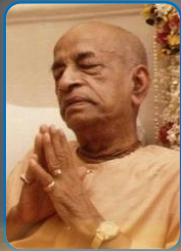


Freedom Newsletter



Dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acarya of the International Society for Kṛṣṇa Consciousness

ISKCON Prison Ministry / April 2024

PO Box 2676
Alachua, FL 32616

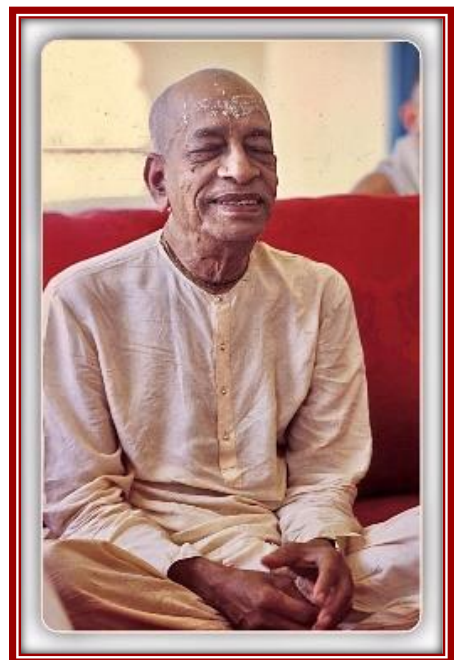
WE CANNOT REMAIN IN TIGER CONSCIOUSNESS

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and guests took place in December 1968, at the Los Angeles Krishna center.

Guest: If man didn't eat animals, they'd probably just die of starvation or something.

Srila Prabhupada: Why are you so anxious about the animals' dying of starvation? You take care of yourself. Don't be altruistic—"Oh, they will starve. Let me eat them." What is this altruism? Krishna is supplying food. If an animal dies of starvation, it is Krishna's responsibility. Nobody dies of starvation. That is a false theory. Have you seen any animal dying of starvation? Have you got any experience? Have you seen any bird dying of starvation? There is no question of starvation in the kingdom of God. We are manufacturing these theories for our own sense satisfaction...There are millions of elephants in the African jungle and Indian jungle. They require one hundred pounds at a time to eat. Who is supplying food? So there is no question of starvation in the kingdom of God. Starvation is for the so-called civilized man.

Guest: If man wasn't meant to eat meat, why in nature do the other animals kill meat?



Srila Prabhupada: Are you “another animal”?

Guest: Well, we’re all animals.

Srila Prabhupada: You count yourself among the animals? You classify yourself with the animals?

Guest: Well, we’re all animals ...

Srila Prabhupada: No, not all. You may be, but we are not. Do you like to be classified with the animals?

Guest: I don’t feel that I am better than the animals. I have respect for all God’s creatures.

Srila Prabhupada: You have respect for all, and you kill animals?

Guest: Well, why is it—if man is not meant to eat meat—that in nature the animals eat each other?

Srila Prabhupada: When animals eat meat, they are following nature’s law. When you eat meat, you are breaking nature’s law.

Guest: What?

Srila Prabhupada: For instance, a tiger will never come to claim the grain—“Oh, you’ve got so much grain—give me some.” No. Even if there are hundreds of bags of grain, he doesn’t care. But he’ll pounce upon an animal. That is his natural instinct. But why do you take grain, fruit, milk, meat, and whatever you get? What is this? You are neither animal nor human being. You are misusing your humanity! You should think, “What is eatable for me?” A tiger may eat meat; he is a tiger. But I am not a tiger; I am a human. If I’ve got enough grain, fruit, vegetables, and other things God has given, why should I go to kill a poor animal? This is humanity.

You are animal *plus* human. If you forget your humanity, then you are an animal. [A brief silence.] So we are not simply animals. We are animal plus human. If we increase our quality of humanity, then our life is perfect. But if we remain in animality, then our life is imperfect. So, we have to increase our human consciousness—that is Krishna consciousness. If you can live very peacefully, very nicely, in good health by eating so many varieties of foodstuffs given by Krishna, why should you kill an animal?

Besides that, scientifically, your teeth are meant for eating vegetables. The tiger has teeth for eating meat. Nature has made it like that. He has to kill another animal; therefore he has nails, he has teeth, he has strength. But you have no such strength. You cannot kill a cow like that—pouncing like a tiger. You have to make

a slaughterhouse and sit down at your home...If somebody else slaughters the cow, you can eat very nicely...What is this? Do like the tiger! Pounce upon a cow and eat!...You cannot do that.

