



Leo Tolstoy and Krishna Consciousness.

English translation.

All glories to Sri Sri Guru and Gauranga!

The book "Leo Tolstoy and Krishna Consciousness" tells the reader about Tolstoy's connection with the ancient Vedic tradition, which became the reason for the excommunication of the great Russian thinker from the Russian Orthodox Church, schism and anathema to him. In March 2009, VI. Tolstoy wrote about the significance of the synodal act: "I studied the documents, read the newspapers of that time, got acquainted with the materials of public discussions around excommunication. And I got the feeling that this act gave a signal for a total split in Russian society. The reigning family, the higher aristocracy, the local nobility, the intelligentsia, the raznochintsy strata, and the common people split. The crack went through the body of the entire Russian people." "Leo Tolstoy and Krishna Consciousness" is the missing **chapter** in the biography of the great Russian writer and "**Antichrist**". It will help our readers to correctly understand and appreciate the contribution of Tolstoy to the history of the development of progressive Russian thought and the spiritual personality of man. This book represents the finale of the life of the great genius, who is not only a "mirror of the Russian revolution," but also the founder of extremism in relation to Orthodox extremism in the sphere of spiritual life. It was written shortly after the end of the trial in Tomsk, where, under the patronage of the Orthodox Church, attempts were made to declare Bhagavad-gita, the main scripture of Krishna's devotees, an extremist work.

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TABLE OF CONTENTS

Prologue	4
A MAN OF GREAT MATURITY	
Chapter 1	
OUR NATIONAL PRIDE	9
Chapter 2	
A SPOON DOES NOT KNOW THE TASTE	16
Chapter 3	
BHAGAVATA-DHARMA	21
Chapter 4	
A TREE NOT BEARING FRUIT	25
Chapter 5	
O MAN, YOU ARE BORN FOR THE BETTER!	31
Chapter 6	
Obscurantism and anti-sectarian hysteria	35
MANIFESTO "SANKIRTANA CORPORATION"	
Chapter 7	
LIFE DEDICATED TO THE ABSOLUTE	39
Chapter 8	
CLASS ON "BHAGAVAD GITA"	41
ABOUT THE AUTHOR	46
BOOKS BY MURALI MOHAN MAHARAJ	49

PROLOGUE

My first acquaintance with Krishna began with Leo Tolstoy, from reading his books "The Circle of Reading" and "The Circle of Thoughts", which were collections of wise thoughts of great thinkers and philosophers. Among them, I especially remember the words of Krishna, spoken by Him in the Gita. I

was amazed at the clarity and depth of the statements. They took over my mind and I walked and constantly contemplated what Krishna had said. These were pre-revolutionary publications that were not reprinted under Soviet rule. Is it not surprising that, **being a respected person**, the books "The Circle of Reading" and "The Circle of Thoughts" have not been published now, at the time of the democratic reforms of glasnost and perestroika? Probably because nowadays Tolstoy, like Pushkin, like Krishna Himself, can easily be attributed to extremists. The trial of Bhagavad-gita, which took place in Tomsk, is proof of that. Belinsky, Herzen, Nekrasov are people of the **first class**. Vladimir Ulyanov is also not like our democrats. They are highly educated and ideological people. And what? Suffice it to recall the fairy tale "about the Priest and his worker Balda" and the high society life, caricatured by the clergy and worship. "The Kingdom of God is within you ..." - wrote Tolstoy (from July 1890 to May 1893). The ideas of nonviolent resistance expressed by L.N. Tolstoy in this work influenced Mahatma Gandhi and Martin Luther King, fighters for justice, against discrimination and chauvinism. Why didn't the church like Tolstoy? "Belonging to the Orthodox Church by birth and baptism, Tolstoy, like most of his contemporaries, representatives of the Russian intelligentsia, was rather indifferent to religious issues. But, starting in the mid-1870s, he began to show an increased interest in the teaching and worship of the Orthodox Church. The second half of 1879 became a turning point away from Russian Orthodoxy. In the 1880s, he took the position of an unambiguously critical attitude towards church doctrine, clergy, and official church life. The publication of some of Tolstoy's works was prohibited by the spiritual and secular censorship. It would be worth asking the question WHY? In 1899, Tolstoy's novel Resurrection was **published in which** the author portrayed the life of various social strata of contemporary Russia, portrayed the clergy as simply performing rituals mechanically and hastily, coldly and cynically. I saw when priests blessed cars in parking lots, the production of alcohol and cigarettes, and not only, but also gay marriages and even weddings of cats and dogs. Nekrasov's words involuntarily come to mind:

Who has fun,
 And lives at ease in Russia?
 Roman said: the landowner,
 Demyan said: the official,
 Luka said: the priest.

And now let's return to what the Synod said about the case of Count Tolstoy. In February 1901, the Synod finally inclined to the idea of publicly condemning Tolstoy and declaring him to be outside the church. Metropolitan Anthony (Vadkovsky) played an active role in this. "As it appears in the **chamber-furrier** magazines, on February 22 Pobedonostsev visited Nicholas II in the Winter Palace and talked with him for about an hour. Some historians believe that Pobedonostsev came to the tsar directly from the Synod with a ready-made definition.

On February 24 (old style), 1901, "Church Gazette published at the Holy Governing Synod" published "Determination of the Most Holy Synod of February 20-22, 1901 No. 557, with a message to the faithful children of the Orthodox Greek Russian Church about Count Leo Tolstoy": The world-famous writer, Russian by birth, Orthodox by baptism and upbringing, Count Tolstoy, in the seduction of his proud mind, boldly rebelled against the Lord and Christ and the sacred property, clearly before everything he

renounced the Mother, the Orthodox Church, who had nurtured and raised him, and to him they dedicated their literary activity and God from the talent to spread in the minds and hearts of people of the fatherly faith, the Orthodox faith, which established the universe by which they lived and were saved.

In his writings and letters, scattered in masses by him and his disciples all over the world, especially within the boundaries of our dear Fatherland, he preaches, with zeal of a fanatic, the overthrow of all the dogmas of the Orthodox Church and the very essence of the Christian faith; rejects the personal living God, glorified in the Holy Trinity, the Creator and Provider of the universe, denies the Lord Jesus Christ - the God-man, Redeemer and Savior of the world, who suffered for the sake of us, men and for our salvation and rose from the dead, denies immaculate conception **throughout human race**.

Christ the Lord and virginity before Christmas and after the birth of the Most Pure Mother of God, the Ever-Virgin Mary, does not recognize the afterlife and reward, rejects all the sacraments of the Church and the grace-filled action of the Holy Spirit in them, and, cursing the most sacred objects of faith of the Orthodox people, did not shudder to mock the greatest of the sacraments, the holy Eucharist. Count Tolstoy preaches all this continuously, in word and in writing, to the temptation and horror of the entire Orthodox world, and thus unconcealed, but clearly in front of everyone, consciously and deliberately he has cut himself off from any communion with the Orthodox Church ..."

In fact, Tolstoy rebelled not against Christ and his teaching, but against those who hide behind him, hiding their shame and committing atrocities in the name of Christ. **Just for this, a monument should have been erected to Leo Tolstoy!** He is revered and glorified by the best minds of humanity. For example, Mahatma Gandhi wrote: "What struck me most about Tolstoy was that he backed up his preaching with deeds and made all sacrifices for the sake of truth. He was the most honest man of his time. His whole life is a constant search, a continuous striving to find the truth and bring it to life. Tolstoy never tried to hide the truth, to embellish it; fearing neither spiritual nor secular power, he showed the world the universal truth, unconditional and uncompromising. "

Lev Nikolayevich Tolstoy is one of the most renowned Russian writers and thinkers, esteemed as one of the greatest writers in the world. Patriot, participant in the defense of Sevastopol, educator, publicist, religious reformer, whose authoritative opinion was the reason for the emergence of a new religious and moral teaching, **nonviolent resistance to evil**. He was a Corresponding Member of the Imperial Academy of Sciences (1873), an honorary academician of fine literature (1900) ...

And what about the fact that he is one of the greatest vegetarians, together with: Pythagoras, Socrates, Plato, Leonardo da Vinci, Akbar, Isaac Newton, Voltaire, Emerson, Henry David Thoreau, Mahatma Gandhi, Bernard Shaw, Albert Schweitzer, Albert Einstein and many others unknown, but equally respected. And now the personality of Tolstoy remains unique as a phenomenon, and now his ideas live on and inspire many to serve the Absolute Mind, which surpasses the mind of the ROC.

At present, the Russian Orthodox Church is **making a policy**, instilling chauvinism, which is intertwined with fascism, trying to take revenge over the years of Soviet power. A long-standing friendship links the

ROC with the KGB, the FSB and the security forces, forgiving and reproaching the sins of civil criminals - SIN AND REPENT! That's what they need Christ for. Christ is merciful....

In his Answer to the Synod, Leo Tolstoy confirmed his renunciation: "The fact that I renounced a church that calls itself Orthodox is absolutely fair. But I renounced it not because I rebelled against the Lord, but on the contrary, only because I wanted to serve God with all the strength of my soul. " - Tolstoy objected to the charges against him in the definition of the Synod, saying that "the resolution of the Synod generally has many shortcomings. It is illegal, deliberate and ambiguous; it is arbitrary, unsubstantiated, untrue, and, moreover, contains slander and incitement to bad feelings and actions. " In the text of "Answer to the Synod," Tolstoy reveals these theses in detail, recognizing a number of significant differences between the dogmas of the Orthodox Church and his own understanding of the teachings of Christ.

Note that the teaching of Christ and what the priests represent are far from being the same! It is no accident that "the synodal definition aroused the indignation of a certain part of society; Tolstoy received numerous letters and telegrams expressing sympathy and support. At the same time, this definition provoked a stream of letters from the other part of the society - with threats and abuse. " There is nothing to expect now.

Tolstoy is the Soul of RUSSIA, he was the first who began to preach the teachings of Krishna, which in fact is the reason for disagreement with the so-called Orthodoxy, one of the most reactionary Christian sects.

To rehabilitate Tolstoy, at the end of February 2001, his great-grandson, Vladimir Tolstoy, manager of the writer's estate museum in Yasnaya Polyana, sent a letter to Patriarch of Moscow and All Russia Alexyi II with a request to revise the synodal definition; In an unofficial interview on television, the Patriarch said: "We cannot revise now, because it might be possible to revise if a person changes his position."

In March 2009, Vl. Tolstoy wrote about the significance of the synodal act: "I studied the documents, read the newspapers of that time, got acquainted with the materials of public discussions around excommunication. And I got the feeling that this act gave a signal for a total split in Russian society. The reigning family, the higher aristocracy, the local nobility, the intelligentsia, the raznochin strata, and the common people split. The crack went through the body of the entire Russian people. " In fact, the reason for the split is not Tolstoy and his attitude towards the Orthodox Church, but the Church itself. And time will show. We live in Kali-yuga, an age of strife and alienation. **In fact, Orthodoxy is all by itself; Christianity by itself; priests by themselves; holy Russia by itself; and United Russia by itself.**

ONLY HARE KRISHNA CAN HELP RUSSIA! Krishna accepts everyone! The living entity is part and parcel of the supreme Spirit, Sri Krishna. In God we are all brothers! To understand this, Krsna consciousness is required. Only Krishna consciousness will be able to reconcile and unite the split parts of Russia and the whole world into one - a single family of God. United Russia is not a church, not a political party; they are the Russian people who have yet to fulfill this mission. We are not slaves, but citizens of the kingdom of

God, not outcasts, but beloved of the Lord - this is the essence of the teachings of Krishna given by Him in the Bhagavad-gita. This is what the followers of Sri Caitanya Mahaprabhu, the most merciful incarnation of Krishna, who started the Sankirtana movement, congregational chanting of the holy names of the Lord: **Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.**

One devotee of Sri Caitanya, Vasudeva-datta, once said, "Lord, these people are suffering so much for their past sins. Give me all their sins, let me go to Hell - free them and the whole universe. " To this Lord Caitanya replied, "Why do you need to go to Hell. You are such a good devotee! ... If they wanted, I myself could free them But understand, there are countless universes like mustard seeds in a sack. If I free people in one universe, many others will appear ... Sorry, this is not possible, because they want to live as they live, and I have to create the conditions for which they strive. "

Jesus Christ took away the sins of those who worship him, and Vasudeva-datta, a devotee of Lord Caitanya - everyone, even those who rebelled against Him. Are there any more merciful people than the devotees of Caitanya? Just this is akin to the spirit of Leo Tolstoy - sacrifice in the name of an idea and heroism, which manifested itself in the best representatives of the Russian people. Russia is not Orthodox, nor Christian - it is a country of revolutionaries, it is the homeland of Stenka Razin, Pugachev, Lenin and Trotsky, Lomonosov and Pushkin, Dostoevsky and Tolstoy. Russia is our country, dear reader, and if you isolate from its history Peter the Great, who did not have much favor with the priests, Pushkin, Leo Tolstoy, whom they are trying to convict of extremism, and several other people, including Vladimir Ilyich, who predetermined our future, what will remain? With what and with whom will the great Russian people remain? People revere Caesar, Christ, Napoleon, people honor Hitler and Tommas Tarkwemada as national heroes. And whom do you honor, United Russia and the Russian Orthodox Church, which maintains its exclusive position, playing on the feelings, authority of the martyrs, those who, over the years of its existence, are anathema to eternal torment in Hell and the taxpayers' believers? Before God, everyone is equal, and now think: for what money they gild domes, dear ones and arrange a church show, and you will feel uneasy.



