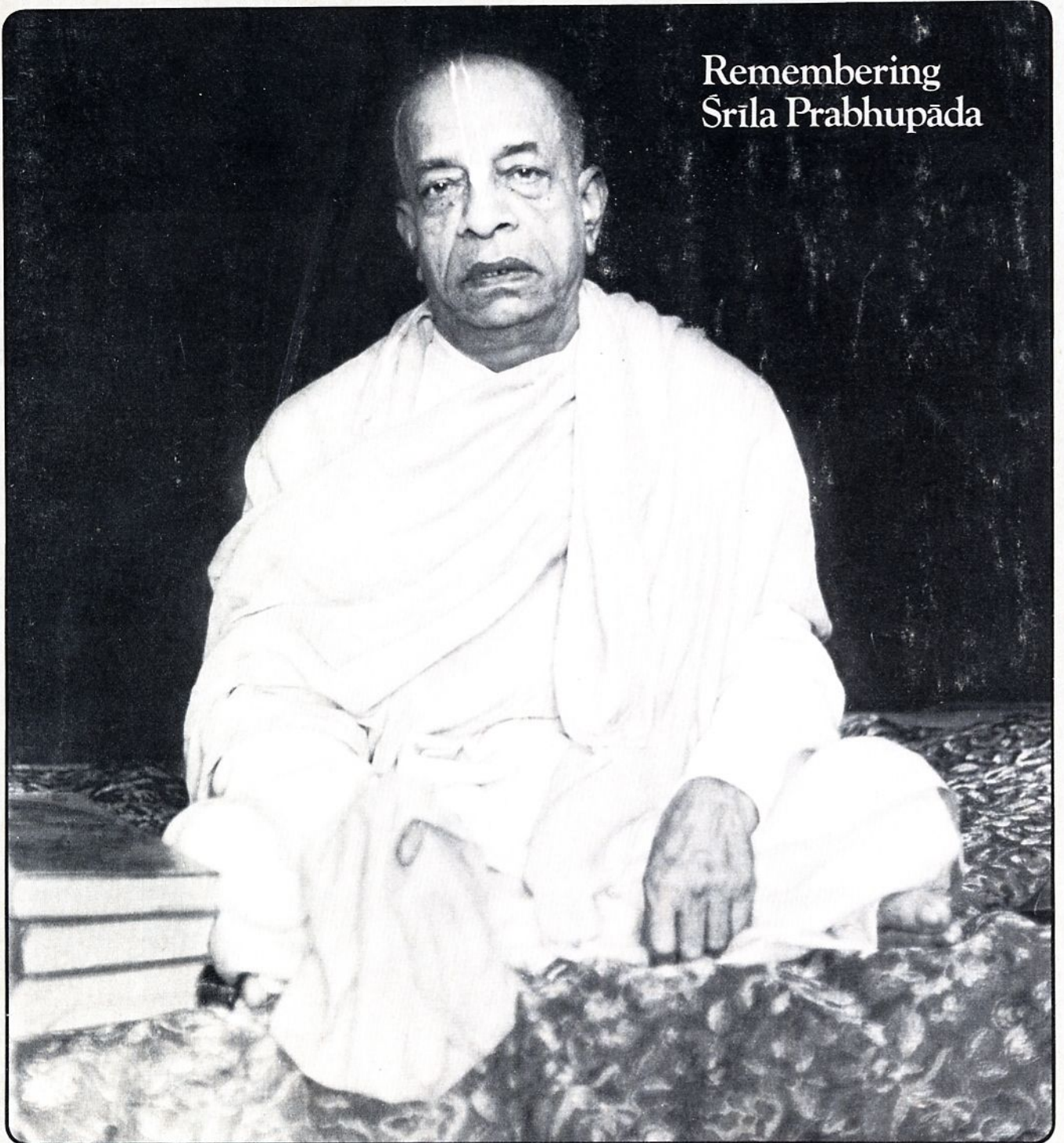


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol. 13 No. 1-2 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



Remembering
Śrīla Prabhupāda

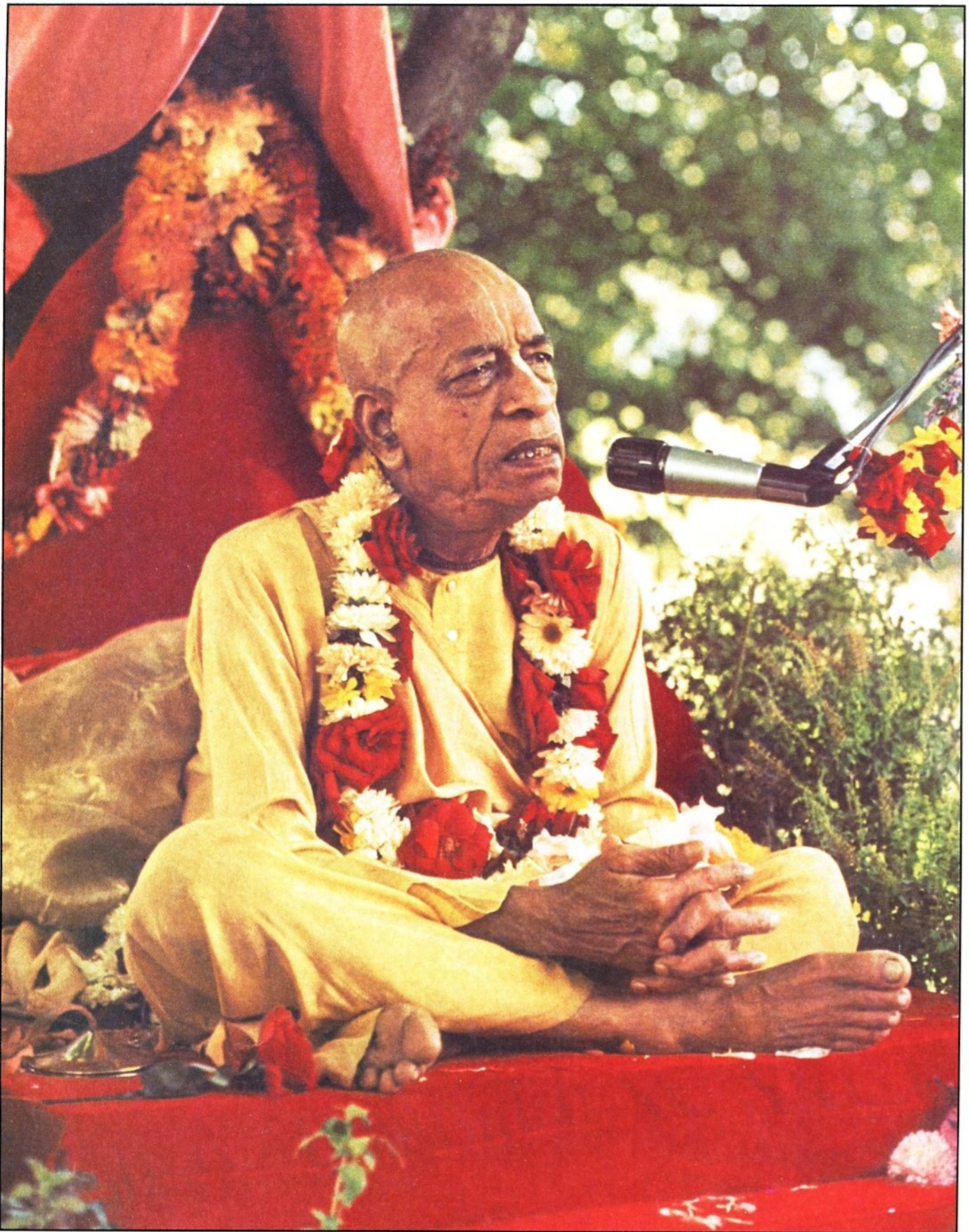


PHOTO: NEW VINDHANA, MURALIVADANA DASA

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

DEDICATION

Around the turn of the century, the great spiritual master Śrīla Bhaktivinoda Ṭhākura made this prediction: “Soon there will appear a personality who will preach the holy name of Hari [Lord Kṛṣṇa] all over the world.” As we have witnessed for the past twelve years, that personality was His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Throughout his life, Śrīla Prabhupāda prepared himself for his great mission, and from his arrival in America on September 18, 1965, to his passing on November 14, 1977—through some seventy books and thousands of letters, interviews, and lectures—he gave the world the holy names of Kṛṣṇa and the Vedic science of self-realization.

Bhaktivinoda Ṭhākura also wrote a short stanza about the influence that a Vaiṣṇava (a pure devotee of the Lord) carries in this world even after his passing:

He reasons ill who tells that Vaiṣṇavas die
When thou art living still in sound!
The Vaiṣṇavas die to live, and living try
To spread the holy name around!

So, while it is natural for us to be sorrowful that Śrīla Prabhupāda has passed away, we can know for sure that he will never pass away, for he is “living still in sound.” As he himself said, “I will never die. I will live forever in my books.” In the days and years to come, may everyone come to remember Śrīla Prabhupāda in the same way that he remembered his spiritual master: “He lives forever by his divine instructions, and the follower lives with him.”

BACK TO GODHEAD

VOL. 13, NO. 1-2

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

FOUNDER

(under the direction of His Divine Grace
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His Divine Grace
A. C. Bhaktivedānta Swami Prabhupāda

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PRONUNCIATION. Sanskrit words and names in BACK TO GODHEAD are spelled according to a scholarly system that shows how to pronounce each word. The sound of the short *a* is like the *u* in *but*. Long *ā* is like the *a* in *far* and held twice as long as the short *a*, and *e* is like the *a* in *evade*. Long *ī* is like the *i* in *pique*. The vowel *ṛ* is pronounced like the *ri* in the English word *rim*. The *c* is pronounced as in *chair*. The aspirated consonants (*ch*, *jh*, *ḍh*, etc.) are pronounced as in *staunch*-heart, *hedge-hog* and *red-hot*. The two spirants *ś* and *ṣ* are like the English *sh* and *s* in *sun*. So pronounce *Kṛṣṇa* as KRISHNA and Caitanya as CHAITANYA.

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THE QUALIFICATIONS OF THE SPIRITUAL MASTER

An address given at the University of Stockholm in September of 1973
by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

In order to enter into spiritual life, two things are required. As enunciated by Śrī Caitanya Mahāprabhu, one needs the mercy of the Supreme Lord and the mercy of the spiritual master:

brahmāṇḍa bhramite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

The living entities are wandering throughout the universe changing bodies, transmigrating from one body to another, from one place to another, and from one planet to another. *Brahmāṇḍa bhramite*: they are rotating within this material universe. This science is unknown to the modern educators—how the spirit soul is transmigrating from one body to another, and how he is being transferred from one planet to another. But we have explained this in our book *Easy Journey to Other Planets*.

In fact, the *guru* can help you transmigrate from this planet directly to the spiritual sky, Vaikuṅṭhaloka, where there are innumerable spiritual planets. The topmost planet in the spiritual sky is Kṛṣṇa's planet, called Goloka Vṛndāvana. The Kṛṣṇa consciousness move-

ment is trying to give information of how one can be transferred directly to the Goloka Vṛndāvana planet, Kṛṣṇaloka. That is our mission.

What is the difference between this material world and the spiritual world? The difference is that in the material world you have to change your body, although you are eternal. *Ajo nityaḥ śāśvato 'yam purāṇo na hanyate hanyamāne śarīre*. You are not destroyed after the annihilation of your material body, but you transmigrate to another body, which may be one of 8,400,000 forms. *Jalajā nava-lakṣaṇi*. There are 900,000 forms in the water, 2,000,000 forms of trees and plants, 1,100,000 forms of insects, 1,000,000 forms of birds, and 3,000,000 forms of beasts. Then you come to this human form of life. Now it is your choice whether to be transferred again, by the cycle of transmigration, from one body to another in the lower species of life, or whether to be transferred to the spiritual sky—to the highest spiritual planet, known as Goloka Vṛndāvana. That is your choice. You have been given the

chance of this human form of body to make your choice. In the lower species you are completely under the control of material nature, but when the material nature gives you a chance to get this human form of body, you can choose whatever you like.

That is confirmed in the *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

Those who are trying to be elevated to the higher planets—*deva-loka*, or the planets of the demigods, where the standard of living and the life span are very great—may worship the demigods. Or if you want you may be transferred to the Pitṛloka, to the planets of the ghosts, or to the planet where Kṛṣṇa lives (*yānti mad-yājino 'pi mām*). This all depends on your activities. But *samsāra*—rotating, wandering within this material world from one body to another or from one planet to another—is not advised. Material existence is called *samsāra*. *Bhūtvā bhūtvā pralīyate*: you take your birth in some form of body, you live for some time, then you have to give up this body. Then you have to accept another body, again live for some time, then give up that body, and then again accept another body. This is called *samsāra*.

The material world is compared to *dāvānala*, a forest fire. As we have experienced, no one goes to the forest to set a fire, but still it takes place. Similarly, no one within this material world wants to be unhappy. Everyone is trying to be very happy, but one is forced to accept unhappiness. In this material world, from time immemorial to the present moment, there have been occasional wars, world wars, even though people have devised various means to stop wars. When I was a young man there was the League of Nations. In 1920, after the First World War, different nations formed the League of Nations, just to arrange for peaceful living among themselves. No one wanted war, but again there was a forest fire—the Second World War. Now they have devised the United Nations, but war is still going on—the Vietnam war, the Pakistan war, and many others. So you may try your best to live very peacefully, but nature will not allow you. There must be war. And this warlike feeling is always going on, not only between nation and nation, but also between man and man, neighbor and neighbor—even between husband and wife and father and son. This warlike feeling is going on. This is called *dāvānala*, a forest fire. No

one goes to the forest to set fire, but automatically, by the friction of dried bamboo, sparks arise, and the forest catches fire. Similarly, although we do not want unhappiness, by our dealings we create enemies, and there is fighting and war. This is called *samsāra-dāvānala*.

This forest fire of material existence goes on perpetually, and the authorized person who can deliver you from this fire is called *guru*, the spiritual master.

How does he deliver you? What is his means? Consider the same example. When there is a fire in the forest, you cannot send a fire brigade or go there yourself with bucketfuls of water to extinguish it. That is not possible. Then how will it be extinguished? You need water to extinguish fire, but where will the water come from—from your bucket or your fire brigade? No, it must come from the sky. Only when there are torrents of rain from the sky will the blazing forest fire be extinguished. These rains from the sky do not depend on your scientific propaganda or manipulation. They depend on the mercy of the Supreme Lord. So the spiritual master is compared to a cloud. Just as there are torrents of rain from a cloud, so the spiritual master brings mercy from the Supreme Personality of Godhead. A cloud takes water from the sea. It doesn't have its own water, but takes water from the sea. Similarly, the spiritual master brings mercy from the Supreme Personality of Godhead. Just see the comparison. He has no mercy of his own, but he carries the mercy of the Supreme Personality of Godhead. That is the qualification of the spiritual master.

The spiritual master will never say, "I am God—I can give you mercy." No. That is not a spiritual master—that is a bogus pretender. The spiritual master will say, "I am a servant of God; I have brought His mercy. Please take it and be satisfied." This is the spiritual master's business. He is just like a mailman. When a mailman delivers you some large amount of money, it is not his own money. The money is sent by someone else, but he honestly delivers it—"Sir, here is your money. Take it." So you become very much satisfied with him, although it is not his money he is giving you. When you are in need and you get money from your father or someone else—brought by the mailman—you feel very much satisfaction.

Similarly, we are all suffering in this blazing fire of material existence. But the spiritual master brings the message from the Supreme Lord and delivers it to you, and if you kindly accept it, then you'll be satisfied. This is the business of the spiritual master.

*samsāra-dāvānala-līḍhā-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārnavaśya
vande guroḥ śrī-caraṇāravindam*

Thus the spiritual master is offered obeisances: "Sir, you have brought mercy from the Supreme Lord; therefore, we are much obliged to you. You have come to deliver us, so we offer our respectful obeisances." That is the meaning of this verse: the first qualification of the spiritual master, or *guru*, is that he brings you the message to stop the blazing fire in your heart. This is the test.

Everyone has a blazing fire within his heart—a blazing fire of anxiety. That is the nature of material existence. Always, everyone has anxiety; no one is free from it. Even a small bird has anxiety. If you give the small bird some grains to eat, he'll eat them, but he won't eat very peacefully. He'll look this way and that way—"Is somebody coming to kill me?" This is material existence. Everyone, even a president like Mr. Nixon, is full of anxieties. What to speak of others. Even Gandhi, in our country—he was full of anxiety. All politicians are full of anxiety. They may hold a very exalted post, but still the material disease—*anxiety*—is there. So if you want to be anxiety-less, then you must take shelter of the *guru*, the spiritual master. And the test of the *guru* is that by following his instructions you'll be free from anxiety. This is the test. Don't try to find a cheap *guru* or a fashionable *guru*. Just as you sometimes keep a dog as a fashion, if you want to keep a *guru* as a fashion—"I have a *guru*"—that will not help. You must accept a *guru* who can extinguish the blazing fire of anxiety within your heart. That is the first test of the *guru*.

The second test is, *mahāprabhoḥ kīrtana-nṛtya-gīta-vāditra-mādyan-manaso rasena*. The second symptom of the *guru* is that he is always engaged in chanting, glorifying Lord Caitanya Mahāprabhu—that is his business. *Mahāprabhoḥ kīrtana-nṛtya-gīta*. The spiritual master is dancing and chanting the holy name of the Lord, because that is the remedy for all calamities within this material world.

At the present moment, no one can meditate. The so-called meditation now popular in the West is humbug. It is very difficult to meditate in this disturbing age of Kali [the age of quarrel and hypocrisy]. Therefore *sāstra* [scripture] says, *krte yad dhyāyato viṣṇum*. In the Satya-yuga [the age of truth], when people used to live for one hundred thousand years, Vālmīki Muni attained perfection by meditating for sixty thousand years. But now we have no guarantee that we are going to live for sixty years or

even sixty hours. So meditation is not possible in this age. In the next age [the Tretā-yuga], people performed rituals, as they are described in the Vedic *sāstra*. *Tretāyām yajato makhaiḥ*. *Makhaiḥ* means performing big, big sacrifices. That requires huge amounts of money. In the present age people are very poor, so they cannot perform these sacrifices. *Dvāpare paricaryāyām*—in the Dvāpara-yuga [the age just prior to the present age] it was possible to worship the Deity opulently in the temple, but nowadays, in the Kali-yuga, that is also an impossible task. Therefore, the general recommendation is *kalau tad dhari-kīrtanāt*: in this age of Kali one can attain all perfection simply by chanting the holy name of the Lord. The Kṛṣṇa consciousness movement is meant to spread such chanting. Śrī Caitanya Mahāprabhu inaugurated this movement of chanting and dancing. It has been going on for the last five hundred years. In India it is very popular, but in the Western countries we have just introduced it five or six years ago. Now people are taking to it, and they are feeling happy. This is the only process.

Therefore, the *guru* is always engaged in chanting. *Mahāprabhoḥ kīrtana-nṛtya-gīta*—chanting and dancing. Unless he performs it himself, how can he teach his disciples? So his first symptom is that he will give you such instructions that immediately you will feel relief from all anxiety, and his second symptom is that he is always personally engaged in chanting the holy name of the Lord and dancing. *Mahāprabhoḥ kīrtana-nṛtya-gīta-vāditra-mādyan-manaso rasena*—the spiritual master enjoys transcendental bliss within his mind by chanting and dancing. Unless you become blissful, you cannot dance. You cannot dance artificially. When devotees dance, it is not artificial. They feel some transcendental bliss, and therefore they dance. It is not that they are dancing dogs. No. Their dancing is performed from the spiritual platform. *Romāñca-kampāśru-taraṅga-bhājah*. There are sometimes transformations of the body with spiritual symptoms—sometimes crying, sometimes the hairs standing on end. There are so many symptoms. These are natural. These symptoms are not to be imitated, but when one is spiritually advanced, they are visible.

The third symptom of the *guru* is:

*śrī-vigrahārādhana-nitya-nānā-
śṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāms ca niyujjato 'pi
vande guroḥ śrī-caraṇāravindam*

The spiritual master's duty is to engage the disciples in worshipping the Deity, *śrī-*

vigraha. In all of our one hundred centers, we engage in Deity worship. Here in Stockholm this worship has not yet been fully established, but we worship the pictures of Lord Caitanya and the *guru*. In other centers, such as the ones in England and America, there is Deity worship. *Śrī-vigrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādaḥ*: Deity worship means to dress the Deity very nicely, to cleanse the temple very nicely, to offer nice foodstuffs to the Deity, and to accept the remnants of the Deity's foodstuffs for our eating. This is the method of Deity worship. Deity worship is done by the *guru* himself, and he also engages his disciples in that worship. This is the third symptom.

The fourth symptom is:

catur-vidha-śrī-bhagavat-prasāda-svādv-anna-triptān hari-bhakta-saṅghān kṛtvaiḥva trptim bhajataḥ sadaiva vande guroḥ śrī-caraṇāravindam

The spiritual master encourages distribution of *prasāda* (remnants of Kṛṣṇa's foodstuffs) to the public. Ours is not dry philosophy—simply talk and go away. No. We distribute *prasāda*, very sumptuous *prasāda*. In every temple, we offer *prasāda* to anyone who comes. In each and every temple we already have from fifty to two hundred devotees, and outsiders also come and take *prasāda*. So *prasāda* distribution is another symptom of the *guru*.

If you eat *bhagavat-prasāda*, then gradually you become spiritualized; it has this potency. Therefore it is said that realization of God begins with the tongue. *Sevonmukhe hi jihvādau*: if you engage your tongue in the service of the Lord, then you realize God. So what is that engagement of the tongue? You chant the holy name of the Lord, and you take this *prasāda*, remnants of foodstuffs offered to the Lord. Then you become self-realized, God-realized—by these two methods. You don't have to be very highly educated or be a philosopher, a scientist, or a rich man to realize God. If you just sincerely engage your tongue in the service of the Lord, you will realize Him. It is so simple. It is not very difficult. Therefore the *guru*, the spiritual master, introduces this *prasāda* program. *Svādv-anna-triptān hari-bhakta-saṅghān. Hari-bhakta-saṅghān* means "in the association of devotees." You cannot do it outside. *Kṛtvaiḥva trptim bhajataḥ sadaiva*: when the *guru* is fully satisfied that *prasāda* distribution is going on, he is very much pleased, and he engages himself in the devotional service of the Lord by chanting and dancing. This is the fourth symptom.

The fifth symptom is:

śrī-rādhikā-mādhavayor apāra-mādhurya-līlā-guṇa-rūpa-nāmnām pratikṣaṇāsvādāna-lolupasya vande guroḥ śrī-caraṇāravindam

The spiritual master is always thinking of the pastimes of Kṛṣṇa with His consort Śrīmatī Rādhārāṇī and the *gopīs*. Sometimes he is thinking about Kṛṣṇa's pastimes with the cowherd boys. This means that he is always thinking of Kṛṣṇa engaged in some kind of pastime. *Pratikṣaṇāsvādāna-lolupasya. Prati-kṣaṇa* means he is thinking that way twenty-four hours a day. That is Kṛṣṇa consciousness. One must be engaged twenty-four hours a day in thinking of Kṛṣṇa. You have to make yourself a program like this. We, at least, have made such a program—all the boys and girls in the Kṛṣṇa consciousness movement are engaged twenty-four hours daily—not just officially, not that once a week they meditate or go to some temple. No, they engage twenty-four hours a day.