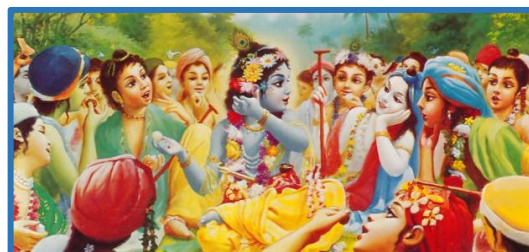
Guest: So you don’t believe in nature’s law. I believe nature’s law applies equally to everybody.

Srila Prabhupada: The tiger is made by nature’s law in that way, so therefore he can do that. You cannot do it—your nature is different. You have discrimination, you have conscience, you are claiming to be a civilized human being—so you should utilize all this. That is Krishna consciousness, perfect consciousness. Human life is meant for raising oneself to the perfection of consciousness, and that is Krishna consciousness. We cannot remain in tiger consciousness. That is not humanity.

Another Guest: Have we fallen from higher to lower, or have we come up from plants and animals?

Srila Prabhupada: Yes, naturally you have fallen from higher to lower—from the spiritual world to this material world, and then down to the lower species. Then you make progress, and you again come to this human form. If you utilize your higher consciousness, then you go still higher: you go to God. But if you don’t use your higher consciousness, you again go down. So don’t be misguided. Take to God consciousness,

and that will be proper use of this human form of life. Otherwise, if we indulge in meat-eating, like a tiger, we may get the body of tiger in our next life, but what is the use? Suppose I become a very strong tiger my next life. Is that a very good promotion? Do you know the life of a tiger? They cannot even eat daily. They pounce upon one animal and keep it secretly, and for a month they eat the decomposed flesh—because they don’t always get the chance to kill an animal. God will not give that chance. It is natural: in the jungle wherever there is a tiger, the other animals flee. Self-defense. So on rare occasions, when the tiger is too hungry, then God gives him a chance to pounce upon another animal. A tiger cannot get so many palatable dishes daily. It is in the human form of life that we have all these facilities. But if we misuse them, then . . . go to the tiger life. Be very strong, with full pouncing capacity.



QUESTION: How does the Subtle Body Carry One to the Next Material Body?

Prabhupada: Just like for an old man, he hasn't got so much sexual power, but the sex continuity is there. He wants to enjoy. Therefore he takes some medicine. He takes some injection. Why? The continuity. That means the continuity is mind. The gross body has changed. The mind is there, subtle. Intelligence is there. That is continuity. And that continuity, that subtle body, mind and intelligence, carry me to another body, as it is doing now. My gross body has changed, but mind and intelligence continuing. Similarly, when this body will be completely finished, my mind and intelligence will carry me to another gross body. Then, in the womb of my mother, I shall grow another gross body, the mind and intelligence being continued. And I get a particular type of body on the condition of mind and intelligence at the time of death. Death means finishing this body. But the mind and intelligence is the same, as the air carries the flavor. This is the logic.

Room Conversation with Anna Conan Doyle – August 10, 1973, Paris

POEM CORNER

Poems by Sean Curry —St. Peter, Minnesota

GAURA PURNIMA

Chaitanya came to show the way
To teach us to chant, yes, every day
To teach us to chant, and a life that's pure
Chaitanya is Krishna, of that I'm sure
Chaitanya's the one, that I follow
On this path, there is no chance of sorrow
So chant with me, and feel the bliss
I love Krishna, I just can't miss

WHY MEAT EATING IS WRONG

Animals deserve a happy life
you shouldn't cut them with a knife
They have the right to live in peace
so stop what you're doing, and end the feast
If no one ate meat, all would be pure
So chant every day, it will be the cure

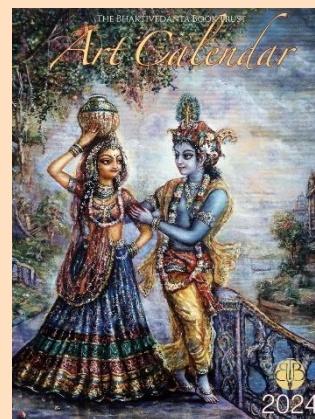


We have some 2024 Art Calendars left

If you want a 2024 Art Calendar, please write to:

Upendra Dasa
PO BOX 9116
BOISE, ID 83707-9116

Before writing, however, please confirm with your institution that you are allowed to receive it. Thank you.

