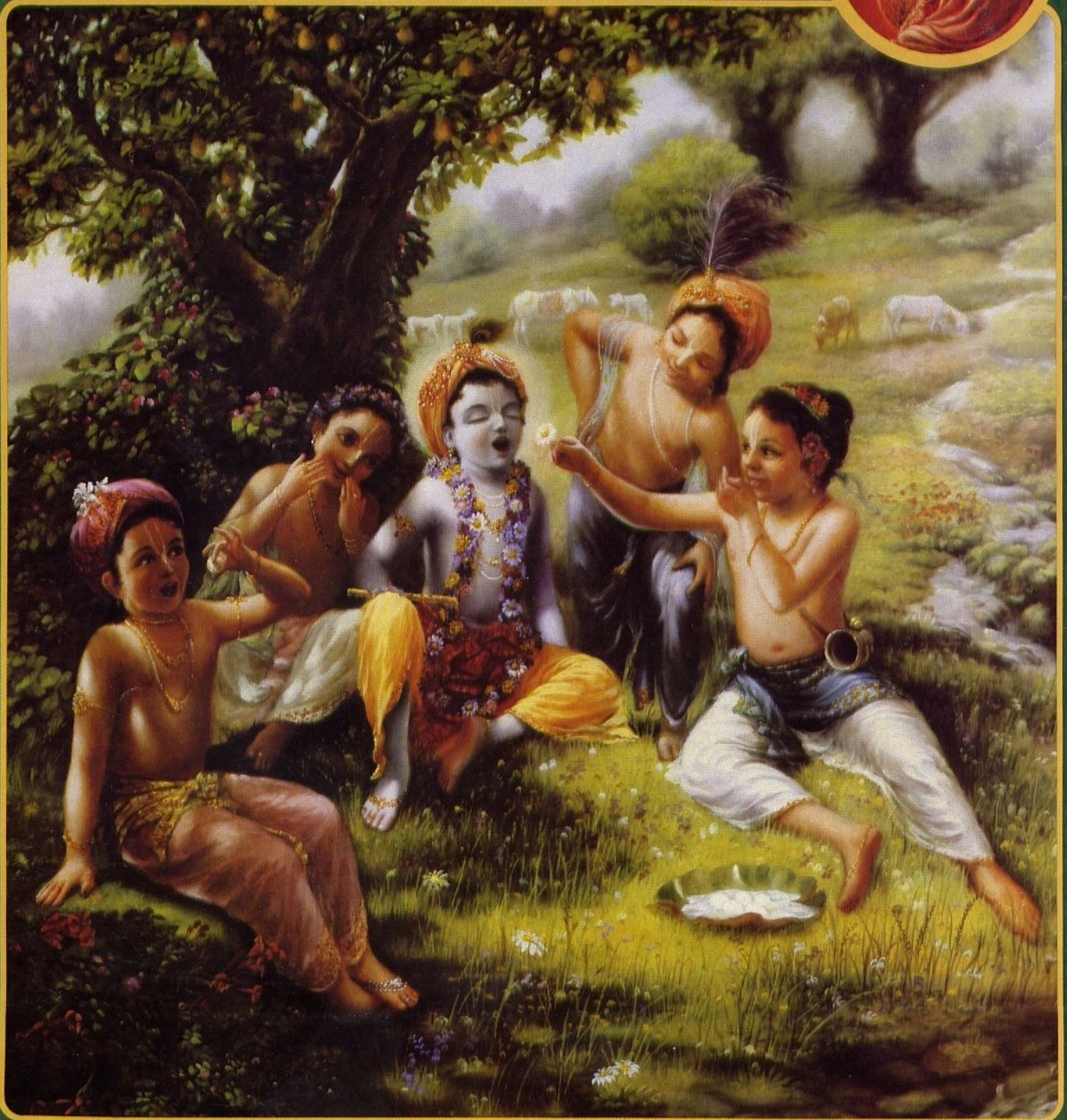


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

Vol.17 No.5 \$1.25 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,

Founder-*Ācārya* of the International Society for Krishna Consciousness, came to America in 1965, at age sixty-nine, 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 literature, 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. His disciples are carrying forward the movement he started.



BACK TO GODHEAD is the monthly journal of the International Society for Krishna Consciousness. When Śrīla Prabhupāda began the Society (in New York City, in 1966), he put into writing the purposes he wanted it to achieve. They are as follows:

1. To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Kṛṣṇa, as it is revealed in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.
3. To bring the members of the Society together with each other and nearer to Kṛṣṇa, the prime entity, thus developing the idea within the
- members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Kṛṣṇa).
4. To teach and encourage the *saṅkīrtana* movement, congregational chanting of the holy names of God, as revealed in the teachings of Lord Śrī Caitanya Mahāprabhu.
5. To erect for the members and for society at large a holy place of transcendental pastimes dedicated to the personality of Kṛṣṇa.
6. To bring the members closer together for the purpose of teaching a simpler, more natural way of life.
7. With a view toward achieving the aforementioned purposes, to publish and distribute periodicals, books, and other writings.

The Magazine of the Hare Krishna Movement

BACK TO GODHEAD

FOUNDED 1944 VOL. 17, NO. 5 MAY 1982

FOUNDER

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

EDITOR IN CHIEF Satsvarūpa dāsa Goswami

SENIOR EDITOR Jayādvaīta Swami

MANAGING EDITOR Dravida dāsa

ASSOCIATE EDITORS Jagajīvana dāsa,

Ravindra-svarūpa dāsa, Yogeśvara dāsa

CONTRIBUTING EDITOR Viśākhā-devī dāśī

DESIGN Yamarāja dāsa

PRODUCTION Bali Mahārāja dāsa, Madhyamā-devī dāśī

CIRCULATION Govinda-devī dāśī, Jaya Jagadīśa dāsa

COMPOSITION Tattva-vit dāsa

SANSKRIT EDITORS Agrāhya dāsa, Kuśakrathā dāsa

PROOFREADER Gordon Streit

ARCHIVES Nitya-trptā-devī dāśī, Parama-rūpa dāsa,

Vidyānanda dāsa

PRINTING CONSULTANT Paul Bleier

PRONUNCIATION. We spell Sanskrit words and names by a scholarly system that lets you know how to say each word. 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 **ṛ** like the **ch** in **chair**. Pronounce the aspirated consonants (**ch**, **jh**, **dh**, etc.) as in **staunch-heart**, **hedgehog**, and **red-hot**. Finally, pronounce the sibilants **ś** and **ṣ** like **sh**, and **s** like the **s** in **sun**. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

SPIRITUAL NAMES. Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with *dāsa* (*dāśī* for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

EDITORIAL OFFICES. Send editorial correspondence to BACK TO GODHEAD, 51 West Allens Lane, Philadelphia, PA 19119.

SUBSCRIPTIONS. BACK TO GODHEAD is published monthly except March. Send \$9.89 for a one-year subscription. (For Canada, add \$2.00. Outside Canada and the USA, add \$3.00 for surface mail, \$22.00 for airmail.)

Subscription offices: P.O. Box 1308-AC, Fort Lee, New Jersey 07024.

European subscription offices: BBT, Croome Court, Severn Stoke, Worcester, WR8 9DW, England. (£5 per year)

Indian subscription offices: BBT, Hare Krishna Land, Juhu, Bombay 400 054, India. (Rs. 51/- per year)

Australasian subscription offices: G.P.O. Box 1477, Sydney 2001, Australia. (\$A9.00 per year)

BACK TO GODHEAD is available in microform from University Microfilms International, 300 North Zeeb Road, Dept. P.R., Ann Arbor, MI 48106.



© 1982 The Bhaktivedanta Book Trust. All rights reserved. BACK TO GODHEAD (ISSN 0005-3643) is published monthly except March by the Bhaktivedanta Book Trust, a division of the International Society for Krishna Consciousness of California, Inc., 8500 Higuera St., Culver City, CA 90230. Second-class postage paid at Culver City, CA. May, 1982.

POSTMASTER: Send address changes to
BACK TO GODHEAD, P.O. Box 1308-AC,
Fort Lee, NJ 07024.

KRṢṆA CONSCIOUSNESS:

A STATE OF JOY BEYOND FALSE BOUNDARIES 2

A lecture by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

The Biography of a Pure Devotee

ŚRĪLA PRABHUPĀDA'S INITIATION 5

Allahabad: 1932. For Śrīla Prabhupāda, ten years of deepening dedication to his spiritual master culminates in formal initiation as his disciple and a renewed impetus to spread Kṛṣṇa consciousness.

AN EXPANDING OCEAN OF BLISS 8

How chanting Hare Kṛṣṇa can awaken transcendental knowledge, put an end to all suffering, and bring unlimited happiness.

Book Section

ŚRĪMAD-BHĀGAVATAM 15

The continuing presentation of India's great spiritual classic.

Translation and commentary by His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda.

Lord Kṛṣṇa's Cuisine

THE CAPĀTĪ: BREAD FIT FOR THE LORD 20

Five centuries ago, in a lavish ceremony, a great saint offered thousands of these delicious unleavened breads to Lord Kṛṣṇa. Today you can offer Him a more modest number cooked in your own kitchen and then discover their refined wheaty taste for yourself.

People

JEAN CLAUDE HALLICHE:

A SPIRITUAL PRESENCE AT 3M 23

In this photo essay we get an inside look at what happens when a rising young Parisian business executive takes up Kṛṣṇa consciousness.

THE YOGA DICTIONARY 11

LETTERS 11

EVERY TOWN AND VILLAGE 13

ŚRĪLA PRABHUPĀDA SPEAKS OUT 19

NOTES FROM THE EDITOR 32

COVER: Although Lord Kṛṣṇa is the Supreme Personality of Godhead—the creator, maintainer, and destroyer of the entire cosmos—He allows His pure devotees to relate to Him in the most intimate way. Sometimes He even lets Himself become the butt of His friends' practical jokes. Such an incident is related in *The Nectar of Devotion*, a sixteenth-century devotional classic written in Sanskrit by Śrīla Rūpa Gosvāmī and translated into English by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda: "Once one of Kṛṣṇa's friends informed Him, 'My dear Kṛṣṇa, if You open Your mouth I will give You a nice sugar candy mixed with yogurt.' Kṛṣṇa immediately opened His mouth. But instead of giving Him sugar candy with yogurt, the friend dropped a flower into His mouth. After tasting the flower Kṛṣṇa turned His mouth in a disfigured way, and upon seeing this all His friends began to laugh very loudly." (Painting: Rāmadāsa Abhirāma dāsa)

KṚṢṆA CONSCIOUSNESS

A STATE OF JOY BEYOND FALSE BOUNDARIES

A talk given in November 1968 by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society
for Krishna Consciousness,
at the Society's center in Los Angeles.

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

“One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed toward every living entity. In that state he achieves pure devotional service unto Me [Kṛṣṇa]” (*Bhagavad-gītā* 18.54).

Kṛṣṇa consciousness is simply full of bliss, because it is the stage one reaches after attaining liberation from all material miseries. This is called the *brahma-bhūta* stage. One feels just like a person who has been suffering in prison for many years and is suddenly given his freedom. How much delight he feels! Similarly, one who attains the *brahma-bhūta* stage immediately becomes joyful.

