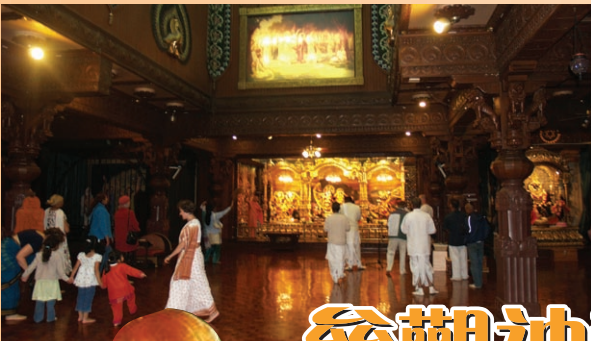


在 West Virginia 離 Wheeling Island 賭城半個小時的地方,有一個帕布帕金殿(The Palace Of Gold)它又稱 A Spiritual Retreat In The Appalachian Mountains)。它是用來紀念 Ssami Prabhupada 的,整個山有 2000 英畝地。在每個星期天下午 2PM,所有參

觀客人可以一起和他們禱告 (禱告的形式以唱歌和跳舞為主)禱告完後可以和他們一起共用素食。帕布帕金殿建立在山的最高點,環境美麗,吸引了成千上萬的觀光客人。爲了讓讀者能前往參觀,本報已經和旅行社聯繫,歡迎您打電話,我們將組團前往。



## 參觀神秘金殿 詮釋生命輪回

### Ssami Prabhupada

In 1968, The New Vrindaban Community was founded in West Virginia to fulfill Prabhupada's dream of an ideal society based on Krishna Consciousness, or love of God. When Prabhupada set down the first guidelines for such a community, the idea seemed out of reach to the small band of devotees struggling through a hard winter on a small, rundown farm. There was no electricity, no running water in their only building, a battered pioneer shack. But when Srila Prabhupada had a vision of "seven temples on the seven hills," suddenly

all obstacles seemed insignificant to his followers.

Srila Prabhupada traveled extensively and in 1972 returned to New Vrindavan. By then the community had expanded from the original 100 acres to 500 acres. In 1973, the devotees decided to build a home for Srila Prabhupada, where he could write all his books and enjoy the clean country air. The location was chosen for its potential beauty, hardly apparent at the time because the land was being used as a dump. The debris was removed, the land was cleared, and construction was started on a simple house. The plan was a rough sketch drawn on a scrap of paper.

But Lord Krishna had his own plan. Somehow or other, at each step, the trial-and-error construction produced something grander than what the devotees had imagined. Bit by bit, cemented, forged, and chiseled with loving labor, Prabhupada's Palace of Gold emerged. How it came about may seem hard to understand: after all, how could these inexperienced devotees build something that surpassed their own expectations? A spiritual force was certainly involved, and those who worked on it were but instruments in the Lord's hands. That spiritual force is inexplicable, beyond words, but is evident in the love that is infused in the Palace.

"O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature." (B1-ga---ta, 2.30)

### BEYOND BIRTH and DEATH

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

The very first step in self-realization is realizing one's identity as separate from the body. "I am not this body but am spirit soul" is an essential realization for anyone who wants to transcend death and enter into the spiritual world beyond. It is not simply a matter of saying "I am not this body," but of actually realizing it. This is not as simple as it may seem at first. Although we are not these bodies but are pure consciousness, somehow or other we have become encased within the bodily dress, if we actually want the happiness and independence that transcend death, we have to establish ourselves and remain in our constitutional position as pure consciousness.

Consciousness cannot be denied. A body without consciousness is a dead body. As soon as consciousness is removed from the body, the mouth will not speak, the eye will not see, nor the ears hear. A child can understand this. It is a fact that consciousness is absolutely necessary for the animation of the body. What is this consciousness? Just as heat or smoke are symptoms of fire, so consciousness is the symptom of the soul. The energy of the soul, or self, is produced in the shape of consciousness. Indeed, consciousness proves that the soul is present. This is not only the philosophy of Bhagavad-gita, but the conclusion of all Vedic literature.

Because we cannot perceive the soul by our gross senses, we deny it, although there are so many things that are present which we cannot see. We can not see air, radio waves, or sound, nor can we perceive minute bacteria with our blunt senses, but this does not mean that they are not there. By the aid of the microscope and other instruments, many things can be perceived which had previously been denied by the imperfect senses. Just because the soul, which is atomic in size has not been perceived yet by senses or instruments, We should not conclude that it is not there. It can, however, be perceived by its symptoms and effects.