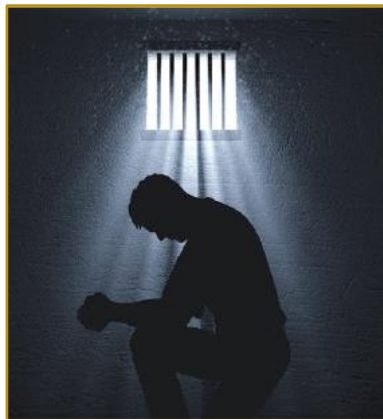


Excerpts from inmates' letters

The All-Attractive feature of KRSNA is starting to draw more and more individuals seeking to learn about Krishna Consciousness! I will do my best to offer truthful information and knowledge at the level of my current understanding, with Krishna's help. This is how I am repaying the generosity of ISKCON and all the staff of volunteers assigned to my training and development. It's a small gesture, but an honest and humble one with sincere desire to assist others in their journey back to Godhead. I also intend to donate a few of the titles you sent me to the library so that there may be the beginnings of a section dedicated to Krishna Consciousness learning.

Victor R. —Kingman, Arizona

Sri Krishna, You know me better than I know myself. I wish to know You better than I do now. As you know, I have not been a good devotee, and I recognize that I have been a failure. I seek You now more than ever before. I am lost, though. I have all of these ideas about



who I wanted to be or become. I paid more attention to other things than I did to You. As you know, I have proclaimed myself to be many things, but have not consistently claimed to be a Vaishnava. From this day forth, I will claim to be a devotee of Krishna

and all of Your manifestations. I was distracted by the idea that some God or another was different than You. Turns out that all of those gods and goddesses [demigods] were just a manifestation of You for some specific tasks. I thought that there was some kind of separation, but it turns out that the separation was created by Maya to deceive me. I had to look through the illusion to see the truth. All things are You. In some form or another, they are You. The heart of the matter is to chant: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. I still have difficulty with this because of myself always expecting instant results and I get because I am me, here by myself. I wish that there were more devotees here so that I can break out of this

uncomfortable zone. I am not shy, but for some reason, I worry about how people will look at me if they saw me chanting. I struggle, but I promise to start doing better. I need your guidance more than before so that I may pull through. I thank You for everything that You have done thus far. I would never have made it to where I am, if not for You. A lot of what I know is because of Your devotees. I thank You for your consistent help in keeping me on track. Though I may have failed time and again, You were there with open arms every time. And there You are now, arms open. Hare Krishna.

Bhakta Joshua S. —Jasper Florida

Thank you for sharing Krishna with prisoners. Some say to me, "Hare Krishna," as I pass. Everyone acknowledges karma, yet all eat meat and are mean to one another. I've noticed that those who show some interest in Krishna consciousness are of the humble class.

Hector L. C. —Lake City, Florida

My sister went to the Dallas temple and said that it is the most beautiful thing she has ever seen in her life, that to describe it she will have to write me a very detailed letter as it was a sense of overload of beauty. She loved the deities and their way of dressing, also all the paintings in the ceiling which she compared to the Sistine Chapel in Italy which she visited before. She is very amazed and inquisitive and through her eyes at least I got to experience somehow a temple, can't wait to be out there and attend the Vrindavan-like atmosphere as well as to associate with the devotees. Joelly(my sister) said she will go and visit again and probably many times. KRISHNA is good.

I have been studying *Srimad Bhagavatam* and to tell you the truth, it is so much detail in this Godly scripture which describes the Lord in so many ways, how everything is Krishna and the parts of His body. How mayavadi philosophy doesn't match any of the nonsense they speak. I'm mesmerized by this tomes of God's word. Of course, I'm still reading *Bhagavad Gita* in the mornings as instructed by Mother Bhakti-lata and *Srimad Bhagavatam* as well as *Krishna Book* at night. Also my prayers to Lord Nrsimhadeva and the 18th chapter of *Isopanisad*. HARE KRISHNA.

Humbly, Bhakta Jose A.—Fairton, New Jersey

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare

Hare Rama Hare Rama, Rama Rama Hare Hare

Book Distribution Stories!