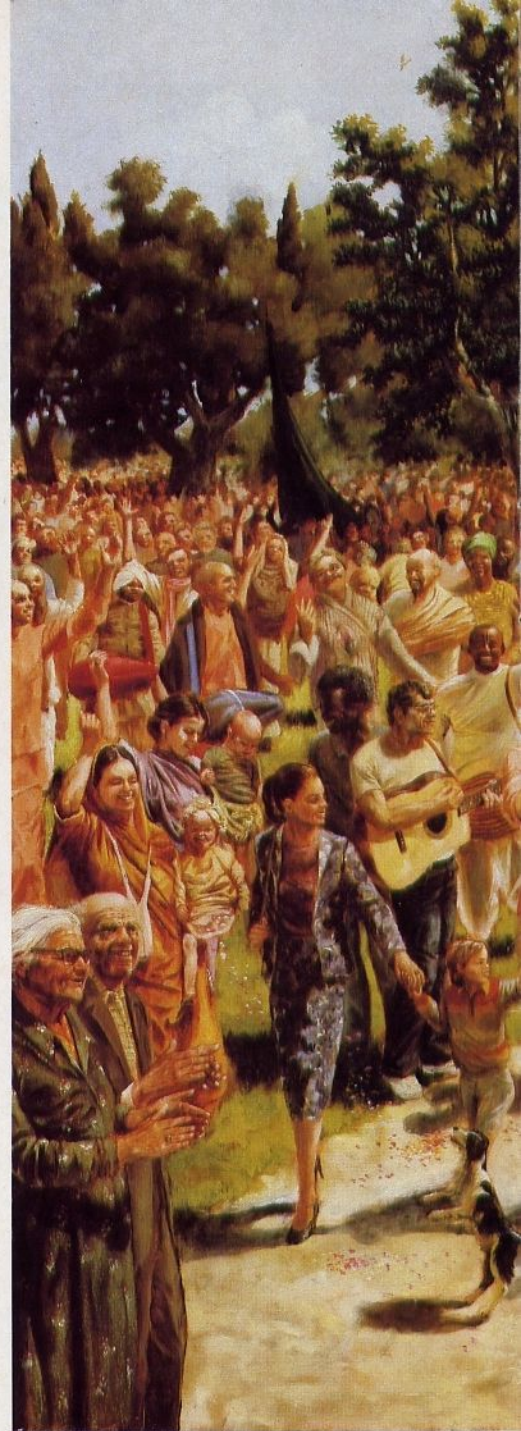
And what is the nature of that joyfulness? *Na śocati*: even if one suffers great loss, one does not lament. And *na kāṅkṣati*: one feels no hankering for big profit. Also, in that stage one sees all living entities on the same platform of spiritual identity. In another place *Bhagavad-gītā* says, *pañḍitāḥ sama-darśinaḥ*: “When a person is learned he sees everyone on

the same level of spiritual identity.” At this stage, Kṛṣṇa consciousness actually begins (*mad-bhaktim labhate parām*). So Kṛṣṇa consciousness is the activity of the living entity in the liberated stage.

Everyone is trying to get liberation from material pangs. Those who follow Buddhist philosophy are trying to get liberation from material miseries by reaching *nirvāṇa*. *Nirvāṇa* means “the stage when everything is extinguished.” The Buddhists want to make everything void; they want to make all material varieties zero. That is the sum and substance of Buddhist philosophy. And *māyāvāda* [impersonalistic] philosophy is more or less similar. It is a second edition of Buddhist philosophy. The Buddhists want to make everything zero without life, and the *māyāvādī* philosophers say, “Yes, we should make the material varieties zero, but keep life.” That is their mistake. Where there is life, there must be variety; life without variety is not possible. This is the defect of *māyāvāda* philosophy.

Suppose a patient is very much disturbed and he asks his physician, “Please stop my disturbance! Kill me! Kill me!” Sometimes people who are suffering speak like that. “Give me some poison! Kill me! I cannot tolerate the pain.”

The physician says, “There is no need to



kill you. I shall give you a good, healthy life.”

But the diseased man is so impatient: “No, I cannot tolerate. Please kill me!”

So Buddhist and *māyāvādī* philosophers are like this. They think, “I want to die; I want to become zero, void.” They are feeling so much frustration, so much disturbance from the material miseries, that they want to make their life zero.

Kṛṣṇa consciousness is not like that. Kṛṣṇa consciousness brings you to real life—a life of devotional activity in the liberated stage.

But it is often difficult to understand the philosophy of Kṛṣṇa consciousness. Why? That is explained in *Śrīmad-Bhāgavatam* [7.5.30]: *matir na kṛṣṇe parataḥ svato vā*



mītho 'bhipadyeta grha-vratānām. Grha means "house," and *vrata* means "vow." So the *Bhāgavatam* says, "One who is too interested in maintaining a comfortable family life cannot understand the philosophy of Kṛṣṇa consciousness." Everywhere the common man is interested in attaining bodily comforts, a nice wife, a nice apartment, a nice bank balance. These things are his aspirations, and nothing more.

First of all a person is interested in his body. *Grha* means "house" or "living place." I am a soul, a living being, and my body is my first living place. The body is also a *grha*. But I am not the body. I may live in an apartment, but I am not the apartment. Similarly, I am living in a body, but I am not the body. This under-

standing is the beginning of spiritual education. Unless a person understands that he is not his body—that he is a spirit soul living *in* his body—there is no question of spiritual education, because such a person does not know how to distinguish what is spiritual from what is material.

So it is a misunderstanding to think, "I am my body. I belong to my apartment. I belong to my society. I belong to my nation. I belong to my world. I belong to my universe." You may expand the idea of *grha*, but it is all a misunderstanding, whether you are a big leader who says, "My life is for my nation," or some ordinary, common man who says, "My life is for my family," or some childlike person who says, "I am interested only in my

Chanting the holy names of God in

congregation raises us to the state of pure spiritual consciousness—a state of joyful awareness of God that transcends all petty prejudices and material distinctions. Wrote Śrīla Bhaktivinode Thākura, a great Kṛṣṇa conscious teacher of the last century: "The principle of [congregational chanting] as the future church of the world invites all classes of men, without distinction of caste or clan, to the highest cultivation of the spirit. This church . . . will extend all over the world and take the place of all sectarian churches, which exclude outsiders from the precincts of the mosque, church, or temple." By the efforts of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and his followers, this prediction is coming to pass.

body." People very much appreciate it when we expand our conception of self-interest from bodily welfare to family welfare, or from family welfare to community welfare, or from community welfare to national welfare, or from national welfare to the idea of universal brotherhood. But these are all bogus ideas, misconceptions.

However you may expand the *grha*, the defect will remain. For example, the so-called nationalists in America are packed up within the boundary of human beings: they do not expand their affection to other living entities. They believe that the human beings living in America should be given protection but that the animals need no protection. Why? The cows and other animals in America are also nationals; they should also be protected. But the nationalists have no such idea, because nationalism and all such ideas are defective and limited.

So the *Bhāgavatam* says that as long as a person is interested in keeping himself within the boundary of some limited conception of life, he cannot understand Kṛṣṇa consciousness, or God consciousness. *Matir na kṛṣṇe parataḥ svato vā. Svataḥ* means "by one's personal mental speculation." Many philosophers are thinking they will reach the Absolute Truth by mental speculation. And *parataḥ. Parataḥ* means "from authorities"—from the spiritual master, the scriptures, or other authoritative sources of knowledge. Our principle is to receive knowledge from the spiritual master. But suppose somebody thinks, "I am American. Why should I hear from a spiritual master who is Hindu?" Such a person will not be able to understand the teachings of Kṛṣṇa consciousness. So those who are *grha-vratānām*, determined to remain within a limited conception of life, cannot understand Kṛṣṇa consciousness—neither by their own mental efforts nor by taking help from authorities.

Next the *Bhāgavatam* uses the word *mithaḥ*, which means "taking part in a great assembly." A good example is the United Nations. The United Nations has been trying to bring world peace for the last twenty, twenty-five years. So why has it not been possible? Because the representatives at the United Nations have a limited conception of life. They think, "I am my body, which was born in such-and-such a nation." The basic principle is wrong, the conception of life is wrong, and therefore the United Nations has failed to bring peace in the world.

Now, why are people limited by a poor conception of life? The *Bhāgavatam* says, *adānta-gobhiḥ*. The limited conception of life is caused by unbridled senses. Everyone wants to satisfy his senses, or the senses of his countrymen. So although a man may go to the assembly of the

United Nations, he keeps his identity as American or German or Russian or Indian, and he thinks, "My nation shall be happy in such-and-such a way." The Indian is thinking like this, the American is thinking like this, the Russian is thinking like this. But if they keep themselves in that limited conception of life, what benefit will they derive? They will simply talk and waste time. That's all. Only when one goes outside these limited conceptions of life and reaches the *brahma-bhūta* stage can one have real peace.

Next the *Bhāgavatam* describes the position of someone with uncontrolled senses: *punaḥ punaś carvita-carvaṇānām*.

**The leaders promise,
"My dear citizens,
if you give me your
vote I will give you
all comforts,
all solutions."
But how can blind
leaders, who are so
bound up by the laws
of nature, lead us
to the goal of life?**

Carvita-carvaṇa means "chewing the chewed." Suppose something is chewed and then thrown away in the street. If somebody comes and again chews that thrown-away article, he cannot get any juice out of it. Similarly, we may try repeatedly to enjoy our senses in this material world, but all our efforts must end in frustration.

We may make so many plans, but because all our plans are on the platform of sense gratification, our whole existence is limited to the four activities of animal life: eating, sleeping, mating, and defending. That's all. Animals and men have these four activities in common. The only extra qualification of man is that he can come to understand Kṛṣṇa, or God. That is his special qualification. But because people keep themselves within the limits of sense gratification, they come again and again to the same platform of eating, sleeping, mating, and defending. Therefore they remain without Kṛṣṇa consciousness.

So, the secret of how to become Kṛṣṇa

conscious is that we should not limit ourselves to a narrow conception of life. How is that possible? We must understand, "I am an eternal servant of Kṛṣṇa, or God." That is Kṛṣṇa consciousness.

Now, one may ask, "If understanding Kṛṣṇa is the goal of life, why do people keep themselves within the limit of sense gratification?" That question is answered in the *Śrīmad-Bhāgavatam* [7.5.31]: *na te viduḥ svārtha-gatim hi viṣṇum durāśayā ye bahir-artha-māninaḥ*. This is a very important verse. It says that foolish persons do not know that Viṣṇu, or Kṛṣṇa, is the ultimate goal of their life because they are entrapped by the consciousness of enjoying material nature. Everyone is eager to look after his self-interest, but foolish people do not know what their real self-interest is. They are thinking, "Working hard in the material way of life will give me ultimate pleasure, ultimate satisfaction. That is my ultimate goal." The scientist, the politician—everyone is making his own plan to reach ultimate satisfaction. And how will they fulfill that plan? By manipulating nature, Kṛṣṇa's external energy (*bahir-artha-māninaḥ*).

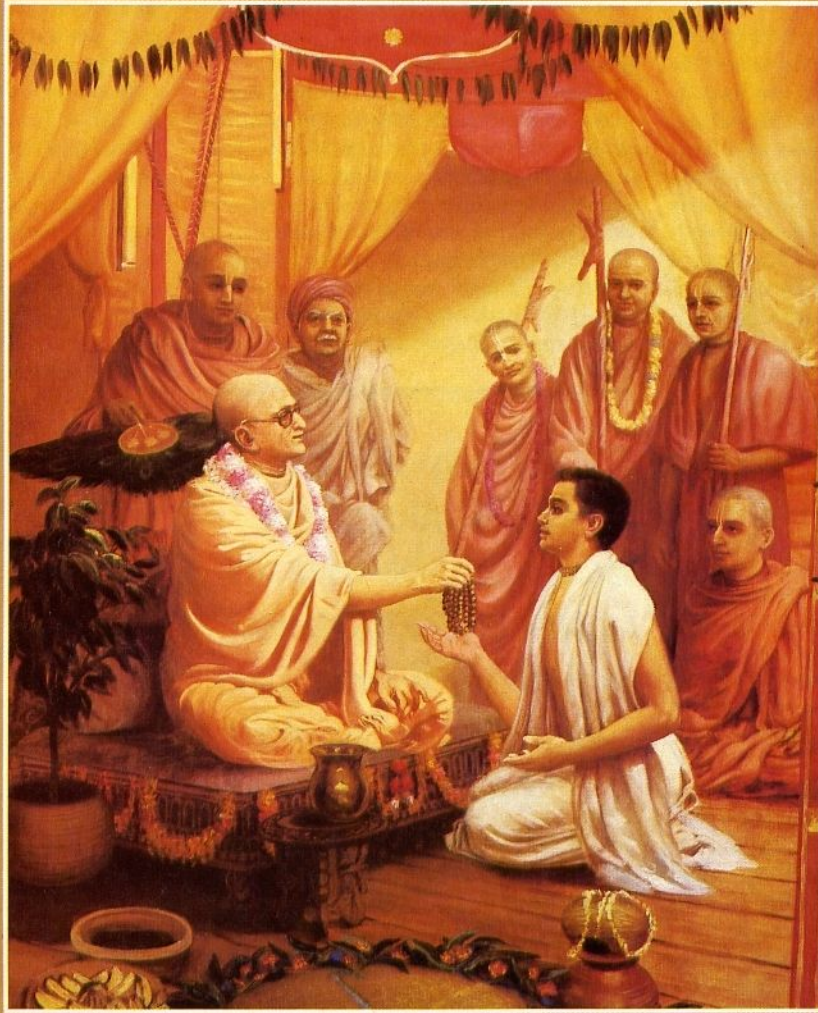
We are preaching Kṛṣṇa consciousness, but most people are not interested. Had I been an expert in a new kind of technology, or in teaching an improvement in electronics, thousands of people would be coming to hear me. Because I would have been dealing with the ingredients of the external energy, people would have thought, "This technological knowledge will give me happiness." That is *durāśayā*, a useless hope. The *Bhāgavatam* says this kind of material advancement is useless. It will not give you any happiness. But people are foolishly hoping it will.

