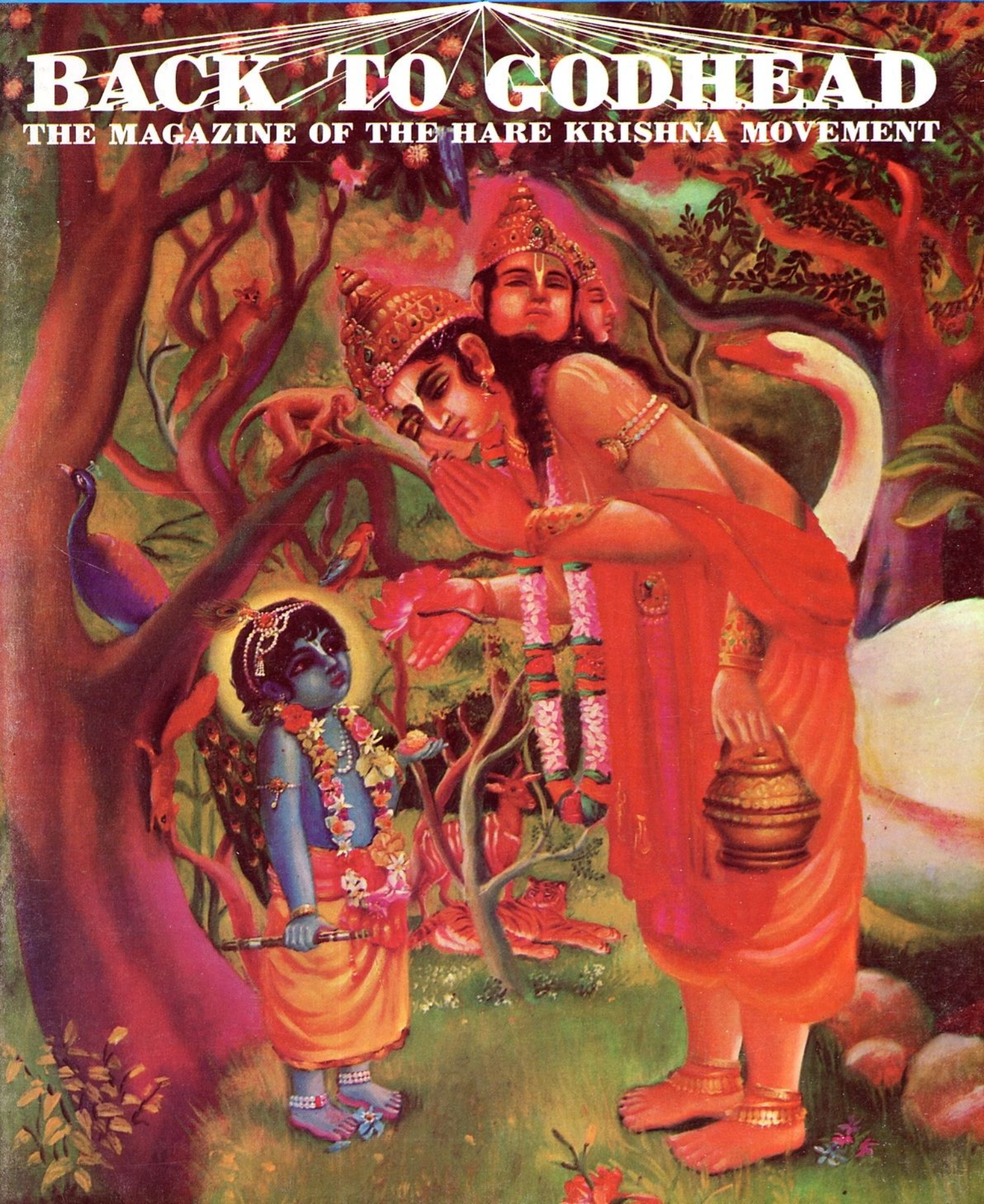


50¢  
no.33



# BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



# ... Available Now From ISKCON PRESS

*A division of the International Society for Krishna Consciousness*

38 North Beacon Street, Boston, Mass. 02134

## BOOKS BY HIS DIVINE GRACE A.C. BHAKTIVEDĀNTA SWĀMĪ PRABHUPĀDA

1. **THE BHAGAVAD-GITĀ AS IT IS** (*Collier-Macmillan, 1968*) with appreciations by Allen Ginsberg, Denise Levertov and Thomas Merton

Written by the only *mahātmā* ("great soul") of India's only unbroken and bona fide disciplic succession in the West, this is the most authoritative edition of the Science of God realization ever published.

318 pp., \$2.95

2. **TEACHINGS OF LORD CAITANYA—A Treatise on Factual Spiritual Life** (*ISKCON PRESS, 1968*)

This book tells the remarkable life and teachings of Lord Caitanya, whose *Saṅkīrtana* Movement first swept India 500 years ago and now the West. The most advanced and authentic knowledge about God realization of all the world's scriptures is contained in this book.

290 pp., 11pp. illustrations, hardbound, \$5.95

3. **ŚRĪMAD-BHĀGAVATAM of KṚṢṆA-DVAIPĀYANA VYĀSA—translated with elaborate commentary.** (*League of Devotees, Delhi, India, 1961-63*)

A masterwork which presents the Absolute Truth, our relation to Him, and our duty in perfecting human society on the basis of this knowledge.

3 volumes, 1200 pages, Canto One, \$16.95

4. **ŚRĪ ĪSOPANIṢAD—The knowledge that brings one nearer to the Supreme Personality of Godhead, Kṛṣṇa.** (*ISKCON PRESS, 1970*)

From the most authoritative sources, the famed 108 *Upaniṣads* of India, *Śrī Īsopaniṣad* supplies revealed evidence that the Personality of Godhead is the creator, maintainer and destroyer of everything that exists.

138 pp., \$1.00

5. **EASY JOURNEY TO OTHER PLANETS** (*ISKCON, 1970*)

Focusing on our natural desire for blissful life and on the recent quest to travel to other planets, this book gives an authentic presentation of the *bhakti-yoga* process by which one can actually fulfill these desires.

48 pp., \$.50

6. **BACK TO GODHEAD—The Magazine of the Hare Kṛṣṇa Movement.**

The only magazine in the West to present each month the authorized transcendental science of God realization and the progress of the Hare Kṛṣṇa *Saṅkīrtana* Movement as it spreads throughout the towns and cities of the world. (Available only by subscription.)

32 pp., monthly, \$5.00 per year (\$6.00 foreign)

7. **GOVINDA ALBUM (33-1/3 rpm)**

Transcendental sound vibrations in praise of Lord Kṛṣṇa first uttered millions of years ago by Lord Brahmā, creator of the universe, now recorded by His Divine Grace, accompanied by sarod and *tampura*.

8. **HARE KṚṢṆA ALBUM (33-1/3 rpm)**

An actual *kīrtana* service recorded live in 1968 at San Francisco's Rādhā Kṛṣṇa Temple. Also, *Vande Ham* and *Śrī Kṛṣṇa Caitanya*.  
monaural \$3.00

9. **HARE KṚṢṆA MANTRA (45 rpm)**

Recorded by London's Rādhā Kṛṣṇa Temple and produced by Beatle George Harrison on the Apple label (no. 1810)

stereo \$1.25

10. **HARE KṚṢṆA (45 rpm)**

Recorded by the Los Angeles *Saṅkīrtana* Party in a new transcendental arrangement.

stereo \$1.00

11. **JAPA-MĀLĀ PRAYER BEADS**

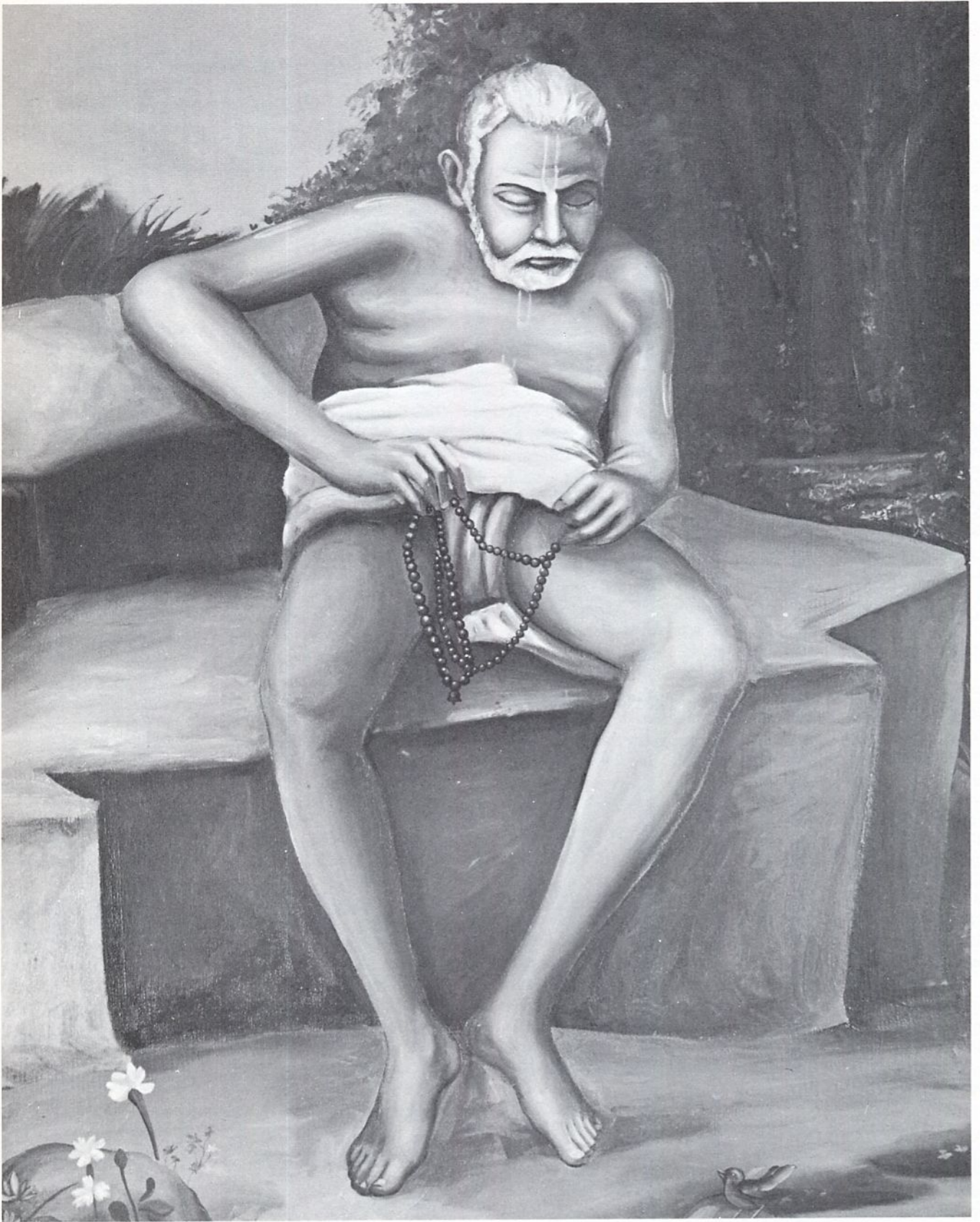
Sacred *tulasi* wood beads strung by devotees in Vṛndāvana, India, for *mantra* meditation. \$3.00 each

Cloth protective bags for beads, large size, double-ply. \$2.00 each

*Tulasi* wood counter-beads for marking rounds. \$.50 each

Complete set of above three *japa-mālā* items. \$5.00

*Please enclose payment with your order. All orders mailed Postage Paid.*



ŚRĪLA JAGANNĀTHADĀSA BĀBĀJĪ

*who rediscovered Lord Caitanya's birthsite (which is now the city of Māyāpur, India) and is the spiritual master of Bhaktivinode Thākura*

WHAT IS THE INTERNATIONAL SOCIETY FOR  
KRISHNA CONSCIOUSNESS?

The International Society for Krishna Consciousness was formed in 1966 by Prabhupāda A.C. Bhaktivedanta Swami, who came from India on the order of his Spiritual Master to preach love of God to the people of the West. Prabhupāda is in a line of disciplic succession going back directly 500 years to the time when Lord Caitanya appeared in India, and from there back still further—5000 years—to the time when Kṛṣṇa first spoke the *Bhagavad-gītā*.

Kṛṣṇa Consciousness is experienced as a process of self purification. Its means and end are an open secret, and there is no financial charge for learning Kṛṣṇa Consciousness or receiving initiation into the chanting of Hare Kṛṣṇa. The gist of devotional service to Kṛṣṇa is that one takes whatever capacity or talent he or she has and dovetails it with the interests of the Supreme Enjoyer, the Lord, Śrī Kṛṣṇa. The writer writes articles for Kṛṣṇa, and we publish periodicals in this way. The businessman does business in order to establish many temples across the country. The householders raise children in the science of God, and husband and wife live in mutual co-operation for spiritual progress. These activities are done under the sanction of the expert Spiritual Master, and in line with the Scriptures. Devotional service in Kṛṣṇa Consciousness means regular chanting in the temple, hearing talks about the Pastimes of Kṛṣṇa from *Śrīmad-Bhāgavatam*, and taking foodstuffs prepared for and offered to the Supreme Personality of Godhead.

By books, literature and records, the Society is dedicated to awakening the worldwide public to the normal, ecstatic state of Kṛṣṇa Consciousness, so that all may regain their eternal position of favorably serving the will of Kṛṣṇa. Saṅkīrtana—congregational chanting—is carried to the people: in public parks, schools, on t.v., in the theater, on the streets. Kṛṣṇa Consciousness is not an idler's philosophy. Rather by chanting and by engagement in the service of Kṛṣṇa, anyone who takes part will experience the state of "samādhi," ecstatic absorption in God-consciousness, 24 hours a day!

As the philosophy of Kṛṣṇa Consciousness is non-sectarian, any man, Hindu or Christian, will become better in his faith by chanting the Holy Name of God and by hearing the *Bhagavad-gītā*. Without knowledge and realization and loving service to the One Supreme God, there can be no religion. Let everyone rejoice in the Saṅkīrtana Movement, and we may see the fulfillment of the prediction made by Lord Caitanya 500 years ago: that the chanting of the Holy Names of God, Hare Kṛṣṇa, would be carried to every town and village of the world. Only in this way can real peace prevail. It is sublime and easy.

HARE KṚṢṆA HARE KṚṢṆA  
KṚṢṆA KṚṢṆA HARE HARE  
HARE RĀMA HARE RĀMA  
RĀMA RĀMA HARE HARE

IF YOU ARE INTERESTED IN BECOMING A MEMBER OF ISKCON, WRITE TO ISKCON BOSTON FOR FURTHER INFORMATION.

ISKCON CENTERS

Berkeley	California	2710 Durant Ave. 94704
Boston	Massachusetts	40 N. Beacon St. 02134
Boulder	Colorado	623 Concord St.
Buffalo	New York	40 Englewood Ave. 14214
Columbus	Ohio	318 E. 20th Ave. 43201
Detroit	Michigan	74 W. Forest St. 48201
Hamburg	W. Germany	2000 Hamburg 6, Bartelstrasse 65
Honolulu	Hawaii	2016 McKinley St.
Laguna Beach	California	130 Woodland Drive 92651
London	England	7 Bury Place, Bloomsbury, W.C. 1
Los Angeles	California	3764 Watska Ave.
Montreal	Canada	3720 Park Ave.
New Vṛndāvana	W. Virginia	RD 3, Moundsville 26041
New York City	New York	61 Second Ave. 10003
Paris	France	American Center 261, Bd Raspail 14e
Philadelphia	Pennsylvania	45-24 Regent St. 19143
Providence	Rhode Island	20 Doyle St.
San Francisco	California	518 Frederick St. 94117
Santa Barbara	California	6654 B del Playa, Goleta 93017
Seattle	Washington	5516 Roosevelt Way NE 98105
St. Louis	Missouri	4558 La Clede Ave., Apt. no. 5 63110
Sydney	Australia	26 Hordern's Pl., Pott's Pt.
Tokyo	Japan	No.6-16, 2 Chome, Ohhashi, Meguro-ku
Toronto	Canada	40 Beverly St., Ontario
Vancouver	Canada	260 Raymur St. No.305, British Columbia
Washington	D.C.	2015 Q St. N.W. 20008

  
**BACK TO GODHEAD**  
THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Founder  
(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)  
His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

Published monthly by ISKCON PRESS, a division of the International Society for Krishna Consciousness, Inc., 38 N. Beacon St., Allston, Mass. 02134. All material copyright © 1970 ISKCON PRESS. Subscription rates for 12 monthly issues: \$5.00 (USA), \$6.00 (foreign).

Editors:  
Hayagrīva Dāsa Adhikāri (ISKCON—New Vṛndāvana)  
Satsvarūpa Dāsa Adhikāri (ISKCON—Boston)

# ॥ श्रीश्रीब्रह्मसंहिता ॥

## ŚRĪ BRAHMA-SĀMĪHĪTĀ (FIFTH CHAPTER)

### First Installment

*With commentary by Śrī Śrīmad Jīva Gosvāmī and translation and purport by Paramahansa Parivrājākācārya (108) Śrī Bhaktisiddhānta Sarasvatī Gosvāmī*

[Editor's Note: This is the first installment of the *Brahma-sāmhītā*, the Hymns of Brahṁā, including a foreword by Śrīla Bhaktisiddhānta Sarasvatī, the translator and commentator, and the first two verses and purports of the Fifth Chapter of this work. Brahṁā is the first created entity in this universe, born out of a lotus flower sprouting from the navel of the Garbhodakāṣyī Viṣṇu, the Great God, and he is the greatest of the demigods, being directly empowered by Lord Kṛṣṇa to create the solar and planetary systems and all life that dwells therein. Despite his great power, at his birth Brahṁā knew neither his whereabouts nor his identity. Therefore the Supreme Lord, Śrī Kṛṣṇa, imparted Vedic knowledge into his heart, and these hymns are Brahṁā's articulation of that knowledge. It is not surprising then that the *Brahma-sāmhītā* is in praise of Govinda (Kṛṣṇa), the primeval Lord who is the very origin of Brahṁā.

*His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī renders, in his foreword and purports, detailed information which reveals his great scholarship and devotion. The greatest exponent of Vaiṣṇavism in this century, Śrīla Bhaktisiddhānta founded the Gauḍīya Mission in India. He is the spiritual master of His Divine Grace Śrīla Bhaktivedānta Swāmī and therefore the grand spiritual master of the Kṛṣṇa consciousness movement in the West.]*

### FOREWORD

The materialistic demeanor cannot possibly stretch to the transcendental autocrat who is ever inviting the fallen conditioned souls to associate with Him through devotion, the eternal serving mood. The phenomenal attractions are often found to tempt sentient beings to enjoy the variegated position, which is opposed to un-

differentiated monism. People are apt to indulge in transitory speculations, even when they are to educate themselves about a situation beyond their empiric area or experimental knowledge. But often the esoteric aspect obliges them to trace out Immanence in their outward inspection of transitory and transformable things. This impulse moves them to ascribe the position of the Immanent to an indeterminate impersonal entity, no clue of which can be discerned in moving earth and heaven through man's organic senses.

The lines of this booklet will surely help such puzzled souls in their march towards the personality of the Immanent lying beyond their sensuous inspection. The very first stanza of this publication will revolutionize their conservative ideas when the nomenclature of the Absolute is put before them as "Kṛṣṇa." The speculative minds will tend to offer some other attributive name to designate the unknown object. They will prefer to brand Him by their own experience as the "creator of this universe" or "the entity beyond phenomena," which are far removed from any object of nature and void of all transformation. So they will urge that the very fountainhead should have no conceivable designation other than that which would indicate an invisible, inaudible, untouchable, non-fragrant and imperceivable object. But they will not desist from contemplating the object with their poor fund of experience. The interested enquirer will be found to hanker after the records left by erudite savants in lieu of incompatible hallucinatory views of savage commentators. In comparing different names offered by mankind's different schools of thought, a particular judge would naturally decide in favor of some nomenclature which will suit best his limited and specific whims. The slave mentality of an individual will no doubt offer invectives to those who would appeal to him to explain his decision. To remedy this evil, the *Hymns (Brahma-sāmhītā)* of the accepted progenitor of this phenomena (Brahṁā) would help greatly, for they offer a nomenclature which is possessed of adequate power to dispel all imaginations conjured by those who experience phenomena through tentative explorations.

The first hymn will establish the supremacy of the Absolute Truth, if His substratum is not shot by the bullets of limited time, ignorance and discomfort by those who recognize Him as an effect in-

stead of accepting Him as the prime cause. But earnest seekers will be satisfied to note that the object of their determination is the par-excellent Supreme Lord Śrī Kṛṣṇa, who has eternally embodied Himself in His ever-present, all-blissful, all-pervasive form of perfected knowledge, the very fountainhead of all prime causes, or unending non-beginning time, the supplying fosterer of all entities, namely, mundane and transcendental.

