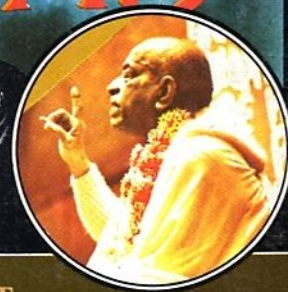


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



# BACK TO GODHEAD



Vol. 14 No. 10

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Dialogue on an  
Ancient Battlefield  
(See page 26)



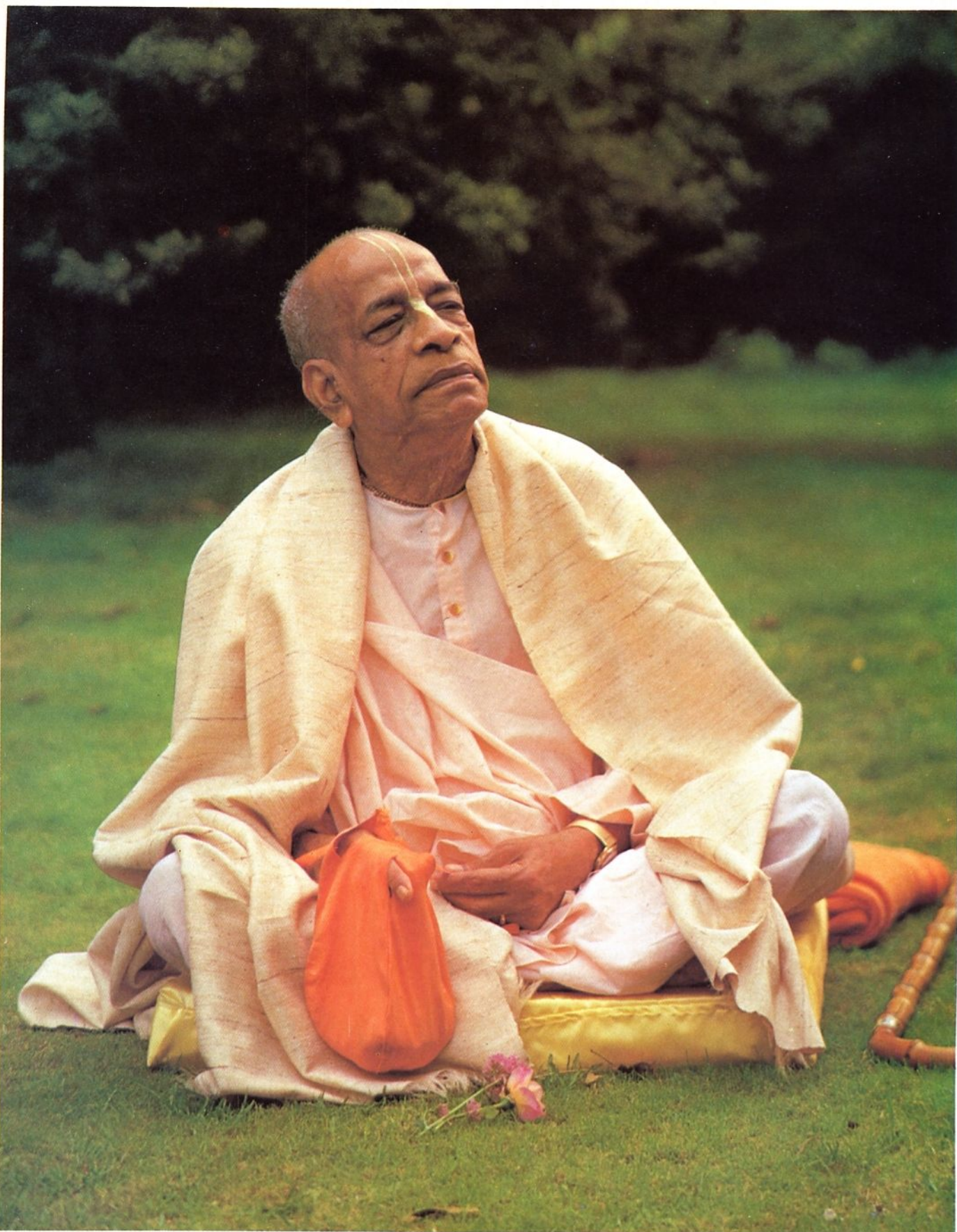


PHOTO: BHARGAVA DASA

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

# BACK TO GODHEAD

VOL. 14, NO. 10

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

FOUNDED 1944

## FOUNDER

(under the direction of His Divine Grace

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

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PRONUNCIATION of Sanskrit words and names. BACK TO GODHEAD follows the international scholarly standard. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and hold it twice as long as the short **a**.) Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **e** like the **ch** in **chair**. Pronounce the aspirated consonants (**ch**, **jh**, **dh**, etc.) as in **staunch-heart**, **hedge-hog**, and **red-hot**. Finally, pronounce sibilants **ś** and **ṣ** like **sh**, and **s** like the **s** in **sun**. So for **Kṛṣṇa** say **KRISHNA**, and for **Caitanya** say **CHAITANYA**.

ABOUT SANSKRIT NAMES in by-lines, credits, and text. Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with *dāsa* (*dāsi* for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

◀ His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda came to America in 1965, at age seventy, to fulfill his spiritual master's request that he teach the science of Kṛṣṇa consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literatures, and these are now standard in universities worldwide. Meanwhile, traveling almost nonstop, Śrīla Prabhupāda molded his international society into a worldwide confederation of *āśramas*, schools, temples, and farm communities. He passed away in 1977 in India's Vṛndāvana, the place most sacred to Lord Kṛṣṇa, and his disciples are carrying forward the movement he started.

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by His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda.

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**COVER: Dialogue on an Ancient Battlefield.** "The *bhakti* tradition [devotional *yoga*] found a full expression in the *Bhagavad-gītā*, 'The Song of the Lord,'" says Dr. Diana L. Eck of Harvard. "The Lord is Kṛṣṇa, the Supreme Lord, who manifested Himself as the charioteer of the warrior Arjuna in the era of the *Mahābhārata* war." (See page 26.) (Cover art: Yadurāṇī-devī dāsi.)

**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." Godhead means the source of everything, and this journal is meant to assist readers in cultivating practical, scientific realization of Godhead. To this end BACK TO GODHEAD explores the ideas presented in ancient India's Vedic literatures, especially *Bhagavad-gītā*. As the *Gītā* itself informs us, "When one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime."



**DO NOT  
CHANGE  
LANES**

**SPEED  
CHECKED**

# THE UNSEEN CONTROLLER

“We see in the street that the cars are moving at high speed but they’re within their ‘orbits,’ their white or yellow lines of demarcation—because there is some brain, some management. So, similarly, with all these planets.” A talk by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda in Tokyo.

*asatyam apratiṣṭhaṁ te  
jagad āhur anīśvaram  
aparaspara-sambhūtaṁ  
kim anyat kāma-haitukam*

“The demoniac say that this world is unreal, that there is no foundation and that there is no God in control—it is produced of sex desire, and has no cause other than lust.” [*Bhagavad-gītā* 16.8]

This is the traditional atheistic theory. *Asatyam*: they say that this material world is false. And *jagan mithyā*: *jagat* means this cosmic manifestation—which the atheists call false because it is always moving, always changing. In the material world it’s true that everything is changing—just as in your city you see that the cars are moving from here to there. Very busy. Similarly the whole planetary system is moving, changing. Every planet is going around in its orbit. Even the sun. It has got its orbit. Do you follow what I am saying? The sun is moving many thousands of miles per minute. So this is called *jagat*—everything in the universe is moving, or changing. *But it is moving, changing in a certain way.*

For instance, the cars we hear now outside our window are moving at high speed, but they are very careful to pass within the passing lane; otherwise there will be a collision. Similarly, all these planets—they have got their own speed for orbiting. And there are hundreds and thousands and millions—they are orbiting but there is no collision. How have these patterns been made? Who has made these

freeway lanes and *universal lanes*?

The cars are moving at sixty or seventy miles per hour, but they are ordered just to remain within the markings of their own lane. Who has made this arrangement? Hmm? The police department, the government. So how can you say there is no control? Ah. This is called *upamā*, an analogy. “Analogy” means that by noting points of similarity, you can conclude some idea. Now, just as we see in the street that the cars are moving at high speed but they’re within their “orbits” (their white or yellow lines of demarcation)—because there is some brain, some management—so, similarly, all these planets are traveling at high speed but staying in their orbit because there is some universal management.

Take this planet. It is moving very, very rapidly, is it not? Now, a car may be moving at seventy miles per hour, which may appear to be a very high speed, but the earth is moving much, much faster, though you cannot understand. The arrangement is so nice—it is perfection. We cannot even understand how perfect it is. We can see that morning—day coming—means, the earth is moving. Of course, airplanes move, also—but there are so many jerking, so many noises. Airplanes are imperfect. But here we see that such perfection has been made: the earth is moving so many thousands of miles per hour, and yet there is no jerking, there is nothing of the sort—you are thinking that you are sitting in the same place. And there is no brain behind all this?

Here on this one planet it requires so

much brainwork to move the car in an orderly way on the street—so much police arrangement, so much government, so many scientists, this and that. And the universe has not only one planet but many millions. *Yasya prabhā prabhavato jagad-aṇḍa-koṭi*. First of all, there are many millions of universes. And in each universe there are so many planets that you cannot count them. And each planet has got a different climate—different varieties. Not that every planet is of the same nature. You will find that every planet has a different atmospheric condition from those of the other planets. Take the sun. It is so fiery; it is full of fire. The temperature is so high that 93 million miles away from the sun we are feeling excessive, scorching heat. Similarly, the moon is very cold. So all the planets have different atmospheric conditions, and they are moving in their orbits—for all these things there is a good arrangement. And are we going to look at all these arrangements and say there is no good brain behind them? How could that be possible?

But *rākṣasas*, demons—they will say, *asatyam apratiṣṭhaṁ te jagad āhur anīśvaram*: “There is no controller, and it is all false.” False? So minute—all these rules and regulations that are being followed. The sun is rotating in its orbit in such a perfect way that if the sun became a little inclined to this side or that side, the whole world would be frozen or engulfed in a blazing fire. Even the scientists admit this. So the sun must move according to the diagram given by some controller. That is stated in *Bhāgavatam*. The sun is moving

by the order of the Supreme. *Yasyājñayā*. It is stated also in the *Brahma-saṁhitā*: *yasyājñayā bhramati sambhṛta-kāla-cakro*. *Ajñayā* means “by the order.”

Now, when there is the question of an order, then there must be an order giver. Otherwise, what is the meaning of order? *Yasya ajñayā* means “by whose order.” “Whose” refers to somebody bigger who is giving the order, and the sun is carrying out the order. So there is an order giver; there is a controller—the Supreme Lord. How can you say there is no controller? Where is your logic? Can anybody give any logical reason for saying there is no controller in the universe? These *rākṣasas* say there is no God, there is no controller—but where is their logic? I ask them, “How can you say this? What is your logic? What is the logic that allows you to say there is no God? Let us discuss.” Can anybody explain their logic? Hmm? What is their idea?

I may be a foreigner, but when I see in the street that the cars are moving in order and the police are on duty, I know there must be a government. I may know or not know, but—this is a common-sense affair—there must be a government. And there is a government. Similarly, when I see that the cosmic order is working so nicely, systematically, and reasonably, how can I say there is no controller? What kind of logic is that? Tell me, anyone. Hmm? Can you say, anyone? The scientists will say there is no *īśa*, no controller: *jagad āhur anīśvaram*. But what is their logic? [To a devotee] You can tell us—you sometimes argue on their side. [Laughs.] What is their logic?

**Devotee:** Well, no controller is ever seen.

**Śrīla Prabhupāda:** But you have not seen who is the Japanese governmental head. So how can you conclude there is a governmental head? You have not seen the president or the supreme head—how can you say there is one? But you conclude that there must be a governmental head—otherwise, how is everything going on so nicely? You may or may not see so many things, but this is not good logic, that “I have not seen.” I have not seen the car passing outside our window, but the sound is coming, and so I know the car is there. There must be somebody there—even if you do not see, you have to conclude like that. The sound tells us there must be a car, and the car—there must be a driver. But you have not seen all this. How can you conclude there is a driver?

You stress your seeing power. What is the power of your seeing? *You cannot see*. Now you cannot see the car. It is beyond your seeing range, beyond the wall. Then how will you conclude that there is a car and, if there is a car, that there is a driver? If there is a driver, there may be passen-

gers, also. So how can you conclude all this? This is a childish reason: “I cannot see.” You cannot see; therefore the driver and passengers don’t exist. That is not good logic.

**Devotee:** They say that it all happened by chance, that . . .

**Śrīla Prabhupāda:** More foolishness—“chance.”

**Devotee:** If given enough time, then everything—all these natural patterns—will work out like this.

**Śrīla Prabhupāda:** No. Everything in the

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“The scientists  
are rascals.  
‘I have not  
seen a  
controller,’  
‘The universe  
has come about  
by chance’—all  
nonsensical  
propositions.”

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universe is already working very nicely. There is no question of giving time. Everything is already working.

**Devotee:** Well, you point to the fact that the earth isn’t too hot or too cold, but they say that just by chance it came into existence this way.

**Śrīla Prabhupāda:** No, no. A child will say, “By chance it has come.” That is childish. You must give a solid reason. Take anything, and you can say, “It’s chance.” Anybody can talk like that. That is not reason. When you bring in “chance,” that is not logic. That is not knowledge. If somebody says, “By chance I’ve come into this world,” that is not logic. I must have my father, I must have my mother, and on account of my father and mother being united, I have come. This is scientific. “By chance I have dropped here from the sky”—this is not logic. This kind of “logic” has no value. Do you give any value to this nonsensical logic? No sane man will accept “by chance.”

When you are caught in a crime and convicted, can you say, “By chance I was convicted”? “By chance”? No. If you commit theft, you are arrested and the

judge gives you a punishment—you must suffer. This is not “chance.” You may say, “By chance I was convicted,” but that is not chance. There is no question of chance. That is false logic. Nothing takes place by chance—this is sound reasoning. “Chance” means ignorance. One who does not know—he says “chance.” This is ignorance, not knowledge. Knowledge is different.

So the scientists are rascals, you can say. This kind of logic—“I have not seen it,” “It has come about by chance,” “There was a chunk”—these are all nonsensical propositions. There is a controller: this is sound knowledge. Just as you conclude by seeing the arrangement in the city of Tokyo that there is a government, similarly, if you are intelligent enough, then you can understand there must be a supreme controller. That is theism. That is knowledge.

Now, these foolish so-called scientists are simply studying—they want “time to find out.” But actually, if someone is wise, if he’s searching out the answers earnestly, even if it takes him many lifetimes of research he’ll at last come to this conclusion that there is a God. *Vāsudevaḥ sarvaṁ iti sa mahātmā sudurlabhah*. Then he becomes a first-class man, a *mahātmā*. But that is very rare.

Most people are *durātmā*—cripple-minded. *Anīśvaram*—“There is no controller; this is a false manifestation.” It is *not* false. You study everything—you study even one leaf—and you can see so many arrangements, so many fine fibers and veins that are so minutely interworking, one with another. Even in a small vegetable or piece of fruit, you will find there is so much craftsmanship. You cannot say it is “chance.” *You* cannot do it. That means there is a brain behind it. And who is the brain behind that brain? And who is the brain behind that one, behind that one, behind that one, behind that one? *Bahūnām janmanām ante*: after searching out the ultimate brain for many, many births, then you come to the conclusion that *vāsudevaḥ sarvaṁ iti*. You come to the conclusion that Kṛṣṇa is the cause of everything. Of course, that is already concluded: *Īśvaraḥ paramaḥ kṛṣṇaḥ*—“The Supreme Controller is Kṛṣṇa.” [*Brahma-saṁhitā* 5.1]

There are so many subordinate controllers. For instance, this city is being controlled by the police commissioner or somebody else. So above him, above him, above him there is a controller—and above all, the supreme controller is Kṛṣṇa. That is the conclusion.

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

“Kṛṣṇa is the cause of all causes. He is the primal cause, and He is the very form of eternal being, knowledge, and bliss.” [Brahma-saṁhitā 5.1] Kṛṣṇa is the cause. And He is not alone. Kṛṣṇa has got so many energies.

Even a tiny person like me—here, Bhaktivedanta Swami—I am not alone. I’ve got so many assistants. So many, all over the world. So even if you take the founder of the Kṛṣṇa consciousness movement, he is not alone. Similarly, as I’ve expanded through disciples in so many ways and so many places, then just imagine how Kṛṣṇa can expand—just imagine. He’s the Supreme Lord. *Advaitam acyutam anādim ananta-rūpam. Ananta-rūpam*: although He’s only one person, He can expand Himself in unlimited numbers of forms. And that is how He’s doing everything. Just as I am dictating answers to dozens of letters from all over the world and my assistants are typing and mailing out my replies, similarly, Kṛṣṇa is also managing alone through *ananta-rūpam*, through unlimited assistants. *Parāśya śaktir vividhaiva śrūyate*: the Supreme Lord has innumerable potencies. You have to understand that. Although He’s alone, He has *ananta-rūpam*—unlimited expanded forms.

For instance, Kṛṣṇa is giving direction to everyone. *Īśvaraḥ sarva-bhūtānāṁ hy-deśe ’rjuna tiṣṭhati*: there are millions and trillions of living entities, and in each one’s heart He is sitting and providing remembrance, knowledge, and forgetfulness. He is managing like that. So if we think that He’s a controller like us, that is our misconception. He is a controller—but a controller with unlimited knowledge, with unlimited assistants, with unlimited potencies. That is how He’s managing.

These atheists, these so-called scientists—they cannot conceive that a person can be so unlimitedly powerful; therefore they become impersonalists. They imagine that if the controller is a person, “He’s a person like me.” “I cannot do this. Therefore He cannot do it.” And so *Bhagavad-gītā* calls them *mūḍhā*—fools. *Avajānanti māṁ mūḍhā*: these fools and rascals cannot understand Kṛṣṇa, because they are comparing Kṛṣṇa with themselves. They suppose that Kṛṣṇa is a person like them. The *Vedas* inform us that although He is a person, He’s maintaining unlimited numbers of persons. But this point the impersonalistic scientists don’t know—*eko bahūnāṁ yo vidadhāti kāmān*—that one single person is maintaining many trillions of persons.