Now the *Bhāgavatam* says, *andhā yathāndhair upanīyamānāḥ*. This means that those people who are hoping for happiness through material advancement are spiritually blind. They do not know the goal of life, and their leaders also do not know the goal of life. People are thinking that with the change of some politician something new will be done and they will be happy. Now there is an advertisement: "America needs Nixon now." People are thinking, "When Nixon will be president instead of Johnson, we shall be happy." [Laughter.] But from which stock are this Johnson and Nixon coming? The source of supply is the same. If the source of supply is the same, what is the use of replacing Johnson with Nixon or Nixon with Johnson?

The leaders are spiritually blind: they do not know the ultimate goal of life. If the people are blind and their leaders are also blind, what will be the result? If a blind man leads one hundred other blind men across the street, certainly there will be

(continued on page 12)

The Biography of a Pure Devotee



Śrīla Prabhupāda's Initiation

Allahabad, India: 1932.

For Śrīla Prabhupāda (then Abhay Charan De), initiation meant the fulfillment of a cherished dream and a renewed impetus to preach Kṛṣṇa consciousness.

by ŚRĪLA SATSVARŪPA DĀSA GOSWAMI

Abhay considered Bhaktisiddhānta Sarasvatī Thākura his spiritual master from the time of their first meeting in 1922, but business and family commitments kept Abhay from participating full-time in Bhaktisiddhānta Sarasvatī's mission to spread Kṛṣṇa consciousness.

In 1923 Abhay moved from Calcutta to Allahabad and opened a dispensary. The pharmaceutical industry was just beginning in India, and Abhay had accepted an offer from Dr. K. C. Bose, his employer in Calcutta, to become the agent for Bose's Laboratory in northern India. Abhay traveled out of Allahabad, opening and maintaining accounts with doctors, hospitals, and pharmacies. Except for his busi-

ness travels Abhay stayed in Allahabad, working at the dispensary and spending time with his family. He tended diligently to his business, and it prospered. Abhay thought that if he were to become successful, he could spend money to help support Bhaktisiddhānta Sarasvatī's mission.

In 1928 some of Bhaktisiddhānta Sarasvatī's disciples came to Allahabad and soon opened a Rādhā-Kṛṣṇa temple near Abhay's home. After work, Abhay would visit the temple and join in the devotional singing and chanting. Sometimes he would bring important persons along. For Abhay, his reunion with Bhaktisiddhānta Sarasvatī's disciples brought new life.

Abhay's father, Gour Mohan, passed

away in 1930 at Abhay's home in Allahabad. In accordance with religious custom Abhay and his brother shaved their heads; then they sat for a formal portrait with a picture of Gour Mohan. The photograph shows Abhay looking like the renounced sādhu his father had envisioned he would one day become.

In 1932 Bhaktisiddhānta Sarasvatī conducted a month-long circumambulation of Vṛndāvana, the rural village near New Delhi where Lord Kṛṣṇa enacted His childhood pastimes five thousand years ago. As this month's episode begins, Abhay is traveling to Kosi, a town near Vṛndāvana, to meet up with the pilgrims led by his spiritual master.

Abhay arrived in Mathurā by train from Allahabad and approached Kosi by ricksha. The countryside was full of charm for Abhay: Instead of factories and large buildings there were mostly forests, and aside from the main paved road on which he traveled, there were only dirt roads and soft sandy lanes. As a Vaiṣṇava, a devotee of Kṛṣṇa, Abhay felt sensations an ordinary man wouldn't. Now and then he sighted a peacock in the field, its exotic plumage proclaiming the glories of Vṛndāvana and Kṛṣṇa. Even a nondevotee, however, could appreciate the many varieties of birds, their interesting cries and songs filling the air. Occasionally a tree would be filled with madly chirping sparrows making their urgent twilight clamor before resting for the night. Even one unaware of the special significance of Vṛndāvana could feel a relief of mind in this simple countryside, where people built fires from cow manure fuel and cooked their evening meals in the open, their fires adding rich, natural smells to the indefinable mixture which was the odor of the earth. There were many gnarled old trees and colorful stretches of flowers—bushes of bright violet camelia, trees abloom with delicate white *pārijāta* blossoms, and big yellow *kadamba* flowers, rarely seen outside Vṛndāvana.

On the road there was lively horse-drawn *tāṅgā* traffic. The month of Kārttika, October-November, was one of the several times of the year that drew many pilgrims to Vṛndāvana. The one-horse *tāṅgās* carried large families, some coming from hundreds of miles away. Larger bands of pilgrims, grouped by village, walked together, the women dressed in bright-colored *sāris*, brown-skinned men and women sometimes singing *bhājanas*, carrying but a few simple possessions as they headed for the town of thousands of temples, Vṛndāvana. And there were businessmen like Abhay, dressed more formally, coming from a city, maybe to spend the weekend. Most of them had at least some semblance of a religious motive—to see Kṛṣṇa in the temple, to bathe in the holy Yamunā River, to visit the sites where Lord Kṛṣṇa had performed His pastimes such as lifting Govardhana Hill, killing the Keśī demon, or dancing in the evening with the *gopīs* (cowherd girls).

Abhay was sensitive to the atmosphere of Vṛndāvana, and he noted the activity along the road. But more than that, he cherished with anticipation the fulfillment of his journey—his meeting again, after a long separation, the saintly person he had always thought of within himself, Śrīla

Bhaktisiddhānta Sarasvatī, who had convinced him in Calcutta of Lord Caitanya's mission to preach Kṛṣṇa consciousness. Abhay would soon see him again, and this purpose filled his mind.

Upon reaching the lantern-illuminated camp of the Gaudiya Math and inquiring at the registration post, he was allowed to join the *parikrama* village. He was assigned to a tent of *gr̥hasṭha* men and was given *prasādam* (food offered to Kṛṣṇa.) The people were friendly and in good spirits, and Abhay talked of his activities with the *maṭha* members in Calcutta and Allahabad. Then there was a

**Abhay felt his
spiritual master
revealing to him the
direct vision of the
spiritual world, just
as a person reveals
something by
opening a door.
He was revealing the
reality: loving service
to Rādhā-Kṛṣṇa.**

gathering—a *sannyāsī* (a renounced, advanced, devotee) was making an announcement. This evening, he said, there would be a scheduled visit to a nearby temple to see the Deity of Śeṣaśāyī Viṣṇu. Some of the pilgrims cheered, "Haribol! Hare Kṛṣṇa!" The *sannyāsī* also announced that His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura would speak that evening for the last time and would be leaving the *parikrama* party the next day. So there was a choice of going on the *parikrama* or staying for the lecture.

Śrīla Prabhupāda: *So I met them in Kosi, and Keṣava Mahārāja was informing that Śrīla Bhaktisiddhānta is going to Mathurā tomorrow morning and he will speak this evening. Anyone who wants to may remain. Or otherwise they may go to see Śeṣaśāyī Viṣṇu. So at that time I think only ten or twelve men remained—Śrīdhara Mahārāja was one of them. And I thought it wise, "What can I see at this Śeṣaśāyī? Let me hear what Śrīla Bhaktisiddhānta Sarasvatī will speak. Let me hear."*

When Abhay arrived, Śrīla Bhaktisiddhānta was already speaking. He sat with his back erect, a shawl around his shoulders, not speaking like a professional lecturer giving a scheduled performance, but addressing a small gathering in his room. At last Abhay was in his presence again. Abhay marveled to see and hear him, this unique soul possessed of *kṛṣṇa-kathā* (words about Kṛṣṇa) speaking uninterruptedly in his deep, low voice, in ecstasy and deep knowledge. Abhay sat and heard with rapt attention.

Bhaktisiddhānta Sarasvatī had been speaking regularly about *sambandha*, *abhidheya*, and *prayojana*. *Sambandha* is the stage of devotional service in which awareness of God is awakened, *abhidheya* is rendering loving service to the Lord, and *prayojana* is the ultimate goal, pure love of God. He stressed that his explanations were in exact recapitulation of what had originally been spoken by Kṛṣṇa and passed down through disciplic succession. Bhaktisiddhānta Sarasvatī's particular utterance, mostly Bengali but sometimes English, with frequent quoting of Sanskrit from the *śāstras*, was deep with erudition. "It is Kṛṣṇa," said Bhaktisiddhānta Sarasvatī, "who is the only Superlord over the entire universe and, beyond it, of Vaikuṅṭha, the transcendental region. As such, no one can raise any obstacle against His enjoyment."

An hour went by, two hours. . . . The already small gathering in Śrīla Bhaktisiddhānta's room gradually thinned. A few *sannyāsīs* left, excusing themselves to tend to duties connected with the *parikrama* camp. Only a few intimate leaders remained. Abhay was the only outsider. Of course, he was a devotee, not an outsider, but in the sense that he was not a *sannyāsī*, was not handling any duties, was not even initiated, and was not traveling with the *parikrama* but had joined only for a day—in that sense he was an outsider. The philosophy Śrīla Bhaktisiddhānta Sarasvatī was speaking, however, was democratically open to whoever would give an ardent hearing. And that Abhay was doing.

He was listening with wonder. Sometimes he would not even understand something, but he would go on listening intently, submissively, his intelligence drinking in the words. He felt Śrīla Bhaktisiddhānta Sarasvatī revealing to him the direct vision of the spiritual world, just as a person reveals something by opening a door or pushing aside a curtain. He was revealing the reality, and this reality was loving service to the lotus feet of Rādhā-Kṛṣṇa, the supremely worshipable Personality of Godhead. How masterfully he spoke! And with utter conviction and boldness!

It was with such awe that Abhay listened with fastened attention. Of course, all Vaiṣṇavas accepted Kṛṣṇa as their worshipable Lord, but how conclusively and with what sound logic was the faith of the Vaiṣṇavas established by this great teacher! After several hours, Śrīla Bhaktisiddhānta Sarasvatī stopped speaking. Abhay felt prepared to go on listening without cessation, and yet he had no puzzling doubts or queries to place forward. He wanted only to hear more. As Śrīla Bhaktisiddhānta made his exit, Abhay bowed, offering his obeisances, and then left the intimate circle of tents, his mind surcharged with the words of his spiritual master.

Now their relationship seemed more tangible. He still treasured his original impression of Śrīla Bhaktisiddhānta Sarasvatī, the saintly person who had spoken to him on the rooftop in Calcutta; but tonight that single impression that had sustained him for years in Allahabad had been enriched and filled with new life. His spiritual master and the impression of his words were as much a reality as the stars in the sky and the moon over Vṛndāvana. That impression of hearing from Śrīla Bhaktisiddhānta Sarasvatī was filling him with its reality, and all other reality was forming itself around the absolute reality of Śrīla Gurudeva, just as all the planets circle around the sun.

The next morning, Abhay was up with the others more than an hour before dawn, bathed, and chanting *mantras* in congregation. Later in the morning the tall, stately figure of Śrīla Bhaktisiddhānta Sarasvatī, dressed in plain saffron, got into the back seat of a car and rode away from the camp. Thoughtful and grave, he looked back and waved, accepting the loving gestures of his followers. Abhay stood amongst them.