The next symptom is:

nikuñja-yūno rati-keli-siddhyai yā yālibhir yuktir apekṣanīyā tatrāti-dākṣyād ati-vallabhasya vande guroḥ śrī-caraṇāravindam

The spiritual master's ultimate goal is that he wants to be transferred to the planet of Kṛṣṇa, where he can associate with the *gopīs* to help them serve Kṛṣṇa. Some spiritual masters are thinking of becoming assistants to the *gopīs*, some are thinking of becoming assistants to the cowherd boys, some are thinking of becoming assistants to Nanda and mother Yaśodā, and some are thinking of becoming God's servants. Some are thinking of becoming flower trees, fruit trees, calves, or cows in Vṛndāvana. There are five kinds of mellows: *sānta* [veneration], *dāsya* [servitorship], *sakhya* [friendship], *vātsalya* [parent-hood], and *mādhurya* [conjugal love]. Everything is there in the spiritual world. *Cintāmaṇi-prakara-sadmasu*: in the spiritual sky, even the land is spiritual. The trees are spiritual, the fruit is spiritual, the flowers are spiritual, the water is spiritual, the servants are spiritual, the friends are spiritual, the mothers are spiritual, the fathers are spiritual, the Lord is spiritual, and His associates are spiritual. It is all absolute, although there are varieties.

In the material world these spiritual varieties are merely reflected, just like trees on a riverbank. A tree is reflected in the water, but reflected how? Upside down. Similarly, this material world is a reflection of the spiritual world, but a perverted reflection. In the spiritual world there is love between Rādhā and

Kṛṣṇa. Kṛṣṇa is always young—*navayauvana*. And Rādhārāṇī is always young, because She is Kṛṣṇa's pleasure potency. *Śrī-rādhikā-mādhavayor apāra. Jaya rādhā-mādhava*. We worship not Kṛṣṇa alone but Kṛṣṇa with His eternal consort Śrīmatī Rādhārāṇī. There is eternal love between Rādhārāṇī and Kṛṣṇa. Therefore the *Vedānta-sūtra* says, *janmādy asya yataḥ*: the Absolute Truth is that from which everything emanates. In this world we find love between mother and son, love between wife and husband, love between master and servant, between friend and friend, between the master and the dog or the cat or the cow. But these are only reflections of the spiritual world. Kṛṣṇa is also the good lover of the animals, the calves and cows. Just as here we love dogs and cats, there Kṛṣṇa loves cows and calves. You have seen this in pictures of Kṛṣṇa. So the propensity to love even an animal is there in the spiritual world. Otherwise, how can it be reflected? This world is simply a reflection. If in the reality there is nothing like that, how can it be reflected here? So everything is there in the spiritual world. But to understand that original propensity to love, you have to practice Kṛṣṇa consciousness.

Here in this world we are experiencing frustration. Here we love—a man loves a woman, or a woman loves a man—but there is frustration. After some time they are divorced, because their love is a perverted reflection. There is no real love in this world. It is simply lust. Real love is in the spiritual world, between Rādhā and Kṛṣṇa. Real love is there between Kṛṣṇa and the *gopīs*. Real love is there in the friendship between Kṛṣṇa and His cowherd boys. Real love is there between Kṛṣṇa and the cows and calves. Real love is there between the trees, flowers, and water. In the spiritual world, everything is love. But within this material world, we are satisfied merely by the reflection of the things in the spiritual world. So, now that we have this opportunity of human life, let us understand Kṛṣṇa. That is Kṛṣṇa consciousness—let us understand Kṛṣṇa. And as the *Bhagavad-gītā* [4.9] says, *janma karma ca me divyam evaṁ yo vetti tattvataḥ*—you should understand Kṛṣṇa in truth, not superficially. Learn the science of Kṛṣṇa. This is the instruction—you should simply try to love Kṛṣṇa. The process is that you worship the Deity, you take *prasāda*, you chant Kṛṣṇa's holy names, and you follow the instruction of the spiritual master. In this way you'll learn how to understand Kṛṣṇa, and then your life will be successful. This is our Kṛṣṇa consciousness movement. Thank you very much.

THE GIFTS OF HIS DIVINE GRACE

In just a dozen years, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda gave the world a legacy that will last forever.

by JAYĀDVAITA DĀSA

*samsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

The Vedic teachers compare the material world in which we live to a forest fire. Although no one wants a forest fire, sometimes a fire spontaneously takes place in the forest, inflicting suffering on the helpless creatures who live there. But if, by the grace of God, storm clouds gather and shower their water, drenching the forest with rain, the forest and its creatures are saved. Similarly, when a bona fide spiritual master, by the grace of Kṛṣṇa, showers upon human society the benediction of Kṛṣṇa consciousness, that benediction can save us from the eternal problems of material ignorance and suffering and give us the chance to return to our real life of eternal bliss and knowledge in the service of Kṛṣṇa. We should therefore glorify and offer our respectful homage unto the lotus feet of such a bona fide spiritual master.

A devotee poet has written that no one can fully understand the words, ac-

tivities, and characteristics of a pure devotee. Nonetheless, let us try to appreciate some of the extraordinary gifts given to the world by the beloved spiritual master of the Hare Kṛṣṇa movement, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Of course, although the movement Śrīla Prabhupāda started has great tangible manifestations, his contribution is ultimately spiritual, not material, and therefore it will be appreciated according to one's spiritual understanding. Just as an intellectual contribution is truly appreciated only by intellectuals, a spiritual contribution will best be appreciated by those who are advanced in spiritual culture and knowledge.

Generally speaking, gross material accomplishments win immediate popular applause, but they are also quickly forgotten. Although an intellectual contribution may take longer to be widely acclaimed, its benefits are more profound and long-lasting. A spiritual contribution, however, though perhaps least appreciated immediately, is ultimately the most profoundly significant and enduring. Therefore, let us try to understand and appreciate the myriad spiritual contributions of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness.

The first point we might consider is that whatever Śrīla Prabhupāda did, he did not to serve any personal self-interest or create an individual charismatic mission, but rather to serve the will of the Supreme Lord, as expressed by the Lord Himself in the Vedic

literature and handed down since time immemorial by the Vedic chain of teachers. In the recent era, Śrīla Prabhupāda's spiritual master, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, was the most outstanding representative of this Vedic line, and the spirit of full, unalloyed devotion to this great Vedic teacher and to the Supreme Lord Himself was the essence of all that Śrīla Prabhupāda did.

Now, let us see the gifts Śrīla Prabhupāda has given us, one by one.

The Hare Kṛṣṇa Mantra

Śrīla Prabhupāda began his movement in the Western world simply by chanting the *mahā-mantra*, or the Great Chant for Deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Vedic scriptures repeatedly emphasize that no other method of spiritual realization can be as effective in the present age as the chanting of this *mahā-mantra*. It is the sublime method for reviving our transcendental consciousness. *Kṛṣṇa* and *Rāma* are names of the Supreme Lord, and *Hare* calls upon the spiritual energy of the Lord. By chanting these holy names, one can derive unlimited benefit, for this chanting can free one from all material entanglements and revive one's dormant natural consciousness of unalloyed love of God. Śrī Caitanya Mahāprabhu, the great apostle of love of God who appeared in India some five hundred years ago, desired that the benediction of these holy names of God be bestowed upon all living entities, and He predicted that one day the





PHOTO VISAKHA-DEVI DASI

chanting of these holy names would be heard in every village and town of the world. It was Śrīla Prabhupāda who established a worldwide movement—the Hare Kṛṣṇa movement—to fulfill Śrī Caitanya’s prediction and desire.

Wherever Śrīla Prabhupāda went, on fourteen journeys around the globe, he constantly spread the chanting of the Hare Kṛṣṇa *mantra*, and when he finally departed he was surrounded by loving disciples from around the world, loudly yet sweetly chanting these names of God he had given them. He began his movement by chanting Hare Kṛṣṇa, and when he left, “Hare Kṛṣṇa” were the last words he spoke. This was Śrīla Prabhupāda’s mission: Let the chanting of Lord Kṛṣṇa’s holy name be glorified!

Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare

No one can find the limits of the glories of these holy names, carried around the world by His Divine Grace Śrīla Prabhupāda.

A Vedic Library Of Transcendental Knowledge

Although Śrīla Prabhupāda gave us a way of transcendental realization by

which even a child can very easily make advancement in spiritual life—simply by chanting Hare Kṛṣṇa—he also left the world a unique library of profound philosophical literature, literature studied and praised by scholars and intellectuals, eagerly acquired by professors and librarians, and treasured by devotees of Vedic philosophy and culture.

Śrīla Prabhupāda was the author of nearly seventy volumes of translations and summary studies of, and commentary upon, India’s immortal Vedic scriptures. His books have already been translated into twenty-eight different languages.

To a world afflicted by a lack of spiritual knowledge and plagued by sentimental, vague, flimsy ideas of wisdom and truth, Śrīla Prabhupāda’s books offer the rigorously consistent, all-conquering, deeply rewarding transcendental philosophy of the Vedic literature. Śrīla Prabhupāda’s books are unique because they present the Vedic literature *as it is*, without personally motivated interpretations. Consequently, his books, apart from their immense scholarly and literary value, offer one the opportunity to understand and actually attain the perfection of self-realization and ultimately realize the Absolute Truth, the Per-

sonality of Godhead, and see Him face to face. In other words, by reading his books, not only can one gain access to a wealth of Vedic history, poetry, philosophy, culture, and guidance in down-to-earth, practical affairs, but also one can traverse the path to the highest perfection of human life. Those who have lost their spiritual vision due to the darkness of the present age of quarrel can get light from the books of His Divine Grace Śrīla Prabhupāda.

Distribution of Vedic Knowledge

Śrīla Prabhupāda was never satisfied merely to write books, nor to print them and keep the copies in stock. Rather, he earnestly desired that books of Vedic wisdom be profusely distributed for the enlightenment of human society. Thus in 1972 His Divine Grace established the Bhaktivedanta Book Trust, which in six years has become the world’s largest publisher and distributor of books concerning the philosophy, religion, and culture of India. It was his desire that BBT books be placed everywhere, in every library and home.

Indeed, nearly every college and university library in the United States has at least one of Śrīla Prabhupāda’s books, and more than twenty-five hundred college professors and public



PHOTO: BHARGAVA DĀSA

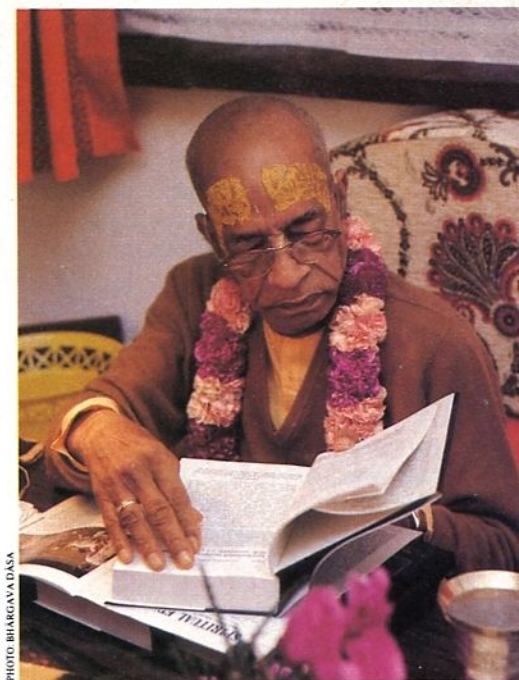
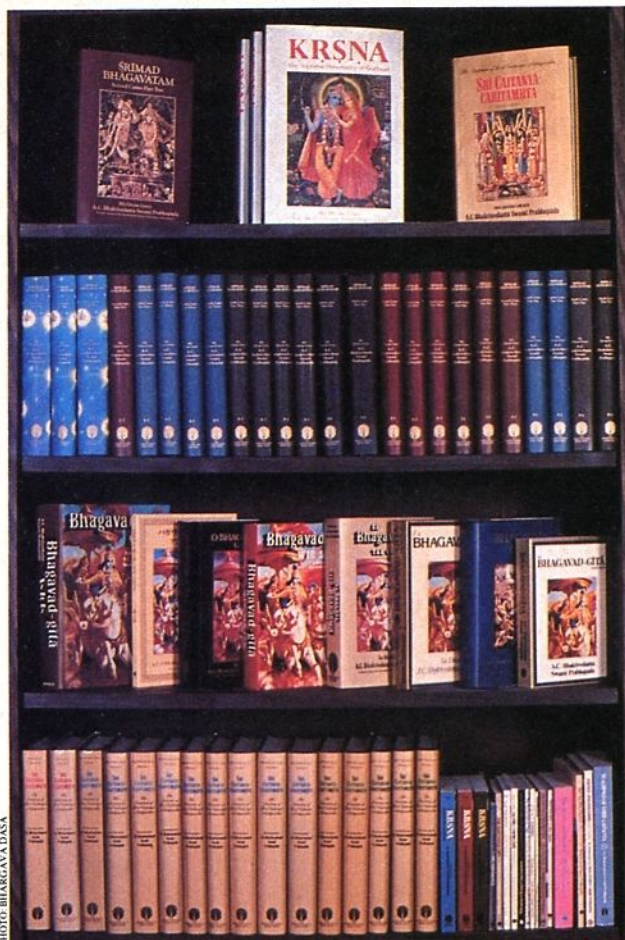


PHOTO: BHARGAVA DĀSA

The mahā-mantra, or Great Chant for Deliverance (far left), and a virtual library on the ancient science of self-realization (middle)—these are just two of the gifts of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (above).

and university libraries have placed orders for full sets. Inspired by Śrīla Prabhupāda, his disciples have distributed more than sixty million books of Vedic knowledge. Thus, by Śrīla Prabhupāda's desire, the true glory of Vedic knowledge and culture is now being recognized, for the first time, throughout the world.

Here we may also mention that Śrīla Prabhupāda was the founder and original editor of *BACK TO GODHEAD*, which he began in India in 1944 and which continues to be published according to his eternal directions.

The Society of Devotees

Some of Śrīla Prabhupāda's earliest disciples recall that in 1966, when Śrīla Prabhupāda, newly arrived in New York City, first began holding classes in an old loft in the Bowery, he had a small, handwritten sign downstairs near the mailbox: "International Society for Krishna Consciousness." In those days, the Society was not very extensive. Practically speaking, there was only Śrīla Prabhupāda himself. But where others may have seen only an elderly Indian *svāmī* and a few young men coming to hear him, Śrīla Prabhupāda, with his usual transcendental vision, saw the hope for an international society of

devotees that could spread all over the world.

A devotee poet has sung, *tāndera caraṇa sevi bhakta-sane vāsa*: "Let me serve at the feet of the *gosvāmīs*—the predecessor spiritual masters—and let me always associate with devotees." This is the essence of Kṛṣṇa consciousness. Alone, one may find it very difficult to make spiritual advancement, but in the company of devotees, all sharing the same objective, advancement becomes swift and easy. Moreover, a society of devotees, all cooperating for the service of Kṛṣṇa, can act wonderfully to spread Kṛṣṇa consciousness for the benefit of others. A pure devotee knows that Kṛṣṇa is the supreme enjoyer, Kṛṣṇa is the supreme proprietor of everything, and Kṛṣṇa is the supreme friend of every living being. Therefore, although a pure devotee is himself completely God-realized, for the benefit of others he desires: "Let there be a society of devotees. Let the people of the world serve Kṛṣṇa together and be happy." This was Śrīla Prabhupāda's desire. He confidently began his tiny society, carefully nurtured and expanded it, and trained his disciples to expand it further and maintain its purity. Thus by Śrīla Prabhupāda's grace, we now have a strong, healthy spiritual society of

devotees, devotees from all walks of life and all nations of the world—a real United Nations, in which everyone can unite on the spiritual platform, in the service of Kṛṣṇa.

Once, years ago, an astrologer took account of Śrīla Prabhupāda's horoscope and remarked, "This person can build a house big enough for the whole world to live in." We are grateful to be able to live in that house—the society of devotees that Śrīla Prabhupāda began—and to share the warmth and joy of Kṛṣṇa consciousness with others under its roof.

Purity Is the Force

In particular, we may note that Śrīla Prabhupāda never compromised his principles. The standard Vedic discipline requires that one strictly follow four basic rules—no gambling, no intoxication, no meat-eating, and no illicit sex. When Śrīla Prabhupāda first arrived in America and saw for himself the high fever of Western materialistic life, he thought, "Who will agree to follow these rules? As soon as I mention them, everyone will go away." Nonetheless, never seeking to become popular by catering to the public taste, he always insisted that his disciples adhere to these basic rules for spiritual purity. His mission was to present the right medicine

for the materialistic disease, even though that medicine might at first seem a little bitter, for he knew that what might seem bitter at first would very soon taste sweet. Only when an aspiring devotee was regularly chanting Hare Kṛṣṇa and following these basic Vedic principles would Śrīla Prabhupāda accept him as an initiated disciple.

Temples Around the World

In the context of his International Society, Śrīla Prabhupāda, in the brief span of ten years, established more than one hundred temples of Kṛṣṇa consciousness in thirty-six countries—in North America, South America, Europe, Australia, Africa, and Asia. Some of them he started personally, and others through his disciples. That was another aspect of Śrīla Prabhupāda's genius: he was expert not only in serving Lord Śrī Kṛṣṇa, but also in training others to assist him in Lord Kṛṣṇa's service. He personally demonstrated how to conduct all the temple affairs—how to clean the temple (he showed us on his hands and knees); how to hold classes and festivals; how to cook food for Kṛṣṇa, offer it to Him, and then serve it to devotees and guests; how to grow flowers for Kṛṣṇa; and even how to keep accounts and acquire temple property. He did everything perfectly, and with unceasing devotion he traveled around the world, perfectly teaching his disciples how to follow in his footsteps and spread Kṛṣṇa's mission for the benefit of others.

Service to the Deity

In each of his temples, Śrīla Prabhupāda established the *mūrti*, or Deity, of Lord Kṛṣṇa. To a materialist, the Deity appears to be no more than a statue of wood or stone, but an advanced transcendentalist, seeing through the eye of Vedic knowledge, understands that the Deity is nondifferent from Kṛṣṇa Himself and that without worshipping the Deity one cannot fully develop and mature one's love for God. Because the form of the Deity is exactly described in the Vedic scriptures, it is the answer to all imaginative iconography about the form of God. By appearing as the Deity, Kṛṣṇa frees the conditioned soul from false ideas that God is impersonal or void, and by worshipping the Deity, one learns how to love Kṛṣṇa and becomes eligible to go back home, back to Godhead. When Śrīla Prabhupāda came before the Deity, he saw not a statue but Lord Kṛṣṇa Himself, and with tears of love in his eyes he bowed down before Lord Kṛṣṇa in devotion, considering himself but a humble servant of the Deity. The extent of the struggle Śrīla

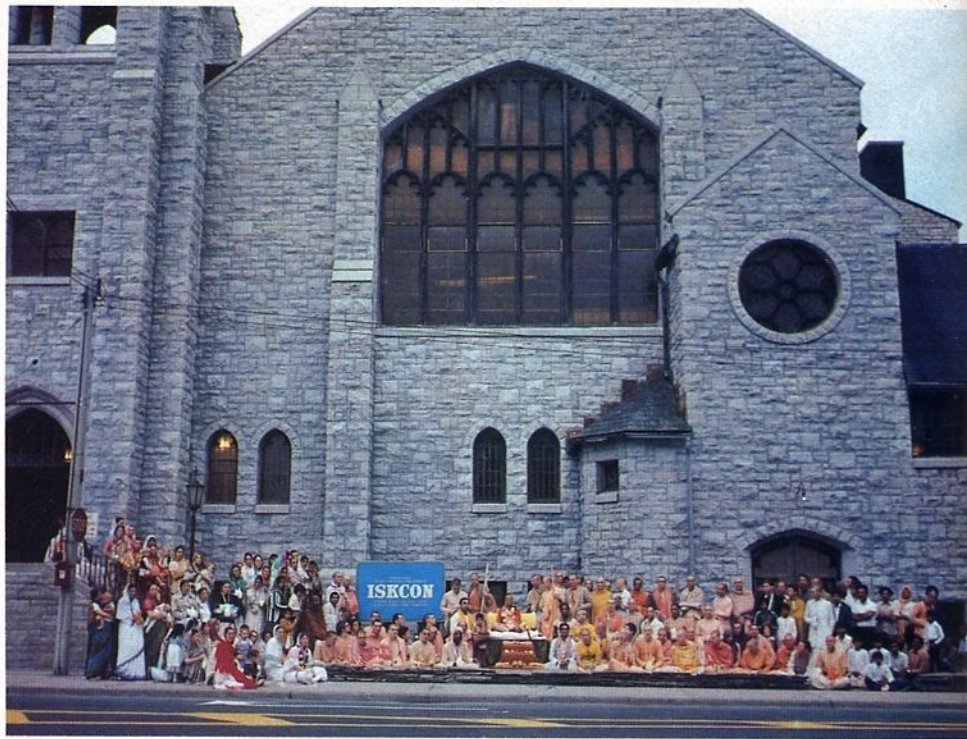


PHOTO VISAKHA DEVIDHISI

More than one hundred temples like this one in Toronto (above) now dot the globe. In each temple, Śrīla Prabhupāda introduced the worship of Kṛṣṇa's Deity forms, as here in Vṛndāvana, India (right).

Prabhupāda personally, willingly undertook in London and Bombay for the service of the Deity is only partially known, even to his disciples. Śrīla Prabhupāda's glories are fully known only to Lord Kṛṣṇa Himself. As Kṛṣṇa becomes increasingly celebrated and the science of Kṛṣṇa more fully understood, so too will the glories of His dearly beloved servant, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Spiritual Food

Kṛṣṇa consciousness, Śrīla Prabhupāda would often say, is not dry. Devotees of Kṛṣṇa are not dry renunciators. To prove it, Śrīla Prabhupāda introduced the transcendental art and pleasure of cooking and eating in Kṛṣṇa consciousness. He personally showed his disciples how to cook many varieties of palatable vegetarian dishes, offer them to the Supreme Lord, Kṛṣṇa, for His satisfaction, and then accept the food thus sanctified as *kṛṣṇa-prasāda*—the mercy of Lord Kṛṣṇa. This was another of Śrīla Prabhupāda's transcendental desires: Let the whole world taste *kṛṣṇa-prasāda*!