Each and every one of us is a person. I am a person, you are a person, the insect is a person, the trees are persons—everyone is a person. Everyone is a person. And

there is another person—that is God, Kṛṣṇa. *Nityo nityānāṁ cetanaś cetanānāṁ eko bahūnāṁ yo vidadhāti kāmān* [Kaṭha Upaniṣad]: one person is maintaining all these millions and trillions of varieties of other persons. This is Vedic information. And Kṛṣṇa also says in the *Bhagavad-gītā* [10.8], *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate*: “I am the source of all beings; from Me everyone and everything emanates.” Therefore when someone understands thoroughly that “here is one Supreme Person and He is the leader, He

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“These are  
all foolish  
theories—‘by  
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is a very great  
arrangement  
behind all of  
this. By chance  
have we gotten  
traffic lanes?”

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is the controller, He is the maintainer of everything,” then that someone surrenders unto Him and becomes His devotee, you see?

We, Kṛṣṇa’s devotees, are not fools and rascals. We have got our reason. We have got our philosophy. When we know that Kṛṣṇa is actually the Supreme Controller, the Supreme Person, the Supreme Maintainer—then we surrender, then we become Kṛṣṇa’s devotees. It is not blind. We are strongly convinced that this one person is the Supreme Person. Therefore we surrender. We are not blind followers.

*ahaṁ sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante māṁ  
budhā bhāva-samanvitāḥ*

As Kṛṣṇa says, “I am the source of everything; from Me everything and everyone emanates. One becomes My devotee when he understands this thoroughly.” *Budhā* means one who has understood thoroughly.

The atheistic scientists’ theory is *aparaspara-sambhūtaṁ*: everything has taken place by mechanical attraction. *Kim anyat*

*kāma-haitukam*. *Kāma* means lust. A man and a woman become lusty, and there is sex and production of offspring. So the scientists talk like this. They say that the production of the universe is causeless lust, mechanical attraction—that there is no other plan. But there is a big plan they don’t know. In fact, part of the plan is . . .

*yadā yadā hi dharmasya  
glānir bhavati bhārata  
abhyutthānam adharmasya  
tadātmānaṁ sṛjāmy aham*

“Whenever and wherever there is a decline in religious practice and a predominant rise of atheism, at that time I descend Myself.” [Bg. 4.7] There—that is the plan.

These rascals—this atheist class—they say, *kim anyat kāma-haitukam*: “Lusty desires are the only reason, the only cause for the universe.” “This infant is going to take birth due to our lusty desires, but we do not want to take the responsibility. Then kill him—what is wrong with that?” Therefore they are making abortion—murdering the child—legal. *Kāma*: “We had some lusty desire, we got a child, but we don’t want him—kill him.” This is going on; this is atheism.

But these are all foolish theories—“by chance,” “by causeless lust.” No. There is a great arrangement. It is just like the traffic control—there is a very great arrangement behind all of this. It is not by chance. By chance have we gotten traffic lanes? No, it is not by chance. How can you say “chance”? So these theories are made by the demons. These demoniac conclusions will not help us. We shall remain in ignorance, with no knowledge.

Any question? Any of our Japanese friends here?

**Guest:** Yes, I have one question. You mentioned that we can hear a car outside, but that we can’t see the car . . .

**Śrīla Prabhupāda:** No—we can see the car, except that we are sitting here. So we do not see the car. But the sound is there, and you conclude that there is a car. Therefore, relying on seeing is not always solid reasoning. Even without seeing, we can conclude there is a car. That is my point.

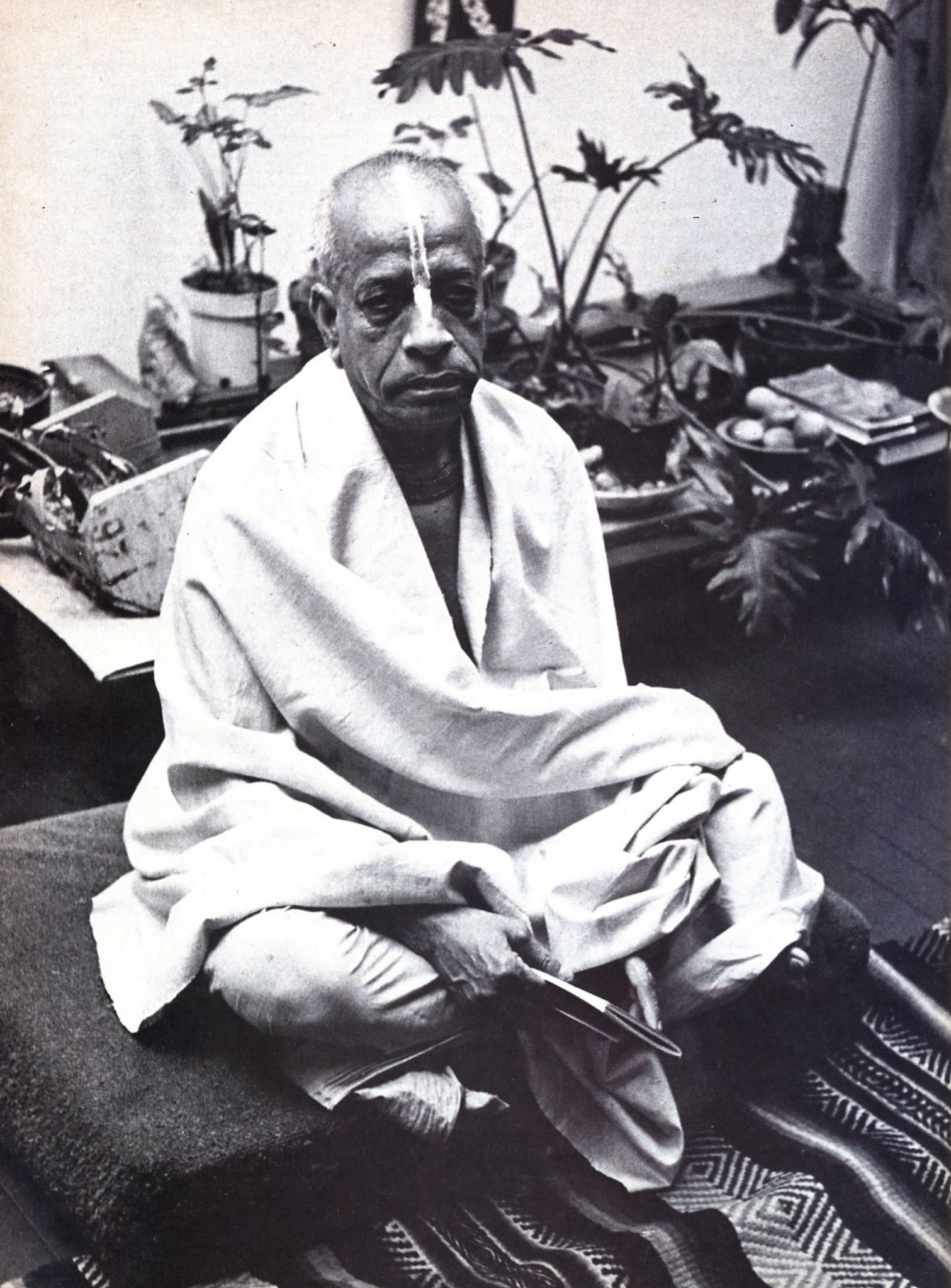
**Guest:** I don’t know if I have ever seen God or not . . .

**Śrīla Prabhupāda:** No. You have not seen Him, but what is your desire? You want to see Him?

**Guest:** I want to at least hear God in this world, and I was wondering what is . . .

**Śrīla Prabhupāda:** So God is speaking *Bhagavad-gītā*. You are reading and Kṛṣṇa is speaking. So here it is—God is speaking. And you can also chant Hare Kṛṣṇa. That

(continued on page 30)





## The Biography of a Pure Devotee

# A TEST FROM KṚṢṆA

by ŚRĪLA SATSVARŪPA DĀSA GOSWAMI

*By the summer of 1966, a fair number of people were making their way to Śrīla Prabhupāda's Bowery loft to chant Hare Kṛṣṇa with him and hear him lecture on Bhagavad-gītā. But his potential supporters in India remained less than helpful, and soon something tragic happened to his roommate.*

Sitting cross-legged, his back to the shelf with its assortment of potted plants, a whitish *chāda* wrapped in wide, loose folds across his body, Prabhupāda looked grave, almost sorrowful. The picture and an accompanying article appeared in a June 1966 issue of the *Village Voice*. The article read:

*The meeting of the mystical East and practical West comes alive in the curious contrast between A. C. Bhaktivedanta Swami and his American disciples. The Swami, a cultivated man of 70 with a distinguished education, is here for a year to preach his gospel of peace, good will, nearness to God, and more practically, to raise money for his American church. . . . Like his teachings, the Swami is sensible and direct. His main teaching is that mankind may come closer to God by reciting His holy name.*

*Despite the fact that the Swami came to America to seek out the roots of godless materialism—a disease, he says, that has already enveloped India—he is a realistic man. "If there is any place on Earth with money to build a temple, it is here." . . . The Swami wishes to found in America an International Society for Krishna Consciousness, which will be open for anyone—including women.*

"His American church"—yes, Śrīla

Prabhupāda had hope and determination. There was life in his lectures and *kīrtanas* (chantings), his morning and evening gatherings in the loft. At least he was acquiring a small, regular following. But from India there was no hope. He had continued corresponding with Sumati Morarji (his patron in India), his Godbrothers, and the Indian Central Government, but their replies had not been encouraging.

In the faith that Padmapat Singhania, the Indian industrialist, would agree to his plans for a Kṛṣṇa temple in Manhattan and finance its construction, Śrīla Prabhupāda had petitioned New Delhi to sanction the release of foreign exchange. He had written to the Reserve Bank of India, New Delhi, "I want to establish this cultural center, and for this I wish to get some exchange from India. I think there are good prospects all over the world for propagating the culture of how to love God in these days of forgetfulness." A month later the Indian bank had advised him to re-submit his request through the Indian Embassy in Washington, to the Finance Minister of the Indian Central Government. Prabhupāda had complied. And another month had passed, with no word from the Government.

One of his Godbrothers had written that Swamiji should come back to India and work personally to get government sanction. But Prabhupāda didn't want to leave America now. He wrote to Sumati Morarji, "I'm trying to avoid the journey to India and again coming back. Especially for the reason that I am holding at the above address classes thrice a week and training some American youth in the matter of

*saṅkīrtana* and devotional service to the Lord. Some of them are taking the lessons very sincerely and in the future they may be very good Vaiṣṇavas according to the rigid standards."

One day a curious, unsolicited correspondent wrote to Prabhupāda from India. His name was Maṅgalniloy Brahmācārī. Introducing himself as a disciple of one of Śrīla Prabhupāda's Godbrothers, Mādhava Mahārāja, and reminding Prabhupāda of their past, slight acquaintance, Maṅgalniloy wrote of his eagerness to join Śrīla Prabhupāda in America. Certainly Prabhupāda still had hopes for getting assistance from his Godbrothers in India—"This mission is not simply one man's job." Therefore, he invited Maṅgalniloy to come to America and asked him to request Mādhava Mahārāja to cooperate by working personally to secure government sanction for the release of foreign exchange. Maṅgalniloy wrote back, reaffirming his eagerness but expressing doubts that his spiritual master would give him permission. Maṅgalniloy thought he should first come to the United States and *then* request his spiritual master's help. Prabhupāda was annoyed. He sent an immediate reply:

*Is preaching in America my private business? Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī wanted to construct some temples in foreign countries as preaching centers of the message of Śrīla Rūpa-Raghunātha, and I am trying to do this in this part of the world. The money is ready and the opportunity is open. If by seeing the Finance Minister this work can be facilitated, why should we wait because you cannot talk with your Guru Mahārāja*

about cooperation because you are afraid your journey may be canceled? Please do not think in that way. Take everything as Śrīla [Bhaktisiddhānta Sarasvatī] Prabhupāda's work and try to do the needful. Do not think for a moment that my interest is different from that of your Guru Mahārāja.

Maṅgalnīly submitted the entire proposal before his spiritual master, and as predicted, Mādhava Mahārāja canceled the trip. Although Mādhava Mahārāja was Śrīla Prabhupāda's Godbrother, he did not want to be involved, and he doubted that Prabhupāda would actually get a donation from Mr. Singhanīa. And now Maṅgalnīly Brahmācārī also doubted: "If your program is not bona fide, the approach to a big personality will be a ludicrous one no doubt."

On the same day that Śrīla Prabhupāda received the "ludicrous" letter, he also received the final blow of noncooperation from the Indian government. Second Secretary Prakash Shah of the Indian Embassy in Washington, D.C., wrote, "Due to existing conditions of foreign exchange stringency, it is not possible for the government of India to accede to your request for release of foreign exchange. You may perhaps like to raise funds from residents in America."

It was confirmed: Prabhupāda would have to work without outside help. He would continue alone in New York City. His last letter to Maṅgalnīly Brahmācārī reveals his deep faith and determination.

*So the controversy is now closed, and there is no need of help from anyone else. We are not always successful in our attempts at preaching work, but such failures are certainly not ludicrous. In the absolute field both success and failure are glorious. Even Lord Nityānanda pretended to be a failure at converting Jagāi and Mādhāi in the first attempt. Rather, He was personally injured in such an attempt. But that was certainly not ludicrous. The whole thing was transcendental, and it was glorious for all parties concerned.*

If Kṛṣṇa consciousness were ever to take hold in America, it would have to be without assistance from the Indian government or Indian financiers. Not even a lone Indian brahmācārī would join him. Kṛṣṇa was revealing His plan to Prabhupāda in a different way. With the Singhanīa-sanction schemes finished and behind him, Śrīla Prabhupāda would turn all his energy toward the young men and women who were coming to him in his Bowery loft. "I have decided to struggle here in New York to the end of my life," he wrote to Sumati Morarjī. "I am now trying to incorporate one corporation of the local friends and admirers under the name International

Society for Krishna Consciousness, Incorporated."

Of all his friends and admirers, Śrīla Prabhupāda gave his roommate, David Allen, the most personal attention and training. He felt he was giving David a special chance to become America's first genuine Vaiṣṇava. Prabhupāda would eventually return to India, and he wanted to take David to Vṛndāvana. He would show him temple worship and train him more fully for future preaching in the West.

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Now he had to  
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He had requested Sumati Morarjī to provide free passage for David as well as for himself. "You will be pleased to see this American boy," he wrote. "He is coming of a good family and is a sincere soul to this line of culture. There are others also in the class I am holding here, but I wish to take with me only one of them."

*I am very glad to say [Prabhupāda said one evening in his lecture] that our Mr. David says sometimes, "Swamiji, I want to increase my spiritual life immediately." [Prabhupāda laughed as he imitated David's urgency.] "Take patience, take patience," I tell him. "It will be done, of course. When you have got such desire, God will help you. He is within you. He is simply trying to see how sincere you are. Then He will give you all opportunities to increase your spiritual life."*

At first David and Śrīla Prabhupāda lived together peacefully in the large hall, Prabhupāda working concentratedly on his side of the partition, David ranging throughout the large open space. David, however, continued taking marijuana, LSD, and amphetamines, and Prabhupāda had no choice but to tolerate it. Several times he told David that drugs and hallucinations would not help his spiritual life,

but David would look distracted. He was becoming estranged from the Swami.

But Prabhupāda had a plan to use the loft as a temple—to transform it into New York's first temple of Rādhā-Kṛṣṇa—and he wanted David's cooperation. Although the neighborhood was one of the most miserable in the world, Prabhupāda talked of bringing Deities from Jaipur or Vṛndāvana and starting temple worship, even on the Bowery. He thought David might help. After all, they were roommates, so there could be no question of David's not cooperating; but he would have to give up his bad habits.

Prabhupāda was trying to help David. But David was too disturbed. He was headed for disaster, and so were Prabhupāda's plans for the loft. Sometimes, even not under the influence of a drug, he would pace around the loft. Other times he appeared to be deep in thought. One day, on a dose of LSD, he went completely crazy. As Carl Yeagens put it, "He just flipped out, and the Swami had to deal with a crazyman." Things had been leading to this—"he was a crazy kid who always took too much"—but the real madness happened suddenly.

Prabhupāda was working peacefully at his typewriter when David "freaked out." David started moaning and pacing around the large open area of the loft. Then he began yelling, howling, and running all around. He went back to where the Swami was. Suddenly Prabhupāda found himself face to face not with David—nice David, whom he was going to take to India to show the *brāhmaṇas* in Vṛndāvana—but a drugged, wild-eyed stranger, a madman.

Prabhupāda tried to speak to him—"What is the matter?"—but David had nothing to say. There was no particular disagreement. Just madness. . . .

Prabhupāda moved quickly down the four flights of stairs. He had not stopped to gather up any of his belongings or even to decide where he would go or if he would return. There had been no time to consider anything. He had taken quite a shock, and now he was leaving the arena of David's madness. The usual group of bums were sitting in the doorway, and with their customary flourish of courtesy they allowed him to pass. They were used to the elderly Swami's coming in and out, going shopping and returning, and they didn't bother him. But he was not going shopping today. Where was he going? He didn't know. He had come onto the street without knowing where he would go. . . .

He wasn't going back to the loft—that was for sure. But where could he go? The pigeons flew from roof to roof. Traffic rumbled by, and the ever-present bums




loitered about, getting drunker on cheap poisonous alcohol. Although Prabhupāda's home in the loft had suddenly become an insane terror, the street at its door was also a hellish, dangerous place. He was shaken. He could call Dr. Misra's, and they might take him in. But that chapter of his life was over, and he had gone on to something better. He had his own classes, young people chanting and hearing. Was it all over now? After nine months in America, he had finally gotten a good response to his preaching and *kīrtana*. He couldn't just quit now.

A.C. Bhaktivedanta Swami Mahārāja—whom everyone knew and respected in Vṛndāvana as a distinguished scholar and devotee, who had an open invitation to see the Vice President of India and many other notables—now had to face starkly that he had not one friend of stature in the United States. Suddenly he was as homeless as any derelict on the street. In fact many of them, with their long-time berths in flophouses, were more secure than he. They were ruined, but settled. The Bowery could be a chaotic hell if you weren't on a very purposeful errand—going directly to the store, or back to your place. It was no

place to stand wondering where you would live or whether there were a friend you could turn to. But that was Śrīla Prabhupāda's predicament. He wasn't on his way to Chinatown to shop, nor was he taking a stroll, soon to return to the shelter of the loft. If he couldn't go to the loft, he had no place.