In Bhagavad-gita, Sri Krishna points out that all of our miseries are due to false identification with the baby:

"The nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, and one must learn to tolerate them without being disturbed." (Bg. 2.14) In the summertime we may feel pleasure from contact with water, but in the winter we may shun that very water because it is too cold. In either case, the water is the same, but we perceive it as pleasant or painful due to its contact with the body.

All feelings of distress and happiness are due to the body. Under certain conditions, the body and mind feel happiness and distress. Factually, we are hankering after happiness, for the soul's constitutional position is that of happiness. The soul is part and parcel of the Supreme Being, who is the embodiment of knowledge, bliss, and eternity. Indeed, the very name "Krishna," which is nonsectarian, means "the greatest pleasure." Krishna is the epitome of pleasure, and being part and parcel of Him, we hanker for pleasure. A drop of ocean water has all the properties of the ocean itself, and we, although minute particles of the Supreme Whole, have the same energetic properties of the Supreme.

The atomic soul, although so small, is moving the entire body to act in so many wonderful ways. In the world we see many dries, highways, bridges, great buildings, monuments, and great civilizations, but who has constructed all this? It is all done by the minute spirit spark within the body. If such wonderful

things can be performed by the minute spirit spark, we cannot begin to imagine what can be accomplished by the Supreme Spirit Whole. The natural hankering of the minute spirit spark is for the qualities of the whole--knowledge, bliss, and eternity--but these hankerings are being frustrated due to the material body. The information on how to attain the soul's desire is given by Lord Krishna in Bhagavad-gita.

At present we are trying to attain eternity, bliss, and knowledge by means of an imperfect instrument. Actually, our progress toward these goals is being blocked by the material body; therefore we have to come to the realization of our existence beyond the body. Theoretical knowledge that we are not these bodies will not do. We have to keep ourselves always separate as masters of the body, not as servants. If we know how to drive a car well, it will give us good service; but if we do not know how, we will be in danger.

The body is composed of senses, and the senses are always hungry after their objects. When the eyes see a beautiful person, they tell us, "Oh, there is a beautiful gift, a beautiful boy. Let's go see." The ears are telling us, "Oh, there is very nice music. Let us go hear it." The tongue is saying, "Oh, there is a very nice restaurant with palatable dishes. Let us go." In this way, the senses are dragging us from one place to another, and because of this, we are perplexed.

"As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man's intelligence." (Bg. 2.67)

It is imperative that we learn how to control the senses. The name "goswami" is given to someone who has learned how to master the senses. "Go" means "senses," and "swami" means "controller." Thus one who can control the senses is to be considered a goswami. Krishna indicates that one who identifies with the illusory material body cannot establish himself in his proper identity as spirit soul. Bodily pleasure is flickering and intoxicating, and we cannot actually enjoy it because of its momentary nature. Actual pleasure is of the soul, not the body. We have to mold our lives in such a way that we will not be diverted by bodily pleasure. If somehow we are diverted, it is not possible for us to establish our consciousness in its true identity beyond the body.

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. The Vedas deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain

and safety, and be established in the Self." (Bg. 2.44-45)

The word "veda" means "book of knowledge." There are many books of knowledge, which vary according to country, population, environment, etc. In India, the books of knowledge are referred to as the Vedas. In the West, they are called the Old Testament and New Testament. The MusLims accept the Koran. What is the purpose for all these books of knowledge? They are to train us to understand our position as pure soul. Their purpose is to restrict bodily activities by certain rules and regulations, which are known as codes of morality. The Bible, or instance, has ten commandments intended to regulate our lives. The body must be controlled in order for us to reach the highest perfection. Without regulative principles, it is not possible to perfect our lives. The regulative principles may differ from country to country or from scripture to scripture, but that doesn't matter, for they are made according to the time and circumstances and the mentality of the people. But the principle of regulated control is the same. Similarly, the government sets down certain regulations to be obeyed by its citizens. There is no possibility of making advancement in government or civilization without some regulations.

Lord Krishna tells Arjuna that the regulative principles of the Vedas are means to control the three modes of material nature--goodness, passion, and ignorance. However, Krishna is advising Arjuna to establish himself in his pure constitutional position as spirit soul, beyond the dualities of material nature.