Making Devotees Himself —by Maitreya Dasa

Many years ago, I was in front of the San Diego temple when a devotee asked me if I could speak to a guest who only understood Spanish. The guest had received a book from someone in Mexico and had some questions he wanted answered. By looking in the back of the book he found the address to the San Diego temple, which was closer to him than the temples in Mexico, so he decided to visit. To enter the USA, go to the temple, and then return to his home in Mexico all took time, so he had to hurry to get back to his home before it got late. I had only a short time to answer his questions. Three years later, he came back to visit the San Diego temple, all shaved up and with three other devotees he had made in Mexico. From reading the books, he knew that association with devotees is very important, so instead of going long distances to visit devotees, he thought, "I'll make them myself," and he did. He started a temple there and held a *ratha-yatra*.

Distributing books when you don't have any — by Bhakta Caleb

My story begins with attending *mangala arati* on *Radhastami* at the temple. Initially, I planned to go with Bhakta Sivam instead of taking my car. I thought that he would return to the ashram after class. However, he decided to stay at the temple until the evening program. But there was a *harinam* [congregational chanting the holy name publicly] planned back in Otara. I really wanted to attend it and distribute books. So I managed to get a ride with Kadamba Kanana Prabhu, who was transporting temple prasadam for distribution at the *harinam*.

Unfortunately, we couldn't stop by the ashram in time to pick up books. I held out hope that the South Auckland devotees might bring some books and set up a table, but when we arrived, there were no books. I tried calling Bhakta Jordan, but he had forgotten about the *harinam* and was already in West Auckland. So I surrendered and thought, "I'll just participate in the *harinam* for once."

So there I was, playing kartals, lamenting like anything, watching all these ripe people walk by who would almost surely take books. Then a man approached me and asked, "Do you have any books? I want the *Bhagavad-gita*." Feeling even more disappointed now, I

offered to take his number and deliver the book to him the following day. He agreed and even came back to request a second copy. I guess I don't need books . . .

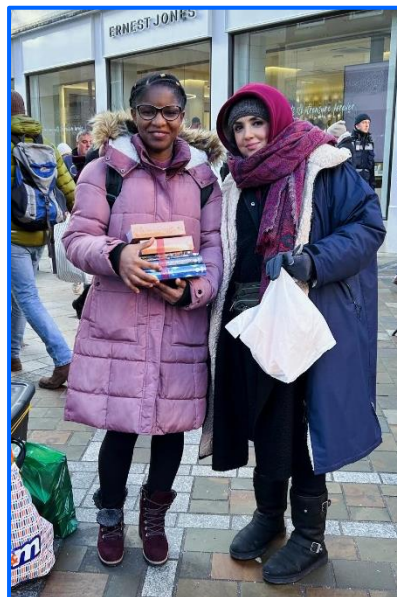
The next moment, an older devotee arrived who usually distributes books with me. He had books but couldn't stay. He asked me whether I could distribute them. What mercy! Almost immediately after he handed me the books, a young boy walked up and requested a *Gita* as well. I was so bewildered, in a good way. And the books continued to go out effortlessly after that. Jaya, jaya, Sri Radhe! 🌸



The mysterious ways in which Srila Prabhupada's teachings —by Geeta Bhandari

Nair, a devoted nurse, had just completed a demanding night shift and was en route to her home. Despite being a single mother of three, juggling a full-time job, and even working overtime today for extra income, her passion for her profession radiated through her. Her beaming smile conveyed not only her love for serving the sick but also her unbreakable spirit. Nair's longing to establish a deeper connection with her higher self and God has been overshadowed by the relentless demands of her schedule as a single mom and a

dedicated nurse. Certainly it is not a mere chance occurrence that brought our journeys together. Krishna, in His divine orchestration, manifests when the yearning for spiritual growth runs deep. Nair intuitively knew Srila Prabhupada's books would unveil her highest purpose, offering invaluable insights that would extend beyond her



roles as a nurse and a mother, enriching her personal journey of self-discovery.

So Nair eagerly acquired the entirety of our available books - a set including *Srimad-Bhagavatam*, *Bhagavad-Gita As It Is*, *Science of Self-Realization*, *Chant and Be Happy*, and *Higher Taste* and an additional *Bhagavad-*

Gita to gift to her friend.