* * *

A little more than a month later, Abhay was again anticipating an imminent meeting with Śrīla Bhaktisiddhānta, this time at Allahabad. Abhay had only recently returned from Vṛndāvana to his work at Prayag Pharmacy when the devotees at the Allahabad Gaudiya Math informed him of the good news. They had secured land and funds for constructing a building, the Śrī Rūpa Gaudiya Math, and Śrīla Bhaktisiddhānta would be coming on November 21 to preside over the ceremony for the laying of the cornerstone. Sir William Malcolm Haily, governor of the United Provinces, would be the respected guest and, in a grand ceremony, would lay the foundation stone in the presence of Śrīla Bhaktisiddhānta. When Abhay learned that there would also be an initiation ceremony, he asked if he could

be initiated. Atulānanda, the *maṭha's* president, assured Abhay that he would introduce him to Śrīla Bhaktisiddhānta Sarasvatī.

At home, Abhay discussed his initiation plans with his wife. She had no objection, but she did not want to take initiation herself. They were already worshiping the Deity at home and offering their food to the Deity. They believed in God and were living peacefully.

But for Abhay that was not enough. Although he would not force his wife, he knew that *he* must be initiated by a pure devotee. Avoiding sinful life, living pi-

**Abhay had already
accepted Śrīla
Bhaktisiddhānta as
his spiritual master.
Now if Śrīla
Bhaktisiddhānta
would accept
Abhay as his
disciple, the
relationship would
be confirmed.**

ously—these things were necessary and good, but in themselves they did not constitute spiritual life and could not satisfy the yearning of the soul. Life's ultimate goal and the absolute necessity of the self was love of Kṛṣṇa. That love of Kṛṣṇa his father had already inculcated within him, and now he had to take the next step. His father would have been pleased to see him do it.

What he had learned from his father was now being solidified by someone capable of guiding all the fallen souls of the world to transcendental love of God. Abhay knew he should go forward and take complete shelter in the instructions of his spiritual master. And the scriptures enjoined, "He who is desirous of knowing the Absolute Truth must take shelter of a spiritual master who is in disciplic succession and who is fixed in Kṛṣṇa consciousness." Even Lord Caitanya, who was Kṛṣṇa Himself, had accepted a spiritual master, and only after initiation did He manifest the full symptoms of ecstatic love

of Kṛṣṇa while chanting the holy name.

As for the ritual initiation he had received at age twelve from a family priest, Abhay had never taken it seriously. It had been a religious formality. But a *guru* was not a mere officiating ritualistic priest; so Abhay rejected the idea that he already had a *guru*. He had never received instructions from him in devotional service, and his family *guru* had not linked him, through disciplic succession, with Kṛṣṇa. But by taking initiation from Śrīla Bhaktisiddhānta Sarasvatī he would be linked with Kṛṣṇa. Bhaktisiddhānta, son of Bhaktivinodā Thākura and disciple of Gaurakiśora dāsa Bābājī, was the *guru* in the twelfth disciplic generation from Lord Caitanya. He was the foremost Vedic scholar of the age, the expert Vaiṣṇava who could guide one back to Godhead. He was empowered by his predecessors to work for the highest welfare by giving everyone Kṛṣṇa consciousness, the remedy for all sufferings. Abhay felt that he had already accepted Śrīla Bhaktisiddhānta as his spiritual master and that from their very first meeting he had already received his orders. Now if Śrīla Bhaktisiddhānta would accept him as his disciple, the relationship would be confirmed.

He was coming so soon after Abhay had seen and heard him in Vṛndāvana! That was how Kṛṣṇa acted, through His representative. It was as if his spiritual master, in coming to where Abhay had his family and business, was coming to draw him further into spiritual life. Without Abhay's having attempted to bring it about, his relationship with Śrīla Bhaktisiddhānta was deepening. Now Śrīla Bhaktisiddhānta was coming to him, as if by a higher arrangement.

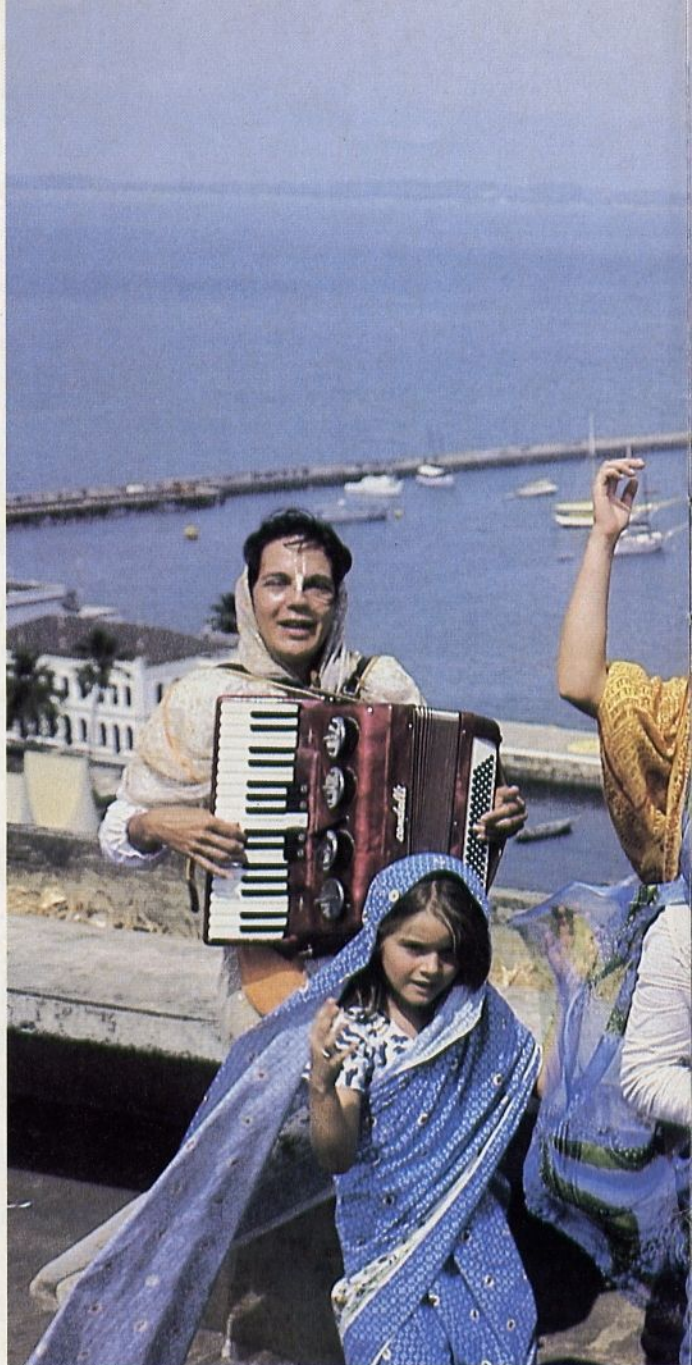
On the day of the ceremony, Bhaktisiddhānta Sarasvatī met with his disciples at the Allahabad Gaudiya Math on South Mallaca Street. While he was speaking of Kṛṣṇa and taking questions, Atulānanda Brahmācārī took the opportunity to present several devotees, Abhay amongst them, as candidates for initiation. The Allahabad devotees were proud of Mr. De, who regularly attended the *maṭha* in the evening, and led *bhajan*s, listened to the teachings and spoke them himself, and often brought respectable guests. He had contributed money and had induced his business colleagues also to do so. With folded palms, Abhay looked up humbly at his spiritual master. He and Bhaktisiddhānta Sarasvatī were now face to face, and Śrīla Bhaktisiddhānta recognized him and was visibly pleased to see him. He already knew him. "Yes," he said, exchanging looks with Abhay, "he likes to hear. He does not go away. I have marked him.

(continued on page 22)

An Expanding Ocean Of Bliss

In a poetic stanza of seven metaphors, God Himself tells us the benefits we can enjoy by chanting the Hare Kṛṣṇa *mantra*.

by DRAVIḌA DĀSA



BHARGAVA DĀSA

Hare Kṛṣṇa!" You've probably heard these two words at least once in the last few years, either by themselves or as part of the longer Hare Kṛṣṇa *mantra*. But chances are you had only a vague idea of what they meant or why the Hare Kṛṣṇa devotees chant them over and over again for hours at a time. No, the devotees aren't practicing autohypnosis at the behest of some demoniacal cult leader; they're practicing the chanting of the holy names of God, a method of self-realization taught five hundred years ago in India by an incarnation of God named Śrī Caitanya Mahāprabhu.

Lord Caitanya chose to teach this process of self-realization primarily through oral instruction and personal example. Yet He did write eight seminal Sanskrit verses describing the glories of chanting

the holy names of God, especially in congregation. In a series of seven metaphors, the first of these verses sets forth the inestimable benefits we can attain through this sublime process: "All glories to the chanting of the holy names of Lord Kṛṣṇa, which cleanses the mirror of the mind and extinguishes the blazing fire of material existence. That chanting is the waxing moon that causes the white lotus of universal good fortune to blossom. It is the life and soul of all transcendental knowledge, and it expands the ocean of spiritual bliss. It enables one to taste full nectar at every step and gives a cooling effect to everyone" (*Śikṣāṣṭaka* 1).

The first metaphor is *ceto-darpaṇa-mārjanam*: "The chanting of the holy name of God polishes the mirror of the mind." Kṛṣṇa consciousness is technically known

as *bhakti-yoga*, and as in any *yoga* system, the mind is the crucial element. If our mind is absorbed in thoughts of family, money, personal pleasures or safety, mundane philosophy, science, or literature, or our own salvation—in short, in any subject *other* than God and service to God—then our mind will bind us to the world of matter, with all its limitations and suffering. Such thoughts constitute dirt on the mirror of the mind, because they prevent us from seeing our true identity as fully God conscious servants of the Supreme Lord.

The chanting of God's holy names quickly polishes the mirror of the mind and reveals both Him and ourselves. "The face is the index of the mind," Śrīla Prabhupāda was fond of pointing out. And then he would often call attention to

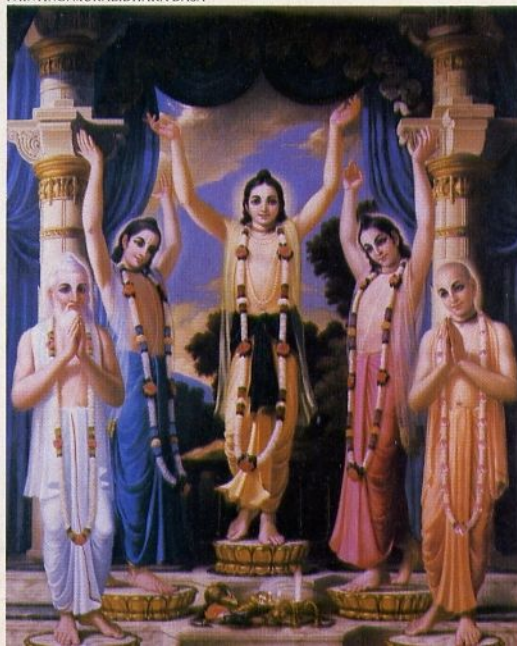


PAINTING: MURALIDHARA DĀSA

the uniquely bright faces of his Kṛṣṇa conscious disciples. God is by nature full of happiness, and when we become God conscious by chanting His names, we also become full of joy and free from anxiety.

The second of Lord Caitanya's metaphors is *bhava-mahādāvāgni-nirvāpanam*: "The chanting of God's holy names extinguishes the blazing fire of material existence." The Sanskrit word *bhava* means "becoming," and it often indicates the series of severe miseries that unavoidably accompany material life: birth, old age, disease, and death. If we're caught in a raging forest fire, our position is hopeless. Similarly, without transcendental knowledge our position in the blazing forest fire of birth, old age, disease, and death is also hopeless.

