

# ISKCON Prison Ministries Freedom Newsletter

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada  
Founder Acarya of the International Society for Krsna Consciousness

Under the guidance of His Holiness Candramauli Swami

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*bhakti te mukti*—Devotion is real freedom

## Gopis Go on Strike, *Spiritual World in Turmoil as Picket Lines Spread*

by Tirtha Prabhu

In an unprecedented turn of events, Lord Krsna's Gopis have gone on strike, declaring, "No pay, No work." When asked where they got the notion for such strange behavior, one gopi who asked to remain anonymous replied, "We saw how our counterparts in ISKCON were conducting their affairs. I mean, if they can claim to be devotees and demand to get paid for every little service they perform, well...Some of us got together and decided maybe we should get paid, too. Krsna has all the money, fame, beauty, etc., so why not have a little profit sharing? Selfless service is okay, we're not knocking it. But some of us have bills to pay. Lord knows we have an image to keep up, our cell phones, New Vaikuntha cars, priceless ornaments, ever fresh garlands, and silk saris. And clothes for the kids don't come cheap. Besides, somebody has to feed these Surabhi cows."

This might be a laughing matter if it wasn't so serious. To give some clarity to this issue, we reference one purport in Caitanya-caritamṛta (Madhya 12.135), wherein Srila Prabhupada comments, "In commenting on the cleansing of the Gundica temple, Srila Bhaktisiddhanta Sarasvati Thakura says that Sri Caitanya Mahaprabhu, as the world leader, was personally giving instructions on how one should receive Lord Krsna, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Krsna seated in his heart, he must first cleanse the heart as prescribed by Sri Caitanya Mahaprabhu in His Sikṣastaka: ceto-darpana-marjanan. In this age, everyone's heart is especially unclean, as confirmed in Srimad-Bhagavatam: hr̥dy antah-stho hy anhad-rani. To wash away all dirty things accumulated within the heart, Sri Caitanya Mahaprabhu advised everyone to chant

the Hare Krsna mantra. The first result will be that the heart is cleansed (ceto-darpana-marjanam). Similarly, Srimad Bhagavatam (1.2.17) confirms this statement: 'Sri Krsna, the Personality of Godhead, who is the Paramatma (Supersoul) in everyone's heart and



Srimanti Radharani and gopis

the benefactor of the truthful devotee, cleanses desires for material enjoyment from the heart of the devotee who relishes His message, which are in themselves virtuous when properly heard and chanted.'

"If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Sri Krsna. This is a simple process. Krsna Himself will help cleanse the heart because He is already seated there. Krsna want to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahaprabhu kept the Gundica temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Gundica temple. In this way one can be pacified and enriched in devotional service. If the heart is

filled with straw, grains of sand, weeds or dust, one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive... One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present in the heart, the heart should be understood to be unclean, therefore unfit to serve as Krsna's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are clean.

"A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed... In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary systems, and even living happily within the material world."

"Modernized material benefits are like the dust of material contamination. When this dust is agitated by the

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whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination... To give us practical instructions, Lord Caitanya Mahaprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garment for cleaning. Sri Caitanya Mahaprabhu wanted to see that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service."

"Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (religiosity, economic development, sense gratification, and liberation). All these are like spots on clean cloth. Sri Caitanya Mahaprabhu also wanted to cleanse all these away."

"By his practical activity, Sri Caitanya Mahaprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Krsna to sit down, and we should observe the festival of distributing prasadam and chanting the Hare Krsna maha-mantra. Sri Caitanya Mahaprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Sri Caitanya Mahaprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals on the course of the cleaning, and those who are engaged as acaryas must learn from Sri Caitanya Mahaprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anarthanivrtti, cleansing the heart of all unwanted things. Thus the cleansing of the Gundica-mandira was conducted by Sri Caitanya Mahaprabhu to let us know how the heart should be cleansed and soothed to receive Lord Sri Krsna and enable Him to sit within the heart without disturbance."

