual world all arise from the many-branched intelligence of irresolute persons. Therefore in the *Bhagavad-gītā* (2.44) it is stated:

*bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhai na vidhīyate*

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place."

Those whose intelligence is fixed in *samādhi* are transcendently situated and have steady minds. Their symptoms are given in the *Bhagavad-gītā* (2.55-56) as follows:

*śrī-bhagavān uvāca
prajāhāti yadā kāmān
sarvān pārtha mano-gatān*

*ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate*

*duḥkheṣu anudvigna-manāḥ
sukheṣu vigata-sprhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate*

"The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness. One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind."

These two verses from the *Gītā* clarify the process of tolerating the urges of speech, mind, and anger as recommended in the first verse of *Śrī Upadeśāmṛta*.

Now it should be known that there are two types of intelligence. The propensity to discriminate between good and bad under the dictation of the mind is called mundane intelligence, and the intelligence to discriminate between good and bad under the dictation of the soul is called spiritual intelligence. That is why in the *Bhagavad-gītā* (3.42) it is said:

*indriyāṇi parāṇy āhur
indriyebhyaḥ parāṇi manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ*

"The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence."

The intelligence also pervertedly accepts materialism only when under the control of the false ego. When under the control of the pure ego, in the form of identifying oneself as the servant of Krishna, the intelligence is always naturally pure. Therefore the Vedas establish that the knower of the body is intelligent. That spirit soul is higher than the intelligence, because intelligence is only the soul's propensity.



When a living entity realizes himself as a pure spiritual particle, then his spiritual ego, in the form of identifying himself as the servant of Krishna, naturally arises. At that time the intelligence in its pure form rejects materialism and accepts spiritualism. At that time a living entity has no desire other than the service of Krishna, and he rejects material desires as insignificant. In this position the living entity is known as *sthita-prajña*, transcendently situated, or *sthita-dhī*, steady-minded. Being empowered by spiritual potency, the intelligence then becomes steady and controls the mind and heart by regulating them. Then the mind, under the direction of the intelligence, controls the senses by regulating them, and a favorable mood for devotional service manifests in the sense objects (*indriyasya arthe*). This is called *indriya nigraha*, controlling the senses in devotional service. Whatever arrangements are there for controlling the senses in the paths of dry knowledge and renunciation does not properly control the senses. In *Bhagavad-gītā* (2.59) it is said:

*viṣayā vinivartante
nirāhārasya dehinah
rasa-varjān raso 'py asya
paraṁ dṛṣtvā nivartate*

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness."

This is real sense control. One should spiritualize the senses and control them with the mind, and one should spiritualize the mind and control it with the intelligence. By this process, *lauhya*, in the form of restlessness of the intelligence and mind, is vanquished. When the intelligence is restless, the mind cannot be fixed. The restless intelligence wanders—sometimes in *karma*, sometimes in *yoga*, sometimes in dry renunciation, and sometimes in dry knowledge. To fix the intelligence in *bhakti* by giving up restlessness, the *Śrīmad-Bhāgavatam* (11.20.32-34) prescribes:

*yat karmabhir yat tapasā
jñāna-vairāgyataś ca yat*

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*yogena dāna-dharmeṇa
śreyobhir itarair api*

*sarvaṁ mad-bhakti-yogena
mad-bhaktō labhate 'ñjasā
svargāpavargān mad-dhāma
kathañcid yadi vāñchati*

*na kiñcit sādhaso dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattān
kaivalyam apunar-bhavam*

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic *yoga*, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions. Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it."

Considering all this, the practicing devotee should give up *lauhya* in the form of restlessness and attain fixed intelligence in devotional service.

—*Śrī Bhaktiyāloka - The Six Faults and Qualities of Bhakti* by torchlight publications.

!! Sri Sri Nitai Gaurchandra Jayati !!

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