As we have already pointed out, these dualities--such as heat and cold, pleasure, and pain--arise due to the contact of the senses with their objects. In other words, they are born of identification with the body. Krishna indicates that those who are devoted to enjoyment and power are carried away by the words of the Vedas, which promise heavenly enjoyment by sacrifice and regulated activity. Enjoyment is our birthright, for it is the characteristic of the spirit soul, but the spirit soul tries to enjoy materially, and this is the mistake.

Everyone is turning to material subjects for enjoyment and is compiling as much knowledge as possible. Someone is becoming a chemist, physicist, politician, artist, or whatever. Everyone knows something of everything, or everything of something, and this is generally known as knowledge. But as soon as we leave the body, all of this knowledge is vanquished. In a previous life, one may have been a great man of knowledge, but in this life he has to start again by going to school and learning how to read and write from the beginning. Whatever knowledge was ac-



一個人人生與死是必然的過程,那麼,生命的本身就是尊嚴。因爲生存和死亡,是沒有辦法分割的;出生時,就已確定了死亡的必然來臨。因此,生存並不可憐,死亡也不需要覺得悲哀淒苦;而是要看我們對生存及死亡的態度而定。

人的生命,就是生與死的一個階段和一個過程,每個人到這個世界上,都扮演著許多不同的角色,從嬰兒幼兒少兒兒童少年青年中年壯年老年等十三個過程。人的一生就是要盡心盡力儘自己的責任,充實自己。

人生死一世的階段,是在無窮的、無限的生命過程中的一個段落而已。因爲死不是人的盡頭。

quired in the previous life is forgotten. The situation is that we are actually seeking eternal knowledge, but this can not be acquired by this material body. We are all seeking enjoyment through these bodies, but bodily enjoyment is not our actual enjoyment. It is artificial. We have to understand that if we want to continue in this artificial enjoyment, we will not be able to attain our position of eternal enjoyment.

The body must be considered a diseased condition. A diseased man cannot enjoy himself properly; a man with jaundice, for instance, will taste sugar candy as bitter, but a healthy man can taste its sweetness. In either case, the sugar candy is the same, but according to our condition, it tastes different. Unless we are cured of this diseased conception of bodily life, we cannot taste the sweetness of spiritual life. Indeed, it will taste bitter to us. At the same time, by increasing our enjoyment of material life, we are further complicating our diseased condition. A typhoid patient can not eat solid food, and if someone gives it to him to enjoy, and he eats it, he is further complicating his malady and is endangering his life. If we really want freedom from the miseries of material existence, we must minimize our bodily demands and pleasures.

Actually, material enjoyment is not enjoyment at all. Real enjoyment does not cease. In the Mahabharata there is a verse to the effect that the yogis--those who are endeavoring to elevate themselves to the spiritual platform--are actually enjoying, but their enjoyment is endless because it is in relation to the supreme enjoyer, Sri Krishna. Bhagavan Sri Krishna is the real enjoyer, and Bhagwoad-gita confirms this: "The sages, knowing Me as the ultimate enjoyer of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg.5.29) Our enjoyment comes from understanding our position as the enjoyed. The real enjoyer is the Supreme Lord, and we are enjoyed by Him.

Enjoyment means variety. God became many for His enjoyment, and thus our position is that of the enjoyed. That is our constitutional position and the purpose for our creation. Both enjoyer and enjoyed have consciousness, but the consciousness of the enjoyed is subordinate to that of the enjoyer. Although Krishna is the enjoyer and we the enjoyed, the enjoyment can be participated in by everyone. Our enjoyment can be perfected when we participate in the enjoyment of God. There is no possibility of our enjoying separately on the bodily platform.

The gross material body is a result of the interaction of the modes of material nature, and it is doomed to destruction." Only the material body of the indestructible, immeasurable, and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata." (Bg. 2.18)

Sri Krishna therefore encourages us to transcend the bodily conception of existence and attain to our actual spiritual life.

"When the embodied being is able to transcend these three modes [goodness, passion, and ignorance], he can become free from birth, death, old age, and their distresses and can enjoy nectar even in this life." (Bg. 14.20)

To establish ourselves on the pure spiritual platform, above the three modes, we must take up the method of Krishna consciousness. The gift of Chaitanya Mahaprabhu, the chanting of the names of Krishna--Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare--facilitates this process. This method, called bhakti-yoga or mantra-yoga, is employed by the highest transcendentalists.

As the embodied soul continually passes in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bha-avad-gita 2.13)