August 28 (September 9) 1828 - November 7 (20) 1910 (age 82). Place of birth - Tula province Russian Empire

A MAN OF GREAT MATURITY

Chapter 1

OUR NATIONAL PRIDE

What is the significance of Leo Tolstoy, who was so highly esteemed by the Russian intelligentsia?

To answer this question, I had to work a little to find the true essence of the concept that the leader of the Russian proletariat gave.

As one of the researchers of the life and work of Tolstoy writes, he was doomed to remain a "mirror of the Russian revolution" due to his "ideologization", which made it completely impossible to seriously study the writer's religious and philosophical views. " So, what is it like?

At first, let us consider Tolstoy's attitude towards the national question, we will cite a few quotes: "Where will the people come from who will build a socialist righteous **system** without abusing power, resorting to violence?" (1 \ 56. P. 335).

"We are accustomed to and love to live badly, for whatever we undertake, we shit, and we say that it will be good to live when everything is well arranged. But how to build a good system when people are bad?" (1 \ 37. P. 57).

"Just as you cannot build a house from rotten and crooked logs, no matter how you arrange them, so it is impossible to build a moral society **out of** such people" (1/28 p. 165).

"Leave "Russia" alone, that which is not there, and think about what is there - about yourself, about your soul" (1/56, p. 360).

"WHAT TO DO? - rulers, subordinates, revolutionaries, public figures are asking, implying by the question "What to do" always the question of what to do with others, but no one asks what to do with oneself "(11. p. 161) ...

Fools are inclined to great generalizations, speaking about humanity, about a nation, about society, civilization, forgetting about themselves; talking about the good for everyone, they forget about their own good, trying to fix society, forget that it is necessary to start with oneself, and, ultimately, solving other people's problems, they forget about their own, leaving them unresolved. As the people say that I will part someone else's misfortune with my hands, **but I cannot wrap my mind around my own problem.**

The main problem of humanity is that people do not know their true self, their soul. People do not know their soul's needs, which consist of selfless loving service to God, who created man in his image and likeness for the sake of love and his happiness. Without knowing oneself (the soul) and without restoring the relationship with God, it is impossible to find neither peace nor happiness for the eternal soul.

A living being (soul) is an integral part of God; its nature is incomparable, it is divine. And the happiness of the soul is in serving God. Without knowing oneself as an eternal soul, its qualities, is it possible to become happy? It is like drinking poison instead of nectar.

Only by getting to know the soul and restoring our relationship with God, we can become perfect, spiritually developed, and thus bring true benefit to ourselves, society, nation and all living beings. After all, society and the nation, for whose welfare we care, consists of spiritual individuals, which we ourselves are.

Religiosity for glory, for show, for the appearance of holiness have no value, because they come from the **lower** predispositions of man. The soul is ideal in itself, but, having forgotten God, it becomes prey to the envy, greed and lust. This is the reason for its misfortunes.

Leo Tolstoy was one of the adepts of this philosophy, which is presented in the Bhagavad-gita by the Supreme Personality of Godhead, Sri Krishna.

Already in his early literary works, which brought Tolstoy the recognition and fame of the great writer, he raised "questions about the purpose of man, about the future life, and about the immortality of the soul" (2 \ 1.p.165).

"A person is not born completely naked"; gaining spiritual experience, the soul goes through many, many births until it **awakens** and surrenders to the Personality of Godhead.

Sometimes the memory of our past lives comes to the door of our present life, and at the threshold we recall what was once in the past with us and not with us in another era, in another place and under different circumstances. But we, as eternal souls, remain unchanged. "There is neither birth nor death for the soul; it is eternal, primordial, always existing does not perish when the body perishes." (Bh.g. 2.20).

Knowledge about the soul cannot be called "Hinduism" or "Orthodoxy", limiting it to the context of a particular religion or sect. This knowledge belongs to everyone, it is pure, it is in the nature of the soul, because it is spiritual, and its understanding is joyful.

In War and Peace, Natasha says to Nikolai and Sonya: "... do you remember what was there before I came into this world ... after all, the soul is immortal ... therefore, if I live forever, so it means I have lived before." And Sonya answered: "... this is metempsychosis (transmigration of the soul)." The author says the same thing in Anna Karenina; he speaks from the pages of his novel through the lips of his heroes, breaking church dogmas. "How do you have to live to be happy, and why was I not happy before?" - this

and one other question of Tolstoy involuntarily suggest a deep connection between the real being and the knowledge inherent in the immortal soul.

Happiness outside of material forces, outside of material external influences on a person, the happiness of one soul; love is its very essence. There is no worthy object for such love in this world. To love everything means to love God in all His manifestations; Sure, you can love a person dear to you with human love, but only an enemy can be loved with divine love.

Tolstoy says: "To become happy, you need one thing - to love, and to love with selflessness, to love everyone and everything, to scatter a web of love on all sides: whoever gets caught, take that" (Cossacks 2/3, p. 256).

In this case, Tolstoy is talking about bhakti; not about your religion or ours, yours or someone else's. He proclaims the transcendental, divine love of a fully Krishna conscious person.

People in this world "fight, and suffer, and torment, and spoil their soul, their eternal soul, in order to achieve the blessings for which time is an instant" ("War and Peace" 3/1, p. 572). "We can only know that we know nothing. And this is the highest degree of human wisdom. " Therefore, "the highest wisdom is not based on reason alone, not on those secular sciences of physics, history, chemistry, etc., into which mental knowledge crumbles. The highest wisdom is one. The highest wisdom has one science - the science of everything, the science that explains the entire universe and man's place in it. **In order to be able to accommodate this science**, you need to cleanse and renew your soul, you need to believe and improve yourself. And to achieve these goals, the light of God is embedded in our souls ... "

To understand the depth of Tolstoy's philosophy, one should not look at his work from the point of view of describing scenes of human existence. Even someone who considers himself to be a deeply religious person can easily stray from the path of truth. When religion falls into the hands of those in power, they manipulate the consciousness of people, using their natural attraction to God, their love for God, for their own mercantile purposes. To avoid mistakes on this path, one must accept the authority of the guru, sadhu and shastra. This is what the Bhagavad-gita teaches and what Tolstoy himself says, being a guru for many of his readers. What our guru says, what other gurus say, corresponds to what is said in the Vedic shastra, which is an emanation of the breath of the eternal Narayana, the Supreme Lord of all existence.

"VICE IS NICE IN NOVELS"

Christian morality is good, but Christian theology is **useless**. The contradictions that are encountered here and there may have placed Tolstoy outside church. The Synod excommunicated Tolstoy, recognizing him as a heretic. This was not accidental, it was **expected**; the alienation from God behind the facade of holiness that Christianity represents could not attract a soul purified by the fire of transcendental knowledge. Just as the fire that is in the tree itself, when it flares up as a result of friction, burns the tree itself, in the same way, the fire of transcendental knowledge, which is embedded in the soul, when it ignites, burns the consequences of all sinful acts committed by a person in the past. "I

really do not belong to church" - these words of Tolstoy, can make a person think about the higher meaning of life.

Speaking of literature, Tolstoy writes that adultery is not only a favorite, but also the only theme of all novels. This is how Tolstoy characterized the romantic literature of all times and peoples in his treatise "What is Art".

He says that "married life, presenting some comforts in life, is, in essence, a very complex and difficult **matter**."

"There are two complete strangers, egoists who want to get as much pleasure for themselves as possible, one **using** the other" (2/12. p.131).

All love affairs end with drama and tragedy, so **enjoyed** by insatiable, lustful readers. No one has ever really benefited from this. In the material world, love and hate go hand in hand through life.

Therefore, in Bhagavad-gita, the word "love" is almost always **joined** with the word "anger" (kama-krodha), as well as "greed" ("illusion" and "madness") with the word "envy" (lobha-madsarya) ...

In the commentary on Srimad Bhagavatam (10.2.8) it is said that Marici is an incarnation of the mind. Marici has six sons: kama, krodha, lobha, moha, mada and madsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead manifests Himself when there is pure devotional service - bhatir evainam darsayati - only bhakti can help us restore our eternal relationship with Krishna. The real **significance** of bhakti is that when bhakti comes, then the desire for sense gratification disappears. When the six sons of Marici are destroyed, bhakti will manifest, followed by the Supreme Personality of Sri Krishna. Visvanatha Cakravarti explains that when the six sons of Devaki were killed by Kamsa, the Supreme Personality incarnated from the womb of Devaki. In other words, when a devotee becomes Krsna conscious, then Krsna Himself manifests Himself in the heart of such a devotee.

Actually, COMMITTING ADULTERY means to love someone other than Krsna, because love is given by Krsna and is meant for Krsna!

In one of his early works, Tolstoy concludes that selfless love is one true happiness independent of chance! In Russian, the word "love" confuses people with a multitude of meanings: it is to love a woman (lust), it is to love the Motherland (patriotism), it is to love an apple, work and much more - this is self-love (the highest manifestation of selfishness and egocentrism).

There are different words in Sanskrit: raga, sneha, pranaya, prema, bhava, mahabhava and many derivatives from the combination of several roots that describe various symptoms, states and types of love (piriti). The most commonly used word for lust is "kama" (passion), and for divine love - "prema" (divine love). Love is only for Krsna, and whatever is not for Krsna is lust.

Tolstoy debunks the romantic attitude towards lust as a subject worthy of poetry: "The animality of the beast in man is disgusting, but when it is in its pure form, then from the height of your spiritual life you

see and despise it, whether you fell or resisted, you remain what you were ; but when this animal hides under an imaginary aesthetic, poetic cover and demands worship of itself, then, idolizing the animal, you go into it completely, no longer able to distinguish between good and evil" (Resurrection 2/13, p. 312).

In the Bhagavad-gita, lust is called "the sinful and all-consuming enemy." It is natural for a rational person to desire not to expose himself to unnecessary dangers; self-preservation, fear of committing a sin; this is something that many people lack now, even those who call themselves Christians, champions of the "true faith", put something different in the word "sin", often the opposite of the direct etymology of this word.

In the "Kreutzer Sonata", the main character says: "Previously, I always felt awkward, creepy when I saw a dressed-up lady in a ball gown, but now I'm just scared, I clearly see something dangerous for people and illegal, and I want to shout out to a police officer, call for protection against danger, demand that it be removed, remove a dangerous object.... Why is gambling forbidden, while prostitutes who arouse sensual desire are not forbidden? They are a thousand times more dangerous!"

But today, neither gambling, nor intoxication, and women not only in outfits, but also without outfits (naked and half-naked) are not prohibited. Society has degraded so much that what was condemned from the point of view of common sense (not only religion, morality and ethics) is now considered normal. **Devoutness is not revered as religiosity**, but godlessness and debauchery are the true religion. As Leo Tolstoy writes: "If a person was still thinking about abstinence, being single, then having married, everyone thinks that now abstinence is no longer necessary."

O tempora, o mores!

In War and Peace, Prince Andrei sarcastically speaks of the lady's sensuality, "who becomes sick when she sees a calf being killed; she is so kind that she cannot see blood, but she eats this calf with sauce with good appetite."

The popularization of Vedic ideas, in particular vegetarianism, is another topic that Tolstoy develops in his philosophy. This is not only important from an ethical point of view, but also from the point of view of mercifulness, about which Christians talk so much ...

In fact, this is another opportunity to reduce lust and develop a sense of fellowship with all living things.

WHAT WILL HAPPEN WHEN I'M GONE?

You can chase off the thought of death, but how to prevent it, how to avoid it once and for all. As one philosopher said, "A better fate is not to be born." Here we will quote from the Bhagavad-gita about the soul.