By eating *kṛṣṇa-prasāda*, not only can one fulfill the demands of the tongue in a very nice way, but also, as understood from *Bhagavad-gītā*, one becomes free



PHOTO BHARGAVA DASA

from the reactions of all past sinful deeds and makes advancement in spiritual life. Thus purified, one is released from dualities and illusions, and one becomes eligible to render devotional service to the Supreme Lord. Śrīla Prabhupāda, therefore, was always pleased to see that his disciples were eating only *kṛṣṇa-prasāda*. On many occasions, he personally cooked *prasāda* and then served the devotees with his own hand. This

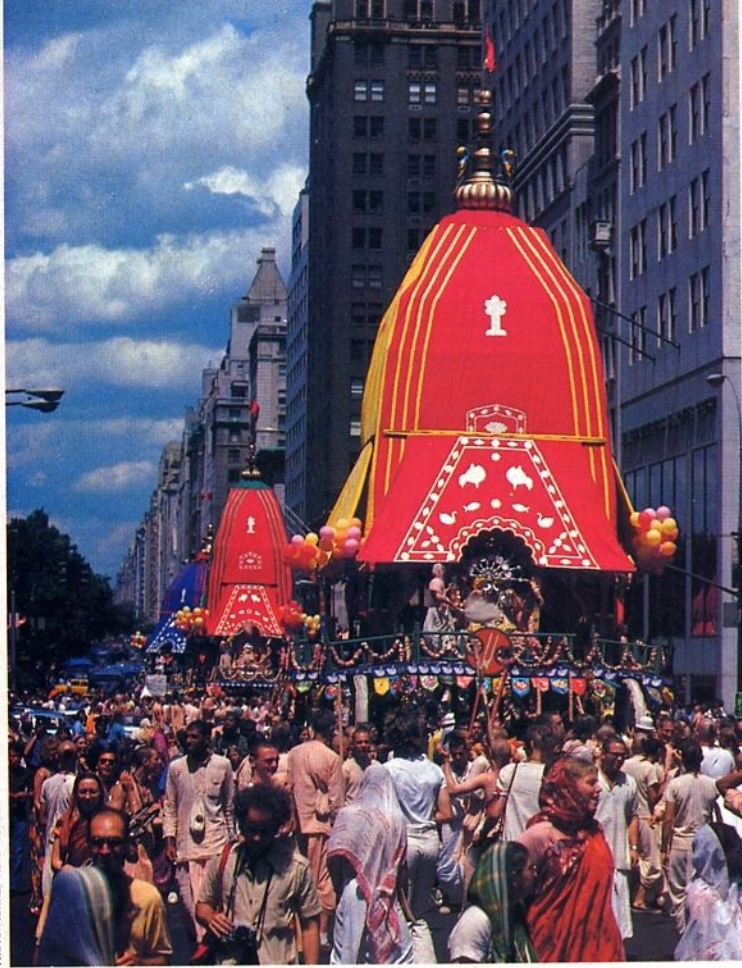


PHOTO: MURALI-VADANA-DASA

The Festival of the Chariots now takes place annually in big cities like New York (left). Śrīla Prabhupāda also started ISKCON Food Relief (below) to distribute spiritual food to India's needy.

lar care to see that the devotees and guests who visited him in Vṛndāvana were all fed sumptuous *kṛṣṇa-prasāda*.

Festivals of Transcendental Life

Every year since time immemorial, millions of people have journeyed to India's holy city Jagannātha Purī to take part in a joyous transcendental festival—Ratha-yātrā, the Festival of the Chariots—to glorify the Lord of the universe. When Śrīla Prabhupāda was a small child in Calcutta, he insisted to his father that he too wanted to celebrate a Ratha-yātrā festival. Thus his father built him a small cart, and Śrīla Prabhupāda led his neighborhood friends in chanting Hare Kṛṣṇa and celebrating the festival as their childhood play. Later in life, when Śrīla Prabhupāda became the spiritual master of the Hare Kṛṣṇa movement, he led his disciples in celebrating the same transcendental festival, on a large scale, in major cities throughout the world—San Francisco, New York, London, and many others. Thus he showed how to give millions of people the opportunity to chant Hare Kṛṣṇa, dance in ecstasy, take *kṛṣṇa-prasāda*, and begin their journey back home, back to Godhead.

Every Town and Village

In addition to establishing temples and festivals in major cities of the world, Śrīla Prabhupāda also inspired and organized his disciples to travel from city to city, town to town, to preach the message of Kṛṣṇa everywhere. From American suburbs to African tribal villages, Śrīla Prabhupāda's disciples, following in the footsteps of their spiritual master, chant Hare Kṛṣṇa and distribute literature about Kṛṣṇa consciousness for the benefit of others. Feeling compassion for those unfortunate souls who had forgotten Kṛṣṇa, Śrīla Prabhupāda was always immersed in the mood of the great devotee Prahlāda Mahārāja, who once prayed to the Lord: "O best of great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies, and countries. I am simply concerned with love for them."

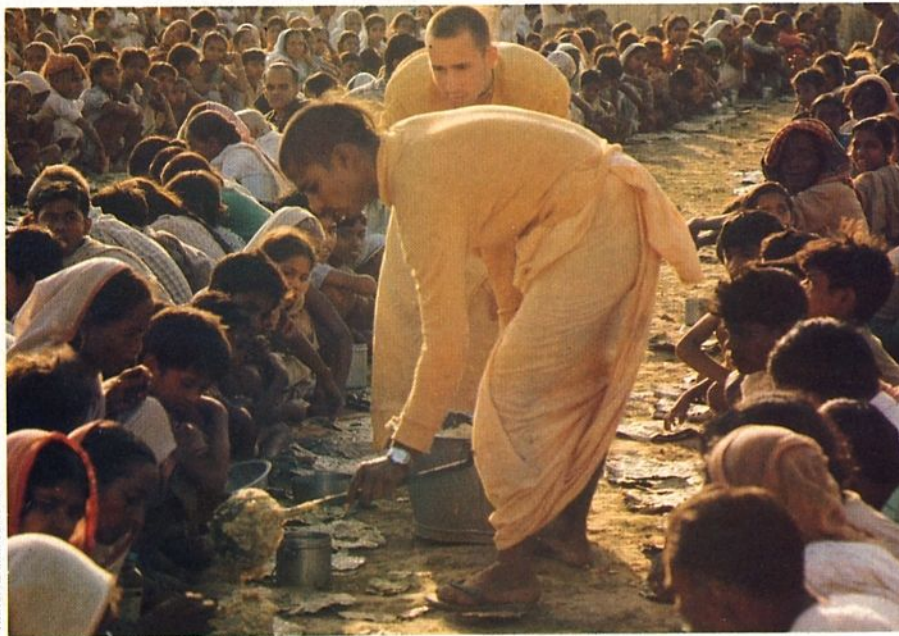


PHOTO: VISANHA-DEVIDASI

was Śrīla Prabhupāda's program: chanting, dancing, philosophy, and feasting.

Anyone may come to any of Śrīla Prabhupāda's temples and take sumptuous *kṛṣṇa-prasāda*, and especially on Sundays each temple invites guests to enjoy opulent *prasāda* feasts. Directed by Śrīla Prabhupāda, many temples have started *prasāda* restaurants and even mobile kitchens to distribute the mercy of Kṛṣṇa. And in India, where hunger is

for many people a very real day-to-day problem, Śrīla Prabhupāda started ISKCON Food Relief—a program to distribute *prasāda* in massive quantities to the needy.

Even in his final days on earth, Śrīla Prabhupāda asked to hear in detail about how *prasāda* was being distributed in his temples, and although he himself was eating nothing at all and drinking only a few ounces of fruit juice, he took particu-



Science and Art for Purified Senses

We should not think that Śrīla Prabhupāda was the leader of a sectarian religion. On the contrary, the principles taught by Śrīla Prabhupāda were universal, far transcending the superficial, man-made boundaries between one religious sect and another, and even transcending religion itself. “Gold is natural,” Śrīla Prabhupāda taught. “We do not speak of ‘Hindu gold’ or ‘Christian gold.’ Gold is always gold. Similarly, when we speak of Kṛṣṇa consciousness, we refer to the natural pure consciousness lying dormant within the heart of every living being.” Śrīla Prabhupāda didn’t care about the temporary “isms” of this material world. Rather, he sought to awaken that dormant spiritual consciousness—unalloyed love of God. Let our senses be cleansed of all material, bodily designations, and let the purified senses be engaged in the service of the Supreme Lord. This was Śrīla Prabhupāda’s desire.

Thus, far from being a sectarian religious figure, Śrīla Prabhupāda was the leader of a cultural movement for the respiritualization of all human society. Literature, music, dance, drama, painting, sculpture, film—all can serve to purify our senses and awaken and express our eternal love for Kṛṣṇa. Śrīla Prabhupāda was the spiritual master who

In Indian holy places like Vr̥ndāvana (above), Śrīla Prabhupāda opened special centers. The Kṛṣṇa-Balarāma Temple and International Guesthouse now attracts visitors from around the world.

taught how this can be done.

And why only the arts? The sciences also, Śrīla Prabhupāda taught, should be directed toward the Absolute Truth. Śrīla Prabhupāda boldly challenged scientific theories that make matter alone the basis of everything and fail to acknowledge a spiritual energy and supreme controller. Such theories, he said, were the notions of rascals and fools. Indeed, he so logically and convincingly presented the science of spiritual realization that even scientists stepped forward to become his disciples. Later, these disciples formed an educational society of Ph.D.’s—the Bhaktivedanta Institute—to introduce this Vedic understanding to their colleagues.

Ideal Life in Harmony With God and Nature

The spiritual master, as the representative of the Lord, conveys the Lord’s instructions and shows how to put them into practical effect. In the Vedic scriptures, the Supreme Lord perfectly

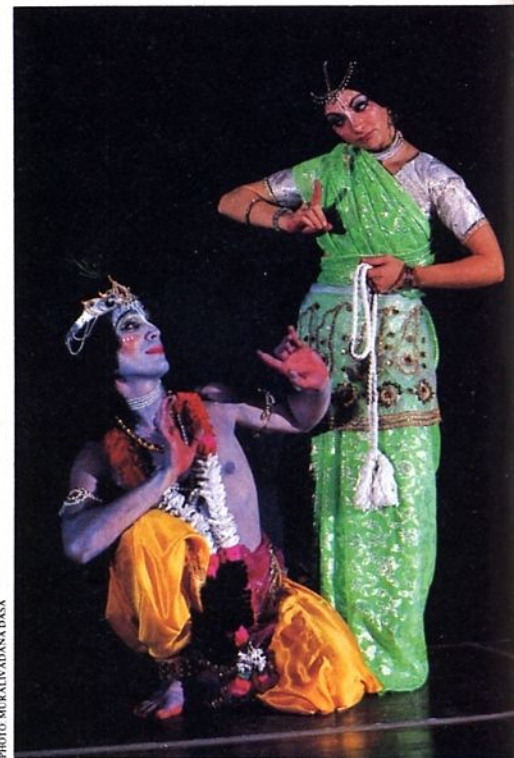
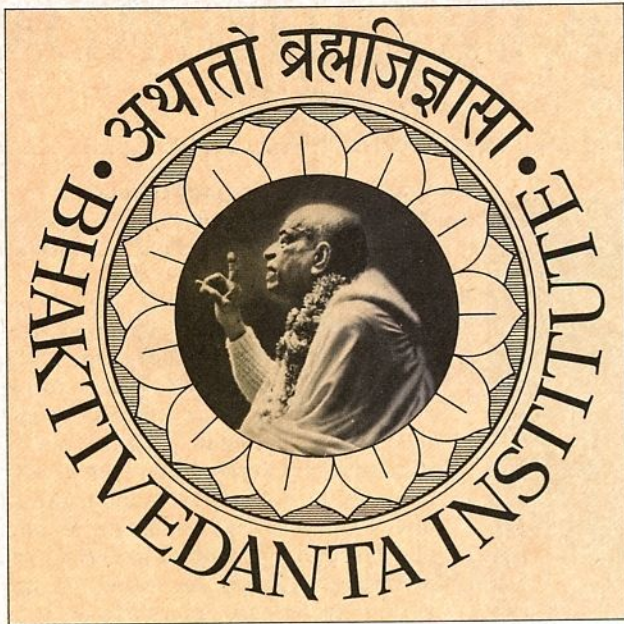


PHOTO: SURESHVANDANA DASA

teaches how to live happily in this world and at the end of life go back home, back to Godhead. He gives the perfect system of social organization, known as *varṇāśrama-dharma*, and He tells us how to solve all economic problems simply—by depending on the natural fertility of the



“Respiritualize all of human culture”—including dance and drama (lower left), literature, music, painting, sculpture, and film—this was Śrīla Prabhupāda’s plan. To respiritualize the sciences, his Ph.D. disciples started the Bhaktivedanta Institute (logo at left) in his honor.

Schools for Self-realization

Looking forward toward the welfare of future generations, Śrīla Prabhupāda also reestablished the age-old *gurukula* system of education, by which a child learns early in life how to control his senses, fix his mind upon Kṛṣṇa, and make his whole life successful in spiritual values. The human form of life, Śrīla Prabhupāda taught, is a rare gift, and although it is short, it offers one the greatest opportunity—the chance to go back home, back to Godhead. Śrīla Prabhupāda therefore established *gurukula* schools around the world, and especially in Vṛndāvana, to enable children to take full advantage of this great opportunity. Śrīla Prabhupāda had great affection for his *gurukula* children, as they had great affection for him. Much earlier in his life, Śrīla Prabhupāda was a Kṛṣṇa conscious child, and later he most kindly attended to the Kṛṣṇa conscious children of the present—and the future.

Conclusion

In many wonderful and varied ways, Śrīla Prabhupāda worked to bestow upon the world the benediction of Kṛṣṇa consciousness. Yet perhaps his greatest contribution was the personal change he brought about in the hearts of his disciples. The joy and purity of Śrīla Prabhupāda’s disciples, their dedication, and their freedom from sinful life—these are outward signs. But the inner gratitude each disciple feels to his spiritual master for having changed the course of his life is practically inexpressible. We can best echo the words of the great devotee Prahlāda, who prayed to the Lord: “My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant, my spiritual master, kindly accepted me as his disciple and instructed me how to achieve the transcendental position. Therefore, my first duty is to serve him. How could I leave his service?”

Śrīla Prabhupāda factually rescued his disciples from the materialistic life of today’s misdirected world and led them on the path back home, back to Kṛṣṇa, the Supreme Personality of Godhead. Now, Śrīla Prabhupāda himself has left this world and gone back to the spiritual world of Kṛṣṇa. Yet although physically His Divine Grace is no longer with us, he lives eternally by his instructions, by the movement he began, and by the memory of his personal example of how to serve Kṛṣṇa in unalloyed love and devotion.

earth and by protecting cows and drinking the milk He’s arranged for them to give us. Thus Śrīla Prabhupāda, to demonstrate the practical value of “simple living and high thinking” according to the Vedic way, established twelve Kṛṣṇa conscious farm communities in North America, South America, Europe, Australia, and India. There, devotees work hard in a simple, natural life, dedicating their thoughts, their words, and their work to the devotional service of Kṛṣṇa. As life in the world’s cities becomes increasingly hellish, as it surely will, those who wish to turn away from their artificial mode of life and return to the way prescribed by the Lord Himself will be increasingly grateful to His Divine Grace Śrīla Prabhupāda for giving them the chance to do so, not only in theory but as a working day-by-day reality.

The Mercy of Kṛṣṇa in India

The Vedic literature repeatedly emphasizes the spiritual importance of India. Since time immemorial, India has been a center of spiritual knowledge and culture. From the Vedic scriptures we understand that in former ages the world was one unified kingdom, with its capital in India, and the *Śrīmad-Bhāgavatam* tells us that even if spiritual culture declines, as it has in the present age, in India it may at any time be very quickly revived. Śrīla Prabhupāda, therefore, especially in his last years, devoted great energy toward revitalizing India’s declining spiritual culture. He personally traveled in India extensively, from city to city, always preaching, and started several branches of his International Society. In Hyderabad he began a large farm project, and in Bombay he under-

took the ambitious construction of a modern Center for Vedic Education and Culture, including a magnificent temple, a 450-seat theater, a recording studio, an extensive Vedic library, a *prasāda* restaurant, and a comfortable eight-story guesthouse.

Throughout India there are also many sacred places especially favorable for spiritual advancement, but among them all, the holy cities Vṛndāvana and Māyāpur are especially important. In these places, therefore, Śrīla Prabhupāda established special centers so that visitors from around the world may go there to cultivate Kṛṣṇa consciousness. In Vṛndāvana, where Lord Śrī Kṛṣṇa performed His youthful pastimes five thousand years ago, Śrīla Prabhupāda established the Kṛṣṇa-Balarāma Temple and International Guesthouse, now a place of pilgrimage for visitors both from India and from abroad. And in Śrīdhāma Māyāpur, the birthplace of Śrī Caitanya Mahāprabhu, the already completed guesthouse, temple, and residence buildings mark the initial stages of what Śrīla Prabhupāda planned to be a full-scale Kṛṣṇa conscious city. When completed, Śrīla Prabhupāda’s “Vedic Planetarium and Temple of Understanding,” in the center of the city, will be the largest temple and cultural center in India. Moreover, the city will set an ideal example—for India and for the world—of how society should be organized for a life of Vedic culture and spiritual advancement, culminating in Kṛṣṇa consciousness. This was but another of the many ways by which Śrīla Prabhupāda desired to bestow the benediction of Kṛṣṇa consciousness—the perfection of life—upon the people of India, and of the entire world.

REMEMBERING ŚRĪLA PRABHUPĀDA

An interview with his personal secretary, Tamāla Kṛṣṇa Gosvāmī.

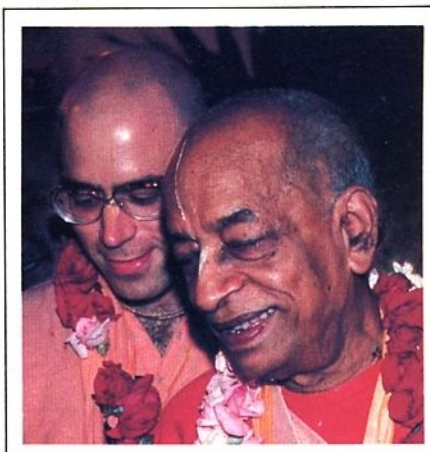
BACK TO GODHEAD: AS Śrīla Prabhupāda's personal secretary, you came to know him quite intimately. Most of Śrīla Prabhupāda's disciples have only seen him seated on his *vyāsāsana* giving a formal lecture. And, of course, there are millions of people around the world who have read Śrīla Prabhupāda's books but never seen him. But I think you can give our readers a very personal glimpse of what Śrīla Prabhupāda was like. Now, my first question is, what one thing pleased Śrīla Prabhupāda more than anything else?

Tamāla Kṛṣṇa Gosvāmī: What pleased Śrīla Prabhupāda most was a willingness to serve Kṛṣṇa. Whenever he could detect within a person a willingness to engage in the service of Kṛṣṇa, that pleased him more than anything else. He would simply look for that quality in each person, no matter how hidden it was. If he saw even the slightest spark in anyone, Śrīla Prabhupāda would be pleased. Sometimes I or another disciple could not see any spark of Kṛṣṇa consciousness within a particular person, so we wouldn't want him to talk with Śrīla Prabhupāda and waste Prabhupāda's time. But Śrīla Prabhupāda would seem to push us aside, bring the person close, and engage him in Kṛṣṇa consciousness. In fact, Śrīla Prabhupāda's greatness was such that even if a person had practically no Kṛṣṇa consciousness, somehow Śrīla Prabhupāda would engage him in service to Kṛṣṇa, or at least make him favorable to the Kṛṣṇa consciousness movement.

BTG: Now, on the other hand, maybe you could tell us what displeased Śrīla Prabhupāda. Did you ever see him angry?

Tamāla Kṛṣṇa Gosvāmī: Yes. Sometimes Śrīla Prabhupāda would become very angry if a disciple would disobey his instructions. Of course, this was not ordinary anger; because disobedience to the spiritual master's order causes the disciple to lose his spiritual standing, Śrīla Prabhupāda, out of love, would become angry at the disobedient disciple. But apart from that, Prabhupāda would not very often become angry.

Also, during the years Śrīla Prabhupāda spent traveling to preach around the world, he used to preach to anyone and everyone he met. Sometimes during those years, I saw Śrīla Prabhupāda become angry at certain persons who came to visit him or attended his lectures. You see, those people were all potential devo-



tees, and Śrīla Prabhupāda wanted to defeat their nonsensical philosophies and arguments, so he would become angry. But his anger was always compassionate, just like the anger of a father and mother toward their naughty child who is doing something that will hurt him. That anger is actually love.

BTG: In the talk you gave earlier, you eulogized Śrīla Prabhupāda as "a beautiful devotee." Would you elaborate on that.

Tamāla Kṛṣṇa Gosvāmī: Yes. If someone wants to understand what Śrīla Prabhupāda was like, he should read about Kṛṣṇa's intimate devotees and associates in transcendental books like *Nectar of Devotion* and *Kṛṣṇa*. Actually, Śrīla Prabhupāda manifested all the qualities of the eternal associates of Kṛṣṇa. His humor was completely sublime, his compassion was sublime and transcendental. Courage, competitiveness—all the qualities we read about in *Kṛṣṇa* and *Nectar of Devotion* were manifested in Śrīla Prabhupāda. He was the living embodiment of Kṛṣṇa—Kṛṣṇa's representative. We learned about Kṛṣṇa by seeing Śrīla Prabhupāda. And we learned to believe in Kṛṣṇa by seeing Prabhupāda, because we could see that here was a person who had actually come from the spiritual world to be among us. So "beautiful devotee" means that he was a pure devotee of Lord Kṛṣṇa, with all transcendental, beautiful qualities. Śrīla Prabhupāda called a chapter of one of his books "Wonderful Kṛṣṇa." And Śrīla Prabhupāda was Kṛṣṇa's representative—so, "wonderful Prabhupāda." Everything he did was wonderful. Everything. All the qualities possessed by the greatest personalities were present in Śrīla

Prabhupāda to a wonderful degree.

BTG: Could you think of some incident that closely reveals Śrīla Prabhupāda's character?

Tamāla Kṛṣṇa Gosvāmī: Well, what stands out the most in my mind right now is how in the last few months Śrīla Prabhupāda constantly asked to be allowed to pass away peacefully, and then how he repeatedly yielded to our requests for him to please stay with us. Our relationship with Śrīla Prabhupāda as disciples has always been one of total obedience to his orders and desires. As his menial servants, we weren't in any position to deny his requests or insist on having things our way. Yet at the end, Śrīla Prabhupāda seemed to be expecting exactly that from his personal servants. And he responded lovingly to our affectionate requests that he not leave us, that he please stay with us longer.

But first he brought us to the point of complete despair: he stopped all doctors and medicines and told us, "So now there is nothing left for me to do but die." This brought within us such a great anxiety that we just begged him, "Please, Śrīla Prabhupāda, we need you. Please stay with us." And when the intensity of our appeal reached a high enough level, then he said, "All right, I won't leave. Let the doctor come. I'll stay with you." He did this several times during the last few months.

Finally I could understand that he was deepening our affection for him. After the last time he dealt with us like that, I told him, "First you bring us to the point of utter despair, and then you give us relief by agreeing to remain with us. But this is simply deepening our affection for you." And Śrīla Prabhupāda calmly replied, "That is my duty." It was clear—he was teaching us how to love him, and thereby how to love Kṛṣṇa.

In fact, that's how we have to understand Śrīla Prabhupāda's last few months with us. Physically, he didn't really do much. He translated some, but only a very little. He didn't open any new temples. He didn't give any lectures. In fact, he hardly left his room. He simply lay on his bed. But he was giving all his disciples an opportunity to approach him, to render very intimate service to him, and to deepen their affection and love for him. And that was actually the purpose.