The subsequent lines will determine the different aspects of the Absolute, which are but emanations of the supreme fountainhead Kṛṣṇa, the most attractive entity of all entities. Moreover, the etymology of the nomenclature "Kṛṣṇa" indicates a plane of uninterrupted, unending, transcendental felicity and indicates that He Himself is the source of the two components which go by the names "efficient" and "material" causes. The very transcendental name "Kṛṣṇa" denotes the embodiment of all the transcendental eternal *rasas* (nectarean pleasures) as well as the origin of all eclipsed conceptions of interrupted *rasas* (perverted relationships) found in the mentality of animated beings, mundane relationships which are successfully depicted by literati and rhetoricians for our mundane speculation.

The verses of *Brahma-sāmhītā* are a full elucidation of the origination of phenomena and noumena. These hymns of the incarnated prime potency deal fully with the henotheistic speculations of different schools, which are busy giving the outer coverings of esoteric concoctions without referring to the true, eternal aspect of the transcendental, non-transformable and imperishable manifestation of the Immanent. These hymns also deal with different partial aspects of the Personality of the Absolute, who is quite separate from the conceptions of the enjoyers of this phenomenal world.

A very closely attentive comparative study of all prevailing thoughts and conceptions will relieve and enlighten all—be one a materialist, a downright atheist, an agnostic, a skeptic, a naturalist or a pantheist—busy with knowledge of mere three dimensions by speculative exertions.

This booklet is only the Fifth Chapter of the hymns of Brahṁā (*Brahma-sāmhītā*) which were recorded in a hundred chapters. The Supreme Lord Śrī Caitanya picked up this chapter from the Temple of Ādikeśava at Tiruvattar, a village lying under the government of Travancore, for

the assurance of all God-loving, and especially Kṛṣṇa-loving, people in this conditioned world. This booklet can easily be compared with another book called *Śrīmad-Bhāgavatam*. Though it has a reference in the pantheon of *Purāṇas*, the *Bhāgavatam* corroborates the same idea of this *Pañcarātra*.

The devotees should note that these two books point to the identical Kṛṣṇa who is the Fountainhead of all transcendental and mundane entities and who exhibits a manifestation of plenary variegatedness.

Aspersions and calumny are confined to the limited world, for the Transcendence cannot admit such "angularities," being at an angle of 180 degrees, that is to say, void of any angular discrepancies.

The publisher is carried away to the realm of gratitude when his stores of publication are scrutinized. Thākura Bhaktivinoda has given an elucidating purport to the conception of the most sublime fountainhead of all entities, and one of his devout followers has rendered that from Bengali into English for propagative purposes. The background of the purports and translations are traced to the writings of Śrīla Jīva Gosvāmī, a contemporary follower of the Supreme Lord Śrī Kṛṣṇa Caitanya.

The materialists often go on to say that the provincial conception of theism has depicted the transcendental unity as diversity, but we differ from these erroneous considerations, for we get a prospective view of the manifested Transcendence which eliminates all historiographies and allegorical interpretations. Our enjoying mood should take a different direction when we take into account the Transcendental Entity who absorbs all the frailties and limitations of nature. So we solicit the happier mood of the scrutinizers and beg them to pay special attention to the importance of manifestive transcendence in Kṛṣṇa.

It was found necessary to publish this small book for the use of English speaking people who are interested in the acme of transcendental truth in all its manifested phases. The theme delineated herein is quite different from the ordinary heaps of poetical mundane literature which are confined to our limited senses. This book was found in South India some four centuries ago, and it is again brought to light in the very same country after a long time.

It is just like worshiping the Goddess Ganges by offering her own water.

*Siddhānta Sarasvatī, Śrī Gauḍīya Math, Calcutta, August 1, 1932.*

#### VERSE ONE

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।  
अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥ १ ॥

*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam*

*īśvaraḥ*—Godhead; *paramaḥ*—supreme; *kṛṣṇaḥ*—Kṛṣṇa; *sat*—eternal; *cit*—knowledge; *ānanda*—bliss; *vigraha*—body; *anādir*—having no origin; *ādir*—prime cause or origin of all; *govindaḥ*—Govinda; *sarva*—all; *kāraṇa*—of causes; *kāraṇam*—the cause.

#### TRANSLATION

Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful spiritual body. He is the origin of all. He has no other origin, and He is the Prime Cause of all causes.

#### PURPORT

Kṛṣṇa is the exalted supreme entity, and He has His own eternal name, eternal form, eternal attributes and eternal pastimes. The very name Kṛṣṇa implies His love-attracting qualities. His eternal name expresses Him to be the acme of attraction. His eternal, beautiful heavenly blue-tinted body glows with the intensity of ever-existing knowledge. He holds a flute in His two hands. Although His inconceivable spiritual energy is all-extending, He maintains His all-charming medium size by dint of His spiritual senses. His all-accommodating supreme subjectivity is nicely manifested in His eternal form (*vigraha*). Concentrated eternal presence (*sat*) uncovered knowledge (*cit*) and inebriating bliss (*ānanda*) have their beauty in Him. The mundane manifested portion of His own Self is known as all-pervading *Paramātmā*, *Īśvara* (Superior Lord) or Viṣṇu (all-fostering). Hence it is evident that Kṛṣṇa is the sole Supreme Godhead. His unrivalled, unique spiritual body of super-excellent charm is eternally unveiled by innumerable

spiritual senses and unfathomable attributes which keep their own proper location and yet, at the same time, adjust and extend by His inconceivable reconciliatory powers. This beautiful spiritual figure is identical with His own Self.

This very intensely unified entity of eternal presence and joyful cognition is the charming goal, the transcendental form. It follows that the conception of the indistinguishable formless magnitude (*Brahman*), which is an indolent and lax presentment of cognitive bliss, is merely a penumbra, an intensely blended aura of the three concomitants, namely, the blissful, substantive and the cognitive. The transcendental manifested form of Kṛṣṇa, His original feature, is the primordial background of the infinite *Brahman* and of the all-pervasive Over-soul. Kṛṣṇa, as truly envisioned in His variegated pastimes as the owner of transcendental cows, the chief of cowherds, consort of milkmaids, ruler of the terrestrial abode Gokula and the object of worship by the transcendental residents of Goloka, is Govinda. He is the root cause of all causes which are predominating and predominated agents of the universe. The mere glance of His projected fractional portion (namely, the personal Over-soul or *Paramātmā*) in the sacred originating water gives rise to a secondary potency, nature, which creates this mundane universe. This Over-soul's intermediate energy brings forth the individual souls which emanate like rays from the sun.

This book is a treatise on Kṛṣṇa, so the preamble is enacted by chanting His name in the beginning.

#### VERSE TWO

सहस्रपत्रं कमलं गोकुलाख्यं महत्पदम् ।  
तत्कर्णिकारं तद्दाम तदनन्तांश-सम्भवम् ॥ २ ॥

*sahasra-patraṁ kamalaṁ  
gokulākhyam mahat-padam  
tat karṇikāraṁ tad dhāma  
tad anantāṁśa-sambhavam.*

*sahasra*—one thousand; *patraṁ*—petals; *kamalam*—lotus flower; *gokula*—Gokula, where there are many cows; *ākhyam*—named; *mahat*—highest; *padam*—station; *tat*—that; *karṇikāraṁ*—the whorl of a lotus; *tat*—that; *dhāma*—abode; *tat*—that; *ananta*

—plenary expansion of Baladeva; *aṁśa*—a specific part; *sambhavam*—originated from.

## TRANSLATION

[The spiritual place of the transcendental pastimes of Kṛṣṇa is described in this verse.]

The super-excellent residence of Kṛṣṇa, which is known as Gokula, has thousands of petals and corolla like that of a lotus sprouted from a part of His infinitary aspect. The whorl of the leaves are the actual abode of Kṛṣṇa.

## PURPORT

Gokula, like Goloka, is not a created mundane place—unbounded character forms the display of His unlimited potency and His multiple manifestation. Baladeva is the mainstay of that energy. The transcendental entity called Baladeva has two aspects, namely infinite spiritual manifestations and infinite accommodating space for insentient gross things. The uni-quadrantal delineation of the material universe will be dealt with in the proper place. The tri-quadrantal extensions of the transcendental infinite field of the Almighty are characterized by unlamenting, nonperishing and non-apprehending unlimited situations, which are fully spiritual and majestic and are exfoliating. This very majestic extension refers to the manifested, lofty, rich feature of the vaster unlimited region (or greater atmosphere) which has its resplendent location wholly beyond the realm of mundane nature. It abides on the further shore of Virajā surrounded by the halo of *Brahman*, the indistinguishable

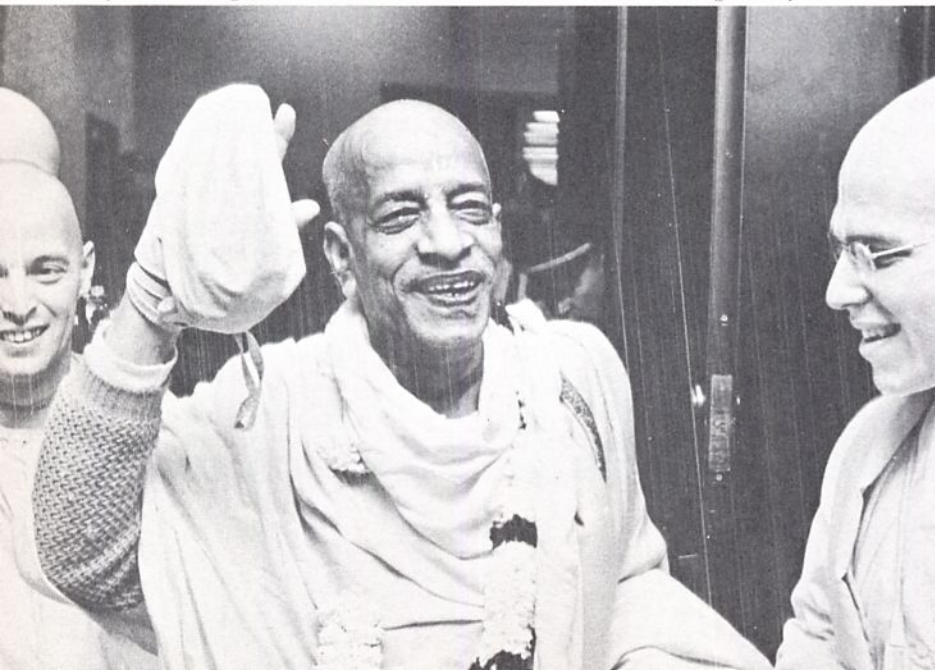
entity. This majestic power of unlimited spirit emanates on the upper portion of the luminous sphere into the most charming Gokula, or eternally existing Goloka, which is exceedingly beautified by the assorted display of effulgence. Some designate this region as the abode of the Supreme Nārāyaṇa, or the original fountain-head. Hence Gokula, which is identical with Goloka, is on the supreme plane. The same sphere shines as Goloka and Gokula respectively, depending on its upper (or transcendental) and lower (or mundane) situation.

Śrī Sanātana Gosvāmī instructs us as follows in his *Bṛhad-bhāgavatāmṛta*, which embodies the final essence of all the books of instructions: “He displays His pastimes here in this land as He used to do in Goloka. The difference between the two planes lies only in their locations as high and low; that is, in other words, Kṛṣṇa plays exactly the same part in Goloka as He exhibits on the mundane plane of Gokula. There is practically no difference between Gokula and Goloka save that what exists in the shape of Goloka in the upper region is the same as Gokula on the mundane plane when Kṛṣṇa shows His various activities there.” Śrī Jīva Gosvāmī also gives the same instructions in the *Bhāgavata-sandarbhā* of his Six Treatises: “To ascertain the plane of Goloka: Vṛndāvana is the eternal abode of Kṛṣṇa, and Goloka and Vṛndāvana are identically one, and though both are identical, Kṛṣṇa’s inconceivable energy has made Goloka the acme of this spiritual kingdom, and Gokula of the Muttrā province, forming a part of the mundane plane, is also a

manifestation of tri-quadrantal *vibhūti* (conducting majesty).” Poor human understanding cannot possibly conceive how the extensive tri-quadrantal, which is beyond human comprehension, can be accommodated in the limited nether material universe of a uni-quadrantal disclosure. Gokula is all spiritual, hence its condescended position in the region of material space, time, etc., is in no way restricted but unlimitedly manifested with its full boundless properties. But conditioned souls are apt to attribute material conceptions to Gokula, due to their miserable senses trying to bring it down to the level of their intellect. Though the eye of an observer is impeded by a cloud when gazing at the sun, and though the tiny cloud never really covers the sun, still the clouded eye apparently observes the sun to be covered by the cloud. In just the same way, the conditioned souls with their obscured intelligence, senses and decisions, accept Gokula as a piece of measurable land. We can see Gokula from Goloka, which is eternal. This is also a mystery. The attainment of final beatitude is the success of attaining one’s eternal self. The success in identifying the true self is finally achieved when the conditioned soul’s screen of gross and subtle coils is removed by the sweet will of Kṛṣṇa. However, the idea of Goloka is seen to differ from Gokula till the success in unalloyed devotion is achieved. The transcendental plane of infinite spiritual manifestation, having thousands of petals and corolla like those of the lotus, is Gokula, the eternal abode of Kṛṣṇa.

[To be continued in next issue]

*Prabhupāda arriving from London with the mahāmantra, at Logan Airport, Boston.*



## ŚUKADEVA’S INSTRUCTIONS

[delivered as a lecture by His Divine Grace A.C. Bhaktivedānta Swāmī before the International Society for Krishna Consciousness in Boston, December 22, 1969]

I’m pleased that you are doing things just to my satisfaction. Stick to this principle, and Kṛṣṇa will bless you. Our line of action is not difficult: chanting sixteen rounds regularly, trying to follow the four restrictive principles, taking *prasādam*, reading the books, speaking, discussing about the subject matter of devotional service. This is the process.

I am speaking tonight about Parīkṣit Mahārāj, of whom I have spoken several

times before. As you know, he had only seven days to meet his death. He was a young man, but somehow or other he was cursed by a *brāhmaṇa* boy that he would meet death within seven days. According to Vedic culture one should prepare very nicely before death for going back to Godhead. This is Vedic culture. In the modern civilization, they do not know what is going to happen after death. But our Vedic culture is not so blind. Vedic culture is based on the aim of human life, not aimless life. Aimless life is animal life. They are governed by the laws of nature. They are going on, transforming from one body to another; and ultimately they are coming, by the evolutionary process, to the human form of life. Especially this civilized human form of life is very responsible. One has to make his choice whether he wants to continue his materialistic way of life and change bodies one after another. That is a very risky job. We should always remember that in our next body we may be given a body of a tree. Just see, in this part of the world, what a condemned life they are leading—forced to stand in the snowfall. You have a house; you can protect yourself. They cannot even move. So there is possibility of getting such life. We should be very responsible about how to avoid such laws of nature. We can enter any form of life out of 8,400,000 species that are evolving. We should always remember that if by chance we slip down to one of them, then we have wasted our time. This is responsibility.

*Labdhvā sudurlabham idaṁ bahu sambhavānte.* *Bahu sambhavānte* means after many, many appearances. This present body is one of the appearances—it will never appear again. You or I may have to appear again in a different body, but this human form of life is a great opportunity. *Bahu sambhavānte.* *Bahu* means many, and *sambhavānte* means appearances. Then, *labdhvā sudurlabham.* *Su* means very costly, and *durlabham* means to gain with very great difficulty. This responsibility must be there in the human form of life. "After many, many appearances one can achieve this human form of body, and can achieve a great success in this life." This is the hint given. Therefore, for that great success, everyone should try his best. One must not think, "Now that we are young men, young boys and girls, let us enjoy life." That facility is very easy to obtain in your country. In the schools, colleges, in society, the young boys and girls have

ample facility for enjoying material life. Material life means sex life. But the *Śrīmad-Bhāgavatam* says you should immediately try for the ultimate success of your life. Don't spoil your life. If we become absorbed in the course of the materialistic way of enjoyment, then naturally we have to take birth again in another body, not necessarily of human form. The *Bhāgavatam* says that unless we purify our mind and consciousness, we must accept a material body and again accept all miserable conditions that we are undergoing with this body. This is not a pessimistic view of life. This is a fact.

Only responsible persons can understand. Sanātana Gosvāmī and Rūpa Gosvāmī were ministers of government. Their society was very aristocratic, and they were very rich. But wealth and aristocratic society could not satisfy their desire. They left their enjoyable posts and followed Lord Caitanya Mahāprabhu for the ultimate solution of life. The examples are many. Lord Caitanya's direct disciples are all very important men. For example, Svarūpa Dāmodara, Lord Caitanya's secretary, was a very learned man, a Vedāntist. And the Gosvāmīs—Sanātana Gosvāmī, Rūpa Gosvāmī, Raghunāthadāsa Gosvāmī—were very important and rich men of that time. Raghunāthadāsa Gosvāmī happened to be the son of a very big landlord or zamindar. In those days, five hundred years ago, his father's income was 1,200,000 rupees. He was the only son of his father and uncle, but he did not like to enjoy the father's property. He joined Caitanya Mahāprabhu and is known as Raghunāthadāsa Gosvāmī. Gopāla Bhatta Gosvāmī and Jīva Gosvāmī (a very learned scholar and philosopher, the nephew of Rūpa Gosvāmī) were all very important men of society. They joined Lord Caitanya Mahāprabhu to make their lives successful, and we should take their example for our own success. The successful life means to change our consciousness to Kṛṣṇa consciousness. That is success. All you young boys and girls, you are fortunate. I'm not bluffing you; actually you are fortunate. You have come to the right place where you can learn Kṛṣṇa consciousness. This is the greatest boon of life. The *śāstras* say that you should try very quickly to face this business. Parīkṣit Mahārāj was aware that he was going to live for seven days, but we do not know whether our life will last for seven days or seven minutes. It may end at any moment; there is no guar-

antee. Don't think that we shall take up this business of Kṛṣṇa consciousness in old age. From the example of Parīkṣit Mahārāj, we can take the lesson that we do not know when we shall die. But before death we have to become competent in Kṛṣṇa consciousness. What is the competence? To be twenty-four hours a day, always thinking of Kṛṣṇa. This is Kṛṣṇa consciousness.

At the last stage of his life Parīkṣit Mahārāj got the association of a big Kṛṣṇa conscious personality, Śukadeva Gosvāmī. He asked him, "My dear sir, I'm now going to die; what is my duty? Please tell me." Parīkṣit Mahārāj was born in the family of the Pāṇḍus. He is the grandson of Arjuna. Arjuna's son, Abhimanyu, died in the battlefield of Kurukṣetra. He was a sixteen-year-old boy at that time, but he was married. Fortunately, when he died, his wife was pregnant. Parīkṣit Mahārāj was the posthumous child. He was born after the death of his father; he never saw his father. His grandfather raised him. All the Pāṇḍava boys died in the battlefield. Of the whole family, only the five brothers remained alive, and this child who was in the womb of his mother. Otherwise, all the members of the whole Kuru family died in the battle—it was such a big fight. This child was also hit by atomic energy, or *brahmāstra*, but Kṛṣṇa saved him. Kṛṣṇa wanted the descendant of His devotee to live on. The Pāṇḍavas are a very good Kṛṣṇa conscious family. Kṛṣṇa wants to give protection to the Kṛṣṇa conscious men and families. That you know from the *Bhagavad-gītā*. So the child was saved, even in the womb of his mother, by Kṛṣṇa. Kṛṣṇa could also have saved him from the curse by a *brāhmaṇa* boy, but Parīkṣit Mahārāj did not like the idea. He took it very seriously: "I have offended the *brāhmaṇa* and he has cursed me. That's nice." How liberal he was! He accepted and immediately prepared for death. After all, he was a great devotee. In his childhood he was playing with Rādhā-Kṛṣṇa Deity. Just like our child-devotee, Dvarākā-dās. He is playing with Jagannātha. That is very nice. My father also gave me Deities in my childhood, and I had the opportunity to serve Rādhā-Kṛṣṇa from childhood. Parīkṣit Mahārāj asked Śukadeva Gosvāmī to recite to him about Kṛṣṇa. Although he was very anxious to know about his duty, he was thinking that his only duty was to think of Kṛṣṇa at the last stage. Therefore, he asked his spiritual



master if he could hear about Kṛṣṇa at this last point of his life. Śukadeva Gosvāmī was very glad that the King was already anxious. Śukadeva was just going to advise him to think of Kṛṣṇa, but he found that he was already anxious to think of Kṛṣṇa. He was *always* thinking of Kṛṣṇa, and even from childhood he was playing with Rādhā-Kṛṣṇa Deities. From the womb of his mother he saw Kṛṣṇa. After his birth he was searching after that figure who saved him. Therefore, his name was Parīkṣit, or "Examiner." Many people were present after his birth, and he was looking all around thinking, "Where is that form of Kṛṣṇa?" Therefore his name is Parīkṣit. When he inquired from Śukadeva Gosvāmī if he could hear about Kṛṣṇa, Śukadeva Gosvāmī replied: *Variyāneṣa te praśnaḥ kṛto loka-hitaṁ nṛpa ātmavil-sam-mataḥ puṁsāṁ śrotavyādiṣu yaḥ paraḥ* "My dear King, you are very fortunate. Your question about Kṛṣṇa is welcome. You are inquiring about Kṛṣṇa, so this very question is very important. And this is not only good for you, it is good for all the human society. Because you have questioned, I shall reply. Questions and answers about Kṛṣṇa are so important that in the future these questions and answers will be discussed in the human society." Actually it is being done now. We are discussing the same incidence. And he said, "This question is so authorized that those who are interested in self realization will approve it." Śukadeva is saying, "Yes, this is a nice question. It is not a bogus question. This type of question should be inquired."