In a very practical way, we can perceive how our chanting of Krsna's holy names cleanses the heart of all unwanted things. Just as we were all once great sinners and covered over by heaps of material contamination, the process of chanting Krsna's holy names brings us complete and total relief from all previous material contamination. Moreover, the holy name acts to insulate and protect us from further contamination. Thus the holy name is declared as all auspicious, being prophylactic and antiseptic. Its prophylactic potency protects us from further contamination entering our hearts, and antiseptic in how it cleanses all dirty things from the core of one's heart.

"By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that

Krsna and His service, and when this attachment is intensified, it results in ecstatic love for Krsna."

Likewise, Sri Caitanya-bhagavata (Antya-khanda 2.6.141) affirms, "O Gaurahari, I further pray that even after gaining Lord Nityananda's association I may never forget Your lotus feet." Srila Bhaktisiddhanta Sarasvati Thakura explains, "Nityananda is sri-guru-tattva. It is not proper for the Lord's devotees to have any relationship with those who associate with any atheist envious of Nityananda, whose body is nondifferent from Krsna. The qualification to serve the lotus feet of the spiritual master diminishes by the influence of bad association. A so-called devotee and a devotee have completely opposite



Lord Caitanya and His devotees clean the temple

attachment is intensified, it becomes love of Godhead." (Caitanya-caritamrta Madhya 19.177) Srila Prabhupada comments, "The process of devotional service, beginning with chanting and hearing, is called sadhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenseless chanting of the holy names of the Lord, one's original dormant Krsna consciousness is awakened. This awakening to Krsna consciousness is the beginning of sadhana-bhakti. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the guidance of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to

characteristics. That is why it is very unfortunate to consider those who indulge in materialistic association as members of a spiritual society. When one invites his own destruction, he becomes deprived of spiritual life and considers the spiritual master, who is nondifferent from Nityananda, as separate from Sri Nityananda, the prakasa-vigraha of Sri Krsna Caitanya. Such people can never attain the service of Sri Gaura-sundara. They suffer perpetually because of disrespecting their guru."

In Krsna consciousness we must either advance or regress. There is no possibility of floating in equilibrium across time. Our mindset becomes our destination. So long as we take

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## From the Editor

Hare Krsna dear devotees!!

We are excited to bring you our latest edition of the Freedom Newsletter. A special thanks goes out to Amala Gaura Prabhu for donating the laksmi for the postage.

This issue has a powerful article by Tirtha Prabhu which challenges us all to perform our service without being attached to the result. We also have a great letter from His Grace Deena Bhandhu informing us of some potent preaching taking place inside prisons in India.

I spent a week in New Vrindaban at the end of the summer helping Tapapunja Prabhu harvest the crops. It was an amazing experience to pick vegetables in the field, cut them up the next morning at the temple and then honor them for prasadam at lunch time. It is a simple process but city life can make one very disconnected from Krsna's natural arrangement.

Tapapunja is an amazing devotee with so much to offer. When I told him about IPM he said that he would be willing to take inmates as apprentices for his horticulture program once they are released. If this is something that might interest you please contact me.

There was an announcement a few months ago that bhakta Bruce was going to be offering the *Bhagavad-gita* study courses. Unfortunately, bhakta Bruce is busy with other service and will not be able to continue this course.

We know everyone has been very anxious to resume these courses since Mukta Kisa Prabhu's passing and we are working on a solution. This just goes to show what BIG shoes Mukta Kesa Prabhu filled for IPM. We are all indebted for his wonderful service.

Thank you everyone for your service and inspiration.

Your servant,

bhakta Jerry

## Prisoners and Jailers Dance Together in India

Every year for Janmastami we have a big program in Agra Central Jail with very enthusiastic participation from the prisoners who make Krishna Lila dioramas. Unfortunately this year there was civil unrest in Agra do to rioting by a certain community and there was curfew. But several days later after things were peaceful, the superintendent of the Jail invited us for doing a wonderful program.