How difficult it was becoming to preach in America amid these crazy people! He had written prophetically in his poem the day he had arrived in Boston Harbor, "My dear Lord, I do not know why You have brought me here. Now You can do with me whatever You like. But I guess You have some business here, otherwise why would You bring me to this terrible place?" What about his scheduled classes? What about David—should Prabhupāda go back and try to talk with him? This had been David's first fit of violence, but there had been other tense moments. David had a habit of leaving the soap on the floor of the shower stall, and Prabhupāda had asked him not to, because it was a hazard. But David wouldn't listen. Prabhupāda had continued to remind him, and one day David had gotten very angry and shouted at him. But there was no real enmity. Even

today's incident had not been a matter of personal differences—the boy was a victim.

Prabhupāda walked quickly. He had free passage on the Scindia Line. He could go back to India. He could go home to Vṛndāvana. But his spiritual master had ordered him to come here. While crossing the Atlantic, Prabhupāda had written a Bengali verse: "By the strong desire of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, the holy name of Lord Gaurāṅga, Lord Caitanya, will spread throughout all the countries of the Western world." Before nightfall he would have to find someplace to stay—a way to keep up the momentum of his preaching. This is what it meant to be working without government sponsorship, without the support of any religious organization, without a patron. It meant being vulnerable and insecure. Prabhupāda faced the crisis as a test from Kṛṣṇa. The instruction of *Bhagavad-gītā* was to depend upon Kṛṣṇa for protection: "In all activities just depend upon Me and work always under My protection. In such devotional service be fully conscious of Me. . . . You will pass over all the obstacles of conditional life by My grace." 

# THE SEIGE ON THE KINGDOM OF PURAÑJANA

“They bound King Purañjana like an animal  
to take him away and forced the serpent and  
the King’s followers to go with them.”

by JAYĀDVAITA SWAMI

PAINTING BY RĀMADĀSA ABHIRĀMA DĀSA

The illustration on this page depicts an allegory, the Story of King Purañjana, which was told ages ago by the great sage Nārada to explain some of the perplexities of life in this material world.

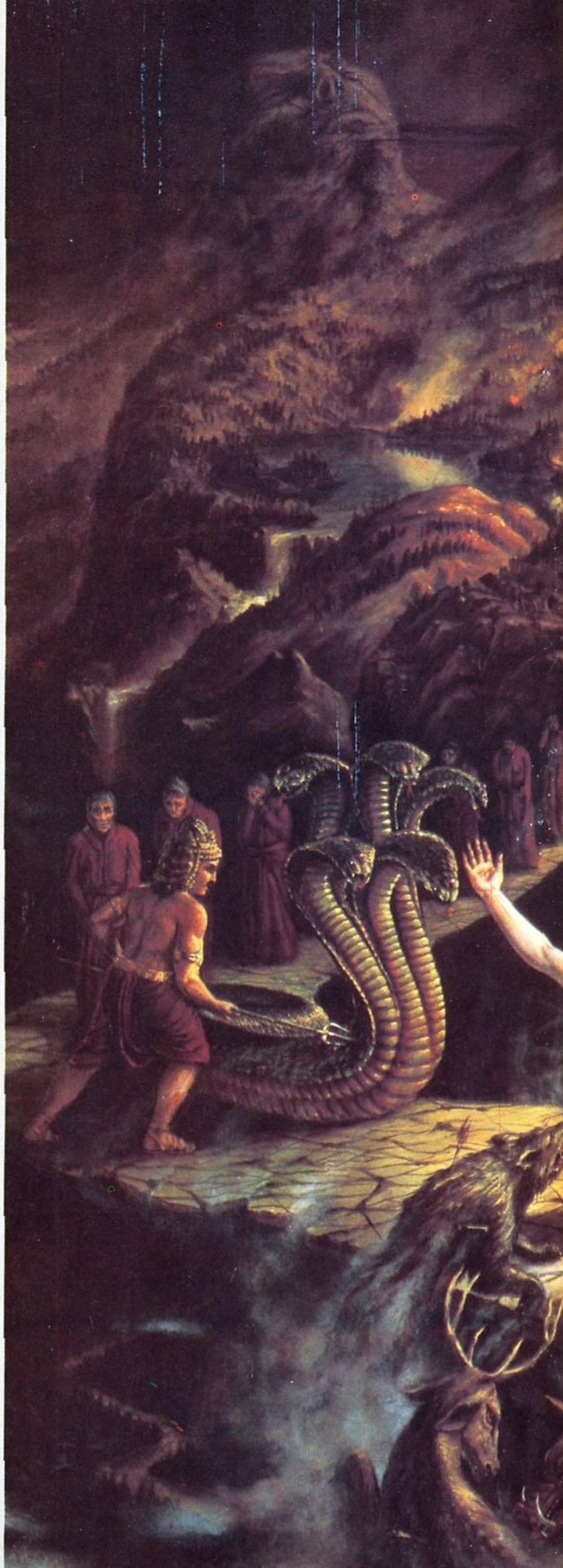
King Purañjana, the ruler of the country known as Pañcāla, lived in an opulent city, full of gardens, parks, and palaces of dazzling beauty. There King Purañjana reigned for one hundred years in great comfort, surrounded by his servants, family, friends, and other citizens.

King Purañjana had a very beautiful wife, who was the center of his enjoyment, and of his very existence. Captivated by his wife’s attractive features, the King became preoccupied with pleasing her and tasting the pleasures of sex. He became extremely attached to his children, his home, and his material possessions. Desires for enjoyment filled his mind, and pursuing their satisfaction became his main occupation.

Meanwhile, the King’s youth quickly expired, and soon his kingdom was attacked by a powerful king named Caṇḍavega.

Here we may note that the Sanskrit word *purañjana* signifies “the living entity within the body.” The Vedic teachings make a clear distinction between the body itself and the living force that dwells within the body. The body is a sort of mechanical vehicle formed of various inert elements. The structures of the body, although wondrously complex, have no life of their own. Rather, it is the conscious self within the body who gives the body life. And when that consciousness departs, the body becomes lifeless.

King Purañjana, therefore, represents the living entity, for each living entity may be said to be the king or master of his own body. The country of Pañcāla represents the atmosphere in which one can enjoy one’s senses, and the capital city represents the body itself. The city’s walls, parks, towers, gates, and so on represent the skin, hair, sensory organs, and other constituents of the body. The Sanskrit word *caṇḍavega*





means "passing very swiftly." So King Caṇḍavega represents Time. King Caṇḍavega attacked the city of King Purañjana with 360 male and female soldiers, who represent the days and nights of the year. As each day and night pass, one has lost another day of one's life.

While King Caṇḍavega and his soldiers were attempting to plunder the city of King Purañjana, a five-headed serpent began to defend the city. This serpent represents the living entity's vital force. According to Vedic scriptures dealing with *yoga*, the vital force maintains the workings of the body through five kinds of air that move within the body. Thus the serpent is represented as having five hoods. As time attacks, one's vital force fights back to maintain the body. Gradually, however, the vital force weakens. Thus the five-hooded serpent began to lose his strength.

Because King Purañjana collected taxes within his kingdom, he was free to enjoy the pleasures of sex. By the nature of sexual affairs, he didn't realize that he was coming increasingly under the control of women, that his life was passing away, and that he was quickly approaching death.

A living entity tries to be happy by sexual enjoyment, but the more he tries to enjoy, the more he becomes entangled in material existence. By sexual enjoyment, one becomes even more firmly rooted in the illusion that the body is the self, and one increasingly forgets one's spiritual identity and the need for spiritual realization. As the influence of sexual attachment expands, one begins to cling not only to one's wife but also to home, land, and possessions. One begets children and must see to their welfare, and one becomes obliged to maintain one's prestige among relatives and friends. Consequently, for the sake of supposed enjoyment, one has to work very hard for money to support one's family and home. One forgets that one's body, family, and home are all temporary, and thus one's spiritual consciousness becomes overwhelmed by illusion.

Attacked incessantly by the soldiers of Caṇḍavega for one hundred years, the five-hooded serpent began to lose his strength, and King Purañjana and his friends and citizens became extremely anxious. One may struggle against time for perhaps one hundred years, but eventually one's vitality weakens, and one's bodily limbs (Purañjana's citizens and friends) become feeble.

It is also significant to note that according to Vedic medical science, sexual activity saps one's physical energy. By abstaining from sex, *yogīs* can increase their lifespans dramatically and develop extraordinary *siddhis*, or physical powers. On the other

hand, by frequent sexual activity one weakens the body and hastens the arrival of old age and death. A young man seeks to enjoy sex as much as possible, not knowing that the more one has sex in youth, the more severely the body is attacked by weakness, pain, and disease in old age.

Old age is figuratively known as Kālakanyā, the daughter of time. So while time's soldiers were attacking the city of King Purañjana, time's daughter, old age, joined the attack. Old age begins her attack imperceptibly, so much so that one fails to realize that old age will eventually overcome him. One plans for the future, working hard to be comfortable and enjoy, but as one grows old one loses one's vitality, and enjoyment slips away. Scientists conduct research to understand old age and overcome it, but are themselves overcome in the attempt.

Because a materialist lives for a dream of happiness and comfort in this world, it is better for him not to think about old age, disease, and death. But one who is serious about spiritual enlightenment should always be conscious of the miseries inherent in birth, death, disease, and old age. Understanding these miseries, an intelligent person avoids getting entangled in useless attempts to enjoy what appears to be happiness for the bodily senses, and instead tries to understand his spiritual identity and revive his spiritual life.

In attacking the city of King Purañjana, Kālakanyā was guided by her brother, the King of the Yavanas, and accompanied by his brother Prajvāra. The King of the Yavanas also had many soldiers, who combined in the attack. The King of the Yavanas is fear, and Prajvāra is fever. The Yavana soldiers represent various diseases. These strong forces combined to attack the city.

Although the city of King Purañjana was full of paraphernalia for sense gratification, the serpent that protected the city was growing old and weak, and Kālakanyā, with the help of the powerful soldiers, gradually attacked the city's inhabitants and rendered them useless. The Yavana soldiers entered the gates of the city and gave severe trouble to all citizens. The city of the body has nine gates—two eyes, two ears, two nostrils, the genitals, and the rectum. In old age, diseases appear at these gates of the body, the limbs lose their power to act, and the entire body begins to deteriorate.

Kālakanyā embraced King Purañjana, and thus he gradually lost all his beauty. Having been too addicted to sex, he became very poor in intelligence and lost all his opulence. As the soldiers plundered his possessions, his ministers and family

members and other citizens began opposing him, and his wife became cold and indifferent. Thus the King was full of anxiety, but he was helpless because he was overwhelmed by Kālakanyā. By Kālakanyā's influence, the objects of King Purañjana's enjoyment became stale. The King became confused and didn't know what to do.

This is the situation of the living entity at the time of death, especially in modern civilization. As one grows older one's body,

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mind, and intelligence grow weak, and one's subordinates and family members turn against him. Even one's own wife becomes unfaithful. Meanwhile, because one has had no training in spiritual understanding, one becomes bewildered. One has dedicated one's entire life to the pursuit of material happiness, and then one's very body, on which such happiness entirely depends, is overwhelmingly attacked, and one doesn't know what to do. Not having any spiritual understanding, one becomes entirely miserable, overcome by the forces of time.

The soldiers overran the city, and although the King had no desire to leave, he was being circumstantially forced to. Prajvāra set the city on fire, terrorizing the citizens, and the King was overwhelmed by grief.

While the city was being devastated, King Purañjana began to think of his family, his home, his household paraphernalia, and whatever wealth he had. He remained affectionate toward his wife and children and worried about them. How would they live in his absence? Who would


maintain them? He recalled his wife's affectionate dealings and lamented her fate.

While King Purañjana was lamenting in this way, the King of the Yavanas drew near to arrest him. The Yavanas bound King Purañjana like an animal to take him away and forced the serpent and the King's followers to go with him. When the King and the serpent left the city, it immediately turned to dust.

When nature forces the living entity to leave the body, that body, deprived of its living force, again turns to inert matter. While friends and relatives carry the body in procession to the crematorium or the grave, the living entity himself has already left the body, taking his desires for enjoyment with him. (It is these materialistic desires that have been figuratively described as the King's followers.)

While enjoying his youth, King Purañjana had killed many animals, and now these animals appeared again and began to pierce him with their horns. According to the laws of *karma*, one who kills animals for his own enjoyment (or who pays to have animals killed for the taste of meat) is subjected to consequent suffering after death.

King Purañjana had a powerful well-wisher and friend named Avijñāta. Unfortunately, however, while the city was being devastated and King Purañjana was being dragged off, the King could not remember this intimate friend.

The Sanskrit word *avijñāta* means "the unknown one." Every living being has an intimate friend in the Supreme Personality of Godhead, Lord Kṛṣṇa. Unfortunately, however, a living being in materialistic life forgets his eternal relationship with Kṛṣṇa and tries to be happy independently in the material world. Absorbed in trying to gratify his senses, he lives in a world of illusion, pursuing a happiness that doesn't exist, and not understanding that time is gradually taking away his life. If a living entity revives his relationship with Kṛṣṇa, he can transcend the influence of illusion, escape the sufferings of materialistic life, and at the time of death return home to the kingdom of God in the spiritual world. Unfortunately, however, one who has spent his whole life for sense gratification cannot remember Kṛṣṇa, and at the time of death he is dragged off to the next body, to continue in an endless cycle of repeated birth and death. 

*We have presented here only a portion of the story of King Purañjana, which is quite long. The allegory, which ends favorably for the King, appears in its entirety in Śrīmad-Bhāgavatam, Fourth Canto, Volume Four.*

## Higher Education

# VARIED TALENTS VARIED TRAINING

How a spiritual school readies young people for adulthood.

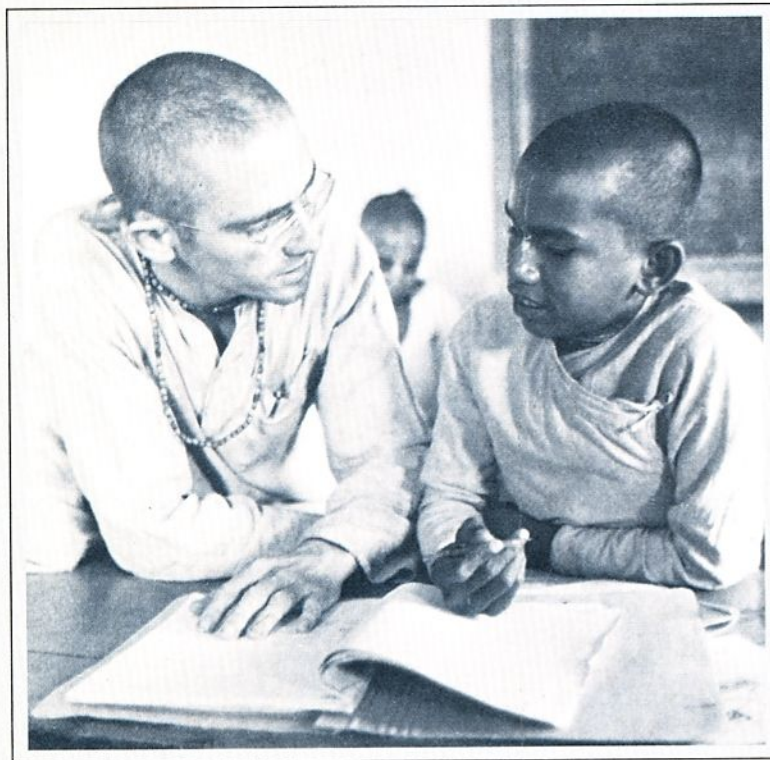
*Dhanurdhara dāsa earned his philosophy degree at the State University of New York. After graduate work in education, he joined the Kṛṣṇa consciousness movement in 1970 and eventually began teaching in Kṛṣṇa conscious schools. For the past three years he has been on the staff of the Kṛṣṇa conscious school in Vṛndāvana, India, where some forty boys between ages eight and sixteen reside. On a recent visit to the sub-continent, a Philadelphia grade-school teacher named Joshua Greene taped this conversation.*

**Mr. Greene:** What is it like teaching in India?

**Dhanurdhara dāsa:** Vṛndāvana is unique. It's the place where Lord Kṛṣṇa made His appearance five thousand years ago. So you don't really feel yourself a part of the material world here. Life is simple, the climate is right, and everywhere you turn there's something, some holy spot or temple, to remind you of Kṛṣṇa. It's a perfect environment for spiritual training, spiritual growth.

**Mr. Greene:** What is a typical day like for students here at the Vṛndāvana school?

**Dhanurdhara dāsa:** Well, there are seasonal adjustments, but usually the boys rise at 4 A.M., and at 4:30 they go to the temple to take part in chanting and dancing. First they sing prayers to the spiritual master, and then they sing the Hare Kṛṣṇa *mahā-mantra*, the names of the Lord. At 5 we all go for a walk, chanting Hare Kṛṣṇa softly on our beads as we make our way to the sacred Yamunā River. After bathing we go



"What may be right livelihood for one student may not be so for another."

through Vṛndāvana village, singing Hare Kṛṣṇa in a festive mood with drums and cymbals.

**Mr. Greene:** Do people object at that hour of the day?

**Dhanurdhara dāsa:** Everyone in Vṛndāvana is a devotee of Kṛṣṇa, so by then practically everyone is awake and chanting Hare Kṛṣṇa and performing their other morning devotional activities. They actually look forward to the boys' arrival each morning. Then we return to the school for a class on the *Śrīmad-Bhāgavatam*, where we discuss the science of self-realization and God consciousness. At 9 A.M. we have breakfast. Next, academic classes begin: Hindi, Sanskrit, math, history, geography, English, philosophy. We have a light meal at 1:30, and afterward the boys wash their clothes and clean the *āśrama*. Later they can nap if they like, or study. Between 4 and 5 P.M.

they freshen up with a bath and have a song class where they sing songs about Kṛṣṇa in Sanskrit, Hindi, and Bengali. This is followed by an evening meal, a discussion on the *Bhagavad-gītā*, hot milk, and then rest by 8.