He told me, "I want to travel around the world one more time. If I can visit

(continued on page 32)

ŚRĪMAD-BHĀGAVATAM

The Beautiful Story of the Personality of Godhead

Śrīmad-Bhāgavatam is "the cream of the Vedic literatures" of ancient India. Five thousand years ago, the great sage Kṛṣṇa Dvaipāyana Vyāsa compiled this written record of Lord Kṛṣṇa's pastimes and loving relationships with His devotees. Thanks to this English translation, with commentary, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, we can learn how to achieve peace, prosperity, and friendship around the common cause of devotional service to Kṛṣṇa, the Supreme Personality of Godhead. . . . At this point in the continuing presentation of Śrīmad-Bhāgavatam, Arjuna (Lord Kṛṣṇa's friend and the hero of *Bhagavad-gītā*) is visiting Lord Kṛṣṇa in Dvārakā. Arjuna wants to know what will happen now that he and the other Pāṇḍava brothers have defeated the sons of Dhṛtarāṣṭra in the Battle of Kurukṣetra. Meanwhile Yudhiṣṭhira, the eldest Pāṇḍava and the newly crowned king, is feeling perplexed. Seeing all sorts of ill omens, he fears that Lord Kṛṣṇa has departed from the world.

First Canto "Creation"

CHAPTER FOURTEEN

The Disappearance of Lord Kṛṣṇa

(continued from previous issue)

TEXT 2

व्यतीताः कतिचिन्मासास्तदा नायावतोऽर्जुनः ।
ददर्श घोररूपाणि निमित्तानि कुरूद्रहः ॥ २ ॥

*vyatītāḥ katicin māsāḥ
tadā nāyāt tato 'rjunaḥ
dadarśa ghora-rūpāṇi
nimittāni kurūdvahaḥ*

vyatītāḥ—after passing; *katicin*—a few; *māsāḥ*—months; *tadā*—at that time; *na āyāt*—did not return; *tataḥ*—from there; *arjunaḥ*—Arjuna; *dadarśa*—observed; *ghora*—fearful; *rūpāṇi*—appearances; *nimittāni*—various causes; *kurū-udvahaḥ*—Mahārāja Yudhiṣṭhira.

TRANSLATION

A few months passed, and Arjuna did not return. Mahārāja Yudhiṣṭhira then began to observe some inauspicious omens, which were fearful in themselves.

PURPORT

Lord Śrī Kṛṣṇa the Supreme Personality of Godhead is *ad infinitum*, more powerful than the most powerful sun of our experience. Millions and billions of suns are created by Him and annihilated by Him within His one breathing period. In the material world the sun is considered to be the source of all productivity and material energy, and only due to the sun can we have the necessities of life. Therefore, during the personal presence of the Lord on the earth, all paraphernalia for our peace and prosperity, especially religion and knowledge, were in full display because of the Lord's presence, just as there is a full flood of light in the

presence of the glowing sun. Mahārāja Yudhiṣṭhira observed some discrepancies in his kingdom, and therefore he became very anxious about Arjuna, who was long absent, and there was also no news about Dvārakā's well-being. He suspected the disappearance of Lord Kṛṣṇa, otherwise there would have been no possibility of fearful omens.

TEXT 3

कालस्य च गतिं रौद्रां विपर्यस्तर्तुधर्मिणः ।
पापीयसीं नृणां वार्ता क्रोधलोभानृतात्मनाम् ॥ ३ ॥

*kālasya ca gatim raudrām
viparyastartu-dharmiṇaḥ
pāpiyasīm nṛṇāṃ vārtām
krodha-lobhānṛtātmanām*

kālasya—of eternal time; *ca*—also; *gatim*—direction; *raudrām*—fearful; *viparyasta*—reversed; *ṛtu*—seasonal; *dharmiṇaḥ*—regularities; *pāpiyasīm*—sinful; *nṛṇām*—of the human being; *vārtām*—means of livelihood; *krodha*—anger; *lobha*—greed; *anṛta*—falsehood; *ātmanām*—of the people.

TRANSLATION

He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

PURPORT

When civilization is disconnected from the loving relation of the Supreme Personality of Godhead, symptoms like changes of seasonal regulations, foul means of livelihood, greed, anger and fraudulence become rampant. The change of seasonal regulations refers to one season's atmosphere becoming manifest in another season—for example the rainy season's being transferred to autumn, or the fructification of fruits and flowers from one season in another season. A godless man is invariably greedy, angry and fraudulent. Such a man can earn his livelihood by any means, black or white. During the reign of Mahārāja Yudhiṣṭhira, all the above symptoms were conspicuous by their absence. But Mahārāja Yudhiṣṭhira was astonished to experience even a slight change in the godly atmosphere of his kingdom, and at once he suspected the disappearance of the Lord. Foul means of livelihood implies deviation from one's occupational duty. There are prescribed duties for everyone, such as the *brāhmaṇa*, *ksatriya*, *vaiśya* and *sūdra*, but anyone who deviates from his prescribed duty and declares another's duty to be his own is following a foul and improper duty. A man becomes too greedy for

wealth and power when he has no higher objective in life and when he thinks that this earthly life of a few years is all in all. Ignorance is the cause for all these anomalies in human society, and to remove this ignorance, especially in this age of degradation, the powerful sun is there to distribute light in the shape of *Śrīmad-Bhāgavatam*.

TEXT 4

जिह्मप्रायं व्यवहृतं शाल्यमिश्रं च सौहृदम् ।
पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥ ४ ॥

*jihma-prāyaṁ vyavahṛtaṁ
śālyha-miśraṁ ca sauhṛdam
pitṛ-mātr-suhrd-bhrātṛ-
dam-patīnāṁ ca kalkanam*

jihma-prāyam—cheating; *vyavahṛtam*—in all ordinary transactions; *śālyha*—duplicity; *miśram*—adulterated in; *ca*—and; *sauhṛdam*—regarding friendly well-wishers; *pitṛ*—father; *mātr*—regarding the mother; *suhrd*—well-wishers; *bhrātṛ*—one's own brother; *dam-patīnām*—regarding husband and wife; *ca*—also; *kalkanam*—mutual quarrel.

TRANSLATION

All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.

PURPORT

A conditioned living being is endowed with four principles of malpractice, namely errors, insanity, inability and cheating. These are signs of imperfection, and out of the four the propensity to cheat others is most prominent. And this cheating practice is there in the conditioned souls because the conditioned souls are primarily in the material world imbued with an unnatural desire to lord it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being, and thus it is always good for him to remain subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state the living being is not satisfied even if he actually becomes the lord of all that he surveys, which he never becomes, and therefore he becomes the victim of all kinds of cheating, even with his nearest and most intimate relations. In such an unsatisfactory state of affairs, there is no harmony, even between father and sons or between husband and wife. But all these contending difficulties can be mitigated by one process, and that is the devotional service of the Lord. The world of hypocrisy can be checked only by counteraction through devotional service to the Lord and nothing else. Mahārāja Yudhiṣṭhira, having observed the disparities, conjectured the disappearance of the Lord from the earth.

TEXT 5

निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् ।
लोमाद्यधर्मप्रकृतिं हृष्टोवाचानुजं नृपः ॥५॥

*nimittāny atyarīṣṭāni
kāle tv anugate nṛṇām
lobhādy-adharma-prakṛtiṁ
dṛṣtvovācānujaṁ nṛpaḥ*

nimittāni—causes; *ati*—very serious; *arīṣṭāni*—bad omens; *kāle*—in course of time; *tu*—but; *anugate*—passing away; *nṛṇām*—of humanity at large; *lobha-ādi*—such as greed; *adharmā*—irreligious; *prakṛtiṁ*—habits; *dṛṣtvā*—having observed; *uvāca*—said; *anujam*—younger brother; *nṛpaḥ*—the King.

TRANSLATION

In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Mahārāja Yudhiṣṭhira, observing all these omens, spoke to his younger brother.

PURPORT

Such a pious king as Mahārāja Yudhiṣṭhira at once became perturbed when there were such inhuman symptoms as greed, anger, irreligiosity and hypocrisy rampant in society. It appears from this statement that all these symptoms of degraded society were unknown to the people of the time, and it was astonishing for them to have experienced them with the advent of the Kali-yuga, or the age of quarrel.

TEXT 6

युधिष्ठिर उवाच

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया ।
ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥ ६ ॥

*yudhiṣṭhira uvāca
sampsreṣīto dvārakāyāṁ
jiṣṇur bandhu-didrṣṣayā
jñātum ca puṇya-ślokaśya
kṛṣṇasya ca viceṣṭitam*

yudhiṣṭhiraḥ uvāca—Mahārāja Yudhiṣṭhira said; *sampsreṣitaḥ*—has gone to; *dvārakāyāṁ*—Dvārakā; *jiṣṇuḥ*—Arjuna; *bandhu*—friends; *didrṣṣayā*—for the sake of meeting; *jñātum*—to know; *ca*—also; *puṇya-ślokaśya*—of the Personality of Godhead; *kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *ca*—and; *viceṣṭitam*—program of work.

TRANSLATION

Mahārāja Yudhiṣṭhira said to his younger brother Bhīmasena, I sent Arjuna to Dvārakā to meet his friends and to learn from the Personality of Godhead Kṛṣṇa of His program of work.

TEXT 7

गताः सप्ताधुना मासा भीमसेन तवानुजः ।
नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा ॥ ७ ॥

*gatāḥ saptaḍhunā māsā
bhīmasena tavānujaḥ
nāyāti kasya vā hetor
nāhaṁ vededam añjasā*

gatāḥ—has gone; *sapta*—seven; *adhunā*—to date; *māsāḥ*—months; *bhīmasena*—O Bhīmasena; *tava*—your; *anujah*—younger brother; *na*—does not; *āyāti*—come back; *kasya*—for what; *vā*—or; *hetoh*—reason; *na*—not; *aham*—I; *veda*—know; *idam*—this; *añjasā*—factually.

TRANSLATION

Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

TEXT 8

अपि देवर्षिणादिष्टः स कालोऽयमुपस्थितः ।
यदात्मनोऽङ्गमाकीर्त्तं भगवानुत्सिस्सृक्षति ॥ ८ ॥

api devarṣinādiṣṭah
sa kālo 'yam upasthitah
yadātmano 'ṅgam ākīrṭam
bhagavān utsisṛkṣati

api—whether; *deva-rṣinā*—by the demigod-saint (Nārada); *ādiṣṭah*—instructed; *saḥ*—that; *kālāḥ*—eternal time; *ayam*—this; *upasthitah*—arrived; *yadā*—when; *ātmanah*—of His own self; *āṅgam*—plenary portion; *ākīrṭam*—manifestation; *bhagavān*—the Personality of Godhead; *utsisṛkṣati*—is going to quit.

TRANSLATION

Is He going to quit His earthly pastimes, as Devarṣi Nārada indicated? Has that time already arrived?

PURPORT

As we have discussed many times, the Supreme Personality of Godhead Lord Śrī Kṛṣṇa has many plenary expansions, and each and every one of them, although equally powerful, executes different functions. In *Bhagavad-gītā* there are different statements by the Lord, and each of these statements is meant for different plenary portions or portions of the plenary portions. For example, Śrī Kṛṣṇa, the Lord, says in *Bhagavad-gītā*:

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.” (Bg. 4.7)

“To deliver the faithful, to annihilate the miscreants and also to re-establish the principles of occupational duty, I appear in every age.” (Bg. 4.8)

“If I should cease to work, then all humanity would be misdirected. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.” (Bg. 3.24)

“Whatever action a great man performs, common men will follow. And whatever standards he sets by exemplary acts, all the world pursues.” (Bg. 3.21)

All the above statements by the Lord apply to different plenary portions of the Lord, namely His expansions such as Saṅkarṣaṇa, Vāsudeva, Pradyumna, Aniruddha and Nārāyaṇa. These are all He Himself in different transcendental expansions, and still the Lord as Śrī Kṛṣṇa functions in a different sphere of transcendental exchange with different grades of devotees. And yet Lord Kṛṣṇa as He is appears once every twenty-four hours of Brahmā's time (or after a lapse of 8,640,000,000 solar years) in each and every universe, and all His transcendental pastimes are displayed in each and every universe in a routine spool. But in that routine spool the functions of Lord Kṛṣṇa, Lord Vāsudeva, etc., are complex problems for the layman. There is no difference between the Lord's Self and the Lord's transcendental body. The expansions execute differential activities. When the Lord, however, appears in His person as Lord Śrī Kṛṣṇa, His other plenary portions also join in Him by His inconceivable potency called *yogamāyā*, and thus the Lord Kṛṣṇa of Vṛndāvana is different from the Lord Kṛṣṇa of Mathurā or the Lord Kṛṣṇa of Dvārakā. The *virāt-rūpa* of Lord Kṛṣṇa is also different from Him, by His inconceivable potency. The *virāt-rūpa* exhibited on the Battlefield of Kurukṣetra is the material conception of His form. Therefore it should be understood that when Lord Kṛṣṇa was apparently killed by the bow and arrow of the hunter, the Lord left His so-called material body in the material world. The Lord is *kaivalya*, and for Him there is no

difference between matter and spirit because everything is created from Him. Therefore His quitting one sort of body or accepting another body does not mean that He is like the ordinary living being. All such activities are simultaneously one and different by His inconceivable potency. When Mahārāja Yudhiṣṭhira was lamenting the possibility of His disappearance, it was just in pursuance of a custom of lamenting the disappearance of a great friend, but factually the Lord never quits His transcendental body, as is misconceived by less intelligent persons. Such less intelligent persons have been condemned by the Lord Himself in *Bhagavad-gītā*, and they are known as the *mūḍhas*. That the Lord left His body means that He left again His plenary portions in the respective *dhāmas* (transcendental abodes), as He left His *virāt-rūpa* in the material world.

TEXT 9

यस्मान् सम्पदो राज्यं दाराः प्राणाः कुलं प्रजाः ।
आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥ ९ ॥

yasmān naḥ sampado rājyaṁ
dārāḥ prāṇāḥ kulam prajāḥ
āsan sapatna-vijayo
lokāś ca yad-anugrahāt

yasmāt—from whom; *naḥ*—our; *sampadaḥ*—opulence; *rājyaṁ*—kingdom; *dārāḥ*—good wives; *prāṇāḥ*—existence of life; *kulam*—dynasty; *prajāḥ*—subjects; *āsan*—have become possible; *sapatna*—competitors; *vijayah*—conquering; *lokāḥ*—future accommodation in higher planets; *ca*—and; *yat*—by whose; *anugrahāt*—by the mercy of.

TRANSLATION

From Him only, all our kingly opulence, good wives, lives, progeny, control over our subjects, victory over our enemies, and future accommodations in higher planets have become possible. All this is due to His causeless mercy upon us.

PURPORT

Material prosperity consists of a good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and, by pious work, attainment of accommodations in the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labor or by unfair means, but by the mercy of the Supreme Lord. Prosperity earned by one's personal endeavor also depends on the mercy of the Lord. Personal labor must be there in addition to the Lord's benediction, but without the Lord's benediction no one is successful simply by personal labor. The modernized man of Kali-yuga believes in personal endeavor and denies the benediction of the Supreme Lord. Even a great *sannyāsī* of India delivered speeches in Chicago protesting the benedictions of the Supreme Lord. But as far as Vedic *sāstras* are concerned, as we find in the pages of *Śrīmad-Bhāgavatam*, the ultimate sanction for all success rests in the hands of the Supreme Lord. Mahārāja Yudhiṣṭhira admits this truth in his personal success, and it behooves one to follow in the footsteps of a great king and devotee of the Lord to make life a full success. If one could achieve success without the sanction of the Lord then no medical practitioner would fail to cure a patient. Despite the most advanced treatment of a suffering patient by the most up-to-date medical practitioner, there is death, and even in the most hopeless case, without medical treatment, a patient is cured astonishingly. Therefore the conclusion is that God's sanction is the immediate cause for all happenings, good or bad. Any successful man should feel grateful to the Lord for all he has achieved.

TEXT 10

पश्योत्पाताभ्रव्याघ्र दिव्यान् भौमान् सदैहिकान् ।
दारुणान् शंसतोऽद्राङ्ग्यं नो बुद्धिमोहनम् ॥१०॥

*paśyotpātān nara-vyāghra
divyān bhaumān sadaihikān
dāruṇān śaṁsato 'dūrād
bhayaṁ no buddhi-mohanam*

paśya—just see; *utpātān*—disturbances; *nara-vyāghra*—O man of tigerlike strength; *divyān*—happenings in the sky or by planetary influence; *bhaumān*—happenings on the earth; *sa-daihikān*—happenings of the body and the mind; *dāruṇān*—awfully dangerous; *śaṁsataḥ*—indicating; *adūrāt*—in the near future; *bhayaṁ*—danger; *naḥ*—our; *buddhi*—intelligence; *mohanam*—deluding.

TRANSLATION

Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains—all very dangerous in themselves—are forboding danger in the near future by deluding our intelligence.

PURPORT

Material advancement of civilization means advancement of the reactions of the threefold miseries due to celestial influence, earthly reactions and bodily or mental pains. By the celestial influence of the stars there are many calamities like excessive heat, cold, rains or no rains, and the after-effects are famine, disease and epidemic. The aggregate result is agony of the body and the mind. Man-made material science cannot do anything to counteract these threefold miseries. They are all punishments from the superior energy of *māyā* under the direction of the Supreme Lord. Therefore our constant touch with the Lord by devotional service can give us relief without our being disturbed in the discharge of our human duties. The *asuras*, however, who do not believe in the existence of God, make their own plans to counteract all these threefold miseries, and so they meet with failures every time. The *Bhagavad-gītā* (7.14) clearly states that the reaction of material energy is never to be conquered, because of the binding effects of the three modes. They can simply be overcome by one who surrenders fully in devotion under the lotus feet of the Lord.

TEXT 11

उर्वखिबाहवो मर्षं स्फुरन्त्यङ्ग पुनः पुनः ।
वेपथुश्चापि हृदये आराहास्यन्ति विप्रियम् ॥११॥

*ūrv-akṣi-bāhavo mahyaṁ
sphuranti aṅga punaḥ punaḥ
vepathuś cāpi hrdaye
ārād dāsyanti vipriyam*

ūru—thighs; *akṣi*—eyes; *bāhavaḥ*—the arms; *mahyam*—in my; *sphuranti*—quivering; *aṅga*—left side of the body; *punaḥ punaḥ*—again and again; *vepathuḥ*—palpitations; *ca*—also; *api*—certainly; *hrdaye*—in the heart; *ārāt*—due to fear; *dāsyanti*—indicating; *vipriyam*—undesirables.

TRANSLATION

The left side of my body, my thighs, arms and eyes are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.

PURPORT

Material existence is full of undesirables. Things we do not want are forced upon us by some superior energy, and we do not see that these undesirables are under the grip of the three modes of material nature. When a man's eyes, arms and thighs all quiver constantly, one must know that something is going to happen which is undesirable. These undesirables are compared to fire in a forest. No one goes into the forest to set fires, but fires automatically take place in the forest, creating inconceivable calamities for the living beings of the forest. Such a fire cannot be extinguished by any human efforts. The fire can be extinguished only by the mercy of the Lord, who sends clouds to pour water on the forest. Similarly, undesirable happenings in life cannot be checked by any number of plans. Such miseries can be removed only by the mercy of the Lord, who sends His bona fide representatives to enlighten human beings and thus save them from all calamities.

TEXT 12

शिवैषोद्यन्तमादित्यमभिरौत्यनलानना ।
मामङ्ग सारमेयोऽयमभिरेमत्यमीरुवत् ॥१२॥

*śivaiṣodyantam ādityam
abhirauty analānānā
mām aṅga sārameyo 'yam
abhirebhaty abhīruvat*

śivā—jackal; *eṣā*—this; *udyantam*—rising; *ādityam*—unto the sun; *abhi*—towards; *rauti*—crying; *anala*—fire; *ānānā*—face; *mām*—unto me; *aṅga*—O Bhīma; *sārameyaḥ*—dog; *ayam*—this; *abhirebhati*—barks towards; *abhīruvat*—without fear.

TRANSLATION

Just see, O Bhīma, how the she-jackal cries at the rising sun and vomits fire, and how the dog barks at me fearlessly.

PURPORT

These are some bad omens indicating something undesirable in the near future.

TEXT 13

शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे ।
बाह्वीश्च पुरुषव्याघ्र लक्षये रुदतो मम ॥१३॥

*śastāḥ kurvanti mām savyaṁ
dakṣiṇaṁ paśavo 'pare
vāhānś ca puruṣa-vyāghra
lakṣaye rudato mama*

śastāḥ—useful animals like the cow; *kurvanti*—are keeping; *mām*—me; *savyam*—on the left; *dakṣiṇam*—circumambulating; *paśavaḥ*—other lower animals like asses; *vāhān*—the horses (carriers); *ca*—also; *puruṣa-vyāghra*—O tiger among men; *lakṣaye*—I see; *rudataḥ*—weeping; *mama*—of mine.

TRANSLATION

O Bhīmasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.

TEXT 14

मृत्युदूतः कपोतोऽयमुलूकः कम्पयन् मनः ।
मृत्युलूकश्च कुह्वानैर्विश्वम् वैशून्यमिच्छतः ॥१४॥

*mṛtyu-dūtaḥ kapoto 'yam
ulūkaḥ kampayan manaḥ
pratyulūkaś ca kuhvānair
viśvam vai śūnyam icchataḥ*

mṛtyu—death; *dūtaḥ*—messenger of; *kapotaḥ*—pigeon; *ayam*—this; *ulūkaḥ*—owl; *kampayan*—trembling; *manaḥ*—mind; *pratyulūkaḥ*—the rivals of owls (crows); *ca*—and; *kuhvānair*—shrieking scream; *viśvam*—the cosmos; *vai*—either; *śūnyam*—void; *icchataḥ*—wishing.

TRANSLATION

Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.

TEXT 15

धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः ।
निर्घातश्च महात्तात साकं च स्तनयित्नुभिः ॥१५॥

*dhūmrā diśaḥ paridhayaḥ
kampate bhūḥ sahadribhiḥ
nirghātaś ca mahātāta sākaṁ
ca stanayitnubhiḥ*

dhūmrāḥ—smoky; *diśaḥ*—all directions; *paridhayaḥ*—encirclement; *kampate*—throbbing; *bhūḥ*—the earth; *saha adribhiḥ*—along with the hills and mountains; *nirghātaḥ*—bolt from the blue; *ca*—also; *mahān*—very great; *tāta*—O Bhīma; *sākaṁ*—with; *ca*—also; *stanayitnubhiḥ*—thundering sound without any cloud.

TRANSLATION

Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.

TEXT 16

वायुर्वाति खरस्पर्शो रजसा विसृजंस्तमः ।
असृग् वर्षन्ति जलदा बीमत्समिव सर्वतः ॥१६॥

*vāyur vāti khara-sparśo
rajasā visrjanś tamaḥ
asṛg varṣanti jaladā
bibhatsam iva sarvataḥ*

vāyuh—wind; *vāti*—blowing; *khara-sparśaḥ*—sharply; *rajasā*—by the dust; *visrjan*—creating; *tamaḥ*—darkness; *asṛk*—blood; *varṣanti*—are raining; *jaladāḥ*—the clouds; *bibhatsam*—disastrous; *iva*—like; *sarvataḥ*—everywhere.