So on 12th September, the devotees headed by Jankinatha Prabhu, our Prison Preaching in charge, went to Agra Central Jail. His Holiness Radha Govinda Maharaja was the guest of honor accompanied by His Holiness Radharaman Maharaja and our Vrindavan co-President, Srestha Prabhu. Somehow Jankinatha also convinced Aindra Prabhu and his kirtan party to come, although he hardly goes anywhere outside of Braja.

When the devotees arrived, the Chief Jailer and five Deputy Jailers were standing outside the gates with garlands to greet the devotees. From behind the gates, we could hear an enthusiastic kirtan being performed by the prisoners themselves. After opening the gates, they were greeted by about 20 prisoners doing kirtan with one playing dholak and another with harmonium strung over his shoulders. Aindra Prabhu was very impressed with the unique village melody they were chanting. All the prisoners were standing with garlands in their hands, anxious to honor the devotees. The kirtan at the gate was so ecstatic, that the jailers, prisoners, maharajas, and devotees all began to all dance together.

They accompanied the devotees up to the small Sita Ram Mandir run by the prisoners on the prison campus. They also have pictures of Radha Shyam-sundar, Krishna Balaram, Gaura Nitai, and Srila Prabhupada on their altar. They even do Guru Puja, kirtan, and Bhagavatam class every day at this temple. Today they requested His Holiness Radha Govinda Maharaja to offer aratika.

After aratika, they accompanied the devotees to the stage where Maharaja offered a garland to the picture of Srila Prabhupada. Then the two maharajas and Srestha Prabhu took their

seats on the asana. Janakinatha Prabhu lead the prisoners in Mangalacaran prayers and meditations as you can see in the photos. His Holiness Radha Govinda Maharaja addressed the prisoners and told them that Vasudeva carried Krishna from the jail and all the doors automatically opened up. In the same way if you will carry Krishna in your heart by chanting His Holy Name, then what to speak of the bondage of prison life, the bondage of this entire blazing samsara will be opened for you! He told them how they were very fortunate that the ISKCON devotees are coming here to the jail and giving you the message of Caitanya Mahaprabhu as imparted by Srila Prabhupada. Then Radharaman Maharaja spoke and Aindra also briefly addressed the prisoners with translation to Hindi by Srestha Prabhu.

Aindra Prabhu then lead a tremendous kirtan for forty minutes. Finally the Chief Jailer and five deputy jailers were dancing together with two thousand prisoners. The chanting was so ecstatic, that both the Maharajas, Aindra Prabhu, and Srestha Prabhu left the stage and also began to dance along with the prisoners. Everyone was dancing and chanting in ecstasy. Too bad our photographer went somewhere and we don't have the pictures, if only you could see the prison ground as they were all assembled.

After the kirtan ended, the Chief Jailer Sri S.K. Saxena took the microphone and exclaimed, "Today I have experienced beyond ananda, nay, beyond parmananda, nay, even beyond that! I have never in my whole life had such a wonderful program.

The devotees then distributed burn-your-finger hot halevah to the two thousand prisoners who were very eagerly taking the prasada that was sponsored by Srestha Prabhu. No one could believe that this was all happening in jail.

Even five local TV reporters came to cover the program along with all the other media. So it got quite a bit of coverage and people were able to see Srila Prabhupada's preaching going on in the jail.

Prison Preaching Ki Jaya! Srila Prabhupada Ki Jaya!

In service of Srimati Vrinda Devi, Deena Bandhu dasa

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shelter of the devotees, serving them in a mood of love and trust, we can check our offenses and remain on the progressive path. But if we see the devotees in our midst merely as facilitators for our selfish, material desires, we will misuse their association.