The whole world is full with questions and answers, and these questions and answers about Kṛṣṇa are approved by those who are self realized; they are not appreciated by the bodily realized. There are two classes of men. The bodily realized make up 99.9 percent of the population—always thinking of the body. And there is another class called *ātmavil*, self realized Kṛṣṇa conscious persons. There are many kinds of subject matter for hearing, but this is the sublime subject for hearing, questions and answers about Kṛṣṇa. *Paraḥ* means sublime, and *śrotavya* means worthwhile hearing. Why is it sublime? Śukadeva said: *Śrotavyādīni rājendra nṛpāṁ santi sahasraśaḥ apaśyatām ātma-tatvaṁ grheṣu grhamedhinām*. This matter of *Śrīmad-Bhāgavatam* is such exalted transcendental knowledge that there are 18,000 verses, and you can realize great transcendental

importance in each verse and each word. This *Bhāgavat Purāṇam*, this old history of the world, is spotless. *Śrīmad-Bhāgavatam* is also history. Parīkṣit Mahārāj was cursed by a *brāhmaṇa*. He was a king, Emperor of the world, and we are hearing how he met his death. These things are described in the history. But it is not ordinary history, not what we generally mean by chronological history. It is the history of the most important, or at least one of the most important kings of the world. This history of his life and death is historical fact.

Śukadeva Gosvāmī said, "My dear King, *śrotavyādīni rājendra nṛpāṁ santi sahasraśaḥ*. For ordinary men there are many, many subject matters for hearing." Just as in the newspapers there are many varieties of news, but they are meant—for whom?—for ordinary men. They are not meant for us; we don't care for what is happening in the newspapers. Although, early in the morning, everyone else is anxious to read them, the boys and girls of the Hare Kṛṣṇa movement do not care for the newspapers. This is the very fact which is stated by Śukadeva. What is the newspaper? The Sanskrit word is *śrotavyādīni*. *Śrotavya* means that thing which is to be heard. Unless there is some news, what will you hear? So this word *śrotavyādīni* means subject of news. He addressed the King: "Dear Emperor, there are many varieties of subject matters for hearing by the human being." But what class of human being? There are many different kinds of knowledge for those who are fools and rascals without any self realization. They are called blind. They have eyes, but they have no introspection for the value of life. Therefore, he says they have eyes like the eyes of the peacock feather. They have no introspection. Therefore, Vedic culture says you should see through *śāstra* (scripture). Don't try to see by *these* eyes. These are only valueless eyes. They are conditioned in so many ways, so don't believe the eyes. See through the *śāstra*. See through the spiritual master and through the *śāstra*. Try to see through these—this is perfection.

The subject matter for hearing for the ordinary person means for those who are engaged in family matters. But does it mean to become a family man is bad? No, it doesn't. But if you become *grhamedhī*, that is particularly mentioned as bad. In family life there are also two classes of men, *grhastha* and *grhamedhī*. Therefore, we can see that each and every word of

*Śrīmad-Bhāgavatam* has new, enlightening meaning. There is a difference between *grhastha* and *grhamedhī*. *Grhamedhī* means ordinary persons whose household life and home have been made the center of the householder's existence. Earlier tonight I was seeing the rooms of our *grhastha* householders, our boys and girls, and their things are scattered. If you go to another person's home you will find his apartment nicely decorated with chairs, cushions and sitting pads. But they have no vision about self. Here, we see their household affairs and their resting places are not so nicely decorated, but their aim is Kṛṣṇa. That is the difference between *grhamedhī* and *grhastha*. *Grhamedhī* means they simply want to decorate their apartment and children and wife; that is their aim of life. They have no other business. They are blind to the value of life; whereas a *grhastha* is not blind about the value of his life. He's simply looking forward, how to become successful in Kṛṣṇa consciousness. Those who are blind to the point of self realization have thousands of subject matters of hearing in the newspapers. The ordinary householders have made their aim of life to decorate the apartment, that's all—work day and night and have good dress, good apartment, that's all. They think that this is successful. For them there are many thousands of news items. Why do they have thousands of varieties of news? What is their mode of life? This will be explained. Śukadeva Gosvāmī is describing their mode of life: *Nidrayā hriyate naktāṁ vyavāyena ca vā vayaḥ divā cārthehayā rājan kuṭumba-bharaṇena vā*. "At night they are wasting their duration of life either by sleeping or by sex life." That's all. This is their business at night. Then at daytime, what is their business? In daytime they are always busy: "Where is money, where is money, where is money?" Then they are getting money. And as soon as there is money, they immediately have a program of how to spend it perfectly. They will spend thousands of dollars for family and relatives, but if you ask a dollar for Kṛṣṇa consciousness they will say, "I do not have any." So for these persons, there are varieties of material nature. This is the program for their life: at night either sleeping or going to the night club or dancing club, sex life, that's all. Not that these things are new. These are old things. People are long accustomed to all these things; it is human nature. And yet they

are thinking, "We are in the modern days." What do they mean by modern days? Nothing has changed by putting the old wine in new bottles. Practically this is going on. So the question is why are they wasting their life? That is answered also.

The *Bhāgavatam* says: *Dehāpatya-kala-trāḍiṣv ātma-sainyeṣv asatsv api teṣāṁ pramatto nidhanāṁ paśyann api na paśyati*. *Deha* means this body. *Apatya* means his children. *Kalatra* means wife. Just as a nation thinks it is well-protected when it has good defense measures, so an ordinary man thinks that if he has a strongly built body and a very faithful wife, nice children, good bank balance, some property, securities, these things will give him protection. "Yes," he believes, "they will give me protection. I have nice children, I have nice wife, I have a good bank balance, I have so many properties, so why shall I go to Kṛṣṇa consciousness? I am well-protected. These boys and girls have no bank balance, they have no home; therefore they should go." But actually they are blind. How are they blind? They are thinking that these things will give them protection. *Pramatta* means crazy. Their craziness is thinking that these things will give them protection. No. *Teṣāṁ pramatto nidhanāṁ paśyann api na paśyati*. Because he is crazy, he does not see the destruction of these things, although he is seeing others destroyed at every moment. "My father has died, naturally I shall die, naturally my sons also will die,"—so why are you so anxious for protecting this family? Everyone will die. They can see daily that the things they are working so hard for will be destroyed; but still they do not see, although it has been destroyed previously in history. Many empires have been destroyed previously in history. Many empires have been destroyed. The British empire, the Roman empire, the Egyptian

empire—all have been destroyed. Also, the Indian empire is now gone, where formerly Parīkṣit Mahārāj was the emperor of the world. They see that these things cannot give one protection when he is called for death.

Parīkṣit Mahārāj was preparing. It was not that his good soldiers, children, wife, country, or bank balance could protect him. No. Nobody can give any protection. For example, when you fly in the sky you have to protect yourself. And if you are crashing in the airplane, nobody—neither the birds or other airplanes—can save you. You have to come down. Similarly when death will come, nobody will be able to give you protection. You cannot say, "My good state, good family or bank balance or this or that will protect me." No. That's all. Finished. Śukadeva Gosvāmī is giving right instructions to Parīkṣit Mahārāj. The rascaldom news of ordinary persons is not meant for hearing.

Therefore he concludes: *Tasmād bhārata sarvātmā bhagavān īśvaro hariḥ śrotavyaḥ kīrtitavyaś ca smartavyaś cechatābhayam*. *Cechatā abhayam*. If one is actually expecting that he shall be protected, there should be no more fearfulness. Śukadeva Gosvāmī is instructing that if you simply divert your attention to the varieties of newspaper or any other information of this world, which is for the *gṛhamedhi*, whose business is to sleep at night and work hard at daytime, that will not give you protection. What you have to do is hear about *Bhagavān, hari īśvara*.

Śukadeva addresses Parīkṣit Mahārāj as the descendant of Bhārata. Parīkṣit Mahārāj happened to be descendant of the Kuru dynasty, which was begun from King Bhārata. There are two or three Bharatas in the history of the Vedic literature. One Bharata is Lord Rāmacandra's younger brother. Bharat's mother wanted to make

him King. Therefore, by palace diplomacy, Rāmacandra was sent to the forest. He was faithful to his brother, but by his mother's diplomacy Lord Rāmacandra was sent to the forest. This is one celebrated Bharata. Another Bharata is the forefather of the Kuru dynasty. And another Bharata was the son of Ṛṣabhadeva, by whose name this whole planet is called Bhāratavarṣa. Śukadeva is addressing Parīkṣit Mahārāj as the descendant of King Bharata. He says, "You have to talk and hear about *sarvātmā*, the supersoul sitting in everyone's heart. He is called *Bhagavān*, the Personality of Godhead, full with all opulences." *Bhagavān*—this word, every word of *Śrīmad-Bhāgavatam*, suggests volumes of meaning. And He is called Hari, which means He who can take away all your sufferings. And He's *īśvara*, the supreme controller.

So instead of diverting your attention to the varieties of news of this world, you must always hear about Him. Hear, and then preach. After hearing, the next thing is spreading. Therefore, we have our disciples like Kīrtanānanda Mahārāj who will preach. Pushing out the news of Kṛṣṇa. First of all hearing, then spreading and thinking. Always be thinking, or else what will you preach? You hear, you think of it, you preach; this is the business. Those who are actually seeking protection in the bank balance, or in this or that—they will never succeed. Parīkṣit Mahārāj was advised by Śukadeva Gosvāmī, "This is your business—become Kṛṣṇa conscious." He was at the point of death. But you cannot take to this business all of a sudden. Even if it is advised. You must practice it. You cannot become a good soldier on the battlefield. You have to receive military training before going to the battle. So this Kṛṣṇa consciousness movement is training, for when you ultimately meet death.

## OBSERVING THE ARMIES ON THE BATTLEFIELD OF KURUKṢETRA

—by Kīrtanānanda Swāmī  
(ISKCON—New Vṛndāvana)

[Editor's note: This is the first of a series of eighteen essays on the chapters of *Bhagavad-gītā*.]

*Bhagavad-gītā* has sometimes been called the perfect theistic science. Actually *Bhagavad-gītā* means "Song of God," but because it is a song sung by the Supreme

Himself, it is also a science. There are many scriptures in the world, and as St. Paul said, "All scripture is given by inspiration and is profitable..." But that does not mean that there is not variation in scriptures. Some scripture is spoken by holy men or prophets, some is spoken by confidential agents, and some is spoken by God's son; therefore in the Christian Bible we will sometimes see that the words of Lord Jesus Christ are marked in red just to emphasize their importance.

Because this *Gītā* or Song is coming di-

rectly from the Father, it has the greatest potency. In *Bhagavad-gītā*, the words are actually the very words of the Father, Lord Śrī Kṛṣṇa. Secondly, *Gītā* is the perfect theistic science because of the audience. Two factors are always important in any transcendental transmission: the speaker and the audience. In this case, the audience is Arjuna, Kṛṣṇa's intimate friend and pure devotee. So since the speaker is perfect and the hearer is perfect, we can readily understand that the transmission is also perfect. Therefore we can expect to



“Lord Kṛṣṇa drew the fine chariot up in the midst of the armies of both parties.”

find in *Gītā* the epitome of all scripture, and that is factually the case—whatever we find in some other scripture, we also find explained in *Gītā*. Factually, of course, Arjuna is not in need of any teaching. Being an eternal associate of the Lord and a pure devotee, he is always in full knowledge. But for the sake of the conditioned souls who are in need of a perfect transmission, the Lord has chosen Arjuna to receive this message on the basis of that one qualification—“you are My devotee and My friend.” (*Gītā*, IV:3)

It is as if the Lord is purposely clouding the mind of Arjuna so that he will ask the questions which all beclouded living entities wish to ask. By Arjuna’s asking questions for the benefit of all living entities, the Supreme Lord can give the answers that will save all His children and bring them back to their eternal position, back to home, back to Godhead. So two aspects of *Gītā* are to be considered: one, Kṛṣṇa, the Supreme Lord is speaking, and two, Arjuna, for the benefit of the conditioned soul, is hearing.

The way in which Arjuna understood *Gītā* provides the standard for our understanding. Arjuna was actually present before the Lord, and his understanding is stated to have been correct. So if we can arrive at the same understanding that Arjuna had, we are assured of the same result, as if we were standing personally before Kṛṣṇa. In fact, we *will* be standing personally before the Lord, for that is the nature of this supreme spiritual science: one who actually understands it comes into Kṛṣṇa’s presence—not in some theoretical sense, but actually, practically.

The First Chapter of the *Gītā* is devoted

to setting the scene. But this “setting the scene” is not peripheral to the meaning of the *Gītā*. When one deals with transcendental literature, it must be understood that each and every word is transcendental and therefore absolute or infinite. As such, the whole import of the *Gītā* can be understood at any point if we but try to understand in the perfect disciplic succession coming down from Arjuna. From the very first verse, the whole nature of the conflicts can be understood: Dhṛtarāṣṭra said to Sañjaya, “After assembling in the place of pilgrimage at Kurukṣetra, what did my sons and the sons of Pāṇḍu do, being desirous to fight?” (*Gītā*, 1:1) First we may note that the question arises from the blind Dhṛtarāṣṭra. Dhṛtarāṣṭra is blind not merely physically, but spiritually; therefore he is full of perplexities. And the person he is addressing, Sañjaya, is the only person who can provide the answer. Sañjaya, as a bona fide disciple of Vyāsa, has special vision, which alone can enlighten the blind. Unfortunately, Dhṛtarāṣṭra does not ask a very profound question, or one that is ultimately very important. Instead, he is content to know the outcome of the battle at Kurukṣetra. Materially minded men, even though in the presence of one who can bestow all transcendental knowledge, are content to know something in relation with this perishable body: either how to eat better, or sleep better, or defend better, or mate better. So Dhṛtarāṣṭra is enquiring about Kurukṣetra because the battle affects his sons. It is specifically mentioned that Kurukṣetra is a holy place, a place of pilgrimage, and therefore the effect of such a sanctified place is troublesome to the old

man. He has some suspicion that it may work against his sons—all of whom are equally blind spiritually—to the advantage of the righteous Pāṇḍavas. How would the battle come out? That was Dhṛtarāṣṭra’s only concern. This is further borne out in the next verses, where it is revealed that his sons have only this concern as well. They are looking over their forces and the forces of the opposition, trying to make some comparative estimate. They are calculating who has more strength, but from the way they calculate we can understand their true position. Calculation is all right—that is wise—but how to calculate: that is the question.

So in the tenth verse, Duryodhana makes his estimate: “Our strength is immeasurable, and we are perfectly protected by Grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.” These adjectives “immeasurable” and “limited” are very important. Like Mr. Worldly-minded, Duryodhana thinks that the outcome will be determined by the size of the forces involved. He sees that he has more men, a more experienced general, a superior phalanx arrangement, and greater military advisors. All these material calculations tell him “we will win,” and so he is boasting that “our forces are immeasurable,” whereas the Pāṇḍavas appear to him to be “limited.” Even before the Battle of Kurukṣetra, this shortsighted materialistic vision of Duryodhana was revealed when he was given the choice of having Lord Kṛṣṇa’s soldiers or Kṛṣṇa Himself on his side. Kṛṣṇa had promised to give one side only Himself and the other side His thousands of men, horses and equipment. Duryodhana quickly grabbed the many men, but Arjuna, for the Pāṇḍavas, desired only to have Lord Kṛṣṇa drive his chariot. When the two sides, the Kurus and the Pāṇḍavas, approached Lord Kṛṣṇa for help, Duryodhana, counting numbers, said, “Give me Your forces,” but the Pāṇḍavas, knowing Lord Kṛṣṇa to be the Supreme Person, said “Please be with us Yourself.” So from the very beginning here we see that the atheists have no understanding of the person Kṛṣṇa; they are more interested in His energy, or what He possesses and what He can bestow, than in Kṛṣṇa Himself. But Arjuna knows Kṛṣṇa, and he wants Him to be his chariot driver as well as his Lord and master.

All this is more elaborately explained in the accounts of the blowing of the trum-

pets, bugles and conchshells. "After that, the conchshells, bugles, trumpets and horns all suddenly vibrated simultaneously, and the sound was tumultuous. On the other side, both Lord Kṛṣṇa and Arjuna . . . sounded their transcendental conchshells." (*Gītā*, 1:13-14) Again the same type of calculation is there: the Kurus' battle cry is tumultuous, physically it is overwhelming, materially it is deafening. But that is all. And on the other side there is simply the word "transcendental." Transcendental means that it has all of the potency of Kṛṣṇa. Kṛṣṇa is all powerful, and anything that He touches or is associated with is all powerful. Where Kṛṣṇa is, the goddess of fortune is. So how can there be any hope of victory for the merely "tumultuous"? And actually this is so, for we read in verse nineteen, "The blowing of all these different conchshells became uproarious, and, vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhṛtarāṣṭra." There is no indication that the tumultuous sound of the Kurus' disheartened the Pāṇḍavas, but it is very clearly stated that the "transcendental" sound of the conchshells shattered the hearts of the sons of Dhṛtarāṣṭra.

As indicated in the very first verse, it is the characteristic of materialistic men to be always fearful, to be always in a state of uncertainty. "Oh, how will it come out?" But that is not true with Kṛṣṇa's devotee, for the devotee who has Kṛṣṇa by his side knows that Kṛṣṇa is in control. "What does it matter whether the battle is successful or not? I am merely fighting by Kṛṣṇa's side." For him there is no fear; he is residing with the Lord, who is the dispeller of all inauspiciousness. Certainly one who has taken shelter of the feet of Lord Śrī Kṛṣṇa has nothing to fear. Whereas the Kurus have put their faith in military might, the Pāṇḍava devotees have put their faith in the Personality of Godhead. This is the real import of the first half of the First Chapter of *Bhagavad-gītā*.

As long as such confidence remains in the heart of a devotee, there is never any problem. But in the second half of the First Chapter, we find the difficulty that arises when the devotee seeks to emulate the practices of the atheist. For our benefit, a cloud of doubt begins to arise in Arjuna's mind. Therefore he tells Kṛṣṇa, "Please place my chariot between the two armies so that I may see who is present here, who is desirous of fighting . . ."

(*Gītā*, 1:21-22) Now Arjuna is making the same mistake that Dhṛtarāṣṭra made, namely forgetting who is present before him, in this case, driving his very chariot. Arjuna is thinking, "Let me calculate. Let me see who is here. Let me use my eyes to see what is going on. Let me judge for myself." Then we can see that a whole string of perplexities follow, for after seeing all his friends and relatives assembled there for battle, he became overwhelmed with compassion and said: "My dear Kṛṣṇa, seeing my friends and relatives present before me with such fighting spirit, the limbs of my body are quivering and my mouth is drying up." (*Gītā*, 1:29) Actually this kind of compassion is very nice, and it is one of the qualities of a devotee.

The scriptures say that a devotee who has genuine faith in the Lord has all the good qualities to be found in the demigods, but a nondevotee has no good qualification, no matter how materially advanced he may be either through education or culture. But we shall see that Lord Kṛṣṇa says that Arjuna's compassion is misguided; it is misdirected because it is not under the control of the Supreme. There is nothing wrong with any emotion (what to speak of compassion) if it is directed toward Kṛṣṇa, or in Kṛṣṇa's service. But no matter how fine the emotion or how elevated the sentiment, if it is not in the service of Kṛṣṇa, then it is merely sense gratification—useless, if not harmful. Therefore we find that Arjuna's compassion was not in the service of Kṛṣṇa, and consequently its result was not good: his body began to tremble, his hair began to stand on end, he could no longer hold his bow Gāṇḍīva, and he said, "I am forgetting myself, and my mind is reeling. I foresee only evil, O killer of the Keśī demon." (*Gītā*, 1:31) By material calculation there could be only evil from such a situation, that is correct; but notice the pronoun: "I foresee." And in the next verse: "I do not see how any good can come from killing my own kinsmen in this battle." (*Gītā*, 1:32) And again, "Nor can I, my dear Kṛṣṇa, desire any consequent victory, kingdom, or happiness." (1:32) This whole calculation is based on "I." And what "I" is that? It is the "I" of the senses devoid of the consciousness that Hṛṣīkeśa, or Kṛṣṇa, is the proprietor of the senses. Without knowing that one's self-interest is Kṛṣṇa, the conditioned soul is attracted by the bodily relationships of

this "I." And in such a condition, Arjuna could no longer remember his duty; nor could he remember his relationship to Lord Kṛṣṇa.