And what's more, death provides no



On the shore of the Atlantic Ocean in Salvador, Brazil

(above), devotees of Kṛṣṇa practice the sublime process of self-realization called *hari-nāma-sankīrtana*. This congregational chanting of the holy names of God was first propagated on a large scale five centuries ago in India by Śrī Caitanya Mahāprabhu and His intimate associates (left). From left to right are Śrī Advaita Ācārya, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, Gadādhara Paṇḍita, and Śrīvāsa Thākura.

release from these four miseries. The primary teaching of all Vedic literatures, beginning with the *Bhagavad-gītā*, is that we are not our ever-changing bodies but eternal, immutable spiritual souls *within* the body. At the time of death, the soul whose mind is full of material thoughts enters a new body to undergo another term of birth, old age, disease, and death. This painful process, extended over countless lifetimes in millions of species (both human and nonhuman), makes being caught in a forest fire seem pleasant.

But there is a way to end this suffering once and for all: by chanting God's holy names. And the *Bṛhan-nāradya Purāna*, an authoritative Vedic scripture, says this is the *only* way: "In this Age of Kali [the present Age of Quarrel and Confusion], the only way to attain liberation from the cycle of birth and death is to chant the holy name of God. There is no other way; there is no other way; there is no other way." Our minds are too disturbed and our bodies too frail for us to practice any process of self-realization other than the easy, blissful congregational chanting of Hare Kṛṣṇa. By absorbing the mind in the names of God, we become attracted to Him and lose our affinity for mundane things—an affinity, as mentioned before, that keeps us trapped in the cycle of birth and death. Kṛṣṇa literally lifts us out of the conflagration of the material world and takes us back to the kingdom of God.

That is why Lord Caitanya says, *śreyāḥ-kairava-candrikā-vitarāṇam*: "The chanting of Hare Kṛṣṇa is the waxing moon that causes the white lotus of universal good fortune to blossom." Just by hearing the devotees chant Kṛṣṇa's holy names, we begin our spiritual life. The names of God enter into the heart of even the most difficult listener and strike a chord of remembrance. However fleeting, this remembrance of God through the sound of His holy names will never be totally lost and will eventually develop into full God consciousness.

Of course, now we may not think of this as such good fortune. Maybe we think good fortune, "good luck," means that we have plenty of money and the capacity to enjoy it. Perhaps for us good luck means winning the state lottery, finding a roomy, affordable apartment in a safe neighborhood, or meeting an attractive mate. Yet all these things are simply ephemeral flashes of light in the overwhelmingly dark and tragic world of material life. They all end, at the latest, at the time of death. They yield no permanent benefit but simply lull us into believing there is some hope for happiness outside the service of the Lord. Genuine good fortune, on the other hand, is to see and hear the devotees of Kṛṣṇa chanting His names and have our

mind turned toward God.

Next Lord Caitanya says, *vidyā-vadhū-jīvanam*: "The chanting of God's holy names is the life and soul of all transcendental knowledge." In the *Bhagavad-gītā* (13.3) Lord Kṛṣṇa says that real knowledge means to know matter, the individual spiritual soul, and the Supreme Soul, God. One who fully understands the nature of these three subjects and the relationships among them possesses transcendental knowledge.

This knowledge is not something that has to be brought from outside; it already exists within us, deep within our subconsciousness. Like amnesiacs, we have simply forgotten who we are, who our common

The pleasures of sex and drugs are like drops of water compared to the ocean of bliss we can enjoy by chanting the names of God.

father is, and how we should use everything we have in His service. The chanting of the Lord's holy names acts as a powerful reminder. As mentioned before, the holy name "cleanses the mirror of the mind" and reveals the truth about God, the soul, and matter. So when the devotees shout "Haribol!" they are calling upon all of us to chant God's names and awaken our innate transcendental knowledge.

Ānadāmbudhi-varḍhanam, says Lord Caitanya next: "The chanting of Hare Kṛṣṇa expands the ocean of transcendental bliss." We are all searching for pleasure; that is our nature. But where to find unlimited, unending, ever-increasing pleasure—that we do not know. The chanting of Hare Kṛṣṇa reveals that source of unlimited pleasure to us because it reveals Kṛṣṇa Himself. This is the great mystery of the holy names of God: they are identical with Him in every respect. In other words, by chanting and hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one associates directly with the Supreme Personality of Godhead, the source of infinite pleasure. The pleasures of sex, drugs, mundane music,

and so on are like drops of water compared to the ocean of bliss we can enjoy by chanting the names of God.

The chief characteristic of spiritual pleasure is that, unlike material pleasure, it is constant. So Lord Caitanya now says *pratipadam pūrṇāmṛtāsvādanam*: "Chanting Hare Kṛṣṇa enables one to taste full nectar at every step." Anyone who witnesses devotees chanting on the street will be struck by their sustained exuberance over two, three, or more hours. What keeps their spirits so high? The distinctive quality of the holy name as a reservoir of ever-fresh transcendental pleasure. "Sensual pleasures have a beginning and an end, so wise men do not seek them," says Lord Kṛṣṇa in the *Bhagavad-gītā* (5.16). He also declares that "the self-realized person enjoys unlimited happiness, for He concentrates on the Supreme" (Bg. 5.15). The devotees fully absorbed in chanting and hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare are tapping the source of unending pleasure that lies beyond the limitations of body and mind. On this platform one can enjoy constantly, in any condition of life.

Finally, Lord Caitanya describes the chanting of the holy name as *sarvātmāśāpanam*: "It gives a cooling effect to everyone." The Vedic literature often describes life without spiritual awareness as beset by *tāpa-trayī*, "threefold burning miseries." These are the miseries caused by one's own body and mind, such as cancer or insanity; the miseries caused by others, such as war or pestilence; and the miseries caused by natural disasters, such as earthquakes or floods. Everyone in the material world is constantly being burned to some extent by one or more of these miseries, and most of our energy is spent trying to counteract them.

But we can never find real relief from the scorching heat of material misery until we chant the holy names of God. Since all misery affects only the body and mind, if we can transcend these and enter into the spiritual realm of existence, we can also transcend misery. This is precisely the effect of chanting the Hare Kṛṣṇa *mantra*. Like material pleasures, material pains become insignificant for one who bathes his consciousness in the cooling river of sound called *hari-nāma-saṅkīrtana*, the congregational chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

So the next time you hear the words *Hare Kṛṣṇa*, you'll know a little more about the tradition behind them and the wonderful benefits they can give you—and maybe you'll even feel inspired to join in the chanting yourself.

THE YOGA DICTIONARY

The Sanskrit language is rich in words to communicate ideas about spiritual life, yoga, and God realization. This dictionary, appearing by installments in *BACK TO GODHEAD*, focuses upon the most important of these words (and, occasionally, upon relevant English terms) and explains what they mean. (For a guide to proper pronunciation, please see page 1.)

B **Brāhmaṇa**—one who knows Brahman, the Absolute. The Vedic social system assigns an occupation to each person according to his personal qualities and the work he is capable of performing. The *brāhmaṇas* are the intellectuals, those whose work calls for the most keenly developed intelligence. They form the brain of the society, while those who pursue other occupations—the government leaders, soldiers, businessmen, farmers, artists, workers, and so on—form the arms, stomach, and legs of the social body.

A *brāhmaṇa* is an intellectual. But not your confused, angst-torn intellectual. Nor your technological whiz kid or your tweedy speculating professor. A *brāhmaṇa* is one whose intellect has been sharpened and refined by cultivation of spiritual knowledge.

According to the Vedic ideal, it's not enough merely to have a quick and subtle mind. The Vedic conception is that an intellectual—a *brāhmaṇa*—should be a man of fine spiritual character and deep spiritual insight.

A *brāhmaṇa*, first of all, must have his mind and senses under his control. He's not just someone who plays games with his mind, caters to his senses, floats about in a nebulous ether of speculative ideas, or uses his brain power merely to make a good living.

On the contrary, he uses his intelligence to try to understand the ultimate meaning and purpose of life—and tries to enlighten others.

A *brāhmaṇa* must be austere, not self-indulgent. He must be willing to undergo personal troubles for a higher realization. And he must be a man of principle, one who lives for the truth and can't be swayed or bought off by position or pleasures.

A *brāhmaṇa* must be a man of cleanliness—clean physically and clean at heart—and he must be tolerant and simple. He must also have faith in the Supreme, the Personality of Godhead, and be willing to live in harmony with God's laws.

Above all, a *brāhmaṇa* must have true knowledge—not just psychological insight, technological know-how, or a command of facts and figures, but a true understanding of who he is and what his life is for. In short, he must be a man of spiri-

tual realization, one who understands the difference between matter and spirit, between the temporary and the eternal. And his realization must be more than theoretical—he must be able to use his spiritual understanding to resolve the problems of his own life, and the lives of others.

A *brāhmaṇa* with these qualifications is the true intellectual leader of society. He is a man of vision, one who clearly sees what is what and can make it clear to others.

According to the Vedic system, the *brāhmaṇa* lives simply, modestly, yet he is the most respected, exalted member of society. It is he whom kings and statesmen must approach for guidance, both in their personal lives and in the momentous affairs of state.

It should be obvious that no one is "born a *brāhmaṇa*." Wise parents may give birth to a fool, or fools to a child of wisdom. A real *brāhmaṇa* is one who knows Brahman, the supreme Absolute Truth.

Throughout the world there are men of brahminical inclinations, but they must be trained so that these qualities grow and flourish. A man may have the potential to be a great doctor, but first he must be trained. And so it is with *brāhmaṇas*.

But although the world has so many colleges and universities, where can one go to be trained in brahminical culture? We teach our young men to waste their intelligence in matters of no ultimate consequence. And the whole world suffers for want of spiritual vision. A social body without *brāhmaṇas* is like a body without a head. There's no way it can survive. The need to train intelligent young men as *brāhmaṇas* is therefore urgent beyond our power to express.

Buddhi-yoga—intelligence in Kṛṣṇa consciousness. *Buddhi* means "intelligence," and *yoga* indicates a relationship with the Supreme, or Kṛṣṇa. So to act in devotional service to Kṛṣṇa is *buddhi-yoga*. Lord Kṛṣṇa confirms in *Bhagavad-gītā* (10.10) that when one engages steadily in His loving devotional service, He gives one the spiritual intelligence by which one can come to Him.

LETTERS

Yesterday I was leafing through *BACK TO GODHEAD*, Vol. 16, No. 9, when this statement in the Book Section struck me: "A father is affectionate to his son because there is some relationship of nearness between the son and the father. But that sort of affection in the material world is full of inebriety." That doesn't seem to be a fair way to describe one of the deepest, most meaningful relationships two people can share. I know it doesn't describe *my* relationship with *my* son. What does Mr. Prabhupāda mean by "inebriety"?

Sean O'Connell
Boston, Massachusetts

OUR REPLY: Consulting Webster's Third International, we find that a synonym for *inebriety* is *intoxication*, which means "poisoning or the abnormal state induced by a chemical agent (as a drug, serum, or toxin)." Now let's consider how this definition applies to affectionate relationships in the material world.

From the *Bhagavad-gītā* we learn that each living being—each of us—is not the gross body made of matter but rather a spark of consciousness *within* the body. This spiritual soul has an innate capacity for affection, which is fully realized in relationship to the Supreme Soul, Lord Kṛṣṇa. But when the spiritual soul falls into illusion he cuts off his relationship with Kṛṣṇa, comes to the material world, and becomes conditioned, or contaminated, by matter. Then the spiritual soul begins his painful sojourn of repeated birth and death in myriad bodies—human, animal, and so on—all the time misdirecting his affection toward members of his own family or his own kind.

This abnormal state is brought about by two factors, or, if you will, "toxins": the ignorance that covers our knowledge of Kṛṣṇa; and the material body itself, which makes us think we belong to a certain species, family, community, nation, or race and provides us with the means to express our perverted affection for other members of these groups. We can recover from this stupefying inebriety only by reawakening our original affection for Kṛṣṇa through the process of *bhakti-yoga*, or devotional service. So a father who has genuine affection for his son will give him every opportunity to become Kṛṣṇa conscious from his earliest childhood. ❀

We welcome your letters. Write to
BACK TO GODHEAD
51 West Allens Lane
Philadelphia, Pennsylvania 19119

STATE OF JOY

(continued from page 4)

some accident. But if the leader can see, he can lead hundreds and thousands of men safely.

