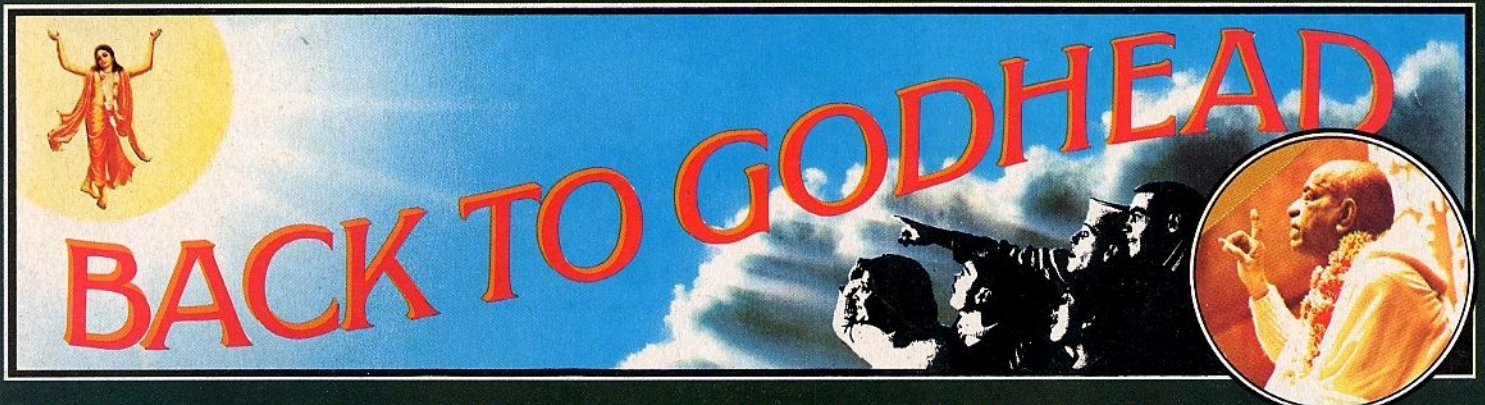


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol. 13 No. 4

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



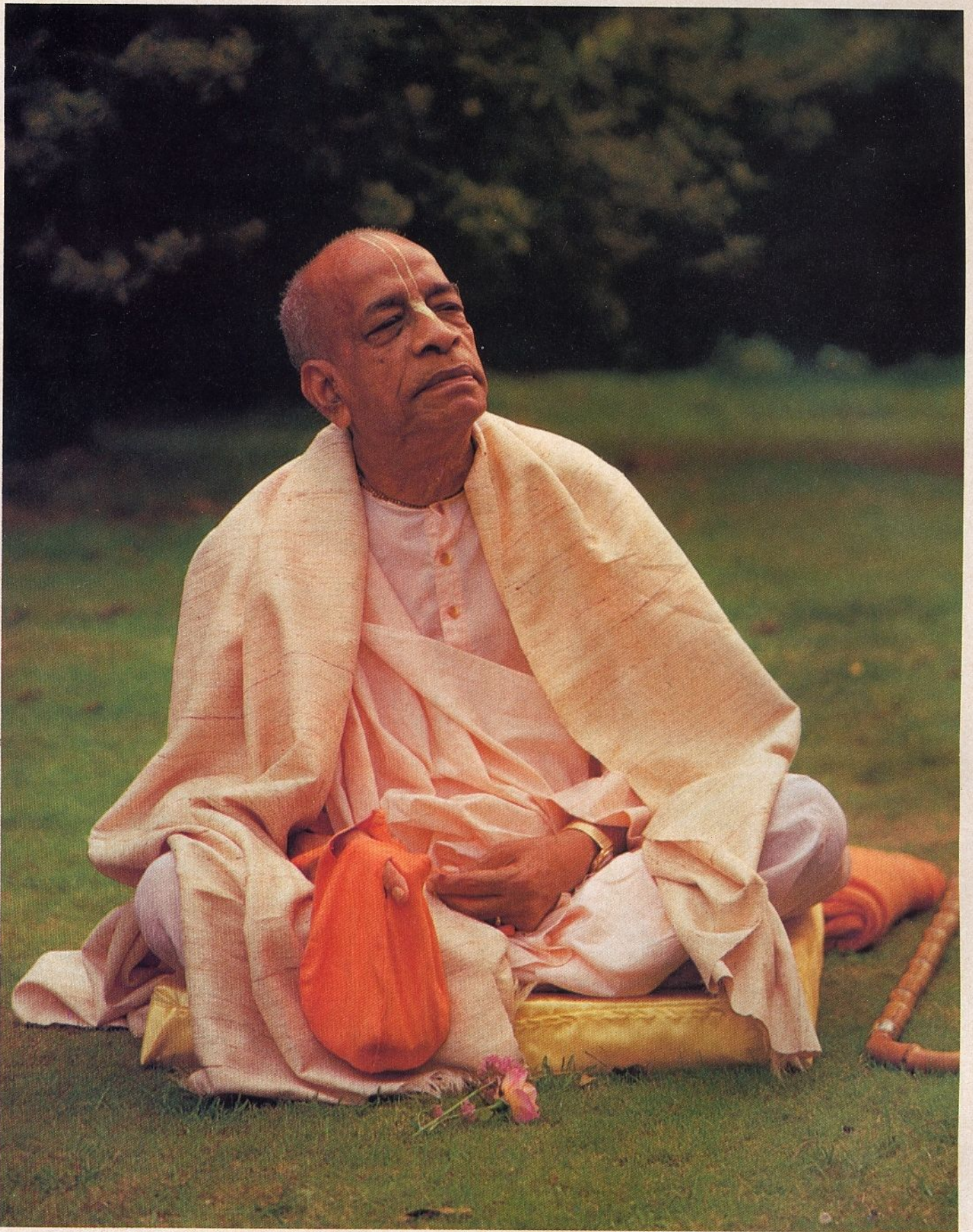


PHOTO BHARGAVA DASA

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

BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

VOL. 13, NO. 4

FOUNDER

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

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

◀ **His Divine Grace A. C. Bhaktivedānta
Swami Prabhupāda** appeared in this world in
1896, in Calcutta, India. In 1922 he met his spiri-
tual master, Śrīla Bhaktisiddhānta Sarasvatī Go-
svāmī, who asked him to teach the science of
Kṛṣṇa consciousness in the English-speaking
world. In 1944 Śrīla Prabhupāda founded **BACK
TO GODHEAD**, and in the early 1960's he
published three volumes of his translation and
commentary on *Śrīmad-Bhāgavatam*, "the cream
of the Vedic literatures."

After he arrived in America in 1965, Śrīla
Prabhupāda published his *Bhāgavad-gītā As It Is*
and some seventy other large volumes, including
thirty more of the *Bhāgavatam*. These publica-
tions have become standard textbooks and
reference works in universities worldwide.

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

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Translation and commentary

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ABOUT BACK TO GODHEAD: "Godhead is light" has always been **BACK TO
GODHEAD**'s byword—"Nescience is darkness. Where there is Godhead there is no
nescience."

"In the darkness of nescience," explained His Divine Grace A. C. Bhakti-
vedānta Swami Prabhupāda in his introduction to the very first issue, "man is
fully amazed with the mechanism of the gross body—just like a boy who is amazed
with the mechanism of a motorcar but who cannot understand that without a
driver it cannot move an inch. . . .

"Everyone is fully concerned with the comforts of the body and everything re-
lated with the body, and nobody is concerned with the spirit that moves the
body—although even a boy can realize that the motorcar mechanism has little
value if there is no driver of the car."

So this journal is, in Śrīla Prabhupāda's own words, "an instrument for training
the mind and educating human nature to rise to the plane of the spirit soul." **BACK
TO GODHEAD** draws from ancient India's Vedic literatures (especially Lord Kṛṣṇa's
Bhāgavad-gītā) and offers its readers the ultimate science—self-realization and
realization of God.

As Śrīla Prabhupāda has also written, "Every member of human society should
clearly understand the instructions of *Bhāgavad-gītā*, for only in this way can one
be spiritually elevated and automatically give up the false, illusory knowledge by
which one thinks, 'I am this body, and everything belonging to this body is mine.'
One should be prepared to understand the spirit soul and the supreme spirit, God,
who are eternally related. Thus one may return home, back to Godhead, having
solved all the problems of life."

COVER: Just five centuries ago, Śrī Kṛṣṇa Caitanya spread the chanting of Hare
Kṛṣṇa all over India. So Māyāpur, the village where the Lord appeared and spent
His early days, is no ordinary place. True to predictions, it is blossoming into a
spiritual metropolis—a showcase for the Kṛṣṇa conscious culture of "simple living
and high thinking." (Cover art by Muralīdhara dāsa)



Carl Jung (1875-1961) Part Two

SEARCHING FOR THE REAL SELF

Psychologist Carl Jung felt he had searched for his real self in past lives but had “not fulfilled the task” and never would. (A discussion with His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.)

Hayagrīva dāsa: Carl Jung once asked himself this question: “Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer, that I had to be born again because I had not fulfilled the task that was given to me.”

Śrīla Prabhupāda: Yes, that is a fact. Kṛṣṇa explains in *Bhagavad-gītā* [6.43], *labhate paurva-dehikam*: “On taking rebirth, one revives the consciousness of his previous life and tries to make further progress.”

Hayagrīva dāsa: “When I die,” Jung wrote, “my deeds will follow along with me—that is how I imagine it.”

Śrīla Prabhupāda: That is the law of *karma*.

Hayagrīva dāsa: Jung continued, “I will bring with me what I have done. In the meantime it is important to insure that I do not stand at the end with empty hands.”

Śrīla Prabhupāda: If you are making regular progress in Kṛṣṇa consciousness, your hands will not be empty at the end. Completeness means returning home, back to Godhead. This return is not empty. A Vaiṣṇava does not want emptiness—eternal life with Kṛṣṇa is our aspiration. Materialists are thinking that at the end of life everything will be empty; therefore they conclude that they should enjoy themselves as much as possible in this life. That is why sense enjoyment is at the core of material life; materialists are mad after sense enjoyment.

Hayagrīva dāsa: Jung believed that one is reborn due to *karma*, or selfish action. He wrote, “If *karma* still remains to be disposed of, then the soul relapses again into desires and returns to live once more, perhaps even doing so out of the realization that something remains to be completed. In my case, it must have been primarily a passionate urge toward understanding which brought about my birth, for that was the

strongest element in my nature.”

Śrīla Prabhupāda: That understanding for which he is longing is understanding of Kṛṣṇa. This is explained in *Bhagavad-gītā* [7.19]:

*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvaṁ iti
sa mahātmā sudurlabhaḥ*

One’s understanding is complete when one comes to the point of understanding that Kṛṣṇa is everything. Then one’s material journey comes to an end: *tyaktvā dehaṁ punar janma naiti* [Bg. 4.9]. When one’s understanding of Kṛṣṇa is incomplete, Kṛṣṇa gives instructions by which one can understand Him completely. In the Seventh Chapter of *Bhagavad-gītā* Kṛṣṇa says, *asamśayaṁ samagraṁ mām yathā jñāsyasi tac chṛṇu*: “Now hear from Me how you can understand Me completely and without any doubt.” [Bg. 7.1] If we can understand Kṛṣṇa completely, we will take our next birth in the spiritual world.

Hayagrīva dāsa: Jung conceived of a *persona*, which seems identical with what we call the false ego. He wrote, “The *persona* . . . is the individual’s system of adaptation to, or the manner he assumes in dealing with, the world. A professor, for example, has his own characteristic *persona*. But the danger is that people become identical with their *personas*—the professor with his textbook, the tenor with his voice. One can say, with a little exaggeration, that the *persona* is that which in reality one is not, but which oneself as well as others think one is.”

Śrīla Prabhupāda: One’s real *persona* is that one is the eternal servant of God. This is the spiritual conception of life, and when one realizes this, his *persona* becomes his salvation and perfection. But as long as one is in the material conception of life, one’s *persona* is that one is the servant of one’s family, community, body, nation, ideal, and so on. In either case the *persona* is there and must continue, but proper understanding is realizing that one is the eternal servant of Kṛṣṇa. As long as one is in the material conception, one labors under the delusion of the false ego, thinking, “I am an American,” “I am a Hindu,” and so on. This is the false ego at work. In reality we are all servants of God. When we speak of a “false ego,” we predicate a real ego, a purified ego. One whose ego is purified understands that he is the servant of Kṛṣṇa.

Hayagrīva dāsa: For Jung, the purpose of psychoanalysis is to come to grips with our subconscious, shadow personality. Then we can know completely who we are.

Śrīla Prabhupāda: That means attaining real knowledge. When Sanātana Gosvāmī approached Śrī Caitanya Mahāprabhu, Sanātana said, “Please reveal to me who and what I



am.” In order to understand our real identity, we require the assistance of a *guru*.

Hayagrīva dāsa: Jung says that in the shadow personality of all males, there is a bit of the female, and in all females there is a bit of the male. Because we repress these aspects of the shadow personality, we do not understand our actions.

Śrīla Prabhupāda: We say that every living entity is by nature a female, *prakṛti*. *Prakṛti* means “female,” and *puruṣa* means “male.” Although we are *prakṛti*, in this material world we are posing ourselves as *puruṣa*. Because the *jīvātmā*, the individual soul, has the propensity to enjoy as a male, he is sometimes described as *puruṣa*. But actually the *jīvātmā* is not *puruṣa*. He is *prakṛti*. *Prakṛti* means the predominated, and *puruṣa* means the predominator. The only predominator is Kṛṣṇa; therefore, originally we are all female by constitution. But under illusion we attempt to become males, enjoyers. This is called *māyā*. Although a female by constitution, the living entity is trying to imitate the supreme male, Kṛṣṇa. When one comes to his original consciousness, one understands that he is not the predominator but the predominated.

Hayagrīva dāsa: Jung wrote of the soul in this way: “If the human soul is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct.”

Śrīla Prabhupāda: According to Caitanya Mahāprabhu, we can understand the soul through training. We should understand that we are not *brāhmanas* [intellectuals], *ksatriyas* [administrators], *sūdras* [laborers], *sannyāsīs* [renunciants], *brahmacārīs* [celibate students], or whatever. By negation we can understand, “I am not this, I am not that.” Then what is our identity? Caitanya Mahāprabhu says, *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*: “I am the servant of the servant of the servant of Kṛṣṇa, the maintainer of the *gopīs* [Kṛṣṇa’s dearest servants, the milkmaids of Vṛndāvana].” That is our real identity. As long as we do not identify ourselves as eternal servants of Kṛṣṇa, we will be subject to various false identifications. *Bhakti*, devotional service, is the means by which we can be purified of false identifications.

Hayagrīva dāsa: Concerning the soul, Jung further wrote, “I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its nonspatial universe conceals an untold abundance of images which have accumulated over millions of years. . . .”

Śrīla Prabhupāda: Since we are constantly changing our bodies, constantly undergoing transmigration, we are accumulating various experiences. However, if we remain fixed in Kṛṣṇa consciousness, we do not change. There is none of this fluctuation once we understand our real identity, which is, “I am the servant of Kṛṣṇa; my duty is to serve Him.” Arjuna realized this after hearing *Bhagavad-gītā*, and he told Śrī Kṛṣṇa,

*naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito ’smi gata-sandehaḥ
kariṣye vacanam tava*

“My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.” [Bg. 18.73]

So after hearing *Bhagavad-gītā* Arjuna comes to this conclusion, and his illusion is dispelled by Kṛṣṇa’s mercy. Arjuna is then fixed in his original position. And what is this? *Kariṣye vacanam tava*: “Whatever You say, I shall do.” At the beginning of *Bhagavad-gītā* Kṛṣṇa told Arjuna to fight, and Arjuna refused. At the conclusion of *Bhagavad-gītā* Arjuna’s illusion is dispelled, and he is situated in his original constitutional

position. Thus our perfection lies in executing the orders of Kṛṣṇa.

Hayagrīva dāsa: Jung noted that the world’s religions speak of five different types of rebirth. One is *metempsychosis*, the transmigration of souls, and, according to this view, “. . . one’s life is prolonged in time by passing through different bodily existences; or, from another point of view, it is a life-sequence interrupted by different reincarnations. . . . It is by no means certain whether continuity of personality is guaranteed or not: there may be only a continuity of *karma*.”

Śrīla Prabhupāda: A personality is always there, and bodily changes do not affect it. However, one identifies himself according to his body. For instance, when the soul is within the body of a dog, he thinks according to that particular bodily construction. He thinks, “I am a dog, and I have my particular activities.” In human society the same conception is there. For instance, when one is born in America he thinks, “I am an American, and I have my duty.” According to the body, the personality is manifest—but in all cases personality is there.

Hayagrīva dāsa: But is this personality continuous?

Śrīla Prabhupāda: Certainly the personality is continuous. At death the soul passes into another gross body along with its mental and intellectual identifications. The individual acquires different types of bodies, but the person is the same.

Hayagrīva dāsa: This would correspond to the second type of rebirth, which is *reincarnation*. Jung wrote, “This concept of rebirth necessarily implies the continuity of personality. Here the human personality is regarded as continuous and accessible to memory, so that when one is incarnated or born, one is able, at least potentially, to remember that one has lived through previous existences and that these existences were one’s own—that is, that they had the same ego-form as the present life. As a rule, reincarnation means rebirth into a human body.”

Śrīla Prabhupāda: Not necessarily into a human body. From *Śrīmad-Bhāgavatam* we learn that Bharata Mahārāja became a deer in his next life. The soul is changing bodies just as a man changes his dress. The man is the same, although his dress may be different:

*vāsāmsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro ’parāni
tathā sarīrāni vihāya jīrṇāny
anyāni samyāti navāni dehī*

“As a person puts on new garments, giving up old ones, similarly the soul accepts new material bodies, giving up the old and useless ones.” [Bg. 2.22] When a dress is old and cannot be used anymore, one has to purchase another. Similarly, you “purchase” a new bodily dress with the “money” (*karma*) you have accumulated in your life. The man is the same, but his dress is supplied according to the price he can pay. According to your *karma*, you receive a certain type of body.

Hayagrīva dāsa: The third type of rebirth is called *resurrection*, and Jung notes that there are two types of resurrection. “It may be a carnal body, as in the Christian assumption that this body will be resurrected.” According to the Christian doctrine, at the end of the world the gross bodies will reassemble themselves and ascend into heaven or descend into hell.

Śrīla Prabhupāda: This is simply foolishness. The gross material body can never be resurrected. At the time of death the living entity leaves this material body, and the material body disintegrates. How can the material elements reassemble themselves?

Hayagrīva dāsa: Jung further wrote that on a higher level,

resurrection is no longer understood in a gross material sense: "It is assumed that the resurrection of the dead is the raising up of the *corpus gloriificationis*, the subtle body, in the state of incorruptibility."

Śrīla Prabhupāda: This type of "resurrection" is applicable only to God and His representatives, not to others. In this case, it is not a material body that is "raised up," but a spiritual one. When God appears, He appears in a spiritual body, and this body does not change. In *Bhagavad-gītā* Kṛṣṇa says that He spoke to the sun-god millions of years ago, and Arjuna questions how this could be possible. Kṛṣṇa replies that although Arjuna had been present, he could not remember. It is possible for one to remember only if one does not change bodies—changing bodies means forgetting. But the Lord's body is purely spiritual, and a spiritual body never changes. According to the Māyāvādi conception, the Absolute Truth is impersonal, and when He appears as a person He accepts a material body. But those who are advanced in spiritual knowledge, who accept the *Bhagavad-gītā*, understand that this is not the case. Kṛṣṇa specifically says, *avajānanti mām mūdhā mānuṣīm tanum āsṛitam*: "Because I appear as a human being, the unintelligent think that I am nothing but a human being." [Bg. 9.11] This is not the case. Impersonalists have no knowledge of the spiritual body.

Hayagrīva dāsa: The fourth form of rebirth is called *renovatio*, and this applies to "the transformation of a mortal into an immortal being, of a corporeal into a spiritual being, and of a human into a divine being. Well-known prototypes of this change are the transfiguration and ascension of Christ, and the bodily assumption of the mother of God into heaven after her death."

Śrīla Prabhupāda: We say that the spiritual body never dies, and the material body is subject to destruction. *Na hanyate hanyamāne śarīre*: the material body is subject to destruction, but after its destruction the spiritual body is still there. The spiritual body is neither generated nor killed.

Hayagrīva dāsa: But aren't there examples in the *Śrīmad-Bhāgavatam* of a kind of ascension into heaven? Didn't Arjuna ascend?

Śrīla Prabhupāda: Yes, and Yudhiṣṭhira. There are many instances—especially Kṛṣṇa Himself and His associates. But we should never consider their bodies material. They didn't go through death of any sort, although their bodies traveled to the higher universe. But it is also a fact that everyone possesses a spiritual body.

Hayagrīva dāsa: The fifth type of rebirth is indirect and is called "participation in the process of transformation." Examples of this type may be the initiation ceremony or the twice-born ceremony of the *brāhmaṇa*. "In other words," Jung wrote, "one has to witness, or take part in, some rite of transformation. This rite may be a ceremony. . . . Through his presence at the rite, the individual participates in divine grace."

Śrīla Prabhupāda: Yes, one's first birth is by one's father and mother, and the next birth is by the spiritual master and Vedic knowledge. When one takes his second birth, he comes to understand that he is not the material body. This is spiritual education. That birth of knowledge, or birth *into* knowledge, is called *bija*.