To truly advance in Krsna consciousness we must also grow in humility. Our spiritual advancement and humility follow a parallel course. As we grow in Krsna consciousness it means that our chanting is becoming purified, without offense. Automatically we will gain a deeper understanding of the Krsna conscious philosophy. Our inner attitudes will become manifest in our outward actions. People will naturally become drawn to us because of our sincere, humble disposition. It is a fact that truly advanced devotees always regard themselves as the most fallen of men. They never seek fame or self glorification, but instead always give all respect and praise to others. They remain fully dependent on Krsna, deeply appreciative of everything Krsna sends their way.

If we are truly humble we can associate with devotees in many loving ways. Yet for us to feel that we are lower than the straw in the street takes great courage. Such a humble, honest assessment of one's self implies great inner character. Lord Caitanya explains that we would become humble like the grass and tolerant like the tree, without expecting any honor or respect but giving all honor and respect to others. In such a state of mind one can then chant Krsna's holy names constantly. This really gets to the heart of the matter. Everything we do is to facilitate our chanting. We don't want to become humble devotees just to help us become good people. Undoubtedly we will be, but our pure ambition is to surrender fully to the plans of guru and Krsna. In this humble submissive state we gain real freedom; freedom from material anxiety and all misfortune.

Humility also implies that we are disciplined. Following the regulative principles and chanting attentive rounds of japa requires self discipline. When we first start out in Krsna consciousness we may stumble along and still make advancement. However after some time our progress will be checked if we do not develop the requisite discipline of purpose and practice. Our purpose requires knowledge and practice requires determination. Of course the maha-mantra will act upon us even if we do not understand its exalted potency. The maha-mantra is complete in itself. By our sincere chanting transcendental knowledge and detachment automatically be-

come manifest in our hearts. Still, we require so many explanations to fully understand the what and why of our spiritual practice. To this end the acaryas have left us many volumes of books to study. If we are fully determined to make the pursuit of Krsna consciousness our life and soul, Krsna will reveal Himself to that degree.

In a similar way, our real angst and pain comes from our separation from Krsna and not engaging in His devotional service. The material energy only offers small, temporary remedies for our painful condition, and to gain relief, we mistakenly seek greater and greater doses of material gratification laced with passion and ignorance. This only compounds our situation. Not only do we feel lost without our service connection to Krsna and His devotees, but we grow increasingly insane, unable to distinguish from what is proper and improper or to discern what our actual remedy should be. It is only by the grace of the Vaisnavas that we are finally awakened to our true purpose in life. They humbly and mercifully offer us the opportunity to reestablish our loving relationship with the Supreme Lord.

These attitudes take time to develop. Because of our material conditioning we are accustomed to act selfishly in a tense competitive society where exploitation is the norm. The realization of the devotee is completely opposite to this. While we work hard and may acquire certain facilities, the difference is that we use everything in the service of Krsna. The humble, selfless devotee keeps his requirements to a bare minimum, knowing well to whom all things belong.

Our strength comes to us through the disciplic succession of other great Vaisnavas. Our intimate connection to these exalted souls rest upon our sincere chanting and following the four regulative principles. If we firmly resolve within our hearts to faithfully adhere to these principles our success in this life is assured. The four principles of protection and the maha-mantra combine to empower us to assist those in our midst.

In this way, everything rest on our desire to chant the holy names of God. The potency of the maha-mantra is ever fresh, always relevant. Therefore, our humble request to everyone is to please chant:

*Hare Krsna Hare Krsna  
Krsna Krsna Hare Hare  
Hare Rama Hare Rama  
Rama Rama Hare Hare.*

Please chant this Hare Krsna maha-mantra and make your life sublime.

Mind Over  
**matter**

*Bhakta Carl*

The foolish are those bewildered persons who, ignorant of Krsna's transcendental nature and supreme dominion, deride His personal humanlike form. Such persons are "attracted by demoniac and atheistic views." That is, they consider Krsna's personal form material and therefore subordinate or inferior to His impersonal feature as the all-pervading Brahman. The "great souls" are those who are fully aware of Krsna as "the Supreme Personality of Godhead" and who worship Him with devotion.