"The Supreme Personality of Godhead said, "As you speak these words, you are grieving that which is unworthy of sorrow. The wise mourn neither the living nor the dead." (2.11).

"It never happened that I did not exist, or you, or all these kings; and it will never happen that any of us cease to exist." (2.12).

"Just as the soul transmigrates from a child's body to a teen one, and from it to an old one, so at death it passes into another body. These changes do not bother one who has realized his spiritual nature." (2.13).

"Those who see the truth have concluded that the non-existent (material body) is transient, and the eternal (soul) does not undergo changes. They came to this conclusion after studying the nature of both." (2.16).

"Know, that that which permeates the whole body is indestructible. No one can destroy the immortal soul." (2.17).

"The soul is indestructible, invisible and eternal, only the body in which it incarnates is subject to destruction. Therefore, fight, O descendant of Bharata." (2.18).

"And the one who thinks that a living being can kill, and the one who thinks that it can be killed, is delusional, since the true "Self" cannot kill or be killed." (2.19).

"For the soul there is neither birth nor death. **It has never been created, does not get created and will not be created.** It is unborn, eternal, always existing, primordial. It is not destroyed when the body perishes." (2.20).

"O Partha, how can a person who knows that the soul is indestructible, eternal, unborn and unchanging, kill someone or force someone to kill?" (2.21).

"As a person puts on new clothes, throwing off the old ones, so the soul accepts a new body, leaving behind the old and useless one." (2.22).

"The soul cannot be cut into pieces by any weapon, burned with fire, moistened with water, dried up by the wind." (2.23).

"This individual soul cannot be chopped up, dissolved, burned or dried up. It exists always and everywhere, unchanging, immovable, eternally same." (2.24).

"The soul is invisible, unconceivable and unchanging. Knowing this, one should not grieve for the body." (2.25).

"If, however, you believe that a soul (or a symptom of life) is always born and dies forever, you still have no reason to grieve, O mighty Arjuna." (2.26).

"The one who was born will definitely die, and after death he will be born again. Therefore, one should not indulge in sorrow, do your duty." (2.27).

"At first everything created exists in an unmanifested state, manifests itself in an intermediate stage and again goes into **unmanifested state** after the destruction of the universe. So why be sad? " (2.28).

"Some look at the soul as a miracle, others speak of the soul as a miracle, some hear that they speak of it as a miracle, but there are those who, even hearing about it, cannot understand it." (2.29).

"O descendant of Bharata, one who is incarnated in this body can never be killed. Therefore, one should not grieve for living beings." (2.30).

Realizing oneself as a soul and accepting service to the supreme soul, Sri Krishna, the soul of all souls, a person will attain immortality, free from rebirth and death.

Chapter 2

A SPOON DOESN'T KNOW THE TASTE

A well-known Indian proverb: a spoon does not know the taste of the food that is in it, also a living entity in a conditioned state, identifying himself with a material body, being eternal, full of knowledge and bliss, does not know its contents.

Researchers of Leo Tolstoy's work have repeatedly noted his keen interest in Vedic wisdom. As A.I. Shifman writes, the attention of Russian writers has long been attracted by ancient Indian literature ... Tolstoy was no exception. Quite a few documents have survived, confirming Tolstoy's acquaintance with Indian classics. "The consciousness is a unified being. Man, surrendering to this unified consciousness and serving it, rises from this world into a blissful and free world and becomes immortal." Tolstoy read the Ramayana, Mahabharata, and especially loved Bhagavad-gita. I will say about myself that for the first time I heard about Krishna from Tolstoy. These were excerpts from the Bhagavad Gita, quoted by Tolstoy in the "Circle of Reading" and "Circle of Thoughts", and about vegetarianism in his "Kreutzer Sonata" ... We would not be so interested in Tolstoy's work, if he had not been involved in ancient culture that once existed on this planet.

Christianity excommunicated Tolstoy, expelled him for this reason from its church, which prophesies non-violence, itself committing violence against the eternal soul, imprisoning it in the framework of its dogma, shackling it with the shackles of its prejudices, declaring it a heresy, and fighting off God Himself, The HIGHER UNIVERSAL SOUL of all that exists, with a stick of apologetics, apologists of the Holy Inquisition.

Attaching it to the national idea, calling Christian teaching Orthodox, modern theologians like Dvorkin put the great Russian people at the level of their narrow thinking, making them slaves of lust, greed and envy; their false ideas, limited by hundreds of prejudices, passing off as faith in one Christ the Savior, which have nothing to do with real service to God.

Letters and literature were sent from India to Tolstoy (the magazine "Aryan", "Gyanadaya" and "Light of the world"). In one of the letters to S.R. Chhitalu, Tolstoy wrote: "I very highly value my communication with Indian religious people ... with great interest and benefit for my spiritual life I read all the Brahmin

religious books I met and I will be very grateful for the book that you suggest to send me" (1\72, page 32).

In a letter to A. Ramaseshan (publisher of the "Light of the world" magazine) dated July 25, 1891, Tolstoy emphasized: "Your religion is very deep in its metaphysical definition of a person's relationship to the spiritual entirety - to ATMAN!"

In September 1896, Tolstoy made an entry in his diary that he read "a lovely book of Indian wisdom" and further - Ananda Kumar Dat, who sent the book "The Philosophy of Yoga" wrote: "You will be pleased to know that your doctrines are in full agreement with Indian philosophy in the era of its highest rise - the most ancient of all that has come down to us." To which Tolstoy replied: "I received your letter and book and I am very grateful to you for both. The book is very wonderful and I learned a lot from it. The metaphysical side of the teaching, the establishment that there is a true "Self" of a person is excellent. In this area, until now, humanity has departed from such a true, high and clear understanding of the basis of life that it did not go further ... I am very glad to communicate with you and would like not to stop it.

On October 14, Tolstoy wrote to P.V. Verigin: "Thanks to books, I enter into communication ... with a Hindu who shares our Christian views and completely coincides with the essence of Christ's teaching." And then Tolstoy notes: "Reading such books is more than a pleasure, it is an expansion of the soul." Professor D.N. Anuchin, who visited Tolstoy shortly after his 80th birthday, noted: "Now he is busy with India and is writing an article about one letter he received ..."

Tolstoy read the books of Vivekananda, who was perhaps the first who began to widely propagate the philosophy of the Vedas in the West; he was an excellent popularizer of the doctrine of the soul, but being committed to the impersonal concept, he did not go further with regard to the consciousness of God as the highest manifestation of the Absolute Truth. Acquaintance with Ramakrishna and his sayings inspired Tolstoy to move along the path leading to the great beyond, beyond time and space constraints, which the soul is limited by. Being in this material world of duality, good and evil, the soul does not see the true good for itself, being an integral part and devotee of God, it denies His existence.

Religion that commands: "Thou shalt not kill! Thou shall not steal! Thou shall not commit adultery!" is the religion of savages; **a civilized person does not need to be told that it is not good to kill and to steal is bad, because he does not have it in his nature.** The kind of people there are - such is the religion they profess. Religion without God is the lot of atheists! Science that does not know God is a science that encourages people to follow the path of sin, which increases suffering.

On the cover of the brochure "The Path to Bliss" Tolstoy made an inscription testifying to the superiority of Vedanta: "Outstanding!" Among the books written by Leo Tolstoy, there are up to a hundred materials testifying to his deep interest in the East.

IS THE WORLD POSSIBLE WITHOUT KRISHNA CONSCIOUSNESS?

In 1907, Tolstoy, in a letter to Baba Premanand Bharati, expressed the idea that "the metaphysical religious idea of Krishna is the eternal and universal basis of all true philosophical systems and all

religions." Tolstoy was well acquainted with the progressive Western philosophical thought, including Schopenhauer; he was not a sectarian, locked within the circle of his own ideas, but constantly expanding his circle of reading and thought. In contrast to Solovyov, Khomyakov, Shestov, who, in the writer's opinion, think "for the public", Tolstoy was a widely educated person with experience in the spiritual life. Out of lack of thought, the Christian Church rejected its well-wisher, convicting him of heresy.

Tolstoy's relationship with the Orthodox Church was far from successful.

THEOSOPHY AND TOLSTOY

According to Solovyov, "the movement represented by alleged theosophists is only a harbinger of more important events."

Tolstoy treated theosophists less respectfully than Christians. Theosophists are people who know that God exists, but they do not know Who God is. Therefore, they worship spirits, pretas and many miraculous phenomena, which in fact have no direct relation to the original cause of all things, the personality of God.

Tolstoy heard about madame Blavatsky, but did not meet her personally; her ideas were borrowed and reflected only the external surface of God's existence. Tolstoy was an innovator and at the same time a conservative in his views on religion and a scientific approach to the knowledge of the soul and God. About the books of Blavatsky, he wrote: "There is a lot of good in them, the only bad part is that they disclose things that man is not supposed to know." And yet, as the author of the book writes, theosophists did not give up their hopes of converting Tolstoy into their faith.

At that time in Russia, almost the entire intelligentsia was interested in ancient India, its philosophy and culture. The poet Khomyakov tries to study Sanskrit, Annenkov says that the spirit of the times is embodied in the pages of the novel (meaning "War and Peace!") as the Indian God Vishnu, easily and freely, countless times."

Throughout Tolstoy's life, there is constant close attention to the outcome of life - to death, when life brings the result. Life is meant to prepare for the next life. And that state of being, which a person remembers at the moment of death, he will certainly attain (Bh.g.8.6). In his diary (1883) Tolstoy writes: "I wish myself and everyone to die well."

Tolstoy looked at the life of an individual as one of the phases of its eternal existence, in gradually rising forms, so close to each other that a vague memory of the previous state never disappears in a person. Death is not horrific: it is a transition."

"The dying and delight that we experience from contemplation of nature is a memory of the time when we were animals, trees, flowers, earth ..."

"Just as in the present life, after each falling asleep and awakening, more and more opens to us, so true life is more and more open with each birth after death."

Like any person, Leo Tolstoy carried in the depths of his nature the Vedic source of knowledge; The Vedas speak of **themselves** as the breath of the Absolute Truth, which manifests itself in every integral part of **Its** eternal existence, knowledge and bliss.

THE PHILOSOPHY OF TOLSTOY

Tolstoy undermines not the religion of the consciousness of God, but the foundations of the state, which uses religion for its own needs. Thus, a case was opened against Count Tolstoy in the police department.

Religion and the state are so closely intertwined that they cannot be separated even now, when formally religion is separated from the state, and the state from religion.

No religion can be a state religion (Constitution of the Russian Federation, Art. 14) and a footnote), but the one that is in the service of those in power that represents their interests, is no longer a religion, but a means of exploiting a person's religious feelings, which God gave him.

In January 1871 Tolstoy wrote to Fet: how happy I am ... that I will never write verbose rubbish like "War" again." And on December 6, 1908, the same Tolstoy wrote in his diary: "People who, according to their pseudo religious ideas, which I am destroying, should have hated me, they love me for those trifles - "War and Peace", etc., which they consider very important."

"Without religion, a person is a two-legged animal who knows how to make bicycles and ride them" Srila Prabhupada said something similar: "Dogs run on four legs, and people ride on four wheels." Today hardly anyone will deny that Tolstoy is not only a fiction writer, but also a philosopher. What is his philosophy? M. Gorky wrote: "The thought that **touches** his heart most is the thought of God. He talks about it less than he would like, but he always thinks."

In the treatise "So What Should We Do?" Tolstoy says: "Without a science about the purpose and benefit of mankind, there can be no real sciences and arts ...

Humanity has ~~lived and~~ never lived without a science about the purpose and benefit of mankind; **it is true that to the superficial observer** the science about the welfare of people seems different among Buddhists, Brahmins, Jews, Christians, Confucians, Taoists (Taoists); although one has only to delve deeper into these teachings to see the same essence, but still, wherever we see people who have **developed past their wild state**, we find this science."

"Some - liberals and aesthetics - consider me crazy or feeble-minded like Gogol; others - revolutionaries, radicals - consider me a mystic, a **prattler**; the Orthodox consider me the devil. " This is what Tolstoy wrote about his opponents.

At that time, young people, **imitating** Tolstoy, wore shirts and slouchy trousers tucked into boots - they were called "**Tolstoyans**".

Starting on February 29-23, 1901, the Orthodox Church did not consider Count Tolstoy as its member. In response to the Most Holy Synod, Tolstoy wrote: "The fact that I renounced the church that considers

itself Orthodox is absolutely **true** ... I believe in the teachings of Christ, but true Christianity as in those **principles** in which it is similar to the basic tenets of Brahmanism ..."