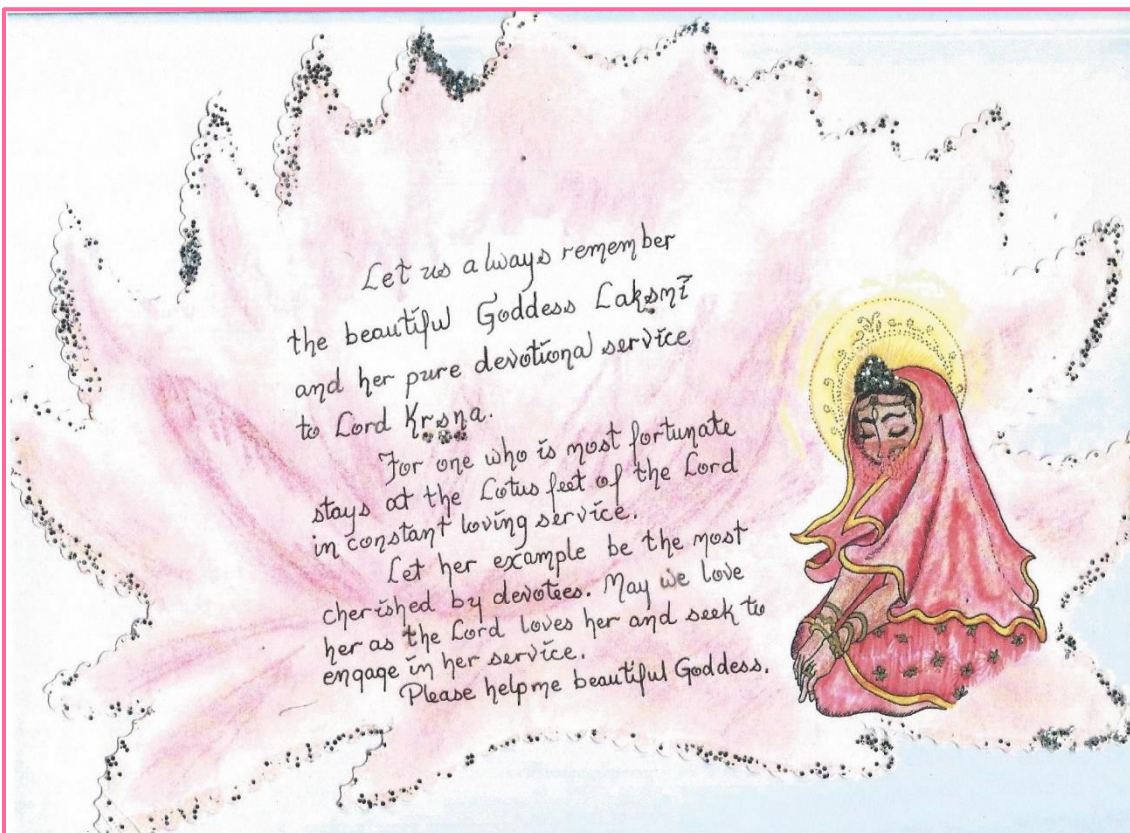
The mysterious ways in which Srila Prabhupada's teachings reach those destined for his books is truly breathtaking! 🌸

Inmate Artwork

RIGHT: Drawing of Lord Krishna and His devotee —by Pedro Pinedo, Corcoran, CA



BELOW: Drawing of Lakshmi —by unknown inmate



Seven years after its first release and people are still talking about it. “The Secret” that Rhonda Byrne felt she had discovered was the “law of attraction”: whatever you think about and focus on eventually becomes reality in your life. The universe, she says, is essentially energy, and all energy vibrates at different frequencies. Since each person also vibrates at a certain frequency, they attract the same within the larger energy field. Thus, we attract objects, fortunes, people, and situations that are of a similar “vibration” to ourselves.

It’s a mouthwatering concept – the possibility of attracting anything you desire. While Eastern teachers would agree with the general notion of designing our destiny, there is more to the story. Philosophical exploration and practical observation clearly shows that

forces beyond our control are also influencing our fortunes. It’s called karma. We may desire different things, but without the karmic credit, those things will remain elusive. Unfortunately, the secret is not as

simple as it sounds.