If Arjuna had just remembered, "Oh, my dear friend Kṛṣṇa is driving my chariot. Let Him take control. Let me simply be His servant," then there would have been no such question or doubt arising in his mind. Kṛṣṇa is actually driving Arjuna's chariot, and yet because of his forgetfulness, Arjuna is questioning Him: "What will happen if I commit this sin? Surely I will go to hell."

There is a story that once Lord Kṛṣṇa had a headache, and He proclaimed that nothing would cure it save the dust from a devotee's foot. So Nārada was dispatched to find some dust, and he immediately went to some of the great demigods like Brahmā, Śiva, Indra, etc., but none would oblige him. They pleaded, "Oh, what would happen to me? What a great offense to put the dust of one's foot on the head of the Almighty Lord." So no one would give him any dust. Finally he went to the *gopīs*, who, when they heard of Kṛṣṇa's plight and His request, said, "Here, take this!" and immediately produced some dust from their feet. He asked them if they were not afraid of going to hell for this act, and they replied, "We'll go to hell. That's all right. But please take this to Kṛṣṇa right away." That is the position of a devotee—he cares neither for heaven nor hell, simply the pleasure of Kṛṣṇa. "Whatever Kṛṣṇa wants is what I want." That is devotion. But when we forget, then we must make so many material calculations, just like Dhṛtarāṣṭra, who wants to count his forces. He wants to see whether they're lined up properly; he is calculating the sound, "Oh, it is tumultuous!" But what about Kṛṣṇa? The devotee only thinks about what Kṛṣṇa wants. We will see, at the end of *Bhagavad-gītā*, that this is the understanding that Arjuna reawakens to: "My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and now I am fixed without any doubt, prepared to act according to Your instructions." (18:73) When we have reawakened to that platform, that Kṛṣṇa is our Lord, that Kṛṣṇa knows everything, that whatever Kṛṣṇa wants, that we will do—then there is no more calculation, there is no more uncertainty, there is no more hesitancy to act for the Supreme. That is Kṛṣṇa consciousness. End



#### ADDRESSES TO THE GRAND SPIRITUAL MASTER

*The following addresses of worship unto Bhaktisiddhānta Sarasvatī, were submitted by the students of Bhaktivedānta Swāmī, the foremost disciple of Bhaktisiddhānta. They were mailed to Prabhupāda Bhaktivedānta on the Appearance Day of Bhaktisiddhānta, and Prabhupāda has requested they all appear in BACK TO GODHEAD.*

I humbly offer my most respectful obeisances to the divine lotus feet of Bhaktisiddhānta Sarasvatī on this blessed day, his appearance in this mortal world. O most divine representative of our Lord Śrī Kṛṣṇa, you have so mercifully sent our beloved Prabhupāda, who has delivered us from the wretched sinful life we were engaged in. I have no words from this contaminated mouth with which to glorify your holy name. But I humbly offer my most sincere thank you for sending His Divine Grace A.C. Bhaktivedānta Swāmī, our most blessed lord and saviour Prabhupāda.

All glories to Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj. All glories to Śrī Guru.

*Madhavānanda dāsa Brahmācārī*

I am just a particle of dirt that has been lustfully lingering in this material world since time immemorial in the darkness of nescience. Somehow or other I was blown by the wind and dropped in the infinite ocean of transcendental merey of the disciplic succession. At this most auspicious time, I respectfully offer my most worthless obeisances at the divine lotus feet of

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj, whose divine teachings are eternally benedicting the fallen conditioned souls with the absolute transcendental message, love of God, Lord Śrī Kṛṣṇa. I only pray to Lord Kṛṣṇa that I am always humble and submissive at the pure lotus feet of His Divine Grace and never give up the shade of his feet for the miserable existence of sense gratification and mental speculation that is ever tempting me, the most fallen.

Thank you, your Grace, for sending Prabhupāda here, thus saving me from the most miserable condition of existence. All glories are unto you, O the spiritual master and servant of Sarasvatī Gosvāmī. You are the deliverer of Lord Caitanya's message, and it was your divine order that sent our beloved Śrīla Prabhupāda to deliver the western countries, which are full with impersonalism and voidism.

All glories to Śrī Guru and Gaurāṅgā!

All glories to Prabhupāda's Guru Mahārāj, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj! Your servant,

*Svarūpa dāsa Brahmācārī*

Bhaktivinode had one son whose name was Bhaktisiddhānta;  
The divine spiritual master of A.C. Bhaktivedānta.  
As a child he was placed before Lord Jagannāthajī;  
The Lord's garland fell upon him mercifully.  
He recited the *Gītā* at the age of seven,  
Which clearly shows that he was sent from heaven.  
As a spiritual master he was very strict;  
He allowed no nonsense and mystic yogic tricks.  
Our Prabhupāda was reluctant to see him that day;  
However, being persuaded by his friend, he went anyway.  
Just that second of association with Śrīla Sarasvatī,  
Was the beginning of Prabhupāda's service to root the *māyā-vādī*.  
"Go to the Western world and preach this teaching there;  
Every town and city will chant as is Caitanya's prayer."  
Their intimate relationship developed thick and thin;  
Prabhupāda would chant *japa* in the room with him.  
And so it came to pass from this world Sarasvatī departed,  
But not before he told Prabhupāda to get started.  
It is his order only that Prabhupāda is here,  
Who taught us Hare Kṛṣṇa which brings our love so near.  
As we have accepted Prabhupāda in humble submission,  
Now Bhaktisiddhānta is our grandfather in disciplic succession.  
We can only thank you, dearest grandfather Bhaktisiddhānta,  
Thank you for giving us Prabhupāda, the topmost *paramahansa*

*Śaradīa devīdāsī*

#### PRABHUPĀDA'S GURU MAHĀRĀJ

Śrī Bhaktisiddhānta Sarasvatī Thākura,  
Upon this earth his mercy has poured.  
He is in Lord Caitanya's disciplic succession,  
Spreading love of Kṛṣṇa is his eternal mission.  
By his grace he has sent Śrīla Prabhupāda here,  
To teach us about Kṛṣṇa, who is so dear.  
He will surely bring us, without any fear,  
To serving the Lord, our only natural career.  
We must follow his teachings, all of us,

To rid the mind of material dust.  
 This is for sure the only solution,  
 To be with Kṛṣṇa, and not in illusion.  
 So please surrender, everyone!  
 To Śrīla Bhaktivinode's transcendental son,  
 Spiritual master of our Prabhupādaī,  
 Śrīla Bhaktisiddhānta Sarasvatī.

*Līlāśukadevīdāsi*

O venerated paramahaṁsa,  
 as I speed throughout  
 these next million births,  
 I beg it be  
 at the sacred feet  
 of he who churns always  
 within the nectar of your lotus ways.  
 And tho, today  
 I prostrate bound,  
 and this chalice  
 can but eclipse  
 your effulgent glories,  
 still, as the father  
 pardons to teach his son,  
 I beg you link me  
 upon your golden chain,  
 O great and perfect one.

*Karuṇamaya dāsa Brahmācārī*

#### JAGAT NṚSĪMHA GURU

Humble obeisances are due unto you O Prabhupāda. You are spiritual master of this planet and you have come to the children of Kali yuga to replace a life worse than death with the *yoga* of ecstasy.

Remembrance in loving obeisance must always be given unto my grand spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, who is always engaged in assisting the *gopīs* of Vṛndāvana as the *mañjari*. Because he is very dear to Govinda Gopāla, he has come to establish Lord Caitanya's teachings of traditional Vaiṣṇavism in preparation of Kali yuga's golden age.

O eternal ray of Kṛṣṇa, O thou messenger of Govinda's flute,  
 Thy blessed countenance I did recall when once I walked a way-ward route.

Effulgent was thy personage, thou did beg I seek my Lord  
 So the *asuras* within my heart could breathe their last by the mercy of His sword.

Prabhupāda has told us thou art an evangelic angel Kṛṣṇa sent  
 He told us as a surrendered soul he is thine serving instrument.  
 As electric current, Kṛṣṇa's blessing flows through the heart of devotee pure,

And in the following of your most blessed footprints all glories  
 are found for sure.

Durga's jailhouse tower of void is now lying crumbled in the dust,  
 Now open wide Vaikuṅṭha's gate, and dovetailed is our lust.  
 Your touchstone fingers have picked us up to protect us with  
 your might,

And in the presence of your brilliance vanished now despair of  
 night.

Secure thou were in knowledge that the great chain must stay  
 unbroken;

Thus you ordered this sublime tradition spread to where the  
 English tongue is spoken.

In the woods of New Vṛndāvana Prabhupāda said Kṛṣṇa sent  
 him here,

Though thanklessly—I yearn to bathe thy feet with my ungrate-  
 ful tears.

Just as a fish spends its time eating waste up from the ocean floor,  
 Any remnant of *prasādam* your devotee leaves behind is mine in  
 glory to devour.

This aquatic bathes in nectar now, while poison was my wash  
 before;

Each grain of dust your foot has touched is nectarine and I your  
 omnivore.

As the grandfather showers his mercy upon the gurgling babe  
 With more mercy than the parent I beg you bless me in that way.

But my lord and master Prabhupāda desires sons who see *tapasya*  
 in each test;

Therefore within his holy lotus heart your dream of world  
*sañkīrtana* may rest.

The hypocrisy of Kali yuga the American Vaisnavas do deplore;  
*Sañkīrtana* its mighty cure more fierce than Lord Nṛsiṁha's roar!  
 Eyes that pierce can see your grand swan's bliss is as sweet as  
 lotus flowers,

And your miracle of Kṛṣṇa consciousness surpasses Brahmā's  
 powers.

O master of my master, O modern Śukadeva,

Thy sweet will alone our shelter be from Yamarāj's fiery grave.  
 Just as all the rivers of the world do serve the ocean blue,  
 So all pious men of Kali yuga shall do service unto you.  
 Never must I think I am surrendered servant of the feet of your  
 Divine Grace;

Prabhupāda alone serves thy feet for the deliverance of the  
 human race.

He is the surrendered soul of Kṛṣṇa's swan, he the pure devotee  
 Because Prabhupāda loves Śrī Jagat Guru, and thus spoke he:  
 "Gurudev loves me."

Heaven's damsels I may be offered or the liberation of *soma-rasa*,  
 But I would fall from these senseless ventures believing all I  
 thought mine lost;

I would suffer flaws and then reactions but I'd never suffer  
 worse

If somehow from you I were removed, O uplifter of the universe!  
*Sac-cid-ānanda-vigraha* is written clearly upon thy face,

And millions offer homage unto the lotus feet of your most  
 holy grace.

Grandfather thou art of a generation of righteous saints and  
 kings

Who likewise will teach others of the power your greatest dis-  
 ciple brings.

*Patit Uddharan dāsa Brahmācārī*

Beloved Guru Mahārāj

I worship your grace

Bhaktisiddhānta

Shelter to the race

and Bhaktivedānta

You taught my guru;

You have spoken the truth.  
 Your words are still new,  
 Your back straight as youth.  
 You are so austere; You keep every rule.  
 And the rascals fear you  
 The impersonal fools!  
 But Prabhupāda does love you,  
 And we him do love  
 And the love goes on through  
 To Kṛṣṇa above.  
 He is in Vṛndāvana,  
 We the material well;  
 Disciple's chain we grab on,  
 Back to Him, done with hell.

*Girirāja dāsa Brahmācārī*

All glories, all glories to Your Divine Grace  
 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj,  
 Beloved spiritual master of Śrīla Prabhupāda.  
 All glories, all glories to Your Divine Grace  
 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj,  
 Who came to expound the teachings of Śrīla Rūpa Gosvāmī.  
 All glories, all glories to Your Divine Grace  
 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj,  
 Founder of Gauḍīya Math Sampradāya and  
 Rejuvenator of pure *bhakti* cult.  
 All glories, all glories to Your Divine Grace  
 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj,  
 O ray of Viṣṇu; Son of Śrīla Bhaktivinode Thākura.

Dearest Guru Mahārāj,

Please accept my most prostrated obeisances at your transcendental lotus feet time and time and time again. You have so kindly given me the opportunity on this most auspicious day—that of your appearance—to write this pitifully inadequate appreciation of your unlimited mercy. All glories, all glories to you. I am so very much indebted to you, for if it weren't for your causeless mercy, I wouldn't have come to Śrīla Prabhupāda, my beloved spiritual master, or have known at all who is Kṛṣṇa. Nor would I have had the strength to stay in Kṛṣṇa consciousness. You are my guardian, my grandfather, and I know that you are always looking after me. I am so very fallen, but still you are always there to help me. You are always so mercifully answering my prayers.

I remember the eve of my initiation; my body was ill and I couldn't rest—doubting that initiation was the right thing. And so I was chanting Hare Kṛṣṇa vigorously, praying to someone to please help me over this dilemma. And though I didn't know you (but had just once seen your picture), still I could feel your presence that night so strongly, and I know it was you who was guiding me.

After initiation, for some months I was still suffering from that most disgusting infection: impersonalism, and from within I knew that if I just prayed to you to give me strength to forget my past life I would see the form of Kṛṣṇa as the Supreme Absolute Truth. And to this day I am still praying to you every evening: Your Divine Grace, please don't let me fall down, but help me to surrender myself cent per cent at the lotus feet of your spiritual son, Śrīla Prabhupāda. And just looking at your

picture, your erect unflinching posture, gives me all the strength I need to battle any impersonal calamities.

When I became agitated in mind due to sex impulse, again I prayed to you, the most perfect Brahmācārī, for strength not to give in to bodily impulses, but instead fix my mind on the form of the Lord. Again you gave me sufficient strength. Whenever I have been very much distressed I have turned to you through prayer, and I know you are always with me and guiding me back home, back to Godhead. Eternally your most unworthy servant,

*Aravinda dāsa Brahmācārī*

I offer my most humble and respectful obeisances unto the lotus feet of His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, my spiritual master, who has come to the Western world, which is so full of voidness and impersonalism. He has come to deliver the benediction of Lord Caitanya's Kṛṣṇa consciousness movement, under the direct order of His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Thākura, our spiritual grandfather. He lives forever by his divine instructions, and the follower lives with him. Let us all become followers of His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda! While the mental speculators spend countless lifetimes licking the *Bhagavad-gītā* bottle of honey, he has *opened* this bottle and distributed the Kṛṣṇa consciousness honey to his confidential servitor. By the Divine Grace of Śrīla Bhaktisiddhānta, unlimited numbers of fallen souls afflicted with skin disease can be fully liberated from all bodily misery and go directly back to Godhead, and nations of dead men have been revived and are now dancing and chanting in ecstasy. Against all opposition, he has definitely established that anyone from any part of the universe can become a qualified Gauḍīya Vaiṣṇava simply by following the regulative principles of devotional service. Thus he has sent His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda to create Vaiṣṇavas all over this planet. I pray for the mercy of the disciplic succession, that I may have a stout broomstick and a heavy shoe, with which to beat my rascal mind 100 times, morning and evening, so that I may have a chance for executing the sacred order of my beloved spiritual master. I pray to become their instrument.

*Jayādvaita dāsa Brahmācārī*

#### PRAYER TO GURU MAHĀRĀJ

Oh grand spiritual master, please forgive me for this broken expression in my own words, unto you who is very dear to Rādhārāṇī and beyond my contaminated understanding. One day in the hospital my spiritual master, your foremost disciple and spiritual son, said he didn't know Kṛṣṇa, he just knew you, his Guru Mahārāj. During those days he also offered flowers to a picture of you, and I could understand that when you accept it, it is as good as accepted by the Lord. It is now many years since your disciple who is now the *ācārya* for the age, Bhaktivedānta Swāmī, first wrote, "The Lord is sentient thou hast proved, impersonal calamity thou has moved." He, the world's Prabhupāda, is certainly now your most prominent, faithful son. He has captured the western world at your command. We, your grandchildren, joyfully sing Gaurāṅga's praises where only yesterday

we were drug-infested, obscene and miserable. How has he done this? He says, "I have done nothing extraordinary. I am following the instructions of my Guru Mahārāj."

So in Prabhupāda's example we see it is practically true; the *sat guru* is so potent that simply to do what he asks can conquer the world. And now we are engaged in stabilizing Kṛṣṇa consciousness all over the world, and many are coming. It is as if we are trying to distribute a lango mango free of charge, and many are suspicious of love of God; but if we persist, as did our Prabhupāda, then success is guaranteed. On your appearance day I simply pray, grandfather *guru*, that you allow all Prabhupāda's sons and daughters to remain steadfast at your feet, and let us, through thick and thin, remain the personal servants of Bhaktivedānta Swāmī, our eternal father. Please be kind to bless us in this way. All glories to Vaiṣṇava Sampradāya! All glories to Śiṃha Guru our learned guide!

*Satsvarūpa dāsa Adhikārī*

Dear Guru Mahārāj,

Please accept my humble obeisances at your lotus feet. You are known as Sringha Guru, and therefore the impersonalists were afraid to approach you. Two weeks before your disappearance from this mortal world you wrote one letter to Prabhupāda instructing him to deliver the sublime teachings of Lord Caitanya to the west. Thousands of years of penances and austerities may not liberate a conditioned soul who has fallen into the dark well of material existence; but one word from the pure devotee, and he is at once freed. You saved Prabhupāda from engagement in material affairs by honoring His Divine Grace with transcendental loving service of the dust of your lotus feet. He said you are like an ocean and have pulled him out of material existence. Now by your grace Prabhupāda is the most powerful personality in the three worlds, as he can deliver the Supreme Personality of Godhead.

You were born in one place, Prabhupāda was born in another, and we were born in still another, but Kṛṣṇa has brought us all together to push on the *saṅkīrtana* movement.

The grandfather takes better care of the children than the father, and therefore you must be even more merciful than our most merciful Prabhupāda. So my dear Guru Mahārāj, I only pray to you that in some birth I may develop a tiny fraction of the love for Prabhupāda that he has for you. I pray that I may remain a tiny part in his gigantic plan of dragging all of us back to Godhead. Your servant,

*Jadurāṇī devīdāsi*

Dear Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Mahārāj,

Please accept my most humble obeisances at your lotus feet. On this day of your appearance, I want to please offer my prostrated obeisances to you again and again, for it is by your mercy only that I am having bestowed upon me the mercy of your beloved disciple, His Divine Grace A.C. Bhaktivedānta Swāmī, who is teaching me how to love the Supreme Lord, Śrī Kṛṣṇa. Before finding Prabhupāda, I had nothing, and now, being given the opportunity to serve him, I have everything. Prabhupāda has said so many times that he has come here to spread Kṛṣṇa consciousness simply because you have ordered him to do so. So actually, I have you to thank for everything, for it is

completely by your grace that Prabhupāda has come here. So, please, on this day of your appearance, accept my repeated obeisances again and again and again. Always your servant,

*Arundhati devīdāsi*

All glories to Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī.  
Your garlanded picture on the wall in front of me:  
You are looking very beautiful and grave,  
You whose mind is fixed on Lord Caitanyadev.  
By your mercy, for love of you, Prabhupāda is here;  
Your message, love of Kṛṣṇa, is ringing loud and clear.  
I want to thank you on this auspicious day  
For sending our dear Prabhupāda to save us from our ways.  
I am especially the most wretched devotee of all,  
And it is by your mercy only I do not fall.  
And I pray, dear Śrīla Bhaktisiddhānta Sarasvatī,  
That I may serve Prabhupāda from now until eternity,  
That I may one day become humble and sincere,  
And learn to love Kṛṣṇa, to whom you are so dear.

*Balaidāsi*

Prabhupāda, you are like a touchstone,  
The land of Cintāmani Dhām is your home.  
Your holy self is far more than royal,  
Your nectar love of Kṛṣṇa is true and loyal.  
From the golden lotus-flowered succession you have come to  
here,  
Saint Bhaktisiddhānta's divine instruction has been captured by  
your lotus ear.  
By the infallible line of perfected spiritual masters with the  
transcendental view,  
Śrīla Bhaktisiddhānta is so beautifully transcendental, just like  
you.  
Oh, Śrī Bhaktisiddhānta Sarasvatī, my Prabhupāda loves you so,  
I offer all obeisances to you, from myself so very low.  
I see in your book, *Relative Worlds*, a great thing about you:  
Even the greatest English erudite scholar, next to you is but  
a fool.  
You are the greatest of all the learned men,  
To Goloka Vṛndāvana, a saving hand you lend.  
You are so kindly and completely, showing us all,  
We puffed up souls, don't know anything at all.  
By your mercy, my dear grandfather, master, we are having a  
sweet taste  
Of this beautiful Kṛṣṇa consciousness, you've sent our Prabhupāda,  
so full of divine grace.  
It's so wonderful!! What your disciple, Prabhupāda, says is  
really so,  
This nectarean chanting is making our love for Lord Kṛṣṇa grow.  
Your messages of Goloka and the *ārātrika* prayers, so sweet and  
true,  
All obeisances, all obeisances, all obeisances unto you.  
Oh, Guru Mahārāj of my Guru Mahārāj, although I have no  
right, let me make one crying plea,  
Although you are showing freely the blissful devotional sea,  
I am still lost, absorbed in envy, greed, I'm so perverted, I  
cannot see,  
Oh Guru Mahārāj of my Guru Mahārāj, never let me fall from  
the service of thee.