[*Bhagavad-gita* 9.11-14]

# Sadhu Sanga

by bhakta Jerry

There is a nine fold process to obtaining prema - pure love of God. The first step we take in this process is sraddha, or faith. In anything we do we must first place our faith in the process and the people who propagate that process. If a student wants to become a scientist he places his faith in the teachings of his instructors with hopes that one day he will be able to replicate their experiments and have first hand knowledge of science. Similarly, religious people place their faith in the process of religion expecting to obtain a tangible result. In either case, the practitioner is not aware of the experience and understanding he will eventually have by following a particular process but he makes a decision to follow the prescribed path to obtain the end result.

As the Bible teaches us, faith without works is dead. This means we have to take more steps after placing our faith in the process. The second step on the road to prema is sadhu sanga, or association (sanga) of devotees (sadhus). The association of devotees is necessary because in their association we are saturated in an environment that focuses on Krsna consciousness. Krsna consciousness is not a theory we learn by reading a book. It is a way of life that we practice in the association of other devotees. We make advancement when we associate with other devotees, specifically devotees more senior than us, because they show us the example of how to live this philosophy.

Many inmates come to the first step of Krsna consciousness. Everyone surrenders their faith to some degree and the more we surrender the more Krsna reciprocates. To make further advancement we must move onto the second step which is association. There are many limitations inmates encounter when trying to associate. Of course, we can associate with letters and we have Srila Prabhupada's association through his books but there is something magical about seeing a devotee. I can personally

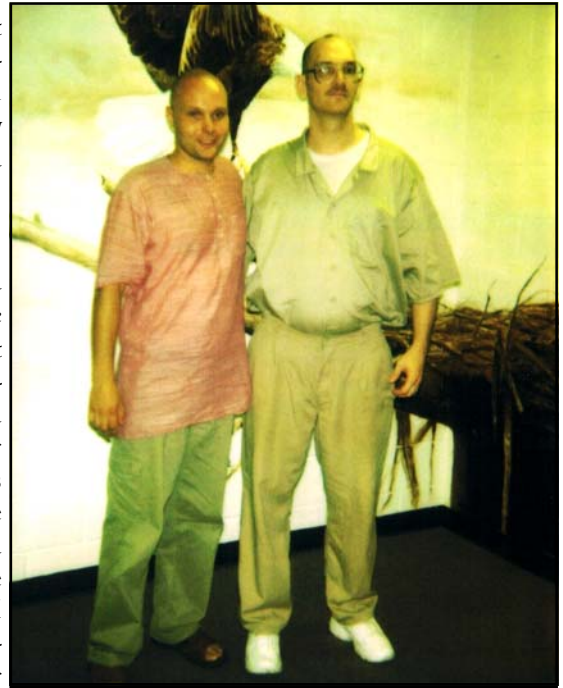
attest to this because after about three years of practicing Krsna consciousness in prison I was blessed with a special spiritual visit from my "spiritual parents," Sri Manta Prabhu and Cookie.

When I heard a Srila Prabhupada disciple chant, "Hare Krsna" with such firm conviction it made me realize that the maha mantra is transcendental and not just a group of mundane words. After reading Srila Prabhupada's books for several years I finally heard the proper pronunciation of ksatriya and Nrsimha. I smelled incense that was offered to the deities and I saw the clothes devotees wear. Becoming part of this culture, even for only a short few hour visit, drastically increased my faith in Krsna consciousness. This is the effect that sadhu sanga has on sraddha; it deepens our faith allowing us to go further into the spiritual world.

There is a devotee in an Indiana state prison that I have corresponded with for awhile. His name is bhakta Paul Kimmel and his letters demonstrated a great amount of sincerity and perseverance to practice Krsna consciousness. With the short distance between Chicago and Pendleton, IN (about 3 hours by car) and with bhakta Paul's faith firmly placed in this process, I thought some sanga would be a wonderful opportunity for both of us to grow in Krsna consciousness.