The *Bhagavad-gita*, however, reveals a more profound secret to life. While Rhonda’s book is about attracting, the classic Sanskrit text encourages one to first establish what is worthy of being attracted. Most people hastily draw up their shopping lists of life without significantly considering this point. Our basic problem is

that we are attracted by the wrong things; things that won’t bring us what we are ultimately looking for. When we reconfigure our desires, turn our attention toward the right things, spiritual things, those things which allow us to connect with our very essence, then everything falls into place perfectly. This is the secret behind the secret. 🌸



THE SCIENCE OF ATTRACTION

By Vinay Raniga

Last week, I was commuting into university from King’s Cross to Whitechapel (England). It was rush hour, and at Farringdon she walked in. One of the most beautiful girls I had ever seen steps onto the train and struggles into the empty seat next to me. Her eyes a deep green, her hair long and black, and her scent mesmerizing, I kid you not, an angel was travelling eastbound on the Hammersmith and City Line. Ironically, before she walked in, I was immersed in the wisdom of the *Bhagavad-gita*, about how we are more than these bodies, how the mind tricks us into a false sense of happiness and the temporary nature of this world. But that was all out the window. I was stunned. The train was silent, but my mind was screaming. *What’s her name? Does she study at my university? I wonder if she has a boyfriend. Shall I talk to her? Where shall I*



take her to dinner? Imagine if we got married? What if my mum doesn’t like her? The thoughts go on and on, but I’ll stop there to save further embarrassment. Don’t judge me. I know this happens to you, too. This is the uncontrolled nature of the mind. She left the train at Liverpool Street without even looking at me. A piece of me died that day.

The mind is fascinating. Especially, how easily it gets roped into finding someone attractive. The greatest films

are based on that storyline: boy meets girl. But did you know that attraction is a science? That there is a pattern every time you get attracted to someone? The *Gita*, as always, has a lot to share on the matter.

The process starts by understanding that our senses require real engagements. They have to be occupied in something tangible. Our eyes naturally want to see something beautiful; our noses naturally want to smell something fragrant, and our tongues naturally want to taste something delicious. It is by this initial contact of our senses to the object of our senses that we become attracted, but it goes further than this.

The real attachment happens when we *contemplate* these things, in this case, that person. Attachment only solidifies when our consciousness commits to the situation. Subsequently, material attachment leads to lust. Our lust enters a never-ending cycle of greed for more lust, which can be frustrating, because matter cannot satisfy the soul. That's why we always want the

next iPhone. However, most of the time we are unlucky; for example, we don't get the girl, which leads to anger and a whole other range of destructive corollaries. We all know someone who is mad about someone else but is depressed because they can't get a date with them.

The solution? Change the object of our contemplation, in other words, engage the mind and senses somewhere else. The *Gita* is a book of scientific universal principles. The models it presents, like this one of attraction, apply in all situations; so much so, you can physically see their manifestation in today's world. Although it goes at length to discuss how to properly apply these principles for maximum happiness, it's up to us how we do so.

In a spiritual practice, one substitutes worldly stimuli with spiritual stimuli. Contemplating the nature of our relationship with the Supreme Personality and engaging our mind and sense in His service is the secret the *Gita* reveals to transform anger into peace, illusion into knowledge, and lust into love. 🌸

STORIES FROM THE ŚRĪMAD-BHĀGAVATAM

The Three Lives of King Bharata

King Bharata was a wise and experienced monarch, and his citizens expected him to rule for many years. However, in the prime of life he gave up everything – queen, children, and kingdom— to dedicate the rest of his life to self-realization. He journeyed to a sacred place at the foothills of the Himalayas. His hair and beard grew long and matted and always appeared wet, from his bathing three times a day.

Every morning the king would sing hymns to glorify God, and he later collected various fruits and roots, which he would offer to Lord Krishna before eating. Although the king had previously been surrounded by much worldly opulence, now, due to his austerities, he had no desire for material enjoyment. As a great devotee of the Lord, he would constantly meditate upon Krishna and would often experience symptoms of spiritual ecstasy.