Hayagrīva dāsa: Thus far we have only discussed Jung's autobiography. In one of Jung's last books, *The Undiscovered Self*, he discussed the meaning of religion and its utility in the modern world. He wrote, "The meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, Islam) or to the path of salvation and liberation (Buddhism). From this basic fact all ethics is derived, which without the individual's responsibility before God can

be called nothing more than conventional morality."

Śrīla Prabhupāda: First of all, we understand from *Bhagavad-gītā* that no one can approach God without being purified of all sinful reactions. Only one who is standing on the platform of pure goodness can understand God and engage in His service. From Arjuna, we understand that God is *param brahma param dhāma pavitraṁ paramaṁ bhavān*: He is "the Supreme Brahman, the ultimate, the supreme abode and purifier." [Bg. 10.12] *Param brahma* indicates the Supreme Brahman. Every living being is Brahman, or spirit, but Kṛṣṇa is the *param brahma*, the Supreme Brahman. He is also *param dhāma*, the ultimate abode of everything. He is also *pavitraṁ paramam*, the purest of the pure. In order to approach the purest of the pure, one must become completely pure, and to this end morality and ethics are necessary. Therefore, in our Kṛṣṇa consciousness movement we prohibit illicit sex, meat-eating, intoxication, and gambling—the four pillars of sinful life. If we can avoid these sinful activities, we can remain on the platform of purity. Kṛṣṇa consciousness is based on this morality, and one who cannot follow these principles falls down from the spiritual platform. Thus, purity is the basic principle of God consciousness and is essential for the re-establishment of our eternal relationship with God.

Hayagrīva dāsa: Jung saw atheistic communism as the greatest threat in the world today. He wrote, "The communistic revolution has debased man far lower than democratic collective psychology has done, because it robs him of his freedom not only in the social but in the moral and spiritual sense. . . . The state has taken the place of God; that is why, seen from this angle, the socialist dictatorships are religious, and state slavery is a form of worship."

Śrīla Prabhupāda: Yes, I agree with him. Atheistic communism has contributed to the degradation of human civilization. The communists supposedly believe in the equal distribution of wealth. According to our understanding, God is the father, material nature is the mother, and the living entities are the sons. The sons have a right to live at the cost of the father. The entire universe is the property of the Supreme Personality of Godhead, and the living entities are being supported by the supreme father. However, one should be satisfied with the supplies allotted to him. According to *Īsopaniṣad, tena tyaktiena bhujñīthāh*: we should be satisfied with our allotment and not envy one another or encroach upon one another's property. We should not envy the capitalists or the wealthy, because everyone is given his allotment by the Supreme Personality of Godhead. Consequently, everyone should be satisfied with what he receives. On the other hand, one should not exploit others. One may be born in a wealthy family, but one should not interfere with the rights of others. Whether one is rich or poor, one should be God conscious, accept God's arrangement, and serve God to his fullest. This is the philosophy of *Śrīmad-Bhāgavatam*, and it is confirmed by Śrī Caitanya Mahāprabhu. We should be content with our allocations from God and concern ourselves with advancing in Kṛṣṇa consciousness. If we become envious of the rich, we will be tempted to encroach upon their allotment, and in this way we are diverted from our service to the Lord. The main point is that everyone, rich or poor, should engage in God's service. If everyone does so, there will be real peace in the world.

Hayagrīva dāsa: Concerning the socialist state, Jung further wrote, "The goals of religion—deliverance from evil, reconciliation with God, rewards in the hereafter, and so on—turn into worldly promises about freedom from care for one's daily bread, the just distribution of material goods, universal prosperity in the future, and shorter working hours." In other words, the communists place emphasis on immediate tactile rewards.

(continued on page 8)

With oil running out and no substitute in sight, we need more than stopgap solutions.

ENERGY

How to Meet the Crisis

by BALAVANTA DĀSA

Recently thirty-five of the world's leading scientists met at the Massachusetts Institute of Technology and predicted that our civilization will definitely run out of oil by the year 2000. Corroborating this warning, the Institute of Human Relations, in New York, said, "It is widely agreed that the world's known oil reserves will not last beyond the present century."

These and many other portents have led President Carter to call the energy crisis the most important problem facing the American people today. He even created a Cabinet-level department to deal with it. After several months of intense effort, the Department of Energy produced a comprehensive energy plan, which is now being bitterly contested in the United States Senate. But even if this plan is approved and works perfectly, it would only succeed in reducing *the rate of increase* of energy consumption in the United States from about 3.3% per year to 2% per year (in the process costing about 900,000 jobs and wreaking ecological havoc). In other words, at best we'd simply be paying dearly to put the energy crunch off for a few years.

Despite all this, people in general are not willing to cut down their consumption of energy. The *Washington Post* reported that Americans ignored the President's dire warnings about the exhaustion of petroleum reserves: they used 5% more gasoline in August, 1977, than they had the previous year. The problem seems to be that, as one energy specialist put it, "The [energy] problem will be critical before it even appears serious." At present the heavily industrialized United States, with only 5% of the world's population, is using more than 40% of the world's energy output. But how long can this situation last? To catch up to the United States, the rest of the world is racing to industrialize, but the world's limited energy reserves make the

end of the energy bonanza inevitable.

It seems as though we've all been taught from birth that Western civilization is just dawning, that it will go on expanding and improving indefinitely, raising the general welfare through the enlightened use of technology. The present facts, however, compel us to reach a different conclusion: that our industrialized civilization is grinding to a halt. The affluent standard of living we've created in the last few decades is almost completely dependent on the petroleum industry. From transportation to heating, from manufacturing to agriculture, everything is running on oil—which is now running out. The debate as to *when* it will run out misses the crucial point.

Naturally, in response to the energy crisis, our leaders are rallying around the banners of various hopeful proposals. Typical is the plan to develop nuclear fission as an alternative energy source. According to one congressman, if we build enough nuclear fission reactors by 1990, "we may be able to provide clean, cheap energy forever." He neglects to tell us, however, that the fuel used in these reactors could also be used by terrorist groups to produce nuclear weapons, or that the nuclear waste is so persistently toxic that disposing of it is more of a problem than the oil dilemma itself. In this regard Edward D. David, former President Nixon's science advisor, said, "One has a very queasy feeling about something that has to stay underground and be pretty well sealed off for twenty-five thousand years before it is harmless."

Like the development of nuclear fission reactors, all the other plans for "cheap energy forever"—harnessing nuclear fusion or solar energy, increasing coal production, extracting oil from shale, and so on—carry with them the seeds of harmful reactions and side

effects that would eventually outweigh their supposed benefits.

Thousands of years ago the great devotee and saint Prahlāda Mahārāja described our present situation very succinctly, and his words have been chronicled in India's great spiritual classic *Śrīmad-Bhāgavatam* (7.7.41):

*yad-artha iha karmāṇi
vidvan-māny asakṛṇ naraḥ
karoty ato viparyāsam
amogham vindate phalam*

"Materialistic people, thinking themselves very advanced in knowledge, continually promote economic development. But again and again they are frustrated. Indeed, the results they obtain are inevitably the opposite of those they desire."

The proof of Prahlāda Mahārāja's statement is all around us. Every year we manufacture millions of automobiles to speed us to our destination in comfort—and every year tens of thousands of people meet a horrible death on the highways. Every year we proudly watch our gross national product push closer to the \$2 trillion mark—and every year we add even more dangerous pollutants to our water and air. And every year we watch in awe as the latest multimillion-dollar medical technology is unveiled—and every year people are growing old, getting sick, and dying, just as before.

The fact is that we have created a hollow civilization based simply on the pursuit of temporary, flickering sense pleasure. We try to create a very comfortable situation, but we succeed only in creating an even more uncomfortable situation. This is the way of material life, devoid of God consciousness. Our entire artificial way of life is based on the shaky assumption that, through science and technology, we can conquer nature, defy God, and create a world better than the one He has already so kindly

provided for us. Unsatisfied with the natural comforts God offers us, we create artificial comforts—but we must also suffer the concomitant discomforts. Now, having created a huge artificial civilization, we are suffering such reactions as the energy crisis. In such a situation, what thoughtful person could possibly propose that we try to solve our staggering problems piecemeal? Is it not obvious that these anomalies are inherent in our hedonistic way of life, as Prahlāda Mahārāja explained so many years ago? Clearly, what we actually need is a wholesale renovation of the entire human society.

Wrong Answers

Many people think that Marxist communism is the answer. But right away we can discount that idea, since, like Western capitalism, this communism also assumes—falsely—that material advancement will solve life's problems. The Russians, the Chinese, and their respective allies fail to recognize that technological and economic development

will not insure peace and happiness. As is so clear in the West, such development is producing just the *opposite*. So Marxist communism fails to offer a viable solution to the world's problems for the same reason that capitalism fails. Indeed, they are both from the same materialistic store.

Another popular response to the energy crisis is the plan to convert the economic base from heavy industry to simple agriculture and cottage industries. The idea is that since so much misery has been produced by "bigness" (with its huge factories, burgeoning technology, and competition for natural resources and money) our only recourse is to return to a simple and natural life. "Small is beautiful" is a popular slogan.

While the truth of this is obvious, it is nonetheless a very partial truth because it ignores the essential need for spirituality and purification in human society. Our modern technological culture has been generated by our intense desire to lord it over and enjoy the material nature. How can people give up this desire so easily and return to a simpler

and more austere way of life? After all, as the song goes, "How you gonna keep 'em down on the farm after they've seen Parea?" And even if a person can give up some sense gratification for a time, he will soon return to it unless he can replace it with a higher, spiritual pleasure. In India we often see some misguided transcendentalist renounce this world as unreal and go off to the forest or mountains to meditate; but in the end he returns to fulfill his unsatisfied material desires. In the United States many idealistic young people often try to renounce their complicated, materialistic lives and take up a simpler life style, but they find it impossible and return to their old ways. The radicals and hippies of the 60's have become the insurance salesmen of the 70's. And as we have already seen, although the American people have now been amply warned of the impending energy crisis, instead of simplifying their lives and using less energy, the vast majority are consuming more energy than ever. Thus, although it may be possible for some rare few, most people would find it impossible simply to give up their sophisticated sense gratification.

Solution

So the solution to the energy crisis does not lie in some new technology or in artificial "smallness." Rather, it lies in transforming our materialistic society into a God conscious one—one fully in harmony with the laws of nature. It is this God consciousness alone that can provide us with both the moral strength and the spiritual pleasure necessary to simplify our lives and reduce energy consumption.

How to achieve the radical transition to a God conscious society—that's the difficulty. Yet fortunately, models of such a society already exist in the farming communities and temples of ISKCON, the International Society for Krishna Consciousness. The devotees in ISKCON mold their lives around the teachings of *Bhagavad-gītā*, which contains the essence of Vedic wisdom. The *Bhagavad-gītā*, spoken by the Supreme Lord Kṛṣṇa five thousand years ago, reveals the knowledge that can enable us to transform our present materialistic society into a God-centered one. The *Gītā* teaches us how to achieve a higher, spiritual pleasure—a pleasure that can keep us very satisfied in a pure, simple life of God consciousness.

As for our economic needs, they are

(continued on page 36)

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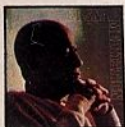


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(continued from page 5)

Śrīla Prabhupāda: This is because they have no understanding of spiritual life, nor can they understand that the person within the body is eternal and spiritual. Therefore they recommend immediate sense gratification.

Hayagrīva dāsa: Jung believed, however, that socialism or Marxism cannot possibly replace religion in the proper, traditional sense. "A natural function which has existed from the beginning—like the religious function—cannot be disposed of with rationalistic and so-called enlightened criticism."

Śrīla Prabhupāda: The communists are concerned with adjusting material things, which can actually never be adjusted. They imagine that they can solve problems, but ultimately their plans will fail. The communists do not understand what religion actually is. It is not possible to avoid religion. Everything has a particular characteristic. Salt is salty, sugar is sweet, and chili is hot or pungent. These are intrinsic characteristics. Similarly, the living entity has an intrinsic quality. His characteristic is to render service—be he a communist, a theist, a capitalist, or whatever. In all countries people are working and rendering service to their respective governments—be they capitalists or communists—and the people are not getting any lasting benefit. Therefore we say that if people follow the footsteps of Śrī Caitanya Mahāprabhu by serving Kṛṣṇa, they will actually be happy. Both communists and capitalists are saying, "Render service to me," but Kṛṣṇa says, *sarva-dharmān parityajya*: "Just give up all other service and render service unto Me, and I will free you from all sinful reactions." [Bg. 18.66]

Hayagrīva dāsa: Jung feels that materialistic Western capitalism cannot possibly defeat a pseudoreligion like Marxism. He believes that the only way the individual can combat atheistic communism is to adopt a nonmaterialistic religion. He wrote, "It has been correctly realized in many quarters that the alexipharmic, the antidote, should in this case be an equally potent faith of a different and nonmaterialistic kind. . . ." So Jung sees modern man in desperate need of a religion that has immediate meaning. He feels that Christianity is no longer effective because it no longer expresses what modern man needs most.

Śrīla Prabhupāda: That nonmaterialistic religion which is above everything—Marxism or capitalism—is this Kṛṣṇa consciousness movement. Kṛṣṇa has nothing to do with any materialistic "ism," and this movement is directly connected with Kṛṣṇa, the Supreme Personality of Godhead. God demands complete surrender, and we are teaching, "You are servants, but your service is being wrongly placed. Therefore you are not happy. Just render service to Kṛṣṇa, and you will find happiness." We neither support communism nor capitalism, nor do we advocate the adoption of pseudoreligions. We are only for Kṛṣṇa.

Hayagrīva dāsa: Concerning the social situation, Jung wrote, "It is unfortunately only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption."

Śrīla Prabhupāda: The basis of change is the individual. Now there are a few individuals initiated into Kṛṣṇa consciousness, and if a large percentage can thus become invigorated, the face of the world will change. There is no doubt of this.

Hayagrīva dāsa: For Jung, the salvation of the world consists in the salvation of the individual soul. The only thing that saves man from submersion into the masses is his relationship to God. Jung wrote, "His individual relation to God would be an effective shield against these pernicious influences."

Śrīla Prabhupāda: Yes, those who take Kṛṣṇa consciousness seriously are never troubled by Marxism, this-ism, or that-

ism. A Marxist may take to Kṛṣṇa consciousness, but a Kṛṣṇa conscious devotee would never become a Marxist. That is not possible. It is explained in *Bhagavad-gītā* that when one knows the highest perfection of life, one cannot be misled by a third- or fourth-class philosophy.

Hayagrīva dāsa: Jung also felt that materialistic progress could be a possible enemy to the individual. He wrote, "A favorable environment merely strengthens the dangerous tendency to expect everything to originate from outside—even that metamorphosis which external reality cannot provide, namely, a deep-seated change of the inner man. . . ."

Śrīla Prabhupāda: Yes, everything originates from inside, from the soul. It is confirmed by Bhaktivinoda Ṭhākura and others that material progress is essentially an expansion of the external energy—*māyā*, illusion. We are all living in illusion, and so-called scientists and philosophers can never understand God and their relationship to Him, despite their material advancement. Material advancement and knowledge are actually a hindrance to the progressive march of Kṛṣṇa consciousness. We therefore minimize our necessities to live a saintly life. We are not after luxurious living. We feel that life is meant for spiritual progress and Kṛṣṇa consciousness, not for material advancement.

Hayagrīva dāsa: To inspire this deep-seated change in the inner man, Jung feels that a proper teacher is needed, someone to explain religion to man.

Śrīla Prabhupāda: Yes. According to the Vedic injunction, it is essential to seek out a *guru*—a person who is a representative of God. *Sākṣād-dharitvena samasta-śāstraiḥ*. The representative of God is worshiped as God, but he never says, "I am God." Although he is worshiped as God, he is the servant of God—God Himself is always the master. Caitanya Mahāprabhu requested everyone to become a *guru*. "Wherever you are, simply become a *guru* and deliver all these people who are in ignorance." One may say, "I am not very learned. How can I become a *guru*?" But Caitanya Mahāprabhu said that it is not necessary to be a learned scholar, for there are many so-called learned scholars who are fools. It is only necessary to impart Kṛṣṇa's instructions, which are already there in *Bhagavad-gītā*. Whoever explains *Bhagavad-gītā* as it is—he is a *guru*. If one is fortunate enough to approach such a *guru*, his life becomes successful.

Hayagrīva dāsa: Jung also laments the fact that "our philosophy is no longer a way of life, as it was in antiquity; it has turned into an exclusively intellectual and academic affair."

Śrīla Prabhupāda: That is also our opinion: mental speculation has no value in itself. One must be directly in touch with the Supreme Personality of Godhead, and using all reason, one must assimilate the instructions given by Him. One can then follow these instructions in one's daily life and do good to others by teaching *Bhagavad-gītā*.

Hayagrīva dāsa: On one hand, Jung sees an exclusively intellectual philosophy; on the other, denominational religions with "archaic rites and conceptions" that "express a view of the world which caused no great difficulties in the Middle Ages, but which has become strange and unintelligible to the man of today. . . ."

Śrīla Prabhupāda: That is because preachers of religion are simply dogmatic. They have no clear idea of God; they only make official proclamations. When one does not understand, he cannot make others understand. But there is no such vanity in Kṛṣṇa consciousness. Kṛṣṇa consciousness is clear in every respect. This is the expected movement Mr. Jung wanted. Every sane man should cooperate with this movement and liberate human society from the gross darkness of ignorance.

“With promiscuity as a norm and even a commodity, no wonder it’s hard to draw the line between ‘tolerable’ and ‘criminal.’”

CHILD PROSTITUTION

Promiscuity’s Bitter Harvest

Child prostitution is on the rise in cities all over America. Los Angeles police estimate that in their city alone, more than three thousand boys and girls under fourteen are involved, and for New York City the figure is even higher: as many as twenty thousand juveniles under sixteen are wandering the streets, and a substantial percentage are full- or part-time prostitutes. Most of these children are runaways from broken homes. From all across the country they stream into the big cities (especially New York), where pimps, child molesters, and racketeers enslave them in the name of providing food and lodging.

Of course, most people view all of this as a tragic waste of human lives. What is most appalling is that the victims are the very persons who most need society’s protection—our young children. But despite the problem’s urgency, *Time* reported recently, there seem to be “no easy answers or ready remedies.”

Apparently, the real problem is that we’re trying to play both ends against the middle. On one end, we’re outraged at child prostitution, child pornography, rape, and mass sex murders. On the other end, we wink at adultery and fornication (“extramarital sex” and “pre-marital sex” sound more congenial, and even infanticide isn’t quite as unsettling when it becomes “abortion”). It’s a bizarre line we want to draw: “On this side promiscuity is a crime—on that side it’s all right.” But how can we be so sure where to draw the line?

One thing is clear: we’ve been tolerating more and more promiscuity in what we consider acceptable sexual behavior. Aside from legalizing abortion, pornography, adultery, and fornication, we’ve practically made promiscuity a part of the gross national product. Already it sells everything from thumbtacks to typewriters. With promiscuity as a behavioral norm and even a commodity, no wonder it’s so hard to draw the line between “tolerable” and “criminal.” Even when we’re faced with an un-



Above: San Francisco's Broadway "Isn't there a link?"

mistakable evil like child prostitution, we say, “We don’t know how to deal with it.” Isn’t there a link between “criminal” and “tolerable” promiscuity?

If we’re going to talk about what makes for promiscuity, then naturally we need some clear-cut ideas on what makes for propriety—we need a sexual standard. Now, it seems obvious that this standard can’t be mere vox populi or the latest psychological fad. Of course, the common man and the psychologist may have their opinions. But their opinions have sown the seeds for promiscuity and its bitter harvest, child prostitution. What is the value of their opinions? If we want a sexual standard, let’s listen to Kṛṣṇa, the Supreme Personality of Godhead (whom the world’s scriptures variously call God, Allah, Jehovah, and so forth).

Lord Kṛṣṇa has always said “no promiscuity,” so that’s the way it has to be. At the same time, in the *Bhagavad-gītā* Kṛṣṇa says that He looks favorably on sex that accords with religious principles—sex between married people who

want to raise children in God consciousness. Sex for procreation within marriage, as devotional service to God, may seem out of tune with today’s trends, but that doesn’t mean it is undesirable or unhealthy.

In fact, historically it’s clear that whenever people have looked upon self-realization and realization of God as life’s real goal, sex crimes have been virtually nonexistent. We may note that for nearly all the people of ancient India, prostitution and even more ordinary varieties of illicit sex were unthinkable. But that wasn’t because these people were artificially repressing themselves. They simply had no taste for promiscuity. They were experiencing a higher taste—spiritual happiness, the taste of self-realization. Serious social reformers can inquire into this higher taste, which alone can replace the lower taste of promiscuity. In the spirit of “Physician, heal thyself,” people who want to do something about sex crimes might do well to find out about self-realization—and get the higher taste for themselves.

—SDG

Questions People Ask About Chanting Hare Kṛṣṇa

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



PHOTO: BHARGAVA DASA

Q. What is the Hare Kṛṣṇa mahā-mantra?

A. A *mantra* is a transcendental sound vibration that delivers the mind from material anxieties. Of all *mantras*, the Hare Kṛṣṇa *mantra* is the *mahā-mantra*, the great *mantra*. Composed entirely of God's names, it appears in the ancient Sanskrit scriptures called the *Upaniṣads*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The name *Hare* addresses the spiritual energy of God. It's like calling out "O energy of God!" The name *Kṛṣṇa* means "all-attractive" and thus calls upon the Supreme Personality of Godhead. *Rāma*, another name of God, means "the highest pleasure."