Now the *Bhāgavatam* explains, *te 'pīṣa-tantryām uru-dāmnī baddhāḥ*: “Both the blind leaders and their blind followers are very tightly bound by the strong ropes of material nature.” The leaders promise, “My dear citizens, my dear countrymen, the country needs me at the present moment. If you give me your vote, I shall give you all comforts, all solutions.” But all these leaders are tightly bound up by the laws of God, the laws of nature. You see? If your hands and legs are tightly bound, how can you work? The leaders do not know that they are under the stringent control of the laws of nature. Suppose there is a heavy earthquake, or suppose the Atlantic Ocean and the Pacific Ocean mix together? (There is some suggestion like that from the scientists.) Then how can you check the laws of nature? Your hands and legs are tightly bound by nature’s laws. You cannot check them. So how can blind leaders, who are so tightly bound up by the laws of nature, lead people to the ultimate goal of life? The ultimate goal of life is God, or Kṛṣṇa, but the leaders are enamored by the glitter of this material nature. So they cannot lead us to Kṛṣṇa.

Then what is the solution to our problem? If it is not possible to attain Kṛṣṇa consciousness by speculation, by assembly meetings, or by deriving knowledge from authoritative sources, then how is it to be attained? How can the goal of life be reached?

The *Śrīmad-Bhāgavatam* [7.5.32] answers this question:

*naiṣāṁ matis tāvad urukramāṅghrim
sprṣaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhīṣekaṁ
niṣkiñcanānām na vrñīta yāvat*

One cannot fix his mind on the lotus feet of Kṛṣṇa unless one has the opportunity of touching the dust of the lotus feet of a person who has given up all material hankerings (*niṣkiñcanānām*) and who has dedicated his life cent percent to Kṛṣṇa (*mahīyasām*). When one comes in touch with such a person, by his grace one can attain Kṛṣṇa consciousness—not by any other method. One must approach a bona fide spiritual master and by his mercy, by his grace, receive Kṛṣṇa consciousness. And as soon as a person receives initiation into Kṛṣṇa consciousness, he feels spiritual satisfaction, and his liberation from material entanglement begins. Then, as he makes further and further progress, his life becomes sublime.

The first benefit of Kṛṣṇa consciousness is that as soon as a person comes in touch with Kṛṣṇa, he immediately gives up all the unwholesome activities of material existence. In fact, we can test if someone is in contact with Kṛṣṇa by seeing how free he is from sinful activity. For example (not a very gigantic example—a very small one), take our students. As soon as they are initiated into Kṛṣṇa consciousness, they immediately give up so many sinful activities. The basic activities of sinful life are illicit sex, intoxication, meat-eating, and gambling. It is very difficult for people to give up all these habits, especially in the Western countries. But my students are giving them up very easily.

In 1935 one of my Godbrothers went to London and met the Marquis of Zetland,

**What profit is there
for someone who
very steadily engages
in his occupational
duty but is
without Kṛṣṇa
consciousness?
He is simply a loser.**

a man from Scotland. He was very interested in Indian philosophy. (He had previously been the governor of Bengal, and in my youth I had met him; he had come to my college.) So the marquis inquired from my Godbrother, Goswami Bannerjee: “Bannerjee, can you make me a *brāhmaṇa*?”

Bannerjee said, “Why not? Yes, we can make you a *brāhmaṇa*, but you have to follow four rules. You must give up illicit sex, intoxication, meat-eating, and gambling. Then you can become a *brāhmaṇa*.”

“Oh, that is impossible.”

You see? The Marquis of Zetland was such a big personality—he was interested in philosophy, he held a high government position, he was a responsible man—yet he flatly denied that he could give up these four sinful habits. But our students, hundreds of boys and girls who are coming to Kṛṣṇa consciousness, are giving up these habits very easily. And they don’t feel any inconvenience. This is the first benefit of Kṛṣṇa consciousness: In the very beginning one is finished with all sinful activity.

How can our students give up these things? Because they are feeling spiritual

satisfaction in Kṛṣṇa consciousness: Our students can sit down before the Deity and chant Hare Kṛṣṇa for twenty-four hours. Bring any student of any other *yoga* society and ask him to sit down for five hours. He’ll fail; he’ll be so restless. These so-called *yoga* societies simply teach their students some official meditation: fifteen minutes to a half hour of closing the eyes and murmuring something. But our students are engaged in Kṛṣṇa consciousness twenty-four hours a day. Anyone may come and ask them how they are feeling. Unless they feel some spiritual satisfaction, how can they give up everything and simply serve Kṛṣṇa?


Now, one may ask, “Suppose a person takes up Kṛṣṇa consciousness out of sentiment but he cannot complete the process. What is his position?” This question is also answered in *Śrīmad-Bhāgavatam* [1.5.17]:

*tyaktvā sva-dharmaṁ caraṇāmbujāṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ*

The word *sva-dharma* means “specific duty.” Everyone has some specific duty or occupation. So somebody may give up his specific duty and begin practicing Kṛṣṇa consciousness. All of my students were engaged in something else, but all of a sudden they gave it up and joined the Kṛṣṇa consciousness movement. So, anyone may do this. After hearing some lectures on Kṛṣṇa consciousness, someone may decide, “Now I shall begin Kṛṣṇa consciousness.” So he gives up his occupation and begins chanting Hare Kṛṣṇa and following the other devotional principles. But all of a sudden he gives them up. For some reason, because of some unfortunate circumstances, he cannot prosecute Kṛṣṇa consciousness nicely and he gives it up. So the *Bhāgavatam* says that even if one gives up Kṛṣṇa consciousness because of immaturity, still there is no loss, because he will take it up again in the next life.

But then the *Bhāgavatam* says, *ko vārtha āpto 'bhajatām sva-dharmataḥ*: “What profit is there for someone who very steadily engages in his occupational duty but is without any Kṛṣṇa consciousness?” He is simply a loser, because he does not know the aim of his life. But if a person takes to Kṛṣṇa consciousness even for a few days, if he gets the injection of Kṛṣṇa consciousness, in his next life he’ll take it up again. So he’s not a loser. That one injection will someday make him perfect in Kṛṣṇa consciousness, and he’s sure to go back to Godhead.

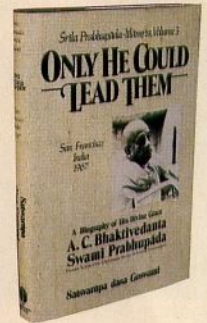
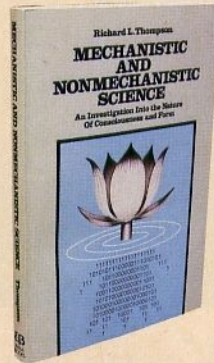
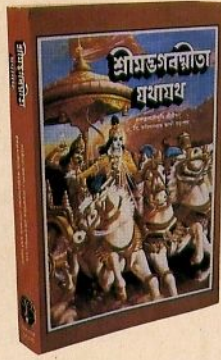
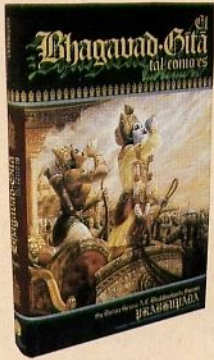
So go on executing Kṛṣṇa consciousness, and try to spread Kṛṣṇa consciousness as far as possible. Rest assured, your efforts will not go in vain. They will *not* go in vain. Kṛṣṇa will reward you abundantly.

Thank you very much. 



Every Town and Village

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



Five New Transcendental Books Published

If there's one thing His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda taught his disciples, it was to publish as many books as possible on the science of Kṛṣṇa consciousness and to distribute them profusely. It seems they've taken his instruction to heart. Not only did they distribute a total of more than ten million pieces of transcendental literature last year, but in an end-of-year flurry of publishing they also came out with five new important books.

Foremost among these are two new translations of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*. In Calcutta, the East Indian division of the Bhaktivedanta Book Trust (BBT), under the direction of Śrīla Jayāpatāka Swami, published a unique Bengali edition. It comprises Śrīla Prabhupāda's *Gītā-gāna*, a poetic Bengali rendition of the *Bhagavad-gītā* originally published in 1962, along with his unabridged commentary, translated from English into Bengali by His Holiness Bhakti-caru Swami.

In Los Angeles, the Spanish division of the BBT, under the direction of His Holiness Rādhā-Kṛṣṇa Swami, has begun publishing a three-volume Spanish *Bhagavad-gītā As It Is*. Rendered into Spanish by Virabāhu dāsa and ornately designed by Rohini-priya dāsa, Volume One contains the first four of the *Bhagavad-gītā's* eighteen chapters. So well has the new book been received in Mexico and South America that the first printing of 115,000 is nearly sold out.

In the Far East, the Hong Kong division of the BBT has published a Chinese version of Śrīla Prabhupāda's *Easy Journey to Other Planets*. This book, originally published in India in 1960, was one of the first

books Śrīla Prabhupāda wrote and the first to appear in print. Written as the space race was starting to heat up, it presents Kṛṣṇa consciousness from an angle that reflects the breaking scientific news of the day. In addition to an all-Chinese edition, the Hong Kong BBT published a bilingual edition for the libraries that serve the growing number of Chinese-speaking people who are studying English.

The fourth new book is not by Śrīla Prabhupāda but about him. This is *Only He Could Lead Them*, the third volume in the ongoing *Śrīla Prabhupāda-līlāmṛta*, the biography of Śrīla Prabhupāda by Śrīla Satsvarūpa dāsa Goswami. Published by the English division of the BBT, *Only He Could Lead Them* relates Śrīla Prabhupāda's activities during 1967, the year he opened a temple in the middle of San Francisco's Haight-Ashbury district, suffered a near-fatal heart attack in New York, and returned to India to recuperate. Full of endearing and heroic episodes, the new book chronicles a critical period in the development of the Kṛṣṇa consciousness Society and of Śrīla Prabhupāda's loving relationships with his disciples.

Recently, the Journal of the American Academy of Religion favorably reviewed the first two volumes of Śrīla Prabhupāda's biography, noting that the author's admitted attachment as one of the early disciples initiated by Prabhupāda is the work's chief strength, enabling him to present the careful reader with a true picture of Śrīla Prabhupāda. "It was the view of Swami Bhaktivedanta, shared by the author of his biography, that a purely academic study would miss the subtle and esoteric meanings contained in the life of a

pure devotee," the review said.

The last of the new books is *Mechanistic and Nonmechanistic Science*, by Dr. Richard Thompson (Sadāpūta dāsa). Published by Bala Books under the direction of Yogeśvara dāsa, *Mechanistic and Nonmechanistic Science* makes a carefully reasoned and well documented case that the prevailing theories of physics and biology have grave shortcomings, which can be traced to their reliance on an underlying mechanistic framework. Arguing that valid scientific theory does not have to be mechanistic, Dr. Thompson outlines the nonmechanistic science of Kṛṣṇa consciousness and shows how it complements mechanistic science and completes our understanding of reality.

Readers interested in any of the new publications may address their inquiries to the BACK TO GODHEAD editorial offices.

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 496 Caitanya Era—Month of Madhusūdana		
April 23	April 26	May 1
Appearance of Śrīla Gadādhara Paṇḍita Gosvāmī.	Candana-yātrā of Lord Jagannātha.	Appearance of Śrīmatī Jāhnavī-devī. Appearance of Śrīmatī Sitā-devī.
May 3	May 4	May 5
Mohini Ekādāśī (fasting from grains and beans).	Appearance of Śrīmatī Rukmiṇī-devī.	Disappearance of Śrīman Jayānanda dāsa Brahmācārī.
May 6	May 8	
Appearance of Lord Nṛsiṃhadeva (fasting till moonrise).	Appearance of Śrīla Mādhavendra Puri. Appearance of Śrīla Śrīnivāsa Ačārya. Disappearance of Śrīla Paramaśrī dāsa Thākura.	



Historic Chateau Now Kṛṣṇa Temple

Ermenonville, France—In the Ninth Century, a French priest named Irminon made this medieval village fifteen miles north of Paris the site for his retreat. In the Tenth Century his property passed into the hands of the Bouteiller family, descendants of Charlemagne, and from them to successive generations of French aristocracy. In 1351 Guillaume IV le Bouteiller sold the estate to a member of King Philippe VI's retinue, who expanded the premises and added a protective moat. Successive owners added their particular contribution to the Ermenonville chateau, which served as a summer resort for French nobility until it was replaced in popularity by the famous Versailles Palace. Guests of the chateau included Jean Jacques Rousseau (who made it his final meditative retreat) in 1778; Marie Antoinette in 1783; and Napoleon Bonaparte in 1800. Other notables to have lived at Ermenonville were Joan of Arc, Louis XI, Henry IV, and Benjamin Franklin.