*Vaiṅkṣṇanātha dāsa Adhikārī*



When will this mind cease to reflect the horrors of my lust,  
 Just chanting Hare Kṛṣṇa vanishes the dust.  
 My thoughts they are so selfish to satisfy my needs,  
 By chanting Hare Kṛṣṇa uprooting all bad seeds,  
 This illusioned fallen soul I am, a victim of Kali's prey,  
 The mercy of his lotus feet I need in every way.

Dear Guru Mahārāj, I beg to present my prostrated obeisances  
 unto your divine lotus feet on this, your appearance day.

*Śrīdāmā dāsa Brahmācārī*

As I journeyed in a labyrinth of darkness with ignorance and  
 passion at each step, and the glitter of *māyā* as my only illusory  
 refuge, I screamed for mercy, for a light of truth. Amidst this  
 world of confusion and sleep I heard and echoed a sound that  
 seemed to come from the remotest corner of my heart. It was  
 Hare Kṛṣṇa, Hare Kṛṣṇa, the holy *mahāmantra*. By chanting and  
 hearing, the maze dissolved, and in its place dawned the sweetest,  
 purest, most glorious sense of eternal bliss and divine link with  
 the all-attractive Supreme Personality, Lord Śrī Kṛṣṇa. And now  
 by Kṛṣṇa's causeless mercy, I am guided toward the supreme  
 destination, back to Godhead. Thank you, Your Divine Grace,  
 for saving me. Thank you for giving us Prabhupāda. On this  
 sacred day of your appearance, I muster all the gratitude of my  
 unworthy self and offer obeisances unto your holy lotus feet.

*Manmohinī devīdāsi*

My dear Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj,

We cannot hope to begin to praise you, and yet by the incon-  
 ceivable mercy of your transcendental son, Bhaktivedānta  
 Swāmī, we are writing these meager words for this auspicious  
 day.

All glories, all glories, all glories to the Appearance of Bhakti-  
 siddhānta Sarasvatī!

You come as the son of Bhaktivinoda Thākura, just to show us  
 what the transcendental product of household life should be.

You are eternally Brahmācārī, and yet the numbers of chil-  
 dren you have fathered are uncountable.

By your causeless grace upon the western world, so many  
 souls from this land of license are entering the sublime path of  
*bhakti*, being so attracted to your beloved son.

Simply because he heard you, all the nectar of Kṛṣṇa con-  
 sciousness is flowing across oceans to our parched ears.

We do not know you, and yet you are caring for us even  
 better than our own spiritual father.

So we are very much desirous of taking shelter at your lotus  
 feet, but we are afraid to approach you, having not an ounce of  
 austerity or intelligence. But because our spiritual master is so  
 kind upon us, he is giving us the opportunity to address your  
 holiness in this way. So may we appeal to you—help us keep  
 ourselves for Kṛṣṇa. We are so much a prey to the agitations of  
 this mind-body, and you are the perfect master of the senses, so  
 only you can help us look within for the treasure of our lives.  
 Please pull us out of the mire or our ignorance, and even if you  
 must drag us by the hair, kicking and screaming, like children  
 balking at the sternness of their wise grandfather, please, please  
 help us be ourselves again. Restore this battered consciousness to  
 its natural condition.

We know that if you will be kind upon us, only then will  
 Lord Nityānanda cast His blissful glance over our unbowed  
 heads. Since you are so dear to Śrīmatī Rādhārāṇī, help us heal  
 these broken tools for Her service.

It is unto your lotus feet, O Bhaktisiddhānta Sarasvatī Prabhu-  
 pāda Mahārāj, the deliverer of the science of Kṛṣṇa and the  
 personified teachings of Lord Caitanya, that we offer our most  
 respectful obeisances.

Despite these pitiable and unworthy appeals, may we be your  
 eternal servitors.

*Murāri dāsa Adhikārī*  
*Līlāvāṭidevīdāsi*  
*Subhadrādevīdāsi*

Oh my dear Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhu-  
 pāda, you are the ocean of transparent mercy who has sent  
 your loving disciple Śrīla Prabhupāda to flood the world with  
 Hare Kṛṣṇa love of God vibrations.

We were demons envious of Kṛṣṇa and unhappy, but now by  
 your mercy Prabhupāda has come and dissolved this madness  
 with the magic wand of Śrī Kṛṣṇa Caitanya *saṅkīrtana*. All  
 glories to Your Divine Grace's lotus feet! All glories to he who  
 is always serving at your lotus feet! All glories to Śrī Śrī Rādhā  
 Kṛṣṇa! Repeat! Repeat! Repeat!

*Nanda Kiśora dāsa Adhikārī*  
*Jahnavadevīdāsi*

All glories to you, Śrī Bhaktisiddhānta, preceptor of Śrīla  
 Prabhupāda. Siddhānta Thou truly art the conclusion of the  
 ripest fruit upon the Vedic tree. By your sweet grace you have  
 set us free.

You the unflinching lion, who having quelled the *māyā-vādī's*  
 deathly trance, now a conquering hero, have taken the regal  
 stance.

Your presence has outshone illusion's most deceptive maze,  
 and your greatest gift has been to send us the shelter of Śrīla  
 Prabhupāda's unflinching gaze.

All glory to you, who are not different than *Śrīmad-  
 Bhāgavatam*.

All glory to you, nectarean moon, distributor of Viṣṇu's  
 rays.

I humbly bow at Śrīla Prabhupāda's lotus feet, knowing that  
 a father is most pleased when honor is given to his son, so kindly  
 accept this worthless gift.

My service to *paramparā* from now on.

*Naranārāyaṇa dāsa Adhikārī*

I beg to ask of His Divine Grace A.C. Bhaktivedānta Swāmī  
 Prabhupāda to kindly convey my humble obeisances unto the  
 dust of the lotus feet of His Divine Grace Om Viṣṇupāda  
 Paramahansa Parivrajakācārya 108 Śrī Śrīmad Bhaktisiddhānta  
 Gosvāmī Prabhupāda. Even my obeisances are worthless. But  
 you purify everything by engaging it in Kṛṣṇa's transcendental  
 loving service, thus making a fallen soul such as I worthy to  
 serve superior authorities. So therefore I am coming to you.

I am part and parcel of Kṛṣṇa and eligible for going back to Godhead, but I am forgetful and in my ignorance I forget who I am and what the purpose of life is. Please force me, Prabhupāda, to always remember my constitutional position. Please force me.

*Brahmānanda dāsa Brahmācārī*

We offer our humble obeisances unto His Divine Grace Om Viṣṇupāda Paramahaṁsa Parivṛājācārya 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāj.

Like a thunderbolt, His demeanor is straight and bold, fearless. His grace, like a rose, is soft and sweet. His spiritual son, Prabhupāda, is merciful and kind. Please help us to know your mercy. Your ungrateful servants,

*Śacīśuta dāsa Adhikārī  
Indumati devīdāsī*

Humble servants we are of Bhaktivedānta Gosvāmī, who presses holy head to your feet, the sheltering refuge. Oh the most regal lion *guru*, Bhaktisiddhānta Sarasvatī! You whose roaring of the message of Lord Caitanyadeva will pierce this dark jungle of Kali. Then the jackal that is our mind on hearing such a roar may run to relinquish the eatable thing it has stolen from the lion to enjoy in fearful secrecy. But we are calling in faint voices upon the mercy of your regal strength to catch the jackal and destroy him and take back your due, our eternal service unto your lotus feet, Oh most beloved *Gurudeva*.

*Bharadrāja dāsa Adhikārī  
Rukmīṇī devīdāsī*

#### PECULIAR CANONS OF DISTASTE

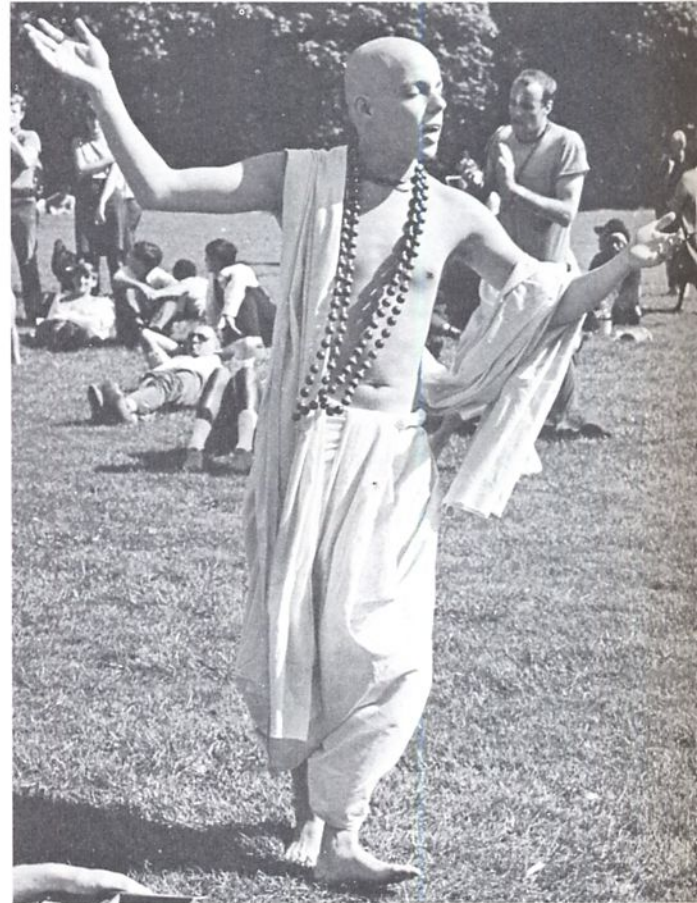
The materialistic demeanor will not insure  
that this phenomenal existence will not recur.  
But what will, my friends, I'm sure,  
is listening to Bhaktisiddhānta Sarasvatī Thākura.  
Infinitesimal absolute is not supreme,  
But disassociated from the Absolute by his foolish dream  
Between two infinite dominions he trod,  
And started thinking, "Perhaps I'm God."  
Transcendence regrets these fallen ways,  
But facilitates with this phenomenal phase.  
Those who exhibit distaste for this mundane sod  
Will do well to follow Bhaktisiddhānta Śrīla Prabhupāda.  
Variegated positions of the Absolute resemble  
Plural phases of this transitory ensemble.  
So we offer an anthropomorphic suggestion,  
And discredited transcendence as a cultural extension.  
But these conceptions are philosophical pretensions,  
Concocted in whole by our limited inventions.  
But for those who truly wish to see,  
The Lord has sent Śrīla Bhaktisiddhānta Sarasvatī.  
His teachings are there, regardless of caste,  
So find them quickly, time is slipping fast.  
This one day will soon be past;  
Only what's done for Kṛṣṇa will last.

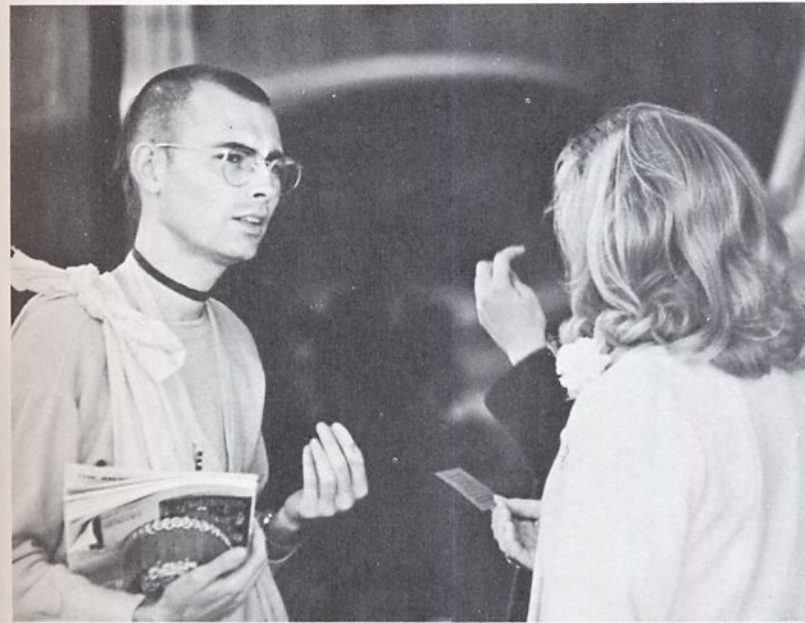
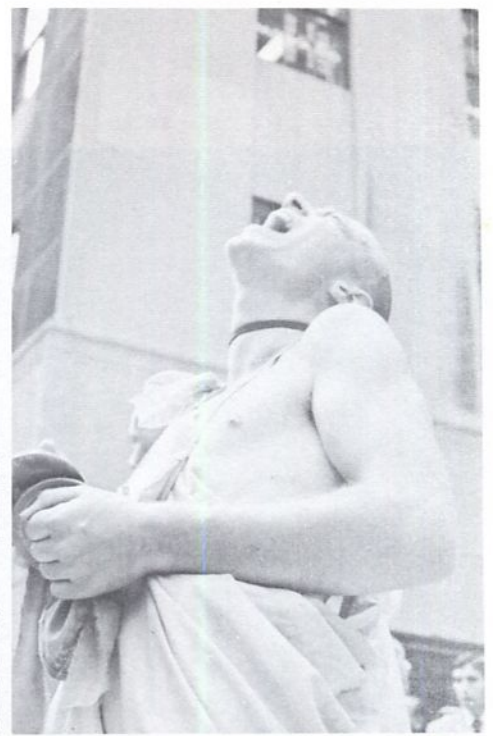
*Uddhava dāsa Adhikārī*



*Saṅkīrtana* means singing and dancing about the glories of Kṛṣṇa, the Supreme Personality of God. It is nothing manufactured or concocted; it is not a "new religion." The most ancient Vedic scriptures of India recommend that for the present Age of Quarrel, this simple method will be the only successful one for bringing God consciousness to the people in general. Actually, religion cannot be manufactured. Religion means to follow the codes or laws of the One without a second, the One God who is glorified by all the true religions of the world. *Saṅkīrtana* was brought to the U.S. in 1966 by His Divine Grace A.C. Bhaktivedānta Swāmī, who has recently said, "Don't think that these boys and girls are dancing out of religious sentiment or fanaticism. We have the highest philosophical and theosophical background." The Hare Kṛṣṇa movement is based on science and on the authority of the *Vedas*. But its beauty is that it is all simplified. The first result from chanting is that one becomes freed from all material misgivings by realizing his real self as eternal spirit soul. This means blissful, loving union with the all-blissful Godhead. One's whole body, mind and intelligence become joyful! It is guaranteed the sincere *saṅkīrtana* chanter will feel symptoms of the highest ecstasy and the perfection of the human form of life: love of Godhead.

(The pictures on this page were taken at the Hare Kṛṣṇa centers in New York City and Vancouver, British Columbia.)





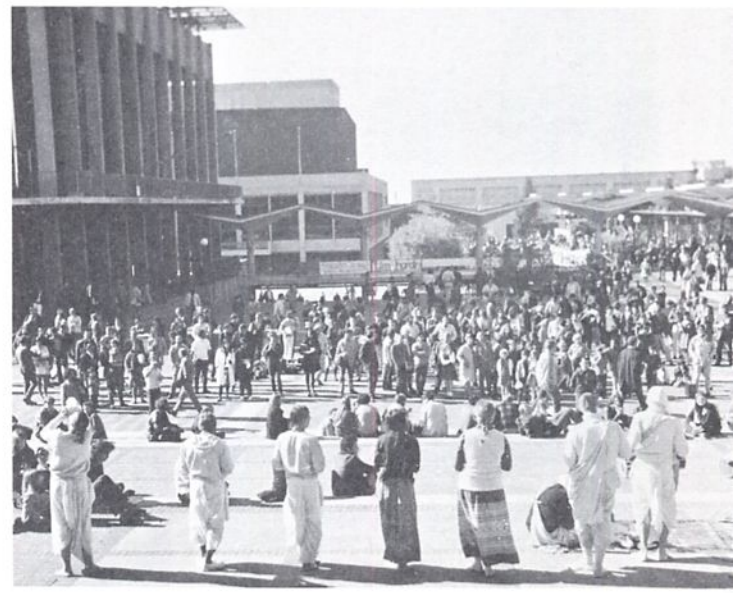
# LOVE OF GOD

One devotee has prayed, "O my Lord, at the time of death it will be so difficult to think of You, because my throat will be choked up in death rattle, and I may not have time to calm my mind from pain in order to think of You. So now, while I am in healthy frame of mind and blissfully chanting Your holy name, let me die at once." But Prabhupāda has also said, "Death is not such a wonder, and it is life that's the constant wonder and this chanting is life."

So while the Hare Kṛṣṇa chanters have solved the gravest problem of existence—the death problem—they are also free from all fearfulness and are enjoying the fullest extent of happiness in the here and now. Please chant this *mantra!*

These pictures were taken at the Hare Kṛṣṇa centers in Berkeley and San Francisco, California.





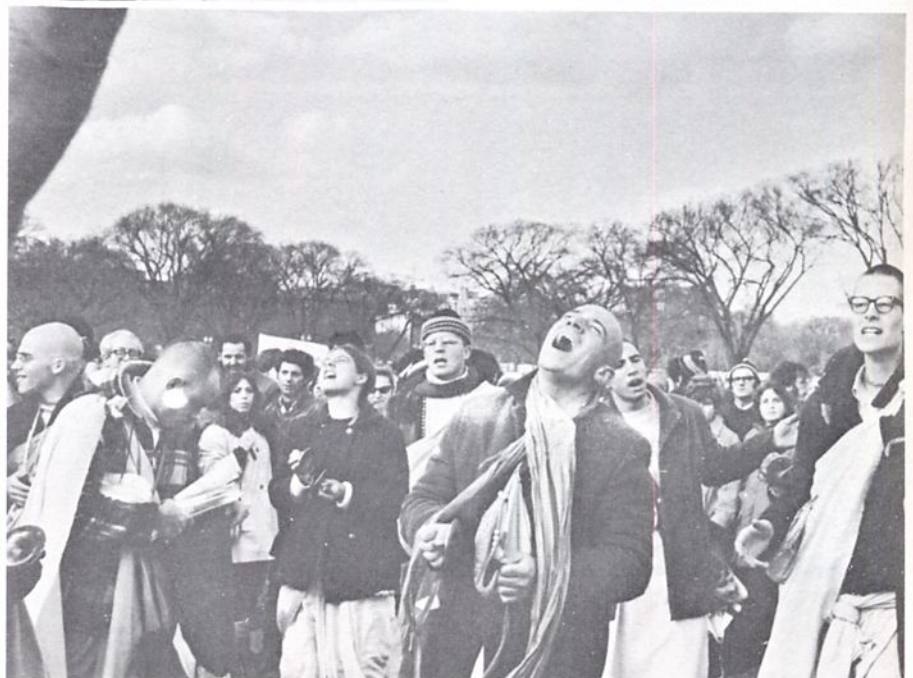
## THE PEACE FORMULA

A hundred devotees from east coast Hare Kṛṣṇa centers were present in Washington, D.C., during the mass peace demonstrations of November 15, 1969. Reference to the Godhead, a program which is completely ignored by the materialistic peace marchers, was energetically propagandized at the peace rally by the disciples of A.C. Bhaktivedānta Swāmī. They distributed thousands of pamphlets of Prabhupāda's essay "The Peace Formula," which presents the following practical propositions.

"The great mistake of modern civilization is to encroach upon other's property as though it were one's own, and to thereby create an unnecessary disturbance of

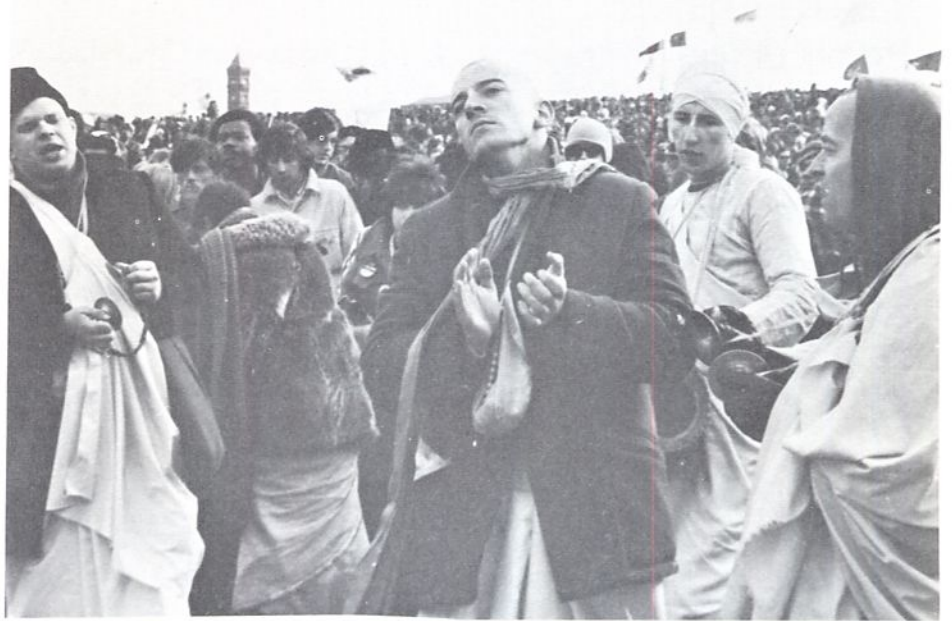
the laws of nature. These laws are very strong. No living entity can violate them. Only one who is Kṛṣṇa conscious can easily overcome the stringency of the laws of nature, and thus become happy and peaceful in the world.