Q. How does the Hare Kṛṣṇa mahā-mantra work?

A. The greatest teacher of the Hare Kṛṣṇa *mantra* is Lord Caitanya, the incarnation of Kṛṣṇa who appeared five hundred years ago in India. About the *mahā-mantra* He once said, "It cleans the heart of all the dirt accumulated for many lifetimes and puts out the fire of material life, of repeated birth and death." According to the Vedic literature, we experience difficulties in life only because we have lost touch with our original, pure consciousness. In that original, spiritual state we do not suffer birth, death, disease, or old age. This spiritual nature—our real identity—is always present within us, but we have temporarily forgotten it. Chanting Hare Kṛṣṇa is therefore not an artificial imposition on the mind. Rather, it clears the dust from the mirror of the mind so that we can see our original consciousness—our identity as eternal parts of the Supreme. By chanting the name *Kṛṣṇa*, Kṛṣṇa is present (the names of God are not different from God), and His presence purifies us and brings us transcendental happiness. To chant, one should simply repeat the *mantra* and hear the sound vibration. One can sing it (alone or in a group) or softly repeat it to oneself.

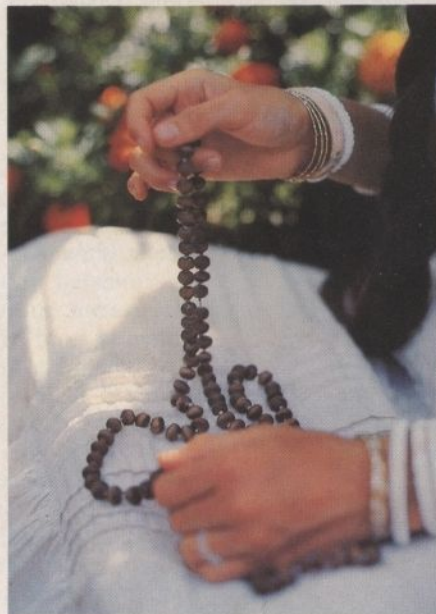
Q. How do you know the chanting is not some kind of hypnotism?

A. A hypnotic trance is an induced state that resembles deep sleep and makes one susceptible to external suggestions. People who regularly chant Hare Kṛṣṇa do not show these symptoms. Nor is the chanting part of the hypnotist's repertoire. The Hare Kṛṣṇa *mahā-mantra* concerns only the spirit soul on the transcendental platform. In India especially,

persons in the *guru*-disciple succession have chanted it for thousands of years, and the scriptures recommend it as a standard form of meditation.

Q. How does chanting the Hare Kṛṣṇa mahā-mantra differ from other forms of meditation?

A. It is the easiest form of meditation,



The best way to focus the mind while chanting the Hare Kṛṣṇa mahā-mantra is to use a string of 108 chanting beads (please see coupon on inside back cover). One can chant indoors or out, sitting or standing, and at once feel spiritual pleasure.

and the one most recommended by bona fide saints, sages, and scriptures. On the other hand, it is very difficult to correctly perform the kind of meditation in which one sits silently without moving. To do so one has to give up all material desires and practice meditating alone for a long time in a secluded place. The so-called meditation practiced by popular *yoga* clubs is an imitation of the solitary, mystic meditation. It is a complete farce to practice such "meditation" while living in a big city and maintaining habits like intoxication and illicit sex. Yet anyone anywhere can enjoy immediate results by performing the simple meditation of chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore the Vedic scriptures have recommended it as the only practical meditation for this age.

Q. Do you have to change your way of life to benefit from the chanting of Hare Kṛṣṇa?

A. No. Lord Caitanya emphasized that to attain the full benefits one need only chant Hare Kṛṣṇa in a humble state of mind. In other words, one should humbly call out to God and pray to be engaged in His service. But one doesn't have to live in a special community or shave his head or dress in a certain way. Nor does one have to leave his family or occupation. Of course, those who have received the *mantra* from a genuine spiritual master, and who agree to follow some basic rules for avoidance of sinful life, will make very rapid advancement. In any case, one is advised to associate with others who are chanting Hare Kṛṣṇa.

Q. What is the goal of chanting Hare Kṛṣṇa?

A. Our spiritual master Śrīla Prabhupāda once said that the chanting of Hare Kṛṣṇa results in more chanting of Hare Kṛṣṇa. In other words, since chanting develops love of God, it is not merely a means to an end. Chanting God's names in devotion is itself both the means and the end.

Q. How will chanting the Hare Kṛṣṇa mahā-mantra help the world?

A. The only difficulty with the world is its lack of God consciousness. So the more that people take to the chanting of God's names, the more auspiciousness there will be. Otherwise, the world will continue to move toward the brink of destruction. The chanting of the Hare Kṛṣṇa *mahā-mantra* is not an exercise for a few. It is meant to bring peace to the whole world.

TAKING SHELTER

by Śrīla Bhaktivinoda Ṭhākura
(translated from the Bengali by
Jayaśacinandana dāsa).

O Lord, there is nothing that I call "mine." You alone are my father, friend, and brother.

My friends, wife, sons, and daughters are actually Your servants and maidservants. So whatever care I take for them is only to please You.

If I go on maintaining my wealth, family members, home, and wife, I do it simply because they are Yours. As for myself, I am just Your servant.

To serve You I will earn money and bear the expenditures of Your household.

I don't care about what may be good or bad for me. I just care about serving You. I am only a watchman who guards the properties in Your household.

Whenever I use my senses—to hear, to see, to smell or taste—I do it just to please You.

I no longer do anything for my own pleasure. Ṭhākura Bhaktivinoda says, "Your happiness is the essence of everything."



THIS IS A SONG written at the end of the nineteenth century by Śrīla Bhaktivinoda Ṭhākura, a great spiritual master in the disciplic line of Kṛṣṇa consciousness. It is an excerpt from a larger work entitled *Śaraṅāgati* (*Taking Shelter*).

Śrīla Bhaktivinoda Ṭhākura was a householder, with a wife and children, and he was a responsible government magistrate. Yet despite his apparent involvement in affairs of this material world, he was perfectly Kṛṣṇa conscious, with his mind, words, and actions fully dedicated to the service of Lord Śrī Kṛṣṇa. According to the teachings of Śrī Caitanya Mahāprabhu, the original teacher of Kṛṣṇa consciousness in the modern age, one need not change one's position in this material world, but only one's consciousness. This is confirmed throughout the Vedic literature. There is no need to give up one's home, job, or family; one need only change one's consciousness from material consciousness to Kṛṣṇa consciousness, and one's life will become sublime. One who knows the science of Kṛṣṇa and is fully absorbed in Kṛṣṇa consciousness is a liberated soul, even in this material world, and is fully qualified to be a spiritual master.

In this song, Śrīla Bhaktivinoda Ṭhākura expresses the ideal of family life in Kṛṣṇa consciousness. A Kṛṣṇa conscious person knows that he is not the body but a spiritual soul within the body, and he knows that he is an eternal servant of Kṛṣṇa, the Supreme Personality of Godhead. Therefore, he sees life not in terms of temporary bodily relationships but in the light of the eternal relationship with Kṛṣṇa. He knows that Kṛṣṇa alone is the true proprietor and enjoyer of everything and that Kṛṣṇa is everyone's most intimate relative and well-wishing friend.

Although friendships and family life within this material world are temporary, one's friends and relatives, in their true, eternal identity, are all servants of Kṛṣṇa, even if now they may not know it. The Kṛṣṇa conscious person, therefore, is always thinking of how to engage his friends and relatives—and, for that matter, all living beings—in the service of Kṛṣṇa. The key to this transcendental consciousness is the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

A householder is duty-bound to support his family and provide for their material needs, and he is equally obliged to see to their spiritual well-being. It is said that one should not become a mother, a father, a husband, or a teacher unless one can protect those under his care from the clutches of death by engaging them in the devotional service of Kṛṣṇa. To do this a responsible person will see that everyone under his care takes part in a regular program of chanting Hare Kṛṣṇa, studying revealed scriptures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, and eating only *kṛṣṇa-prasāda* (vegetarian food offered to Lord Kṛṣṇa with devotion).

Although attachment to home, wife, children, friends, and money is an impediment to spiritual advancement, a Kṛṣṇa conscious person knows that the family, friends, and possessions he calls "his" in fact belong to Kṛṣṇa alone. Therefore, he continues to carry out his worldly duties, but only for the satisfaction of Kṛṣṇa. Whereas a materialist works in worldly life to please himself or his friends and relatives, a Kṛṣṇa conscious person works in the same way, but only to please Kṛṣṇa, the Supreme Lord. Therefore he is a perfect transcendentalist. Although acting in worldly affairs, he is never affected by material entanglements. In this way, he resembles a lotus, which always rests upon the water but never becomes wet. By dedicating one's mind, one's body, one's home—whatever one has—to the service of the Lord, one remains perfectly situated in transcendental life.

by Jayādvaita Svāmī

REMEMBERING ŚRĪLA PRABHUPĀDA

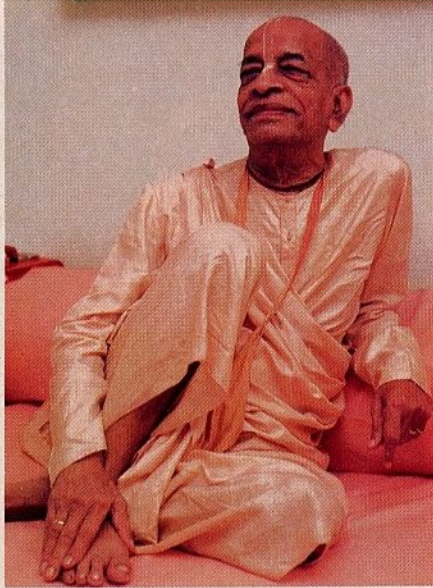
Some personal recollections by his disciples.

The first day I saw devotees chanting was October 16, 1966. They were at Tompkins Park in New York City. Initially I was captivated by the dancing. Some minutes later, though, I noticed Śrīla Prabhupāda. He was sitting inconspicuously on the ground at the edge of the circle of dancers, keeping the rhythm on a little tom-tom or bongo drum, allowing the flamboyant hippies of the Lower East Side to take the center stage. His eyes were closed and his brow was knit as he chanted with great intensity and without any concern for people's worldly opinion of him. After an hour or so he got up to speak on the philosophy of Kṛṣṇa consciousness. His voice was strong and his clarity of thought was impressive—yet he still maintained his humble demeanor. His example of faith and humility moved me. He was praiseworthy, but he wasn't looking for praise. His knowledge of God made him think of himself as very small, and because of this he was very great. It was plain to see, right from the beginning.

Dāmodara dāsa

Śrīla Prabhupāda was an expert cook. "I learned just by watching," he used to tell us. I remember once he was staying at his Bombay temple, and I was helping another girl, Pālikā, cook for him. This was in December of 1976. Every day Śrīla Prabhupāda would take his main meal at one-thirty in the afternoon—small amounts of nicely prepared Indian vegetarian dishes. So to cook all these things—about eleven preparations—Pālikā and I would have to start at eleven in the morning, and the two of us would have our hands full cooking right up to the last minute. And by any normal standard we were doing it pretty fast.

Then one day Śrīla Prabhupāda came into the kitchen and told us he was going to cook it all in forty-five minutes. His doctor had told him not to see any visitors that day, so he had time to do it. We had a special three-tiered cooker that he'd designed himself, and he put everything for the whole meal in it. He put the *dahl* (a spicy bean soup) in the bottom. On the second level he put his rice and several kinds of vegetables. And he put more vegetables on the top. Then he put the whole set-up on the flame. So he had



all the ingredients for the meal cooking at the same time. (Pālikā and I had tried to use the cooker, too, but we could only manage three preparations at once. The rest we had to cook in separate pots on the stove.) So when Śrīla Prabhupāda had everything going, he just turned to us and said, "Now you go take rest for forty-five minutes." We were amazed.

We came back forty-five minutes later and everything was almost ready. Then Śrīla Prabhupāda spiced all the dishes and made some *capātīs* (flat round bread), and that was a whole gourmet meal for four people. On the table was a plate of milk sweets a devotee had brought from America. As a final touch, Śrīla Prabhupāda put some sweets on each plate and said, "This is the success of my mission, don't you think?"

Śrutirūpā-devī dāsī

Years ago in Hawaii we had a problem: our huge, seven-foot-tall *tulasī* plants were overgrowing the temple gateway. [*Tulasī* is a plant described in the Vedic literatures as being sacred to Lord Kṛṣṇa.] We asked Śrīla Prabhupāda whether the branches should be pruned, since guests had to duck beneath them to enter. Śrīla Prabhupāda chuckled, thinking it nice that people had to bow to enter Kṛṣṇa's temple. He said we should tie the branches back a bit, but he warned us not to cut them.

Govinda-devī dāsī

The scriptures teach that the devotees worship the spiritual master on an equal level with God, but that the spiritual master thinks of himself only as the humble servant of God. "Nonsense!" proclaim the skeptics. "No one can receive that worship and remain humble." They didn't know Śrīla Prabhupāda.

Once I was with a large group of devotees who accompanied Śrīla Prabhupāda to Kennedy Airport to see him off. He sat in the airline boarding area while we crowded in around him, sitting at his lotus feet, anxious for a last few minutes of association with our beloved spiritual master. Śrīla Prabhupāda spoke softly; we listened intently; two yak-tail whisks rose and fell behind Śrīla Prabhupāda's head. We could have stayed there forever.

But I could see some angry airline officials at the back of the crowd. Other passengers for the plane could not enter the boarding area. We would have to move, but the officials were failing miserably at persuading us to relinquish our place at the feet of the representative of God. The officials found Rūpānuga, one of our leaders. There was some intense discussion. Meanwhile Śrīla Prabhupāda had stopped talking; drums and hand cymbals sounded, and the Hare Kṛṣṇa *mantra* filled the air. The airline officials grew frantic.

Suddenly Rūpānuga bounded up on a chair, cupped his hands around his mouth, and began to shout with all the authority at his command, which was considerable. Everything stopped. All faces turned up in astonishment. "All devotees get out!" he commanded. "Leave this area at once!"

While everyone sat momentarily stunned by the sudden interruption of these stentorian commands, Śrīla Prabhupāda was immediately on his feet, looking obediently for a way out of the boarding area.

"Not you, Śrīla Prabhupāda!" said Rūpānuga. I became jubilant with love for Śrīla Prabhupāda, who had thus so naturally revealed his mind: while we worshiped him like God, he considered himself an ordinary person, and so he humbly and promptly obeyed his servant's command.

Ravindra Svarūpa dāsa

ŚRĪLA PRABHUPĀDA SPEAKS OUT

On the United Nations

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Mr. P. Sharma, a former United Nations worker, took place in Paris.

Śrīla Prabhupāda: Suppose I ask the United Nations, as an organization, to explain the purpose of this cosmic manifestation. I am created a man, another is created an elephant, and another is created an ant. Why is this? The sun is rising on time, the moon is rising on time, seasons are changing. What is the purpose behind all this?

Mr. Sharma: I think the United Nations would be at a loss to tell you.

Śrīla Prabhupāda: So, people have become very dull in spite of their so-called education.

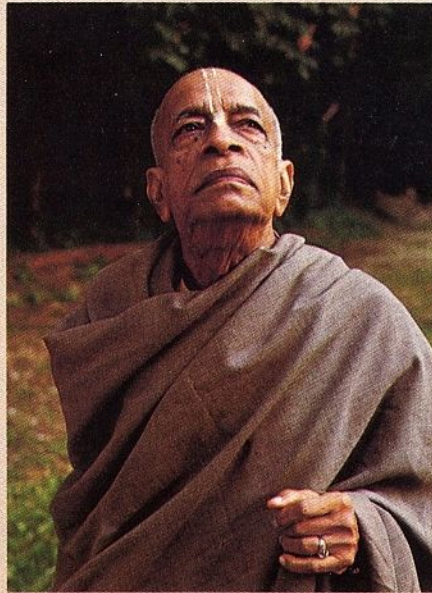
Mr. Sharma: Oh, yes. Education today is merely book knowledge.

Śrīla Prabhupāda: Such so-called knowledge is described in the *Śrīmad-Bhāgavatam* as simply a waste of time. Although a person may execute his duties perfectly, if he doesn't understand the purpose of creation—if he doesn't awaken his Kṛṣṇa consciousness—then whatever he has done is simply a waste of time. So our point is that the United Nations is only wasting time.

Even from the practical point of view, they are unable to accomplish anything. The original idea was to stop war. But there have been so many wars, and they cannot stop them. They call themselves the United Nations, but actually they are becoming disunited more and more. According to the *Bhagavad-gītā*, if they actually want peace they must know that Lord Kṛṣṇa (the Supreme Personality of Godhead) is the supreme enjoyer (*bhoktā*), that He is the supreme proprietor (*sarva-loka-maheśvaram*), and that He is the friend of everyone (*suhṛdam sarva-bhūtānām*). When they know this, Kṛṣṇa says, then there will be peace. Otherwise, their big conferences in big offices will never be successful.

Mr. Sharma: That means everything belongs to God. That's the one fact they want to avoid.

Śrīla Prabhupāda: Yes, that is their nonsense. The United Nations is simply an association of the cheaters and the cheated. Someone wants to cheat, and someone is being cheated. That is our opinion. So how can an association of



cheaters and cheated do any good for human society? They are cheaters. They do not know how to attain peace, but they are trying for peace in their own way. Therefore they are cheaters.

Mr. Sharma: Well, many people will say that the only things that matter are those that can be rationally explained. Anything that is beyond reason...

Śrīla Prabhupāda: But our argument is quite reasonable. Everything in this room is created, is it not?

Mr. Sharma: Yes.

Śrīla Prabhupāda: The table is created, the light is created—everything is created by someone. So how can you deny the fact that someone has created the whole universe? If you say it has come about automatically, that is rascaldom. Someone has created it. But who is that someone? *We* are not the creators—not the Americans, not the Englishmen. So we can understand that *someone else* has created this world. And then we have to ask, Who is the proprietor? Shall I be the proprietor or shall the creator be the proprietor?

Mr. Sharma: The creator, of course.

Śrīla Prabhupāda: So why are they claiming, "This is my country"?

Mr. Sharma: Are you saying that the United States, for instance, doesn't belong to the Americans?

Śrīla Prabhupāda: Yes. It doesn't belong to them. Yet these rascals are claiming, "This is mine. This is my

flag." Therefore, they are all cheaters. And they are combining and trying to cheat others. The Americans are thinking, "How can I cheat the Russians?" And the Russians are thinking, "How can I cheat the Americans?" Is that civilization—to become cheaters and waste time in so-called conferences? Is that civilization?

Mr. Sharma: No, not at all.

Śrīla Prabhupāda: In America they cheated the Red Indians. They got the land, and now they are claiming, "It is mine." Well, where did you get this land? You cheated the Red Indians, and you claim it is your land. All over the world this is going on. Napoleon thought, "France is mine." So, France is there, but where is Napoleon? Where is he living now? In France or in hell or in heaven? There are so many places and so many forms of life. In this body, in this life, I may be working as a nationalist—as a Napoleon or as a Gandhi or as someone fighting in the United Nations. But as soon as this body is finished, I'll get another body. So the whole duration of my previous life is simply wasted.

Mr. Sharma: I see...

Śrīla Prabhupāda: Simply wasted. They are simply wasting time. They don't have perfect knowledge—simply some utopian ideas. And they are passing as advanced in civilization. They should know what the purpose of life is—what our relationship is with this cosmic manifestation. There must be a creator. So who is that creator? What is my relationship with Him? But they are neglecting all these things and still passing as world leaders.

Mr. Sharma: That's the worst kind of government. It seems that their standard is just as you've said: every nation for itself.

Śrīla Prabhupāda: But a human being can get out of this illusion. There is sufficient knowledge, especially in the Vedic literature. So why don't they take advantage of this knowledge and make their lives successful? That is my proposal. We are spreading this Kṛṣṇa consciousness movement only for this purpose. These people are missing the point and unnecessarily wasting their lives in illusion. So we are trying to save them—that is our Kṛṣṇa consciousness movement. 🙏

The Beautiful Story of the Personality of Godhead

ŚRĪMAD-BHĀGAVATAM

Translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

First Canto: "Creation"

CHAPTER FIFTEEN

The Pāṇḍavas Retire Timely

At this point in the continuing presentation of Śrīmad-Bhāgavatam, Arjuna (Lord Kṛṣṇa's friend and the hero of Bhagavad-gītā) is recalling how the Lord helped him through many dangers—especially the Battle of Kurukṣetra. Deeply aggrieved that the Lord has now departed this world, Arjuna laments, until he remembers the instructions Lord Kṛṣṇa had imparted to him on the battlefield.