In the fall of 1903 Tolstoy wrote to **P.M. Das Sharma**: "I am not a Christian in the conventional sense of the word; I do not belong to any church; I do not believe in the **divinity** of Christ and in all his miracles that are **credited** to him. My thoughts on religion can be found in my books "**What is My Faith?**" and especially in the "Christian teaching". However, later, looking through them, he said: "There is a lot in these books that I would not write now." In his letter to S.A. Fokin Tolstoy wrote: "Believing in Christ God, this would separate me from many millions of people living before and now - Brahmins, Buddhists, Confucians, Jews, Mohammedans and others who do not believe in Christ, but believe in the same God, in whom I also believe. "

Can it be said that Tolstoy was a Christian, Hindu, Mohammedan or Buddhist, Jew or Taoist? No, just like it cannot be said that God is the property of some religious sect that considers all others to be "sectarians." God is God! He is not a Christian or a Hindu ... But, knowing ourselves as eternal souls and eternal servants of God, we can safely say about Tolstoy that he was from the family of those transcendentalists who do not divide society according to physical characteristics, assigning one label or another: Russian, Hindu or Jew ...

Tolstoy's biographer D.P. Makovitsky, in his "Yasnaya Polyana notes", captured the words spoken by Tolstoy in the last year of his life: "If it were not for Krishna, our concept of God would not exist!" Therefore, it would be logical to consider and compare the teachings of Krishna consciousness with **his** teachings.

Tolstoy's worldview was most fully and consistently reflected in his book "The Pathway of Life", the last entry in which was made by the author a few days before his death.

Chapter 3

BHAGAVATA-DHARMA

The Srimad Bhagavatam says: "Torn apart by internal contradictions, all types of religions, with the exception of the Bhagavata-dharma, are based on selfish motives and **dividing everyone into friends and strangers**, mine and somebody else's. People turn to other, lower types of religion in order to destroy their enemies or acquire mystical abilities, but such religions are full of passion and envy and therefore are impure and transient. Permeated with malice, they are filled with **ungodliness**. This type of mentality is foreign to the followers of Srimad-Bhagavatam. They are completely absorbed in Krishna consciousness, believing that Krishna belongs to them and they belong to Him" (SB 6.16.41).

"Bhagavata-dharma (sanatana-dharma) is free from contradictions. There is no concept of "my religion" or "your religion" in it. To follow bhagavata-dharma means to follow the **directions** of the Supreme Personality of Godhead."

"What good is a religion that makes people hate themselves and others? How can it bring any benefit to its followers? What then is its value? A person, inflicting pain on himself and others under the influence of hatred, incurs the wrath of the Lord and becomes an atheist" (6.1.B. 6.16.42). Any religious movement, with the exception of bhagavata-dharma, the religion of eternal service to the Supreme Personality of Godhead, is simply an organized violence against oneself and others. For example, numerous religions prescribe the slaughter of animals. Such sacrifices do not benefit either people or animals ...

The Vedas confirm this. The supreme principles of religion or bhagavata-dharma are established by God Himself, Sri Krishna. They are eternal and their comprehension is joyful! It is these principles of bhagavata-dharma that are preached by the followers of Krishna consciousness: giving up meat-eating, intoxication, illicit sex, and gambling, and chanting the holy name of the Lord: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

From the Vedas' point of view, any activity, including religious activity, if it does not lead us to the platform of pure devotion to the Lord, Bhagavata-Dharma, is considered meaningless and useless. Tolstoy was of the same opinion. Only selfless activities dedicated to Krsna can fully satisfy our soul. From this point of view, any religiosity pursuing material goals is, by and large, sinful.

Why are we vegetarians? Because Krsna only accepts food that is in the mode of goodness. Why don't we use intoxication? Because our devotional service can only develop properly on the platform of goodness, which is achieved by following the four principles. Why do we rule out illegal sex? Because this, like nothing else, immerses us in the consciousness of "I" am a material body, and everything that relates to it is "mine." But there is no prohibition on sexual intercourse for procreation, Krishna Himself says: "I am sex life governed by the scriptures."

Why don't we gamble? Because only honest people are worthy of respect and can truly serve God. Anyone who engages in financial fraud and gambling can be neither honest nor pure in his thoughts. All these four principles are characteristic of virtuous people. They help them to become Krsna conscious.

Finally, why are we chanting the holy name of Krsna? Because it is **prescribed** in the Vedic scriptures. Krishna came to this world in Kali-yuga, in the form of **His** holy name, and as Caitanya Mahaprabhu, he began teaching us to chant the Holy Name, without dividing people into higher and lower according to the principles of the materialistic, body-oriented concept, everyone who is born a human has the right to become Krsna conscious. This is one and only absolute equality. On the transcendental platform, every being is a soul, part and parcel of Krsna, the supreme **spirit**.

In the Bhagavad-gita, Krishna says, "Abandon all varieties of religion and just surrender unto Me ..." This is the direction from God and it is the ultimate sin not to follow it. You cannot consider yourself a believer and disobey God.

Therefore, every honest person should cut down the tree of his attachments to this world, which grows with its roots upward, and gain true vision. The tree that does not bear fruit is cut down, and the ax lies at the roots of that tree. This is not an allegory, it is not a **literary** expression, metaphor or hyperbole.

These are the instructions from God himself, who is the father of all religions and who **cultivated** this tree. He is waiting for the fruit of love. But if this tree does not bear fruit, then He has laid the ax at its roots. You should take it and cut down the barren tree.

In the sacred shastras there are all the necessary instructions in order to cultivate the plant of devotion and in cases of flowering, fruiting, as well as in case when it comes time to collect the fruits, to clear the overgrown weeds.

Bhakti is compared to a tree, love of God with its fruits, the process of chanting the holy name with watering the tree. The spiritual master is like a devotee of God, a gardener who's weeding.

What can we add to this? There is nothing to remove, and nothing to add or bring **externally**. All my possessions I carry with me. **Omnia mea mecum porto**. This is the position of a fully Krsna conscious person.

Such a person sees the soul in every body and also sees the Supreme Soul, Krsna in the heart of every being. He treats everyone equally, be he brahmana, elephant, dog, untouchable or a dog-eater. Seeing spiritual unity, he also knows how to distinguish living beings according to their **level of** spiritual development. This does not at all mean that he should sleep embracing a crocodile. The soul in the body of a dog is no different from the soul in the body of a sage, but from a material point of view, it occupies a lower position. Therefore, as the saying goes, folk wisdom, **every cricket must know its place**.

TOLSTOY'S CRITICAL NOTES

In 1910, Leo Tolstoy wrote several critical articles about the Orthodox Church, about eternal hell and heaven. There is nothing eternal in this world.... This attitude of Tolstoy is dictated not by his bias (modern politicians could easily declare Tolstoy an extremist), but by spiritual realization. According to Tolstoy, "a Christian should be considered a person who follows not in words but in deeds the commandments of Christ, and not someone who dresses up in the clothes of a saint and **wears a cross**. Saying sweet words doesn't mean being an honest person. Before judging a person, it is necessary to distinguish and judge by actions."

On the walls of Orthodox churches, Tolstoy was depicted among sinners burning in hellish flames. To this day, the Orthodox sing Anathema. But what are the others saying? What is the opinion of other people about Tolstoy and what does Tolstoy say about himself? Every reasonable person has some kind of opinion about himself, analyzing his actions and summing it all up, especially at the end of life. What is the assessment of this "man of great maturity" about himself?

TOLSTOY ABOUT TOLSTOY: "I am not a saint and have never passed myself off as such, and a person who is carried away and speaks sometimes, even always not quite what I think and feel ... Disagreement in words and deeds is a sign of weakness, not lies and hypocrisy. And then I appear to people as what I

really am: bad, but with all my heart I always want and now want to be completely good, i.e. a good servant of God"

Modesty in self-esteem is not always good, but it is absolutely correct when a person considers himself a servant of God. If everyone who recognizes himself as an eternal soul would regard himself as a servant of God, then a society in which everyone serves God would be ideal.

Socialists, communists, democrats and other fighters for justice, religious leaders, philosophers and just ordinary people should know their position as an eternal servant of God and not in words, but in deeds to serve Him, using all possibilities (body, mind and gift of speech, and if there is money, then money is all that the Lord has given). It is necessary to serve God as He desires, without counting on a reward. Such a society can truly be called ideal. A society where everyone, being a member of the great family of God, praises the Lord is ideal! There is no need to praise oneself or blame, humiliate oneself in order to appear righteous in the eyes of the ignorant, but there is a great need for such people who, at the critical moment of death, think of themselves as a servant of the "Supreme".

A person is great by his ideal, if the ideal of a person is great and a person is great. What is the greatest human ideal? Love for God! There is no need for a loving being to go to church, there is no need even for religion itself, which in essence distinguishes humanity from the herd of animals. For a loving God, it makes no difference what others consider to be hell and heaven. A person who loves God can only do what the Lord desires, bringing absolute benefit to himself and the society in which he lives. Preaching the glory of the Lord, spreading knowledge about God, he has a humble opinion of his merits, and before prudes and hypocrites, he is like lightning, therefore he is the greatest.

In the fall of 1909 M. Gandhi, speaking of Tolstoy, wrote: "It is not necessary to accept everything that Tolstoy says - some of his provisions are not formulated accurately enough. It is necessary to clearly understand the main basic truth.... This truth consists in understanding and basing our actions on the irresistible power of the soul over the body, the irresistible power of love, which is a property of the soul, over the brute force generated in us by the excitement of evil passions. What Tolstoy preaches is nothing new. But his interpretation of the old truth is fresh and effective. His logic is irrefutable. And most importantly, he tries to put into practice what he preaches.... He is sincere and serious..." (29 p. 259).

"He himself did not regard himself highly, but on the other hand, it was clear to everyone who came across him that they were facing not only a great writer, thinker, but also a tall and pure-minded person. There were moments when Tolstoy's whole face lit up, when it was felt that his whole being was permeated with love for the world and people."

"I have my passions, habits, my vanities, heart connections, but until now - I'm 40 - I still love the truth most of all and did not despair of finding it, and I keep seeking it" (2/18. p. 661). Having lived after that the same amount of years (a little more), he said the same thing: "I love the truth ... I love the truth so much ..." - these are his last words.

WHAT IS TRUTH?

Everyone wants to be happy; everyone seeks to acquire knowledge and eternal life. Nobody wants to die! And the one who has found love for God is at the peak of TRUTH.

Love for God is the highest truth. In the Bhagavad-gita Krsna says: There is no truth higher than Me. Everything rests on Me, like pearls strung on a thread.

Krishna is the highest truth that Jesus Christ and Buddha, Tolstoy and Gandhi were **searching** for. Every being is aspiring to Krsna, but only one who surrenders to Krsna in full Krsna consciousness, by the grace of the Lord Himself, attains it. All seeming contradictions in the Absolute easily get along, the truth is so great that all the most incompatible concepts come into harmony with the complete whole, incomprehensible in its unity and difference. From this position, every creature is perfect, there is no imperfection or flaw in God. Only imperfect knowledge gives rise to duality and imperfection. An imperfect vision of a perfect whole makes us sinners.

Just as Leo Tolstoy was looking for the truth, the same way any rational person should seek It, "directly or indirectly, by any means until its full **comprehension**." When, thanks to love and devotion, someone realizes Krishna, one should think that he has reached an imperishable abode, from where no one returns to this world, temporary, full of suffering (Bh.g. 18.55).

Chapter 4

A TREE that DOES NOT BEAR FRUIT

(The lecture was delivered at the Agricultural Academy, at the Department of Cultural Studies, where I was invited by Professor Nekrasov).

Jesus Christ, the son of Krishna, said: "A tree that does not bear fruit is cut down and thrown into the fire." Just as Buddha came in due time and ordered to stop animal sacrifices and observe ahimsa; how Moses rejected polytheism and the worship of the golden calf, giving the tablets, the Pentateuch - the law of God, confirmed the people he had chosen to serve the Covenant; how Christ came and said: "I did not bring peace, but a sword," and began to preach the New Testament; Likewise, Krishna came and proclaimed, "Leave all religions and follow Me!" A TREE that does not bear fruit must be cut down and thrown into the fire. Buddha cut down the false idea of the real purpose of the sacrifice; Christ cut down the Old Testament tradition and gave the New Testament, destroying the idea of being chosen and outcast; Krishna cut down all the trees of our affection and, in the form of Caitanya Mahaprabhu, established the yuga-dharma for the modern age of enmity and hypocrisy (the perfect method of worshiping one God is congregational chanting of the Hare Krishna mantra). Is there an alternative to this? No! Whether we like it or not (this is a matter of one's level of spiritual development and obedience), we must follow the order of Krishna and join in chanting the holy name of Krishna. Anyone who follows this will attain the highest benefit for himself - love for Krishna - what everybody needs!