In 1981 the International Society for Krishna Consciousness (ISKCON) completed negotiations for the acquisition of the Ermenonville Chateau, which now serves as ISKCON headquarters in France, complementing its rural *āśrama* in Valency and its reception center and restaurant in central Paris.

Sensitive to the property's historic value, ISKCON administrators have decided to retain the traditional French decor. Devotee artists and craftspeople have begun renovating the sculptured walls and parquet interiors of the chateau's eighty rooms. In its finished form the chateau will house a museum of traditional Indian bas relief work, devotional crafts displays, an art and photographic gallery, a vegetarian restaurant, and a radio station.

The village itself is a busy tourist attraction, receiving upwards of twenty thousand visitors each weekend in warm weather. Devotees have planned to accommodate the crowds with picnic baskets full of *prasādam* (vegetarian food offered to Kṛṣṇa), concerts of devotional music, multimedia presentations on Kṛṣṇa conscious themes, and boating on the property's fifteen-acre lake.

Head of UN Labor Organization Becomes a Kṛṣṇa Devotee

New Vrindaban, West Virginia—The director of the United Nations' International Labor Organization (ILO) is now a formally initiated devotee in the Kṛṣṇa consciousness Society. At the Society's farm community here, Pierre Adossama recently received spiritual initiation (and the spiritual name Ananta dāsa) from Śrīla Kīrtanānanda Swami Bhaktipāda, the community's leader. Mr. Adossama hails from the west African nation of Togo.

He told TV newsmen, "Many leaders today lack moral and spiritual qualities because they do not know the subtle laws of nature by which God governs the world. I hope that my initiation will help me increase my knowledge of God and improve my spiritual qualities so I can give moral support to the people I work with and help them work together effectively."

Before heading up the ILO Mr. Adossama was that organization's regional director for fifty African nations, and before coming to the U.N. he served as the prime minister of Togo, where he had previously held the posts of Minister of Education, Minister of Labor, Minister of Foreign Affairs, and Minister of Finance.

Prince Charles Gets Rādhā-Kṛṣṇa Painting, Book About Śrīla Prabhupāda



During a visit to the Hindu Cultural Centre in Preston, England, His Royal Highness Prince Charles received a painting of Lord Kṛṣṇa and His consort Śrīmatī Rādhārāṇī from Mr. Chotu Pattni, a leading member of the Kṛṣṇa consciousness Society in Great Britain. Mādhavendra Purī dāsa (partially hidden) explained the painting to the prince and later presented him with Volume One of *Śrīla Prabhupāda-līlāmṛta*, the biography of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

ŚRĪMAD-BHĀGAVATAM

Śrīmad-Bhāgavatam is the "cream of the Vedic literatures" of ancient India. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. The original Sanskrit text is presented here with transliteration, word meanings, translation, and purports by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

Second Canto: "The Cosmic Manifestation"

CHAPTER NINE

Answers by Citing the Lord's Version

As our serialized presentation of Śrīmad-Bhāgavatam continues, Lord Kṛṣṇa reveals that it was He who spoke the word *tapa* to Brahṁā, advising him to undergo penance. Brahṁā then asks Kṛṣṇa to explain how He incarnates in the material world and how He uses His various energies to create, maintain, and annihilate the universe.

TEXT 22

मनीषितानुभावोऽयं मम लोकावलोकनम् ।
यदुपश्रुत्य रहसि चकर्ष परमं तपः ॥२२॥

*manīṣitānubhāvo 'yaṁ
mama lokāvalokanam
yad upaśrutya rahasi
cakartha paramam tapaḥ*

manīṣita—ingenuity; *anubhāvah*—perception; *ayam*—this; *mama*—My; *loka*—abode; *avalokanam*—seeing by actual experience; *yat*—because; *upaśrutya*—hearing; *rahasi*—in great penance; *cakartha*—having performed; *paramam*—highest; *tapaḥ*—penance.

TRANSLATION

The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order.

PURPORT

The highest perfectional stage of life is to know the Lord by actual perception, by the grace of the Lord. This can be attained by everyone who is willing to discharge the act of devotional service to the Lord as enjoined in the revealed scriptures that are standard and accepted by the bona fide *ācāryas*, spiritual masters. For example, the *Bhagavad-gītā* is the approved Vedic literature accepted by all the great *ācāryas*, such as Śāṅkara, Rāmānuja, Madhva, Caitanya, Viśvanātha, Baladeva, Siddhānta Sarasvatī and many others. In that *Bhagavad-gītā* the Personality of Godhead, Śrī Kṛṣṇa, asks that one always be mindful of Him, always be His devotee, always worship Him only, and always bow down before the Lord. And by doing so one is sure to go back home, back to Godhead, without any doubt. In other places also the same order is there, that one give up all other engagements and fully surrender unto the Lord without hesitation. And the Lord will give such a devotee all protection. These are the secrets of attaining the highest perfectional stage. Lord Brahṁā exactly followed these principles without any superiority complex, and thus he attained the highest perfectional stage of experiencing the abode of the Lord and the Lord Himself with all His paraphernalia. Impersonal realization of the effulgence of the Lord's body is not the highest perfectional stage, nor is the stage of Paramātmā realization. The word *manīṣita* is significant. Everyone is falsely or factually proud of his so-called learning. But the Lord says that the highest perfectional stage of learning is to know Him and His abode, devoid of all illusion.

TEXT 23

प्रत्यादिष्टं मया तत्र त्वयि कर्मविमोहिते ।
तपो मे हृदयं साक्षादात्माहं तपसोजनघ ॥२३॥

*pratyādiṣṭam mayā tatra
tvayi karma-vimohite
tapo me hṛdayam sāksād
ātmāham tapaso 'nagha*

pratyādiṣṭam—ordered; *mayā*—by Me; *tatra*—because of; *tvayi*—unto you; *karma*—duty; *vimohite*—being perplexed; *tapaḥ*—penance; *me*—Me; *hṛdayam*—heart; *sāksāt*—directly; *ātmā*—life and soul; *aham*—Myself; *tapasaḥ*—of one who is engaged in penance; *anagha*—O sinless one.

TRANSLATION

O sinless Brahṁā, you may know from Me that it was I who first ordered you to undergo penance when you were perplexed in your duty. Such penance is My heart and soul, and therefore penance and I are nondifferent.

PURPORT

The penance by which one can see the Personality of Godhead face to face is to be understood as devotional service to the Lord and nothing else because only by discharging devotional service in transcendental love can one approach the Lord. Such penance is the internal potency of the Lord and is nondifferent from Him. Such acts of internal potency are exhibited by nonattachment for material enjoyment. The living entities are engaged in the conditions of material bondage because of their propensity for overlordship. But by engagement in the devotional service of the Lord one becomes detached from this enjoying spirit. The devotees automatically become detached from worldly enjoyment, and this detachment is the result of perfect knowledge. Therefore the penance of devotional service includes knowledge and detachment, and that is the manifestation of the transcendental potency.

One cannot enjoy material illusory prosperity if he desires to return home, back to Godhead. One who has no information of the transcendental bliss in the association of the Lord foolishly desires to enjoy this temporary material happiness. In the *Caitanya-caritāmṛta* it is said that if someone sincerely wants to see the Lord and at the same time wants to enjoy this material world, he is considered to be a fool only. One who wants to remain here in the material world for material enjoyment has no business entering into the eternal kingdom of God. The Lord favors such a foolish devotee by snatching all that he may possess in the material world. If such a foolish devotee of the Lord tries to recoup his position, then the merciful Lord again snatches away all that he may have possessed. By such repeated failures in material prosperity he becomes very unpopular with his family members and friends. In the material world the family members and friends honor persons who are very successful in accumulating wealth by any means. The foolish devotee of the Lord is thus put into forcible penance by the grace of the Lord, and at the end the devotee becomes perfectly happy, being engaged in the service of the Lord. Therefore penance in devotional service of the Lord, either by voluntary submission or by being forced by the Lord, is necessary for attaining perfection, and thus such penance is the internal potency of the Lord.

One cannot, however, be engaged in the penance of devotional service without being completely free from all sins. As stated in the *Bhagavad-gītā*, only a person who is completely free from all reactions of sins can engage himself in the worship of the Lord. Brahmāji was sinless, and therefore he faithfully discharged the advice of the Lord, “*tapa tapa*,” and the Lord, being satisfied with him, awarded him the desired result. Therefore only love and penance combined can please the Lord, and thus one is able to attain His complete mercy. He directs the sinless, and the sinless devotee attains the highest perfection of life.

TEXT 24

सृजामि तपसैवेदं ग्रसामि तपसा पुनः ।
बिभर्मि तपसा विश्वं वीर्यं मे दुश्चरं तपः ॥२३॥

*srjāmi tapasaivedaṁ
grasāmi tapasā punaḥ
bibharmi tapasā viśvaṁ
vīryaṁ me duścaraṁ tapaḥ*

srjāmi—I create; *tapasā*—by the same energy of penance; *eva*—certainly; *idam*—this; *grasāmi tapasā*—I do withdraw also by the same energy; *punaḥ*—again; *bibharmi*—do maintain; *tapasā*—by penance; *viśvaṁ*—the cosmos; *vīryaṁ*—potency; *me*—My; *duścaraṁ*—severe; *tapaḥ*—penance.

TRANSLATION

I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potential power is penance only.

PURPORT

In executing penance, one must be determined to return home, back to Godhead, and must decide to undergo all types of tribulations for that end. Even for material prosperity, name and fame, one has to undergo severe types of penance, otherwise no one can become an important figure in this material world. Why, then, are there severe types of penance for the perfection of devotional service? An easygoing life and attainment of perfection in transcendental realization cannot go together. The Lord is more clever than any living entity; therefore He wants to see how painstaking the devotee is in devotional service. The order is received from the Lord, either directly or through the bona fide spiritual master, and to execute that order, however painstaking, is the severe type of penance. One who follows the principle rigidly is sure to achieve success in attaining the Lord's mercy.

TEXT 25

ब्रह्मोवाच

भगवन् सर्वभूतानामध्यक्षोऽवस्थितो गुहाम् ।
वेद ह्यप्रतिरुद्धेन प्रज्ञानेन चिकीर्षितम् ॥२४॥

*brahmovāca
bhagavan sarva-bhūtānām
adhyakṣo 'vasthito guhām
veda hy apratiruddhena
prajñānena cikīrṣitam*

brahmā uvāca—Lord Brahmā said; *bhagavan*—O my Lord; *sarva bhūtānām*—of all living entities; *adhyakṣaḥ*—director; *avasthitaḥ*—situated; *guhām*—within the heart; *veda*—know; *hi*—certainly; *apratiruddhena*—without hindrance; *prajñānena*—by superintelligence; *cikīrṣitam*—endeavors.

TRANSLATION

Lord Brahmā said: O Personality of Godhead, You are situated in every living entity's heart as the supreme director, and therefore You are aware of all endeavors by Your superior intelligence, without any hindrance whatsoever.

PURPORT

The *Bhagavad-gītā* confirms that the Lord is situated in everyone's heart as the witness, and as such He is the supreme director of sanction. The director is not the enjoyer of the fruits of action, for without the Lord's sanction no one can enjoy. For example, in a prohibited area a habituated drunkard puts forward his application to the director of drinking, and the director, considering his case, sanctions only a certain amount of liquor for drinking. Similarly, the whole material world is full of many drunkards, in the sense that each and every one of the living entities has something in his mind to enjoy, and everyone desires the fulfillment of his desires very strongly. The almighty Lord, being very kind to the living entity, as the father is kind to the son, fulfills the living entity's desire for his childish satisfaction. With such desires in mind, the living entity does not actually enjoy, but he serves the bodily whims unnecessarily, without profit. The drunkard does not derive any profit out of drinking, but because he has become a servant of the drinking habit and does not wish to get out of it, the merciful Lord gives him all facilities to fulfill such desires.