TEXT 12

यत्तेजसाथ भगवान् युधि शूलापाणि-
विस्मापितः सगिरिजोऽस्त्रमदाभिर्ज मे ।
अन्येऽपि चाहममुनैव कलेवरेण
प्राप्तो महेन्द्रभवने महदासनार्थम् ॥१२॥

yat-tejasātha bhagavān yudhi śūla-pāṇir
vismāpitaḥ sagirijo 'stram adān nijam me
anye 'pi cāham amunaiva kalevareṇa
prāpto mahendra-bhavane mahad-āsanārdham

yat—by whose; tejasā—by influence; atha—at one time; bhagavān—the personality of god (Lord Śiva); yudhi—in the battle; śūla-pāṇih—one who has a trident in his hand; vismāpitaḥ—astonished; sa-giri-jah—along with the daughter of the Himalaya Mountains; astram—weapon; adāt—awarded; nijam—of his own; me—unto me; anye api—so also others; ca—and; aham—myself; amunā—by this; eva—definitely; kalevareṇa—by the body; prāptaḥ—obtained; mahā-indra-bhavane—in the house of Indradeva; mahat—great; āsana-ardham—half-elevated seat.

TRANSLATION

It was by His influence only that in a fight I was able to astonish the personality of god Lord Śiva and his wife, the daughter of Mount Himalaya. Thus he [Lord Śiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.

PURPORT

By the grace of the Supreme Personality of Godhead Śrī Kṛṣṇa, all the demigods, including Lord Śiva, were pleased with Arjuna. The idea is that one who is favored by Lord Śiva or any other demigod may not necessarily be favored by the Supreme Lord Śrī Kṛṣṇa. Rāvaṇa was certainly a great devotee of Lord Śiva, but he could not be saved from the wrath of the Supreme Personality of Godhead Lord Rāmacandra. And there are many instances like that in the histories of the Purāṇas. But

here is an instance where we can see that Lord Śiva became pleased even in the fight with Arjuna. The devotees of the Supreme Lord know how to respect the demigods, but the devotees of the demigods sometimes foolishly think that the Supreme Personality of Godhead is no greater than the demigods. By such a conception, one becomes an offender and ultimately meets with the same end as Rāvaṇa and others. The instances described by Arjuna during his friendly dealings with Lord Śrī Kṛṣṇa are instructive for all who may be convinced by the lessons that one can achieve all favors simply by pleasing the Supreme Lord Śrī Kṛṣṇa, whereas the devotees or worshipers of the demigods may achieve only partial benefits, which are also perishable, just as the demigods themselves are.

Another significance of the present verse is that Arjuna, by the grace of Lord Śrī Kṛṣṇa, was able to reach the heavenly planet even with the selfsame body and was honored by the heavenly demigod Indradeva, being seated with him half-elevated. One can reach the heavenly planets by the pious acts recommended in the śāstras in the category of fruitive activities. And as stated in the Bhagavad-gītā (9.21), when the reactions of such pious acts are spent, the enjoyer is again degraded to this earthly planet. The moon is also on the level with the heavenly planets, and only persons who have performed virtues only—performing sacrifices, giving charity and undergoing severe austerities—can be allowed to enter into the heavenly planets after the duration of life of the body. Arjuna was allowed to enter into the heavenly planets in the selfsame body simply by the grace of the Lord, otherwise it is not possible to do so. The present attempts to enter into the heavenly planets by the modern scientists will certainly prove futile because such scientists are not on the level of Arjuna. They are ordinary human beings, without any assets of sacrifice, charity or austerities. The material body is influenced by the three modes of material nature, namely goodness, passion and ignorance. The present population is more or less influenced by the modes of passion and ignorance, and the symptoms for such influence are exhibited in their becoming very lusty and greedy. Such degraded fellows can hardly approach the higher planetary systems. Above the heavenly planets there are many other planets also, which only those who are influenced by goodness can reach. In heavenly and other planets within the universe, the inhabitants are all highly intelligent, many more times than the human beings, and they are all pious in the higher and highest mode of goodness. They are all devotees of the Lord, and although their goodness is not unadulterated, still they are known as demigods possessing the maximum amount of good qualities possible within the material world.

TEXT 13

तत्रैव मे विहरतो भुजदण्डयुग्मं
गाण्डीवलक्षणमरातिवधाय देवाः ।
सेन्द्राः श्रिता यदनुभावितमाजमीढ
तेनाहमद्य मुषितः पुरुषेण भून्ना ॥१३॥

tatraiva me viharato bhuj-aṇḍa-yugmaṁ
gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ

*sendrāḥ śrītā yad-anubhāvitam ājamīḍha
tenāham adya muṣitah puruṣeṇa bhūmnā*

tatra—in that heavenly planet; *eva*—certainly; *me*—myself; *viharataḥ*—while staying as a guest; *bhuja-daṇḍa-yugmam*—both of my arms; *gāṇḍīva*—the bow named Gāṇḍīva; *lakṣaṇam*—mark; *arāti*—a demon named Nivātakavaca; *vadhāya*—for killing; *devāḥ*—all the demigods; *sa*—along with; *indrāḥ*—the heavenly King, Indra; *śrītāḥ*—taken shelter of; *yat*—by whose; *anubhāvitam*—made it possible to be powerful; *ājamīḍha*—O descendant of King Ajamiḍha; *tena*—by Him; *aham*—myself; *adya*—at the present moment; *muṣitah*—bereft of; *puruṣeṇa*—the personality; *bhūmnā*—supreme.

TRANSLATION

When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gāṇḍīva bow, to kill the demon named Nivātakavaca. O King, descendant of Ajamiḍha, at the present moment I am bereft of the Supreme Personality of Godhead, by whose influence I was so powerful.

PURPORT

The heavenly demigods are certainly more intelligent, powerful and beautiful, and yet they had to take help from Arjuna because of his Gāṇḍīva bow, which was empowered by the grace of Lord Śrī Kṛṣṇa. The Lord is all-powerful, and by His grace His pure devotee can be as powerful as He may desire, and there is no limit to it. And when the Lord withdraws His power from anyone, he is powerless by the will of the Lord.

TEXT 14

*यद्बान्धवः कुरुबलाब्धिमनन्तपार-
मेको रथेन ततरेऽहमतीर्यसच्चम्
प्रत्याहृतं बहु धनं च मया परेषां
तेजस्पदं मणिमयं च हृतं शिरोभ्यः ॥१४॥*

*yad-bāndhavaḥ kuru-balābhdhim ananta-pāram
eko rathena tatara 'ham atīrya-sattvam
pratyāhṛtaṁ bahu dhanam ca mayā pareṣāṁ
tejās-padaṁ maṇimayaṁ ca hṛtaṁ śirobhyaḥ*

yat-bāndhavaḥ—by whose friendship only; *kuru-bala-abdhim*—the ocean of the military strength of the Kurus; *ananta-pāram*—which was insurmountable; *ekah*—alone; *rathena*—being seated on the chariot; *tatara*—was able to cross over; *aham*—myself; *atīrya*—invincible; *sattvam*—existence; *pratyāhṛtaṁ*—drew back; *bahu*—very large quantity; *dhanam*—wealth; *ca*—also; *mayā*—by my; *pareṣāṁ*—of the enemy; *tejās-padam*—source of brilliance; *maṇi-mayaṁ*—bedecked with jewels; *ca*—also; *hṛtaṁ*—taken by force; *śirobhyaḥ*—from their heads.

TRANSLATION

The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings which were bedecked with jewels that were sources of all brilliance.

PURPORT

On the Kaurava side there were many stalwart commanders like Bhīṣma, Droṇa, Kṛpa and Karṇa, and their military strength was as insurmountable as the great ocean. And yet it was due to Lord Kṛṣṇa's grace that Arjuna alone, sitting on the chariot, could manage to vanquish them one after another without difficulty. There were many changes of

commanders on the other side, but on the Pāṇḍavas' side Arjuna alone on the chariot driven by Lord Kṛṣṇa could manage the whole responsibility of the great war. Similarly, when the Pāṇḍavas were living at the palace of Virāṭa incognito, the Kauravas picked a quarrel with King Virāṭa and decided to take away his large number of cows. While they were taking away the cows, Arjuna fought with them incognito and was able to regain the cows along with some booty taken by force, the jewels set on the turbans of the royal order. Arjuna remembered that all this was possible by the grace of the Lord.

TEXT 15

*यो भीष्मकर्णगुरुशल्यचमूष्वदभ्र-
राजन्यवर्यरथमण्डलमण्डितासु ।
अग्रेचरो मम विभो रथयूथपाना-
मायुर्मर्नासि च दद्यासह ओज आर्च्छत् ॥१५॥*

*yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-
rājanya-varya-ratha-maṇḍala-maṇḍitāsu
agrecaro mama vibho ratha-yūthapānām
āyur manāmsi ca dr̥ṣā saha oja ārcchat*

yaḥ—it is He only; *bhīṣma*—Bhīṣma; *karṇa*—Karṇa; *guru*—Droṇācārya; *śalya*—Śalya; *camūṣu*—in the midst of the military phalanx; *adabhra*—immense; *rājanya-varya*—great royal princes; *ratha-maṇḍala*—chain of chariots; *maṇḍitāsu*—being decorated with; *agrecaraḥ*—going forward; *mama*—of mine; *vibho*—O great King; *ratha-yūtha-pānām*—all the charioteers; *āyuh*—duration of life or fruitive activities; *manāmsi*—mental upsurges; *ca*—also; *dr̥ṣā*—by glance; *sahaḥ*—power; *ojah*—strength; *ārcchat*—withdrew.

TRANSLATION

It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas, headed by Bhīṣma, Karṇa, Droṇa, Śalya, etc. Their arrangement was expert and more than adequate, but He [Lord Śrī Kṛṣṇa], while going forward, did all this.

PURPORT

The Absolute Personality of Godhead, Lord Śrī Kṛṣṇa, expands Himself by His plenary Paramātmā portion in everyone's heart, and thus He directs everyone in the matter of recollection, forgetfulness, knowledge, the absence of intelligence and all psychological activities (Bg. 15.15). As the Supreme Lord, He can increase or decrease the duration of life of a living being. Thus the Lord conducted the Battle of Kurukṣetra according to His own plan. He wanted that battle to establish Yudhiṣṭhira as the Emperor of this planet, and to facilitate this transcendental business He killed all who were on the opposite party by His omnipotent will. The other party was equipped with all military strength supported by big generals like Bhīṣma, Droṇa and Śalya and it would have been physically impossible for Arjuna to win the battle had the Lord not helped him by every kind of tactic. Such tactics are generally followed by every statesman, even in modern warfare, but they are all done materially by powerful espionage, military tactics and diplomatic maneuvers. But because Arjuna was the Lord's affectionate devotee, the Lord did all this Himself without personal anxiety by Arjuna. That is the way of the devotional service to the Lord.

TEXT 16

*यदोऽपु मा प्रणिहितं गुरुभीष्मकर्ण-
नप्तृत्रिगर्तशल्यसैन्धवबाह्लिकाद्यैः
अस्त्राप्यमोघमहिमानि निरूपितानि
नोपस्पृशुर्नृहरिदासमिवासुराणि ॥१६॥*

*yad-dohṣu mā praṇihitam guru-bhīṣma-karṇa-
naptr-trigarta-śalya-saindhava-bāhlikādyaiḥ
astrāny amogha-mahimāni nirūpitāni
nopaspr̥ṣur n̄hari-dāsam ivāsuraṇi*

yat—under whose; *dohṣu*—protection of arms; *mā praṇihitam*—myself being situated; *guru*—Droṇācārya; *bhīṣma*—Bhīṣma; *karṇa*—Karṇa; *naptr*—Bhūriśravā; *trigarta*—King Suśarmā; *śalya*—Śalya; *saindhava*—King Jayadratha; *bāhlika*—brother of Mahārāja Śāntanu (Bhīṣma's father); *ādyaiḥ*—etc.; *astrāni*—weapons; *amogha*—invincible; *mahimāni*—very powerful; *nirūpitāni*—applied; *na*—not; *upaspr̥ṣuh*—touched; *n̄hari-dāsam*—servitor of Nṛsiṃhadeva (Prahāda); *iva*—like; *asuraṇi*—weapons employed by the demons.

TRANSLATION

Great generals like Bhīṣma, Droṇa, Karṇa, Bhūriśravā, Suśarmā, Śalya, Jayadratha, and Bāhlika all directed their invincible weapons against me. But by His [Lord Kṛṣṇa's] grace they could not even touch a hair on my head. Similarly, Prahāda Mahārāja, the supreme devotee of Lord Nṛsiṃhadeva, was unaffected by the weapons the demons used against him.

PURPORT

The history of Prahāda Mahārāja, the great devotee of Nṛsiṃhadeva, is narrated in the Seventh Canto of *Śrīmad-Bhāgavatam*. Prahāda Mahārāja, a small child of only five years, became the object of envy for his great father, Hiraṇyakaśipu, only because of his becoming a pure devotee of the Lord. The demon father employed all his weapons to kill the devotee son, Prahāda, but by the grace of the Lord he was saved from all sorts of dangerous actions by his father. He was thrown in a fire, in boiling oil, from the top of a hill, underneath the legs of an elephant, and he was administered poison. At last the father himself took up a chopper to kill his son, and thus Nṛsiṃhadeva appeared and killed the heinous father in the presence of the son. Thus no one can kill the devotee of the Lord. Similarly, Arjuna was also saved by the Lord, although all dangerous weapons were employed by his great opponents like Bhīṣma.

Karṇa: Born of Kuntī by the sun-god prior to her marriage with Mahārāja Pāṇḍu, Karṇa took his birth with bangles and earrings, extraordinary signs for an undaunted hero. In the beginning his name was Vasusena, but when he grew up he presented his natural bangles and earrings to Indradeva, and thenceforward he became known as Vaikartana. After his birth from the maiden Kuntī, he was thrown in the Ganges. Later he was picked up by Adhiratha, and he and his wife Rādhā brought him up as their own offspring. Karṇa was very charitable, especially toward the *brāhmaṇas*. There was nothing he could not spare for a *brāhmaṇa*. In the same charitable spirit he gave in charity his natural bangles and earrings to Indradeva, who, being very much satisfied with him, gave him in return a great weapon called Śakti. He was admitted as one of the students of Droṇācārya, and from the very beginning there was some rivalry between him and Arjuna. Seeing his constant rivalry with Arjuna, Duryodhana picked him up as his companion, and this gradually grew into greater intimacy. He was also present in the great assembly of Draupadī's *svayamvara* function, and when he attempted to exhibit his talent in that meeting, Draupadī's brother declared that Karṇa could not take part in the competition because of his being the son of a *śūdra* carpenter. Although he was refused in the competition, still when Arjuna was successful in piercing the fish target on the ceiling and Draupadī bestowed her garland upon Arjuna, Karṇa and the other disappointed princes offered an unusual stumbling block to Arjuna while he was leaving with Draupadī. Specifically, Karṇa fought with him very valiantly, but all of them were defeated by Arjuna. Duryodhana was very much pleased with Karṇa because of his constant rivalry with Arjuna, and when he was in power he enthroned Karṇa in the state of Aṅga. Being baffled in his attempt to win Draupadī, Karṇa advised Duryodhana to attack King Drupada, for after defeating him

both Arjuna and Draupadī could be arrested. But Droṇācārya rebuked them for this conspiracy, and they refrained from the action. Karṇa was defeated many times, not only by Arjuna but also by Bhīmasena. He was the king of the kingdom of Bengal, Orissa and Madras combined. Later on he took an active part in the Rājasūya sacrifice of Mahārāja Yudhiṣṭhira, and when there was gambling between the rival brothers, designed by Śakuni, Karṇa took part in the game, and he was very pleased when Draupadī was offered as a bet in the gambling. This fed his old grudge. When Draupadī was in the game he was very enthusiastic to declare the news, and it is he who ordered Duḥśāsana to take away the garments of both the Pāṇḍavas and Draupadī. He asked Draupadī to select another husband because, being lost by the Pāṇḍavas, she was rendered a slave of the Kurus. He was always an enemy of the Pāṇḍavas, and whenever there was an opportunity, he tried to curb them by all means. During the Battle of Kurukṣetra, he foresaw the conclusive result, and he expressed his opinion that due to Lord Kṛṣṇa's being the chariot driver of Arjuna, the battle should be won by Arjuna. He always differed with Bhīṣma, and sometimes he was proud enough to say that within five days he could finish up the Pāṇḍavas, if Bhīṣma would not interfere with his plan of action. But he was much mortified when Bhīṣma died. He killed Ghaṭotkaca with the Śakti weapon obtained from Indradeva. His son, Brisasena, was killed by Arjuna. He killed the largest number of Pāṇḍava soldiers. At last there was a severe fight with Arjuna, and it was he only who was able to knock off the helmet of Arjuna. But it so happened that the wheel of his chariot stuck in the battlefield mud, and when he got down to set the wheel right, Arjuna took the opportunity and killed him, although he requested Arjuna not to do so.

Naptā, or *Bhūriśravā*: Bhūriśravā was the son of Somadatta, a member of the Kuru family. His other brother was Śalya. Both the brothers and the father attended the *svayamvara* ceremony of Draupadī. All of them appreciated the wonderful strength of Arjuna due to his being the devotee friend of the Lord, and thus Bhūriśravā advised the sons of Dhṛtarāṣṭra not to pick any quarrel or fight with them. All of them also attended the Rājasūya *yajña* of Mahārāja Yudhiṣṭhira. He possessed one *akṣauhīni* regiment of army, cavalry, elephants and chariots, and all these were employed in the Battle of Kurukṣetra on behalf of Duryodhana's party. He was counted by Bhīma as one of the *yūtha-patis*. In the Battle of Kurukṣetra he was especially engaged in a fight with Śātyaki, and he killed ten sons of Śātyaki. Later on, Arjuna cut off his hands, and he was ultimately killed by Śātyaki. After his death he merged into the existence of Viśvadeva.

Trigarta, or *Suśarmā*: Son of Mahārāja Vṛddhakṣetra, he was the king of Trigartadeśa, and he was also present in the *svayamvara* ceremony of Draupadī. He was one of the allies of Duryodhana, and he advised Duryodhana to attack the Matsyadeśa (Darbhanga). During the time of cow-stealing in Virāṭa-nagara, he was able to arrest Mahārāja Virāṭa, but later Mahārāja Virāṭa was released by Bhīma. In the Battle of Kurukṣetra he also fought very valiantly, but at the end he was killed by Arjuna.

Jayadratha: Another son of Mahārāja Vṛddhakṣetra. He was the king of Sindhudeśa (modern Sind Pakistan). His wife's name was Duḥśalā. He was also present in the *svayamvara* ceremony of Draupadī, and he desired very strongly to have her hand, but he failed in the competition. But since then he always sought the opportunity to get in touch with Draupadī. When he was going to marry in the Śalyadeśa, on the way to Kāmyavana he happened to see Draupadī again and was too much attracted to her. The Pāṇḍavas and Draupadī were then in exile, after losing their empire in gambling, and Jayadratha thought it wise to send news to Draupadī in an illicit manner through Koṭiśaśya, one of his associates. Draupadī at once refused vehemently the proposal of Jayadratha, but being so much attracted by the beauty of Draupadī, he tried again and again. Every time he was refused by Draupadī. He tried to take her away forcibly on his chariot, and at first Draupadī gave him a good dashing, and he fell like a cut-root tree. But he was not discouraged, and he was able to force Draupadī to sit on the chariot. This incident was seen by Dhauṃya Muni, and he strongly protested the action of Jayadratha. He also followed the chariot, and through Dhātreiyikā the matter was

brought to the notice of Mahārāja Yudhiṣṭhira. The Pāṇḍavas then attacked the soldiers of Jayadratha and killed them all, and at last Bhīma caught hold of Jayadratha and beat him very severely, almost dead. Then all but five hairs were cut off his head and he was taken to all the kings and introduced as the slave of Mahārāja Yudhiṣṭhira. He was forced to admit himself to be the slave of Mahārāja Yudhiṣṭhira before all the princely order, and in the same condition he was brought before Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira was kind enough to order him released, and when he admitted to being a tributary prince under Mahārāja Yudhiṣṭhira, Queen Draupadī also desired his release. After this incident, he was allowed to return to his country. Being so insulted, he went to Gaṅgātrī in the Himalayas and undertook a severe type of penance to please Lord Śiva. He asked his benediction to defeat all the Pāṇḍavas, at least one at a time. Then the Battle of Kurukṣetra began, and he took sides with Duryodhana. In the first day's fight he was engaged with Mahārāja Drupada, then with Virāṭa and then with Abhimanyu. While Abhimanyu was being killed, mercilessly surrounded by seven great generals, the Pāṇḍavas came to his help, but Jayadratha, by the mercy of Lord Śiva, repulsed them with great ability. At this, Arjuna took a vow to kill him, and on hearing this, Jayadratha wanted to leave the warfield and asked permission from the Kauravas for this cowardly action. But he was not allowed to do so. On the contrary, he was obliged to fight with Arjuna, and while the fight was going on Lord Kṛṣṇa reminded Arjuna that the benediction of Śiva upon Jayadratha was that whoever would cause his head to fall on the ground would die at once. He therefore advised Arjuna to throw the head of Jayadratha directly onto the lap of his father, who was engaged in penances at the Samanta-pāñcaka pilgrimage. This was actually done by Arjuna. Jayadratha's father was surprised to see a severed head on his lap, and he at once threw it to the ground. The father immediately died, his forehead being cracked in seven pieces.