Sitting under a tree that does not give shade and does not bear fruit, we cannot find shade from the scorching rays of the sun and quench our thirst; by adopting a religion that is unable to free us from vice and give us love for God, we will not be able to resist sin. Speaking of love, but not knowing who God is, how can we develop love for Him? What good is it that people over and over again exclaim: "Love!" Don't try to see God, but try to get His attention with your devotional service.

In the 15th chapter of Bhagavad-gita, a banyan tree is described which grows with its roots upwards. This is a mystical tree, which doesn't really exist in this world! Such a tree can be seen more as a reflection in a body of water. "Its massive branches extend downward and upward, nourished by the three modes of material nature. Its small branches are objects of the senses. Such a tree also has roots going down; they are associated with the activities of human society" (15.2).

The true form of this tree cannot be comprehended in this world. No one can understand where it ends and where it begins, where it is based. It is necessary with all determination to cut it down with the weapon of detachment, after which, to find the place, having reached which, no one ever returns back to this world, and there to surrender himself to the Supreme Personality of God. It all began with Him and it will end with Him.

One who is free from false prestige, illusion and false connections, who understands the eternal, who is finished with material lust, who is free from the duality of happiness and unhappiness, and who, having a sober mind, knows how to surrender himself to the Supreme Personality, attains this eternal kingdom (15. 3-5)

This tree symbolizes the material world, and our attachments to sense gratification, which are nourished by the three modes of material nature (sattva, raja and tama - goodness, passion and ignorance); with an instrument of knowledge and detachment one must cut it down. The tree of material desires, through which our thoughts flow, is the essence of an illusion; it is a reflection of a real, spiritual tree whose root is Krishna Himself!

... AND AN AX AT THE TREE ROOT

Using the example from the Holy Gospel: Matt. 3: 1-3, 5-10

In those days John the Baptist comes and preaches in the wilderness of Judea, And he says: Repent, for the kingdom of heaven is near. For he is the one about whom the prophet Isaiah said: A voice of one crying out in the wilderness: Prepare the way for the Lord; make his paths straight!

Then Jerusalem and all Judea and all the surrounding area of Jordan went out to him.

And they were baptized by him in Jordan, confessing their sins.

But when John saw many of the Pharisees and Sadducees coming to his place of baptism, he said to them, "You brood of vipers, who **warned** you to flee from the coming wrath?

Bring forth fruit worthy of repentance,

And think not to say within yourselves, "We have Abraham to our father": for I, say unto you, that God is able of these stones to raise up children unto Abraham.

The ax is already at the root of the trees: every tree that does not bear good fruit is cut down and thrown into the fire.

The problem is the "tree" that grows on our territory.

It occupies space, it requires attention, time and effort.

It encourages us in the same way as the Pharisees encouraged: "We will explain to you how to come to God and how to worship Him!"

But these were false hopes. These "trees" were large and beautiful, but they did not bear fruit. And human hopes were **unfulfilled**.

So, the tree symbolized the problem.

The solution to the problem was symbolized by the ax.

Moreover, it is said here that the ax lies at the roots of all trees that do not bear fruit. Thus, there are no unsolvable problems. There are no problems that cannot be solved in the world. If the enemies of the Kingdom of God are planting some barren trees, then God has an ax. And moreover, the ax is not somewhere in the armory. The ax is already at the roots of the Christian tree.

The Pharisees of whom Christ speaks are very much like modern Christians. Just as Christianity at the time of Vladimir is fundamentally different from the Russian Orthodox Church, Christianity during Putin's time, so Christians were not bad at first; at first, they worshiped God, and then for some reason they stopped serving the Lord and started worshipping mammon; it was then that the tree stopped bearing fruit. So, what needs to be done in order to solve the problem?

First you need to examine the "tree" to make sure whether it bears fruit or not. If it takes up space and requires excessive attention to itself, if it promises to feed and bless with something, but time goes on and it brings nothing, we must be bold and make a decision: "If there is no fruit, then we need an ax," as Reverend "X" said. Using his words, we will tell the story of the barren fig tree:

Mar 11:12

And on the day after, when they had come out from Bethany, he was in need of food.

Mar 11:13

And seeing from afar a fig tree covered with leaves, he went to see if he could find anything on it; but when he came to her, he found nothing but leaves, for the time was not yet [gathering] the figs.

Mar 11:14

And Jesus said to it: From now on, let no one eat fruit from you for ever! And his disciples took note of his words.

Mar 11: 20-21

And when they were going by in the morning, they saw the fig-tree dead from the roots.

And Peter, having a memory of it, said to him, Rabbi, see, the tree which was cursed by you is withered.

God wants to see fruit.

Mar 11: 23-24

Have faith in Lord. Truly I say to you, "Whoever says to this mountain, Be taken up and be put into the sea; and has no doubt in his heart, but has faith that what he says will come about, he will have his desire".

For this reason, I say to you, "Whatever you make a request for in prayer, have faith that it has been given to you, and you will have it".

If you want to free yourself from infertility in your life, pray, chant the holy name: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare and it will be given to you according to your faith.

All the barren fig trees will dry up, and you will see the blossoming gardens that God blesses. We don't need the trees that God has cursed!

We need trees that are blessed by God, that bloom and grow along a living stream, bear fruit 12 times a year, their leaves do not wither ... Whoever has ears to hear, let them hear.

Luka. 13: 6

And he said this parable: A certain someone had a fig tree planted in his vineyard, and he came to seek fruit on it, and did not find it; A "planted" fig tree means that it is being counted on.

Luka. 13: 7

And he said to the **vinedresser**: Behold, it is the third year that I have come to seek fruit on this fig tree, and I have not found it; cut it down: why does it take up the land?

Cut it down. "The ax is already at its roots," writes the Reverend "X". We must check our lives every day. God wants to see fruit. Because "by their fruits you will know them." The fig tree did not bear fruit. He says: "Cut it down." The ax lies at the roots of the trees. Any tree that does not bear good fruit is cut down.

It might be a system, or our life, or our hobbies, or any kind of programs. Whatever it is. If it doesn't bear fruit, boldly and confidently cut and discard. Fruit is needed!

Luka. 13: 8-9

But he said in response: Master! leave it for this one year, while I dig it in and put fertilizer around it – it might bear fruit; if not, then next [year] you will cut it down.

The ax, or poleaxe, is the word of God. The swing and blow of the ax against the trunk of a barren tree is an effort of my faith. "The word of God has a huge advantage over the problem", continues the monk. You know, all stubborn believers will have a result, fruit and victory. Let's see how these problems are cut down.

We must solve problems at the root.

I know that the Lord gives each of us a unique ax for our unique roots of our unique problems.

Lack of spirituality, **religiosity**, lack of God's mercy is a huge problem. And this whole lack of spirituality presents an immense problem.

What to do?

In order for God to open heaven, for God to open the windows of heaven, in order for God to speak directly to you, it is necessary to cut down this problem of lack of spirituality.

We will cut down all fruitless initiatives that have robbed us of revelations.

The people perish without divine revelations. People are unrestrained without revelations from above.

But when God comes, wisdom, **order**, blessing comes.

But the blessing comes after a certain condition is met: you need faith in God, which fundamentally solves these problems! Anything is possible for a believer!

LEAVE ALL RELIGIONS and SURRENDER TO ME - these words of the Supreme Personality of Godhead SRI KRISHNA are an order to be carried out, not discussed! BUT WE DO NOT BELIEVE THE WORDS OF THE LORD!

Ax is the word of God, which He spoke in the Bhagavad-gita and which is spread throughout the world by the disciples of Krishna, **devotees of this word**.

The Word was with God, and the word was God! What word does the Bible refer to? It is the Name of God, which is nondifferent from God Himself; God and His holy name are one and the same; what God said is also nondifferent from God Himself! So, for example, when Krsna completed His transcendental pastimes on this planet, He left us the Bhagavad-gita.

Having lost the Lord from sight, the devotees became immersed in sorrow and one by one they followed the Lord. When alone, Arjuna did not know what to do, but having remembered the Lord's words spoken by Him in the Bhagavad-gita, he quickly gained knowledge and was freed from sorrow. The Lord is always present in His name, in His transcendental form, *arce-vigrahe*, in His pastimes and actions, and in His words, which are captured by the sage Vyasadeva, the **author** and compiler of Vedic knowledge. The Vedas are given by God Himself, therefore they are of special interest to everyone who is looking for the Absolute Truth, interested in God and God consciousness. Krishna says: "I am the compiler of Vedanta, and I am the knower of the Vedas, and the ultimate goal of **knowledge**."

The axe, which lies under the tree, as well as the tree itself (religion) are given by God and **put there** by God, and only HE is the woodcutter who chops down trees that do not bear fruit. These trees symbolize **lower forms of** materialism under the guise of science, and subtle one under the guise of religion, **atheism**, falsification of what God said, hypocrisy and fanaticism.

Krishna says: "Whenever *dharma* declines and the purpose of life is forgotten by men, I return (**or send my sons, representatives**) to re-establish *dharma*, destroy the atheists and protect my devotees."

Many years ago, He came as the brahmana Parasuram; and although the dharma of brahmanas is to preach the word of God, nevertheless, in that situation, he himself had to take his ax (not figuratively, but literally) in order to destroy the wicked rulers, the kings of the world, who departed from the dharma of Vedic teachings.

Lord Parasuram wiped out all unrighteous Kshatriya dynasties 21 times - the earth was **washed** with their blood. Another time, Krishna Himself came with the same mission; 5000 years ago, on the battlefield of Kurukshetra, He again showed His valor by destroying the demonic Kurus, transferring power to the righteous Pandavas and restoring the principles of religion. And so, the history repeats itself again and again.

However, in the age of Kali (the era of total violence and evil), the modern age of hostility and hypocrisy, has one exception from the general rule. The Lord came in the form of Sri Caitanya Mahaprabhu to spread the chanting of Hare Krsna, giving love of Krsna to everyone without exception; in His golden form, Krishna is called the *Maha-vadanya* avatar, the most merciful incarnation. In this form He does not kill anyone, but He dispenses love for Krishna to everyone - this is the very perfection of religion. Anyone who chants and preaches the holy name by participating in the Sankirtana movement attains purification of the mind and heart, and receives Lord's mercy.

It is enough that modern people are so wicked that they kill themselves. This age of Kali is especially notorious for its murders and terror. The Lord does not need to make any effort Himself to destroy evil.

On both sides, demons have gathered to represent religion in the modern world, who mercilessly destroy each other; weapons are many in the hands of sinners, except for the atomic, bacteriological and other types. For example, people kill each other, performing abortions, eating meat, the flesh of killed animals, using intoxication and drugs, alcoholism, gambling, crucifying each other (literally and figuratively), slandering each other and anathematizing - aren't there numerous means of destruction?

TOTAL TERROR - take advertising and TV shows - here you have a psychotronic, psychedelic, psychoneurological weapon - this is the mass media; to date, so many drugs, magic and pharmacological agents have been developed that create environmental problems - all this arsenal in order to make a human life shorter, but there is nothing to make a human life longer, safer and **brighter**. If modern people were given full access to Vedic Knowledge, they would have destroyed the whole world. That's why they say that God doesn't give horns to a cow that butts. The Lord Himself incarnated in the form of his Holy name, and as Caitanya Mahabrabhu came to teach us to chant "HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE" in order to give us such knowledge that can be used even by the least intelligent and most sinful of a person, without harming others; this is the true dharma (religion, law) for the age of Kali, and there is NO other way!

Chapter 5

OH MAN, YOU ARE BORN FOR THE BETTER!

Man, you are born for happiness, like a bird for flying. What is your destiny, what are your prayers to the almighty Lord about?

Do listen to God's word and calm your pride, accept what Sri Caitanya Mahaprabhu preaches.

Just as in the rainy season the water floods the earth and the seeds of grass and grains do not germinate, so the love brought by Sri Chaitanya can flood the whole world. One drop of this love is enough to cover the entire "land of evil". By flooding the world, this "universal flood of love" will make people happy. They will wildly chant the names of Krishna and dance in ecstasy, and thus all impurity in their hearts will vanish without a trace. When this happens, people who are free from envy, greed and lust will see the world in the rays of the rising sun as the New Vaikuntha. Then, joining hands, they will chant the holy names and magnify the glories of Lord Krishna. Seeing this, Sri Chaitanya will shower his mercy on them.