TRANSLATION

The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.

TEXT 17

सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि ।
ससंकुलैर्भूतगणैर्ज्वलिते इव रोदसी ॥१७॥

*sūryam hata-prabham paśya
graha-mardam mitho divi
sasankulair bhūta-gaṇair
jvalite iva rodasi*

sūryam—the sun; *hata-prabham*—its rays declining; *paśya*—just see; *graha-mardam*—clashes of the stars; *mithaḥ*—among one another; *divi*—in the sky; *sa-sankulair*—being mixed with; *bhūta-gaṇair*—by the living entities; *jvalite*—being ignited; *iva*—as if; *rodasi*—crying.

TRANSLATION

The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.

TEXT 18

नद्यो नदाश्च क्षुभिताः सरासि च मनांसि च ।
न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥१८॥

*nadyo nadāś ca kṣubhitāḥ
sarāṁsi ca manāṁsi ca
na jvalaty agnir ājyena
kālo 'yam kiṁ vidhāsyati*

nadyaḥ—rivers; *nadāḥ ca*—and the tributaries; *kṣubhitāḥ*—all perturbed; *sarāṁsi*—reservoirs of water; *ca*—and; *manāṁsi*—the mind; *ca*—also; *na*—does not; *jvalati*—ignite; *agnih*—fire; *ājyena*—with the help of butter; *kālah*—the time; *ayam*—extraordinary it is; *kim*—what; *vidhāsyati*—going to happen.

TRANSLATION

Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?

TEXT 19

न पिबन्ति स्तनं वत्सान दुहन्ति च मातरः ।
रुदन्त्यश्रुमुखा गावो न हृष्यन्त्यृषभा व्रजे ॥१९॥

*na pibanti stanam vatsā
na duhyanti ca mātaraḥ
rudanty aśru-mukhā gāvo
na hrṣyanty ṛṣabhā vraje*

na—does not; *pibanti*—suck; *stanam*—breast; *vatsāḥ*—the calves; *na*—do not; *duhyanti*—allow milking; *ca*—also; *mātaraḥ*—the cows; *rudanti*—crying; *aśru-mukhāḥ*—with a tearful face; *gāvaḥ*—the cows; *na*—do not; *hrṣyanti*—take pleasure; *ṛṣabhāḥ*—the bulls; *vraje*—in the pasturing ground.

TRANSLATION

The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.

TEXT 20

दैवतानि रुदन्तीव स्वियन्ति मुञ्चन्ति च ।
इमे जनपदा ग्रामाः पुरोधानाकराभ्रमाः ।
अष्टश्रियो निरानन्दाः किमर्षं दर्शयन्ति नः ॥२०॥

*daivatāni rudantīva
svidyanti hy uccalanti ca*

ime jana-padā grāmāḥ
purodyānākāśramāḥ
bhraṣṭa-śrīyo nirānandāḥ
kim agham darśayanti naḥ

daivatāni—the Deities in the temples; *rudanti*—seem to be crying; *iva*—like that; *svīdyanti*—perspiring; *hi*—certainly; *uccalanti*—as if going out; *ca*—also; *ime*—these; *jana-padāḥ*—cities; *grāmāḥ*—villages; *pura*—towns; *udyāna*—gardens; *ākara*—mines; *āśramāḥ*—hermitages, etc.; *bhraṣṭa*—devoid of; *śrīyah*—beauty; *nirānandāḥ*—bereft of all happiness; *kim*—what sort of; *agham*—calamities; *darśayanti*—shall manifest; *naḥ*—to us.

TRANSLATION

The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.

TEXT 21

मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः ।
अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा ॥२१॥

manya etair mahotpātaiḥ
nūnam bhagavataḥ padaiḥ
ananya-puruṣa-śrībhir
hīnā bhūr hata-saubhagā

manya—I take it for granted; *etair*—by all these; *mahā*—great; *utpātaiḥ*—upsurges; *nūnam*—for want of; *bhagavataḥ*—of the Personality of Godhead; *padaiḥ*—the marks on the sole of the foot; *ananya*—extraordinary; *puruṣa*—of the Supreme Personality; *śrībhir*—by the auspicious signs; *hīnā*—dispossessed; *bhūḥ*—the earth; *hata-saubhagā*—without the fortune.

TRANSLATION

I think that all these earthly disturbances indicate some greater loss to the good fortune of the world. The world was fortunate to have been marked with the footprints of the lotus feet of the Lord. These signs indicate that this will no longer be.

TEXT 22

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।
राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिञ्चजः ॥२२॥

iti cintayatas tasya
dṛṣṭāriṣṭena cetasā
rājñāḥ pratyāgamad brahman
yadu-puryāḥ kapi-dhvajāḥ

iti—thus; *cintayataḥ*—while thinking to himself; *tasya*—he; *dṛṣṭā*—by observing; *ariṣṭena*—bad omens; *cetasā*—by the mind; *rājñāḥ*—the King; *prati*—back; *āgamat*—came; *brahman*—O brāhmaṇa; *yadu-puryāḥ*—from the kingdom of the Yadus; *kapi-dhvajāḥ*—Arjuna.

TRANSLATION

O Brāhmaṇa Śaunaka, while Mahārāja Yudhiṣṭhira, observing the inauspicious signs on the earth at that time, was thus thinking to himself, Arjuna came back from the city of the Yadus [Dvārakā].

TEXT 23

तं पादयोर्निपतितमयापूर्वमातुरम् ।
अधोवदनमम्बिन्दून् सृजन्तं नयनाम्बजयोः ॥२३॥

taṁ pādāyor nipatitam
ayathā-pūrvam āturam
adhovadanam ab-bindūn
srjantam nayanāmbjayoḥ

taṁ—him (Arjuna); *pādāyoḥ*—at the feet; *nipatitam*—bowing down; *ayathā-pūrvam*—unprecedented; *āturam*—dejected; *adhavadanam*—downward face; *ab-bindūn*—drops of water; *srjantam*—creating; *nayana-ambjayoḥ*—from the lotuslike eyes.

TRANSLATION

When he bowed at his feet, the King saw that his dejection was unprecedented. His head was down, and tears glided from his lotus eyes.

TEXT 24

विलोक्योद्विग्णहृदयो विच्छायमनुर्जं नृपः ।
पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥२४॥

vilokyodvigna-hṛdayo
vicchāyam anujam nṛpaḥ
pṛcchati sma suhr̥n madhye
saṁsmaran nāraderitam

vilokya—by seeing; *udvigna*—anxious; *hṛdayaḥ*—heart; *vicchāyam*—pale appearance; *anujam*—Arjuna; *nṛpaḥ*—the King; *pṛcchati sma*—asked; *suhr̥t*—friends; *madhye*—amongst; *saṁsmaran*—remembering; *nārada*—Sage Nārada; *iritam*—indicated by.

TRANSLATION

Seeing Arjuna pale due to heartfelt anxieties, the King, remembering the indications of the sage Nārada, questioned him in the midst of friends.

TEXT 25

युधिष्ठिर उवाच
कच्चिदानर्तपुर्यां नः स्वजनाः सुखमास्ते ।
मधुभोजदशार्हर्हिसात्वतान्धकवृष्णयः ॥२५॥

yudhiṣṭhira uvāca
kaccid ānarta-puryāṁ naḥ
sva-janāḥ sukhamaśate
madhu-bhoja-daśārḥhā-
sātvatāndhaka-vṛṣṇayaḥ

yudhiṣṭhiraḥ uvāca—Yudhiṣṭhira said; *kaccit*—whether; *ānarta-puryāṁ*—of Dvārakā; *naḥ*—our; *sva-janāḥ*—relatives; *sukham*—happily; *āśate*—are passing their days; *madhu*—Madhu; *bhoja*—Bhoja; *daśārḥa*—Daśārha; *ārḥa*—Ārha; *sātvata*—Sātvata; *andhaka*—Andhaka; *vṛṣṇayaḥ*—of the family of Vṛṣṇi.

TRANSLATION

Mahārāja Yudhiṣṭhira said: My dear brother, please tell me whether our friends and relatives, such as Madhu, Bhoja, Daśārha, Ārha, Sātvata, Andhaka and the members of the Yadu family are all passing their days in happiness.

TEXT 26

शूरो मातामहः कश्चित्स्वस्त्यास्ते वाय मारिषः ।
मातुलः सातुजः कश्चित्कुशल्यानकदुन्दुभिः ॥२६॥

*śūro mātāmahaḥ kaccit
svasty āste vātha māriṣaḥ
mātulah sānujaḥ kaccit
kuśaly ānakadundubhiḥ*

śūrah—Śūrasena; *mātāmahaḥ*—maternal grandfather; *kaccit*—whether; *svasti*—all good; *āste*—passing his days; *vā*—or; *atha*—therefore; *māriṣaḥ*—respectful; *mātulah*—maternal uncle; *sa-anujah*—with his younger brothers; *kaccit*—whether; *kuśalī*—all well; *ānaka-dundubhiḥ*—Vasudeva.

TRANSLATION

Is my respectable grandfather Śūrasena in a happy mood? And are my maternal uncle Vasudeva and his younger brothers all doing well?

TEXT 27

सप्त स्वसारस्तपत्यो मातुलान्यः सहात्मजाः ।
आसते सस्तुषाः क्षेमं देवकीप्रमुखाः स्वयम् ॥२७॥

*sapta sva-sāras tat-patnyo
mātulānyaḥ sahātmajāḥ
āsate sasnuṣāḥ kṣemaṁ
devakī-pramukhāḥ svayam*

sapta—seven; *sva-sārah*—own sisters; *tat-patnyah*—his wives; *mātulānyaḥ*—maternal aunts; *saha*—along with; *ātma-jāḥ*—sons and grandsons; *āsate*—are all; *sasnuṣāḥ*—with their daughters-in-law; *kṣemam*—happiness; *devakī*—Devakī; *pramukhāḥ*—headed by; *svayam*—personally.

TRANSLATION

His seven wives, headed by Devakī, are all sisters. Are they and their sons and daughters-in-law all happy?

TEXTS 28-29

कश्चिद्राजाहुको जीवत्यसत्पुत्रोऽस्य चातुजः ।
हृदीकः ससुतोऽक्रूरो जयन्तगदसारणाः ॥२८॥
आसते कुशलं कश्चिद्ये च शत्रुजिदादयः ।
कश्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः ॥२९॥

*kaccid rājāhuko jīvaty
asat-putro 'sya cānujaḥ
hṛdikaḥ sasuto 'krūro
jayanta-gada-sāraṇāḥ*

*āsate kuśalam kaccid
ye ca śatrujīd-ādayaḥ
kaccid āste sukham rāmo
bhagavān sātvatām prabhuḥ*

kaccit—whether; *rājā*—the King; *āhukah*—another name of Ugrasena; *jīvati*—still living; *asat*—mischievous; *putrah*—son; *asya*—his; *ca*—also; *anujah*—younger brother; *hṛdikaḥ*—Hṛdika; *sa-sutah*—along with son, Kṛtavarmā; *akrūrah*—Akrūra; *jayanta*—Jayanta;

gada—Gada; *sāraṇāḥ*—Sāraṇa; *āsate*—are they all; *kuśalam*—in happiness; *kaccit*—whether; *ye*—they; *ca*—also; *śatrujit*—Śatrujit; *ādayaḥ*—headed by; *kaccit*—whether; *āste*—are they; *sukham*—all right; *rāmah*—Balarāma; *bhagavān*—the Personality of Godhead; *sātvatām*—of the devotees; *prabhuḥ*—protector.

TRANSLATION

Are Ugrasena, whose son was the mischievous Kaṁsa, and his younger brother still living? Is Ugrasena happy? Are Hṛdika and his son Kṛtavarmā happy? Are Akrūra, Jayanta, Gada, Sāraṇa and Śatrujit all happy? How is Balarāma, the Personality of Godhead and the protector of devotees?

PURPORT

Hastināpura, the capital of the Pāṇḍavas, was situated somewhere near present New Delhi, and the kingdom of Ugrasena was situated in Mathurā. While returning to Delhi from Dvārakā, Arjuna must have visited the city of Mathurā, and therefore the inquiry about the King of Mathurā is valid. Amongst various names of the relatives, the name of Rāma or Balarāma, eldest brother of Lord Kṛṣṇa, is added with the words "the Personality of Godhead" because Lord Balarāma is the immediate expansion of *viṣṇu-tattva* as *prahāsa-vigraha* of Lord Kṛṣṇa. The Supreme Lord, although one without a second, expands Himself as many other living beings. The *viṣṇu-tattva* living beings are expansions of the Supreme Lord, and all of them are qualitatively and quantitatively equal with the Lord. But expansions of the *jīva-śakti*, the category of the ordinary living beings, are not at all equal with the Lord. One who considers the *jīva-śakti* and the *viṣṇu-tattva* to be on an equal level is considered a condemned soul of the world. Śrī Rāma, or Balarāma, is the protector of the devotees of the Lord. Baladeva acts as the spiritual master of all devotees, and by His causeless mercy the fallen souls are delivered. Śrī Baladeva appeared as Śrī Nityānanda Prabhu during the advent of Lord Caitanya, and the great Lord Nityānanda Prabhu exhibited His causeless mercy by delivering a pair of extremely fallen souls, namely Jagāi and Mādhāi. Therefore it is particularly mentioned herein that Balarāma is the protector of the devotees of the Lord. By His divine grace only one can approach the Supreme Lord Śrī Kṛṣṇa, and thus Śrī Balarāma is the mercy incarnation of the Lord, manifested as the spiritual master, the savior of the pure devotees.

TEXT 30

प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः ।
गम्भीररयोऽनिरुद्धो वर्धते भगवानुत ॥३०॥

*pradyumnaḥ sarva-vṛṣṇināṁ
sukham āste mahā-rathaḥ
gambhīra-rayo 'niruddho
vardhate bhagavān uta*

pradyumnaḥ—Pradyumna (a son of Lord Kṛṣṇa); *sarva*—all; *vṛṣṇinām*—of the members of the Vṛṣṇi family; *sukham*—happiness; *āste*—are in; *mahā-rathaḥ*—the great general; *gambhīra*—deeply; *rayaḥ*—dexterity; *aniruddhaḥ*—Aniruddha (a grandson of Lord Kṛṣṇa); *vardhate*—flourishing; *bhagavān*—the Personality of Godhead; *uta*—must.

TRANSLATION

How is Pradyumna, the great general of the Vṛṣṇi family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?

PURPORT

Pradyumna and Aniruddha are also expansions of the Personality of Godhead, and thus They are also *viṣṇu-tattva*. At Dvārakā Lord Vāsudeva is engaged in His transcendental pastimes along with His plenary expansions, namely Saṅkarṣaṇa, Pradyumna and Aniruddha, and therefore each and every one of Them can be addressed as the Personality of Godhead, as it is mentioned in connection with the name Aniruddha.

TEXT 31

सुषेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।
अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषमादयः ॥३१॥

*suṣeṇaś cārudeṣṇaś ca
sāmba jāmbavatī-sutaḥ
anye ca kārṣṇi-pravarāḥ
saputrā ṛṣabhādayaḥ*

suṣeṇaḥ—Suṣeṇa; cārudeṣṇaḥ—Cārudeṣṇa; ca—and; sāmbaḥ—Sāmba; jāmbavatī-sutaḥ—the son of Jāmbavatī; anye—others; ca—also; kārṣṇi—the sons of Lord Kṛṣṇa; pravarāḥ—all chieftains; saputrāḥ—along with their sons; ṛṣabha—Rṣabha; ādayaḥ—etc.

TRANSLATION

Are all the chieftain sons of Lord Kṛṣṇa, such as Suṣeṇa, Cārudeṣṇa, Sāmba the son of Jāmbavatī, and Rṣabha, along with their sons, all doing well?

PURPORT

As already mentioned, Lord Kṛṣṇa married 16,108 wives, and each of them had ten sons. Therefore $16,108 \times 10 = 161,080$ sons. They all grew up, and each of them had as many sons as their father, and the whole aggregate was something near 1,610,800 family members of the Lord. The Lord is the father of all living beings, who are countless in number; therefore only a few of them are called to associate with the Lord in His transcendental pastimes as the Lord of Dvārakā on this earth. It is not astonishing that the Lord maintained a visible family consisting of so many members. It is better to refrain from comparing the Lord's position to ours, and it becomes a simple truth as soon as we understand at least a partial calculation of the Lord's transcendental position. King Yudhiṣṭhira, while inquiring about the Lord's sons and grandsons at Dvārakā, mentioned only the chieftains amongst them, for it was impossible for him to remember all the names of the Lord's family members.

TEXTS 32-33

तथैवानुचराः शौरैः श्रुतदेवोद्भवदयः ।
सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः ॥३२॥
अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः ।
अपि सरन्ति कुशलमसार्कं बद्रीसिंहाः ॥३३॥

*tathaiṅvānucarāḥ śaureḥ
śrutadevoddhavādayaḥ
sunanda-nanda-śiṣṇya
ye cānye sāvatarṣabhāḥ*

*api svasty āsate sarve
rāma-kṛṣṇa-bhujāśrayāḥ
api smaranti kuśalam
asmākaṁ baddha-sauhṛdāḥ*

tathā eva—similarly; anucarāḥ—constant companions; śaureḥ—of Lord Śrī Kṛṣṇa such as; śrutadeva—Śrutadeva; uddhava-ādayaḥ—Uddhava and others; sunanda—Sunanda; nanda—Nanda; śiṣṇyaḥ—other leaders; ye—all of them; ca—and; anye—others; sāvata—liberated souls; ṛṣabhāḥ—the best men; api—if; svasty—doing well; āsate—are; sarve—all of them; rāma—Balarāma; kṛṣṇa—Lord Kṛṣṇa; bhujā-śrayāḥ—under the protection of; api—if also; smaranti—do remember; kuśalam—welfare; asmākaṁ—about ourselves; baddha-sauhṛdāḥ—bound by eternal friendship.

TRANSLATION

Also, Śrutadeva, Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord are protected by Lord Balarāma and Kṛṣṇa. Are they all doing well in their respective functions? Do they, who are all eternally bound in friendship with us, remember our welfare?

PURPORT

The constant companions of Lord Kṛṣṇa, such as Uddhava, are all liberated souls, and they descended along with Lord Kṛṣṇa to this material world to fulfill the mission of the Lord. The Pāṇḍavas are also liberated souls who descended along with Lord Kṛṣṇa to serve Him in His transcendental pastimes on this earth. As stated in the *Bhagavad-gītā* (4.8), the Lord and His eternal associates, who are also liberated souls like the Lord, come down on this earth at certain intervals. The Lord remembers them all, but His associates, although liberated souls, forget due to their being *taṭasthā śakti*, or marginal potency of the Lord. That is the difference between the *viṣṇu-tattva* and *jīva-tattva*. The *jīva-tattvas* are infinitesimal potential particles of the Lord, and therefore they require the protection of the Lord at all times. And to the eternal servitors of the Lord, the Lord is pleased to give all protection at all times. The liberated souls never, therefore, think themselves as free as the Lord or as powerful as the Lord, but they always seek the protection of the Lord in all circumstances, both in the material world and in the spiritual world. This dependence of the liberated soul is constitutional, for the liberated souls are like sparks of a fire that are able to exhibit the glow of fire along with the fire and not independently. Independently the glow of the sparks is extinguished, although the quality of fire or the glowing is there. Thus those who give up the protection of the Lord and become so-called lords themselves, out of spiritual ignorance, come back again to this material world, even after prolonged *tapasya* of the severest type. That is the verdict of all Vedic literature.

(continued in next issue)

Vaiṣṇava Calendar

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The year is full of Kṛṣṇa conscious festivals, and some of the upcoming ones are listed here. The devotees at the ISKCON center nearest you will gladly tell you about the meaning of these festivals.

Year 491 Caitanya Era
Vaiṣṇava month of Govinda (February 24—March 24, 1978)

February 28 (Govinda 5)	March 5 (Govinda 10)	March 6 (Govinda 11)	March 8 (Govinda 13)
Appearance of Orh Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.	Vijayā-ekādaśī (fasting from grains and beans).	Ekādaśī break-fast.	Śrī Sivarātri-vrata.
March 10 (Govinda 15)	March 20 (Govinda 25)	March 21 (Govinda 26)	March 24 (Govinda 29)
Disappearance of Vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābhājī Mahārāja and Śrīla Rasikānanda-deva Gosvāmī.	Āmalakī-ekādaśī (fasting from grains and beans).	Ekādaśī break-fast.	Śrī Gaura-pūrnīmā (appearance day of Lord Caitanya Mahāprabhu). Dola-yātrā of Śrī Śrī Rādhā-Kṛṣṇa.



Every Town and Village

A look at the worldwide activities of the International Society for Krishna Consciousness.

Śrīla Prabhupāda Departs

At 7:20 P.M. on November 14, 1977, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness, departed from this world. At the time, he was in his quarters at the Kṛṣṇa-Balarāma temple in Vṛndāvana, India, surrounded by loving disciples chanting the Hare Kṛṣṇa *mantra*. The chanting continued throughout the night as devotees performed the last ceremonies for their revered spiritual master. The following morning, the devotees took Śrīla Prabhupāda's body on procession to the main temples in Vṛndāvana, the holy city most sacred to Lord Kṛṣṇa, and finally they performed the burial ceremonies in the temple's outer courtyard.

Vedic tradition prescribes that when an exalted spiritual personality departs, a wake and cortege be held to honor him. Accordingly, soon after Śrīla Prabhupāda's departure, his body (dressed in simple saffron robes, garlanded, and seated on a palanquin) was taken into the temple, before each of its three altars, and then carried several times around the temple. After placing the palanquin on the *vyāsāsana* (the seat of honor used only by the *guru*), the devotees remained in the temple throughout the night, chanting Hare Kṛṣṇa and singing songs of bereavement. Guiding the ceremony was *triḍaṇḍī svāmī* Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, a disciple of Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja, Śrīla Prabhupāda's respected Godbrother.

The next morning, at daybreak, devotees carried Śrīla Prabhupāda on his palanquin through the streets of Vṛndāvana, giving the residents a chance to see him for the last time. Śrīmad Nārāyaṇa Mahārāja led the chanting as the procession visited each of the eight main temples in the holy city. When the procession returned to the Kṛṣṇa-Balarāma temple, devotees performed the final ceremonies and interred Śrīla Prabhupāda's body. Śrīla Prabhupāda's disciples then began a daily program of twenty-four-hour chanting and offerings of flower garlands, incense, and other tokens of devotion at Śrīla Prabhupāda's

samādhi (tomb). The morning ended with a devotional feast in his honor.

All over the world, Śrīla Prabhupāda's disciples felt profound shock and grief when they heard of his passing. For them, the most beloved person in the universe, the dearest teacher and friend, the very source of spiritual life and knowledge, was now gone. Many wept for hours, and others wondered how the Kṛṣṇa consciousness movement could go on without its powerful founder and guide (Please see editorial, page 36.)