TEXT 17

सौत्ये वृतः कुमतिनात्मद ईश्वरो मे
यत्पादपद्ममभवाय भजन्ति मन्वाः ।
मां श्रान्तवाहमरयो रथिनो भुविष्ठं
न प्राहरन् यदनुभावनिस्तचित्ताः ॥१७॥

*sautye vṛtaḥ kumatinātmada īśvaro me
yat-pāda-padmaṁ abhavāya bhajanti bhavyāḥ
māṁ śrānta-vāham arayo rathino bhūviṣṭhaṁ
na prāharan yad-anubhāva-nirasta-cittāḥ*

sautye—regarding a chariot driver; *vṛtaḥ*—engaged; *kumatinā*—by bad consciousness; *ātma-daḥ*—one who delivers; *īśvaraḥ*—the Supreme Lord; *me*—my; *yat*—whose; *pāda-padmaṁ*—lotus feet; *abhavāya*—in the matter of salvation; *bhajanti*—do render service; *bhavyāḥ*—the intelligent class of men; *mām*—unto me; *śrānta*—thirsty; *vāham*—my horses; *arayaḥ*—the enemies; *rathinah*—a great general; *bhūviṣṭhaṁ*—while standing on the ground; *na*—did not; *prāharan*—attack; *yat*—whose; *anubhāva*—mercy; *nirasta*—being absent; *cittāḥ*—mind.

TRANSLATION

It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of esteem for my Lord that I dared engage Him as my chariot driver, for He is worshipped and offered services by the best men to attain salvation.

PURPORT

The Supreme Lord, the Personality of Godhead Śrī Kṛṣṇa, is the object of worship both by impersonalists and by the devotees of the Lord. The impersonalists worship His glowing effulgence, emanating from His

transcendental body of eternal form, bliss and knowledge, and the devotees worship Him as the Supreme Personality of Godhead. Those who are below even the impersonalists consider Him to be one of the great historical personalities. The Lord, however, descends to attract all by His specific transcendental pastimes, and thus He plays the part of the most perfect master, friend, son and lover. His transcendental relation with Arjuna was in friendship, and the Lord therefore played the part perfectly, as He did with His parents, lovers and wives. While playing in such a perfect transcendental relation, the devotee forgets, by the internal potency of the Lord, that his friend or son is the Supreme Personality of Godhead, although sometimes the devotee is bewildered by the acts of the Lord. After the departure of the Lord, Arjuna was conscious of his great friend, but there was no mistake on the part of Arjuna, nor any ill estimation of the Lord. Intelligent men are attracted by the transcendental acting of the Lord with a pure, unalloyed devotee like Arjuna.

In the warfield, scarcity of water is a well-known fact. Water is very rare there, and both the animals and men, working strenuously on the warfield, constantly require water to quench their thirst. Especially wounded soldiers and generals feel very thirsty at the time of death, and it sometimes so happens that simply for want of water one has to die unavoidably. But such scarcity of water was solved in the Battle of Kurukṣetra by means of boring the ground. By God's grace, water can be easily obtained from any place if there is facility for boring the ground. The modern system works on the same principle of boring the ground, but modern engineers are still unable to dig immediately wherever necessary. It appears, however, from the history as far back as the days of the Pāṇḍavas, that big generals like Arjuna could at once supply water even to the horses, and what to speak of men, by drawing water from underneath the hard ground simply by penetrating the stratum with a sharp arrow, a method still unknown to the modern scientists.

TEXT 18

नर्माप्युदाररुचिरस्मितशोभितानि
हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
संजल्पितानि नरदेव हृदिस्पृशानि
स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥१८॥

*narmāny udāra-rucira-smita-śobhitāni
he pārtha he 'rjuna sakhe kuru-nandaneti
sañjalpitāni nara-deva hr̥di-spr̥śāni
smartur luṭhanti hr̥dayam mama mādhasvasya*

narmāni—conversation in jokes; *udāra*—talked very frankly; *rucira*—pleasing; *smita-śobhitāni*—decorated with a smiling face; *he*—note of address; *pārtha*—O son of Pr̥thā; *he*—note of address; *arjuna*—Arjuna; *sakhe*—friend; *kuru-nandana*—son of the Kuru dynasty; *iti*—and so on; *sañjalpitāni*—such conversation; *nara-deva*—O King; *hr̥di*—heart; *spr̥śāni*—touching; *smartur*—by remembering them; *luṭhanti*—overwhelms; *hr̥dayam*—heart and soul; *mama*—my; *mādhasvasya*—of Mādhasva (Kṛṣṇa).

TRANSLATION

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as "O son of Pr̥thā, O friend, O son of the Kuru dynasty," and all such heartiness are now remembered by me, and thus I am overwhelmed.

TEXT 19

शय्यासनाटनविकत्यनभोजनादि-
ष्वैक्याद्द्वयस्य ऋतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य सर्वं
सेहे महान्महितया कुमतेरर्घं मे ॥१९॥

*śayyāsanāṭana-vikatthana-bhojanādiṣv
aikyād vayasya ṛtavān iti vipra-labdhaḥ
sakhyuḥ sakheva pīṛvat tanayasya sarvaṁ
sehe mahān mahitayā kumater agham me*

śayya—sleeping on one bed; *āsana*—sitting on one seat; *āṭana*—walking together; *vikatthana*—self-adoration; *bhojana*—dining together; *ādiṣu*—and in all such dealings; *aikyāt*—because of oneness; *vayasya*—O my friend; *ṛtavān*—truthful; *iti*—thus; *vipra-labdhaḥ*—misbehaved; *sakhyuḥ*—unto a friend; *sakhā iva*—just like a friend; *pīṛvat*—just like the father; *tanayasya*—of a child; *sarvaṁ*—all; *sehe*—tolerated; *mahān*—great; *mahitayā*—by glories; *kumateḥ*—of one who is of low mentality; *agham*—offense; *me*—mine.

TRANSLATION

Generally both of us used to live together and sleep, sit and loiter together. And at the time of advertising oneself for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, “My friend, You are very truthful.” Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.

PURPORT

Since the Supreme Lord Śrī Kṛṣṇa is all-perfect, His transcendental pastimes with His pure devotees never lack anything in any respect, either as a friend, son or lover. The Lord relishes the reproaches of friends, parents or fiancées more than the Vedic hymns offered to Him by great learned scholars and religionists in an official fashion.

TEXT 20

सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन
सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन्
गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ॥२०॥

*so 'ham nṛpendra rahitah puruṣottamena
sakhyā priyena suhṛdā hṛdayena śūnyah
adhvany urukrama-parigraham aṅga rakṣan
gopair asadbhir abaleva vinirjito 'smi*

saḥ—that; *aham*—myself; *nṛpa-indra*—O Emperor; *rahitah*—bereft of; *puruṣa-uttamena*—by the Supreme Lord; *sakhyā*—by my friend; *priyena*—by my dearest; *suhṛdā*—by the well-wisher; *hṛdayena*—by the heart and soul; *śūnyah*—vacant; *adhvani*—recently; *urukrama-parigraham*—the wives of the all-powerful; *aṅga*—bodies; *rakṣan*—while protecting; *gopaiḥ*—by the cowherds; *asadbhiḥ*—by the infidels; *abalā iva*—like a weak woman; *vinirjitaḥ asmi*—I have been defeated.

TRANSLATION

O Emperor, now I am separated from my friend and dearest well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherd men while I was guarding the bodies of all the wives of Kṛṣṇa.

PURPORT

The important point in this verse is how it was possible that Arjuna could be defeated by a gang of ignoble cowherd men and how such mundane cowherd men could touch the bodies of the wives of Lord Kṛṣṇa, who were under the protection of Arjuna. Śrīla Viśvanātha Cakravartī Ṭhākura has justified the contradiction by research in the *Viṣṇu Purāṇa*

and *Brahma Purāṇa*. In these *Purāṇas* it is said that once the fair denizens of heaven pleased Aṣṭāvakra Muni by their service and were blessed by the *muni* to have the Supreme Lord as their husband. Aṣṭāvakra Muni was curved in eight joints of his body, and thus he used to move in a peculiar curved manner. The daughters of the demigods could not check their laughter upon seeing the movements of the *muni*, and the *muni*, being angry at them, cursed them that they would be kidnapped by rogues, even if they would get the Lord as their husband. Later on, the girls again satisfied the *muni* by their prayers, and the *muni* blessed them that they would regain their husband even after being robbed by the rogues. So, in order to keep the words of the great *muni*, the Lord Himself kidnapped His wives from the protection of Arjuna, otherwise they would have at once vanished from the scene as soon as they were touched by the rogues. Besides that, some of the *gopīs* who prayed to become wives of the Lord returned to their respective positions after their desire was fulfilled. After the departure of Lord Kṛṣṇa, He wanted all His entourage back to Godhead, and they were called back under different conditions only.

TEXT 21

तद्वै धनुस्त इषवः स रथो हयास्ते
सोऽहं रथी नृपतयो यत आनमन्ति ।
सर्वं क्षणेन तदभूदसदीशरिक्तं
भस्मन् हुतं कुहकराद्रमिवोप्तमूष्याम् ॥२१॥

*tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'ham rathī nṛpatayo yata ānamanti
sarvaṁ kṣaṇena tad abhūd asad īsa-riktam
bhasman hutam kuhaka-rāddham ioptam ūṣyām*

tat—the same; *vai*—certainly; *dhanuḥ te*—the same bow; *iṣavaḥ*—arrows; *saḥ*—the very same; *rathaḥ*—chariot; *hayāḥ te*—the very same horses; *saḥ aham*—I am the same Arjuna; *rathī*—the chariot-fighter; *nṛpatayah*—all the kings; *yataḥ*—whom; *ānamanti*—offered their respects; *sarvaṁ*—all; *kṣaṇena*—at a moment's notice; *tat*—all those; *abhūt*—became; *asad*—useless; *īsa*—because of the Lord; *riktam*—being void; *bhasman*—ashes; *hutam*—offering butter; *kuhaka-rāddham*—money created by magical feats; *iva*—like that; *optam*—sown; *ūṣyām*—in barren land.

TRANSLATION

I have the very same Gaṇḍīva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land.

PURPORT

As we have discussed more than once, one should not be puffed up by borrowed plumes. All energies and powers are derived from the supreme source, Lord Kṛṣṇa, and they act as long as He desires and cease to function as soon as He withdraws. All electrical energies are received from the powerhouse, and as soon as the powerhouse stops supplying energy, the bulbs are of no use. In a moment's time such energies can be generated or withdrawn by the supreme will of the Lord. Material civilization without the blessing of the Lord is child's play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop. Human civilization and all activities thereof must be dovetailed with the supreme blessing of the Lord, and without this blessing all advancement of human civilization is like decoration on a dead body. It is said here that a dead civilization and its activities are something like clarified butter on ashes, the accumulation of money by a magic wand and the sowing of seeds in a barren land.

TEXTS 22-23

राजस्त्वयानुष्ठानां सुहृदां नः सुहृत्पुरे ।
विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मियः ॥२२॥
वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् ।
अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः ॥२३॥

*rājāns tvayānuprṣṭānām
suhṛdām naḥ suhṛt-pure
vipra-sāpa-vimūḍhānām
nighnatām muṣṭibhir mithaḥ*

*vāruṇīm madirām pītvā
madonmathita-cetasām
ajānatām ivānyonyam
catuḥ-pañcāvaśeṣitāḥ*

rājan—O King; *tvayā*—by you; *anuprṣṭānām*—as you inquired; *suhṛdām*—of friends and relatives; *naḥ*—our; *suhṛt-pure*—in the city of Dvārakā; *vipra*—the brāhmaṇas; *sāpa*—by the curse of; *vimūḍhānām*—of the befooled; *nighnatām*—of the killed; *muṣṭibhiḥ*—with bunches of sticks; *mithaḥ*—among themselves; *vāruṇīm*—fermented rice; *madirām*—wine; *pītvā*—having drunk; *madonmathita*—being intoxicated; *cetasām*—of that mental situation; *ajānatām*—of the unrecognized; *iva*—like; *anyonyam*—one another; *catuḥ*—four; *pañca*—five; *avaśeṣitāḥ*—now remaining.

TRANSLATION

O King, since you have asked me about our friends and relatives in the city of Dvārakā, I will inform you that all of them were cursed by the brāhmaṇas, and as a result they all became intoxicated with wine made of putrified rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.

TEXT 24

प्रायेणैतद् भगवत ईश्वरस्य विचेष्टितम् ।
मिथो निघ्नन्ति मृतानि मावयन्ति च यन्मियः ॥२४॥

*prāyeṇaitad bhagavata
īśvarasya viceṣṭitam
mitho nighnanti bhūtāni
bhāvayanti ca yan mithaḥ*

prāyeṇa etat—it is almost by; *bhagavataḥ*—of the Personality of Godhead; *īśvarasya*—of the Lord; *viceṣṭitam*—by the will of; *mithaḥ*—one another; *nighnanti*—do kill; *bhūtāni*—the living beings; *bhāvayanti*—as also protect; *ca*—also; *yat*—of whom; *mithaḥ*—one another.

TRANSLATION

Factually this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.

PURPORT

According to the anthropologists, there is nature's law of struggle for existence and survival of the fittest. But they do not know that behind the law of nature is the supreme direction of the Supreme Personality of Godhead. In the *Bhagavad-gītā* it is confirmed that the law of nature is executed under the direction of the Lord. Whenever, therefore, there is peace in the world, it must be known that it is due to the good will of the Lord. And whenever there is upheaval in the world, it is also

due to the supreme will of the Lord. Not a blade of grass moves without the will of the Lord. Whenever, therefore, there is disobedience of the established rules enacted by the Lord, there is war between men and nations. The surest way to the path of peace, therefore, is dovetailing everything to the established rule of the Lord. The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything or give anything in charity against the will of the Lord. Discretion is the better part of valor, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. An action is thus judged by the Lord's pleasure or displeasure. There is no room for personal whims; we must always be guided by the pleasure of the Lord. Such action is called *yogaḥ karmasu kauśalam*, or actions performed which are linked with the Supreme Lord. That is the art of doing a thing perfectly.

TEXTS 25-26

जलौकसां जले यद्वन्महान्तोऽदन्त्यणीयसः ।
दुर्बलान्बलिनो राजन्महान्तो बलिनो मियः ॥२५॥
एवं बलिष्ठैर्यदुभिर्महद्भिरितरान् विभुः ।
यद् यदुभिरन्योन्यं भूमारान् संजहार ह ॥२६॥

*jalaukasām jale yadvan
mahānto 'danty aṇīyasah
durbalān balino rājan
mahānto balino mithaḥ*

*evam baliṣṭhair yadubhir
mahadbhir itarān vibhuḥ
yadūn yadubhir anyonyam
bhū-bhārān sañjahāra ha*

jalaukasām—of the aquatics; *jale*—in the water; *yadvat*—as it is; *mahāntaḥ*—the larger one; *adanti*—swallows; *aṇīyasah*—smaller ones; *durbalān*—the weak; *balinaḥ*—the stronger; *rājan*—O King; *mahāntaḥ*—the strongest; *balinaḥ*—less strong; *mithaḥ*—in a duel; *evam*—thus; *baliṣṭhaiḥ*—by the strongest; *yadubhiḥ*—by the descendants of Yadu; *mahadbhiḥ*—one who has greater strength; *itarān*—the common ones; *vibhuḥ*—the Supreme Personality of Godhead; *yadūn*—all the Yadus; *yadubhiḥ*—by the Yadus; *anyonyam*—among one another; *bhū-bhārān*—the burden of the world; *sañjahāra*—has unloaded; *ha*—in the past.

TRANSLATION

O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller.

PURPORT

In the material world the struggle for existence and survival of the fittest are laws because in the material world there is disparity between conditioned souls due to everyone's desire to lord it over the material resources. This very mentality of lording it over the material nature is the root cause of conditioned life. And to give facility to such imitation lords, the illusory energy of the Lord has created a disparity between conditioned living beings by creating the stronger and the weaker in every species of life. The mentality of lording it over the material nature and the creation has naturally created a disparity and therefore the law of struggle for existence. In the spiritual world there is no such disparity, nor is there such a struggle for existence. In the spiritual world there is no struggle for existence because everyone there exists eternally. There is no disparity because everyone wants to render service to the Supreme Lord, and no one wants to imitate the Lord in becoming the beneficiary.

The Lord, being creator of everything, including the living beings, factually is the proprietor and enjoyer of everything that be, but in the material world, by the spell of *māyā*, or illusion, this eternal relation with the Supreme Personality of Godhead is forgotten, and so the living being is conditioned under the law of struggle for existence and survival of the fittest.

TEXT 27

देशकालार्थयुक्तानि हृत्तापोपशमानि च ।
हरन्ति सरतश्चित्तं गोविन्दाभिहितानि मे ॥२७॥

deśa-kālārtha-yuktāni
hṛt-tāpośamāni ca
haranti smarataś cittaṁ
govindābhihitāni me

deśa—space; *kāla*—time; *artha*—importance; *yuktāni*—impregnated with; *hṛt*—the heart; *tāpa*—burning; *upaśamāni*—extinguishing; *ca*—and; *haranti*—are attracting; *smarataś*—by remembering; *cittaṁ*—mind; *govinda*—the Supreme Personality of pleasure; *abhihitāni*—narrated by; *me*—unto me.

TRANSLATION

Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.

PURPORT

Herein Arjuna refers to the instruction of the *Bhagavad-gītā*, which was imparted to him by the Lord on the Battlefield of Kurukṣetra. The Lord left behind Him the instructions of the *Bhagavad-gītā* not for the benefit of Arjuna alone, but also for all time and in all lands. The *Bhagavad-gītā*, being spoken by the Supreme Personality of Godhead, is the essence of all Vedic wisdom. It is nicely presented by the Lord Himself for all who have very little time to go through the vast Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Vedānta-sūtras*. It is put within the study of the great historical epic *Mahābhārata*, which was especially prepared for the less intelligent class, namely the women, the laborers and those who are worthless descendants of the *brāhmaṇas*, *ksatriyas* and higher sections of the *vaiśyas*. The problem which arose in the heart of Arjuna on the Battlefield of Kurukṣetra was solved by the teachings of the *Bhagavad-gītā*. Again, after the departure of the Lord from the vision of earthly people, when Arjuna was face to face with being vanquished in his acquired power and prominence, he wanted again to remember the great teachings of the *Bhagavad-gītā* just to teach all concerned that the *Bhagavad-gītā* can be consulted in all critical times, not only for solace from all kinds of mental agonies, but also for the way out of great entanglements which may embarrass one in some critical hour.

The merciful Lord left behind Him the great teachings of the *Bhagavad-gītā* so that one can take the instructions of the Lord even when He is not visible to material eyesight. Material senses cannot have any estimation of the Supreme Lord, but by His inconceivable power the Lord can incarnate Himself to the sense perception of the conditioned souls in a suitable manner through the agency of matter, which is also another form of the Lord's manifested energy. Thus the *Bhagavad-gītā*, or any authentic scriptural sound representation of the Lord, is also the incarnation of the Lord. There is no difference between the sound representation of the Lord and the Lord Himself. One can derive the same benefit from the *Bhagavad-gītā* as Arjuna did in the personal presence of the Lord.

The faithful human being who is desirous of being liberated from the clutches of material existence can very easily take advantage of the *Bhagavad-gītā*, and with this in view, the Lord instructed Arjuna as if Arjuna were in need of it. In the *Bhagavad-gītā*, five important factors

of knowledge have been delineated pertaining to (1) the Supreme Lord, (2) the living being, (3) nature, (4) time and space and (5) the process of activity. Out of these, the Supreme Lord and the living being are qualitatively one. The difference between the two has been analyzed as the difference between the whole and the part and parcel. Nature is inert matter displaying the interaction of three different modes, and eternal time and unlimited space are considered to be beyond the existence of the material nature. Activities of the living being are different varieties of aptitudes which can entrap or liberate the living being within and without material nature. All these subject matters are concisely discussed in the *Bhagavad-gītā*, and later the subject matters are elaborated in the *Śrīmad-Bhāgavatam* for further enlightenment. Out of the five subjects, the Supreme Lord, the living entity, nature, and time and space are eternal, but the living entity, nature and time are under the direction of the Supreme Lord, who is absolute and completely independent of any other control. The Supreme Lord is the supreme controller. The material activity of the living being is beginningless, but it can be rectified by transferal into the spiritual quality. Thus it can cease its material qualitative reactions. Both the Lord and the living entity are cognizant, and both have the sense of identification, of being conscious as a living force. But the living being under the condition of material nature, called *mahat-tattva*, misidentifies himself as being different from the Lord. The whole scheme of Vedic wisdom is targeted to the aim of eradicating such a misconception and thus liberating the living being from the illusion of material identification. When such an illusion is eradicated by knowledge and renunciation, the living beings are responsible actors and enjoyers also. The sense of enjoyment in the Lord is real, but such a sense in the living being is a sort of wishful desire only. This difference in consciousness is the distinction of the two identities, namely the Lord and the living being. Otherwise there is no difference between the Lord and the living being. The living being is therefore eternally one and different simultaneously. The whole instruction of the *Bhagavad-gītā* stands on this principle.