I left Chicago on a Friday afternoon. There were many stumbling blocks on the way to Pendleton including me accidentally throwing away the directions at a rest area. I also neglected to account for the time change and I ran into rush hour traffic north of Indianapolis. A few times my mind told me, "Turn around. You are only going to have a few minutes to visit with him because it is too late." I told the mind to shut up and I finally made it to the prison around 6:30.

It has been a few years since I



**bhakta Jerry and bhakta Paul**

left the Walls Unit in Huntsville, Texas. Before walking out of there I vowed to myself never to return to this place, at least as an inmate. Walking through a prison as a visitor is a lot different than being driven into the prison on a bus shackled to some person you do not even know. The same heavy energy was present. It is like the karma is just floating in the air like a piece of cake waiting to be cut.

After being checked in, I anxiously reached the visiting room and was given my seat. I must give it to the state of Indiana - the visitation room was very nice. It was decorated with carpeting and everyone had contact visits. No one was talking over those phones looking at each other through glass. A few minutes later, big 6'8" bhakta Paul came barreling in.

Immediately, bhakta Paul started informing me of some of his struggles he is facing such as having his vegetarian diet card pulled. I thought to myself that I could tell Paul about all my problems as well. I am broke right now and the fiancé thinks I'm a bum who needs a better job. There's my drug addicted brother who is neglecting his chil-

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dren. Then there is summer school which is enough to drive someone insane. We all have our problems but the reason devotees come together is to engage in Krsna katha (topics about Krsna).

After the complaints of material life finished we kept the conversion focused on Krsna. Bhakta Paul was so enthusiastic to hear how to pronounce some of those words we have all read but still have no idea if we are pronouncing them properly. He was filled with questions about the different incarnations of Krsna and the role each one plays. As I did my best to answer these questions I realized that I was just reciting either what I read in a Srila Prabhupada book or what I heard from other devotees, usually in *Srimad Bhagavatam* classes. Even if I did read something in a Srila Prabhupada book, the only reason I would be able to remember it is because a more advanced devotee pointed it out to me and explained it to me.

The purpose of sadhu sanga became very clear to me. We recite what we hear and we pass it onto the next devotee. Bhakta Paul's questions were answered to the best of my ability and at the same time my faith in this process grew even stronger. For me to tell someone about bhakti yoga, and to say it with conviction, means that I have to follow the process and have faith in it myself. When I saw bhakta Paul with the same questions I had many years ago and was now able to answer them I realized that it is only by the association and mercy of devotees that we are able to make advancement.

Bhakta Paul told me a lot about his checkered past. Most people might think he was a bad person but I have done everything that he has done. I was just as much a rascal as he was but I started following the process Srila Prabhupada gave us so I have given up

a lot of my bad habits and made a little spiritual advancement. I felt bhakta Paul was giving me his rap sheet so I can pass judgment on him and make sure he was a fit candidate for devotional service. But instead of a bad person I saw a beautiful soul that is part and parcel of Krsna and who is trying his best, amidst very difficult circumstances, to practice this purifying and enlightening process of Krsna consciousness. I was able to see Paul for the devotee that he is and not for some rascal he use to be.

Krsna consciousness is not dependant on your past. It is dependant on your sincere endeavor to serve guru and Lord Krsna. We have all been locked up in this material world for a long time, longer than we can ever imagine. We have committed endless amounts of sin but when we come to Krsna consciousness; our past does not matter any more. What matters is that we use this human form of life to develop our relationship with Krsna and with His devotees.

I left the prison and immediately called Chandrasekar Prabhu in Denver to express my joy. I was high, higher than any drug ever got me and I still have not come down. The nice thing about spiritual pleasure is that it only grows bigger and more intense. I drove home in this intoxicated state attentively listening to Srila Prabhupada's lectures. I want to thank bhakta Paul for asking me to come and see him. I never even thought how inspiring it would be for me but it has deepened my faith in this process. The next step in the process is taking shelter of a spiritual master and after realizing the beauty and the potency of sadhu sanga, I am committing myself to follow the rules and regulations more strictly with hopes that one day I will be able to take initiation. This process works and doing something as simple as visiting a devotee in prison has empirically demonstrated to me that I have placed my faith in the right people and the right process.