"As a state is protected by the department of law and order, so the state of Universe, of which this earth is only an insignificant fragment, is protected by the laws of nature. This material nature is one of the different potencies of God, who is the ultimate proprietor of everything that be. This earth is, therefore, the property of God, but we the living entities, especially the so-called civilized human beings, are claiming God's property as our own, under both an individual and collective false conception. If you want peace, you have to remove this false conception from your mind and from the world. This false



claim of proprietorship by the human race on earth is partly or wholly the cause of all disturbances of peace on earth.

“Foolish and so-called civilized men are claiming proprietary rights on the property of God because they have now become Godless. You cannot be happy and peaceful in a Godless society. In the *Bhagavad-gītā*, Lord Kṛṣṇa says that He is the factual enjoyer of all activities of the living entities, that He is the Supreme Lord of all universes, and that He is the well-wishing friend of all beings. When the people of the world know this as the formula for peace, it is then and there that peace will prevail. We therefore recommend that everyone become Kṛṣṇa conscious by chanting: HARE KṚṢṆĀ, HARE KṚṢṆĀ, KṚṢṆĀ KṚṢṆĀ, HARE HARE/ HARE RĀMA, HARE RĀMA, RĀMA RĀMA, HARE HARE.”



## THE OPULENCES OF KṚṢṆA

—by *Hayagrīva dās Adhikārī*

(ISKCON—New Vr̥ndāvana)

Lord Kṛṣṇa has innumerable expansions. As far as Kṛṣṇa Himself is concerned, there are six opulences which are always present—knowledge, wealth, fame, strength, beauty and renunciation. He has these opulences in totality, whereas created beings have them in part only.

### KNOWLEDGE

In the world there have been men who have been considered very rich in knowledge—Socrates, Plato, Sir Isaac Newton, Galileo, Francis Bacon, Da Vinci, Einstein, etc. History has afforded us innumerable geniuses whose thoughts have profoundly affected human civilization and who have been considered very expert from the human point of view. But it is remarkable that in their own eyes they feel like dwarfs before the great storehouse of knowledge which governs nature. Isaac Newton used to consider himself to be no more than a little boy playing on the seashore and observing multicolored shells washed up on the beach. The shells were all he knew of what inhabited the inaccessible depths of that great ocean.

So no man can claim to have all knowledge. Even if a man has all knowledge about his particular field (indeed the more a man pursues a subject the more he realizes he knows nothing about it), he is still ignorant of other fields of knowledge. No one knows everything in this material world. Even the demigods, whose knowledge is fantastic from the human point of view, have limited knowledge. Lord Brahmā, for instance, creates this universe and so thoroughly knows every object in it, but when he rose out of the lotus flower springing from the navel of the Mahā-Viṣṇu, he looked about in total confusion and began to meditate to find out what he was, where he was, and why he was. So even his knowledge is limited. Lord Kṛṣṇa says, “Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and sages.” (*Gītā*, X:2)

It is only Kṛṣṇa, the Supreme Lord, who has total knowledge of everything. He is the Self seated in the hearts of all. He is in the heart of the great Brahmā and in the heart of the tiny atom. “O scion of Bharata, you should understand that I am also the knower in all bodies; and to

understand this body and its owner is called knowledge; that is My opinion.” (*Gītā*, XIII:2) The living entity is the knower of his particular body, but Lord Kṛṣṇa is the supreme knower, proprietor and dweller in all bodies. Therefore, He is the super knower, the omniscient, the embodiment of total knowledge. He is both the knower and that which is to be known. He is addressed by Arjuna: “Knowing everything, You are all that is knowable.” (*Gītā*, XI:38)

### WEALTH

There have been fabulously wealthy men in history and wealthy empires, but from the point of view of Kṛṣṇa the total wealth of the earth is insignificant. The earth is merely one planet in a solar system, which is but one of sextillions of solar systems in the universe, which is only one of countless universes in the material creation, which is only a tiny cloudy spot in the all-pervading *brahma-jyoti* in which there are countless spiritual planets. And this *brahma-jyoti* is emanating from the body of Kṛṣṇa. This effulgence is simply a by-product and is in no way His real opulence. So the wealth of the Supreme Godhead defies the imagination. Arjuna saw everything concentrated in His body on the battlefield. “Whatever you want to see, you can see in this body all at once,” Kṛṣṇa told him. (*Gītā*, XI:7) Total wealth then means that He contains and owns everything.

### FAME

All the demigods who are in charge of the various universes know and worship Kṛṣṇa. Being the supreme omnipresence, He is known and extolled in all the three worlds. Though it may appear that some planets are ignorant of Him due to the influences of the age of Kali, His fame is total, and His countless names are chanted in all spheres.

The fame of any man or nation is temporary or illusory. Today we have completely forgotten the nations that dwelled on this earth only six thousand years ago, and because we have forgotten them, we claim that no civilizations were existing then, although man is known to have been walking upright on this planet for at least a million years. Yet man’s vanity would have him think that his fame is eternal.

Like the other opulences, fame is inci-

dental to Kṛṣṇa. In the Vaikuṅṭha planets hundreds of millions of Lakṣmīs serve at His feet. “I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desire, who dwells in abodes built with spiritual gems, surrounded by millions of purpose-trees, and who is always served with great reverence and affection by hundreds of thousands of Lakṣmīs or *gopīs*.” (*Brahma-saṁhitā*, V:29) Lord Kṛṣṇa is the totality of everything. He is known in all the worlds, and so has total fame.

### STRENGTH

The average man has hardly the strength to lift his own weight. And at most his intelligence has only enabled him to detonate a hydrogen bomb which is not even able to destroy the earth. The strength of one who is able to lift all the worlds out of the Causal Ocean and drain that ocean itself is inconceivable. Upon seeing the splendor of the Lord’s universal form, Arjuna extolls His might: “O great one, who stands above even Brahmā, You are the original master. Why should they not offer their homage up to You, O limitless one, O refuge of the universe? You are the invincible source, the cause of all causes, transcendental to this material manifestation...O limitless form, this whole cosmic manifestation has come from You ... I offer my respects from the front, from behind and from all sides. O unbounded power, You are the master of limitless might!” (*Gītā*, XI:37,38,40)

In *Śrīmad-Bhāgavatam* there are innumerable accounts of Lord Kṛṣṇa’s battles with great demons which celebrate the strength of the Lord. It is always notable that after playing with the demons for a while, He kills them easily in an off-handed manner. There are demigods whose strength is unlimited from the human point of view, but the strength and power of the demigods are insignificant compared to Kṛṣṇa’s. After giving a brief account of some of His opulences in the Tenth Chapter of the *Gītā*, Kṛṣṇa says, “But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support these entire universes.” (*Gītā*, X:42)

So the Supreme Lord is *asamardha*, which means that no one is greater than Him because no creature can move without His aid, for He is the prime mover. “Furthermore, O Arjuna, I am the generating seed of all existences. There is no



being—moving or unmoving—that can exist without Me.” (*Gītā*, X:39) Being the strength in all beings, He is therefore the embodiment of total strength.

## BEAUTY

The absolute beauty of Kṛṣṇa is sung in praises by great sages who incarnate themselves as cowherd girls (*gopīs*) in order to enjoy loving exchanges with Him. His supreme original form, as exhibited in the forests of Vṛndāvana, is that of a youth of around sixteen years of age. He descended on earth as the embodiment of love, all spiritual in essence, and He attracts men, women, and all that move and move not. He comes with laughter and with loving glances, and He wears brilliant yellow cloth and garlands and plays His flute. In the forests of Vṛndāvana He sports with the cowherd girls, the *gopīs*, who worship Him with the holy sentiment of transcendental love. Since He is love incarnate, He enchants even the heart of the God Nārāyaṇa, and the divine Lakṣmī transformed herself into the hairs on His chest so that she can always be near His heart.

It is stated in the *Caitanya-caritāmṛta* that Kṛṣṇa is so supremely lovely that He attracts Himself and even desires to embrace His own form. Upon seeing the beauty of His fresh, youthful, brightly shining limbs reflected upon a pillar of pearls, He yearned for Himself like Rādhā. “I bestow joy to all,” He says, “but who can bestow joy upon Me?” His love’s power instills joy, and Rādhā is the essence of this love.

The body of Kṛṣṇa is the figure of beauty itself. It is tinged with color of blue clouds. The bottoms of His hands and feet are pink. His torso is bare, but from His neck hangs a garland of flowers, beautified with a locket in the shape of the moon. From His waist a cloth of dazzling gold hangs in folds. His flowing black hair reaches His shoulders. He wears a golden, bejeweled crown topped by peacock feathers. His eyes are as large as the petals of a full blown lotus, and His hands and lips play lightly upon a flute. Being the embodiment of supreme absolute beauty, He is ultimate majesty and beauty, perfect in every respect. His eternal form is incomparable and is worshiped throughout the creation. His very name, Kṛṣṇa, means He who attracts everyone.

In *Lord Caitanya*, a play written by

this author and based on the *Caitanya-caritāmṛta*, Lord Caitanya praises the beauty of the Lord in this way: “His beauty is an ocean of nectar whose waves flood the arid hills of the soul. His words delight the ear. His arms and legs surpass the coolness of a thousand moons. Oh, His beauty enchants my senses so! How sweet the fragrance of His lips! My five senses ride my mind like a horse and drive the mind at once five different ways. And He dances through my mind, and my mind, overjoyed, responds to Him, His speech, His touch, and my mind is ridden to madness, death. Yet I cannot blame my senses, for the Lord attracts them so. Oh, the waves of His beauty cover the mountains of my yearning soul! His speech ravishes my ears with mischief, and His touch, O His touch is cool, and His limbs, so fragrant, soft, strong, intoxicating, surpass the color of the blue lotus. His lips mixed with the sweet camphor of His smile grow sweeter. His color is sweeter than the nimbus, and His cloth brighter than lightning. What autumnal moon compares to His face covered with locks of hair? Rainbows of peacock feathers crown His head, and stars wreath His neck like pearls. Oh, the Lord kills the *gopīs* with love. His chest is broad and high, and small hairs adorn it. These hairs are Goddess Lakṣmī who transformed herself to dwell always on His breast. And this breast is a robber who steals a trillion hearts. Oh, He enchants the *gopīs* with shining cheeks and crocodile shaped rings hanging from His ears and His sharp side glances full of smiles. Yes, He is a clever hunter and they His prey whom He kills at will. And His arms are soft but strong and lethal as blue cobras, for they pry open the doors of the soul and inject the painful venom of love. Even the god of love now pines for Him.”

In the *Bhagavad-gītā* Arjuna tells Kṛṣṇa, “You are the unborn and all pervading beauty.” (*Gītā*, X:12) Therefore, all beauty that is seen in the material world is but a reflection of that absolute beauty existing in Kṛṣṇa.

In the Tenth Chapter of the *Gītā*, Arjuna says that “neither the gods nor demons, O Lord, know Thy personality. Indeed You alone know Yourself by Your potencies.” (*Gītā*, X:14, 15) He then requests Kṛṣṇa to tell him in detail of His divine powers by which He pervades all the worlds and abides in them. Lord Kṛṣṇa replies, “Yes I will tell you of My splendid manifestations; but only of those which are prominent, O Arjuna, for My

opulence is limitless.” (*Gītā*, X:19) Lord Kṛṣṇa then proclaims that He is the self seated in the hearts of all and is the beginning, middle and end of all creatures. After establishing this, He begins to enumerate specific incarnations and phenomena which is He Himself. He mentions demigods, animals and natural wonders like the Himālayan Mountains and the Ganges. Among all living entities in the world, He is the greatest. He is wind, death, fire, unexhaustible time, the spiritual science of the self, the flower-bearing spring, splendor, victory and adventure, the generating seed of all existences, the rod of chastisement, statesmanship, silence, wisdom, the holy fig tree, the ocean, the thunderbolt, the monarch among men, the greatest among elephants and serpents and other animals, and so on. At the conclusion of this brief account of some of His opulences, He says, “O mighty conquerer of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences. Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor.” (*Gītā*, X:40-42)

## RENUNCIATION

The sixth opulence of Kṛṣṇa is perhaps the most awe inspiring. It is renunciation—the opulence by which the Lord can reject all others. “There is nothing whatever that is higher than I. Everything rests upon Me as pearls are strung on a thread.” (*Gītā*, VII:7) And like a string of pearls, all of Kṛṣṇa’s opulences can be taken off and thrown away while Kṛṣṇa remains complete in Himself. Lord Kṛṣṇa is much more than the sum total of His creation. “In My transcendental form I pervade all this creation. All things are resting in Me, but I am not in them. Yet, everything that is created does not rest on Me. Behold My mystic opulence. Although I am the maintainer of all living entities and although I am everywhere, still My self is the very source of creation.” (*Gītā*, IX:4, 5)

Being the embodiment of perfect renunciation, as taught in the *Gītā*, Lord Kṛṣṇa creates everything in a spirit of detachment. “The whole cosmic order is under Me. By My will is it manifested again and again, and by My will is it annihilated in the end. O Dhanañjaya, all this work cannot bind Me. I am ever unattached, seated as though neutral.” (*Gītā*, IX:8, 9) Also in the Fourth Chapter Lord Kṛṣṇa says that works do not defile Him



Only Śrī Kṛṣṇa possesses all opulences in full.

because although He creates everything, He has no yearning for the fruits of His creation. One who knows the nature of His creation and of His renunciation is not bound by works.

The hand of the Lord is in every sphere of activity, yet He remains neutral. In the *Brahma-saṁhitā* it is said, "The lord of Gokula is the transcendental Supreme Godhead, the own self of eternal ecstasies. He is the superior of all superiors and is busily engaged in the enjoyments of the transcendental realm and has no association with His mundane potency." (*Brahma-saṁhitā*, V:6) The material nature, which is a perverted reflection of the spiritual

potency, is located on the other side of the river Virajā which surrounds the Brahman-dhāma which is the boundary of Mahā-vaikuṇṭha. It is said that material nature is actually ashamed to appear before Lord Kṛṣṇa, and when He wishes to create through material nature He does not mingle with her but simply glances her way. "Kṛṣṇa never consorts with His illusory energy. Still her connection is not entirely cut off from the absolute truth. When He intends to create the material world, the amorous pastimes in which He engages by consorting with His own spiritual (*cit*) potency, *Ramā*, by casting His glance at the deluded energy in the shape

of sending His time-energy, is an auxiliary activity." (*Brahma-saṁhitā*, V:7) Therefore the material creation has only indirect contact with Kṛṣṇa. It is the *cit* potency that carries His glance to the inferior energy. Lord Kṛṣṇa is therefore complete within Himself. All of His opulences can be renounced totally at any moment, and in no way by such renunciation is He any the less. This is the meaning of total renunciation.

Simply by studying the opulences of Kṛṣṇa one can become a *mahātmā*, a great soul. These opulences are described in detail in the various Vedic literatures—in the *Gītā*, the *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, *Brahma-saṁhitā* and so on. The results of such studies are quickly perceived. One immediately comes to understand that Kṛṣṇa is the factual proprietor of everything and that the highest benefit derived is love for Kṛṣṇa Himself. "He who knows in truth this glory and power of mine engages in unalloyed devotional service. Of this there is no doubt. I am the Source of everything; from Me the entire creation flows. Knowing this, the wise worship Me with all their hearts." (*Gītā*, X:7, 8)

Understanding how things exist as separate from Kṛṣṇa is of no value. The knowledge, wealth, fame, strength, beauty and renunciation of a man who is unaware of Kṛṣṇa are worthless. One must come to understand that all these things exist in the Supreme Lord and that they are His gratuitous opulences. By studying the opulences of Kṛṣṇa we can come to understand why He is worthy of our worship. We may adore the beauty, wealth, fame, knowledge, strength or renunciation of a person, but when we come to understand that these are only fragmental and that Kṛṣṇa is the source of all of them, then we direct our adoration to Kṛṣṇa. Thus our thoughts should always dwell in Kṛṣṇa. We can become completely satisfied only by thinking of Him, surrendering our lives to Him and speaking of nothing but Him. "The thoughts of the wise men dwell in Me. Their lives are surrendered unto Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me." (*Gītā*, X:9) The wise are always so engaged because Kṛṣṇa is their all in all. Therefore the truly wise are the most opulent, for they belong to Kṛṣṇa and Kṛṣṇa belongs to them. End

## NĀRADA

—by *Satsvarūpa dās Adhikārī*  
(ISKCON—Boston)

If you have read or heard even a small sampling of the vast Vedic literature, you have come upon the name of Nārada, who is depicted on the back cover of this issue of *Back to Godhead*. He is a great *bhakta* (devotee) of the Supreme Lord Nārāyaṇa, or Kṛṣṇa. Etymologically analyzed, *nāra* means of Nārāyaṇa or the Lord (Kṛṣṇa), and *da* means deliverer. Nārada is the deliverer of the Lord and the Lord's message. Of course there are countless preachers, *gurus*, evangelists, mendicants and religious representatives traveling all throughout this planet, but Nārada Muni is eminently distinguished. His pupils include the greatest devotees. Also, he is not restricted to one planet, but has the facility to travel to any part of the universe without the aid of a spaceship. Most importantly, Nārada teaches the topmost process of God realization—*bhakti*, devotion to God—and he is coming in the unbroken line of disciplic succession originating with the Supreme Lord Himself. These qualifications of the sage Nārada are described in Vedic literatures such as *Śrīmad-Bhāgavatam*, *Rāmāyaṇa*, etc., where Nārada is called the eternal space-man.

Long ago, as will be described here, Nārada attained the spiritual perfection of liberation from the round of birth and death in the material world. He is thus eternally unconditioned, existing in his eternal, spiritual body. In this way, he is almost as good as the Supreme Lord Himself. Nārada is the deliverer of the Hare Kṛṣṇa *mantra*, called the *mahāmantra* or Great Chanting for Deliverance. He is described: *Nārada Muni bajaya vīṇā rādhikā rāmaṇa nāme*. “Nārada Muni plays the *vīṇā* chanting Hare Kṛṣṇa.” The Hare Kṛṣṇa *mantra*—Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare—is the potent benediction for the present spiritually deprived age, Kali Yuga, in which other spiritual processes are not possible. The *Śrīmad-Bhāgavatam*, First Canto, Chapter 6, text 34, states: “It is personally experienced by Nārada Muni that for persons who are always full with cares and anxieties on account of desiring contact of the senses with sense objects, constant chanting of the transcendental activities of the

Personality of Godhead is just the suitable boat for crossing the ocean of nescience.”

Most people in this age are not very serious about spiritual advancement and cannot undertake rigorous, austere disciplines, but anyone can chant Hare Kṛṣṇa or simply hear about Kṛṣṇa. Not only can Nārada travel wherever the Lord desires him to go, carrying the first-class spiritual process, *bhakti* (devotional service), but he is an especially empowered authority who can convince the most fallen. In *Teachings of Lord Caitanya*, Caitanya Mahāprabhu reveals Nārada Muni as an *avatāra* of the *śaktyaveśa* category. Nārada is not considered the Personality of Godhead Himself, but he is directly empowered with an opulence of the Supreme Personality of Godhead in order to carry out the Lord's will. Nārada, then, is technically a *śaktyaveśa avatāra* potent with the opulence of devotion. The basis of his teaching is expressed in *Nārada-bhakti-sūtras* and *Nārada-pañcarātra*. Nārada explains that nobody can check the thinking, feeling and willing activities of the individual. Therefore, if someone is desirous of getting out of the frustrating, death-bound life of material consciousness, he must change the subject matter of his activities, which is not to say he must renounce them. His Divine Grace A.C. Bhaktivedānta Swāmī, as spiritual master in disciplic succession from Nārada, writes: “Instead of talking in politics of a dying man, one may discuss the politics administered by the Lord Himself; instead of relishing the movie actors he may turn his attention to the activities of the Lord with His eternal associates, the *gopīs*.” Nārada recommends *bhakti*, or activities of the purified senses, as the process by which one can cross the ocean of birth and death, the source of all miseries, and be promoted to the transcendental position. We are already thinking, feeling and willing; if we simply begin to think, feel and will on behalf of Kṛṣṇa, under the guidance of a spiritual master, then we will at once feel transcendental ecstasy and reject the material platform of life. He assures us from his own experience that devotional service activities will be successful. It is advised that we can experience the same success as Nārada if we begin to follow the path of *bhakti* in the footsteps of this great sage, who is the dearest devotee of the Lord.