As the days passed, devotees sought solace in the timeless philosophy Śrīla Prabhupāda had preached so untiringly. Buoyed by this philosophical understanding and consoled by many sincere friends and well-wishers, devotees resolved to work together even more vigorously to spread the teachings of their beloved preceptor.

An Outpouring of Appreciation for Śrīla Prabhupāda

During the eleven years of Śrīla Prabhupāda's worldwide preaching, he touched the lives of millions through his personal presence, his books, his temples, and his disciples. With his passing, many people felt moved to express their remorse and sent notes of condolence to Vṛndāvana. Characteristic of the response from devotees' parents was the following letter:

"Dear Satsvarūpa dāsa Gosvāmī,

"Hare Kṛṣṇa. I have just returned from a visit to the Kṛṣṇa center in New York. I went to attend the memorial service for His Divine Grace Śrīla Prabhupāda.

"I was very emotionally overcome as I listened to each devotee express his love, devotion and extreme gratitude to Śrīla Prabhupāda. Even in their sadness, there was such a strong expression of joy and thankfulness for having been blessed with Kṛṣṇa consciousness.

"I am writing at this time to express my sincere sympathy and deep understanding to you, to my son, and to all the devotees who have been so dear to His Divine Grace since the start of the Hare

Kṛṣṇa movement. I know that his physical presence will be greatly missed by all of you, but he has left behind a legacy of great wisdom and much love for all of you, his devoted disciples.

Most sincerely,
Polly C. Perlmutter
Bloomfield, Connecticut"

Nowhere more than in India was Śrīla Prabhupāda's greatness appreciated by the leaders of society. The following letters from the Governor of Tamil Nadu and from one of India's foremost scholars evince Śrīla Prabhupāda's broad following in his homeland:

"I was deeply shocked to hear of the demise of your beloved *gurudeva*, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. The death of this great world teacher of God consciousness is a severe loss not only for you and for myself, but for all Indians and indeed the whole world.

"As an Indian and a devotee of Lord Kṛṣṇa, I feel I must express my eternal gratitude to Swami Bhaktivedanta for spreading the Lord's message so far and wide throughout the world. His truly remarkable achievements have greatly deepened my own faith, and that of my countrymen, that traditional Indian culture and Western technology can indeed work hand in hand.

"Śrīla Prabhupāda was not a flashy orator or a worker of cheap miracles. Yet large numbers of people were attracted by him because of his simplicity, openness, and genuine love for God.

"I spoke several times with Śrīla Prabhupāda on the importance of spreading *sanātana-dharma* [eternal religious principles] throughout the world. Several times he quoted Śrī Caitanya Mahāprabhu, the divine fountainhead of Kṛṣṇa consciousness, to the effect that especially those born in India should first perfect their lives by becoming Kṛṣṇa conscious and then preach Kṛṣṇa's message all over the world. His words deeply struck me then with their urgency and strength of purpose. Now, with the demise of Śrīla Prabhupāda, who so perfectly fulfilled this order of Śrī Caitanya, it remains for all of us—Indians, Americans, Europeans, etc.—to carry on His mission to the full extent of our abilities. Let us all cooperate to bring

Kṛṣṇa consciousness and true, lasting peace all over the world.
Prabhudas B. Patwari
Governor of Tamil Nadu”

“By his spotless example of service, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda showed us the way in which a true son of Bhārata Mātā (Mother India) should live. In his daily life, he never compromised the sacred principles held most dear to our ancients, the learned and holy guides of mankind. Rather, he fearlessly preached against the deadly mistakes Western society is making and never for a moment became overawed or illusioned by their scientific advancement. Yet because he saw the hand of God at work everywhere, he always held high his ideal that Western technology could be utilized in such a God-conscious way that all mankind could benefit. It is only through God consciousness, he taught us, that any form of permanent good could be done for the world.

“The effects of his supremely beneficial social work can be found all over the world. Tens of thousands of today’s youth have adapted to the self-controls of *yoga* their master prescribed, and so they have made themselves into more fit young men and women, capable of leading an enlightened world of tomorrow.

“I have no doubt that those who follow the master’s divine instructions live eternally with him and that the great Swamiji remains with his disciples as their eternal guide.

S. D. Joshi

Director of the Center of Advanced Study in Sanskrit, University of Poona, India”

Devotees Pay Homage To Śrīla Prabhupāda

The weeks following Śrīla Prabhupāda’s passing saw a number of special commemorative events.

On November 27, a *viraha-mahotsava* (festival in honor of the spiritual master’s passing) was held in all the Society’s centers throughout the world. Devotees chanted Hare Kṛṣṇa, expressed their eternal gratitude and devotion to Śrīla Prabhupāda, and served feasts for the thousands who attended. At the Society’s center in Māyāpur, near Calcutta, devotees held a second festival on December 2. Besides several moving eulogies by Śrīla Prabhupāda’s God-brothers and senior disciples, the Māyāpur *mahotsava* included the establishment of a shrine in Śrīla Prabhupāda’s honor.

The Vṛndāvana *mahotsava* on Novem-

ber 27 was especially significant: some of the world’s leading Vaiṣṇavas (devotees of Viṣṇu, or Kṛṣṇa) came together in the most important Vaiṣṇava city—Vṛndāvana, where Lord Kṛṣṇa appeared fifty centuries ago—to pay homage to the most glorious Vaiṣṇava of our era. Prabhupāda’s disciples deeply appreciated this glorification of their spiritual master. The following are excerpts from the statements of Śrī Viśvambhara Gosvāmī (priest of the Rādhā-ramaṇa temple) and Śrī Nārāyaṇa Mahārāja.

Śrī Viśvambhara Gosvāmī:

Respected guests, *ācāryas* from Vṛndāvana, devotees of ISKCON from around the world, and residents of Vṛndāvana: Today we are all assembled here in an atmosphere of great pain and separation. Until 1953 I had a very intimate relationship with Śrī Bhaktivedanta Swami Mahārāja, and for the last six years I have also been in quite close touch with him. I have one very clear impression of Śrī Swamiji Mahārāja: that he had unalloyed devotion to and faith in the name of Śrī Kṛṣṇa. On the strength of the name of Śrī Kṛṣṇa, and with great attachment to and consciousness of Kṛṣṇa, he went to foreign countries in every corner of the world to spread the glory and message of Kṛṣṇa consciousness. He spread the pure teachings of Śrī Caitanya Mahāprabhu: “Simply chant the name of Kṛṣṇa and your life will be successful. The only real meaning and goal of human life is to love Lord Kṛṣṇa and be a servant of Lord Kṛṣṇa. Take shelter of the lotus feet of Śrī Kṛṣṇa, and you will easily reach self-realization and be released from all anxieties and miseries caused by the entanglement of birth and death.”

Spreading these teachings all over the world cannot be done by any ordinary man. Only one who is specially empowered by God and *guru* to fulfill the mission of Śrī Caitanya Mahāprabhu can do what Śrīla Prabhupāda has done. Today I would like to assure all the members of ISKCON—both those known to me and those unknown to me—that whenever you require help, we will work together with you, shoulder to shoulder, to propagate the names of Śrī Kṛṣṇa. To finish the work of Śrīla Prabhupāda and Śrī Caitanya Mahāprabhu, we are even ready, if required, to sacrifice our own lives.

Śrī Nārāyaṇa Mahārāja:

Honored guests, devotees, and *ācāryas* of Vṛndāvana: Whether he believes it or not, every living being is the eternal servant of God. But when the living being turns away from God and

forgets God, he comes under the control of *māyā* [illusion] and becomes entangled in the cycle of birth and death, wandering through 8,400,000 forms of life. God and the devotees of God do not like to see the living beings suffer. So out of compassion for them, to bless them, they incarnate within this material world.

Five hundred years ago the Lord appeared as Śrī Caitanya Mahāprabhu for the deliverance of the fallen souls of Kali-yuga [the present age of quarrel and hypocrisy]. He spread the glory of Kṛṣṇa and love of Kṛṣṇa all over India. After Śrī Caitanya Mahāprabhu’s disappearance, His followers carried on His mission. But in the course of time, owing to the influence of Kali-yuga, people in general became degraded. They became mad after sensual enjoyment. Contending parties arose, and the true purport of Śrī Caitanya’s message was lost. The teachings and the love of Śrī Caitanya Mahāprabhu were forgotten, and the succession was broken.

Then, in 1874, to reestablish the mission of Śrī Caitanya Mahāprabhu—to revive love of God for the welfare of the world—Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, an eternal servant of Śrī Caitanya Mahāprabhu, appeared on this earth. It was he who revived the work of Śrī Caitanya. To assist him he had so many great disciples, but out of these disciples Śrīla Bhaktivedanta Swami Prabhupāda was the most prominent, for he actually spread the message of his *gurudeva* in the Western countries.

Śrīla Prabhupāda was born in 1896 into a very aristocratic and religious family. His parents and his grandparents were all Vaiṣṇavas. From his very childhood he was worshiping Śrī Rādhā and Kṛṣṇa, and he was observing all Vaiṣṇava festivals by the age of twelve years. It can be seen from his life that he was attached to the name of God from his childhood. After he graduated from college in Calcutta, he became the manager of a chemical manufacturing firm. But Śrīla Prabhupāda was not one to remain in worldly activities. He was a great saint, who appeared in this world to fulfill a specific mission. So when the time was ripe he left his worldly activities without hesitation. Later he lived for four years in Mathurā, where, seeing his enthusiasm to preach Kṛṣṇa consciousness, I advised him to enter the renounced order, *sannyāsa*. I told him that it would be most beneficial to the world if he would take *sannyāsa*, and he accepted my prayers. At the same time my own *guru*, Oṁ Viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, came to Mathurā, and Śrīla Prabhupāda
(continued on page 35)

ŚRĪLA PRABHUPĀDA SPEAKS OUT

His Final Instructions

During his last months, Śrīla Prabhupāda was not very active physically, and he spoke relatively little. Yet when he did speak, his words were full of spiritual strength. These excerpts from Śrīla Prabhupāda's last statements reveal the mind of the pure devotee and universal teacher. And they show that Śrīla Prabhupāda is indeed a transcendental personality, whose devotion to Lord Kṛṣṇa and to the mission of spreading love of Kṛṣṇa is undying.

"I cannot speak. I am feeling weak. I wanted to travel to Chandigarh and other places, but I changed my program because my health is deteriorating. I decided to come here to Vṛndāvana [the land of Lord Kṛṣṇa]. If death takes place, let it take place here."

"There is nothing new to be said. Whatever I had to say, I have already said in my books. Now you must all try to understand it and continue with your endeavors. Whether I am present or not present doesn't matter. Just as Kṛṣṇa is living eternally, the living being also lives eternally. But especially... *kīrtir yasya sa jīvati*: 'One who has done service to the Lord lives forever.' You have been taught to serve Kṛṣṇa, and with Kṛṣṇa we'll live eternally. Our life is eternal. *Na hanyate hanyamāne śarīre*: the disappearance of this temporary body doesn't matter. The body is meant for disappearance. So, live forever by serving Kṛṣṇa. Thank you very much."

"There are two things—life and death. So if I die, where is the wrong in that? If I die, that is natural."

"Our money is only spent for Kṛṣṇa—Kṛṣṇa's palace, Kṛṣṇa's temple, Kṛṣṇa's worship, Kṛṣṇa's glorification. It is not for our personal enjoyment. This is human life."

"And I also want you to organize *varṇāśrama* society [the Vedic social structure]. Divide society: *brāhmaṇa* [intellectual class], *kṣatriya* [administrators], and so on. There should be social division, just as there is a division of the different parts of our body. This will help people. Don't waste the human form of life by sinful living. I have already given the ideas in my books, so you should all read

them. You are intelligent, all of you. Caitanya Mahāprabhu said, *para-upakāra*—do good to others; do not exploit them. Any human being has the ability to chant Hare Kṛṣṇa. Give them chanting. And also make the situation favorable. Is that clear?"

"This is our mission: whatever we have, teach others. The whole world is filled with distress. Therefore our Gurukula school is meant for this purpose: to teach the students, and let them go all over the world to teach others. *Durlabha mānava-janma sat-saṅgel taraha e bhava-sindhu re* ['Human life, especially in the association of devotees, is very rarely obtained. So please take advantage of this opportunity to cross over the ocean of material existence']."

"My Guru Mahārāja [spiritual master] said, 'Whatever money there is, use it to print books.' He was so happy to print books. So, do it all very nicely. My Guru Mahārāja used to say, 'Go on printing, go on printing.' I printed my books; now you do the same."

"Printing of spiritual books is our life-force. Print more books. This material body is only bones. But go on printing—this is life. We are not concerned with bones and stones. Our concern is the living force: *apareyam itas tv anyām prakṛtiṁ viddhi me parām*. The living force is sustaining these bones... In the material world, people are all simply protecting bones and flesh; they have no [spiritual] idea."

"Take matter—you mix earth with water, put it into fire, and then make a building. But matter cannot act automatically. Matter cannot have mind or consciousness or impetus. It is nonsense to say that matter gives rise to life. Matter has no sense. Life is the superior energy; matter is useless. *Bhūmir āpo 'nalo vāyuḥ* [the material elements] are useless. But there is another, superior nature. *Yayedam dhāryate jagat*. And that nature is actually governing the whole universe."

"You [disciples] are all intelligent and experienced men; you can go on managing this movement. If I depart, there is

no cause for lamentation. I will always be with you through my books and my orders. I will always remain with you in that way."

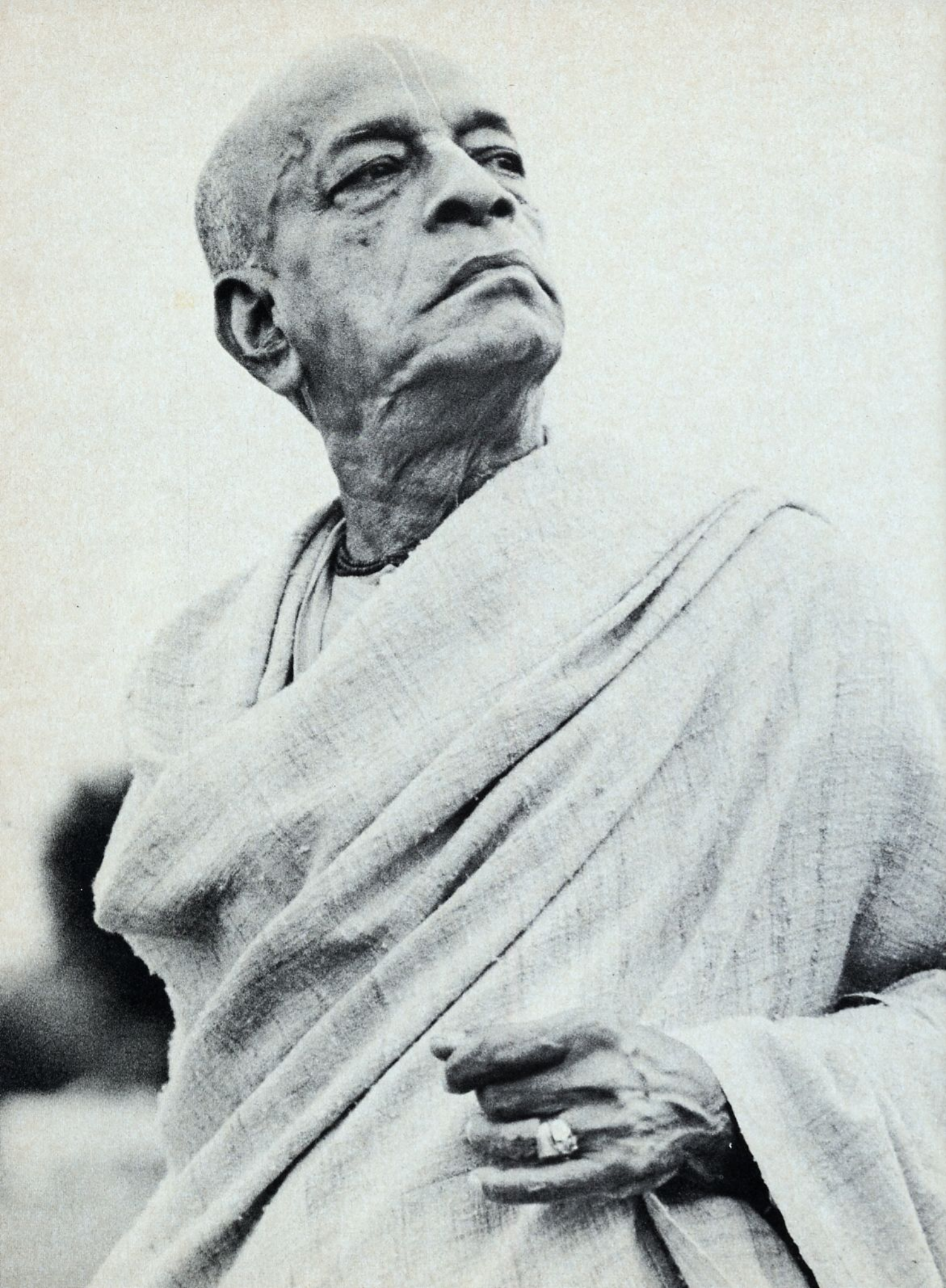
"I didn't waste a single moment. I tried my best, and it has been successful to some extent."

"Have *saṅkīrtana* [congregational chanting of God's holy names]. All Europeans, Americans, Africans—United Nations under Caitanya Mahāprabhu's flag. Do everything just as I have shown you. It is possible. This is the real United Nations. You try, under the protection of Caitanya Mahāprabhu, and things will be successful. Others will simply waste their time and be disappointed. They will change from one body to another and suffer."

"As soon as one forgets Kṛṣṇa and wants to enjoy life independently, he falls down."

"Material motives should be given up, and everything favorable should be engaged in Kṛṣṇa's service. Then there will be success."

*When asked who would succeed him as the leader of the Kṛṣṇa consciousness movement, Śrīla Prabhupāda replied: "All of my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I—one—may soon pass away. But they are hundreds, and this movement will increase. It's not that I'll give an order: 'Here is the next leader.' Anyone who follows the previous leadership is a leader. I don't make any distinction between Indian and European. All my disciples are leaders... as much as they follow purely. If you want to follow, then you can also lead. But you don't want to follow. 'Leader' means one who is a first-class disciple. *Evam paramparā-prāptam*. One who is perfectly following. Our instruction is, *guru-mukha-padma-vākya*. Do you know this? *Āra nā kariha mane āśā* ['My only desire is to have my consciousness purified by the words emanating from the lotus mouth of my spiritual master']. To become a leader is not very difficult, provided one is prepared to follow the instructions of the bona fide guru." ❀*



THE GREAT SOUL WHO WALKED AMONG US

“Consider this example: when the sun is in the sky, there is no question of darkness. Similarly, when the Hare Kṛṣṇa *mantra* is vibrating on your tongue and you are hearing attentively, then your consciousness becomes Kṛṣṇa consciousness, or clear consciousness, and there is no question of *māyā*, or hazy consciousness. Just as when light and darkness come together the darkness cannot stand before the light, *māyā* cannot remain in the presence of Kṛṣṇa.”

“In *Bhagavad-gītā*, Kṛṣṇa says to offer Him at least a leaf or a flower. It is not that Kṛṣṇa needs a flower or leaf; He is full. He does not need you. But He wants you to come to Him in love. Therefore Kṛṣṇa says, ‘Just stop all your nonsense and surrender to Me.’”

“People are thinking that if they get a car and an apartment, everything will be all right. But the problems are still there. Still they must undergo death, old age, and disease—so how is everything taken care of? They are thinking in terms of this spot life. They do not know that they are eternal. There are so many kinds of bodies, and they don’t know which kind they will have to take in their next life. But if they take to Kṛṣṇa consciousness, all problems are solved.”

Once, Śrīla Prabhupāda commented on some big buildings being torn down: “They are torn down and rebuilt—so many strong buildings. There is no pleasure in it either way. Either in building them or tearing them down, nobody is happy. It is like with a small child: he is happy to get a toy and then is happy to break it—but there is no real happiness. Or just like a boy and girl: they come together in union, and then they separate, divorce. There is no real happiness either in the union or in the separation. Real happiness is in union with Kṛṣṇa and separation from *māyā* [illusion].”

“Nobody knows what love is. As soon as you say ‘love,’ there must be a *person*. We have no experience of impersonal love. Everybody talks big words about



‘universal love’ and ‘brotherhood’—simply word jugglery—but no one has personal realization. Love means giving! I give something, and you give something in return. It is not that you can give Kṛṣṇa just a flower and leaf and keep one hundred dollars for yourself. If you do that, He won’t love you in exchange; He is very clever. But if you give everything to Kṛṣṇa, then He will give you intelligence by which to come back to Him.”

“People think it wonderful that Kṛṣṇa had sixteen thousand wives. For an ordinary man to have *sixteen* wives is very difficult. But God is omnipotent. Why sixteen thousand wives? He could have had sixteen million or sixteen billion wives. But fools say that it is all imagination that He could have had sixteen thousand wives. As Kṛṣṇa says in *Bhagavad-gītā*, ‘Fools and rascals deride

My human form.’ He is inconceivable. They have no idea of the spiritual. They try to think of Kṛṣṇa materially, but He is inconceivable. So they say that He doesn’t exist, that He is impersonal. They say that the sky is greater than Kṛṣṇa because it is not limited by form. But they do not know that millions of skies are within the mouth of Kṛṣṇa! They think it is all imagination, but He is simply inconceivable. You have to accept this. Kṛṣṇa says, ‘All the universes are held up by one quarter of My energy.’ Fools and rascals do not know what even one universe is, and yet Kṛṣṇa is upholding countless universes with one quarter of His energy. Just imagine what three quarters of His energy is. Even though Lord Śiva and Lord Brahmā have meditated on Kṛṣṇa for thousands of years, still they do not know Him.”

“Even if men go to the moon, they won’t have attained perfection. Anywhere you go in the material world, you have to come back to birth and death. On any planet, you’ll find the four principles of material suffering—birth, death, disease, and old age. The period of my life may be very long, but after leaving this body I may be pushed into the womb of a mother on the moon planet and come out there. Wherever there is birth, there is death—and in between there is disease and old age. But I am a spirit soul: I have nothing to do with these miseries.

“The present life is meant for preparation, and you can prepare to go to any planet you desire. But if you go to the Kṛṣṇa planet, you haven’t got to come back. So why not prepare to go to the Kṛṣṇa planet?”

“The spirit soul is eternal—the oldest—but he is always fresh. For instance, although I am the oldest man here and you are all young, I have the same propensities as you. The body hampers my real happiness. Therefore, our problem is how to get out of taking one body after another. Kṛṣṇa gives the solution. ‘If you go to My planet,’ Kṛṣṇa says, ‘you will not come back again. You will get eternal life, full of knowledge,



and you will enjoy with Me.' Here is real information about the highest perfection of the living entity. It is not a bluff, nor is it artificial."