Krishna's beauty is mesmerizing, it captivates the enchanted wanderer. Srila Rupa Gosvami warns us, "Oh friend! If you dream of worldly friendship and love, then do not go to the banks of the Yamuna on a moonlit night. There you will meet a boy playing the flute (Krishna) and this will be the end of your family life and so-called friendship!" Krishna is the source of a wonderful *rasa*, which is sweeter than anything else in the world, and the one who tasted the nectar of this *rasa* becomes His eternal **prisoner**.

RELIGION OF THE ETERNAL SOUL

We cannot say that religion is eternal. Any religion has a beginning and an end in the annals of human history; and for many the end has already come. Take Christianity - it's like a rhinoceros shot by a

hunter. The soul is gone already, but the body is still running. No one will attempt to dispute that the soul is eternal! If we recognize the existence of a soul, then we must recognize its **immortality**.

"The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed." (2.20).

Similarly, we can talk about the eternity of God and our relationship with Him.

Krishna says: "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." (2. 12).

Neither the soul nor the Supersoul (Krishna) is ever born and both exist forever. Therefore, Krsna consciousness is also eternal. The soul, as part and parcel of Krsna, is originally Krsna conscious, but, having existed from time immemorial in the material world, its consciousness has become contaminated. Consciousness is eternal, it is an **attribute** of the soul. This is an undeniable fact, and we must agree with this. But our pure consciousness can be polluted by association with matter, and can be **altered**. Just as light, passing through a colored glass, takes on its color, so pure consciousness, when it passes through a material **body layer**, takes on the **attributes of that body**. In the body of an ant, we think we are ants, in the body of a demigod -- we think we are demigods, and in the body of a human -- we are male or female. The false ego forces us to identify ourselves, our soul, with the material body and use the soul's energy for purposes, other than Krishna, like gratifying the senses of our material body under the pretense of altruism, nationalism, charity or religiosity.

The first thing created by Brahma was ignorance, which manifests itself in the fact that we identify ourselves with the material body, experience the fear of death, fight for survival individually and jointly, uniting into societies, developing statehood, science and religion - all this is dictated by illusion and fear of death. There is NO DEATH for the soul! LIFE IS ETERNAL, but suffering in this world is eternal also.

TOTAL TERROR

As the cause of all CAUSES Sri Krishna is sowing discord among those who disobey His will. Just as the bamboo in a bamboo grove is swayed by the wind and the friction of bamboo trunks causes fire, so the Supreme Personality of the Lord, when wanting to destroy the evildoers, sows discord between them.

At present time in the world, demons have come together who do not follow any TESTAMENT, any of the principles of religion, but under the guise of religion mercilessly destroy each other, wishing to establish their rule. There are enough weapons in the hands of sinners on both sides: atomic, bacteriological, and others. Sinners kill themselves by eating meat (flesh of killed animals), using intoxication and drugs (alcohol takes the lives of demons like a tornado), by having abortions and gambling. People crucify each other (both literally and figuratively), slander and **anathematize**. Are there not enough ways that can shorten a person's life? Take TV shows and the mass media - these are the simplest mental, psychoneurological weapons. In addition, to date, so many drugs have been developed, with actions that have more contraindications than real benefits for the body; pharmacological, magical, psychotronic methods, environmental problems - all these are very successful in shortening human life.

We send our children to educational institutions, much like slaughterhouses. The slaughter(**houses**) of our education is a weapon of soul destruction. Only when we are on our deathbed, to our shame, we discover that we have not created anything that could prolong life or make it safe, but that we have created enough to shorten the one that God has given us. When misfortune comes, it does not give us any warning; only when we come face to face with disaster, we realize its presence and our mistakes and start **crossing ourselves**. Knowledge is the key to solving all problems; it has been given to humanity by God in the form of the Vedas. But since the demons want to compete with God, all their efforts and attempts to master this knowledge end in defeat. God does not give horns to a cow that likes to gore. "The envious and malevolent, the last of the human kind," says Krishna, "I send to the lower forms of existence."

To maintain the world order century after century, Krishna Himself incarnates or sends His deputies, spiritual teachers. He is currently incarnated in the form of the holy name: "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare", and He came as Caitanya Mahaprabhu, a spiritual master, to teach the chanting of His holy name. This is true dharma (religion) for modern people. The Vedas say that in the age of Kali, people will worship the Lord by chanting His holy names - and there is no other way! Naturally, the question arises: "What kind of second coming do Christians talk about? The coming of the Lord has already happened - prophecies have come true - the Lord came in the form of His name. Only great sinners do not acknowledge it.

All who have ears to hear - hear; all who can see -- see; joining the Sankirtana movement, people glorify the holy names of Sri Krishna; His deeds are so beautiful that, simply hearing about them, a person loses his taste for anything that attracted him to this world of illusion.

LET'S ABANDON THE DELUSION caused by the Christianization of RUSSIA, THAT WE CALL our TRADITION!

Sri Narayana is the Father of all languages. In a conversation with Him, Lakshmi explains the word "tradition" as she understands it. Lakshmi: Since You asked me, I will try to define the word "tradition". Tradition is what connects us to the past. Narayana: Your explanation is correct. It's beautiful and **absolute** ...

Lakshmi: It is a fact that every generation sees only the good things done by their predecessors. And this is becoming a tradition for many.

Narayana: ... respecting the elders, loving the young ones, considering the parents' wishes, respecting each other's wants - these are traditions that have been there for many generations. Such traditions should go on. But can't they be changed? Lakshmi: They can. At the beginning of each era, humanity must be sure that they are preserved. But there might be changes over time. Also traditions become superficial, then traditions of one generation can become the cause of unhappiness for another generation. Narayana: Oh Goddess, how nice and **correct** you speak. I am the essence of all words, but your words helped Me to make the right choice.

Lakshmi: Which one?

Narayana: Honoring tradition is one thing, but overstating its significance is another. And when I incarnate as a human, My human form refuses to promote traditions.... You were the first to foresee this mistake. Therefore, traditions must change over time.

Lakshmi: Yes, Lord, if traditions are not tested by time and circumstances, and oppose common sense, then they become simply customs.

Narayana: ...and not only that. They become rigid dogmas. They can hinder the development of humanity. The principles of a tradition should be flexible. You cannot live your whole life following the same principles. Life is colorful, different circumstances call for different paths and methods.

Lakshmi: The very truth of life is in your words. The principles themselves need to be flexible.

Narayana: Yes, rigidity of tradition hinders humanity's development the most. When a person is not willing to leave his familiar path and go forward, when he is afraid to accept new ideas, it leads to degradation. Humanity must understand that there is only one unchangeable thing, only this thing is immortal and unlimited - this is what leads to change. Only a constant change of traditions drives the progress of human development. This is the secret.

Lakshmi: Yes, change is the only permanent thing. There is a change in every era. A person's thoughts change over time. Sometimes even the principles change. The development of society presupposes a flexible attitude towards tradition. Many adhere to tradition for the sake of a quiet life, but new thinking comes as the result of new time. Adherence to one tradition or another should only be up to a certain degree.

Chapter 6

Obscurantism and ANTI-SECTARIAN Hysteria

The basis of materialistic thinking is the consciousness "I am the body and everything that is related to it – is mine." It is this consciousness that gives rise to sectarianism. A small or large community whose members identify themselves with a material body can be a large or small "sect".

A religious sect is a type of social community that unites believers on the basis of equality, unity of feelings and beliefs in the struggle against the dominant forms of the same religion. In Buddhism, Islam, Judaism and Christianity, what's traditionally called sects are various religious movements that are in opposition to mainstream. In our country, when atheism was the dominant ideology, sectarianism emerged as a form of democratic reforms, protesting against the dominant trend in religion. In fact, those who claim to be the true faith in the present were also a sect in the recent past. Take the same Christianity that arose during the reign of Orthodox Judaism, which for several centuries was established as a state religion; the same can be said for Western Protestantism, which originated in Christianity itself. Currently, there are half a million Christian sects, which in their total number are in no way inferior to Catholicism or Orthodoxy, which occupies the place of the dominant religious institution in the state. In Russia and the CIS countries, there are also many autonomous religious groups that, from the standpoint of the Orthodox religion, are classified as sects. According to the Constitution of the Russian Federation (Article 14), all citizens are provided equal rights, freedom of conscience and religion. Therefore, spiritual movements and individual religious quests cannot be classified as sects. Everyone

has the right to profess, choose a religion or remain an atheist, engage in spiritual practice independently or in a community of fellow believers. To call a person a sectarian would mean violating his constitutional right, humiliating his human dignity. On the other hand, if religion is separated from the state and cannot become a state religion, then there is no talk of **SECTARIAN** at all, even if a religious community arose and develops independently of Orthodoxy and Christianity. It's time to look at Russian Orthodoxy from the perspective of the existing Russian legislation!

LOVE FOR KRISHNA IN THE EYES OF HIS DEVOTEES

Let's look at life philosophically and try to understand who God is and what His manifestations are. They say that God is all-good. The devotees of God do not doubt this. This is understandable. How can an omnipotent, omnipresent, all-knowing God - possessing all virtues and perfections - be not all-good? In the Bhagavad-gita, Krishna says: samo 'ham sarva-bhutesu na me dvesyo' sti na priyah ye bhajanti tu mam bhaktya mayi te tesu chapy aham I do not envy anyone, and I am not addicted to anyone. I treat every living being equally. But the one who serves Me with love and devotion is My friend, he is in Me, and I am also his friend (Bh.G. 9.29). Krishna treats everyone equally — He has no enemies or friends. However, one who is friendly with Krsna is Krsna's friend. Krsna has innumerable forms: Rama, Visnu, Narayana. Krishna, Buddha, Allah, etc. ... Death is one of the incarnations of Krishna for chronic sinners. Life and Death - all of them are one thing - Krishna: advaitam acyutam anadim ananta rupam....

DEMONS ALWAYS ENVY KRISHNA AND WANT TO KILL HIM, therefore for them Krishna takes the form of a terrible death. They are always hostile towards Krsna and His devotees, and in their eyes Krsna becomes terrible. For them He is Inevitable death.

As soon as a person begins to harbor envy and hatred towards Krsna, being hostile, as Krsna becomes his enemy. But one whose eyes are moistened with the balm of love, for him Krishna is his best friend and beloved. There is no bias in this - such is the transcendental nature of the ABSOLUTE, in which all contradictions and all the most antagonistic points of view coexist in an incomprehensible way.

As in a distorted mirror a person sees his image distorted, so in the mirror of his mind and consciousness, he sees himself and Krishna in a distorted form. When the mirror of our consciousness is clouded by sinful thoughts and actions, then there is no need to wait for a real reflection of the existing state of affairs. Because people are sinful, they cannot accept devotional service to Krsna. Until they are cleansed of the false perceptions of themselves as a material body, it will be impossible for them to agree with some of the statements presented in this article. The duality of good and evil in this world arose from the duality of perception. Of course, one does not exist without the other, and it makes no sense to talk about good if there is no evil. If there were no good or evil, it would be impossible to distinguish between them in order to pass judgment. How to distinguish between right and wrong, virtue and vice and deliver justice?

Condemnation arises from misperception and ignorance, unawareness of the basic laws of nature, a special kind of relationship that connects us to God. Every being is part and parcel of Krsna, and Krsna is within everyone. Krsna is everything, but He is always transcendental. As the cause of all causes, He is outside of the confines of this world. **Let's give such an example**, the president is responsible for everything that happens in his state, but, at the same time, he is not responsible for the actions of his citizens. Unlike God, to whom everything belongs, while remaining a citizen of the country, he is

responsible before the fundamental law of the country - the CONSTITUTION and in connection with other states before international law. In addition, since he is the person elected by the people, he is also responsible to the voters. We live in the State of Krishna, in the kingdom of God, therefore everyone is responsible before the law of God. The degree of responsibility can be different - to whom much is given, from that much will be asked.