In the First Canto of *Śrīmad-Bhāgavatam*, Nārada Muni relates to his pupil

Vyāsadeva the incidences of his previous birth, before he became the immortal sage we all know as Nārada: “O Muni [Vyāsadeva], in my past life, during the last millennium, I was born as the son of a certain maidservant engaged in the service of *brāhmaṇas* who were following the principle of Vedānta. When they were living together during the four months of the rainy season I was engaged in their personal service.” In his previous life, then, Nārada was engaged in devotional service at the earliest age. Lord Kṛṣṇa says that to do service for His servants is more valuable than direct service to Himself. Nārada's parentage was insignificant as his mother was just a maidservant. Nārada was automatically given the most rare opportunity of rendering personal service to devotees of the Lord. Because some holy *brāhmaṇas* were used to staying at the place where his mother was a servant, Nārada, at less than five years of age, was in contact with them, and thus his door to liberation was opened. He states that the devotee-*brāhmaṇas* blessed him with their causeless mercy. They found this poor boy to be without any attachment to sporting habits; he was not naughty, nor did he speak more than required. Thus, although the devotees are impartial by nature, they were able to shower their full downpour of mercy in the form of transcendental knowledge and devotional service onto this uneducated young boy.

The boy Nārada's association with the pure devotees was consummated the moment he took up the remnants of their foodstuff. By so doing, all his sins were at once eliminated. As servant, the boy was cleaning up for the devotees, and noticing some remnants of food on their plates he asked their permission to take, and they of course encouraged him. As pure devotees, these *bhakti-vedāntas* (knowers of Vedānta through devotional service) ate only *prasādam*, or foodstuffs which are first offered to the Supreme Lord with prayers. It is understood that *prasādam* is not ordinary food, but once accepted by the Lord it becomes as good as the Lord Himself, by His mercy. So the boy took this mercy of the *bhakti-vedāntas* and became infected with their qualities of purity. Having associated with them, and having once eaten the remnants of their food, Nārada advanced into transcendental life.

He then began to hear from them about the absolute truth. This is the way in

which Nārada gained eternal life, unlimited knowledge and unfathomed bliss, with facility to travel anywhere in the material worlds. Simply by hearing attentively authentic information about the Personality of Godhead from a bona fide authority, all his past sins were cleaned off and he was liberated from mundane association. Nārada relates to his pupil Vyāsadeva: "O Vyāsadeva, in that association and by the mercy of the great Vedāntists describing the attractive activities of Lord Kṛṣṇa, I purified my aural reception. Thus hearing attentively, step by step my taste for hearing of the Personality of Godhead became manifest."

Our spiritual master has told us many times that love of God is natural, original with us; however, due to our false attraction to the perishable material world and illusion of the body as our self and material things as our possessions, this consciousness is now dormant. So the wonderful change that occurs by chanting Hare Kṛṣṇa or hearing about Kṛṣṇa's activities is not an artificial imposition on the mind, but is the natural return to our original consciousness. We may not be able to completely realize this at first, but very quickly the consciousness of the sincere chanter changes, and his material anxieties and desires fade away. Nārada described how he developed definite realization of the Personality of Godhead as the absolute reality and how his attention became uninterrupted in hearing about the Lord. By hearing about the absolute, one becomes associated with the supreme light which dissipates all ignorance. The *bhakti-vedāntas* were never speaking mundane topics of politics or sensuous affairs before Nārada; nor were they teaching him negative concepts of reality, such as speculations on the concept of void or the impersonal aspect of the absolute truth. They were constantly engaged in chanting about the pastimes of the Personality of Godhead, who possesses inconceivable potencies; and by submissively hearing, the son of the maidservant felt his ignorance being removed.

Our spiritual master, His Divine Grace A.C. Bhaktivedānta Swāmī, writes: "By ignorance only the conditioned soul wrongly thinks that he is a product of the material nature and that the Personality of Godhead is also a product of matter. But in fact, the Personality of Godhead and the living being are transcendental and have nothing to do with the material

nature. Whennescience is removed, then it is perfectly realized that there is nothing existing without the Personality of Godhead. As the gross and subtle bodies are emanations from the Personality of Godhead, the revival of transcendental knowledge permits one to engage both of them in the service of the Lord." The gross body can be engaged in rendering service, cleaning the temple, distributing Kṛṣṇa conscious literature and bowing down in the temple, and the subtle mind can hear and think of the transcendental pastimes of the Lord. The realization by which one can change his activities into transcendental activities develops without apprehension in execution of the *bhakti* path. Nārada grasped this at once by his superior attraction for the Supreme Personality of Godhead—through the most effective method of hearing from pure souls. As Nārada tells it, "The flow of my devotional service began." Devotional service is natural to everyone, but it is choked up and suspended due to our being covered by modes of passion and ignorance. In Nārada's case, the pure sound vibration of unadulterated devotees speaking the glories of the Supreme Lord at once removed the material coverings and his devotional service thus began. Or in other words, the eternal being who was residing in the body of the maidservant's son woke up, and the ultimate goal—love of God—became manifest in his heart. Nārada's position before his teachers is a model for the disciple who wishes to attain success even within one lifetime: "I was very much attached to the *bhakti-vedāntas*. I was gentle in behavior, and all my sins became eradicated in my heart. I had strong faith in them; I had subjugated the senses and was strictly following the *bhakti-vedāntas* with body and mind."

Eventually the rainy season and the autumn passed, and the *bhakti-vedāntas* left the place where Nārada and his mother were living. But the confidential part of knowledge, devotional service unto the Supreme Personality of Godhead, had been implanted in Nārada's heart. Knowledge of the absolute truth—permanent and blissful behind all temporary shows—is not a cheap or easily attainable thing. According to the *Bhagavad-gītā*, out of millions of men one may know the absolute truth, the Personality of Godhead.

When the immortal sage Nārada told these things to Vyāsadeva, his disciple became anxious to know how the boy

passed the duration of his previous life and how he finally quit his body and attained a spiritual body of *sac-cid-ānanda* (eternal life, bliss and knowledge) as Nārada Muni the eternal spaceman. Nārada related that after his initiation by the *bhakti-vedāntas* there was a tangible change in his life, but as he was only five years old and the only child of his mother, he was bound to her with the tie of affection. Instead of being dependent on the Supreme Lord who is the only independent controller, the boy was dependent on his mother's care, and she looked after him as if she were his maintainer. But Nārada relates: "Once upon a time the poor woman, my mother, while engaged in milking a cow at night, was fatally bitten on the leg by a serpent as influenced by the supreme time." In this way, the sincere soul who was being looked after by his mother had her withdrawn from the world by the supreme will, and he was thus put completely at the mercy of the Lord. "I took it as the special mercy of the Lord, who always desires benediction for His devotees. Thinking in this way, I started for the northern side." This may seem surprising: a five-year-old boy, suddenly left all alone in the world, takes it as an auspicious direction from God. We find that most people when they are put into natural frustration and loss bewail the cruelty of their plight and even presume to be critical of the absolute will. But the devotee sees in every step the special mercy of the Lord. Bewailing our material losses is due to our ignorance of the real purpose of human life.

A.C. Bhaktivedānta Swāmī has written on this point: "Mundane prosperity is a kind of material fever and by the grace of the Lord, the feverish material temperature of the devotee is gradually diminished and spiritual health is obtained step by step." So the orphaned boy at once took the daring step of making God his only shelter and maintainer. He did not spend time trying to make some economic adjustment for his future comfortable living, but he took to traveling. "I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, gardens and forests. I passed alone through many forests full of pipe, bamboo, sharp grass, weeds and caves difficult to go through alone. I visited the dangerous, fearful forests deep and dark, the play-yards of snakes, owls, jackals."

The boy was not making a whimsical

youth's journey by these travels. It is the duty of a mendicant to have experience of all varieties of God's creation. This is called *parivrājakācārya*, to travel alone through all forests, hills, towns, etc., to gain faith in God and strength of mind, as well as to enlighten the inhabitants with the message of God. In the present age this is not possible for the ordinary man, but it was possible for Nārada, who was finishing his last lifetime before his liberation.

"After that, under the shadow of a banyan tree in a forest without any human habitation, I began to meditate upon the supersoul situated within myself, using my intelligence as I learned by hearing from liberated souls. With my mind transformed into transcendental love I began to meditate upon the lotus feet of the Personality of Godhead. Tears rolled down from my eyes, and immediately the Personality of Godhead, Lord Śrī Kṛṣṇa, appeared on the lotus of my heart." It is understood that Nārada was not performing a concocted meditation, but he had received knowledge from authoritative sources on how to meditate on the supersoul who is dwelling within every living being. There are five stages of transcendental development leading to love of God described in the *Nārada-bhakti-sūtra*. The first is called *śraddhā*, or an initial interest in or liking for the Supreme Lord. After that, one practices the prescribed rules and regulations of devotional service, which clear away misgivings and personal deficiencies. Then one develops firmness, or standard faith in the reality of transcendental life; then comes attraction, and then *bhāva*, the stage prior to unalloyed love of God. Nārada Muni in his previous birth was able to attain the highest stage shortly after his departure from home. The tears from his eyes indicate his feelings of separation in transcendental love for the Personality of Godhead, after which he actually was able to perceive the actual presence of the Lord by his developed spiritual senses. A.C. Bhaktivedānta writes of spiritual ecstasy such as that perceived by Nārada: "Spiritual feelings of happiness and intense ecstasy have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glimpse of such ecstasy in the words of the pure devotees." "O, Vyāsadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became lucid being absorbed in the ocean of ecstasy."

Nārada describes the form of the absolute truth as he saw Him: "The transcendental form of the Lord, as it is, is perfectly apt to the desire of the mind." Nārada did not experience the Lord as formless, but His form is not like anything in this material world. It is described that all the differently cut and shaped forms that we are seeing all through our life do not banish all our mental disparity and dissatisfaction. But the special feature of the transcendental form of the Lord is that once it is seen, one is satisfied forever, and no material form holds any more attraction for the seer. So the Lord's form is like nothing we see now in matter. Another great devotee, Mahārāj Parīkṣit, was able to see the form of Kṛṣṇa even while he was in his mother's womb. On being born into the world, Parīkṣit (the word means "examiner") was always looking this way and that way, his eyes longing to see again the form of the Lord among all the unsatisfying forms and shapes of the material atmosphere.

Nārada saw the form of God, he was completely satisfied in his being, and then the same form was no longer present to his vision. "Not seeing that form again, I suddenly got up, being perturbed in mind, as it happens when one loses that which is desirable." Desiring more than anything to see again the form of the Lord, Nārada tried to concentrate his mind on his heart, but he could not see Him anymore, and so became grief-stricken. Śrīla Prabhupāda writes: "There is no mechanical process to see the form of the Lord. It completely depends on the causeless mercy of the Lord. Just as the sun rises out of its own accord, the Lord also is pleased to be present out of His causeless mercy. One should simply wait for the opportune moment and go on discharging the prescribed duty in devotional service of the Lord."

Not at Nārada's command, but by that same causeless mercy, the transcendental Supreme Personality of Godhead, seeing Nārada's attempt in a lonely place, spoke unto him, just to mitigate his grief. "O Nārada, I regret very much that during this lifetime, you will no longer be able to see Me. Those who are incomplete in service or still immature in being freed from all material dirt can hardly see Me. O virtuous one, you have only once seen My Person. This is just to increase your hankering for Me, because the more you desire Me, the more you will be freed from mate-

rial desire. By service of the absolute truth even for a short time, a devotee's intelligence becomes fixed firmly on Me. As a result he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds. Intelligence engaged in My devotion can never be defeated at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy." How wonderful is the devotee Nārada, that the Lord, the supreme authority personified by sound, unseen, spoke to him, seeing him so sad for lack of the Lord's presence! Again, this is the special gift of Nārada, and the ordinary devotee, what to speak of the non-devotee, should not claim to have access to the voice of the Supreme Lord. We are so puffed up and presumptuous in matters of the absolute truth, although it is the field of endeavor which, more than any other, requires us to give submissively and humbly aural reception to the bona fide authorities. For this age the authoritative Vedic literature recommends the sound vibration of the Lord's holy name, Hare Kṛṣṇa, which is as good as the personal presence of the Lord. If this were not so—that the Lord is present Himself when His name is uttered—then how could He be considered absolute? Absolute means that He is present in His name, His fame, and His devotee. If we wish to exchange transcendental love with the absolute truth we have to qualify ourselves by the purifying process of chanting His holy name. There is no difficulty on His part in coming to us when He wills. It may be very difficult for an ordinary subject to get an audience with the king; but if the king desires to see any citizen, what is the difficulty in his coming? As Śrīla Bhaktisiddhanta Sarasvatī, spiritual master of His Divine Grace A.C. Bhaktivedānta, said, "Don't ask to see God, rather act in such a way that God can see you." Such elevated standard—the perfection of human life—is easily attained by constant chanting and associating with devotees and the first result of this process is the loss of misgivings. Misgivings means lamenting over something lost and hankering for something we don't have. These vanish when the superior taste derived from executing spiritual devotional service begins under the authorized spiritual master.

Blessed all along and taking each occurrence as an opportunity to increase his hankering for the Lord, the servant

boy who was to become Nārada finished the days of his life in chanting and remembering the pastimes of Śrī Kṛṣṇa and in traveling for distributing the Lord's message of back to Godhead, with no thought of material gain.

In the course of time, while fully absorbed in thinking of Kṛṣṇa, Nārada reached that point, commonly called death, when the change of body suddenly occurs. Nārada told his pupil: "Being freed from all material taints, I met with death just as lightning and illumination occur simultaneously." It is told further that just as the illumination follows the lighting, the devotee changed his material body after death and evolved a spiritual body by the will of the supreme. The material body is a product of *karma*, earned by our accumulation of material desire, action and reaction. It is temporary and subject to miseries, and it is unenlightened. The spiritual body residing dormant within the material body, is eternal, blissful and in full knowledge. It is understood from authorized scriptures that even while in the material body, a pure devotee's body becomes surcharged with spiritual energy by the constant engagement of his senses in the service of the transcendental eternal Lord. It is like an iron rod in contact with fire: after a while the iron rod acts not like iron, but like fire. The material body is afflicted with inebrieties and is taken on by the living entity as a result of his desires to enjoy temporary sense gratification, without understanding his real position—that he is eternal servant of the Lord and meant to please *His* senses. Therefore when the devotee's body becomes engaged in devotional service he becomes surcharged with the transcendental qualities. His Divine Grace A.C. Bhaktivedānta Swāmī writes on this important matter, so often misunderstood by neophytes: "Change of the body means stoppage of the reaction of the qualitative modes of material nature (goodness, passion and ignorance) upon the person of a pure devotee. There are many instances in the revealed scriptures where Dhruva and Prahlāda and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means the quality of a devotee's body changes from material affinity to transcendence. By the mercy of Kṛṣṇa the devotee becomes exempt from the karmic reactions of his work." In order to under-

stand how the body of a devotee becomes spiritualized, we have to understand that consciousness is the sign of life. The sensation you have when you are pinched means you have consciousness. This consciousness, which is spread all over the body, is eternal, though the body of flesh and blood is perishable. Consciousness is a symptom of the presence of the soul, which is located in the heart. This is confirmed in the *Upaniṣads* and *Bhagavad-gītā*. If an ordinary conditioned human being meets a pure devotee and his consciousness is changed from the polluted desire to enjoy with the body, and he instead starts to use the body as a vehicle for service in Kṛṣṇa consciousness, then his body becomes spiritualized. Any material object, a telephone, a typewriter, becomes spiritualized if used in the direct service of Kṛṣṇa consciousness for propagating the Lord's transcendental message. His Divine Grace A.C. Bhaktivedānta Swāmī has written that, in the eye of the Supreme Lord Kṛṣṇa, the body of the converted or reclaimed devotee who has changed his standard of consciousness from material to Kṛṣṇa consciousness is as good as the eternal spiritual body of a *jīva* in the spiritual sky who has never fallen under the conditioned state. The example Śrīla Prabhupāda has given is that of a gold box and a gold-plated box. The gold box is compared to those who have never fallen to the material world. But once a fallen soul takes a bona fide spiritual master and becomes one hundred percent engaged in devotional service, then he too becomes liberated, even while remaining in the present body—and he is thus compared to a gold-plated box. The Lord accepts the gold-plated box as equal to and as good as the gold box.

Nārada describes his position then to Vyāsadeva: "At the end of the millenium, when the Personality of Godhead Lord Nārāyaṇa lay down in the water of devastation, Brahmā began to enter into Him along with all creative elements, and I also entered through His breathing. After expiration of a period of 4,300,000 x 1000 years when Brahmā awoke to create again by the will of the Lord, all the *ṛṣis* like Marīci, Aṅgīrā, and Atri were created from the transcendental body of the Lord, and I also appeared along with them." Nārada's entrance into the body of the Lord at the time of annihilation and re-entrance into the material cosmos occur in the same transcendental body, which is described as

being just like the Lord's, without any difference between body and soul. Therefore when Nārada appears in the universe as the son of Brahmā, born from his heart, it is understood that this is not the forced birth of a conditioned entity, but a transcendental pastime of the devotee. Nārada's appearance and disappearance in the world are in the same category of transcendence as that of the Lord, who appeared on the earth as the son of Vasudeva.

Nārada Muni is *brahmacārī*, living the order of celibacy without the complication of family life. He is the greatest emblem of devotional service, and therefore the most learned. And he is worshipable. Kṛṣṇa says in *Bhagavad-gītā*, "Among sages I am Nārada." His *vīṇā* is charged with transcendental sound and was handed to him by Lord Śrī Kṛṣṇa, as stated in the *Līṅga Purāṇa*. The *vīṇā* is therefore identical with Kṛṣṇa, and the glories of the absolute truth as chanted by Nārada are also nondifferent from the Lord. Therefore the presence of Nārada means Lord Kṛṣṇa is present.

Nārada is called the original spiritual master. His disciples, surrendered souls who first heard Kṛṣṇa consciousness from his lips, include Vyāsadeva, the compiler of all the Vedic scriptures, Vālmīki, the author of the *Rāmāyaṇa*, Druva Mahārāj, Prahlāda Mahārāj, and many others.

"Thus I travel, constantly singing the glories of the Lord." Nārada is traveling, vibrating his instrument, the *vīṇā*, by his own free will. He is not being forced. His devotional service is free; he offers it out of his free will and he is free to travel where he likes. By his surrender unto the Lord he has attained complete freedom of life. The illusion of persons in the material world is that they are free, whereas actually they are bound up by the stringent laws of nature. We can only try to imagine, at this point, the unlimited freedom of Nārada, whose freedom is as good as the Lord's.

Let us all help Nārada Muni with his welfare work of the spirit. Encourage everyone you meet to chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. The *mahāmantra* will enliven the planet, will bring us all a life of transcendental bliss, and help us to have a taste of the full nectar for which we have been anxious from time immemorial. End



“Lord Caitanya while going to Vṛndāvana, made tigers, deer and birds on the way through the forest utter the name of Kṛṣṇa and intoxicated them with the ecstasy of Divine Love and they danced with Him.”  
Caitanya-caritāmṛta

#### THE DESCENT OF THE HOLY NAME —by Achyutananda dās Brahmācārī (ISKCON—India)

B.R. Śrīdhara Mahārāj sat on the roof of his quarters in Navadvīpa. The now very old *sādhu* was in a very contemplative mood, and to approach him in this state disturbed me. He motioned that I should sit in front of him, so I timidly went and sat down on a grass mat. There was no one to be seen anywhere. “There are many things to see from up here by which we can remember Caitanya,” His Holiness said. “This Ganges, this forest, the temples, His favorite tree, banana. What do you want?” “Can you explain how, if the name is a spiritual thing, how are we all chanting it?” I asked, feeling very foolish. After some silence he began to say, “Nitai Caitanya, Nitai Caitanya,” and then began:

“It cannot be uttered by a material tongue, nor can a material ear hear the name. He [the name] is *adhokṣaja*, [beyond experimental knowledge], having reserved the right of not being exposed to organic senses. All the experience, knowledge and memories that we have are gleaned with the help of mundane senses. Our tongue is comprised mostly of earth and water elements; the nerve endings extending to all parts of the body carry charges of electricity, also a material element. If an object is too far away, it is not touchable, seeable, tastable, etc.; if an ob-

ject is too close, it is also imperceptible; we can't see our own *tilaka* mark or eye make-up. When the senses are extended by microscopes and telescopes, these instruments have more range, but are still limited to the material sphere. The telescope cannot penetrate the outermost covering of the universe; the microscope lens is composed of atoms and therefore cannot see the atom or anything smaller than the atom. Likewise, the system of mental speculation is also inefficient to perceive the spiritual element. Mind is a material element whose density is very slight. (*Bhagavad-gītā*, VII:4) Higher abstractions are no more spiritual than hard rocks. There is a common belief that by extending the potency of the mind we can conceive of the infinite, but this process is defective. If the infinite can be confined in a limited mind, then it is not infinite. I don't even know how many hairs are on my own head. Mental speculators grind their brains over abstract aphorisms of Zen and *Upaniṣads* and think that by their own power they can achieve something like infinity. The result is mental masturbation. The mind explodes and dies of exhaustion. And the reaction is deplorable: total forgetfulness of the self and the infinite.