"The name *Kṛṣṇa* and *Kṛṣṇa* Himself are identical; on the spiritual platform, everything is identical. In this material world you may talk on the telephone with someone a thousand miles away. You are hearing his voice, but you cannot derive the full benefit of being with the person himself. But with spiritual sound there is no such difference. You immediately make contact. In spiritual life there is no use thinking of something void—simply struggling for it and wasting your time. *Kṛṣṇa* consciousness is tangible. Why not contact *Kṛṣṇa*? He is so nice and beautiful. He is accepted as the Supreme Personality of Godhead by saintly persons, great scholars, and they have achieved success."

"The more you make advancement in *Kṛṣṇa* consciousness, the more you will see *Kṛṣṇa* everywhere—on the bank of the river, on the streets, trees and lamp-posts, and everywhere else. The more you see like that, the more you know you are making tangible advancement in *Kṛṣṇa* consciousness. Actually, there is nothing but *Kṛṣṇa* all around us. This is explained in the *Gītā*. He is the taste of water, the light of the moon, the fragrance of the flower, the light of the sun, the sound in the sky, the power of the strong, and so on. So one who is actually making progress in *Kṛṣṇa* consciousness can see *Kṛṣṇa* everywhere. At every stage of life, who can avoid the sunlight, the moonlight, the fragrance of the flower, the taste of water? But one

has to learn that *Kṛṣṇa* is in all these varieties of existence. Without *Kṛṣṇa* there is nothing. It is simply by the influence of *māyā* that we forget the relationship of *Kṛṣṇa* with everything that be."

"There are two things you may want to ask about a flower—how this flower is being produced by the energy of *Kṛṣṇa*, and how you can create a flower the way He does. The first thing is to appreciate *Kṛṣṇa*'s energy—that He can produce a flower—and the second is: 'How shall I get yogic power so that as soon as I attempt, I can produce a similar flower?'"

"In Benares there was a *yogī* who could just take a plate and you'd find a *rasagullā*, a sweetmeat. Because of this power, many scholars said, 'Oh, he is a great *yogī*—he can manufacture a *rasagullā*.' People are captivated by magic—so foolish. What is its worth? One *rasagullā*, four cents. And another, again four cents. Don't be allured by a magician. He can play so many tricks, but that is not perfection. Just try to revive your eternal relationship with *Kṛṣṇa*. What magic can anyone show before God?"

"Cleanse the mind and intelligence, and the body is automatically cleansed. The *hatha-yoga* system is for those who have a gross bodily concept of the self. *Kṛṣṇa* says to Arjuna, 'You are grieving for those for whom you shouldn't grieve—the living and the dead.' This is the first 'slap' by *Kṛṣṇa* in the Second Chapter of *Bhagavad-gītā*. When Arjuna surrendered, *Kṛṣṇa* at once gave him a verbal slap—'You are nonsense.' A spiritual master can do that. They were talking as friends, but then Arjuna surrendered: 'You just teach me.' This is only in the Second Chapter, yet this principle is at once established. See how much of the book is left.

"*Kṛṣṇa* says that the wise man doesn't care for the material body. But *hatha-yoga* mainly concentrates on the body. By bodily exercise one wants to have *Kṛṣṇa*'s love! If this were possible, all wrestlers and sportsmen would have achieved *Kṛṣṇa*'s love.

"The preliminary stage is to make the body suitable for elevating one's consciousness. We in *Kṛṣṇa* consciousness keep the body clean, just as we keep a coat clean, but we don't think we *are* the coat. The mind is the controller of the senses. Therefore, Lord Caitanya's program of chanting begins with the cleansing of the mind, and this takes care of the cleansing of the body. Otherwise, where is the time? Separately, it takes a long time to make the body fit and per-

fect to receive knowledge. That is why it is said that only a high-class intellectual can accept *Kṛṣṇa* consciousness. After many births, one surrenders—but why not surrender at once and become a wise man? If someone is offering me a million dollars, why should I say, 'No, thank you—I'll earn it myself, ten dollars at a time'?"

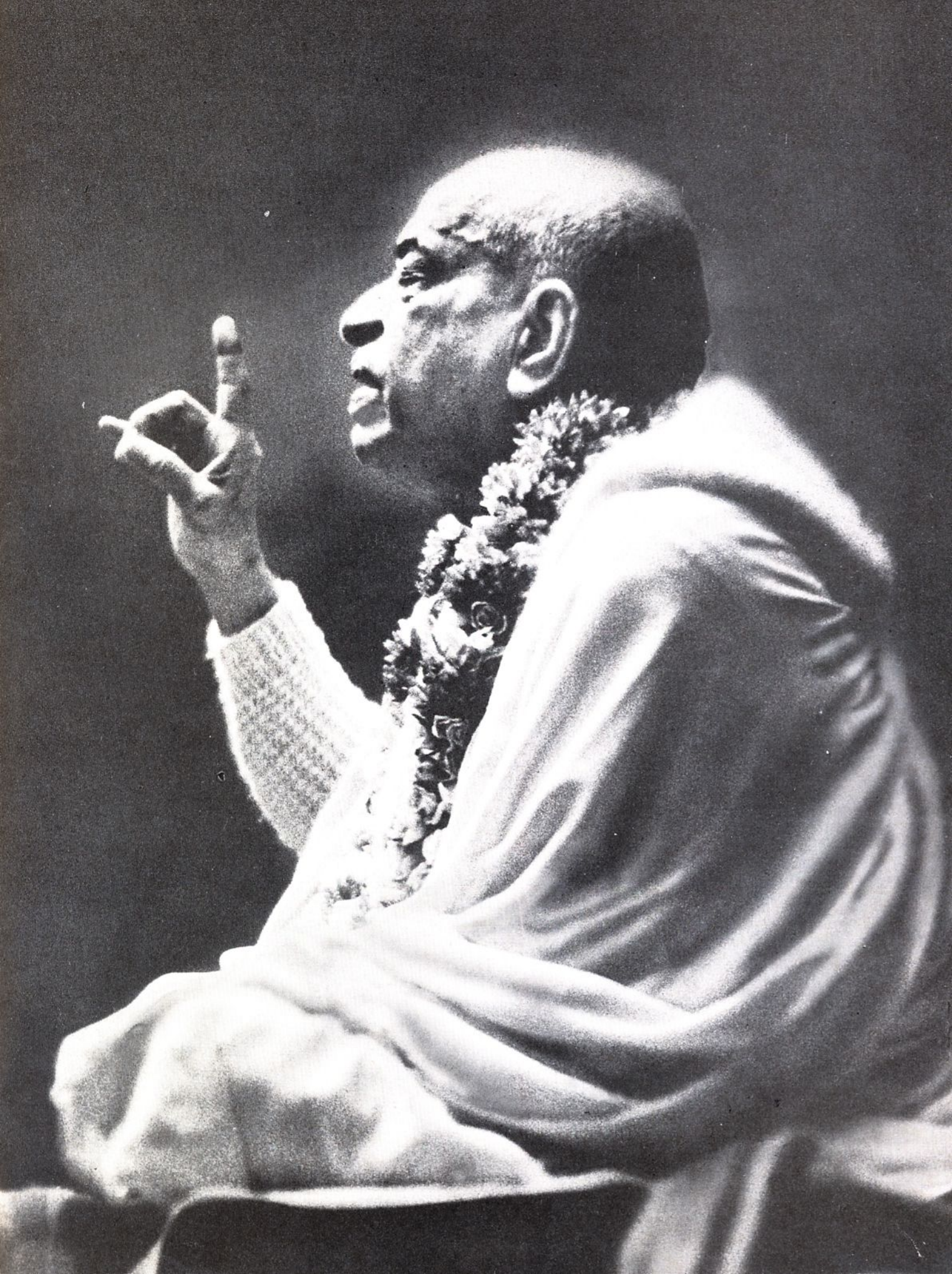
"*Kṛṣṇa* is very kind, but He is especially kind to His sincere devotees. *Kṛṣṇa* is always with us, within our hearts, and He is always ready to give us directions. But because everyone is independent, *Kṛṣṇa* responds according to our mentality. If one voluntarily cooperates with *Kṛṣṇa*'s desire, *Kṛṣṇa* responds to one's call very eagerly. *Kṛṣṇa* descends to teach us *Bhagavad-gītā*, begging our cooperation, and anyone who cooperates with Him is blessed."

"If you really want *Kṛṣṇa*, you will realize Him quickly. But most people want *māyā* on the plea of wanting *Kṛṣṇa*. Somebody goes to *Kṛṣṇa* and asks, 'Please supply me this *māyā*.' People go to church and pray, 'Please give us our



daily bread.' They aren't asking for God—they're asking for bread, for *māyā*. But even if I want *māyā*, it is better that I ask *Kṛṣṇa* for it. One day my relationship with *Kṛṣṇa* will be so nice that I will forget *māyā* and want *Kṛṣṇa*.

"So if you have a desire for *māyā*, you should still take to *Kṛṣṇa* consciousness. Just like Dhruva Mahārāja: he wanted to worship *Kṛṣṇa* with the desire to achieve the kingdom of his father. Of course, when he finally saw *Kṛṣṇa* he said, 'I don't want anything but You.' But *Kṛṣṇa*



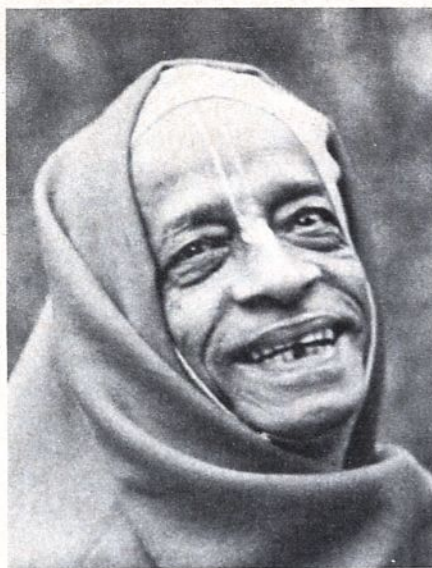


is so kind: 'You came to Me for this purpose—come on, take it.' Dhruva said, 'No,' but Kṛṣṇa told him, 'No, take it. You will enjoy it—but then you'll leave it behind, and I assure you that you'll come to Me.' Without separate desires, Kṛṣṇa consciousness is very nice, but even with desires, one should come forward to Kṛṣṇa. One's other desires will be fulfilled. If one follows some path besides Kṛṣṇa consciousness, one's separate desires may be fulfilled, but he won't get Kṛṣṇa."

Someone asked, "What is the Kṛṣṇa conscious person's attitude toward others?" Śrīla Prabhupāda replied, "He sees everyone as part and parcel of Kṛṣṇa. The Kṛṣṇa conscious person thinks, 'They are suffering from not knowing Kṛṣṇa, so let me bring them to Kṛṣṇa.' This is the highest service. Everyone is suffering, so to act in Kṛṣṇa consciousness is the highest service. After all, they are suffering on account of detachment from Kṛṣṇa."

"Kṛṣṇa consciousness never becomes old; it is fresh eternally. Do you know of any book five thousand years old that reads as fresh as *Bhagavad-gītā*? Live in spiritual understanding and you'll never become faded."

"Don't try to do something artificial. Kṛṣṇa does not say, 'Come to Me after being qualified by studying Vedānta.'



No. He says, 'Come as you are—simply surrender.' And you should say, 'Kṛṣṇa, I surrender to You.' Kṛṣṇa makes no condition. He doesn't say, 'Yes, you can surrender if you have undergone courses in gymnastics and Vedānta and have gotten your M.A.' This is all nonsense. Simply surrender. The more you surrender, the more you advance. If you are not sincerely surrendered, you are missing the point. I have told you the secret; now make your choice. Kṛṣṇa is guiding everyone."

"We want unlimited life, unlimited pleasure, unlimited knowledge—but this

is not possible in conditional life. Liberation from the material condition is recommended. If you want to get free from the material clutches, the first prescription is that you should go to a *mahātmā*. *Mahātmā* means one whose heart and mind and life are expanded. *Bhagavad-gītā* recommends *sevā*—you have to approach a person who knows the science of how to get out of the clutches of material life, and then you have to surrender fully to him.

"Surrender does not mean that you don't question, that you simply have to take everything blindly. After explaining the *Bhagavad-gītā* to Arjuna, Kṛṣṇa said, 'My dear Arjuna, I have now explained the most secret knowledge. Consider what I have said, and then do whatever you like.' The spiritual master—whether he is the representative of Kṛṣṇa or is Kṛṣṇa Himself—does not force. Force has no effect: even a child, if forced, won't act.

"With a cool head we have to approach a person who knows the science. Find a person you can surrender to. Don't surrender to one who's not an authority. And if you approach a real authority, don't think, 'Oh, let me accept this spiritual master—so many people have accepted him.' Try to understand the science nicely. If you think the man teaching you is a real authority, surrender to him. Try and understand with all reason and argument. You'll find something sublime." ❀

A Tribute to Śrīla Prabhupāda

*Where are you now?
Savior of the universe,
like a celestial swan
you have taken flight—
closing your pastimes,
leaving us to the shelter
of your example.*

*You have gone,
and yet you remain,
for your voice, vibrating in the wind,
will continue cutting the knots
of illusion and attachment.
You have gone,
and yet you remain,
for your compassion continues to melt
the stone- and steel-like hearts—
filling the world with love of God,
pouring forth sublime knowledge.*

*Now I understand
that life doesn't end
when the skin ends;
you made me see
that the body is temporary
but I am eternal.*

*By your grace I now know
that I am not the owner
of what I thought myself to be,
and that the illusion of pleasure
glides through my fingers
without satisfying my desires.
By your grace I can see
that the creation has a master
and that I am His servitor,
and His friend as well.*

*Where are you now?
I know that you are there
with Rādhā and Kṛṣṇa in Their kingdom.
I know that you are here
in your words of roses and fire.*

*I can't bear to think you are no longer here,
but when I do I feel your hand upon me
and your voice guiding me,
as in the night the moon
lights the wanderer's way.*

*Where are you now?
I ask myself at every instant,
and in relief my mind responds:
For him who serves you,
you will always be here.*

—by Prapanna dāsa

(translated from Spanish by Jaya-jagadīśa dāsa)

(continued from page 14)

my temples, I can strengthen this movement and the disciples. I can strengthen their love for Kṛṣṇa more.” Of course, his physical condition did not permit this, but that didn’t stop Śrīla Prabhupāda. He accomplished the same end, simply by lying in bed. By his expertise, he trained us and helped us become more and more lovingly attached to him and in that way to Kṛṣṇa. Therefore, I feel that these last months with Prabhupāda were the most important months I ever spent with him.

BTG: People generally want to know just what accounts for the greatness of a great personality. Even to the common man, Śrīla Prabhupāda appeared great—the founder of a successful worldwide movement, author of dozens of books. What traits did you see in him that contributed most to his greatness?

Tamāla Kṛṣṇa Gosvāmī: Above all, there was one. And this was the real reason, the actual cause of Śrīla Prabhupāda’s greatness: he was a completely surrendered servant of God. The Supreme Lord is the creator and maintainer of the entire creation. And He is the controller of all activities as well. If someone is completely surrendered unto the supreme controller, Kṛṣṇa, then Kṛṣṇa empowers that person to perfectly carry out the mission of the Supreme Lord within the world. So, because Śrīla Prabhupāda chose to carry out Lord Kṛṣṇa’s mission, and because he completely submitted himself to Kṛṣṇa’s desires and control, he was fully successful. He was a great personality simply because he was a pure devotee of Lord Kṛṣṇa. Kṛṣṇa could act perfectly through him, so there was nothing impossible for Śrīla Prabhupāda. God can do anything. And by God’s grace, His pure devotees become empowered. So this was actually Śrīla Prabhupāda’s greatness.

BTG: You’ve been talking about the few of you who were personally with Śrīla Prabhupāda, and the lessons that you learned from him. This raises a question. Sometimes people want to know how Śrīla Prabhupāda could relate to all his disciples. He had so many. Certainly, they weren’t all able to be with him personally. In fact, they were in distant parts of the world. So how could he teach them all?

Tamāla Kṛṣṇa Gosvāmī: That was one of Śrīla Prabhupāda’s great qualities—he knew how to preach according to time, place, and circumstance. In the very beginning, even before he came to the West, Śrīla Prabhupāda based this movement primarily on the instructions within his books. He called the press

the big *mṛdaṅga*—*bṛhat mṛdaṅga*. When someone plays on a *mṛdaṅga* drum, you can hear it for some distance. But the *bṛhat mṛdaṅga*, the printing press, can be heard all around the world. So before he even came to the West, Śrīla Prabhupāda first of all published the first three volumes of *Śrīmad-Bhāgavatam*, and then, with that big *mṛdaṅga*, he began to play. And automatically, results sprang up all over the world. He was able to reach all his disciples. Only a few months ago he jokingly said to me, “People are wondering if this old man is still living. Now they should know that I am here, and that I am still beating on my *mṛdaṅga*, and it is going all over the world.”

So even in his weakest physical condition, he was still able to create and instruct disciples, completely defeating the forces of materialistic civilization. Therefore it is said that *vānī*, or the instructions of a spiritual master, are more important than *vapuḥ*, his physical presence. And in this respect we have to understand that Śrīla Prabhupāda has not left us. He is present in his instructions. And those faithful, sincere disciples who are able to repeat his instructions perfectly, without changing them, can preserve and expand all the effects of Śrīla Prabhupāda’s accomplishments.

BTG: I think it would be good if you could explain the significance of Śrīla Prabhupāda’s life to the millions of people who were not actually followers of his teachings. Beyond the rather limited idea of being the leader of a particular sect, what relation does he have to our times and the world?

Tamāla Kṛṣṇa Gosvāmī: Śrīla Prabhupāda did not preach a sectarian philosophy. He taught *sanātana-dharma*, eternal religion. *Sanātana-dharma* means the principles enunciated for all humanity by the Supreme Personality of Godhead. Śrīla Prabhupāda taught the constitutional nature of all living entities in their eternal relationship with Kṛṣṇa. That is called *sanātana-dharma*. For example, the *dharma*—the constitutional nature—of sugar is sweetness; you can’t separate sweetness from sugar. You cannot separate heat from fire, so heat is the *dharma* of fire. Similarly, you cannot sever the living entity’s connection with God; every living entity has a relationship with God. In that sense, to revive one’s *sanātana-dharma* means to revive one’s eternal relationship with Lord Kṛṣṇa, or God.

That is the teaching of Śrīla Prabhupāda—the most essential message for all living beings. The movement Śrīla Prabhupāda has created, and the teachings he has given, will guide human

civilization for centuries to come. The Vedic scriptures predict that over the next ten thousand years there will be a revival of God consciousness throughout the world. We understand that Śrīla Prabhupāda has laid the foundation for this revival. Whereas cult leaders, faith leaders, and so-called religious teachers may have presented religious principles limited to their particular groups, the teachings of Lord Kṛṣṇa, Caitanya Mahāprabhu, and Śrīla Prabhupāda are eternal and are intended for all humanity. They explain the eternal soul’s eternal relationship with God. These teachings are not subject to a particular time or place. They deal with the most basic eternal quality within the living entity: how he can again become a devotee of God.

Therefore, we have to realize that the disappearance of such a great spiritual master is the most unfortunate thing which can happen on this planet. The newspapers, due to their materialistic nature, have not at all comprehended the significance of Śrīla Prabhupāda’s presence on this planet. But time will show that Śrīla Prabhupāda’s presence in the world was the greatest positive influence in this age. He made the teachings of the *Vedas* available to the world, and he gave us the chanting of the holy name of Kṛṣṇa, which is the only means for obtaining liberation in this age. These are just a few of Śrīla Prabhupāda’s lasting gifts to the world.

BTG: Do you think he left untimely, prematurely?

Tamāla Kṛṣṇa Gosvāmī: Well, of course we wanted Śrīla Prabhupāda to stay with us for hundreds of years. But just as he came here by his causeless mercy, he also left us. His coming was perfect, and his departing was also perfect. Just as his appearance was full of meaning, so also there was great meaning in his timely departure. We should not think that he left untimely. He left when Kṛṣṇa desired and he himself wanted to leave.

BTG: Could you explain more fully what you meant when you said that there was meaning in his having left at this particular time?

Tamāla Kṛṣṇa Gosvāmī: He and Lord Kṛṣṇa must have felt that this movement now had a sufficient basis on which to endure. Śrīla Prabhupāda did his work. He laid the foundation and provided the framework for a worldwide movement to spread Kṛṣṇa consciousness. So he and Kṛṣṇa felt satisfied that this movement will endure.

BTG: Did Śrīla Prabhupāda give any special instructions at the end?

(continued on page 35)

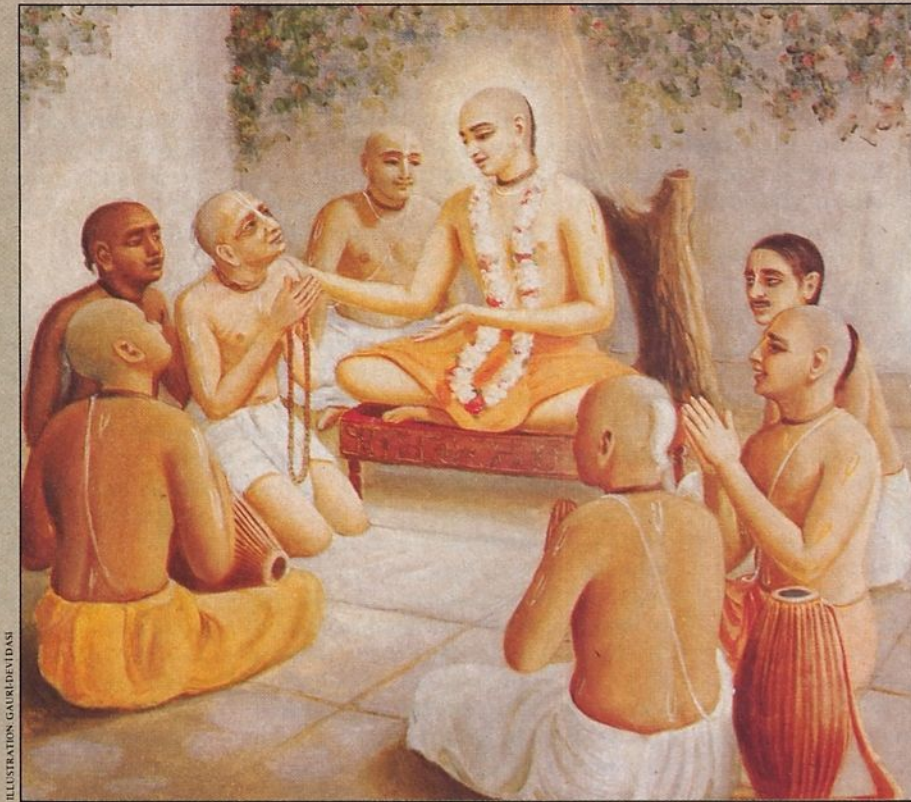


ILLUSTRATION: GAURIDEVĪDĀSĪ

THE PASSING OF HARIDĀSA ṬHĀKURA

To better understand the significance of Śrīla Prabhupāda's passing, we can look back five hundred years, to another historic moment.

by DRUTAKARMĀ DĀSA

If you visit the town of Purī on the Bay of Bengal, you will find, amid palm trees and small houses, a stone shrine marking the place where the great saint Haridāsa Ṭhākura sat alone or with a devotee companion and worshiped Kṛṣṇa. There he passed almost the whole day and night simply chanting the Hare Kṛṣṇa *mahā-mantra*. He softly repeated the sacred syllables hour after hour, keeping count on his prayer beads until, long after sunset, the holy names had crossed his lips no less than three hundred thousand times.