In the *Bhagavad-gītā* the Lord and the living beings are both described as *sanātana*, or eternal, and the Lord's abode, far beyond the material sky, is also described as *sanātana*. The living being is invited to live in the *sanātana* existence of the Lord, and the process which can help a living being to approach the Lord's abode, where the liberated activity of the soul is exhibited, is called *sanātana-dharma*. One cannot, however, reach the eternal abode of the Lord without being free from the misconception of material identification, and the *Bhagavad-gītā* gives us the clue how to achieve this stage of perfection. The process of being liberated from the misconception of material identification is called, in different stages, fruitive activity, empiric philosophy and devotional service, up to transcendental realization. Such transcendental realization is made possible by dovetailing all the above items in relation with the Lord. Prescribed duties of the human being, as directed in the *Vedas*, can gradually purify the sinful mind of the conditioned soul and raise him to the stage of knowledge. The purified stage of acquiring knowledge becomes the basis of devotional service to the Lord. As long as one is engaged in researching the solution of the problems of life, his knowledge is called *jñāna*, or purified knowledge, but on realizing the actual solution of life, one becomes situated in the devotional service of the Lord. The *Bhagavad-gītā* begins with the problems of life by discriminating the soul from the elements of matter and proves by all reason and argument that the soul is indestructible in all circumstances and that the outer covering of matter, the body and the mind, change for another term of material existence which is full of miseries. The *Bhagavad-gītā* is therefore meant for terminating all different types of miseries, and Arjuna took shelter of this great knowledge, which had been imparted to him during the Kurukṣetra battle.

TEXT 28

सूत उवाच

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।
सौहार्देनातिगाढेन शान्तासीद्विमला मतिः॥२८॥

sūta uvāca
 evaṁ cintayato jīṣṇoh
 kṛṣṇa-pāda-sarorūham
 sauhārdenātīgādhena
 śāntāsīd vimalā matiḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *evam*—thus; *cintayataḥ*—while thinking of the instructions; *jīṣṇoh*—of the Supreme Personality of Godhead; *kṛṣṇa-pāda*—the feet of Kṛṣṇa; *sarorūham*—resembling lotuses; *sauhārdena*—by deep friendship; *ati-gādhena*—in great intimacy; *śāntā*—pacified; *āsīt*—it so became; *vimalā*—without any tinge of material contamination; *matiḥ*—mind.

TRANSLATION

Sūta Gosvāmī said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

PURPORT

Since the Lord is absolute, deep meditation upon Him is as good as yogic trance. The Lord is nondifferent from His name, form, quality, pastimes, entourage and specific actions. Arjuna began to think of the Lord's instructions to him on the Battlefield of Kurukṣetra. Only those instructions began to eliminate the tinges of material contamination in the mind of Arjuna. The Lord is like the sun; the sun's appearance means immediate dissipation of darkness, or ignorance, and the Lord's appearance within the mind of the devotee can at once drive away the miserable material effects. Lord Caitanya has therefore recommended constant chanting of the name of the Lord for protection from all contamination of the material world. The feeling of separation from the Lord is undoubtedly painful to the devotee, but because it is in connection with the Lord, it has a specific transcendental effect which pacifies the heart. Feelings of separation are also sources of transcendental bliss, and they are never comparable to contaminated material feelings of separation.

TEXT 29

वासुदेवाङ्घ्रियनुध्यानपरिवृंहितरंहसा ।
 भक्त्या निर्मथिताशेषकषायविषणोऽर्जुनः ॥२९॥

vāsudevāṅghry-anudhyāna-
 paribr̥hīta-ramhasā
 bhaktyā nirmathitāśeṣa-
 kaṣāya-dhiṣaṇo 'rjunah

vāsudeva-aṅghri—the lotus feet of the Lord; *anudhyāna*—by constant remembrance; *paribr̥hīta*—expanded; *ramhasā*—with great velocity; *bhaktyā*—in devotion; *nirmathita*—subsided; *aśeṣa*—unlimited; *kaṣāya*—dirt; *dhiṣaṇah*—conception; *arjunah*—Arjuna.

TRANSLATION

Arjuna's constant remembrance of the lotus feet of Lord Śrī Kṛṣṇa rapidly increased his devotion, and as a result all the trash in his thoughts subsided.

PURPORT

Material desires in the mind are the trash of material contamination. By such contamination, the living being is faced with so many compatible and incompatible things that discourage the very existence of spiritual identity. Birth after birth the conditioned soul is entrapped with so many pleasing and displeasing elements, which are all false and temporary. They accumulate due to our reactions to material desires, but when we get in touch with the transcendental Lord in His variegated energies by

devotional service, the naked forms of all material desires become manifest, and the intelligence of the living being is pacified in its true color. As soon as Arjuna turned his attention towards the instructions of the Lord, as they are inculcated in the *Bhagavad-gītā*, his true color of eternal association with the Lord became manifest, and thus he felt freed from all material contaminations.

TEXT 30

गीतं भगवता ज्ञानं यत् तत् सक्राममूर्धनि ।
 कालकर्मतमोरुद्धं पुनरध्यगमत् प्रभुः ॥३०॥

gītaṁ bhagavatā jñānaṁ
 yat tat saṅgrāma-mūrdhani
 kāla-karma-tamo-ruddham
 punar adhyagamat prabhuḥ

gītaṁ—instructed; *bhagavatā*—by the Personality of Godhead; *jñānaṁ*—transcendental knowledge; *yat*—which; *tat*—that; *saṅgrāma-mūrdhani*—in the midst of battle; *kāla-karma*—time and actions; *tamo-ruddham*—enwrapped by such darkness; *punar adhyagamat*—revived them again; *prabhuḥ*—the lord of his senses.

TRANSLATION

Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.

PURPORT

A conditioned soul is enwrapped in his fruitive activities by the force of eternal time. But the Supreme Lord, when He incarnates on the earth, is not influenced by *kāla*, or the material conception of past, present and future. The activities of the Lord are eternal, and they are manifestations of His *ātma-māyā*, or internal potency. All pastimes or activities of the Lord are spiritual in nature, but to the laymen they appear to be on the same level with material activities. It so appeared that Arjuna and the Lord were engaged in the Battle of Kurukṣetra as the other party was also engaged, but factually the Lord was executing His mission of incarnation and association with His eternal friend Arjuna. Therefore such apparently material activities of Arjuna did not drive him away from his transcendental position, but on the contrary revived his consciousness of the songs of the Lord, as He sang them personally. This revival of consciousness is assured by the Lord in the *Bhagavad-gītā* (18.65) as follows:

man-manā bhava mad-bhaktō
 mad-yājī mām namaskuru
 mām evaiṣyasi satyaṁ te
 pratijāne priyo 'si me

One should think of the Lord always; the mind should not forget Him. One should become a devotee of the Lord and offer obeisances unto Him. One who lives in that fashion becomes undoubtedly endowed with the blessing of the Lord by achieving the shelter of His lotus feet. There is nothing to doubt about this eternal truth. Because Arjuna was His confidential friend, the secret was disclosed to him.

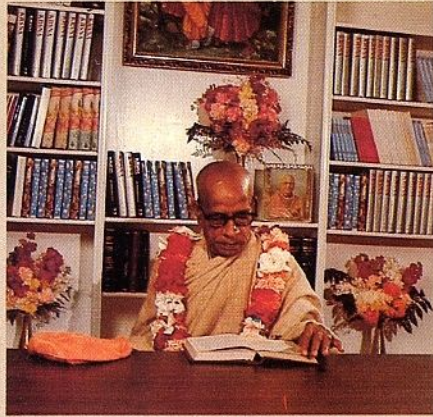
Arjuna had no desire to fight with his relatives, but he fought for the mission of the Lord. He was always engaged in the execution of His mission only, and therefore after the Lord's departure he remained in the same transcendental position, even though it appeared that he forgot all the instructions of the *Bhagavad-gītā*. One should, therefore, adjust the activities of life in pace with the mission of the Lord, and by doing this one is sure to return back home, back to Godhead. This is the highest perfection of life.

(continued in next issue)



Every Town and Village

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



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

66 MILLION BOOKS NOW IN PRINT

Just-released Bhaktivedanta Book Trust figures (for the period October 1966 to March 1978) show that Śrīla Prabhupāda's translations of India's Vedic literatures now appear in some twenty-seven languages and have gone well over the sixty-six-million mark:

Language	Books in Print
1. English	49,478,695
2. Spanish	4,205,000
3. German	2,856,000
4. French	2,425,000
5. Japanese	2,125,000
6. Portuguese	1,156,000
7. Dutch	878,000
8. Hindi	696,000
9. Italian	598,000
10. Bengali	570,000
11. Swedish	300,000
12. Gujarati	208,000
13. Telugu	137,000
14. Swahili	114,000
15. Chinese	75,000
16. Hebrew	50,000
17. Marathi	35,000
18. Yugoslavian	30,000
19. Hungarian	20,000
20. Korean	20,000
21. Nepali	20,000
22. Oriya	20,000
23. Polish	20,000
24. Czechoslovakian	10,000
25. Tamil	10,000
26. Arabic	5,000
27. Russian	5,000

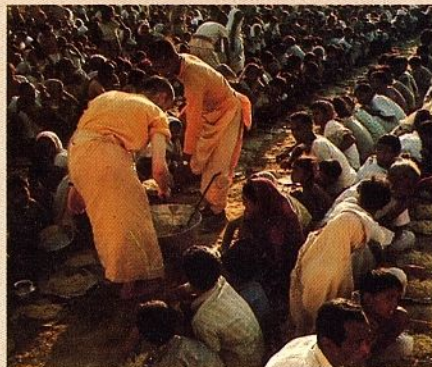
Total **66,066,695**

ISKCON Food Relief Gets Government Support

Recently Jayapatākā Svāmī, the All-India Coordinator of ISKCON Food Relief, announced that large-scale food distribution is going on steadily at five ISKCON centers—Māyāpur and Haridaspur (province of West Bengal), Bhuvaneśvara and Bhadrak (province of Orissa), and Hyderabad (province of Andhra Pradesh).

After meeting in New Delhi with two of the Indian government's secretaries of agriculture, Sri A. Das and Sri S. P. Mukherjee, Jayapatākā Svāmī reported that both men were favorably impressed with ISKCON Food Relief's work in India. Mr. Das and Mr. Mukherjee promised that the Indian government would help ISKCON import grains, butter, oil, and powdered milk from nations with food surpluses. Jayapatākā Svāmī said the secretaries would like to see ISKCON expand its food relief and welfare activities in India.

ISKCON Food Relief has its roots in ancient India's Vedic culture. For thousands of years, devotees have offered large quantities of food to Kṛṣṇa's Deity form and then distributed the food as *prasāda*, "the Lord's mercy."



Indian officials are impressed.

Economist Says ISKCON Farms Are "A New Direction"

One of India's leading economists is now asking his government to look to ISKCON's farm communities for "a new direction in rural development."

Mr. Kotiswaran Jayaraman, who served for ten years as a director of the

national Rural Community Development Program, made his suggestion in Bombay's *Financial Express* (the Indian equivalent of the *Wall Street Journal*). In a series of articles entitled "Rural Development: the ISKCON Way," Mr. Jayaraman said, "Māyāpur in West Bengal and New Naimiṣāraṇya near Hyderabad are outstanding examples of ISKCON's growing farm communities in India with an immense potential for giving new direction to rural development in the country as a whole."



Alternative to an artificial economy.

The former director of rural community development explained that ISKCON's farms offer a positive alternative to the artificial economy of the cities, and that they enable people to live peacefully and happily while pursuing spiritual life. Mr. Jayaraman urged government rural development agencies to cooperate with, or even follow outright, ISKCON's successful program of "simple living and high thinking." Finally, he called on India's educated young men and women to come forward and organize an ISKCON-style program for the whole country.

ISKCON started its farm projects seven years ago in Māyāpur, West Bengal. The Māyāpur community now includes agricultural and dairy farms, cottage industries, a school, a medical dispensary, and a free food distribution center that feeds two thousand people twice weekly. The New Naimiṣāraṇya farm near Hyderabad has 565 acres, an irrigation network, and 250 dairy cows. Community residents spend part of their day cultivating crops and the rest cultivating self-realization and God consciousness.



TAKING SHAPE

A Kṛṣṇa Conscious City

A report from the birthplace of the Hare Kṛṣṇa movement.

by MAṄDALEŚVARA DĀSA

On a verdant stretch along the bank of the Ganges, in India's province of West Bengal, lies the village of Māyāpur. As history shows, Māyāpur has long been a center for spiritual understanding and culture. Here, in 1486, Śrī Kṛṣṇa Caitanya appeared. Some four and one-half thousand years earlier, the Vedic literatures had predicted Lord Caitanya's appearance, described Him as the Supreme Personality of Godhead, and pointed out that the land of His birth and pastimes is imbued with His own sublime spiritual qualities.

More recently, about a hundred years ago, the great spiritual master Bhakti-
vinoda Ṭhākura predicted that one day people from all over the world would come to Māyāpur and join together, singing *jaya śacinandana! jaya śacinandana!* "All glories to Lord Caitanya, the son of Śacī!" Through the

efforts of His Divine Grace A. C. Bhakti-
vedanta Swami Prabhupāda, that prediction is fulfilled each year: ISKCON devotees from thirty countries meet in Māyāpur to glorify Lord Caitanya on His appearance day.

Fifty years ago, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (the son of Bhakti-
vinoda Ṭhākura and spiritual master of Śrīla Prabhupāda) envisioned a great spiritual city at Māyāpur with many temples and thousands of devotees, all focused on the Kṛṣṇa conscious ideal. Thanks again to Śrīla Prabhupāda, the dream of a spiritual city is now coming true.

Getting Started

In 1971 Śrīla Prabhupāda asked two of his senior disciples, Jayapatākā Svāmī and Bhāvānanda Gosvāmī, to take charge of developing the Māyāpur



PHOTO: VIKRAMA DEVIDASI

First buildings of the future city (left) stand on fertile Bengali farmland, ninety miles north of Calcutta. Some five centuries ago the founder of the Hare Kṛṣṇa movement—Śrī Kṛṣṇa Caitanya—appeared here, and each year ISKCON devotees (above) come from around the world to commemorate the event.



project. Jayapatākā Svāmī relates how it all began. . . .

“His Divine Grace asked me to come to India in 1970. At that time there weren’t many other Godbrothers from the West who were staying in India; I think Acyutānanda Svāmī was there, and maybe five or six others. No sooner did I get to India than Śrīla Prabhupāda said he wanted to purchase land in Māyāpur, the birthplace of Lord Caitanya. So a few of us came here and began looking over the open fields and trying to find a farmer who would sell us a plot of land. That was our first business—to get land—and then we had to build a place to stay. Śrīla Prabhupāda had said, ‘If you don’t have a place to sit, you won’t have the proper perspective, but if you have a place to sit, then you can arrange everything.’ So we got our first piece of land, and Acyutānanda Svāmī built a grass hut. By the end of 1971, I started living permanently in Māyāpur.”

“It was our first piece of land here in

“If we had simply stayed in that hut [right, with the new guesthouse behind], no one would have come, and no one would have benefited,” says codirector Bhāvānanda Gosvāmī.

Māyāpur,” Bhāvānanda Gosvāmī explains. “It was only about three and one-half acres—just a narrow strip—but Śrīla Prabhupāda had plans to develop every foot of it. He was designing a whole complex. He wanted us to get more land and eventually build a huge temple surrounded by four buildings one thousand feet long.”

The first step was to construct a four-story guesthouse. Of course, for a handful of devotees ninety miles from Calcutta, constructing a four-story building in the middle of the rice fields of West Bengal was a difficult task.

Bhāvānanda Gosvāmī relates, “I used to travel back and forth between Māyāpur and Calcutta, bringing building

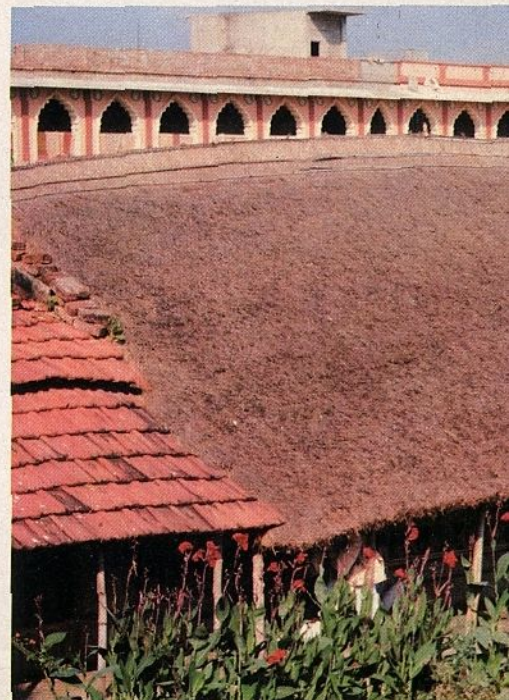
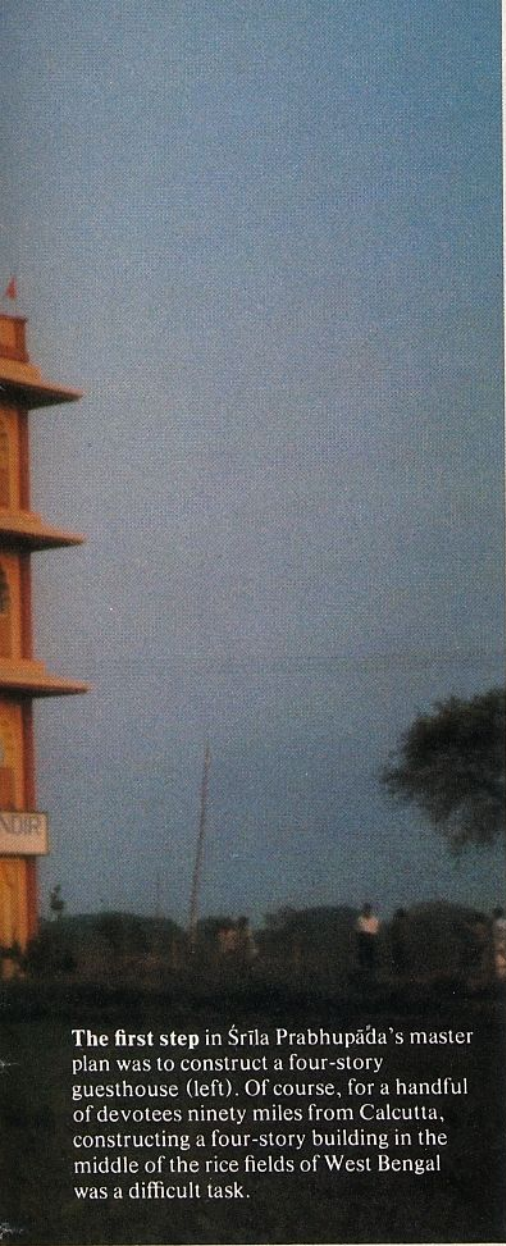


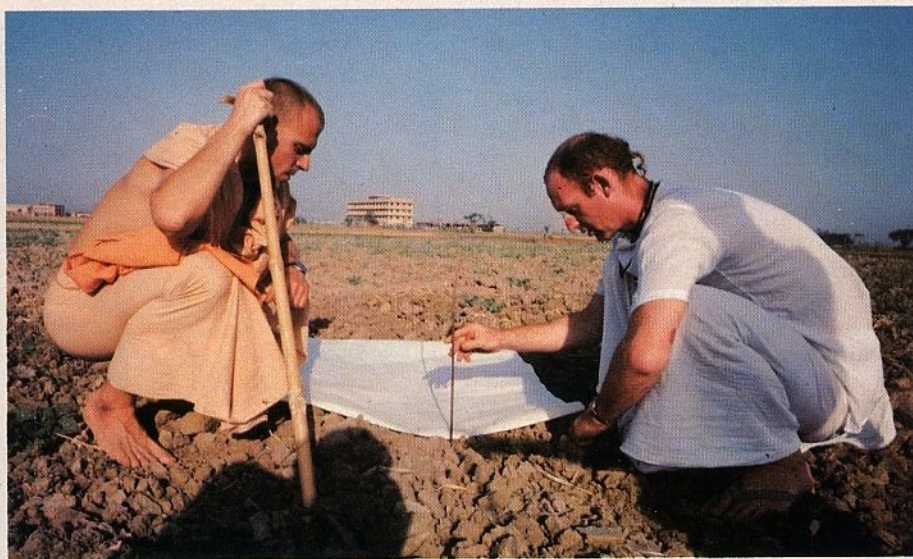
PHOTO: VIŚAKHĀ-DEVĪ DĀSĪ



The first step in Śrīla Prabhupāda's master plan was to construct a four-story guesthouse (left). Of course, for a handful of devotees ninety miles from Calcutta, constructing a four-story building in the middle of the rice fields of West Bengal was a difficult task.



PHOTO: BHARGAVA DASA



Surveying the site of the future temple commands the attention of Jayapatākā Svāmī (above, on left) and architect Surabhi Svāmī.



To build the first temple, explains Jayapatākā Svāmī, "we hired a labor contractor and local villagers, and we had our own engineers supervise."

PHOTO: MURALIPADMANA DASA

BY: VEDICHERNAYA, GLODIA

materials by train and bus about twice a week. Sometimes I'd have to ride on the top of the bus with bales of wire. We had no car. At first there wasn't even any electricity. And none of us knew anything about construction. I'd never even *thought* of constructing a building. I used to be a textile designer and in the movie business. What did I know about constructing such a big building?

"I remember, one afternoon, walking on the property with Tamāla Kṛṣṇa Gosvāmī, who at that time was Śrīla Prabhupāda's coordinator for all our projects in India. He said, 'Well, I don't know how to build a building, but I'm determined that somehow we can do it.' Śrīla Prabhupāda had been saying, 'Why are you making this construction into something difficult? It's only a pile of bricks. Employ men for piling up the bricks, and you sit there and supervise—finished.' So we all became very determined, and Tamāla Kṛṣṇa said, 'Let's try it.' We got some men, and we measured out an area. Tamāla Kṛṣṇa was walking around and directing—'You do this, you do that.'