In Vedic times, the ruler was the deputy of God, he represented the law of God. His position was absolute. Currently, the president represents only the interests of his party and the people who elected him to this post. Therefore, from the standpoint of the Constitution of the RSFSR (Article No. 13. 29) and legal law, all citizens (and the president) bear equal responsibility. Similarly, from the standpoint of God's law, everyone is equal. And if we speak in favor of some, neglecting others without reason, then this should be regarded as a violation of the law, which by itself is punishable. If we are talking about the advantage of some, pushing others - this should be regarded as a crime. No religion can be state (Article 14); freedom of conscience and religion is protected by the Constitution of the RSFSR. The Constitution (Article 28) guarantees citizens freedom of conscience, freedom of religion, including the right to profess, individually or jointly with others, any religion or not to profess any religion, freely choose, have and disseminate religious and other beliefs and act in accordance with them. But in reality, in the present state of affairs, freedom of conscience and religion remains unprotected. So, for example, if someone "labels" a newly emerged group of people a sect, and a citizen of the RSFSR - a sectarian, then this should be regarded as an insult to the personal dignity and religious feeling of the believer, which is a direct violation of existing legislation.

And now the time has come to look at this fact from the perspective of the all-good personality of God and the law given in the form of the Vedas.

For different types of people with different levels of consciousness, God gave different religions, the purpose of which is to develop love for God and achieve God consciousness.

And if we recognize the fact that God is one, then religion should be One. What is a true religion? It's a devotional service to God. It is not limited by the framework of Christianity, Islam, Buddhism, etc. ... since every creature is a soul, an integral part of Krishna, who is the original father of all beings, anyone can serve Him. Since the name of Krishna is not different from Krishna Himself, then chanting: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare we can easily restore our relationship with Krishna and become Krishna conscious.

We won't consider the physical, bodily concept of life and everything associated with the material body but establish ourselves in the spiritual unity, which a person in full Krishna consciousness is able to comprehend. Are there any limitations or obstacles to gaining such consciousness? If there is one God, then one must think that there is nothing but God. Since He is the Absolute, then everything that is related to Him is also absolute and fair for everyone.

That's the real state of affairs, and such is the consciousness of a person who freed himself from materialistic concept of life, **consciousness** which is able to eliminate all problems.

Of course, it will be hard for us to convince the reader that Leo Tolstoy chanted the Hare Krishna mantra, but this is not necessary. However, it is obvious that he accepted the philosophy of the eternal soul and reincarnation, as described in the Vedas, was a vegetarian, a supporter of humane principles and abstinence, no doubt about it. This alone puts him on the level of a mahatma, a great soul.

Due to historical circumstances, he was destined to remain a "mirror of the Russian revolution" and "ideologization", which made it completely impossible to seriously study the religious and philosophical views of the writer. " But times are changing and now, turning our gaze to our history, we agree that the true blessing for every creature is not only in tradition, but above all in the consciousness of the person who represents this tradition. Just as Leo Tolstoy was once anathematized, which left a disgraceful stain on the history of the Orthodox Church, so now it causes outrage among intelligent people, true champions of justice.



MANIFESTO "SANKIRTANA CORPORATION"

Chapter 7

LIFE DEDICATED TO THE ABSOLUTE

There are different ways and means of achieving spiritual realization. Thus, in the times preceding the modern age of Kali-yuga (Satya, Treta, Dvapara), people practiced meditation, performed sacrifices and worshiped deities in temples. But in the modern age of hostility and hypocrisy, none of the above methods (meditation, worship in temples, etc.) brings the desired result. Human life is short and people are so engaged in material activities that they do not have time to think about the needs of their eternal soul. They are completely bewildered by the materialistic concept of life, so even religion, the true purpose of which is to develop a loving relationship with God, they have learned to use it exclusively for satisfying their material needs for food, sleep, sex and defense. Out of great compassion for the fallen **conditioned** souls, the Lord Himself descended into this material world to teach living beings the principles of bhakti - devotional loving service. On the day of Brahma during the life of Vaivasvat Manu, which is 27 x 4,320,000 years (according to Vedic chronology, in 4586 from the beginning of Kali-yuga), Sri Caitanya Mahaprabhu, an incarnation of Lord Krishna, the Supreme Personality of Godhead, came to this **planet**. He began the SANKIRTANA Movement - congregational chanting of the "Hare Krishna" maha-mantra. As stated in "Srimad Bhagavatam" (11.5.32.), in the modern age of Kali, intelligent people will worship the Lord by performing SANKIRTANA-YAGYA:

krsna-varnam tvisakrishnam sangopangastra-parsadam
yajnaih sankirtana-prayair yajanti hi su-medhasah

"CHAITANYA" in translation means "life force". Starting the SANKIRTANA Movement, Lord Caitanya rejected the old and obsolete forms of spiritual realization, breathing life into the principles of pure bhakti - devotional loving service to Krishna.

SANKIRTANA is yoga for our age, which establishes a connection with the Absolute Truth, the Supreme Personality of Godhead.

SANKIRTANA is a meditation. The name of God is nondifferent from God Himself.

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

SANKIRTANA is the glorification of the Lord, His form, qualities, His wonderful transcendental pastimes. It can also be expressed in work and creativity.

SANKIRTANA is communication, life itself in peace and love with other living beings inhabiting the universe. Even the demigods from the higher planets descend to take part in Sri Chaitanya's sankirtana. So, for example, Yamaraj (the god of death) takes a "vacation" during sankirtana, and then no one dies.

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

SANKIRTANA is a special manifestation of the Lord's mercy and the highest religious principle - pure bhakti, love acquired through spontaneous devotional service to Him.

To better understand the mission and meaning of the name "Sankirtana Corporation", from the above definitions, we will consider the main one.

First of all, SANKIRTANA means harinama-sankirtana, that is, congregational chanting of the holy names of Lord Krishna. Thus, a group of devotees of Krishna walks down the street and sings loudly: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, accompanying chanting with playing the mrdanga (a type of drum) and karatalas (a type of hand cymbals). "Where two or three are gathered in My name, there I am with you," says the Lord. Dancing ecstatically, Sri Caitanya Mahaprabhu personally takes part in such kirtana, attracting the attention of even spiritually undeveloped people, giving everyone a chance to become Krishna conscious. The soul is eternally connected with Krsna, therefore love for Him is dormant in every heart. It awakens even in the lower forms of life (animals and plants) when the Lord's name is chanted in a state of pure devotion. An example of this is wild beasts that inhabit the jungle of Jarikhhand. When Sri Caitanya sang Hare Krishna, passing through their thicket, the tigers and deer, were forgetting their eternal animosity, **whispered** the name of God, the age-old trees accompanied the kirtana, echoing in it.

Public singing purifies the atmosphere polluted by materialism. The more devotees participate in sankirtana, the less material problems there are. The less material problems there are, the higher the spiritual ecstasy. But even if three or four people perform sankirtana, even two or one, then in this case, everyone who listens will benefit. The distribution of books or prasadam (sanctified food) invigorates and diversifies sankirtana in many ways. Dressy robes, flags, pictures of the Lord and his great devotees create attractiveness and festive mood. For the pleasure of the Lord, it is necessary to perform harinama-sankirtana as often as possible, and then Sri Caitanya will give his blessings. The Lord will be satisfied if and only if His holy names are chanted in every city and village. Another form of sankirtana is the glorification of the Lord in work, in science, literature and poetry, in art, theater, music and cinema. One can achieve his professionalism and spiritual perfection by using his gifts to glorify the Lord by

describing the transcendental pastimes and wonderful activities of the Lord. By dedicating all his activities to the Lord, without attachment to their results, one also performs a kind of sankirtana. All this is completely in line with the instructions of the holy teachers, the acaryas of the **Brahma-madhva-gaudiya** sampradaya. Of course, one who is devoid of the spirit of sankirtana will try to avoid this name in his vocabulary, and often criticize its supporters. However, by calling our corporation "Sankirtana", we have no other purpose than to preach the mission of Sri Caitanya Mahaprabhu. Our only desire is to please the Lord and His pure devotees.

There are many people who take the liberty of representing the Lord, but at the same time they avoid participating in sankirtana - such a representation will not be effective because it is materialistic. We are not responsible for their actions. Just as a tree is judged by its fruits, so is a person known by his work, by his practical participation in the sankirtana mission of Sri Caitanya Mahaprabhu. Sankirtana is the only process that can save a person from imitation and Sahajiya, providing an excellent opportunity for communication and cooperation. That's why, we encourage everyone who has a body, mind, gift of speech, or **money** to take part in the activities of Lord Caitanya's World Sankirtana Corporation.

"Sankirtana Corporation" is one of the many organizations that exist in the West. It makes its modest contribution to the universal cause of the liberation of mankind. "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare" will be chanted in every town and village" - this is the prophecy of Sri Caitanya Mahaprabhu. And our goal is to make His dream come true by spreading the holy name of Krishna all over the world. We humbly appeal to all who read us, "Please chant Hare Krishna and be happy!" When we meet for the eternal sankirtana of Sri Caitanya Mahaprabhu, in His transcendental pastimes, this day will become the most beautiful, unforgettable day of your life.

Chapter 8

CLASS ON "BHAGAVAD GITA"

"Just as a lamp does not flicker where there is no wind, so the transcendentalist, who has conquered his mind, always remains calm, fixing his inner gaze on the spiritual entity" (Bh.g. 6.19)

The word "meditation" usually means concentration of one's mind on the Supreme. But what is Supreme? Vedic literature identifies the Supreme Personality of Godhead, Sri Krishna, as the object for Supreme Meditation, the Absolute Truth. Meditation is focusing one's mind on Krishna.

Several million years ago, during the Satya Yuga period on planet Earth, the average human life span was 100,000 years. People were much more intelligent than they are now, and for the sake of achieving final liberation from the circle of birth and death, they practiced meditation. Yoga practice and meditation were common for everyone.

In the state of meditation, the mind of a person becomes clear, like the mirror surface of a lake in calm weather. When mental activity is completely stopped and the waves of material energy and feelings do

not excite the mind, a person is able to contemplate the nature of the Absolute. In his heart he sees himself, the soul, and Krishna, the Supersoul. Like two friendly birds, they sit within this body as if on the branches of one tree. Restoring their connection is called yoga, and the method by which it can be restored is meditation.

In the modern age of struggle and hypocrisy (Kali-yuga), such a method is not available to anyone. First, because people live little; secondly, because they are too conditioned by the struggle for existence. For most people, spiritual life, not to mention meditation, has become a mythology. People lost their minds and completely forgot about the purpose and purpose of human life. The only thing they do is satisfy their animal needs for food, sleep, sex and self-preservation.

Of course, a select few, retiring in a holy place in the Himalayas or in the jungle on the banks of sacred rivers: the Ganges, Yamuna or Saraswati, are engaged in meditation now, but all the others, especially the people of the West, living in the urban atmosphere of such monsters as New York, London or Paris cannot do this. If the perfect yogi, concentrating the life air between the eyebrows and the gaze at the tip of the nose, sees Krsna as Paramatma in his heart with his inner eye and enjoys unlimited transcendental happiness, then the miserable imitator sees only his own nose, putting on a show from this to make money. Therefore, for a serious person who is looking for truth, the Vedic scriptures strongly recommend another method - mantra meditation or sankirtana yoga, congregational chanting of the holy names of Lord Krishna. This is what will be discussed.

There are many mantras in the Vedic literature. Chief among them is the Hare Krishna maha-mantra. The Sanskrit word mantra in translation means: "man" - mind, "tara" - purification. "Maha" means great.

In the Kali-santarana Upanishad it is said that the **16 words** of Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare are intended to achieve liberation.

The mind of man is the center of all activity of the senses. Depending on where it is directed, it can be both friend and enemy of the conditioned soul. If the mind is focused on material objects, it is the worst enemy. If the mind is fixed on Krsna, it is the best friend.

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

A person's life is meant to prepare for the next. That which he remembers at the moment of death is where he is directed. So, Bharata Maharaja at the time of death was thinking of a deer, so in his next life he received the body of a deer. The consciousness that a person forms during life determines his next birth. If his consciousness is similar to that of an animal, then he will receive the body of an animal. If his consciousness is pure, in Krsna consciousness, he will attain Krsna. He will certainly receive a body, not material, but spiritual, like Krishna's - eternal, full of knowledge and bliss. The art of meditation is to constantly contemplate on Krsna and attain Krsna consciousness.

Unlike material words, the Lord's name is identical to Himself. There is no duality in the Absolute, which is inherent in material existence. For example, when we say "water, water ..." we do not quench our thirst. Because the word "water" and the substance water are two different things. But by chanting "Hare Krsna, Hare Krsna ..." we attain Krsna. The name of God and God Himself are one and the same. By His causeless mercy, Krishna assumes the form of His name to become perceivable to modern people. This is the inconceivable spiritual phenomenon of the holy name. Anyone who, having cast aside prejudice and bias, invokes the name of Krishna in fervent faith, returns home to Krishna.