“There are channels by which the infinite descends. He is all power, glory, beauty, knowledge, wealth and renunciation. He is dominant, all-extending, free, and autocratic. The infinite cannot be contained in a limited sphere, but if He is really infinite then He has the power of making Himself known in all His fullness to the finite mind. When, out of His own prerogative, He takes the initiative and reveals Himself to the devotee, there is actual perception of Godhead, self realization, transcendental revelation. By the channel of transcendental sound He comes, by vibrating the spiritual tongue of the pure devotees representing Him to the world. The spiritual element vibrates the spiritual tongues of the *sat-guru*'s audience, which have hitherto never been vibrated.

“Sat-gurudeva utters Hare Kṛṣṇa. Our material ears hear some sound that resembles the transcendental name of Kṛṣṇa, our eardrum moves the liquid of the inner ear, half water and half air, which vibrates the ethereal element and touches our mind. At this point, soul has still been untouched, and there has been no genuine spiritual experience. By hearing with the mind's impressions, we enjoy the sound of the

cymbals, the beat of the chant, the pleasant company and effect of listening and hearing. But it doesn't stop here. Piercing the mind, the original sound uttered by *guru* moves our intellect, and we consider the Kṛṣṇa conscious philosophy. For millions of years, sages chanted this on the banks of many holy rivers. Ideas flood everywhere about the possible effects of the *mantra*. This, while being quite blissful, is not spiritual revelation in the true sense. Beyond the intelligence is the spiritual element—soul, myself. That sound, having cut through all my senses including the mind and intellect, now vibrates the finest sentiments of my own real existence. This is the perception of the holy name on the spiritual plane with my spiritual ear. Then, the soul inspired, recapitulates, sending vibration back into the intelligence, mind, etc., out to my external tongue and we say, ‘Hare Kṛṣṇa.’ That Hare Kṛṣṇa is He. And we dance in ecstasy.

“Sounds, sounds, sounds,” His Holiness repeated slowly. “Sounds, catch hold of the sounds. Seize the sound waves traveling within the ether, and your happiness is assured in spiritual life. One *ṛṣi* has explained in his *sūtra* that massive epidemics are due to contamination of the ether by impure sound. When the lawyers and pleaders in court begin to tell lies in the name of justice, these sound vibrations contaminate the ether, which in turn contaminates the air and water which people breathe and drink, and epidemic is the result. When four-headed Brahmā creates the universe, the seed ingredient is sound, ‘OM.’ And from that ‘om’ the *gāyatrī-mantra* is born. In this sound, the fourteen planetary galaxies sprout like whorls of spiraling stars and planets, with the sun situated in the very center of the universe. Each planetary system is composed of a different sound uttered by Lord Brahmā. Each galaxy provides the infinite *jīvas* with their particular spheres of *karma* (action), *dharma* (religious functions), *artha* (economic development), *kāma* (sensual enjoyment and suffering), and *mokṣa* (facility of liberation). It is the function of Brahmā to provide these different galaxies and planets according to the sinful and meritorious deeds of the innumerable. Lord Brahmā utters a different sound for each planetary system and his engineer, Śrī Viśvakarma, creates the planets according to those sounds. The subtle elements and gross elements are distributed in this

way. In our planet, the predominating elements are earth and water. In other worlds, only water is found. On the sun, fire is the prominent element. If a spiritual individual, under the effects of illusion, or *māyā*, wishes to end his gross existence, he may enter a planet of air, ether, mind or intelligence and live as a ghost.

"The individual *jīva* is also endowed with a particle of creative power. And the ordinary individual as well creates his tiny sphere of influence by sound. Some *jīvas*' spheres of influence are no bigger than their own craniums, and some *jīvas* have influence over a community, a nation, or even a whole planet. The beauty and harmony of their particular spheres of influence depends on the quality of sounds they produce.

"When one nation tries to conquer another nation, the first points to capture are the radio stations, the newspapers, the journals—the lines of communication. By sending out its manifesto by sound, the government can move the former leaders from their posts and capture the country. Then, also by sound, the new government becomes established. If there should be any defect in that sound, then the whole thing is ruined. That is why there is so much alteration in the world situation. The sound of all these *jīvas* is, to quote the Bible, 'Babel.' Nonsensical sounds are entering and contaminating the ether, the air, the water, and the very molecular structure of each and every person, place and thing.

"A person's mind is composed of two functions, technically termed *saṅkalpa* and *vikalpa*. *Saṅkalpa* means the mind's desire to join thoughts into concepts, theories and tableaux of theories. *Vikalpa* is the mind's function of rejecting thoughts, simplifying and limiting experiences which are gathered through the senses of sight, sound, smell, taste and touch. Both functions are controlled by sound. Here is an experiment: Close your eyes. When I repeat a number, you will see the number flash before your mind like a cash register. One... Three... Seven... Four... The processes of *saṅkalpa* and *vikalpa* respectively make the thoughts come and go. This is a very simple form of the mind's process. On a more complicated scale, there is the very risky business of intentionally invading the sound waves with defective sound. The lines of communication are filled with impure sound from the earliest of school-books to the most advanced so-called phi-

losophy. The White House filibusters are another excellent example of intentional pollution of sound channels. If we were to infuse spiritual sound into the ether, saturate the ether with the transcendental sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the *mantra* would purify, enlighten and saturate every being with its potencies.

"In Lord Caitanya's eight verses, which comprise the final message of all spiritual instructions, the first verse gives five effects of the transcendental sound of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, as follows:

"*Ceto-darpaṇa-mārjanam*. It wipes the material dust from the mirror of our mind. The mind is like the intermediate connecting medium between the spirit and that material external covering called the body. The soul has no material activity. When covered by *māyā*, or illusion, the soul remains dormant in a state of suspended animation. The magnitude of the soul is so great, however, that it infuses consciousness on all sides. Through the medium of the mind, the senses act and we 'know' things. If this 'glass,' the mind, is put out of focus by the external nature, we suffer confusion, pain, disease, and death. Yes, death is a state of mind only, as the soul has no death. By the mind we mistakenly think 'O! I'm dying!' 'I'm drowning!' 'I'm giving birth!' 'I'm sick!' etc. When the mind is cleansed by the *mahāmantra*, the mind is forcibly purified. All the material concoctions, which are the cause of our suffering, are forcibly murdered, starved to death. They thrive on material sense pleasures. Flooding the mind with transcendental sound is just like stepping on the pin of a bomb: All those misconceptions of material suffering and enjoyment are shattered, murdered, and the material mind is conquered wholly, leaving no enemies behind. The mind then reflects the spiritual knowledge, quality and energy of the soul itself.

"*Bhava-mahā-dāvāgni-nirvāpanam*. The fire of conditional life is thus extinguished. *Nirvāṇa*, which most people are trying to understand from Buddhist texts, means extinguishing the fire of material existence. This body has been burning from the very beginning of time by the process of digestion. Biologists all declare that the body is a burning organism, giving off heat, water vapor and carbon dioxide. After

seventy or more years, our body is consumed by that smouldering digestive fire, and we move into another body, only to burn up that one too. It is like chain smoking: with the lit end of the cigarette you light up a fresh cigarette, and on and on. By the potency of the transcendental sound, the cause of that fire is extinguished.

"*Śreyaḥ-kairava-candrikāvitarāṇaṁ vidyāvadhūjīvanam*. The transcendental sound then spreads the light of benedictions, peaceful suggestions and fearlessness, and no more anxieties invade the mind. We approach the world after coming out of the womb with many deep-rooted fears: Is there safety? Is there happiness? Is there peace? The answer is the basic seed. *Om* in this sense means one big spiritual yes. *Om*, yes—a positive answer. Simply by negating the mind, the questions of the soul are not satisfied; something positive must be given. The *mahāmantra* floods the mind with suggestions of the truth.

"*Ānandāmbudhi-varddhanaṁ pratīpa-daṁ pūrṇāmṛtāsādanam*. A full draught of an ocean of blissful nectar is served to the soul, who has been thirsty from time immemorial.

"*Sarvātma-snapanam paraṁ, vijayale śrī-kṛṣṇa-saṅkīrtanam*. This point has a twofold meaning, one external and one internal. *Sarvātman* means all *jīvas*. The holy name bathes all souls with spiritual bliss, knowledge and love. The transcendental sound completely overcomes the soul with His sublime potencies. But *ātman* has many meanings, as given by Caitanya Mahāprabhu. *Ātman* means the supreme absolute truth, the body, the mind, the intelligence, endeavor, conviction and nature. By uttering the pure sound of *mahāmantra* one invades the very cause of everything that exists. The mind, body and soul, and even nature itself can be changed into transcendental nature by one exclamation of Hare Kṛṣṇa. Capture the sound waves which are the cause of every item of existence and saturate them with Hare Kṛṣṇa. The result will be the total transformation of energy. An *āśrama*, temple, and all the paraphernalia in them are all divine. The environment in which we live in the *āśrama* is not the same as the one in which we were born. It is 'there,' it is Goloka, and the more we progress in our *sādhana* the more He will reveal Himself to us.

"One of the supreme forces in the descent of the Hare Kṛṣṇa *mantra*, Jayadeva Gosvāmī, *jagat-guru*, has written a beauti-



ful verse in description of this process: "O Hari Nāma, You enter my ear and touch my heart, and tears flow from my eyes and fall to the ground; making soft clay, my footprints are left for my successors to follow my way."

"It must be noted that if the *guru* is bogus, then that name will not touch the spiritual spark within the coverings of mind and body. It may sound the same, but it is not—just as milk and whitewash look the same, but they are altogether different.

"Now many such artificial *gurus* are about, and this fact is, as it were, camouflaging the genuine devotees. If someone finds a treasure beneath a tree and marks the tree with his initials and then comes back to find every tree marked with the same initials, he is unable to recall the original tree.

"The original sentiments invoked by the name are concentrated, blissful recollections of the pastimes of Kṛṣṇa. These sentiments are in all souls and are five in number: the neutral sentiment, the serving sentiment, the sentiment of friendship, parental sentiment, and the sentiment of intimate love. Kṛṣṇa is called *akhilā-rasāmṛta-sindhu*, the ocean of all transcendental sentiment. In the *Bhagavad-gītā* Kṛṣṇa says, *ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmyaham*: "I reciprocate all the different services rendered within the sphere of these different sentiments,

or *rasas*." Kṛṣṇa uses the neutral devotees, who do not take active engagement in His interest, at His own sweet time and liking. If He wants to play the flute He picks it up, and He sets it down when He likes. To His servants, He is the noble master. In this relationship there is more facility to please the master, to bring His food, His favorite clothing. Yet there is still some hindrance, since He may tell the servant to be gone, and the servant must obey out of duty. The friendship *rasa* has two stages. The first stage is friendship with feeling of respect and reverence. Arjuna has this type of friendly relationship with Kṛṣṇa. He begs forgiveness from Kṛṣṇa for unknowingly calling Him in jest or for associating with Him without bowing down, etc. When the friendship is more developed, the respect and honorable formalities disappear. Jumping on Kṛṣṇa's shoulders, wrestling and playing as though Kṛṣṇa were their equal, Sudāmā, Śrīdāmā and the other cowherd boys revel in endless sports. Sometimes they even consider Kṛṣṇa their inferior: 'Oh, Kṛṣṇa; He's the youngest one of us. He's also the lightest. We can all overcome Him in wrestling, so go lightly with Him.' As sugar cane juice is concentrated into molasses and then into crystal, so also the friendly *rasa*, with added feelings, develops into parental affection. 'Kṛṣṇa is my son,' says Mother Yaśodā. 'I must always look after His needs and protection. If I don't see Him

for even five minutes I get so scared. I see huge trees falling on Him and horrible demons capturing Him. Oh, there You are! Why do You scare Your mother like that? Always stay in my presence, I can't stand to have You out of sight.' Even punishment of the beloved is seen in this intimate relationship.

"As concentrated sugar becomes rock candy, so the parental exchange of *rasas* condenses into conjugal love, in which there is complete dedication to the desires of Kṛṣṇa, with no tinge of desire for one's own pleasure. 'I am Yours'—complete, unconditional surrender. 'If you trample my body underfoot or embrace me fondly, for Your pleasure I am happy. If You want to throw me into hell and keep me far from Your company, I am prepared to go. If You forget me, I cannot forget You; You are always my beloved.'"

By this time His Holiness had become exhausted. After forty years of lecturing previous to the use of microphones, his voice had become very thin. We were only one inch apart, face to face.

Just then the loud gong began to toll in crescendo, reaching four loud blasts and reverberating into silence.

"Go down now. It's time for *ārātri*. Could you follow my words?"

"Yes," I said.

"Did you like it?"

"Yes."

"That's all right. Go down now."

## SANKĪRTANA AND PUPPET SHOW AT GRIFFITH PARK

—by Lalitā devī dāsī

(ISKCON—Los Angeles)

The Los Angeles *Saṅkīrtana* Party usually goes to the downtown area to preach and chant during the week, but since it was Thanksgiving Day, *Saṅkīrtana* Party was held at Griffith Park where large crowds of people gathered to enjoy the sun, music, friendship and dancing. The devotees of Kṛṣṇa do not celebrate Thanksgiving only one day a year; we give our prayer of thanks every day and every waking moment. We try to show our gratitude to the Lord by offering Him loving service eternally.

When the *Saṅkīrtana* Party arrived at Griffith Park on this sunny day, the purpose of its members was to spread the holy name of God to their brothers and sisters. According to the scriptures, every-

one is searching for God but most of us are temporarily trapped in *māyā* or illusion. The mass of colorful devotees advancing on the scene was beautiful to the eye; and for the ear there was the sound of transcendental conchshell, sweet *mṛdaṅga* drum and *kartals* (hand cymbals)—and the loud and sweet singing of the Hare Kṛṣṇa *mantra*. Because Kṛṣṇa is all-attractive, His name is transcendently powerful; thus large crowds were immediately attracted. The paraphernalia brought to the park and on all *saṅkīrtana* parties includes a large picture of Kṛṣṇa and one of Prabhupāda, the spiritual master. When one looks upon these pictures he can actually see Kṛṣṇa and Prabhupāda themselves! The picture of Kṛṣṇa and the divine person Kṛṣṇa are nondifferent. Our transcendental paraphernalia also includes incense, *Back to Godhead* Magazine, cards and leaflets. We are engaged in inviting people to sing Hare Kṛṣṇa and to visit the

temple of Śrī Śrī Rādhā-Kṛṣṇa. We are bringing paraphernalia to attract all the senses. Through seeing pictures of Kṛṣṇa and Prabhupāda and seeing the devotees in person, one is attracted to Kṛṣṇa by the sense of vision or of sight. By hearing the Hare Kṛṣṇa *mantra*, one is attracted by the sense of hearing. By smelling the incense and flowers offered to God, one is attracted by the sense of smell. By tasting the spiritual *prasādam*, or food offered to God, one is attracted by the sense of taste. By touching the instruments used for God, or clapping one's hands or touching *japa* beads, one is attracted by the sense of touch. We want to share these jewels of transcendence with all living entities so they can become self realized and worship God in full joy. If all the senses are not utilized for the satisfaction of God, they will be used for the satisfaction of the temporary body and thereby trap us in the cycle of birth, death, old age and



disease. If one is bound by the temporary pleasure of this body, he will not be able to transcend this material nature upon leaving this body. And what's more, he risks being thrown into a lower form of life, like the plant or animal, and may be forced to live on more hellish planets.

When the devotees placed themselves in an auspicious spot at Griffith Park, about three hundred people gathered around in a big circle; and the devotees began to sing and dance with great ecstasy. A few of the spectators began to sing and dance, and more and more joined as time went on. Soon a group of about thirty people joined hands and held a circle-dance, intertwining among the devotees and the crowd. The joy of chanting Hare Kṛṣṇa is that one is spontaneously attracted and can immediately feel the joy emanating from God. It is stated in the *Bhagavad-gītā* that Kṛṣṇa dwells as supersoul in the heart of every living entity; the moment one starts to chant Hare Kṛṣṇa, the love of God lying dormant in his heart is at once revived. Our souls are crying out to be revived, so let us tend to the needs of our souls by singing the names of God. The people who were sitting and listening were certainly being spiritually benefitted by hearing the sound of God's name, and we encouraged everyone: please sing the Hare Kṛṣṇa *mantra*! God is pleased when we sing His name, and in this age of *Kali* there is no other way to please God. If we call out to Kṛṣṇa and praise His energy and pray for His mercy, He will protect and guide us back home, back to Godhead.

By showing the picture of Prabhupāda to the men and women and children at Griffith Park, we introduced them to the *guru* whose teachings are available to everyone on this earth. His Divine Grace A.C. Bhaktivedānta Swāmī is here to

teach us how to enter the kingdom of God. He holds the secret treasure and is bringing it out in the open for all. We cannot fully appreciate the nectar of transcendental fruit until we know something of the creator of that fruit. The more you love Kṛṣṇa, the more He will love you and guide you back to home, back to Godhead.

After the circle-dance, the puppet show began. Viṣṇujana dās is an expert puppeteer, and he put on a beautiful puppet show that attracted not only the children but the adults as well. In addition, the show carried the highest knowledge. The puppets were sleeping in their beds in the tent until they were aroused to put on their show. They looked lovely in their brightly colored clothes of silk and satin covered with pretty jewels. With perfect precision and illuminating facial expressions, Viṣṇujana put on a puppet show that normally would have taken five people to perform. He flashed back and forth like lightning, expressing the quality of each puppet, and thus the puppets became alive. Everyone there couldn't help but be amazed. The devotees were excited like little children and were making some of the sounds of the different puppets.

The play was about the *gopī* girlfriends of Kṛṣṇa. Rādhā, who is the most beloved *gopī* of Kṛṣṇa, and Her associates Viśākhā and Lalitā are talking amongst themselves. Rādhā is saying to Her friends; "Oh dear friend Lalitā, sweet Viśākhā, Oh search out that Kṛṣṇa." And Her friends call out: "Śyāmasundara, are You near Your beloved river Yamunā resting Your blue body?" "Search near the Govardhana Hill, *gopīs*," Rādhā says. "My beloved does not know where to place Himself. He cannot distinguish bad places from good." Lalitā and Viśākhā console Her. "Oh dear Queen Rādhā, be patient, for Kṛṣṇa is not local-



ized, He is all-pervading. He is in the sky, He is in the water, He is the supersoul in everyone's heart." Rādhā says, "Alas for us, fair *gopīs*, what have we to offer this Lord Kṛṣṇa when He owns our very soul?"

After the *gopīs*, other puppets were presented. The last part of the puppet show was the exciting story of Bakāsura, the voracious stork. His voice was ferocious, as he was a terrible demon. One day Kṛṣṇa and Gopāla and other cowherd boyfriends were playing and looking for something exciting to do. Gopāla found a cave and said, "Let's play in here." The cave was actually the huge mouth of Bakāsura, and the demon stork was planning to devour Kṛṣṇa and His cowherd boyfriends. As soon as they stepped inside, the stork closed his mouth and said, "Now I've got You, Kṛṣṇa, You and Your friends. There is no way out." The boys were not scared, because they knew Kṛṣṇa would save them. Within the stork's mouth, Kṛṣṇa expanded



His body to gigantic size, thus suffocating the demoniac stork to death. Then Kṛṣṇa and His friends began to rejoice and sing Hare Kṛṣṇa. The puppet show was captivating and thrilling. Afterwards many people chanted Hare Kṛṣṇa with us, and there was some preaching of the philosophy of Kṛṣṇa consciousness. The crowd seemed to enjoy themselves.

It was a blissful day at Griffith Park; it is so nice when many people and children join in and share this great joy of God. The joy that we all felt was just a drop of nectar from the vast ocean of the eternal bliss of Kṛṣṇa consciousness. You will be seeing more and more of the devotees of Kṛṣṇa at the parks, colleges and market areas. Whenever you hear the ringing of the *kartals*, the sound of the *mṛdaṅga* drum and the chanting of Hare Kṛṣṇa, join in with us and help to spread love of God.





On the front cover, Lord Kṛṣṇa, the Supreme Lord of the universes, is appearing as a cowherd boy in Vṛndāvana. He is worshiped by Lord Brahmā, the four-headed creator of this universe, whose song of praise to Kṛṣṇa, *Brahma-saṁhitā*, can be found on page 3.

On this page: Nārada Muni, son and disciple of Lord Brahmā, who first brought the Hare Kṛṣṇa mantra to this planet earth. (See page 25)