"Finally, we erected a little brick building. Śrīla Prabhupāda was very

pleased. It was completely in the wrong place—but at least we had made a start. From then on Śrīla Prabhupāda directed us. But we had to act. As soon as we endeavored, then we could see things more and more clearly. The more we did, the clearer everything became—clear enough so that we could see our mistakes and correct them. Better you make a mistake than do nothing at all."

"We hired a labor contractor and local villagers," Jayapatākā Svāmī explains, "and we had our own engineers supervise. Meanwhile, we purchased all the materials ourselves, which often meant transporting them from Calcutta. So our first year's work here was to constantly purchase materials and supervise the construction."

Prior to the completion of the first building, Śrīla Prabhupāda came to Māyāpur. "Since the building was still unfinished," Jayapatākā says, "Śrīla Prabhupāda moved into the grass hut. At that time Śrīla Prabhupāda commented, 'For spiritual life, living in a grass hut is very conducive. For our own spiritual advancement we do not require big buildings. This grass hut is in the mode of goodness, but modern

technology is in the mode of passion. For our own spiritual life, the mode of goodness is more important.’

“So why were we working so hard to erect such a large, modern building? The reason is, Śrīla Prabhupāda wanted to make it very simple for anyone from any part of the world to visit the holy land of Śrī Māyāpur, chant Hare Kṛṣṇa, meditate on his relationship with the Supreme Lord, and taste the nectar of spiritual life. So to offer the world the transcendental mercy of Lord Caitanya, we had to have these buildings.”

This is an important idea. A Kṛṣṇa conscious person should not reject material things that help his spiritual development or the spiritual development of others. It is better to utilize wealth in the service of the Lord. Bhāvānanda Gosvāmī explains it in this way. . . .

“When I first came here, no one was visiting Māyāpur. Such an important place of pilgrimage—yet no one was coming! Then, Śrīla Prabhupāda gave us instructions to construct this big building costing millions of rupees. And he kept saying how it would accommodate thousands of people. All I saw was rice fields; I was puzzled—where were the thousands of people? But as the project developed, more and more visitors came to see us, to take *prasāda* [spiritual food], and to offer respects to the Deities of Lord Caitanya and Rādhā-Mādhava. And the festivals—at our last festival we fed nearly fifteen thousand people in one day! The more we develop this project, the more the people want to come here. If we had simply stayed in that hut and kept to ourselves, no one would have come and no one would have benefited.”

A Charming Culture

The citizens of West Bengal are inspired to see people from all over the world following India’s original Kṛṣṇa conscious culture and coming to taste the nectar of Kṛṣṇa consciousness for themselves. The Bengali devotees take this as a source of personal pride.

“In a word,” says Bhāvānanda Gosvāmī, “they’re charmed. The people of India are now looking to the highly materialistic, technologically advanced countries like America. But when they see that the Americans and Europeans are coming here to learn India’s spiritual culture, they are completely charmed. To these people it is a great compliment—‘These Westerners are taking up our culture.’ You hear it all the time: ‘They’re taking up *our* culture—and we’re giving it up to follow the Western countries?’ They stop and think. They

The food distribution center (right) is the second large building the community constructed.

About twenty thousand people are fed in an average month, says Jayapatākā Svāmī, “and on special days [below] we feed as many as fifteen thousand.”



PHOTO: BHARGAVA DĀSA

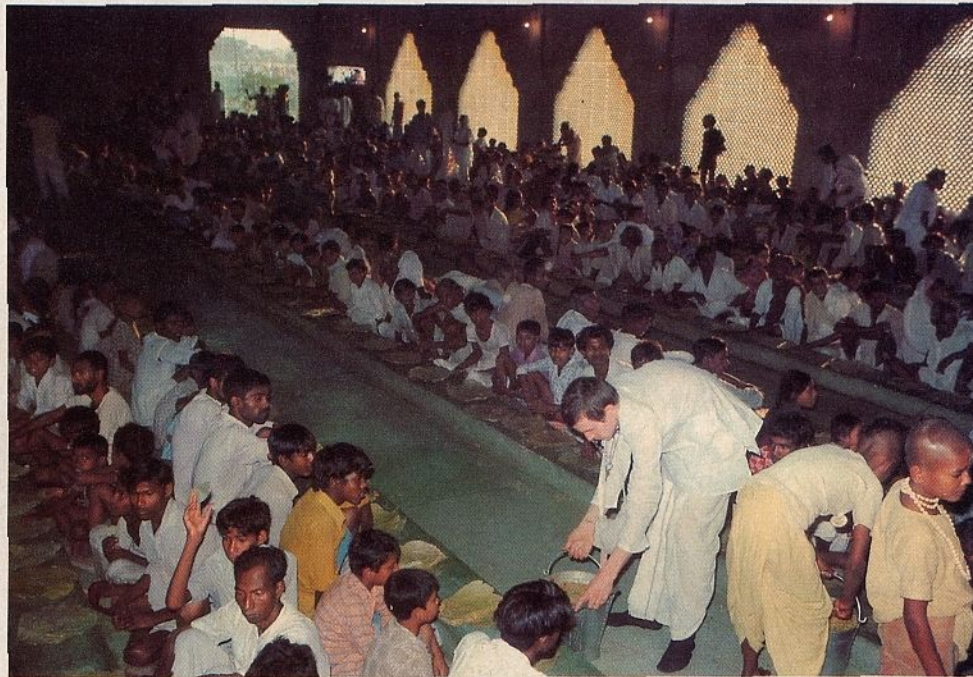


PHOTO: BHARGAVA DĀSA

The supervisor of the community is Nitāi-canda (right). He recalls, “I was amazed to see Americans and Europeans so eager to find what we were losing.”

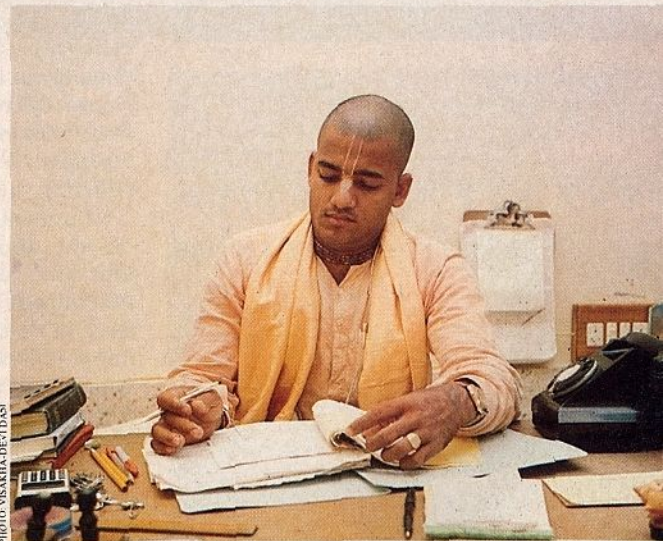


PHOTO: VASAKHA DEVI DĀSĪ

are completely charmed that we’re following this Kṛṣṇa conscious culture, and they start turning their heads back to their own heritage. In this way, Śrīla Prabhupāda is preserving India’s real treasure. Actually, India is the last stronghold of spiritual culture in the world.”

It is not that Kṛṣṇa consciousness is something Indian. Actually, Kṛṣṇa consciousness transcends the boundaries of East and West.

“In the Vedic literatures,” explains Jayapatākā Svāmī, “Lord Kṛṣṇa is compared to the sun—and the sun is neither Indian nor Western. If the sun appears



PHOTO: BHĀNGAVA DĀSA

“They’re charmed,” says Bhāvānanda Gosvāmī (above, holding a magazine). “The people of India are charmed that we’re following this Kṛṣṇa conscious culture.”

over my head and I’m in India, I can’t claim that the sun is Indian. The sun is in such a superior position that it can’t be limited like that. In the same way, Lord Kṛṣṇa is in everyone’s heart, so Kṛṣṇa consciousness is universal. It’s meant to be practiced all over the world, not simply in India. Our consciousness is now impure, and we think ‘I’m Indian’ or ‘I’m American.’ But when our consciousness is purified, it is called Kṛṣṇa consciousness—‘I am a servant of Kṛṣṇa.’ So anyone can live or teach this culture anywhere in the world. It’s meant for everyone.”

In a Kṛṣṇa conscious cultural setting, society works smoothly with four natural divisions: *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*. The *brāhmaṇas* give direction, education, and spiritual knowledge. The *kṣatriyas* govern and give protection to the other classes. The *vaiśyas* produce food and raise and protect the cows. And the *sūdras* give assistance to the three higher classes. This social division is not a hereditary caste system. The Vedic literatures recommend that each individual’s role in society be based on his qualifications, not on the family in which he was born. The Māyāpur community holds true to this original Vedic standard, and each individual adopts the occupation for which he is most naturally suited. It is not a matter of heredity,

A Look at Things to Come

Below we see an artist’s rendering of the Temple of Understanding, which will be the city’s geographical and spiritual hub.

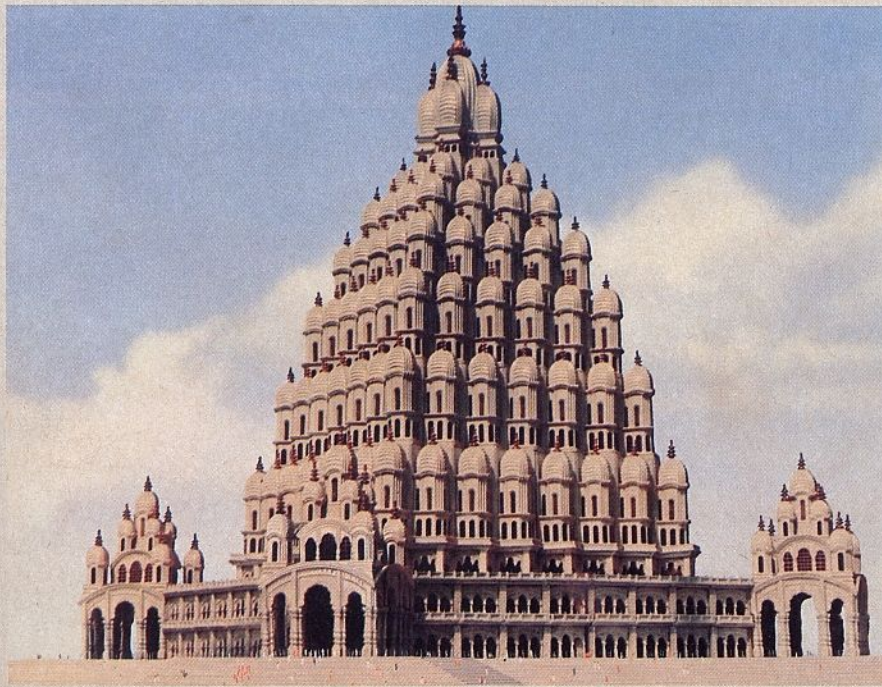


PHOTO: MURALIVADANA DĀSA

Here’s a look at the proposed city plans, a look into the 1980’s.

The city centers upon the Temple of Understanding. More than thirty stories high, the Temple of Understanding features the world’s largest planetarium, with exhibits depicting all levels of existence throughout the universe and beyond. On each of the four sides of the central temple area stands a building one thousand feet long and four stories high. These buildings house the city’s educational facilities, from the primary to the postgraduate level.

The city is square-shaped. In its center is the brahminical area, for learning and worship. A bit farther out is the *kṣatriya* area, for city administration, legal offices, and a police force. Still farther from the center are the shops and markets. The entire city is surrounded by a high wall, and beyond the city wall lie the fields for agriculture and dairying. Throughout the city are many small temples where Lord Kṛṣṇa is worshiped. The entire city is planned and built according to the descriptions in the Vedic literatures.

but of propensity. Following this system keeps the social body in proper working order. We know that even in our own bodies the head directs, the arms defend, the belly sustains, and the legs give menial service. And the social body has the same kind of natural divisions: the *brāhmaṇas* function as the head, the *kṣatriyas* as the arms, the *vaiśyas* as the belly, and the *śūdras* as the legs.

“In our community at present,” says Jayapatākā Svāmī, “you’ll see the seedlings or beginning stages of the four basic social divisions. We have primary and secondary education for about a hundred full-time resident students. We have a dairy, agricultural fields, and orchards. We have a handloom center that engages about fifty resident workers. Cooks, priests, teachers, students, administrators, farmers—gradually we’re developing every occupational division of our society.”

Clearly, the Māyāpur community differs vastly from most others—especially in the planning and organization behind it. This community engages everyone in his natural occupation, with Kṛṣṇa as the center. Whatever occupation you perform, you can do it in a spirit of devotion to the Lord and in a Kṛṣṇa conscious atmosphere. There will be no slaughterhouses and no brothels, nightclubs, or gambling casinos. These things simply destroy the finer sentiments of the human being.

“We have industries,” says Jayapatākā Svāmī, “but they’re small-scale cottage industries that can be run without big factories, pollution, and hellish working conditions. In our Māyāpur-candrodaya community, the residents work under very pleasant conditions, with beautiful natural scenery, trees, parks, lakes, and the chanting of Hare Kṛṣṇa.”

“The atmosphere here is conducive to spiritual life,” explains Bhāvānanda Gosvāmī, “and everyone can work according to his natural propensity. That’s because, despite centuries of foreign rule and today’s materialistic trend, the Bengalis still respect Vedic culture. Here the people are pious. This is a place to begin showing the world a perfect Kṛṣṇa conscious society.”

Relief for the Hungry

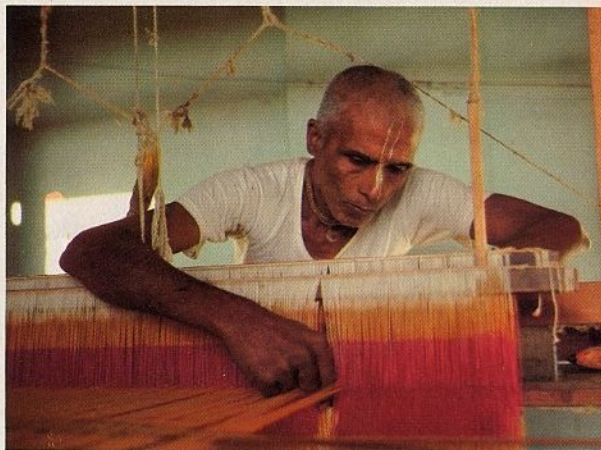
For thousands of families in the Māyāpur area, hunger remains a problem. Over the past twenty-five years, huge numbers have migrated to the area from nearby Bangladesh.

Naturally, one vital and popular function of the Māyāpur-candrodaya community has been free distribution of food—not just “food,” actually, but



Lord Kṛṣṇa and His eternal consort Rādhā appear in Their Deity forms (above) in the temple at the guesthouse. They are at the center of all that the community members do.

The handloom shop (right) engages some fifty workers, says Jayapatākā Svāmī. “Cooks, priests, teachers, students, administrators, farmers—we’re developing every occupational division of our society.”

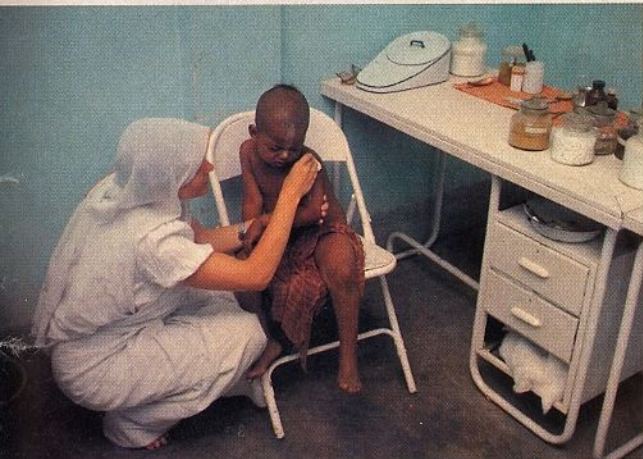


prasāda—vegetarian food cooked with devotion and offered to Lord Kṛṣṇa. By accepting *prasāda*, one not only satisfies his hunger but also makes spiritual progress. Of course, hunger is only one

kind of suffering to which man is heir. We all encounter many miseries in life, and their root cause is our past sinful acts. But by accepting *prasāda*, food offered to the Lord, we are freed not



PHOTO: BHĀRGAVA DASA

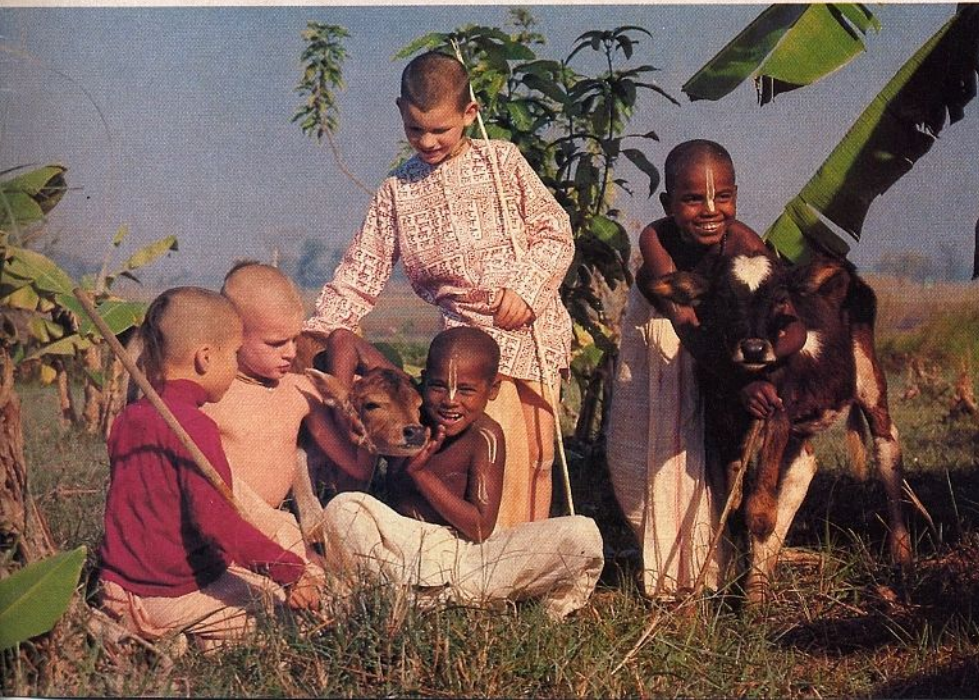


Sewing clothes for the Deities is the way some of the community members (as above) take pleasure in serving the Lord.

A registered nurse solves the devotees' minor medical problems at the community's dispensary (left).

The children love the cows (below). Their milk makes the brain keen for spiritual understanding.

PHOTO: VIŠAKHĀ-DEVĪ DASĪ



only from our hunger but also from the suffering that was awaiting us due to our *karma*. This is the great benefit of distributing or accepting *prasāda*

Jayapatākā Svāmī was in Māyāpur at the time Śrīla Prabhupāda decided to institute the ISKCON Food Relief program.

"I remember the day right after we moved into our first building," Jayapatākā says. "Śrīla Prabhupāda was in his room on the second floor. We'd had a big feast that day for several hundred guests. After the feast the banana leaf plates were thrown, as usual, into a garbage pit near the main building. After a while we heard some commotion, and Śrīla Prabhupāda looked out the window. Outside he saw a group of village children picking through the garbage pit and eating the morsels of food that were left sticking to the plates. Śrīla Prabhupāda's eyes became filled with tears. He said, 'How very hungry these people are—they are going to such trouble just to get some scraps of food! This is the house of God, the house of Kṛṣṇa—so everyone who comes here to their Father's house should be provided with a meal.'

"So that's when we started ISKCON Food Relief. ISKCON temples from all over the world came forward with donations to begin the food relief program. That was also when we decided to build our large dining pavilion for feeding fifteen hundred people at a time.

"Our mass *prasāda* distribution program has been going on ever since. We feed about twenty thousand people in an average month, and on special occasions like the appearance day celebration of Lord Caitanya, we feed as many as fifteen thousand people in a day.

"Last year the CARE organization and the West Bengal Council for Child Welfare (of which we're a corporate member) helped us to expand our program. With food provided by CARE, we can feed an additional 1,850 mothers and children."

Books Are the Basis

Śrīla Prabhupāda's disciples are establishing Kṛṣṇa conscious culture not only within their own community but also throughout West Bengal and all of India. The ISKCON devotees man a fleet of four minibuses and one boat and travel throughout the state to hold public meetings and distribute literature on the science of Kṛṣṇa consciousness. The Eastern India division of the International Bhaktivedanta Book Trust, with offices at ISKCON's Māyāpur center, prints Bengali and Hindi translations of

(continued on page 34)

Riding the Whirlwind Demon

“The whirlwind demon intended to take Kṛṣṇa up in the sky and kill Him, but Kṛṣṇa was simply enjoying the ride. . . .”

by DRUTAKARMĀ DĀSA

When Lord Kṛṣṇa, the Supreme Personality of Godhead, came to this earth five thousand years ago, He played as a cowherd boy in the north Indian village of Vṛndāvana. To please the great souls who appeared as His boyfriends and girl friends and His father and mother, He displayed many wonderful pastimes. In India most people are familiar with Kṛṣṇa's activities, and traditionally they celebrate them through music, dance, drama, and literature. In *Bhagavad-gītā* the Lord assures us that anyone who meditates on these pastimes can rejoin Him as one of His eternal companions in the spiritual world.