**Mr. Greene:** How does the Vṛndāvana school prepare the older boys for adulthood?

**Dhanurdhara dāsa:** That depends on the individual student's propensities. In the *Bhagavad-gītā* Kṛṣṇa describes natural divisions of livelihood according to ability and inclination. The more intelligent may continue their studies. But by the time they're twelve, some boys show more interest, for example, in things

that let them work with their hands. It's a very impractical law that forces young people to remain in school longer than that. Not everyone has great intellectual capacity. We give everyone the opportunity to develop intellectually, but if a teacher sees that a boy doesn't want to sit in class, that he is happier doing other types of work—like managing, farming, tending the cows, or a craft—the teacher may recommend that the boy be trained accordingly. Śrīla Prabhupāda wanted our schools to offer all types of training.

**Mr. Greene:** So the educational process varies in the Kṛṣṇa schools according to the capacity of the child?

**Dhanurdhara dāsa:** Yes. Of course, the spiritual program is the same for everyone. All the children learn to be clean, self-disciplined, respectful, and above all, Kṛṣṇa conscious. The main idea behind

Kṛṣṇa conscious schooling is that human life is meant for developing love for God. But what may be the right livelihood for one student may not be so for another. We know from the *Bhagavad-gītā* that one's abilities and inclinations toward a particular type of work are a result of *karma*, activities performed in previous lifetimes. Generally, the symptoms become manifest by the time the person reaches twelve or thirteen years.

**Mr. Greene:** Do the teachers push the boys to give up play and engage in more serious activities?

**Dhanurdhara dāsa:** No. How can you force devotional service? Devotion to Kṛṣṇa has to come voluntarily from the heart. All the boys have free time to do with as they like. We see, though, that some will choose, of their own accord, to use their spare time to learn scriptural verses or songs about Kṛṣṇa or to listen to recorded lectures by their *gurus*. As their devotion grows, they naturally want to make the most of their time. They develop a taste for serving Kṛṣṇa and chanting the Lord's names and discussing His pastimes.

**Mr. Greene:** I understand some of the boys are expert singers and musicians.

**Dhanurdhara dāsa:** Oh, yes. Their chanting is famous all over India.

**Mr. Greene:** Do they perform professionally?

**Dhanurdhara dāsa:** No. That would be exploitation. Their main purpose at school is to develop the qualities of pure devotees, not to become professionals. There are, unfortunately, some schools in India that do that—parade the children out before wealthy people in order to collect donations for the school. No. Rather, our students just want to enliven other people to become devotees of Kṛṣṇa. Last year we traveled to Bangalore and chanted Hare Kṛṣṇa and gave discourses on self-realization. Whole neighborhoods came out and joined in the chanting. We couldn't get away. Hundreds followed us. Whole towns.

**Mr. Greene:** Why such a reaction?

**Dhanurdhara dāsa:** Even though very few Indians strictly follow the principles of Kṛṣṇa culture these days, they at least know the system and understand its importance. In the West few people understand the concept of a God-centered education. They think it's brainwashing. But in India, the people have a natural appreciation for it. The men from more aristocratic families usually received this kind of training themselves. And so wherever we go, people invite us into their homes and treat

us royally. "It's wonderful to see that you are training these boys to be Vaiṣṇavas—devotees of the Lord."

They appreciate spiritual purity. Śrīla Prabhupāda told us to expect such a reaction. He used to say that a person may be a drunkard—but he doesn't want his child to be one. Indian people are amazed to see how our boys respect their teachers and call them *prabhu* ("master"), how they respect adults in general, and how they bathe often, chant *mantras*, and live such pure lives. The Indian people's children are becoming wild and Westernized, and here they see us doing with our children what they have been unable to do with their own.

**Mr. Greene:** Is Kṛṣṇa conscious schooling as effective in Western countries as in India?

**Dhanurdhara dāsa:** Why not? Spiritual development depends more on training than on environment. Besides that, wherever you have a community of devotees, that naturally provides a proper environment. It's not a question of Eastern or Western environment. The real point is that today's educational system—Eastern and Western—lacks spiritual direction, and that spiritual training should begin from childhood.

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The Beautiful Story of the Personality of Godhead

# ŚRĪMAD-BHĀGAVATAM

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

## Second Canto: "The Cosmic Manifestation"

### CHAPTER THREE

#### Pure Devotional Service: The Change in Heart

As our serialized presentation of Śrīmad-Bhāgavatam continues, Sūta Gosvāmī's learned audience requests him to explain how Śukadeva Gosvāmī enlightened the great King Parikṣit, who had already given up all materialistic attachments.

#### TEXT 25

अथामिधेयं मनोऽनुकूलं  
प्रभाषसे भागवत्प्रधानः ।  
यदाह वैयासकिरात्मविद्या-  
विशारदो नृपति साधु पृष्टः ॥२५॥

athābhidhehy aṅga mano-'nukūlaṁ  
prabhāṣase bhāgavata-pradhānaḥ  
yaḍ āha vaiyāsakir ātma-vidyā-  
viśārado nṛpatim sādhu pṛṣṭaḥ

atha—therefore; abhidhehi—please explain; aṅga—O Sūta Gosvāmī; manaḥ—mind; anukūlam—favorable to our mentality; prabhāṣase—you do speak; bhāgavata—the great devotee; pradhānaḥ—the chief; yat āha—what he spoke; vaiyāsakih—Śukadeva Gosvāmī; ātma-vidyā—transcendental knowledge; viśāradaḥ—expert; nṛpatim—unto the King; sādhu—very good; pṛṣṭaḥ—being asked.

#### TRANSLATION

O Sūta Gosvāmī, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Śukadeva Gosvāmī, who is very expert in transcendental knowledge, and who spoke to Mahārāja Parikṣit upon being asked.

#### PURPORT

Knowledge explained by the previous ācārya like Śukadeva Gosvāmī and followed by the next like Sūta Gosvāmī is always powerful transcendental knowledge, and it is therefore penetrating and useful to all submissive students.

Thus end the Bhaktivedanta purports of the Second Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Pure Devotional Service: The Change in Heart."

### CHAPTER FOUR

#### The Process of Creation

#### TEXT 1

सूत उवाच  
वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः ।  
उपधार्य मतिं कृष्णे औत्तरेयः सतीं व्यधात् ॥ १ ॥

sūta uvāca  
vaiyāsaker iti vacas  
tattva-niścayam ātmanaḥ  
upadhārya matim kṛṣṇe  
auttareyaḥ satim vyadhāt

sūtaḥ uvāca—Sūta Gosvāmī said; vaiyāsakeḥ—of Śukadeva Gosvāmī; iti—thus; vacaḥ—speeches; tattva-niścayam—that which verifies the truth; ātmanaḥ—in the self; upadhārya—just having realized; matim—concentration of the mind; kṛṣṇe—unto Lord Kṛṣṇa; auttareyaḥ—the son of Uttarā; satim—chaste; vyadhāt—applied.

#### TRANSLATION

Sūta Gosvāmī said: Mahārāja Parikṣit, the son of Uttarā, after hearing the speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied his concentration faithfully upon Lord Kṛṣṇa.

#### PURPORT

The word *satim* is very significant. This means "existing" and "chaste". And both imports are perfectly applicable in the case of Mahārāja Parikṣit. The whole Vedic adventure is to draw one's attention entirely unto the lotus feet of Lord Kṛṣṇa without any diversion, as instructed in the *Bhagavad-gītā* (15.15). Fortunately Mahārāja Parikṣit had already been attracted to the Lord from the very beginning of his body, in the womb of his mother. In the womb of his mother he was struck by the *brahmāstra* atomic bomb released by Aśvatthāmā, but by the grace of the Lord he was saved from being burnt by the fiery weapon, and since then the King continuously concentrated his mind upon Lord Kṛṣṇa, which made him perfectly chaste in devotional service. So by natural sequence he was a chaste devotee of the Lord, and when he further heard from Śrīla Śukadeva Gosvāmī that one should worship the Lord only and no one else, even though full of all desires or desireless, his natural affection for Kṛṣṇa was strengthened. We have already discussed these topics.

To become a pure devotee of Lord Kṛṣṇa, two things are very much essential, namely having a chance to be born in the family of a devotee

and having the blessings of a bona fide spiritual master. By the grace of Lord Kṛṣṇa, Parikṣit Mahārāja had both opportunities. He was born in a family of such devotees as the Pāṇḍavas, and just to continue the dynasty of the Pāṇḍavas and show them special favor, the Lord specifically saved Mahārāja Parikṣit, who later on, by the arrangement of the Lord, was cursed by the boy of a *brāhmaṇa* and was able to get the association of such a spiritual master as Śukadeva Gosvāmī. In the *Caitanya-caritāmṛta* it is said that a fortunate person, by the mercy of the spiritual master and Lord Kṛṣṇa, achieves the path of devotional service. This was perfectly applicable in the case of Mahārāja Parikṣit. By way of being born in a family of devotees, he automatically came in touch with Kṛṣṇa, and after being so contacted he constantly remembered Him. Consequently Lord Kṛṣṇa gave the King a further chance for development in devotional service by introducing him to Śukadeva Gosvāmī, a stalwart devotee of the Lord with perfect knowledge in self-realization. And by hearing from a bona fide spiritual master, he was perfectly able to concentrate his chaste mind further upon Lord Kṛṣṇa, as a matter of course.

## TEXT 2

आत्मजायासुतागारपशुद्रविणबन्धुषु ।  
राज्ये चाविकले नित्यं विरुढां ममतां जहौ ॥ २ ॥

ātma-jāyā-sutāgāra-  
paśu-draviṇa-bandhuṣu  
rājye cāvikale nityam  
virūdhām mamatām jahau

ātma—body; jāyā—wife; suta—son; āgāra—palace; paśu—horses and elephants; draviṇa—treasury house; bandhuṣu—unto friends and relatives; rājye—in the kingdom; ca—also; avikale—without being disturbed; nityam—constant; virūdhām—deep-rooted; mamatām—affinity; jahau—gave up.

## TRANSLATION

Mahārāja Parikṣit, as a result of his wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal body, his wife, his children, his palace, his animals like horses and elephants, his treasury house, his friends and relatives, and his undisputed kingdom.

## PURPORT

To become liberated means to become free from *dehātma-buddhi*, the illusory attachment for personal bodily coverings and everything connected with the body, namely wife, children and all other entanglements. One selects a wife for bodily comforts, and the result is children. For wife and children one requires a dwelling place, and as such a residential house is also necessary. Animals like horses, elephants, cows and dogs are all household animals, and a householder has to keep them as household paraphernalia. In modern civilization the horses and elephants have been replaced by cars and conveyances with considerable horsepower. To maintain all the household affairs, one has to increase the bank balance and be careful about the treasury house, and in order to display the opulence of material assets, one has to keep good relations with friends and relatives, as well as become very careful about maintaining the status quo. This is called material civilization of material attachment. Devotion for Lord Kṛṣṇa means negation of all material attachments as detailed above. By the grace of Lord Kṛṣṇa, Mahārāja Parikṣit was awarded all material amenities and an undisputed kingdom in which to enjoy the undisturbed position of king, but by the grace of the Lord he was able to give up all connections with material attachment. That is the position of a pure devotee. Mahārāja Parikṣit, due to his natural affection for Lord Kṛṣṇa as a devotee of the Lord, was always executing his royal duties on behalf of the Lord, and as a responsible king of the world he was always careful to see that the influence of Kali would not enter his kingdom. A devotee of the Lord never thinks of his household paraphernalia as his

own, but surrenders everything for the service of the Lord. Thereby living entities under a devotee's care get the opportunity for God realization by the management of a devotee-master.

Attachment for household paraphernalia and for Lord Kṛṣṇa go poorly together. One attachment is the path of darkness, and the other attachment is the path of light. Where there is light, there is no darkness, and where there is darkness, there is no light. But an expert devotee can turn everything to the path of light by an attitude of service to the Lord, and the best example here is the Pāṇḍavas. Mahārāja Yudhiṣṭhira and householders like him can turn everything to light by dovetailing so-called material assets in the service of the Lord, but one who is not trained or is unable to turn everything to the service of the Lord (*nirbandhaḥ kṛṣṇa-sambandhe*) must give up all material connections before he can be fit to hear and chant the glories of the Lord, or in other words, one who has seriously heard *Śrīmad-Bhāgavatam* for even one day, like Mahārāja Parikṣit, from a fit personality like Śukadeva Gosvāmī, may be able to lose all affinity for material things. There is no utility simply in imitating Mahārāja Parikṣit and hearing *Bhāgavatam* from professional men, even for seven hundred years. To take *Śrīmad-Bhāgavatam* as a means of maintaining family expenditure is the grossest type of *nāmāparādha* offense at the feet of the Lord (*sarva-śubha-kriyā-sāmyam api pramādaḥ*).

## TEXTS 3-4

पप्रच्छ चेमेवार्थं यन्मां पृच्छथ सत्तमाः ।  
कृष्णानुभावश्रवणे श्रद्धानो महामनाः ॥ ३ ॥  
संस्थां विज्ञाय संन्यस्य कर्म त्रैवर्गिकं च यत् ।  
वासुदेवे भगवति आत्मभावं दृढं गतः ॥ ४ ॥

papraccha cemam evārtham  
yan māṁ pṛcchatha sattamāḥ  
kṛṣṇānubhāva-śravaṇe  
śraddadhāno mahā-manāḥ

saṁsthāṁ vijñāya sannasyasya  
karma trai-vargikam ca yat  
vāsudeve bhagavati  
ātma-bhāvaṁ dṛḍham gataḥ

papraccha—asked; ca—also; imam—this; eva—exactly like; artham—purpose; yat—that; māṁ—unto me; pṛcchatha—you are asking; sattamāḥ—O great sages; kṛṣṇa-anubhāva—rapt in thought of Kṛṣṇa; śravaṇe—in hearing; śraddadhānaḥ—full of faith; mahā-manāḥ—the great soul; saṁsthāṁ—death; vijñāya—being informed; sannasyasya—renouncing; karma—fruitive activities; trai-vargikam—the three principles religion, economic development and sense gratification; ca—also; yat—what it may be; vāsudeve—unto Lord Kṛṣṇa; bhagavati—the Personality of Godhead; ātma-bhāvam—attraction of love; dṛḍham—firmly fixed; gataḥ—achieved.

## TRANSLATION

O great sages, the great soul Mahārāja Parikṣit, constantly rapt in thought of Lord Kṛṣṇa, knowing well of his imminent death, renounced all sorts of fruitive activities, namely acts of religion, economic development and sense gratification, and thus fixed himself firmly in his natural love for Kṛṣṇa and asked all these questions, exactly as you are asking me.

## PURPORT

The three activities of religion, economic development and sense gratification are generally attractive for conditioned souls struggling for existence in the material world. Such regulated activities prescribed in the *Vedas* are called the *karma-kāṇḍīya* conception of life, and householders are generally recommended to follow the rules just to enjoy material

prosperity both in this life and in the next. Most people are attracted by such activities. Even in the activities of their modern godless civilization, people are more concerned with economic development and sense gratification without any religious sentiments. As a great emperor of the world, Mahārāja Parikṣit had to observe such regulations of the Vedic *karma-kāṇḍīya* section, but by his slight association with Śukadeva Gosvāmī he could perfectly understand that Lord Kṛṣṇa, the Absolute Personality of Godhead (Vāsudeva), for whom he had a natural love since his birth, is everything, and thus he fixed his mind firmly upon Him, renouncing all modes of Vedic *karma-kāṇḍīya* activities. This perfectional stage is attained by a *jñānī* after many, many births. The *jñānīs*, or the empiric philosophers endeavoring for liberation, are thousands of times better than the fruitive workers, and out of hundreds of thousands of such *jñānīs* one is liberated factually. And out of hundreds of thousands of such liberated persons, even one person is rarely found who can firmly fix his mind unto the lotus feet of Lord Śrī Kṛṣṇa, as declared by the Lord Himself in the *Bhagavad-gītā* (7.19). Mahārāja Parikṣit is specially qualified with the word *mahā-manāḥ*, which puts him on an equal level with the *mahātmās* described in the *Bhagavad-gītā*. In the later age also there have been many *mahātmās* of this type, and they also gave up all *karma-kāṇḍīya* conceptions of life, solely and wholly depending on the Supreme Personality of Godhead Kṛṣṇa. Lord Caitanya, who is Lord Kṛṣṇa Himself, taught us in His *Śikṣāṣṭaka* (8):

*āśliṣya vā pāda-ratām pinasṭu mām  
adarśanān marmā-hatān karotu vā  
yathā tathā vā vidadhātu lampāto  
mat-prāna-nāthas tu sa eva nāparah*

“Lord Kṛṣṇa, who is the lover of many devotees (women), may embrace this fully surrendered maidservant or may trample me with His feet, or He may render me brokenhearted by not being present before me for a long duration of time, but still He is nothing less than the Absolute Lord of my heart.”

Śrīla Rūpa Gosvāmī spoke thus:

*viracaya mayi danḍam dīna-bandho dayāmī vā  
gatir iha na bhavataḥ kācid anyā mamāsti  
nipatatu śata-koṭi-nirbharam vā navāmbhaḥ  
tad api kila-payodaḥ stūyate cātakena*

“O Lord of the poor, do what you like with me, give me either mercy or punishment, but in this world I have none to look to except Your Lordship. The *cātaka* bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt.”

Śrīla Mādhavendra Purī, the grand-spiritual master of Lord Caitanya, took leave of all *karma-kāṇḍīya* obligations in the following words:

*sandhyā-vandana bhadrām astu bhavato bhoḥ snāna tubhyaṁ namo  
bho devāḥ pitarāś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām  
yatra kvāpi nīśadya yādava-kulottamasya kaṁsa-dviṣaḥ  
smāraṁ smāram aghaṁ harāmi tad alaṁ manye kim anyena me*

“O my evening prayer, all good unto you. O my morning bath, I bid you good-bye. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions to sins simply by remembering anywhere and everywhere the great descendant of Yadu and the great enemy of Kaṁsa [Lord Kṛṣṇa]. I think that this is sufficient for me. So what is the use of further endeavors?”

Śrīla Mādhavendra Purī said further:

*mugdham mām nigadantu nīti-nīpunā bhrāntam muhur vaidikāḥ  
mandam bāndhava-saṁcayā jaḍa-dhiyam muktādarāḥ sodarāḥ  
unmattam dhanino viveka-caturāḥ kāmam mahā-dāmbhikam  
moktum na kṣamate manāḥ api mano govinda-pāda-sprhām*

“Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it.”