## IPM would like to express our most gracious appreciation for the donations from the following persons:

Bhakta Bob	\$150
Amala Guara	\$101
Thomas Nicholson	\$80
Candramauli Swami	\$50
Lila-suka devi dasi	\$50
Bhakta Scott	100 stamps
Bhakta Randy	\$41
Bruce Gatten	\$25
Terrance Martin	\$20
Maha Bala Nitai	\$20

## Vaisnava Calendar November and December

### Nov

4	Ekadasi
10	Govardhana Puja
13	Srila Prabhupada's disappearance fast until noon
20	Ekadasi Srila Gaura Kisora Dasa Babaji's disappearance—fast until noon feast tomorrow

### Dec

4	Ekadasi
20	Ekadasi

# Know Your Gita

*Answers to last issue's questions (chapter 9):*

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- How does Krsna describe His relationship with His creation (the cosmic universe)?

*Krsna is the source, maintainer and controller of the universe. In a perpetual cycle of creation and destruction, He manifests the material world and, after a long period, absorbs it back into His nature. When manifested, the entire cosmic creation rests within Him, while He simultaneously pervades the universe through His diverse potencies. Although maintaining and pervading the universe through His different potencies and energies, He remains transcendental, separate and independent in His personal form. All material activities (such as the embodiment of living beings) are carried out by the material nature, which acts under His supreme direction. (9.4-10)*

- Who are "the foolish," and who are "the great souls"?

*The foolish are those bewildered persons who, ignorant of Krsna's transcendental nature and supreme dominion, deride His personal humanlike form. Such persons are "attracted by demoniac and atheistic views." That is, they consider Krsna's personal form material and therefore subordinate or inferior to His impersonal feature as the all-pervading Brahman. The "great souls" are those who are fully aware of Krsna as "the Supreme Personality of Godhead" and who worship Him with devotion. (9.11-14)*

- According to Krsna, how should Arjuna meditate on Him?

*Krsna tells Arjuna, "Think of the Supreme Person as one who knows everything, who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond any material conception, who is inconceivable, and who is always a person. He is luminous like the sun, beyond this material nature, transcendental." (8.9)*

- What is the nature of the spiritual world, and how is it attained?

*Beyond the material world, which undergoes a perpetual cycle of creation and destruction, is the eternal, spiritual world, which is "transcendental to this manifested and nonmanifested matter" and is never annihilated. This "highest destination" is attained, Krsna says, by "unalloyed devotion." Once it is attained, one never returns to the material world. (8.20-22)*

*Questions for the next issue (Chapter 10):*

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- Whom does Krsna enlighten?
- What is the lesson Arjuna is to learn from Krsna's revelation of His divine opulences?
- After Krsna reveals His opulences, what is His final teaching to Arjuna?

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**Excerpt of *Śrīmad-Bhāgavatam* verse and purport by  
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada**

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*Devahuti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.*

Here the word *asad-indriya-tarṣaṇāt* is significant. *Asat* means "impermanent," "temporary," and *indriya* means "senses." Thus *asad-indriya-tarṣaṇāt* means "from being agitated by the temporarily manifest senses of the material body." We are evolving through different statuses of material bodily existence—sometimes in a human body, sometimes in an animal body—and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or *asad*. We should know that beyond these temporary senses are our permanent senses, which are now covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Kṛṣṇa consciousness, we have reached *sad-indriya*, or eternal sensory activities. Eternal sensory activities are called devotional service, whereas temporary sensory activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahūti expressed that she was tired. Now that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

*Srimad Bhagavatam 3.25.7*

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**Chant Hare Kṛṣṇa and your life will be sublime**

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