When Kṛṣṇa was a mere infant, He killed the witch Pūtanā, who had tried to make Him suck her poison-smeared breast (See BTG 12/3). As we'll see in this issue, soon afterward Kṛṣṇa foiled Śakaṭāsura (the cart demon), and when He was barely one year old He killed the Trṇāvartāsura (the whirlwind demon).

Just after baby Kṛṣṇa turned three months old, His mother Yaśodā noticed that He was slanting His body in an attempt to rise and turn around. To celebrate this auspicious sign, she arranged to observe the Vedic ceremony called *ut-thāna*, a bathing ritual performed when a child is due to leave the house for the first time. So mother Yaśodā called together the neighborhood women to assist her. *Brāhmaṇa* priests also came, and they chanted Vedic hymns while bands of musicians played instruments and sang.

During the ceremony mother Yaśodā saw that baby Kṛṣṇa was falling asleep, and she placed Him in a cradle underneath a household cart. While the child slept, mother Yaśodā became absorbed in receiving guests, garlanding them

with flowers, and offering them presents. When Kṛṣṇa awoke, He began crying for His mother. He wanted to drink the milk from her breast. But mother Yaśodā was busy elsewhere and could not hear Him. All of a sudden, Kṛṣṇa threw His legs upward and struck the cart. Although His legs were tiny and very soft, the cart turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart were many utensils made of various metals, and all of them scattered hither and thither.

When mother Yaśodā, her husband Nanda Mahārāja, and all their guests saw the situation, they began to wonder aloud: “Is this the work of some demon or evil planet?” Then the small children present said, “As soon as baby Kṛṣṇa kicked the cart's wheel, the cart collapsed. There is no doubt about it.” But the adults could not believe that little Kṛṣṇa had such inconceivable power.

Mother Yaśodā called for the *brāhmaṇa* priests and had them chant *mantras* to counteract the influence of the bad planet she believed to be the cause of the accident. Meanwhile the stout, strong cowherd men put the pots and other utensils back on the cart and set it up as before. Then Kṛṣṇa's father Nanda Mahārāja took his child on his lap and bathed Him with water mixed with pure herbs.

Actually, the cart had been haunted by the ghostly demon Śakaṭāsura. Since he was without a body of his own, the ghost had taken shelter of the handcart and had been waiting for a chance to do some mischief to Kṛṣṇa. But when Kṛṣṇa kicked the haunted cart with His small, delicate legs, Śakaṭāsura was immediately pushed down to the ground and





ILLUSTRATION: RAMADASA ABHIRAMA DASA

killed. An ordinary infant would not have been able to do such a thing, but Kṛṣṇa was more than able, because He is the Supreme Personality of Godhead. Also, when the cart collapsed, an ordinary child would surely have been injured, but Kṛṣṇa came out unhurt—in fact, He thoroughly enjoyed the whole episode.

Not long afterward, when Kṛṣṇa was a year old, mother Yaśodā was playing with Him on her lap. Sometimes a mother lifts her child, and when the child falls in her hands, the child laughs, and the mother also enjoys pleasure. Yaśodā was doing this, but suddenly she felt Kṛṣṇa to be heavier than a mountain peak, and she could no longer bear His weight. Kṛṣṇa had exercised His inconceivable potencies and had mystically assumed the weight of the universe. It seems that Kṛṣṇa was aware that the whirlwind demon Tṛṇāvarta was coming to take Him away. Not wanting His mother to suffer any difficulty from the demon, He became so heavy that she had to put Him down.

But mother Yaśodā couldn't understand what was really happening. She called the *brāhmaṇa* priests to chant hymns for her son's safety. Then, while Kṛṣṇa was sitting on the ground, the Tṛṇāvarta demon came as a whirlwind and very easily carried Him into the air. This was another demonstration of Kṛṣṇa's mystic potencies. One moment He had become heavier than the whole universe, so that His mother would have to set Him down, and the next moment He became lighter than a piece of grass, so that Tṛṇāvarta could carry Him away. This was all *ānanda-cinmaya-rasa*—Kṛṣṇa's blissful, transcendental pleasure.

Covering the whole land with clouds of dust, the demon obscured everyone's vision and began vibrating everywhere with a fearful sound. For a moment the whole pasturing ground was overcast with dense darkness from the dust storm. Mother Yaśodā could not find her son, nor could she understand why. She fell down on the ground like a cow who has lost her calf, and she began to lament very pitifully. When the force of the dust storm subsided, Yaśodā's friends approached her. Not seeing Kṛṣṇa, they joined mother Yaśodā in crying.

Meanwhile, by his mystic power the whirlwind demon was carrying Kṛṣṇa high into the sky. But then Kṛṣṇa suddenly became much heavier, and the demon had to stop in midair. Kṛṣṇa was challenging Tṛṇāvarta to a competition in yogic power, and Tṛṇāvarta was doomed to lose, because Kṛṣṇa is the Supreme Personality of Godhead.

Unfortunately, even today many so-called *yogīs* and *bābās* present themselves as greater than God by showing some insignificant mystic wonder before foolish people who have no knowledge of Kṛṣṇa.

Tr̥ṇāvarta intended to take Kṛṣṇa up in the sky and kill Him, but Kṛṣṇa was simply enjoying the ride. Now Tr̥ṇāvarta was falling because of Kṛṣṇa's heaviness, and he wanted to save himself by throwing Kṛṣṇa off from his neck. But he was unable to do so, because Kṛṣṇa was grasping him by the throat. Unable to

make a sound or even move his hands and legs, Tr̥ṇāvarta choked and his eyes popped out. The demon lost his life and fell, along with little Kṛṣṇa, down to the ground.

While the women who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, smashing and dislocating all his limbs. The astonished cowherd women saw that Kṛṣṇa was uninjured and free from misfortune and was playing on the demon's chest very happily. They immediately picked Him up and brought

Him back to mother Yaśodā. She and Nanda Mahārāja and all the inhabitants of Vṛndāvana were overjoyed.

For thousands of years, sages have meditated upon these pastimes with great pleasure. It is said that both Kṛṣṇa and those who enjoy Kṛṣṇa's pastimes are *ānanda-cinmaya-rasa*—always free from unhappiness and full of transcendental bliss.

"Riding the Whirlwind Demon" was adapted from *Śrīmad-Bhāgavatam*, translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

A Kṛṣṇa Conscious City

(continued from page 31)

the Vedic literatures and a monthly magazine entitled *Bhagavat-darśana*. Śrīla Prabhupāda's Bengali version of the *Bhagavad-gītā* is especially popular and is fast becoming a classroom text in the primary schools.

Distribution manager Pañcaratna dāsa comments on book distribution in West Bengal: "The people here respect Śrīla Prabhupāda's books. Recently I was in Calcutta, and I was surprised to see that everywhere I went, people approached me for books: 'You have books? Where is your temple? Can I get books there?' They know what these books are, and they respect them."

Soon after a van of book distributors

travels to a new area, the mail starts coming in to Pañcaratna, in Māyāpur. "We can trace the town-to-town course of any team of book distributors," he says, "simply by the mail we receive that week. People write to ask for subscriptions to our Bengali magazine. Or they want to write articles or ask for more books. And often they travel here to see us. In the past two weeks seventeen young Bengali men have joined our community. And they all come with Śrīla Prabhupāda's books in their hands."

The natural respect for the ancient Kṛṣṇa conscious culture reawakens in the hearts of India's people when they read Śrīla Prabhupāda's books. So *Bhagavad-gītā* distribution is as important as developing the city. The two programs complement each other.

The devotees also spread the Kṛṣṇa conscious message by boat. In West Bengal many thousands of villagers can be reached more easily that way. On *Nitāi-pada-kamala*, a fifty-foot sloop, the devotees travel to these interior villages, distribute *prasāda* and Vedic literature, and chant Hare Kṛṣṇa.

The devotees are seeing the people of India express their devotion for Lord Kṛṣṇa more and more. Lord Caitanya Mahāprabhu predicted that people all over the world would reawaken to their natural Kṛṣṇa consciousness. And He especially requested that everyone born in India first make his life perfect and then help spread Kṛṣṇa conscious culture worldwide. The Lord's mission is within the heart of everyone in the Māyāpur-candrodaya community.

International Society for Krishna Consciousness

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Many people want to devote themselves to Kṛṣṇa consciousness, but because of business, family or other commitments, they are not able to come and work directly in our programs. They do, however, want to help.

Therefore we have established our ISKCON membership program so everyone can have the opportunity to devote some of their time, energy or money to the Kṛṣṇa consciousness movement.

You'll help:

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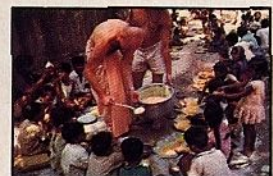
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Membership benefits include a free subscription to BACK TO GODHEAD magazine and monthly newsletter packages with current ISKCON events, special publications, transcendental photos and even Indian sweets. Above all, you'll get the satisfaction of serving Kṛṣṇa.

For more information, check appropriate box in coupon on last page.

NOTES FROM THE EDITOR

God, Karma, and the World

Do you remember 1968—when churches offered “sanctuary” to draft resisters? I was in Boston at that time, and there it was big news for a while, part of the protest against the Vietnam War. Every few days you’d see in the headlines that yet another young man was telling the government “I won’t go!” by going into a church. The church officials would refuse to allow federal authorities to enter and arrest him, and for a few days the tension would mount. People would throng to the church to hold mass meetings and voice their Christian antiwar sentiments, and at last federal police would move in and, after a scuffle, take the man away.

As a member of the Boston center of the Hare Kṛṣṇa movement, I attended one such meeting at Boston University’s campus chapel. Despite government threats, the protesters were sheltering a draft resister and holding a twenty-four-hour public prayer meeting. The church was crowded and noisy. Several people in the audience carried large signs with political slogans or verses from the Bible. I had hoped to speak about Kṛṣṇa consciousness, but I couldn’t break through the crowd of politicians, ministers, and monitors surrounding the pulpit. Speaker after speaker denounced the imminent invasion of the church by federal agents. A minister quoted verses and explained Christian duty. A little bewildered by the intense mixture of political rhetoric and Biblical quotes, and unsure what was the proper course of action for me, I returned to our center and wrote a query to our spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. His reply (dated October 9, 1968) arrived a few days later. I have always considered Śrīla Prabhupāda’s analysis of the “sanctuary” situation a perfect response by a fully God-conscious person. It showed me how to react not just to that political struggle but to the many others since then.

“Dear Satsvarūpa,

“Please accept my blessings. I have received your letter about the situation in Boston. From the statements in your letter, I can understand that it is a political situation. This political struggle is the reaction of *karma*. Both the opposing parties—namely the students who have taken shelter in the churches and the

government force which is coming to arrest them—both of them are in the same category, because if it were a question of meat-eating or supporting the slaughterhouse, both of them would agree. So the present situation is a reaction to man’s sinful activities. We especially recommend that people restrain themselves from four kinds of primary sinful activities—namely illicit sex, intoxication, meat-eating, and gambling. But all these fighting people are cent per cent addicted to all these habits. So if they are serious about mitigating the unpalatable situation of society, they must agree to accept Kṛṣṇa consciousness. Otherwise, there is no possibility of peace in the world.

“It is useless for students to pray twenty-four hours a day, listen to political talks, and desire that the war should stop. God cannot be their order supplier. First of all they act sinfully, and when there are reactions in the form of war, pestilence, famine, and so many other natural disturbances, they pray to God to stop them. This is not possible. They are just like criminals: first of all a criminal commits theft, burglary, and debauchery, and when he is captured by the police force, he prays to the government to stop his punishment. That is not possible. So, people are engaged in many sinful activities, and by nature’s law there must be a reaction. Suppose I am encouraging cow killing, or animal killing of any sort. When by nature’s law my turn comes to be killed, if I pray to God to stop it, how can it be stopped? Therefore, the protesters’ process is not very genuine. They want to make God their order supplier. God is not an order supplier. He is an order giver. He orders everyone to surrender unto Him, and the fools and rascals who do not surrender unto Him want to order God through so-called prayer—that He should ask material nature to stop her legal activities of punishment. That is not possible. So the situation is not very favorable, but if someone agrees to hear *Bhagavad-gītā* and *Teachings of Lord Caitanya* continually for some time, I am prepared to go and lecture.”

Your ever well-wisher,

A. C. Bhaktivedanta Swami”

Now, ten years later, the “sanctuary” protest is all but forgotten. There are new political struggles, new allies and

enemies. But I think Śrīla Prabhupāda’s analysis is still the devastating truth. Unfortunately, the world’s leaders are not listening to his advice. Most political and military leaders are completely unaware of the laws of *karma*—action-and-reaction—that Śrīla Prabhupāda and the Vedic literatures describe. But they should know that such laws actually exist—as surely as they know of nature’s other unbreakable laws.

Karma is a strict, intricate mechanism, a natural phenomenon by which every human action brings about a fitting reaction. This “As ye sow, so shall ye reap” law is as much a part of the universal design as the law of gravity—“What goes up must come down.” Individually, one’s previous *karma* (pious or impious actions) determines one’s present physical and mental condition, and at the time of death the accumulated *karma* of one’s present lifetime will determine the condition of one’s next lifetime. *Karma* is also working collectively: young men are going to die for their country because of sinful acts performed by themselves and their countrymen. Each and every person is thus affected by the complex interaction of *karma*.

When millions of cows or millions of human embryos are slaughtered, the killers and their accomplices have to bear the karmic reaction. All the world’s major religions consider not only killing but also intoxication and sex outside marriage to be immoral. This is the code of the Supreme, and disobedience to this code must have its effects. An ordinary man may not know how or when he will suffer the karmic reaction, but that has no bearing on the fact that he *will*. Why should we think that overwhelmingly powerful material nature will not act on us, when we experience that breaking even the state laws brings us a bad reaction? Although in the present age we’re extremely enamored of scientific explanations, even the most educated men have scarcely looked into this science of action and reaction. Individually and collectively, we go on committing the same crimes millions of times. The karmic toll mounts, and we pay it—through natural disaster, war, and death.

Why don’t the leaders take the Vedic literature’s good advice and learn how they and the rest of us can live our lives free from *karma*? Despite our adroit

international diplomacy, the world's nuclear stockpiles grow larger and more deadly. We're told the superpowers will never use their nuclear weapons, but by the inevitable law of *karma* we know they must be used. Yet just as *karma* and suffering are always at hand, so also the solution is always at hand. Now we are condemned for our acts against the codes of the Supreme. But we can change our actions and thus avoid the reactions.

As Śrīla Prabhupāda pointed out in his letter, today's critical situation is not the

fault of one sectarian party or another. All are at fault—capitalists, communists, "the establishment," "the people"—whoever breaks the law of God. Everyone is committing sinful acts. Even the sectarian religionists commit them. So the world needs truly saintly leadership—leaders who have genuine knowledge of God's law of *karma* and can show the rest of us how to perform *naiṣkarma* (actions that don't bring about material reactions).

There is no point in wishfully talking of peace and morality until one first

agrees to hear the whole course of education. First, we have to learn that the material world is working under the direction of the Supreme Spirit and that disregarding His codes always leads to disaster. All these things come to light in the *Bhagavad-gītā*, the original treatise on God, *karma*, and the world. As the *Gītā* points out, adherence to morality cannot be attained just by mundane impetus. Morality and peace will come naturally to us only when we become Kṛṣṇa conscious and awaken to the higher taste of spiritual pleasure.—SDG

ENERGY

(continued from page 7)

also provided for in *Bhagavad-gītā*. It is not that the Vedic science is impractical or that it leaves out material facilities. On the contrary, *Bhagavad-gītā* and other Vedic literatures detail a most practical culture based on the principles of "simple living and high thinking." Kṛṣṇa says, *annād bhavanti bhūtāni*: the basic necessity is that everyone have an abundant supply of food. That should be the first concern of a well-organized society. And He also explains how to secure it: *kṛṣi-gorakṣya-vāṅijyam vaiśya-karma svabhāva-jam*. Simply by growing grains, vegetables, and fruits, and by maintaining cows, we can easily obtain whatever we need to eat.

From cows, which thrive on grasses grown virtually everywhere, we get the miracle food, milk. A single cow will often produce from five to ten gallons of

milk a day, and from milk we can get cream, butter, yogurt, cheese, and many other foods. From trees we can get fruits like apples, peaches, or mangoes, as well as many varieties of tasty and nutritious nuts. We can plant vegetable gardens and also raise wheat, rice, and other grains. In this way, by minimal endeavor, a man and his family can easily live on what is grown within a five-mile radius of their home. And if there are places on earth which will not support this program, they should simply be considered uninhabitable and abandoned.

As for housing, we can easily build it from the wood and earth available everywhere, and for fuel we can use either wood or cow dung. We do not need to scar the earth with gigantic machines simply to maintain an artificial standard of living. From the bull and the horse we can get the energy for transportation and plowing, and from sheep, the cotton plant, and the silkworm we can get the

raw materials for cloth. By living in this simple and natural way, we easily obtain all necessities and can use the ample remaining time and energy to cultivate Kṛṣṇa consciousness.

As mentioned earlier, the International Society for Krishna Consciousness has already begun many projects to establish this Vedic culture of simple living and high thinking. And the members of these projects are daily feeling the joyfulness of a natural life in perfect harmony with the universe and its creator. Without the need of modern, artificial amenities, which have also caused the energy crisis, these people are very satisfied simply to accept the gifts of nature and worship Kṛṣṇa by chanting His holy names and doing His work. Rather than an energy shortage, they have found an abundance of energy—the unlimited spiritual energy that Lord Kṛṣṇa provides to those who follow His instructions with faith and devotion.

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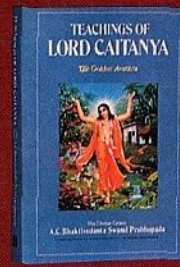
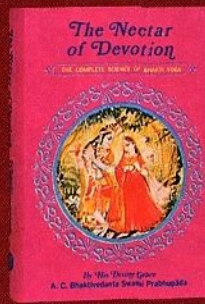
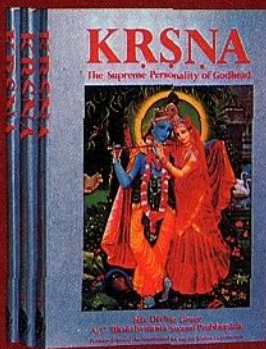
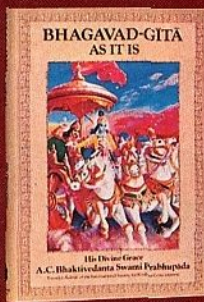
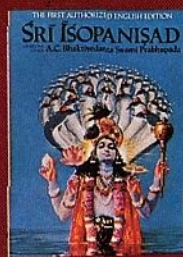
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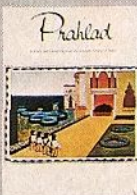


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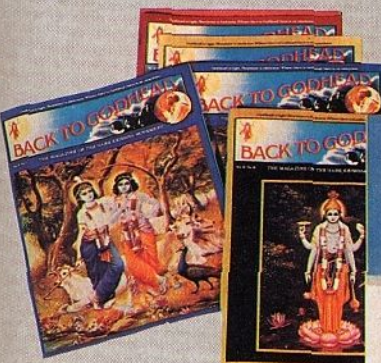
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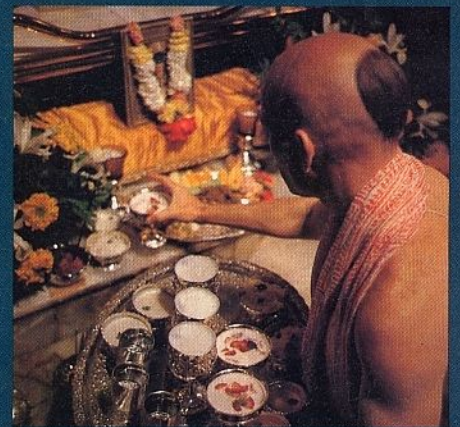
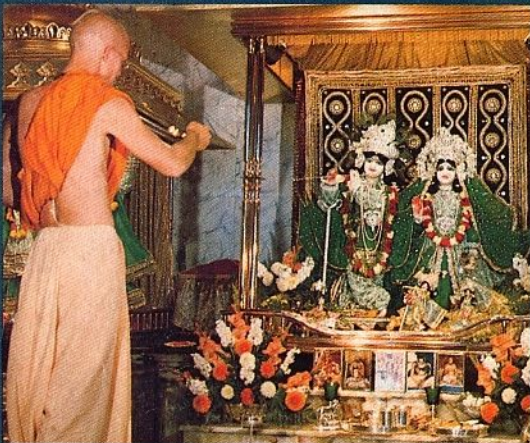
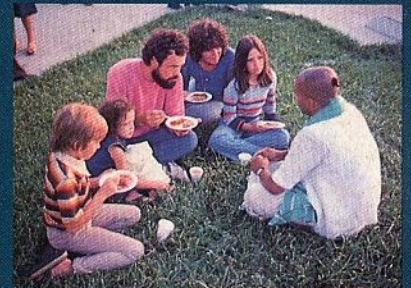
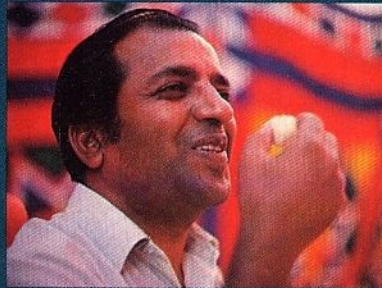
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