Not far from Haridāsa Ṭhākura's secluded hermitage lived Lord Caitanya and His followers, who loudly chanted the *mahā-mantra*, proclaiming the glories of Kṛṣṇa. People honored Lord Caitanya as an extraordinary devotee, and a select few knew that He was an incarnation of Kṛṣṇa, the Supreme Personality of Godhead, and that He had come to this world

to spread the chanting of the *mahā-mantra*. Since Haridāsa was fully dedicated to chanting the *mahā-mantra*, Lord Caitanya felt especially affectionate toward him and numbered him among His inner circle. Lord Caitanya and His followers visited Haridāsa often.

One day Lord Caitanya's personal servant Govinda brought Haridāsa a present of *prasāda*, vegetarian food first offered to Kṛṣṇa and then distributed to others. In India devotees of the Lord traditionally share *prasāda* among themselves to express spiritual friendship. Govinda wanted to give Haridāsa the *prasāda*, but he saw that Haridāsa was lying on his back and chanting Hare Kṛṣṇa very slowly.

"Please get up and take your *prasāda*," Govinda said.

"I am fasting today," said Haridāsa. "I have not yet fulfilled my daily vow of chanting three hundred thousand

names. How, then, can I eat in good conscience?" After a moment, Haridāsa reconsidered. "You have brought *mahā-prasāda*," he said, "so how can I neglect it?" He then offered prayers and took a little portion.

The next day, Lord Caitanya Himself came to see Haridāsa. With great concern He inquired, "Haridāsa, are you well?"

Haridāsa bowed down to the Lord and replied, "My body is all right, but my mind and intelligence are not well. My disease is that I cannot finish my prescribed amount of chanting."

Lord Caitanya tried to console Haridāsa. "Now that you are old," He said, "you may reduce your chanting. You have already done more than enough to spread the glories of Kṛṣṇa's names in this dark material world."

But Haridāsa remained in a somber mood. He had something else on his mind. "My Lord," he said, "kindly hear my real plea. I feel in my heart that You will soon end Your pastimes in this world and return to Your spiritual home. Before that time comes, kindly let my poor body fall dead at Your lotus feet. I do not wish to witness Your last days."

Lord Caitanya answered gravely, "My dear Haridāsa, Kṛṣṇa is so merciful that He must do whatever you want—but whatever happiness is Mine is all due to your being present with Me here in Purī, and it is not at all fitting that you go away and leave Me aside."

Still, Haridāsa would not be dissuaded. Catching Lord Caitanya's feet, he cried, "My Lord, do not create an illusion! You have millions of devotees more useful than me. If an insignificant insect like me dies, what is the loss? Besides, You are always affectionate to Your devotees, and although I am only an imitation devotee, I still hope that You will fulfill my desire."

Lord Caitanya then embraced Haridāsa Ṭhākura, and after agreeing that He would return the next day, He left to perform His noontime duties.

The next day, the Lord returned with all His associates, and upon seeing them Haridāsa Ṭhākura bowed down with deep humility.

Lord Caitanya inquired, "My dear Haridāsa, what is the good news?"

Haridāsa replied, "My Lord, the good news is whatever mercy You can bestow upon me."

Upon hearing this, Lord Caitanya began great congregational chanting of the Hare Kṛṣṇa *mantra*, and all His devotees surrounded Haridāsa Ṭhākura and joined the chanting. Then Lord Caitanya began praising Haridāsa Ṭhākura for his saintly qualities. The more the Lord

praised Haridāsa, the more pleasure the Lord felt. All the devotees were struck with wonder, and they bowed down at Haridāsa's lotus feet.

Then Haridāsa asked Lord Caitanya to sit down before him, and he fixed his eyes on the Lord's moonlike face and placed the Lord's lotus feet upon his chest. As he chanted the Lord's name, tears fell from his eyes. Soon he gave up his life—his soul passed from his body.

At that very moment, everyone was roaring Kṛṣṇa's holy names, and Lord Caitanya became overwhelmed with spiritual ecstasy and love for His departed devotee. He raised Haridāsa's body and placed it on His lap and then danced in the courtyard in great ecstatic love. All the devotees joined Him in dancing and chanting.

Later, the devotees raised Haridāsa's body onto a carrier and took the carrier on their shoulders toward the sea. All the way there they chanted, and Lord Caitanya danced in front. Upon reaching the shore, Lord Caitanya bathed Haridāsa's body in the waves and declared, "From this day on, this sea is a great pilgrimage site."

The devotees dug a hole on the beach and placed Haridāsa's body in it. Then Lord Caitanya started covering the body with handfuls of sand and chanting "*hari bol! hari bol!*"—"Chant the holy name of the Lord!" The devotees took up the chanting and threw more sand, and then they constructed a platform to mark the spot. Lord Caitanya danced and chanted all around the platform, and the whole universe became filled with the vibration of Kṛṣṇa's names. Afterward, Lord Caitanya and His devotees swam and sported in the sea.

At last Lord Caitanya went to the temple of Jagannātha ("the Lord of the universe"—Kṛṣṇa) to get *prasāda* from all the shopkeepers near the main gate.

"I am begging *prasāda* for a festival to celebrate the passing of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."

Greatly pleased with the Lord's request, all the shopkeepers came forward with big baskets of *prasāda*. But just then Svarūpa Dāmodara, one of the Lord's chief devotees, stopped the shopkeepers, and after they returned to their shops, he and other devotees went around to the shops, gathered all the *prasāda*, and found servants to carry it to Lord Caitanya's residence.

There, after asking all the devotees to sit in rows, Lord Caitanya personally started distributing the *prasāda*. Since Lord Caitanya was not accustomed to eating small amounts of *prasāda*, He put enough on each plate for at least five

men. After some time, the devotees begged the Lord, "Please sit down and watch—we shall distribute the *prasāda*."

When the *prasāda* was served, all the devotees waited for Lord Caitanya to start eating, and then they themselves started. Before long, everyone was filled to the neck, because the Lord kept telling the servers, "Give them more! Give them more!"

After all the devotees finished their *prasāda*, Lord Caitanya garlanded them with flowers. Then the Lord gladly informed the devotees, "Anyone who has seen the festival of Haridāsa Ṭhākura's passing, anyone who has chanted and danced here, anyone who has thrown sand over Haridāsa's body, and anyone who has partaken of the *prasāda* will very soon achieve Kṛṣṇa's favor."

The Lord praised Haridāsa Ṭhākura. "Being merciful upon Me, Kṛṣṇa gave Me the company of Haridāsa Ṭhākura, but now He has separated us. When Haridāsa wanted to leave this world, I could not stop him—he simply gave up his life and went away. And now, without him, this world has lost its most valuable jewel."

Lord Caitanya then ordered everyone: "Say 'All glories to Haridāsa Ṭhākura!' and chant the holy name of Kṛṣṇa." After saying this He began to dance, and everyone chanted and danced with Him. Finally, Lord Caitanya bade all the devotees farewell, and then with mixed feelings of happiness and distress He rested.

Surely Lord Caitanya and His associates lamented the passing of Haridāsa, but they also knew that he had gone back to Kṛṣṇa in the spiritual world—and for that reason they rejoiced.

Near Purī, in a grove by the seashore, there still stands a small, grayish temple of Kṛṣṇa, the Ṭoṭa Gopinātha temple. If you were to walk from this temple to the sea, along the way you would find the *samādhi* (tomb) of Haridāsa Ṭhākura. There the devotees hold a yearly festival to honor his passing.

On a wall of the *samādhi*, a marble plaque bears a verse by the great devotee Bhaktivinoda Ṭhākura (1838–1914). It explains how Lord Caitanya and His devotees were able to rejoice at the passing of a great Vaiṣṇava, a great devotee of the Lord:

He reasons ill who tells that Vaiṣṇavas die,
when thou art living still in sound.
The Vaiṣṇavas die to live, and living try
to spread the holy name around. ❀

The history of Haridāsa Ṭhākura's passing is more fully described in Śrī Caitanya-caritāmṛta, translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

REMEMBERING

(continued from page 32)

Tamāla Kṛṣṇa Gosvāmī: His instructions, of course, are given in his books. But this last instruction he gave to all of his disciples: now that this movement has attained a prestigious, respected position all over the world, now that our institutions throughout the world are substantial and we are well represented everywhere—now, please maintain this. Do not let it deteriorate or decrease.

Śrīla Prabhupāda emphasized that even if we do not increase, if we simply maintain what has already been established, that will suffice to alleviate the suffering and ignorance in this world for many generations to come. So our first responsibility, as Śrīla Prabhupāda's disciples, is to see that whatever Śrīla Prabhupāda gave to us—and we have to understand that whatever we have is the gift of Śrīla Prabhupāda—is cherished and maintained.

Now, if we can increase even more, that is very good, and he would like that also. But at least we should not allow what he has given us thus far to be in any

way diminished. First of all care for your father's property; then think of accumulating further property.

BTG: By "property" do you mean the actual money and the buildings?

Tamāla Kṛṣṇa Gosvāmī: I mean the money, the buildings, the writings, the teachings, the institutions—everything Śrīla Prabhupāda has given. That should not be in any way neglected. I think this is the most important duty of his disciples—this loving concern. They should maintain what they have inherited from their father. If a son neglects or squanders his father's property, that is the greatest disgrace for the son.

BTG: What do you think Śrīla Prabhupāda's feelings were on this matter? Did he think that his disciples would fulfill his dreams?

Tamāla Kṛṣṇa Gosvāmī: He repeatedly said to me that he had great hope that this Kṛṣṇa consciousness movement would endure. "I am feeling that everything is in good hands," he said.

BTG: One of our Godbrothers read a scriptural quotation saying that when the spiritual master appears he brings order to chaos, and when he leaves, the chaos

returns. So, now that Śrīla Prabhupāda is no longer physically present, what is your feeling about ISKCON's future?

Tamāla Kṛṣṇa Gosvāmī: That depends on our strength in keeping Śrīla Prabhupāda with us—not by his physical presence, but by his sound vibration. He'll stay with us eternally if we follow his instructions. As long as all of his disciples constantly look to his instructions and remain faithful, there will not be any chaos. But if they look away from or neglect the teachings of their spiritual master, or if they fail to follow them, then there will be chaos. Prabhupāda's presence in his instruction is more important than his physical presence.

Yes, by the *ācārya's* presence he brings order to the chaos, and who's to say that Śrīla Prabhupāda is not still present? We do not feel that Śrīla Prabhupāda has died. If we felt that way, we could not bear to live. We regret the loss of his physical presence, but we are consoled by his eternal presence in the form of his instructions, and therefore we are very hopeful that the order he has established will continue to exist for thousands of years to come. ❀

Every Town and Village

(continued from page 24)

took *sannyāsa* from him.

When Śrīla Prabhupāda was twenty-five years old he left his studies and joined Gandhi's movement for independence. Shortly thereafter, he went with a friend to see Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī for the first time. Śrīla Prabhupāda told me how fortunate he was that he went to see Śrīla Bhaktisiddhānta, who, after seeing Śrīla Prabhupāda's English education and strong faith, spoke for two hours about God: "Human life is not meant for sensual enjoyment. The human form is very rare and should not be wasted in sensual enjoyment. If we simply engage in eating, sleeping, mating, and defending, we have to take birth again and again. The only duty of human life is to practice devotion to Śrī Kṛṣṇa so that, at the time of death, we can return to His lotus feet."

Śrīla Prabhupāda told me he was fascinated and deeply influenced by the lecture of Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, who at that very first meeting asked him to spread the teachings of Śrī Caitanya Mahāprabhu all over the world.

India can teach the world the eternal religion—that the real nature of all living beings is to be the eternal servant of God. It is the pride of India that she can give this teaching to foreign countries. So this great saint, Śrīla A. C. Bhakti-

vedanta Swami Prabhupāda, has not done any ordinary thing. He acted as a humble servant of Śrī Caitanya Mahāprabhu, and with full confidence he followed His order: "Preach the message of Śrī Kṛṣṇa in every corner of the world." When he went to America he didn't have any money—just a few rupees. With a trunk full of his *Śrīmad-Bhāgavatams*, some chanting beads, and a pair of hand cymbals, he went to America. He didn't have any other belongings. In New York City he would sit in a park where people gathered for walking and enjoyment, and he would sing the *mahā-mantra* and play his cymbals. He would explain the teachings of Śrī Caitanya Mahāprabhu to those who would come to sit with him and inquire. So he was a *guru* in the real sense—an empowered *guru*—because without being empowered by God, no one can distribute the name of God or teach devotion to God.

In the Vedic scriptures we find many similar examples of empowered (*śaktyāveśa*) incarnations: Śrīla Vyāsadeva, Śrī Śukadeva Gosvāmī, Śrī Nāradaḥ. Nāradaḥ is a *śaktyāveśa* incarnation of devotion; God's energy works through this great soul to spread devotional service. In the course of time we will realize that Śrīla Prabhupāda was also an incarnation of devotion. So this is a festival of separation from Śrīla Prabhupāda, for by feeling the pain of separation from him,

our devotion to him will increase. If one does not feel the pain of separation from God or *guru*, one's devotion has not yet begun; one whose heart is filled with this pain of separation has already developed devotion to God. Actually, though, Śrīla Prabhupāda has not died. He is still with us in our hearts—if we ask his mercy. Then, wherever we are, at any time, he will direct us and give us strength.

Today we no longer have Śrīla Bhaktivedanta Swami Mahārāja with us in his physical form, but in his words he is present without any doubt. So we should not think that because Parama-bhāgavata Śrī Bhaktivedanta Swami Prabhupāda is not present here physically, there is no more work to be done. Instead, we should all take his mission seriously and work more to spread Kṛṣṇa consciousness all over the world. That will be our real homage to Śrīla Prabhupāda. We should all work together, ignoring the small differences among us. As Śrī Viśvambhara Gosvāmī has already said, we will help you in every respect. Please don't feel that you are alone. We are all behind you and will help you according to our strength.

We pray to Śrīla Prabhupāda to please have mercy on us, that we can be successful in spreading his words and the words of Lord Caitanya. We pray that he may give us strength, and that he may give us the same faith in the *guru* and faith in the Lord that he had. ❀

NOTES FROM THE EDITOR

What Now?

How many times have we recently been asked, "Who will succeed His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda as the spiritual leader of the Hare Kṛṣṇa movement?" And how often have we been confronted with the ominous inquiry, "Will the Hare Kṛṣṇa movement be able to survive without His Divine Grace?"

First of all, *no one* can replace His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. You cannot simply elect a person to the post of the most exalted sainthood.

In the Vedic tradition there is an unbroken chain of disciplic succession from *guru* to *guru*, going all the way back to Lord Kṛṣṇa Himself. The Vedic teachers affirm that *all* the devotees should be given respect. But on rare occasions, *jagad-gurus* (spiritual leaders of the world) have appeared who are not to be replaced. For example, *ācāryas* (teachers by example) like Rāmānuja (eleventh century), Madhva (twelfth century), and Lord Caitanya Mahāprabhu (sixteenth century) are still worshiped and followed, even today. Yet sincere disciples may still act as *gurus* to maintain the eternal *paramparā* (disciplic succession).

For decades before Śrīla Prabhupāda came to the United States, so-called *svāmīs* and *yogīs* had been coming here from India, supposedly to teach Vedic philosophy and religion. Yet they created not a single devotee of Kṛṣṇa. Like Śrīla Prabhupāda, these "*gurus*" also introduced India's greatest book of knowledge, the *Bhagavad-gītā*. But unlike Śrīla Prabhupāda, they could not present it purely, as it is, because they were not unalloyed devotees of the Supreme Lord, Śrī Kṛṣṇa, the speaker of the *Bhagavad-gītā*. Lord Caitanya, the inspiration for the present-day Kṛṣṇa consciousness movement, predicted that the chanting of the holy names of Kṛṣṇa would spread to every town and village in the world. But only since Śrīla Prabhupāda arrived in America in 1965 has this prediction been fulfilled. Only by Śrīla Prabhupāda's compassion, intelligence, and complete surrender to the will of Kṛṣṇa were Westerners able to receive the rare gift of Kṛṣṇa consciousness. Thus Śrīla Prabhupāda's contribution proves that he was empowered by God to spread love of God all over the world.

Such a unique world-teacher is not to be replaced.

Nonetheless, speculations abound. Shortly before Śrīla Prabhupāda's passing, one scholarly "expert" on the Hare Kṛṣṇa movement, an anthropologist, conjectured that Śrīla Prabhupāda was keeping his choice of successor a secret, but that he would reveal it before his departure. This is simply not a fact: he picked no such single person to succeed him as leader.

How then will ISKCON—the International Society for Krishna Consciousness—go on? The answer is that our spiritual master has given us a complete arrangement for pushing forward the worldwide Kṛṣṇa consciousness movement. As early as 1970, Śrīla Prabhupāda created a Governing Body Commission (GBC), which now consists of twenty-four senior devotees, all personally selected by His Divine Grace to supervise ISKCON's missionary activities in various zones around the world. These GBC devotees have been trained (some of them for ten or eleven years) under Śrīla Prabhupāda's direct guidance. For years now they have been conducting all the spiritual management of this mission within their assigned zones, and now they will continue to do so. The GBC meets yearly in India, and together its members plan how to execute the will of His Divine Grace.

Also, during his last months in this world, Śrīla Prabhupāda selected eleven senior disciples to act as initiating *gurus* who could accept disciples after his disappearance. In this way he insured the continuation of the *paramparā*.

As for spiritual leadership in general, Śrīla Prabhupāda has often quoted to us from the scripture,

*kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

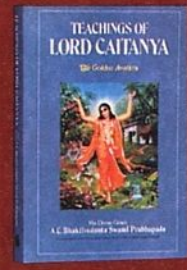
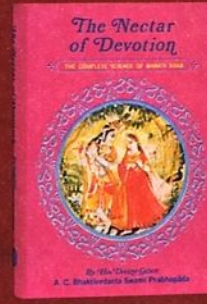
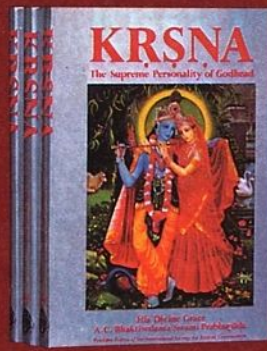
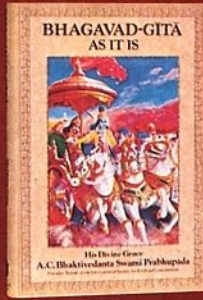
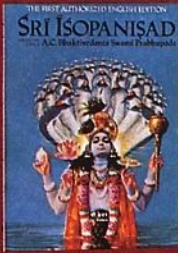
"Whoever you are, regardless of your birth or social position, if you know the science of Kṛṣṇa you can become a *guru*." Śrīla Prabhupāda, then, expects *all* his disciples to become pure devotees, or instructing *gurus*, capable of bringing pure spiritual life to the conditioned souls of this material world. Thus, now that His Divine Grace has left us and gone to the eternal, spiritual world of Kṛṣṇa, there shall be not just one

leader but numerous *gurus* to carry on this tradition.

Do we sound optimistic, even on the loss of our dearest preceptor and guide? Yes, it is a fact. We devotees of the Hare Kṛṣṇa movement, while feeling deep personal loss at the physical passing away of our spiritual master, are certain that he is still with us and that we can successfully pass all tests, as long as we follow his instructions. This faith rests upon a basic tenet of Kṛṣṇa conscious philosophy: the spiritual master is served in separation by disciples who follow his teachings. As Śrīla Prabhupāda writes in his Bhaktivedanta purports, "The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple."

Therefore, in Śrīla Prabhupāda's absence, we, his disciples, feel more dedicated to his mission than ever before, more determined to cooperate amongst ourselves and present purely his sublime teachings. He never instructed us on the basis of charisma. Rather, he always taught that he was delivering without change the words of the *paramparā*, or disciplic succession, which are handed down from spiritual master to disciple and confirmed by the eternal scriptures. We always understood that by serving him we were serving all the past spiritual masters, and through them the Supreme Lord Himself.

Discussion about the future of ISKCON shouldn't be regarded merely as talk about the inner workings of a sectarian religion. Kṛṣṇa consciousness should be seen for what it offers to society and humanity. It is not an insular, sectarian religious faith, but a universal science of the soul. The Vedic scriptures predict, and we can readily see, that the present leadership of the world is moving rapidly toward destroying the spiritual values of life. As the madness mounts, those who can maintain their sanity will look more and more to the Kṛṣṇa consciousness movement set up by Śrīla Prabhupāda as a beacon of hope and a real spiritual shelter.—SDG



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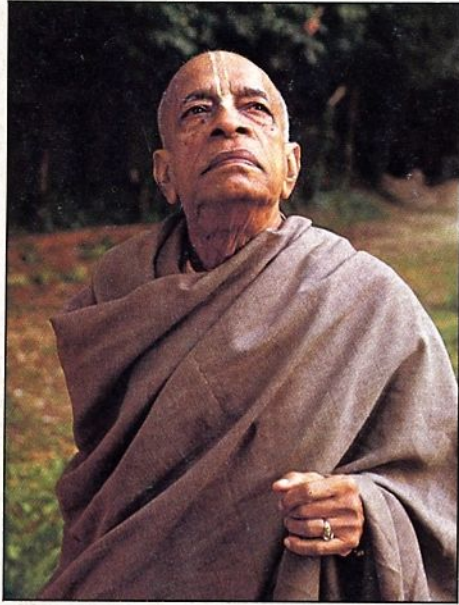
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His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda was known to the world as the founder-*ācārya* of the International Society for Krishna Consciousness (*ācārya* means “one who teaches by his very life”), as the spiritual master who singlehandedly made “Hare Kṛṣṇa” a household word, and as the foremost author and scholar in the realm of ancient India’s Vedic philosophy, religion, and culture.

Śrīla Prabhupāda appeared in this world in 1896, in Calcutta, India. In 1922 he met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, who asked him to teach the science of Kṛṣṇa consciousness in the English-speaking world. To that end, in 1944 Śrīla Prabhupāda started BACK TO GODHEAD magazine, and in the early 1960’s he wrote and published three volumes of translation and commentary on *Śrīmad-Bhāgavatam*, “the cream of the Vedic literatures.”

In 1965 Śrīla Prabhupāda sailed to America on the steamship *Jaladuta*, with only seven dollars’ worth of rupees, a pair of hand cymbals, and a few copies of his writings. After his arrival he wrote thirty more volumes of the *Bhāgavatam*. He was also the author of *Bhagavad-gītā As It Is* and some forty other large books. The scholarly community regards these publications as definitive and has made them standard textbooks and reference works.

Traveling almost constantly, Śrīla Prabhupāda guided his international society from humble beginnings on New York’s Second Avenue to a worldwide confederation of more than one hundred *āśramas*, schools, temples, institutes, and farm communities. He passed away in Vṛndāvana, India (the place most sacred to Lord Kṛṣṇa), on November 14, 1977. Now that Śrīla Prabhupāda has departed, his disciples will carry on the movement he began.