And also Prahlāda Mahārāja said:

*dharmārtha-kāma iti yo 'bhīhitas trivarga  
ikṣā trayī naya-damau vividhā ca vārtā  
manye tad etad akhilaṁ nigamasya satyaṁ  
svātmārpaṇam sva-suhṛdaḥ paramasya puṁsah*

“Religion, economic development and sense gratification are celebrated as three means of attaining the path of salvation. Of these, *ikṣā trayī* especially, i.e., knowledge of the self, knowledge of fruitive acts and logic and also politics and economics, are different means of livelihood. All these are different subjects of Vedic education, and therefore I consider them temporary engagements. On the other hand, surrendering unto the Supreme Lord Viṣṇu is a factual gain in life, and I consider it the ultimate truth.” (*Bhāg.* 7.6.26)

The whole matter is concluded in the *Bhagavad-gītā* (2.41) as *vyavasāyātmikā buddhiḥ*, or the absolute path of perfection. Śrī Baladeva Vidyābhūṣaṇa, a great Vaiṣṇava scholar, defines this as *bhagavad-arcanā-rūpaika-niṣkāma-karmabhir viśuddha-cittaḥ*—accepting transcendental loving service to the Lord as the prime duty, free from fruitive reaction.

So Mahārāja Parikṣit was perfectly right when he firmly accepted the lotus feet of Lord Kṛṣṇa, renouncing all *karma-kāṇḍīya* conceptions of life.

## TEXT 5

राजोवाच

समीचीनं वचो ब्रह्मन् सर्वज्ञस्य तवानघ ।  
तमो विशीर्यते मह्यं हरेः कथयतः कथाम् ॥ ५ ॥

rājovāca

*samīcīnam vaco brahman  
sarva-jñasya tavānagha  
tamo viśīryate mahyam  
hareḥ kathayataḥ kathām*

*rājā uvāca*—the King said; *samīcīnam*—perfectly right; *vacaḥ*—speeches; *brahman*—O learned *brāhmaṇa*; *sarva-jñasya*—one who knows all; *tava*—your; *anagha*—without any contamination; *tamaḥ*—the darkness of ignorance; *viśīryate*—gradually disappearing; *mahyam*—unto me; *hareḥ*—of the Lord; *kathayataḥ*—as you are speaking; *kathām*—topics.

## TRANSLATION

Mahārāja Parikṣit said: O learned *brāhmaṇa*, you know everything because you are without material contamination. Therefore whatever you have spoken to me appears perfectly right. Your speeches are gradually destroying the darkness of my ignorance, for you are narrating the topics of the Lord.

## PURPORT

The practical experience of Mahārāja Parikṣit is disclosed herein, revealing that transcendental topics of the Lord act like injections when received by the sincere devotee from a person who is perfectly uncontaminated by material tinges. In other words, reception of the messages of *Śrīmad-Bhāgavatam* from professional men, heard by a *karma-kāṇḍīya* audience, never acts miraculously as stated here. Devotional hearing of the messages of the Lord is not like hearing ordinary topics;

therefore the action will be felt by the sincere hearer by experience of the gradual disappearance of ignorance.

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanah  
(Śvetāsvatara Upaniṣad 6.23)*

When a hungry man is given food to eat, he feels satiation of hunger and the pleasure of dining simultaneously. Thus he does not have to ask whether he has actually been fed or not. The crucial test of hearing Śrīmad-Bhāgavatam is that one should get positive enlightenment by such an act.

#### TEXT 6

**भूय एव विवित्तामि भगवानात्ममायया ।  
यथेदं सृजते विश्वं दुर्विमान्यमधीश्वरैः ॥ ६ ॥**

*bhūya eva vivitsāmi  
bhagavān ātma-māyayā  
yathedaṁ sṛjate viśvaṁ  
durvibhāvyam adhiśvaraiḥ*

*bhūyaḥ*—again; *eva*—also; *vivitsāmi*—I wish to learn; *bhagavān*—the Personality of Godhead; *ātma*—personal; *māyayā*—by the energies; *yathā*—as; *idam*—this phenomenal world; *sṛjate*—does create; *viśvaṁ*—universe; *durvibhāvyam*—inconceivable; *adhiśvaraiḥ*—by the great demigods.

#### TRANSLATION

I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even to the great demigods.

#### PURPORT

In every inquisitive mind the important question of the creation of the phenomenal world arises, and therefore for a personality like Mahārāja Parikṣit, who was to know all the activities of the Lord from his spiritual master, such an inquiry is not uncommon. For every unknown thing, we have to learn and inquire from a learned personality. The question of creation is also one of such inquiries to be made to the right person. The spiritual master, therefore, must be one who is *sarva-jña*, as stated hereinbefore in connection with Śukadeva Gosvāmī. Thus all inquiries on God which are unknown to the disciple may be made from the qualified spiritual master, and here the practical example is set by Mahārāja Parikṣit. It was, however, already known to Mahārāja Parikṣit that everything we see is born out of the energy of the Lord, as we have all learned in the very beginning of Śrīmad-Bhāgavatam (*janmādy asya yataḥ*). So Mahārāja Parikṣit wanted to know the process of creation. The origin of creation was known to him; otherwise he would not have inquired how the Personality of Godhead, by His different energies, creates this phenomenal world. The common man also knows that the creation is made by some creator and is not created automatically. We have no experience in the practical world that a thing is created automatically. Foolish people say that the creative energy is independent and acts automatically, as electrical energy works. But the intelligent man knows that even the electrical energy is generated by an expert engineer in the localized powerhouse, and thus the energy is distributed everywhere under the resident engineer's supervision. The Lord's supervision in

connection with creation is mentioned even in the *Bhagavad-gītā* (9.10), and it is clearly said there that material energy is a manifestation of one of many such energies of the Supreme (*parāśya śaktir vividhaiva śrūyate*). An inexperienced boy may be struck with wonder by seeing the impersonal actions of electronics or many other wonderful things conducted by electrical energy, but an experienced man knows that behind the action is a living man who creates such energy. Similarly the so-called scholars and philosophers of the world may, by mental speculation, present so many utopian theories about the impersonal creation of the universe, but an intelligent devotee of the Lord, by studying the *Bhagavad-gītā*, can know that behind the creation is the hand of the Supreme Lord, just as in the generating electrical powerhouse there is the resident engineer. The research scholar finds out the cause and the effect of everything, but research scholars as great as Brahmā, Śiva, Indra and many other demigods are sometimes bewildered by seeing the wonderful creative energy of the Lord, so what to speak of the tiny mundane scholars dealing in petty things. As there are differences in the living conditions of different planets of the universe, and as one planet is superior to others, the brains of the living entities in those respective planets are also of different categorical values. As stated in the *Bhagavad-gītā*, one can compare the long duration of life of the inhabitants of Brahmā's planet, which is inconceivable to the inhabitants of this planet earth, to the categorical value of the brain of Brahmāji, also inconceivable to any great scientist of this planet. And with such high brain power, even Brahmāji has described in his great *sāṁhitā* (*Brahma-sāṁhitā* 5.1) as follows:

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

“There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes.”

Brahmāji admits Lord Kṛṣṇa to be the supreme cause of all causes. But persons with tiny brains within this petty planet earth think of the Lord as one of them. Thus when the Lord says in the *Bhagavad-gītā* that He (Lord Kṛṣṇa) is all in all, the speculative philosophers and the mundane wranglers deride Him, and the Lord regretfully says:

*avañānti mām mūḍhā  
mānuṣīm tanum āśritam  
param bhāvam ajānanto  
mama bhūta-maheśvaram*

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” (Bg. 9.11) Brahmā and Śiva (and what to speak of other demigods) are *bhūtas*, or powerful created demigods who manage universal affairs, much like ministers appointed by a king. The ministers may be *īśvaras*, or controllers, but the Supreme Lord is *maheśvara*, or the creator of the controllers. Persons with a poor fund of knowledge do not know this, and therefore they have the audacity to deride Him because He comes before us by His causeless mercy occasionally as a human being. The Lord is not like a human being. He is *sac-cid-ānanda-vigraha*, or the Absolute Personality of Godhead, and there is no difference between His body and His soul. He is both the power and the powerful.

(continued in next issue)

# REVOLT!

## Inflation, Taxes, and Other Axes to Grind

by JAGAJĪVANA DĀSA

Can you trust the government to fight inflation, cut taxes, trim waste, and balance the budget?

Can you trust a rabbit to guard a lettuce patch?

Let's think about it. How much can we trust a House and Senate who can spend \$3.4 million on an ad campaign for the Postal Department—to get people to write more letters—and another three quarters of a million to find out whether the campaign worked? How much can we trust Washington's "inflation fighters" when their chauffeuring expenses (illegal to begin with) cost the taxpayers \$4.8 million a year? As for the government's platoon of scientists and intellectuals, the "brain trust," how much can we trust them to research inflation when they're taking \$500,000 to research why humans and monkeys sometimes grind their teeth, \$40,000 to find out why spiders build webs near insects (the report is entitled "Spider Distribution Associated with Prey Density"), and \$36,000 to study "Evolution of Song Learning in Parasitic Finches"?

Not to mention evolution of song and dance in parasitic humans. Economist Milton Friedman minces no words about where inflation comes from: "Government and government alone is the source of inflation. Nobody else is responsible for it." As economist John Kamin confirms,

Government started inflation—through deficit financing and removal of all currency backing. Not one in one thousand knows what's happening. The talk about "interest," "labor," "capital spending," "housing starts," etc., is smoke screen, inflation's trappings.

Congressman Bud Schuster of Pennsylvania details the government's tricks:

The Treasury does the only thing it can do, since the President and Congress made financial commitments in excess of their means. . . . The Treasury Department sells its bonds or notes to the Federal Reserve System, which . . . controls the supply of money. . . . And get this—the Federal Reserve literally prints up more money on the government printing presses and pays it to the Treasury. . . . The Treasury then takes this new money and pays the government's debts. . . .

Three guesses where you'd end up if you tried to cover your family's bills this way. But our leaders do it *legally*. Then they vote themselves inflation-proof salary hikes (as Congress did in 1975 and 1977) and leave us holding the bag—of increasingly worthless money. Just recently, Congress's bipartisan Joint Economic Committee predicted that before 1990 a gallon of gas will cost us \$5.60, and a loaf of bread will cost us \$2.06.

Inflation is simply taxation. Sly, sneaky taxation. Afraid of increasing direct taxation (and spoiling their humanitarian image with the voters), our leaders spend at a deficit and slip their unbacked currency into the economy. And what's more, after they've slipped us their bad money and siphoned off our buying power, we have to pay even higher taxes—inflation forces us to accept "higher wages" that move us into higher tax brackets.

Just through taxes alone, the government is already snatching 43.5 cents out of every dollar we earn. As *U.S. News & World Report* explains, personal income tax "is not the full measure of the impact that taxes have on the family budget . . . taxes levied on business are passed on to the consumer in the form of higher prices." Now, when you figure both direct and indirect ("passed-on") taxation, then the average American pays the government every penny he earns from January 1 to the sixth of June. And when you add double-digit inflation—that sneaky tax—it turns out that we pay the government considerably more than half our wages. Back in the Middle Ages, a serf had to fork over some thirty to forty percent of the fruit of his labor to the lord of the manor. Now we're forking over more than fifty percent to the government.

And here's perhaps the nastiest trick of all—Social Security. As an understandably anonymous Social Security official admitted in 1965, "Continued general support for the Social Security system hinges on continued public ignorance of how the system works." At its inception, in 1935, the Social Security system bore the title "federal old age benefits," and ever since,

we've heard about those glorious "trust funds" that were awaiting us upon our retirement. But in 1937 the system's own lawyers had to admit to the Supreme Court, "The [Social Security] Act creates no contractual obligation with respect to benefits." The lawyers disclosed that the payments American workers make into the system "are true taxes, their purpose being simply to raise revenue. The proceeds are paid unrestricted into the Treasury as internal revenue collections, available for the general support of the government." And do they use those proceeds. According to an official at the Bank for International Settlements, in Switzerland,

The U.S. government has borrowed every penny of the Social Security reserve and spent it. The workers' cash was replaced by government bonds, which are merely the government's IOU's. Like the public gold in Fort Knox, their money is gone with the wind.

As the *Wall Street Journal* noted in November of 1977,

There is now \$4.1 trillion in unfunded Social Security liabilities, almost \$1 trillion in unfunded federal government pensions, and a few hundred billion in unfunded state and local pensions. . . .

The *Journal* went on to say that if federal, state, and local governments are going to pay off all these promises,

. . . they are going to do it by taxing. . . . Nor is this something that is going to happen in the next century. Observe the Congress piling on Social Security tax rates. The future is now!

And they were right. On December 20, 1977, President Carter announced what the media heralded as "a Christmas present to Americans"—Social Security "reforms" that raise our taxes by \$227 billion over the next ten years. For more than half of American workers, the bite for Social Security this year is more than for income taxes. How many of these workers have a clue that the government isn't saving even a dime of their payments for them?

Consider our indebtedness. To start with, if Congress abolished Social Security right now, they would still have to come up

with more than \$4 trillion to pay the system's present obligations. If we add to this sum the current National Debt of more than \$800 billion, that means each of us—every man, woman, and child—owes more than \$22,000. The way our indebtedness is expanding, by 1985 it will reach a devastating \$6 trillion. As economist Richard Russell has noted, "... the U.S. has simply used up its capital. Everything, and I mean everything, is awash in debt. The cities and municipalities, the citizens, the corporations, the banks—all of it is 'loaned out.'" And many notable American institutions—such as New York City and Cleveland, Chrysler Corporation, and Franklin National Bank—are overextended to the point of bankruptcy.

Meanwhile, mainly to keep social welfare programs rolling (for fear of losing votes) and to keep those bankrupt institutions afloat, our representatives in Washington are spending—taxing us—at the rate of \$1.5 billion a day.

#### Where Will It All End?

If we could graph the National Debt's increasing cost to the taxpayers, it would look like a mountain climber's route up the side of Mt. Everest. By 1982, says *U.S. News & World Report*, the National Debt will have reached \$1 trillion, and the mere interest on the government's spending spree will be \$75 billion a year. Only the naive believe that the government is actually planning to pay its debts off. Either the debts will overwhelm us or our currency will become worthless. In 1974 Roy Ash, then Federal Budget Director, calculated that by the year 2000, combined federal-state-local "budget outlays"—taxes—will soak up 80 percent of our personal income. Of course, many people are hoping to solve our economic problems through "increased productivity." But if you're feeling bitter about keeping your shoulder to the wheel now—when the government is taking fifty percent—how will you feel when they're taking eighty percent?

Like any other family whose members are facing bankruptcy, the composite family we call America has to trim needless expenditures and save money to pay off its debt. In a moment we'll look at the mathematics of how we can get out of debt.

But first let's look at the philosophy that forced us into debt. Our political and cultural leaders have sold us on the idea that this is our world and we're here to enjoy it, that you only live once. Of course, it's their world, too, and they're here to enjoy it, too, because they only live once. Here's the rub. With this philosophy, it's only logical for the top dogs to tax us to death.

And as long as we go along with the

philosophy of "It's our world, we're here to enjoy it, you only live once," we'll keep electing leaders who tax us to death. See, with this philosophy it becomes logical to cheat, and if we were the leaders, we'd quite possibly tax everybody else to death, too. It's only logical. So while we have lots of axes to grind with a government of rank cheaters, if we really want to elect better leaders we'd better start sharpening an-

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If you're feeling bitter about keeping your shoulder to the wheel now—when the government is taking fifty percent—how will you feel when they're taking eighty percent?

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other tool, the tool of transcendental insight, or Kṛṣṇa consciousness.

What we've got to see is that this is actually the Supreme Lord's world—it didn't just get here by accident—and we're here simply to enjoy the reawakening of our long-forgotten relationship with Him. We don't live only once. We live forever. But we have to keep coming back here forever—or at least until we realize that we're not simply these material bodies, that we're actually spirit souls and we have a relationship with the Supreme Spirit.

If we ignore our relationship with Lord Kṛṣṇa, we have to stay in this world and be taxed, lifetime after lifetime, not only by the House and Senate but by repeated birth, old age, disease, and death. But with the tool of transcendental insight we can whittle away our ignorance—the ignorance by which we elect leaders who let slaughterhouses, breweries, casinos, and deficit spending interfere both with our natural obligations toward the Supreme Lord and with His natural arrangements for us. By regularly chanting the Hare Kṛṣṇa mantra (the Lord's holy names), we can finally start offering Him His due and gaining some small appreciation for His

natural arrangements.

Speaking of arrangements: the economic mainstay of America (and the world) is the land, farming. Kṛṣṇa made it that way. We can get food, clothing, and shelter from the products of the land, and we can use the rest of our time for discovering the science of self-realization and God consciousness. "Simple living, high thinking."

What's more, with Kṛṣṇa's continued blessings in the form of rainfall, America can use farming to get out of debt. Says Washington economist Dr. Hans Bickel, "By expanding our production 10 percent during each of the next dozen crop years (just as we did in 1974-1975), we can pay off the \$66 billion we now owe to foreign governments." Also, we can save the \$750 million we pay farmers each year to let their land lie idle. (And we can feed many millions of the world's hungry.) Already we're getting high yields in our major crops with large-scale machine farming, and U.S.D.A. experimental plots have proven that—again, with Kṛṣṇa's blessing in the form of rainfall—we can increase yields as much as 20 percent or more with intensive small-scale farming.

And through Kṛṣṇa conscious small-scale farming we can at last stop the inflation-taxation spiral. As we've seen, inflation starts with deficit spending. So how are we going to stop inflation as long as we're spending more than \$250 billion—half the federal budget—to give a yearly feather-dusting to urban blight? If we really want to stop inflation, a good number of us will have to leave unproductive lives in urban centers for a new life in the country, in God conscious farming villages. And here's another thing. Once we establish these self-sufficient rural co-ops, we can also eliminate the debts we owe to Social Security and various pension schemes. Of course, to make all this happen we'll have to take it to heart that for people who are devoted to Him, the Supreme Lord guarantees all life's necessities.

With substantially increased farm production and substantially reduced spending, by 1985 we can actually start paying off the government's six-trillion-dollar debt. As Dr. Bickel confirms, "We can pay back \$50 billion the first year and let our payments keep growing by \$50 billion a year. That way, before the turn of the century we can be debt-free."