One day while he was meditating at the riverbank, a pregnant doe came to drink water. While she drank, a lion in the nearby forest loudly roared. Out of great fear, the doe jumped and a baby deer fell out from her womb into the swiftly flowing waters. The deer, frightened and weak from her miscarriage, soon passed away. Bharata felt great compassion as he observed the fawn floating down the river, and so he lifted it from

the water and brought it to his ashrama. As he was a self-realized soul, he saw all living beings with equal vision, realizing that the soul is present in all bodies. He fed the deer daily with fresh green grass and made sure it was always comfortable. Soon, however, he began to develop attachment for this deer. He lay down with it, walked with it, bathed with it, and even ate with it. When Bharata went to the forest to collect fruits and roots, he would always take the deer with him for fear that dogs, jackals, or tigers might attack it. He enjoyed watching the deer leap and play like a child and would often carry it on his shoulders with great affection. Thus, Bharata's heart became filled with love for his pet. Being attached to the deer, and spending time raising it gradually resulted in Bharata's becoming neglectful of his spiritual practices and of his meditation upon the Supreme. He thus became distracted from the path of self-realization and could think of nothing but the deer.

One day as Bharata was meditating, as usual he began to think about the deer instead of Lord Krishna. Breaking his concentration, he glanced around to see where his pet was. When he could not see it anywhere, his mind became agitated, and he began frantically searching his ashrama. But the deer was nowhere to be found. Bharata thought to himself, "When will my deer return? Is it safe from tigers and other animals?" The day wore on and the deer did not return. Bharata became overwhelmed with anxiety, and set out after the deer, following its hoofprints in the pale moonlight. In

his madness he began to talk to himself: “This deer was so dear to me that I feel as though I have lost my own son. Oh, when will he again return and pacify my wounded heart?” Whilst desperately searching for the lost deer along dangerous forest paths, Bharata suddenly fell into a crevice and was fatally injured.

Lying there at the point of death, he saw the deer suddenly appearing and sitting by his side, watching over him. Thus at the moment of death, the king’s mind was completely focused on his pet deer. In the *Bhagavad-gita*, Krishna says, “Whatever state of being one remembers when he quits his body, that state he will attain without fail.”

Consequently, in his next life, King Bharata entered the body of a deer. Although most living beings are unable to remember previous lives, due to his spiritual advancement, Bharata, even in that animal body, could understand the cause of his taking such a birth. He began to lament, “What a fool I was! I have fallen from the path of self-realization. I gave up my family and kingdom and went to a solitary holy place in the forest to meditate, where I always glorified the Lord of the universe. But due to my foolishness, I let my mind become attached to – of all things – a deer. And now I have justly received such a body. No one is to blame but myself.”

Having learned a valuable lesson, Bharata was able to continue his spiritual progress, even as a deer. He once again became detached from all material desires. He no longer cared for the succulent green grasses and gave up the company of all deer. He left the Kalanjara Mountains where he had been born and returned to Pulaha-asrama, the very place he had practiced meditation in his previous life. This time, however, Bharata was careful not to ever forget the Supreme Lord. Staying near the hermitages of great saints, he ate only hard, dry leaves. When the time of death came, upon leaving his body of a deer, Bharata prayed, “Oh Lord, you are the source of all knowledge, the controller of the entire creation, and the Supersoul within the heart of every living being. You are beautiful and attractive. I am quitting this body offering my obeisances unto you, hoping that I may eternally engage in your devotional service.”

In his next life, King Bharata took birth in a pure brahmin’s home, and again by God’s mercy could remember his past lives. Known as Jada Bharata, he became very much afraid of the association of his family and friends, since they were mostly materialistic



people, fearing that their association might again propel him into the lower species. Therefore, to avoid such contact, Jada Bharata pretended to be dumb, deaf, and blind, although he was actually extremely intelligent. Within himself, however, he would always fix his mind upon the Lord within the heart.

Jada Bharata’s father was very affectionate toward his son and tried to educate his son, but Jada Bharata continued to act like a fool. After the death of the father, the boy’s nine stepbrothers, who considered him a useless fool, abandoned all efforts to educate him, and instead sent him to work like a slave in the fields. Jada Bharata, however, did not protest against their mistreatment, for he was completely liberated from the bodily concept of life. He gladly accepted whatever little they gave him to eat and wear, and never bore any grudges. He thus displayed the symptoms of a perfectly self-realized soul.