The individual practice of the maha-mantra, which is performed on a rosary, is called japa meditation. Chanting the Hare Krishna maha-mantra accompanied by musical instruments (mrdanga and karatala) is called sankirtana. These methods can alternate, not excluding one another, but supplementing.

Thus, having gathered together, people can perform sankirtana not only indoors, but also outdoors, in the open air or in a park. First, one person chants a mantra, everyone listens, then everyone repeats. Since there are no strict rules, anyone, even a child, can take part in this kind of meditation. Singing and dancing in ecstasy is natural for our spiritual nature. In the spiritual world, every word is a song, every step is a dance. Being gloomy is a sign of a person's sinfulness. Forgetting about God, one immediately becomes morose, and, remembering Him, finds joy again. This can be easily verified in practice. As soon as a person starts chanting Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare, he immediately becomes cheerful, joyful and enlightened, and his feet start dancing.

The word "Hare" means spiritual energy. Krishna and Rama are the names of the Lord. Krishna means all-attractive, and Rama means all-pleasing. There is no shadow of a doubt that when we loudly chant this Hare Krishna maha-mantra, Krishna and His energy are dancing with us on our tongue.

A practical guide how to make a rosary and how to use it:

1. Buy 109 large round wooden beads (if not, you can also use plastic ones) with a diameter of one to one and a half centimeters with a hole in order to string on a thread.
2. Take a sturdy nylon thread and tie a knot 15 centimeters from the end. Then string the beads one by one, separating each with a knot.
3. Having strung 108 beads in this way, thread both ends of the thread into the last 109 beads.
4. This bead is Krishna's bead. She should be bigger than others. After threading both ends of the thread, tie in a knot and cut the ends. The rosary is ready. Begin the mantra meditation by holding the first bead between the thumb and middle finger of your right hand. For each bead, the entire 16 words of the maha-mantra should be chanted, loudly or softly, as you like, but so that you can hear yourself: Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. When you have recited the maha-mantra 108 times, then, reaching the Krishna bead and not stepping over it, continue chanting, turning the rosary in the opposite direction circle by circle. The number of circles for daily repetition can be determined by your guru. If this is not the case, then assign yourself the number of circles that you can repeat daily, gradually increasing it. In order to receive initiation from a guru, it is recommended to repeat a minimum of 16 circles on a rosary of 108 beads and follow 4 regulatory principles, refusing to eat meat, gambling intoxication and illicit sex. As a rule, material life is based on

these four vices: eating maso and killing animals, taking intoxicating and intoxicating substances, sexual pleasures and gambling. When a person seriously intends to make spiritual progress, he naturally leaves them, as a result of which he gains eternal life, transcendental knowledge and ever-increasing bliss. Material life and spiritual perfection are opposite, they are in direct conflict with each other and therefore exclude each other. For beginners, this can cause some confusion, which quickly disappears when they meet a pure devotee of Krishna on their way. Such a devotee is the strict guardian of morality, the guardian and reliable guardian of Vedic wisdom, the spiritual master for everyone. There is no place for fanaticism and sentimentalism in the spiritual life. Spiritual life is scientific. It starts with accepting a spiritual master. With its help, a person is enriched with spiritual experience and knowledge, gradually beginning to realize that there is no greater gain in life for him than this. Krishna consciousness is an invaluable gift. In this world of lies and hypocrisy, he has no worthy equivalent. There is nothing in the material world with which one could even compare it. Therefore, he is truly fortunate who has firm faith in the words of his guru (spiritual master), in the instructions of the Vedic scriptures and sadhus (saintly persons). With their help, anyone can board the ship of transcendental knowledge and cross the ocean of disasters. Having acquired a taste for chanting the holy name of Krsna and for real spiritual life, one can easily give up all his material attachments, which are the cause of his suffering. "In the stage of perfection called trance, or samadhi, the mind of a person, through yoga, is completely distracted from material mental activities. This stage of perfection is characterized by the ability of a person to realize his essence with a pure mind and draw joy and bliss in himself. In this joyous state, a person experiences unlimited transcendental happiness felt through the transcendent

ABOUT THE AUTHOR

Murali Mohan Maharaj (Mamu Thakur Prabhu) appeared in this world in 1949 in Perm on the day of Narisimha-caturdasi. The name Mamu Thakura dasa in the former Soviet Union was well known to every follower of the Krishna consciousness movement. Legendary person. He was the first to hold mass public performances and street hari-namas in all major cities and capitals of the CIS. For example, hari-nams in Moscow (on Red Square), in St. Petersburg (on Nevsky and Palace Square), in Tbilisi (in front of the administration building), on the streets of Riga, Tallinn, Minsk, Dushanbe, Alma-Ata, Novosibirsk, Vladivostok, Kharkov, Yekaterinburg, Omsk, Krasnoyarsk, Irkutsk, Khabarovsk, Tyumen, Novokuznetsk, Ulan-Ude, Chelyabinsk, Perm, Kavminvody (Essentuki, Pyatigorsk, etc.), Simferopol and many other cities - this is not a complete list. According to a rough estimate, he preached in one hundred cities of the immense "Motherland". He printed and distributed the first books of Srila Prabhupada during stagnant times, when such distribution did not bring income, but was punished as ideological sabotage, along with espionage and the machinations of the CIA. He was fearless and devoted to Krishna, and Krishna showed His protection to Mama Thakura. Krsna's special mercy, Srila Prabhupada's special mercy. The devotees of Krsna are said to be fearless (narayana-parayana). On the mission of the Lord, they can go to hell to save conditioned souls from the fortress of maha-maya. There is no doubt that Krishna shows special mercy to them. In the Caitanya Caritamrta it is said that no one can preach the holy name

without being authorized by the Lord: krsna-sakti vina nahe tara pravartana. So, in 1986-87, he organized the first Hare Krishna ashram in Leningrad (on Zina Portnova street), in 1988 he opened the first vegetarian cafe (the first vegetarian public catering in the history of tsarist Russia and the former USSR) - a preaching center "Sankirtana". Hundreds, thousands of people got acquainted with the Hare Krishna movement, purchased books and honored Krishna's prasadam right here. Traveling from 1980 to 1992-93 he non-stop preaching to millions of people: students, businessmen, clergymen (such as Men), atheists and believers (Muslims in Central Asia), workers and employees in enterprises, imprisoned, personally met with such scientists as Andrei Sakharov, Academician Uglov and Vladimir Lisovsky, political leaders (such as Zhirinovsky), etc. Mamu Thakur himself was arrested several times, but not for long. His preaching was so powerful that those who persecuted him became his followers and well-wishers. Others, afraid of losing their class flair and work, avoided meeting him themselves. Holding the first festivals of Krishna consciousness in the cities of the Urals and Siberia, the first Rathayatras, he was the organizer of the padayatra, inspired the work of the first round-the-clock radio broadcasting in Chelyabinsk, registered about 20 preaching centers for Krishna consciousness, which became known as the Sankirtan Union. Later, renamed, they became organizations of the International Society for Krishna Consciousness. The success of his preaching was phenomenal. His secret was that he did not preach to the material body, referring to the mind and intelligence of man, but to his soul, a person who was originally Krishna conscious, the true self, which is transcendental to all material definitions. Mamu Thakur began to publish the first periodicals: the magazine Sankirtana-vedomosti, Rasa, newspapers Without illusion, Sankirtana and Sankirtana-inform. In 1993, the first book, Hare Krishna Yesterday and Today, was published, written by him in collaboration with a leading sociologist, academician Vladimir Lisovsky. Its second issue came out exactly ten years later, in 2003. Being engaged in painting professionally, before he became acquainted with Krishna consciousness, he painted several dozen paintings: portraits of acharyas, paintings on Vedic subjects (one painting was bought by the Museum of Religion and Atheism - at that time the Kazan Cathedral). He made extensive use of his artistic talent to inspire others. Thus, he organized several traveling exhibitions in Minsk, Izhevsk, Alma-Ata, Yekaterinburg and other cities. In Yekaterinburg I registered a cooperative "Sankirtana-art" and a dozen other similar ones (Sankirtana-business, Sankirtana-land, Sankirtana-film, Institute "Sankirtana", etc.). He tried to register the Sankirtana party and prepared a project for the Sankirtana bank. It was an amazing period. The flourishing of Krishna consciousness in the former USSR was directly associated with his name. As a result of his tireless preaching work, he attracted thousands of people to the Movement. Some first learned about Krishna consciousness from him, others were inspired by him to devotional service and began to chant the mantra and follow the regulative principles, and still others he recommended for initiation to various ISKCON gurus. There was a time when everyone who joined the Movement received recommendations for initiation from Mamu Thakura. It should be noted that most of them remained faithful to the principles of devotional service according to ... her day. Recognizing the merits of Mama Thakura, the leadership of the International Society for Krishna Consciousness sent him to the holy dhama, in Mayapur, and then to preach to the Russian-speaking population in America. In America, his preaching was equally convincing and powerful. Here he conducted the first Ratha-yatra with the help of Russian devotees, whom he led to the footsteps of the ISKCON guru, opened a vegetarian cafe in Brighton, where he regularly held harinams. For a number of

years, regularly publishing in several Russian-language newspapers and magazines (in the medical monthly "Be healthy"), he had his own heading "Class of the Bhagavad Gita", and in the weekly newspaper "Echo of the Planet" - the heading "Your well-wisher Mamu Thakur das ". In addition, without leaving his painting, he painted several large-scale panels for temples in Brooklyn and Chicago, and in addition, several dozen paintings that he managed to exhibit in a private gallery in Manhattan. The history of the Krsna consciousness movement has never known anything like it. In fact, he did not create any separate organizations. He preached in already existing structures and made people Krishna conscious. This is the most amazing thing. At present, Mama Thakur das, being the founding father of Hare Krishna in the former USSR, accepted Srila Bhaktivedanta Narayana Maharaj, one of the most prominent acaryas of our time, as his guru. Now his name is Murali Mohan das. When one accepts a spiritual master, he gets a spiritual name. Just as the newborn is given a name by the parents, so at the time of the second (spiritual) birth, the guru gives a name, restoring his spiritual identity. At the first meeting, Narayana Maharaja gave Murali Mohan Prabhu all his blessings, giving him complete freedom of action. In his lectures, Narayana Maharaj repeatedly repeated: "I need a Guru! I don't need students! " In this way, Gurudev reminds his true disciples that they should become Guru, taking responsibility for the liberation of fallen souls. "Become a Guru and free all the people of your country," said Sri Caitanya Mahaprabhu. yare dekha, tare kaha krsna-upadesa amara ajnaya guru hana tara 'ei desha Ordinary people suffer from ignorance, and a real disciple of his guru, a follower of Sri Caitanya Mahaprabhu and a real Vaishnava, cannot remain indifferent to the sight of their suffering. Following the direction of Guruji and Mahaprabhu, Murali Mohan took responsibility for the fallen souls who are drowning in the ocean of material existence and became a guru. He currently accepts students in Russia, the CIS countries and America. For thousands of millions of lifetimes, the soul travels from one planet to another, from one form to another, until it meets a sad-guru, receiving the seed of bhakti (bhakti-lata-bij) and the chance to return to Krishna. Murali Mohan das offers respectful obeisances to his diksa guru Om Vishnupada Paramahansa Parivrajakacharya Sri Srimad Bhaktivedanta Narayana Maharaj, the entire guru varga (the previous acaryas Brahma-Madhva-Gaudiya sampradayas are devoted to the sincere devotees of Krishna), as well as to all the vaisna service. To the reader, Murali Mohan das is known for many publications of articles on philosophy and religion. He is the author of the following books: Bhagavad Gita - Book of Devotion, Hare Krishna Yesterday and Today (four editions), Primer, the Art of Meditation, Transcendental Mosaic (five editions), Temple in Every Home - Art of Arcana ", " Temple of Sri Sri Kishor Kishori ", " Harinama, diksha, Vaishnava-sadachara ", " Psychoanalysis of the incomprehensible ", " Tattva-siddhanta in prayers and songs of the Gaudiya Vaishnavas ", essay " Notes of a vegetarian "(in Russian and English) , " In Search of Happiness", "Anatomy of Love", "Nectar of Sankirtana-lila", "Krishna's Cuisine", "The Hand of the Giver Will Not Be Scanty", "The Tree Bearing No Fruit", "The Culture and Religion of Demons", "If You Want to Be Happy be it! ", " Hinduism and Bhagavata-dharma, "and others, as well as several practical manuals on devotional service. Murali Mohan dasa is infinitely happy when he sees that one or the other conditioned soul, interested in the topic of his books, is making an effort to become a devotee of Krishna.