And even now we can be free to live like human beings—instead of mice on a treadmill—free to grasp our eternal, spiritual identity and our eternal loving link with the Supreme Person. Instead of living against nature and paying excessive taxes to an all-consuming government, we can be living close to nature and paying extra attention to an all-compassionate God. 🌿



# Every Town and Village

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

## 250,000 Celebrate Kṛṣṇa's Advent



Guests from all over India and the world visited Hare Kṛṣṇa Land, ISKCON's temple-hotel complex in Bombay. They came to celebrate the day when Kṛṣṇa made His advent, some fifty centuries ago.

**Bombay**—Recently, the International Society for Krishna Consciousness held a three-day festival in 115 cities worldwide. The celebration honored Janmāṣṭamī (the day Lord Kṛṣṇa made His advent in this world) and Vyāsa-pūjā (the day ISKCON's founder-*ācārya* His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda made his advent.) In Bombay, the scene of the festivities was Hare Kṛṣṇa Land, ISKCON's temple-hotel complex at Juhu Beach. More than a quarter of a million people attended. Covering the event in Bombay were representatives from the Indian press and television industry, along with ABC-TV.

The festival's high point was Lord Kṛṣṇa's advent day, which also happened to be India's independence day. The people who visited the complex witnessed a panorama of Kṛṣṇa consciousness. In the temple they heard devotional songs and viewed the Kṛṣṇa Deities on the altar. In the auditorium they took in devotional music and dance. Outdoors in the huge *paṇḍāl* tent they heard ISKCON members and leading citizens talk about the need for spiritual culture. Throughout the day, the guests enjoyed more than 150,000 free servings of *prasāda* (spiritual food offered to Lord Kṛṣṇa). The excitement reached a crescendo at midnight, when the Rādhā-Kṛṣṇa Deities were bathed in an *abhiṣeka*

ceremony. Afterward, more than one thousand guests partook of a full nine-course vegetarian feast. Among the many visitors from other countries was a delegation from Russia.

The next day, devotees and life members commemorated Śrīla Prabhupāda's advent day (which was in 1896). The celebration saw offerings both of words and of flower garlands and spiritual food—again, more than one thousand guests took part in a full nine-course feast. A feature article in *The Indian Express* described Śrīla Prabhupāda as "a cultural ambassador of India to the world." Dr. M. Vyasa, a former secretary of the Gujarat government, hailed Śrīla Prabhupāda as "the greatest representative of Śrīla Vyāsadeva—because all of the knowledge that Śrīla Vyāsadeva compiled in the Vedic literatures, Śrīla Prabhupāda presented in the English language for modern man."

### Editorial Correspondence

Address letters to:

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New York, N.Y. 10019

### Two New Kṛṣṇa Restaurants

The Hare Kṛṣṇa movement has opened two new vegetarian restaurants, one in Austin, two blocks from the University of Texas, and the other in Washington, D.C., on Capitol Hill, just a short walk from the White House. Both restaurants are named "Govinda's" (*Govinda* is a name for Kṛṣṇa that means "He who gives pleasure to the senses"), and both offer their patrons opulent helpings—"all you can eat"—of *kṛṣṇa-prasāda*, food that is spiritually pure because it has first been offered to Lord Kṛṣṇa.

### Appeal for Biographical Information

To gather information for a biography now in progress, Śrīla Satsvarūpa dāsa Goswami would like to get in touch with anyone who had personal contact with His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. If you can remember something about Śrīla Prabhupāda from your own personal experience, or if you can provide copies of relevant letters, documents, tape recordings, films, or photographs, please write to

Bill Schlenz, Research Assistant  
ISKCON  
340 W. 55th Street  
New York, New York 10019  
Or call collect: (212) 765-8610.

## Hare Kṛṣṇa Calendar

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

Year 493, Caitanya Era—Vaiṣṇava month of Dāmodara		
November 3	November 4	
Disappearance of Śrīla Bhūgarbha Gosvāmī and Śrīla Kāśīśvara Paṇḍita	Winter <i>rāsa</i> dance of Lord Kṛṣṇa. Appearance of Nimbārka Ācārya. Disappearance of Śrīla Sundarānanda.	
Vaiṣṇava month of Keśava		
November 15	November 16	November 17
Utpannā-ekādaśī (fasting from grains and beans).	Disappearance of Śrīla Kāliya-Kṛṣṇa-dāsa Thākura.	Disappearance of Śrīla Sāraṅga Thākura.
November 25	November 27	November 30
Offering of new garments of Lord Jagannāthadeva.	Disappearance of Śrīla Madhusūdana-dāsa Bābājī Mahārāja.	Mokṣadā-ekādaśī (fasting from grains and beans).



# HOW TO BEGIN DEVOTIONAL YOGA

by BRAHMĀNANDA SWAMI

*"My exposure to the young devotees and to Swami Bhaktivedanta as well as the chanting of Hare Kṛṣṇa has brought me moments of inner peace and has enabled me to live a little more spiritually with my family and in my profession. My two older children also spent some beautiful moments with the Swamiji—times we will always treasure.*

*"It is not necessary to shave your head and to become fully absorbed in the teachings to absorb some of the spiritual vibrations which flow from the devotions and activities of the Kṛṣṇa consciousness movement. Chanting and feasting in the woods behind my house here in White Plains has brought joy and bliss to our neighbors from all walks of life."*

—from a letter by Stephen J. Goldsmith, attorney-at-law, White Plains, New York.

KṚṢṆA CONSCIOUSNESS is also known as *bhakti-yoga*, which means attaching or linking oneself to the Supreme Lord through divine love. Love is the highest, most exalted state of consciousness, and of all kinds of love the most satisfying is love of God, or Kṛṣṇa. When love is reposed in Kṛṣṇa, that love will automatically extend to all His creatures. Kṛṣṇa consciousness, therefore, is total love.

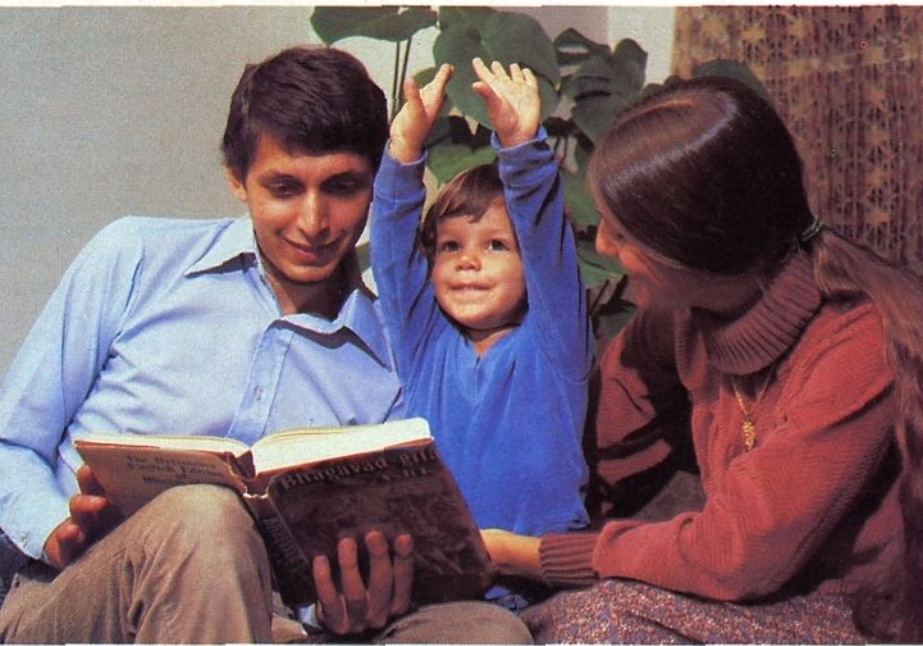
Kṛṣṇa consciousness provides the enlightenment by which to understand who one is, what the world is, and who God is. One achieves this consciousness by performing various scientific spiritual disciplines recommended by great authorities in the past. These disciplines assure progress in spiritual life and result in happiness in both this life and the next.

The various *yoga* practices of Kṛṣṇa

consciousness are natural, they cost nothing to learn, and one can perform them in one's own home. To begin Kṛṣṇa consciousness one does not have to suddenly leave home, renounce everything, and become a *brahmacārī* monk. Rather, while remaining at home, one can perform the recommended spiritual practices, preferably with the other members of one's family, and in this way advance very quickly in Kṛṣṇa consciousness.

The idea is to make Kṛṣṇa consciousness, or *bhakti-yoga*, the spiritual center of one's life. When the radio was first introduced, it became so popular that families all across America gathered around it in the evenings. Then came television, and that has now become central. But through Kṛṣṇa consciousness, with its singing, dancing, feasting, and





philosophy, spiritual life can become the spiritual center of one's home.

When Śrīla Prabhupāda first began spreading Kṛṣṇa consciousness in America, he gave specific instructions on how one can become Kṛṣṇa conscious at home.

First, set up an altar in your home at some convenient place. The altar is a place where you can perform meditation, offer devotion to the Lord, and receive the Lord's love. The altar can be a small table (this is what Śrīla Prabhupāda first used). Or you may even want to set aside an entire room as a "meditation room" for added sanctity and serenity.

On the altar, place a picture of Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa's incarnation as a perfect devotee. Kṛṣṇa, the Supreme Personality of Godhead, is one, but because He is unlimited He is also many. Kṛṣṇa has incarnations and expansions as numerous as the waves in the ocean, yet Śrī Caitanya Mahāprabhu is a very special manifestation. It is the special mercy of Kṛṣṇa that He comes as His own devotee, just to show us how we can best worship Him. Śrī Caitanya Mahāprabhu, being Kṛṣṇa, is all-perfect, and so He perfectly showed how to worship Lord Kṛṣṇa—by chanting the Hare Kṛṣṇa *mahā-mantra*.

Also on the altar should be a photo of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual preceptor of the International Society for Krishna Consciousness, who introduced Kṛṣṇa consciousness to the West. Between 1965, when he came to America from India, and 1977, when he passed away from this world, Śrīla Prabhupāda conveyed the fullness of spiritual life through his lectures, letters, books, recordings, and

the example of his own life. (At this writing, Śrīla Prabhupāda's extraordinary life is now being detailed in an authorized biography by his Divine Grace Satsvarūpa dāsa Goswami. See page 7.)

The altar should also have a photograph of one's own Kṛṣṇa conscious spiritual master. To make substantial advancement in Kṛṣṇa consciousness, it is essential to receive initiation from a bona fide spiritual master who is visibly present in the world and who can directly guide you in spiritual life. Śrīla Prabhupāda therefore entrusted some of his senior disciples with the responsibility of becoming spiritual masters to offer this spiritual guidance. So it would be immensely helpful for you to come in touch with one of these spiritual masters and include his picture on your altar. (To find out more about these spiritual masters and how you can meet one of them, you can inquire from any ISKCON center.)

The altar is the focal point for expressing your love for God. God is everywhere, and because He is everywhere He is also in His picture on His altar. It is not that because He is everywhere He is not in His picture. Nor is God limited to being *only* in His picture. Rather, He is in His picture as well. So by looking at Kṛṣṇa's picture on the altar you can see God, and God also sees you.

The best time to meditate before the altar is in the morning, if possible just before sunrise, and again in the evening, around sunset. These are the best times for spiritual advancement. In the early morning the mind is especially fresh and clear, and by beginning and ending the day with meditation you sandwich the activities of your day between spiritual practices.

In front of the altar, you can perform

the purest, most joyful form of meditation, called *kīrtana*. *Kīrtana* means meditating on God by glorifying and praising Him with a *mantra*, a transcendental sound that cleanses and liberates the mind. The recommended *mantra* for the present age (the Iron Age of Quarrel) is the *mahā*, or great, *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chanting the Hare Kṛṣṇa *mantra* will reveal to you the essence of all Vedic literatures and instructions. It is a transcendental vibration, nondifferent from Kṛṣṇa Himself. Kṛṣṇa is absolute, so He is the same as His name. To chant Hare Kṛṣṇa, therefore, is to experience Kṛṣṇa directly.

A *yogī* of the highest order will never meditate on anything impersonal or void. Only *yogīs* who are stuck on the bodily platform do this. And even if such second-class transcendentalists achieve liberation from the material world, their achievement is temporary, because they fall again to materialistic life. But by chanting Hare Kṛṣṇa faithfully and attentively, you will come in personal touch with Kṛṣṇa and get that true transcendental experience you are looking for. While chanting, it is best to fix your mind on the chant by hearing the sound of each word, each syllable of the *mantra*. This will help pacify your mind and bring it under your constant control, and with a controlled mind you will be able to experience great spiritual pleasure.

There are two ways of chanting. First, you can chant quietly to yourself with the help of meditation beads. This quiet chanting is called *japa*. Using the beads helps engage your sense of touch in the meditation, as well as your speech and hearing. The second way to chant is aloud. With your family or a group of friends you can sing responsively and play hand cymbals, drums, or other musical instruments, or if you prefer you can just play a record or tape of the *kīrtana* and sing along. It's really a joyous thing, especially with a group, so why not invite your friends? The more the merrier. And if you feel like getting up and dancing during the singing, well, just go ahead. Enjoy the chanting of Hare Kṛṣṇa.

After the chanting, the mind and body are clear, and you are ready to give full attention to spiritual subject matters. Now you can read from the *Bhagavad-gītā As It Is*. The *Bhagavad-gītā* was spoken by Lord Kṛṣṇa, the Supreme Personality of Godhead, five thousand years ago in India. Within its pages you will find such diverse spiritual topics as the soul and proof of its existence, the difference between the body and the soul, the nature of God, the choice between work and renunciation, the nature of the world, how to live a godly life,

reincarnation (transmigration of the soul), what *yoga* is, what *karma* is, how to prepare for death, what happens after death—all this and more, compressed within seven hundred verses. Śrīla Prabhupāda's purports, his explanations of the verses, elucidate the meaning and guarantee clear understanding of exactly what Lord Kṛṣṇa spoke. You can read the book little by little, so as to digest it carefully. Reading out loud, even if alone, sharpens the mind's attention.

When you finish the *Gītā* you can begin reading the *Śrīmad-Bhāgavatam*. This is a comprehensive thirty-volume work, com-

plete with full-color illustrations and indexes. It is called the Encyclopedia of Spiritual Knowledge, because it can tell you everything you ever wanted to know about spiritual life. So just as you may have a book shelf reserved for the encyclopedia of the material world, you can also have one for the encyclopedia of the spiritual world.

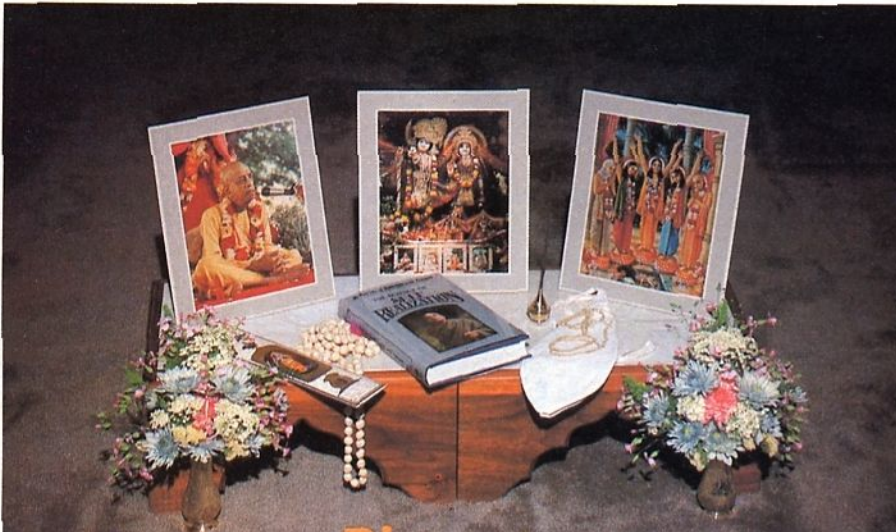
After the chanting and philosophy, you will probably have quite an appetite. So refreshments follow. On the altar you can offer food to Lord Kṛṣṇa with devotion, and He is so kind that He partakes of the offering, and what is left you can take as

His holy remnants, called *prasāda*. You can offer Kṛṣṇa simple fruits, whatever happens to be in season; or if you are more ambitious you can prepare and offer vegetarian dishes using milk, sugar, butter, vegetables, grains, and spices. The Lord will not accept nonvegetarian offerings, but a *Hare Kṛṣṇa Cookbook* is available that gives recipes of wonderfully tasty dishes you can prepare for Kṛṣṇa's satisfaction. In addition to offering food, you can also offer some flowers and incense on the altar, and this will make for a very nice atmosphere.

After placing the food on the altar, you can recite this prayer: "O Lord, this material body is a lump of ignorance, and the senses are a network of paths to death. Somehow I have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Kṛṣṇa, are very kind to us, and You have given us this nice *prasāda*, spiritual food, just to conquer the tongue. So we now take that *prasāda* to our full satisfaction and glorify Your Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and His associate Lord Nityānanda."

Now it's time to partake of the *prasāda*—undoubtedly one of the most enjoyable aspects of Kṛṣṇa consciousness.

Now that you have had spiritual food that has first been offered to Kṛṣṇa, you're ready for your daily work. Whatever it is, you will perform it more efficiently and with definite satisfaction. Naturally, the benefits of *bhakti-yoga* performed at home will accompany you throughout the day, at your work. Because your consciousness has been cleared, you will be alert about what to do and what not to do. Also, you can directly spiritualize your work by using a portion of its fruits—your wages—for spiritual life, either by purchasing Kṛṣṇa conscious books and paraphernalia or by donating a portion to spread Kṛṣṇa consciousness. I, for instance, worked as a teacher for two years while learning Kṛṣṇa consciousness, and I donated my wages. Often people can dovetail their work with the service of Kṛṣṇa and do something that assists the Kṛṣṇa consciousness movement. Take Mr. Goldsmith, for example, who wrote the letter quoted at the beginning of this article. Back in 1966 he used his ability as an attorney to draw up ISKCON's constitution and formally register ISKCON as a religious organization. Surely that alone has endeared him to Lord Kṛṣṇa and Śrīla Prabhupāda eternally, making his life as a human being a success. So you see, it's very easy to begin Kṛṣṇa consciousness.



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# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Colleges for Curing the Social Body

*This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in Vṛndāvana, India, during March of 1974.*

**Śrīla Prabhupāda:** In this age the politicians' business will be to exploit the poor citizens, and the citizens will be embarrassed and harassed so much. On one side there will be insufficient rain and therefore scarcity of food, and on the other side there will be excessive taxation by the government. In this way the people will be so much harassed that they will give up their homes and go to the forest.