One night, while Jada Bharata was guarding the field against the attack of wild boars, a band of thieves, searching for a dull, unintelligent human being, bound him with ropes to sacrifice him in the temple of Goddess Bhadrakali. Such sacrifices are certainly not endorsed by the Vedas but were conducted by the robbers for the purpose of gaining material wealth. Jada Bharata, because of his complete faith in God, did not protest. The thieves bathed him, dressed him in new silk garments, and decorated him with flower garlands and ornaments. They then fed him a sumptuous last meal before bringing him before the Goddess. Then one of the thieves took a razor-sharp sword in order to slit Jada Bharata’s throat so that his warm blood could be offered to Kali. The Goddess could not tolerate this insult to a great saintly person; she burst from the form of the deity, and, seizing the sword, decapitated the thieves, one after another.

After that, Jada Bharata continued his wandering, remaining aloof from ordinary, materialistic men. One day, as King Rahugana was being carried through the district, the men carrying his palanquin became fatigued. Searching for extra help, they saw Jada Bharata. He appeared to be a good choice, for he was very young and built like an ox. However, the new man didn’t perform his service very well, pausing periodically to make sure that he didn’t step on any ants. Unaware of what was causing the rough ride, King Rahugana angrily bellowed, “What’s going on? Why does my palanquin keep shaking in this way?”

The servants quickly attributed blame to the newly employed Jada Bharata. The King angrily rebuked him. Despite the king’s tirade, Jada Bharata remained

unaffected and remained quiet. He continued carrying the palanquin as before. Unable to control his temper, the King threatened, “You rascal! Don’t you know that I am your master? For your disobedience I shall now punish you!”

“My dear King,” replied Jada Bharata, “Whatever you have said about me is true. You seem to think that I have not labored hard enough to carry this palanquin. That is true, because actually I am not carrying this palanquin at all! My body is carrying it, but I am not my body. You accuse me of not being very stout and strong, but this merely shows your ignorance of the spirit soul. The body may be fat or thin, or weak or strong, but the soul is neither fat nor skinny.”

Jada Bharata continues, “You think you are the lord and master, but this is also incorrect. Today you are a king and I am your servant, but in our next life the roles may be reversed; I may be the master and you my servant. In any case,” Jada Bharata continued, “who is master and who is servant? Everyone is forced to act by the laws of material nature; therefore no one is master, and no one is servant.”

King Rahugana who had been previously educated in spiritual science, was astonished to hear the teachings of Jada Bharata. Recognizing him as a saintly person, the King descended from his palanquin and fell humbly to the ground, with his head at the feet of the holy man.

“Oh saintly person, why are you moving through the world unknown to others? Oh spiritual master, I am blind to spiritual knowledge. Please tell me how I may advance in spiritual life.” Jada Bharata replied, “Because the mind is full of material desires, the soul takes on different bodies to enjoy and suffer the pleasures and pains brought on by material activities.” Jada Bharata then revealed his own past lives and continued his teachings by informing the King that those who wish to escape the cycle of birth and death must constantly associate with pure and learned devotees of the Lord.

After receiving lessons from the great devotee Jada Bharata, King Rahugana became fully aware of the true position of the soul and completely gave up the bodily conception of life. 🙏



Calendar

APRIL 2024

- 02 April 2024 - Appearance Day of Sri Srivasa Pandita
- 05 April 2024 - **Papamochani Ekadashi**
- 13 April 2024 - Appearance Day of Sri Ramanujacharya
- 17 April 2024 - **Rama Navami (Appearance day of Lord Rama)**
- 19 April 2024 - **Kamada Ekadashi**
- 23 April 2024 - Appearance Day of Sri Syamananda Prabhu

MAY 2024

- 01 May 2024 - Disappearance Day of Sri Abhirama Thakura
- 03 May 2024 - Disappearance Day of Srila Vrndavana Dasa Thakura
- 04 May 2024 - **Varuthini Ekadashi**
- 08 May 2024 - Appearance Day of Sri Gadadhara Pandita
- 12 May 2024 - Appearance Day of Sri Sankaracharya
- 17 May 2024 - Appearance Day of Srimati Sita Devi
- 17 May 2024 - Disappearance Day of Sri Madhu Pandita
- 17 May 2024 - Appearance Day of Srimati Jahnava Devi
- 19 May 2024 - **Mohini Ekadashi**
- 21 May 2024 - **Disappearance Day of Sri Jayananda Prabhu**
- 22 May 2024 - **Appearance of Lord Narasimhadeva**
- 23 May 2024 - Appearance Day of Sri Madhavendra Puri
- 23 May 2024 - Appearance Day of Sri Srinivasa Acharya
- 28 May 2024 - Disappearance Day of Sri Ramananda Raya