**Atreya Ṛṣi dāsa:** Nowadays the government simply collects money and does nothing.

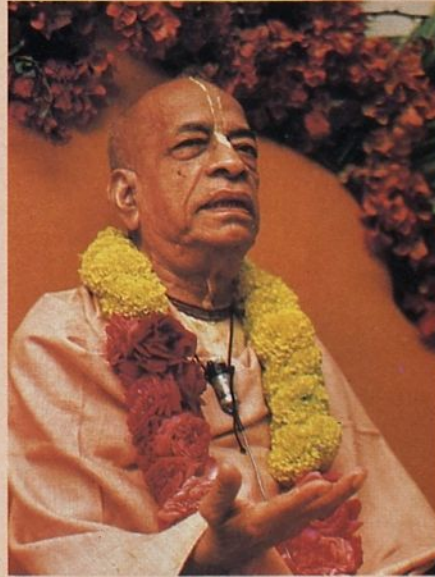
**Śrīla Prabhupāda:** The government's duty is to see that every person is employed according to his capacity. There should be no unemployment—that is a very dangerous situation in society. But the government has drawn people off the land and into the cities. They have made the consideration, "What is the use of so many people working on the land? Instead we can kill animals and eat them." It's all very easy—because they don't care about the law of *karma*, the inevitable results of sinful activities. "If we can eat the cows, why should we take so much trouble to till the land?" This is going on all over the world.

**Atreya Ṛṣi dāsa:** Yes, the farmers' sons are giving up farming and going to the city.

**Śrīla Prabhupāda:** You know this nonsense of "topless, bottomless"? The leaders want that. They want the hotels to pick up college girls and let them be enjoyed by the guests. All over the world the whole population is becoming polluted. So how can people expect good government? Some of the people will take charge of the government, but they are polluted. So wherever we have a Hare Kṛṣṇa center we should immediately establish a college for training people—first, according to their natural talents (intellectual, administrative, productive, and laboring). And everyone will be elevated to spiritual awareness by performing the spiritual activities we prescribe—chanting the Hare Kṛṣṇa *mantra*, hearing the science of self-realization from *Bhagavad-gītā*, and doing everything as an offering to Kṛṣṇa. Everyone's life will become devotional service to the Supreme Lord.

At the same time, for the management of practical affairs we have to organize and train the different social divisions, because there are different kinds of brains. Those who have very intellectual brains should become *brāhmaṇas*—priests, teachers, advisors. Those who are fit for management and protection of others should become *kṣatriyas*, administrators and military men. Those who are fit for producing food and taking care of the cows should become *vaiśyas*, mercantile men. And those who can assist the others and take up trades and crafts should be *sūdras*, workingmen.

In the social body, just as in your own body, there must be divisions of work. If everyone



wants to be the brain (the intellectuals) or the arms (the administrators), then who is going to act as the belly (the farmers) or the legs (the workingmen)? Every kind of occupation is needed. The brain is needed; the arms are needed; the belly is needed; the legs are needed. So you will have to make the social body organized. You have to help people understand the Supreme Lord's natural social divisions: some people will work as the brain, others as the arms, others as the belly, and still others as the legs. The main aim is to keep the social body perfectly fit.

You must make sure that everyone can engage in the kind of occupation he is suited for. That is important. The thing is, every kind of work can be devotional service to the Lord—the main point is to see that people are engaged in that spirit in their natural work. For instance, when you are walking, your brain is working—"Go this way; go that way; a car is coming"—and your brain says to your legs, "Come to this side." Now, the work of the brain and the work of the legs are different, but the central point is one—to get you safely across the street. Similarly, the central point of the social body should be one—everyone should help in serving Kṛṣṇa.

**Śrīla Satsvarūpa dāsa Goswami:** Will this kind of college be for the general public?

**Śrīla Prabhupāda:** Yes, for anyone. For instance, an engineering college is open for everyone; the only requirement is that people must be ready to take up the training. This is our most important program now, because people all over the world have been misguided by these so-called leaders. Children can attend a Kṛṣṇa conscious primary school, and then, when they are grown up, they can attend a Kṛṣṇa conscious college for further development in their occupational work and their devotional life.

**Atreya Ṛṣi dāsa:** Will we teach business, also?  
**Śrīla Prabhupāda:** Not this modern business—

no. That is rascaldom. "Business" means that you produce enough grain and other crops so that you can eat sumptuously and distribute to everyone—men and animals (especially the cows)—so that they will become stout and strong. That way the cows can supply milk and the human community can work hard, without suffering from disease. We are not going to open mills and factories. No.

**Yadubara dāsa:** Śrīla Prabhupāda, what class do the arts and crafts come under? In our society today artists and musicians are accepted as philosophers.

**Śrīla Prabhupāda:** No, an artist is a workingman. At the present moment your colleges and universities are giving too much stress on the arts and crafts. Therefore the whole population is workingmen. No real philosophers, no wisdom. That is the difficulty. Everyone is being drawn by the attraction of getting a high salary. They take a so-called technical or scientific education and end up working in a factory. Of course, they won't work in the field to produce crops. Such people are not philosophers. A philosopher is one who is searching out the Absolute Truth.

In your Western countries the rascals are writing about the philosophy of sex, which is known to the dog. This kind of philosophy can be appreciated by rascals, but we do not appreciate it. Someone who is searching after the Absolute Truth—he is a philosopher. Not this rascal Freud—elaborating on how to have sex. In the Western countries the people have all become low-class, and Freud has become their philosopher. "In the jungle, the jackal becomes the king." That's all.

What is the actual knowledge in this so-called Western philosophy? The whole Western world is struggling along for industry, for making money—"Eat, drink, and be merry," wine and women. That's all. They are less than low class. This is the first time the attempt is being made to make them human beings. Don't mind that I am using very strong words—it is a fact. They are animals, two-legged animals. Rejected men. Vedic civilization rejects them as the lowest of the low. But they can be reclaimed.

Westerners can be reclaimed, just as you Westerners—my students—have been reclaimed. Although you come from the lowest situation, by training you are becoming more than *brāhmaṇas*. There is no bar to anyone. But unfortunately, these rascals do not agree to accept this opportunity. As soon as you say, "No more illicit sex," "no more meat-eating," they become angry. Rascals and fools. As soon as you give them good lessons—education—they become angry. If you give a snake nice milk and banana, the result is that he will simply increase his poison. But somehow, by Kṛṣṇa's grace, you are becoming trained. You become trained and revise the whole pattern of Western civilization, especially in America. Then a new chapter will come in. This is the program. Therefore Kṛṣṇa conscious colleges are required.

# KṚṢṆA CONSCIOUSNESS IN HISTORICAL PERSPECTIVE

by DR. DIANA L. ECK

The Kṛṣṇa consciousness movement is part of an important and distinctive tradition of devotional faith, the Gauḍīya Vaiṣṇava tradition, which began in the sixteenth century with the great saint Śrī Caitanya, but which participates in a much older movement of devotion dating back to at least the second century B.C.

This devotional faith is called *bhakti*, which means devotion to God or the love of God. The word *bhakti* comes from a Sanskrit root which means "to love, to be devoted, to share." *Bhakti* expresses the relationship between human beings and the Lord. It is a relationship of shared being and of mutual love.

The *bhakti* tradition found a full expression in the ancient *Bhagavad-gītā*, "The Song of the Lord." The Lord is Kṛṣṇa, the Supreme Lord, who manifested Himself as the charioteer of the warrior Arjuna in the ancient era of the *Mahābhārata* war. The *Bhagavad-gītā* is the dialogue of Kṛṣṇa and Arjuna at the edge of the Battlefield of Dharma (Right; Duty; Sacred Order) just as the battle is about to begin. It is an existential dialogue on some of the most deeply significant human questions, raised in this dramatic limit-situation: What is human life? What is transcendence? How can one be actively engaged in the world without being ensnared by it?

Kṛṣṇa gradually reveals Himself to Arjuna as teacher, as friend, and finally as Lord. The *Gītā* has been heard and told and cherished by generations of Hindus, who have seen Kṛṣṇa as the Supreme Godhead: one who is utterly and awe-

somely transcendent and who is, at the same time, personal, loving, and intimately related to human beings.

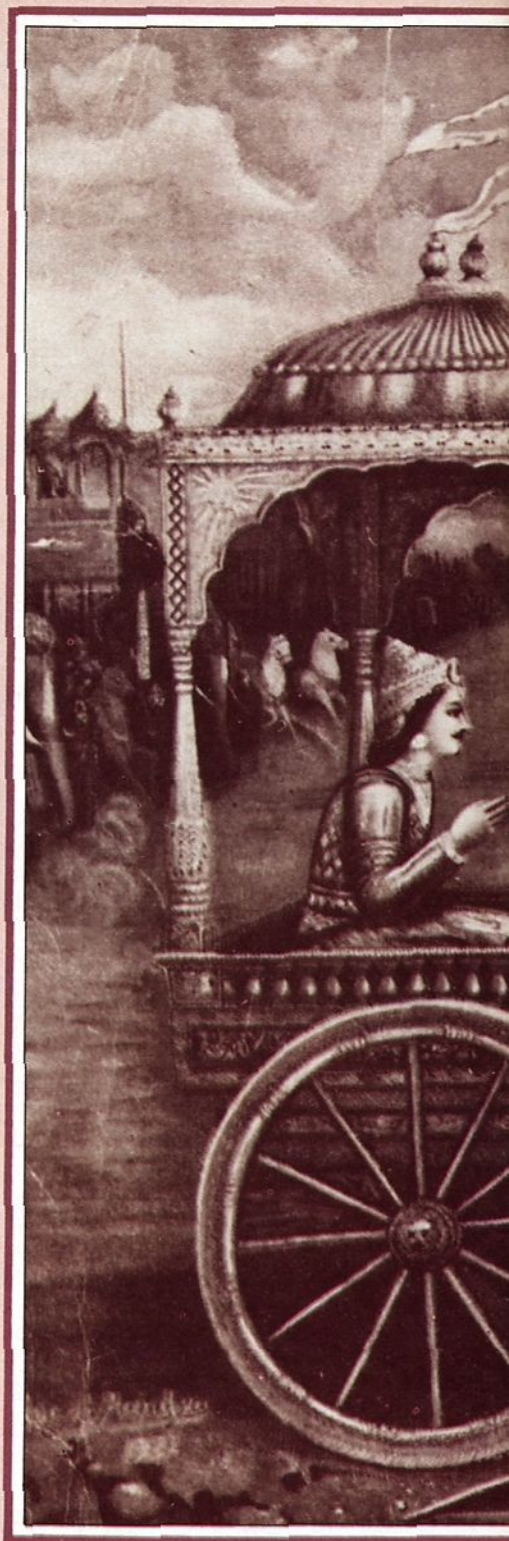
Like the New Testament, the *Bhagavad-gītā* is a gently revolutionary treatise. It picks up and redefines many of the major terms of the ancient Vedic ritual tradition, making religious life accessible and meaningful not only to the elite few—the *brāhmaṇa* priests, the *gurus*, *yogīs*, and monks—but also to the common people in the context of their ordinary lives of relationships and duties.

What is sacrifice? It is not the complicated and expensive ritual fire sacrifice described at length in the ancient scriptures and performed infrequently by dozens of priests. Rather, all of one's ordinary actions, done in an attitude of surrender to God, can be called "sacrifice."

What is renunciation? It is not leaving the world behind to become a wandering monk or a hermit. Rather, it is active participation in the affairs of the world, renouncing only what is hardest to renounce: egotistical attachment to the fruits of one's labors.

What is worship? It is not elaborate ritual which only a few can afford, but simple offerings to God, made with a pure heart. As Kṛṣṇa explains to Arjuna: "Whoever offers to Me a leaf, a flower, a fruit, or water with devotion [*bhakti*], that person's offering of love made with a pure heart do I accept." (Bg. 9.26)

What is *yoga*? It is discipline. That to which one "yokes" oneself is one's *yoga*. It is not only the spiritual discipline of those adepts who seek liberating wisdom (*jñāna-yoga*). It is also the discipline of action without attachment to the personal rewards of action (*karma-yoga*). And it is also the discipline of devotion to the Lord in all one's activities (*bhakti-yoga*).



Who is the *yogī*? Who is the priest? Not just the privileged few may follow the path of *yoga* or make acceptable offerings in the temple. Everyone, men and women, high caste and low, may be a *yogī* of devotion or may offer the simple fruits of action to the Lord.

Among the many religious ideas which the *Gītā* shapes for the later tradition, *bhakti* is one of the most significant: the love of God which gives life and meaning

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to all one does—ritual, spiritual discipline, the search for truth, and ethical action.

The tradition of devotional piety that began in India with the *Gītā* is long, varied, and rich. The life of the incarnate Lord Kṛṣṇa is told in some of the great scriptures, particularly the *Bhāgavata Purāna*. He was born of a royal family and rescued at birth from His uncle, the wicked king Kāṁsa, who wanted to kill the baby Kṛṣṇa.

He grew up in the care of foster parents in the village of Vṛndāvana in rural north India. In His life among these simple villagers, Kṛṣṇa's devotees have discovered meaningful paradigms for the human-divine relationship. Kṛṣṇa was the child who grew up in their midst, and people loved the child Kṛṣṇa with the spontaneous love of parents who delight in the playful exuberance of their children. Kṛṣṇa was the heroic youth who conquered many a

demon and protected the people of the land of Vraja. His companions loved Him with the trusting, admiring love of friend for friend. To the young women of Vṛndāvana Kṛṣṇa was the enchanting lover. Here one sees one of the most dramatic paradigms of human-divine love: the risking, serving, fervent, and sometimes anguished love of lover for beloved. Kṛṣṇa and Rādhā are the divine pair, lover and beloved.

One of the most vigorous and vibrant

**Dialogue on an ancient battlefield** (previous page): Just as the battle was about to begin, a deeply significant existential dialogue took place between the warrior Arjuna and Kṛṣṇa, the Supreme Lord, who had manifested Himself as Arjuna's charioteer.

**The founder of the Hare Kṛṣṇa movement, Śrī Caitanya** (at right, in center), surrounded by principal associates. Śrī Caitanya popularized the chanting and singing of the holy names of the Lord.



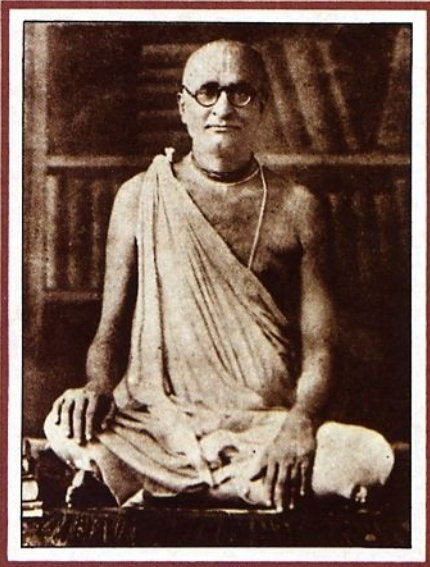
periods of devotional piety on the Indian subcontinent began about five hundred years ago, when a new wave of this ancient *bhakti* tradition broke across north India as virtually a Protestant Reformation of the Hindu tradition. The love of Kṛṣṇa was an important part of this movement, which produced a burst of devotional poetry, not in the Sanskrit of the elite, but in the vernacular languages of the people. In their songs and hymns these poets repeated many of the themes of the *Gītā*: the supremacy of devotional faith rather than ritual; the affirmation of human

equality rather than hierarchy; the importance of simple acts of praise—making offerings of flowers or singing the name of the Lord.

There were many poets, saints, and theologians who contributed to this era of exuberant devotion. Among them was the Bengali spiritual leader Śrī Caitanya, who may be called the founder of the Hare Kṛṣṇa movement. He was born in Bengal in 1486 and at a young age became an adept Sanskrit scholar. In 1508 on a pilgrimage to Gayā, he encountered a teacher of the devotional Vaiṣṇava school

named Īśvara Purī. From this time on, he gave himself fully to the devotional worship of Kṛṣṇa, popularizing and developing a form of worship called *kīrtana*, the chanting and singing of the holy names of the Lord to the accompaniment of small brass hand cymbals and long cylindrical drums.

Śrī Caitanya traveled throughout India and attracted many followers. He made one pilgrimage to the heart of the Vaiṣṇava South, and according to his biographers he left the entire South chanting the name of Kṛṣṇa. More important to the Caitanya



Among Śrī Caitanya's followers, the scholars known as the six Gosvāmīs of Vṛndāvana (above) contributed a rich body of literature to the emerging tradition. In 1933 Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī (left), a great modern teacher of this tradition, directed that the message of devotion to Kṛṣṇa be brought to the English-speaking world.

of ritual still utilized by the Hare Kṛṣṇa movement. His brother Rūpa Gosvāmī wrote one of the principal theological works of the movement, the *Bhaktirasāmṛta-sindhu*, translated into English by A.C. Bhaktivedanta Swami Prabhupāda as *The Nectar of Devotion*. Jīva Gosvāmī, the author of *Ṣaṭ-sandarbhā*, was the chief philosopher of the movement. A somewhat younger contemporary was Kṛṣṇadāsa Kavirāja, who, at the request of the Gosvāmīs, wrote the biography of Śrī Caitanya, the *Caitanya-caritāmṛta*, in Bengali.

From this first generation of disciples both in Vṛndāvana and in Bengal, the great teachers of this devotional tradition emerged, one after another, passing their insight from one generation to the next. They have followed in succession to the present day, and Vṛndāvana continues to be the spiritual heart of this *bhakti* tradition.

In 1933 one of the leaders of the Gauḍīya Vaiṣṇava movement, Bhaktisiddhānta Sarasvatī Gosvāmī, initiated a new disciple: A.C. Bhaktivedanta Swami, whose special task was to bring the message of *kṛṣṇa-bhakti* to the English-speaking world. In 1944, A.C. Bhaktivedanta Swami

began to publish in Calcutta an English semimonthly magazine called *Back to Godhead*, which is published in the United States today under the same name. During the fifties he retired to Vṛndāvana, where he lived a very simple life in the temple of Rādhā-Dāmodara and began to translate into English the voluminous *Bhāgavata Purāṇa*. In 1965, A.C. Bhaktivedanta Swami came to the United States, arriving by freighter, with little money and no contacts. In time, with difficulty, he established the first Kṛṣṇa temple in the United States, a Second Avenue storefront on the Lower East Side in New York. Before long, one could hear the name of Kṛṣṇa in Tompkins Square Park or on Fifth Avenue. Within a decade the International Society for Krishna Consciousness—the American strand of the Gauḍīya Vaiṣṇava tradition—spread to most major American cities. It became known by the very words with which the saint Caitanya praised the Lord some five hundred years ago: “Hare Kṛṣṇa!” “Praise Kṛṣṇa!”

Among the recent projects of those who have devoted themselves to Kṛṣṇa is the establishment of a farming community in the hills of West Virginia named after the homeland of Kṛṣṇa—New Vṛndāvana. Meanwhile, in the original Vṛndāvana, the worship of Kṛṣṇa flourishes, and the new Kṛṣṇa-Balarāma temple, built by the International Society for Krishna Consciousness, has become one of the favorites of Hindu pilgrims to the holy land of Kṛṣṇa.

In the summer of 1978 while I was doing my own research in north India, I was approached by a number of Hindus who assumed, because I wore a sari and spoke Hindi, that I was a Hare Kṛṣṇa devotee. Without exception they praised the work of the International Society for Krishna Consciousness in India, both in Vṛndāvana and in the birthplace of Caitanya at Māyāpur in Bengal. I remember especially one old woman who came up to me in a temple in Banaras, and touched my feet in a gesture of respect, and said to me in Hindi, “The temple you have built to Lord Kṛṣṇa in Vṛndāvana is splendid, so splendid, and I want to thank you.”

Surely the greatest affirmation of the authenticity and significance of the Hare Kṛṣṇa movement has come from Hindus themselves. In Boston the ISKCON temple has become a gathering place for many of the Indians who live here as professional people or as students. There on Commonwealth Avenue, together with American devotees, they worship Kṛṣṇa and celebrate the great festivals of the Hindu year. And in Vṛndāvana, Hindus crowd into the new Kṛṣṇa-Balarāma temple and sing “Hare Kṛṣṇa” with those young Americans who have become new participants in their ancient tradition.



# CONTROLLER

(continued from page 5)

is God. *Śabda-brahma*, spiritual sound vibration—the sound is God. This is the way.

And if you want to see God, you can see Him also. That is prescribed here in *Bhagavad-gītā*. For instance Kṛṣṇa says, *prabhāsmi śaśi-sūryayoḥ*: “I am the sunlight and moonlight.” Is it very difficult? It is not

a bogus thing that Kṛṣṇa says, “I am the sunlight.” He *is*. And He asks you to see. If you see minutely, then you will see Kṛṣṇa.

You want to see Kṛṣṇa. Then you should see Kṛṣṇa as Kṛṣṇa advises. Kṛṣṇa says, *raso 'ham apsu kaunteya*: “I am the taste of the water or any liquid substance. The taste I am.” Now, whenever you drink water or milk or any other liquid thing—everything has got a different taste—if you think, as Kṛṣṇa advises you, “This taste is Kṛṣṇa,”

then in that taste you'll find Kṛṣṇa. Begin as Kṛṣṇa says, and then you will see Kṛṣṇa. It is not difficult. There are so many examples given by Kṛṣṇa in the *Bhagavad-gītā*.

*raso 'ham apsu kaunteya  
prabhāsmi śaśi-sūryayoḥ  
praṇavaḥ sarva-vedeṣu  
śabdaḥ khe pauruṣaṁ nṛṣu*

“O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable *om* in the Vedic *mantras*; I am the sound in ether and ability in man.” [Bg. 7.8]

Don't try to see Kṛṣṇa in your own way; then you will never find Him. Why do you say, “We have not seen God,” when God is represented in so many ways? You take God's advice and try to see Him as He advises, and then you'll see God. That's a fact. I do not understand—why do they say, “We have not seen God”? You are always seeing God. You are seeing the sunlight, you are seeing the moonlight, you are smelling the good fragrance of a flower. If you are a scholar you are reading the *Vedas*: *praṇavaḥ sarva-vedeṣu*—“In the Vedic *mantras*,” Kṛṣṇa says, “I am the sound of *om*.” And *pauruṣaṁ nṛṣu*: any wonderful, intelligent work somebody has done—that is Kṛṣṇa.

So you have to see Kṛṣṇa in this way, as Kṛṣṇa advises. Then very soon you will see Kṛṣṇa. There is no question of not seeing. You will see Kṛṣṇa at every moment. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva*: you will see Him twenty-four hours a day. Those who are actually Kṛṣṇa's devotees are seeing Kṛṣṇa; they are seeing nothing but Kṛṣṇa. There is no question of not seeing Him. But you have to adopt the method for seeing Him.

If you study this *Bhagavad-gītā* minutely—this is the science of God—you will see God, you will see Kṛṣṇa and understand everything. Therefore we have presented it. But if you misinterpret—if you pollute it by your own interpretation—then you'll not see Him. These rascals, these scientists and bogus *yogīs*, they are simply polluting. Because they have not linked themselves with the authorized disciplic succession that comes from Kṛṣṇa, even though they may try to become very learned scholars and very learned leaders, they are simply rascals. Actually they are rascals, because they cannot see Kṛṣṇa in the things around them. But all the *ācāryas*, the great spiritual masters—they have accepted Kṛṣṇa. In the *Gītā* Arjuna accepted Kṛṣṇa as the Supreme Person: *sarvam etad ṛtaṁ manye yan māṁ vadasi keśava*—“I totally accept as truth all that you have told me, O Kṛṣṇa. Only the demonic cannot comprehend Your personality.”

## Enhance your spiritual life

For spiritual realization, all you really need is the chanting of the Hare Kṛṣṇa mahā-mantra. But to enhance your spiritual life, you may want to add the items listed below.

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Hare Kṛṣṇa  
Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa  
Hare Hare  
Hare Rāma  
Hare Rāma  
Rāma Rāma  
Hare Hare

WHAT IS A MANTRA? In Sanskrit, *man* means "mind" and *tra* means "freeing." So a *mantra* is a combination of transcendental sounds that frees our minds from the anxieties of life in the material world.

Ancient India's Vedic literatures single out one *mantra* as the *mahā* (supreme) *mantra*. The *Kali-santarāṇa Upaniṣad* explains, "These sixteen words—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the ill effects of the present age of quarrel and anxiety."

The *Nārada-pañcarātra* adds, "All mantras and all processes for self-realization are compressed into the Hare

Kṛṣṇa mahā-mantra."

Five centuries ago, while spreading the *mahā-mantra* throughout the Indian subcontinent, Śrī Caitanya Mahāprabhu prayed, "O Supreme Personality of Godhead, in Your holy name You have invested all Your transcendental energies."

The name *Kṛṣṇa* means "the all-attractive one," the name *Rāma* means "the all-pleasing one," and the name *Hare* is an address to the Lord's devotional energy. So the *mahā-mantra* means, "O all-attractive, all-pleasing Lord, O energy of the Lord, please engage me in Your devotional service." Chant the Hare Kṛṣṇa *mahā-mantra*, and your life will be sublime.

# NOTES FROM THE EDITOR

## Do You Need a Guru?

Most people think they have no need for a spiritual master. In a sense, they are right. People interested only in an animal-like existence do not need a spiritual master. A spiritual master is required for a person who is inquisitive about transcendental knowledge. Often, even people who claim to be interested in the spiritual path say they do not need a spiritual master. They say, "Let each man be his own *guru*," or "Let God Himself (who is in everyone's heart) be your *guru*."

The difficulty with each man's being his own *guru* is painfully obvious. A genuine *guru* can free his disciple from the perplexities of life. Since we are all suffering from birth, death, old age, and disease, and since we are unable to stop these miseries, how can we be our own *guru*? Admitting his own frailty, Arjuna approached Lord Kṛṣṇa and submitted himself: "Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me." The *Bhagavad-gītā* informs us that each person's real identity is eternal spirit soul, free from suffering. But as long as he continues to identify himself with his body, thinking himself an American or a black man or a white man or a woman or a cat or a dog, then he will continue to suffer repeated birth and death. We may invent different philosophies to suit our individual tastes, but as long as we are forgetful of our eternal relationship with God, we will continue to lament. As soon as Kṛṣṇa accepted Arjuna as His disciple, He exposed this mistake: "While speaking learned words, you are lamenting for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead." We admit that we need help in repairing our auto, in fixing our teeth, in arranging our finances, but often we think that in spiritual matters every man is his own best guide. The spiritual science is in fact the most subtle and difficult to comprehend—and therefore one in which we certainly need help from a person who knows the truth. It is ignorant pride that prevents us from admitting we need the help of a spiritual master.

Once I spoke with a Quaker who was very glad when he heard me say that the *guru* is in the heart: the Supreme Lord is the *guru* within. Lord Kṛṣṇa as the original *guru* confirms this: "I am seated in everyone's heart, and from Me come intel-

ligence, memory, and forgetfulness. . . . I, dwelling within the heart, destroy the darkness of ignorance with the torchlight of knowledge." But out of His compassion the Supreme Lord not only manifests Himself as the *guru* within, but also appears externally in the world as the pure devotee of God or the spiritual master in disciplic succession. Kṛṣṇa as the Supersoul is within a person's heart, and when one is serious, the Lord directs him to take shelter of His representative, a genuine spiritual master. Directed from within and guided externally by the self-realized spiritual master, one attains the path of Kṛṣṇa consciousness, the way out of material suffering.

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with a prolonged lifetime, for You appear in two features—externally as the spiritual master and internally as the Supersoul [the Lord in the heart]—to deliver the embodied living being by directing him how to come to You." (*Śrī Caitanya-caritāmṛta*) The Lord in the heart and the *guru*, the spiritual master, are needed together, just as a train needs two rails to run on.

So who is the spiritual master? The real master is one who does not invent anything. This is the point. He repeats what has gone before. And this is the whole fault of bogus teachers. They are not in line with the standard teachings of the scriptures and the recognized spiritual masters.

The spiritual master can be likened to a pharmacist who is authorized to give a certain medicine. There are plenty of medicines in a drug store, but one cannot simply go in and say, "It's all medicine—just give me anything." No, only the authorized pharmacist can point to the medicine required for your illness. So spiritual knowledge already exists fully in the scriptures, but one needs an expert advisor.

And what is his authorization? "To learn transcendental subject matter one must approach the spiritual master. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion, and therefore he constantly engages in the service of the Supreme Personality of Godhead." (*Muṇḍaka Upaniṣad*) The genuine *guru* is God's representative, and he speaks about God and nothing else. He represents the Supreme Lord, just as a viceroy represents a king. The *guru* will not manufacture anything.

Everything he says is in accordance with the scriptures and the previous spiritual masters. He will not give you a *mantra* and tell you that you will become God or that you can do anything you like. A real *guru's* mission is to appeal to everyone to become a devotee of God. Because the Supreme Lord Himself sends the pure devotees to appeal on His behalf, one cannot please God without pleasing His servant. "By the grace of the spiritual master, one gets the mercy of Kṛṣṇa; unless one pleases the spiritual master, one's location is unknown."

Often, people shy away from thinking they need a spiritual master, because they are afraid they will be cheated. Our spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, commented on this: "If you are sincere, you will find a sincere *guru*. Because people want everything very cheaply, they are cheated. We ask our students to refrain from illicit sex, meat-eating, gambling, and intoxication. People think that this is all very difficult—a botheration. If someone else says, 'You may do whatever nonsense you like—simply take my *mantra* and worship me,' then people will like him. The point is that people want to be cheated and therefore cheaters come." One has to be sincere, and also intelligent. Just as when someone is considering attending a school he must at least have a preliminary knowledge of what a school is, so also, unless one has a preliminary knowledge of transcendental matters, how can he inquire from his spiritual master? Books like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* give us education in spiritual life, which will help us understand the necessity for a spiritual master and help us distinguish between the real thing and the false.

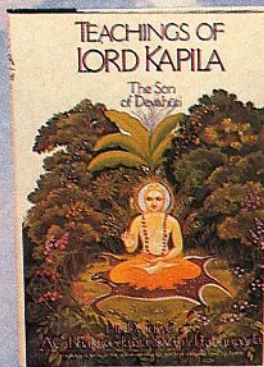
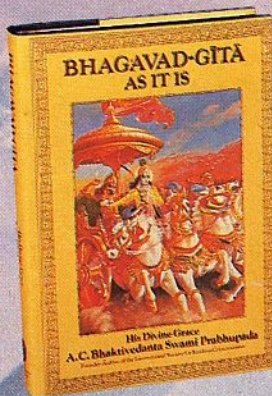
The great opportunity of human life is that one can use the elevated human consciousness to understand himself and God in an eternal loving relationship. To miss this opportunity is the greatest tragedy. Unless one is enlightened in his lifetime, then at death he has to face an ocean of nescience: taking repeated birth and death. But every person has a very efficient boat in the human body, and he has an expert captain when he finds a genuine spiritual master; and the scriptural injunctions are like favorable winds. If we do not cross the ocean of the nescience of material existence, in spite of all these favorable facilities, then we are intentionally committing suicide.

SDG

# Climb to the highest consciousness

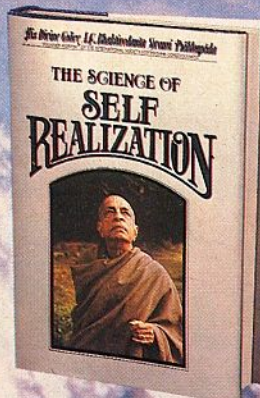
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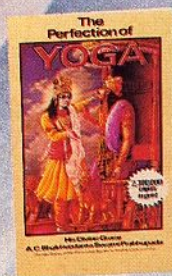


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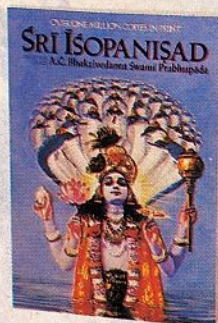
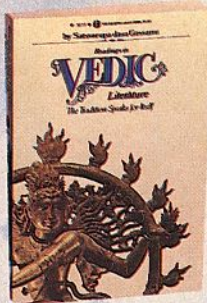
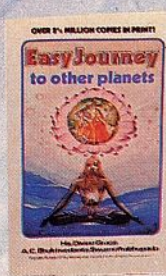


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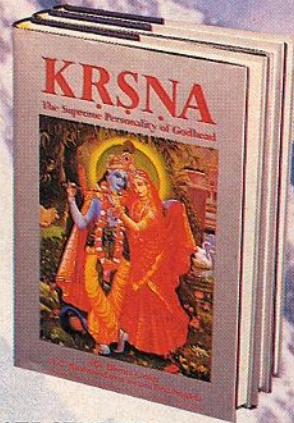
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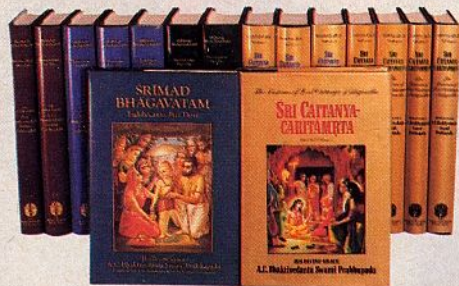
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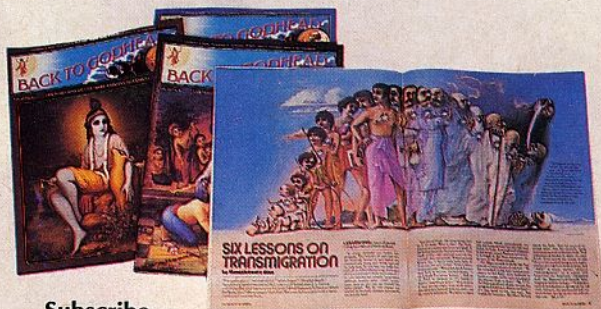
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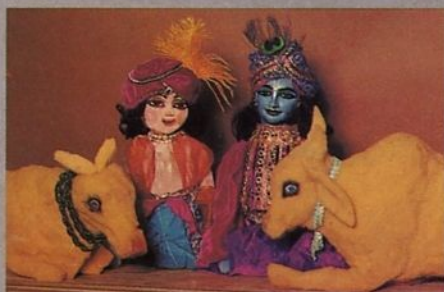
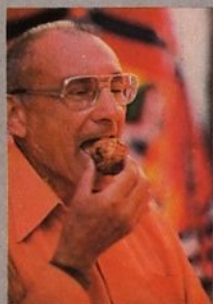
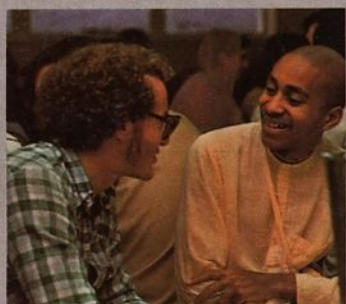
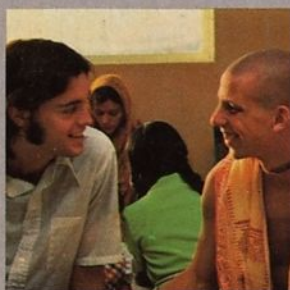
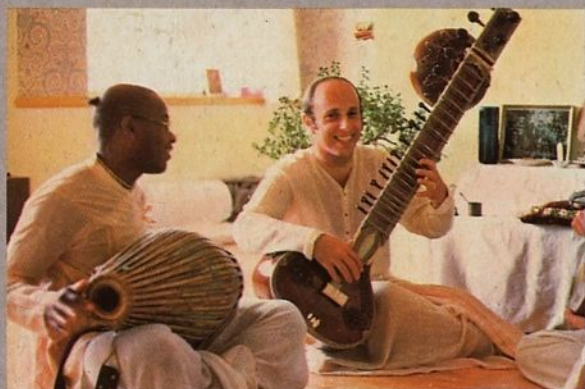
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

If your order is under \$4.95, please add 50¢ for postage; \$4.95 to \$9.95, add 70¢ postage; over \$9.95, add 6% of total order.

# WHAT TO DO THIS SUNDAY?



Why not drop in at a transcendental love feast? For a dozen years now, thousands of people have enjoyed the traditional hospitality, the talks on topics like meditation and reincarnation, and finally—the world-famous feast. So wear your usual Sunday afternoon clothes, and after the feast be sure to catch the movie, drama, or concert. Free—every Sunday at all ISKCON centers. See page 31 for the center nearest you.