The impersonalists recommend that one should become desireless, and others recommend banishing desires altogether. That is impossible; no one can banish desires altogether because desiring is the living symptom. Without having desires a living entity would be dead, which he is not. Therefore, living conditions and desire go together. Perfection of desires may be achieved when one desires to serve the Lord, and the Lord also desires that every living entity banish all personal desires and cooperate with His desires. That is the last instruction of the *Bhagavad-gītā*. Brahmāji agreed to this proposal, and therefore he is given the responsible post of creating generations in the vacant universe. Oneness with the Lord therefore consists of dovetailing one's desires with the desires of the Supreme Lord. That makes for the perfection of all desires.

The Lord, as the Supersoul in the heart of every living being, knows what is in the mind of each living entity, and no one can do anything without the knowledge of the Lord within. By His superior intelligence, the Lord gives everyone the chance to fulfill his desires to the fullest extent, and the resultant reaction is also awarded by the Lord.

TEXT 26

तथापि नाथमानस्य नाथ नाथय नाथितम् ।
परावरे यथा रूपे जानीयां ते त्वरूपिणः ॥२६॥

*tathāpi nāthamānasya
nātha nāthaya nāthitam
parāvare yathā rūpe
jānīyāṁ te tv arūpiṇaḥ*

tathā api—in spite of that; *nāthamānasya*—of the one who is asking for; *nātha*—O Lord; *nāthaya*—please award; *nāthitam*—as it is desired; *para-avare*—in the matter of mundane and transcendental; *yathā*—as it is; *rūpe*—in the form; *jānīyāṁ*—may it be known; *te*—Your; *tu*—but; *arūpiṇaḥ*—one who is formless.

TRANSLATION

In spite of that, my Lord, I am praying to You to kindly fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

TEXT 27

यथात्ममायायोगेन नानाशक्त्युपबृंहितम् ।
विलुम्पन् विसृजन् गृह्णन् बिभ्रदात्मानमात्मना ॥२७॥

*yathātmā-māyā-yogena
nānā-śakty-upabr̥hītam
vilumpan viśjan gr̥hṇan
bibhrad ātmānam ātmanā*

yathā—as much as; *ātma*—own; *māyā*—potency; *yogena*—by combination; *nānā*—various; *śakti*—energy; *upabr̥hītam*—by com-

ination and permutation; *vilumpan*—in the matter of annihilation; *visrjan*—in the matter of generation; *grhnan*—in the matter of acceptance; *bibhrat*—in the matter of maintenance; *ātmānam*—own self; *ātmanā*—by the self.

TRANSLATION

And [please inform me] how You, by Your own Self, manifest different energies for annihilation, generation, acceptance and maintenance by combination and permutation.

PURPORT

The whole manifestation is the Lord Himself by diffusion of His different energies only, namely the internal, external and marginal, just as the sunlight is the manifestation of the energy of the sun planet. Such energy is simultaneously one with and different from the Lord, just as the sunshine is simultaneously one with and different from the sun planet. The energies are acting by combination and permutation by the indication of the Lord, and the acting agents, like Brahmā, Viṣṇu and Śiva, are also different incarnations of the Lord. In other words, there is nothing but the Lord, and still the Lord is different from all such manifestive activities. How it is so will be explained later on.

TEXT 28

क्रीडस्यमोघसङ्कल्प उर्णनाभिर्यथोर्णुते ।
तथा तद्विषयां धेहि मनीषां मयि माधव ॥२८॥

*kṛīḍasy amogha-saṅkalpa
ūrṇanābhīr yathorṇute
tathā tad-viṣayāṁ dhehi
maṇiṣāṁ mayi mādhava*

kṛīḍasi—as You play; *amogha*—infallible; *saṅkalpa*—determination; *ūrṇanābhīḥ*—the spider; *yathā*—as much as; *ūrṇute*—covers; *tathā*—so and so; *tad-viṣayāṁ*—in the subject of all those; *dhehi*—do let me know; *maṇiṣāṁ*—philosophically; *mayi*—unto me; *mādhava*—O master of all energies.

TRANSLATION

O master of all energies, please tell me philosophically all about them. You play like a spider that covers itself by its own energy, and Your determination is infallible.

PURPORT

By the inconceivable energy of the Lord, every creative element has its own potencies, known as the potency of the element, potency of knowledge and potency of different actions and reactions. By a combination of such potential energies of the Lord there is the manifestation of creation, maintenance and annihilation in due course of time and by different agents like Brahmā, Viṣṇu and Maheśvara. Brahmā creates, Viṣṇu maintains, and Lord Śiva destroys. But all such agents and creative energies are emanations from the Lord, and as such there is nothing except the Lord, or the one supreme source of different diversities. The exact example is the spider and spider's web. The web is created by the spider, and it is maintained by the spider, and as soon as the spider likes, the whole thing is wound up within the spider. The spider is covered within the web. If an insignificant spider is so powerful as to act according to its will, why can't the Supreme Being act by His supreme will in the creation, maintenance and destruction of the cosmic manifestations? By the grace of the Lord, a devotee like Brahmā, or one in his chain of disciplic succession, can understand the almighty Personality of Godhead eternally engaged in His transcendental pastimes in the region of different energies.

TEXT 29

भगवच्छिक्षितमहं करवाणि ह्यतन्द्रितः ।
नेहमानः प्रजासर्गं बध्यैयं यदनुग्रहात् ॥२९॥

*bhagavac-chikṣitam ahaṁ
karavāṇi hy atandritaḥ*

*nehamānaḥ praḥā-sargaṁ
badhyeyāṁ yad-anugrahāt*

bhagavat—by the Personality of Godhead; *śikṣitam*—taught; *ahaṁ*—myself; *karavāṇi*—by acting; *hi*—certainly; *atandritaḥ*—instrumental; *na*—never; *ihamānaḥ*—although acting; *praḥā-sargaṁ*—generation of the living entities; *badhyeyam*—be conditioned; *yad*—as a matter of fact; *anugrahāt*—by the mercy of.

TRANSLATION

Please tell me so that I may be taught in the matter by the instruction of the Personality of Godhead and may thus act instrumentally to generate living entities, without being conditioned by such activities.

PURPORT

Brahmāji does not want to become a speculator dependent on the strength of his personal knowledge and conditioned to material bondage. Everyone should know in clear consciousness that one is, in the execution of all activities, an instrument. A conditioned soul is instrumental in the hands of the external energy, *guṇamayī māyā*, or the illusory energy of the Lord, and in the liberated stage the living entity is instrumental to the will of the Personality of Godhead directly. To be instrumental to the direct will of the Lord is the natural constitutional position of the living entity, whereas to be an instrument in the hands of the illusory energy of the Lord is material bondage for the living entity. In that conditioned state, the living entity speculates on the Absolute Truth and His different activities. But in the unconditioned stage the living entity directly receives knowledge from the Lord, and such a liberated soul acts flawlessly, without any speculative habit. The *Bhagavad-gītā* (10.10–11) confirms emphatically that the pure devotees, who are constantly engaged in the loving transcendental service of the Lord, are directly advised by the Lord, so much so that the devotee unwaveringly makes progress on the path home, back to Godhead. Pure devotees of the Lord are therefore not proud of their definite progress, whereas the non-devotee speculator is in the darkness of illusory energy and is very much proud of his misleading knowledge based on speculation without any definite path. Lord Brahmā wanted to be saved from that pitfall of pride, although he was posted in the most exalted position within the universe.

TEXT 30

यावत् सखा सख्युरिवेश ते कृतः
प्रजाविसर्गे विभजामि भो जनम् ।
अविक्लवस्ते परिकर्माणि स्थितो
मा मे समुन्नद्धमदोऽजमानिनः ॥३०॥

*yāvat sakhā sakhyur ivaśa te kṛtaḥ
praḥā-visarge vibhajāmi bho janam
aviklavas te parikarmaṇi sthito
mā me samunnaddha-mado 'ja māninaḥ*

yāvat—as it is; *sakhā*—friend; *sakhyuḥ*—unto the friend; *iva*—like that; *iśa*—O Lord; *te*—You; *kṛtaḥ*—have accepted; *praḥā*—the living entities; *visarge*—in the matter of creation; *vibhajāmi*—as I shall do it differently; *bhoḥ*—O my Lord; *janam*—those who are born; *aviklavah*—without being perturbed; *te*—Your; *parikarmaṇi*—in the matter of service; *sthitaḥ*—thus situated; *mā*—may it never be; *me*—unto me; *samunnaddha*—resulting arise; *madah*—madness; *aja*—O unborn one; *māninaḥ*—thus being thought of.

TRANSLATION

O my Lord, the unborn, You have shaken hands with me just as a friend does with a friend [as if equal in position]. I shall be engaged in the creation of different types of living entities, and I shall be occupied in Your service. I shall have no perturbation, but I pray that all this may not give rise to pride, as if I were the Supreme.

PURPORT

Lord Brahmā is definitely situated in the humor of friendship with the Lord. Every living being is eternally related with the Personality of Godhead in one of five different transcendental humors, namely *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. We have already discussed these five kinds of humors in relationship with the Personality of Godhead. It is clearly exhibited herein that Lord Brahmā is related to the Personality of Godhead in the transcendental humor of friendship. A pure devotee may be related with the Lord in any one of the transcendental humors, even in the humor of parenthood, but the devotee of the Lord is always a transcendental servitor. No one is equal to or greater than the Lord. That is the version of the *Bhagavad-gītā*. Brahmāji, although eternally related with the Lord in the transcendental humor of friendship, and although entrusted with the most exalted post of creating different grades of living entities, is still conscious of his position, that he is neither the Supreme Lord nor supremely powerful. It is possible that some extremely powerful personality, within or without the universe, may sometimes show more power than the Lord Himself. Still the pure devotee knows that this power is a *vibhūti* delegated by the Lord, and such a delegated powerful living entity is never independent. Śrī Hanumānji crossed the Indian Ocean by jumping over the sea, and Lord Śrī Rāmacandra engaged Himself in marching over the bridge, but this does not mean that Hanumānji was more powerful than the Lord. Sometimes the Lord gives extraordinary powers to His devotee, but the devotee knows always that the power belongs to the Personality of Godhead and that the devotee is only an instrument. The pure devotee is never puffed up like the nondevotee class of men who falsely think that they are God. It is astonishing to see how a person who is being kicked by the laws of the Lord's illusory energy at every step can falsely think of becoming one with the Lord. Such thinking is the last snare of the illusory energy offered to the conditioned soul. The first illusion is that he wants to become Lord of the material world by accumulating wealth and power, but when he is frustrated in that attempt he wants to be one with the Lord. So both becoming the most powerful man in the material world and desiring to become one with the Lord are different illusory snares. And because the pure devotees of the Lord are surrendered souls, they are above the illusory snares of *māyā*. Because Lord Brahmā is a pure devotee, even though the first dominating deity in the material world and therefore able to do many wonderful things, he would never, like the nondevotee with a poor fund of knowledge, have the audacity to think of becoming one with the Lord. People with a poor fund of knowledge should take lessons from Brahmā when they are puffed up with the false notion of becoming God.

Factually Lord Brahmā does not create the living entities. In the beginning of the creation he is empowered to give different bodily shapes to the living entities according to their work during the last millennium. Brahmāji's duty is just to wake the living entities from their slumber and to engage them in their proper duty. The different grades of living entities are not created by Brahmāji by his capricious whims, but he is entrusted with the task of giving the living entities different grades of body so that they can work accordingly. And still he is conscious that he is only instrumental, so that he may not think of himself as the Supreme Powerful Lord.

Devotees of the Lord are engaged in the specific duty offered by the Lord, and such duties are successfully carried out without hindrance because they are ordained by the Lord. The credit of success goes not to the doer but to the Lord. But persons with a poor fund of knowledge take the credit of success into their own accounts and give nothing to the credit of the Lord. That is the symptom of the nondevotee class of men.

TEXT 31

श्रीभगवानुवाच

ज्ञानं परमगुह्यं मे यद् विज्ञानसमन्वितम् ।
सरहस्यं तदङ्गं च गृहाण गदितं मया ॥३१॥

śrī-bhagavān uvāca
jñānaṁ parama-guhyam me
yad vijñāna-samanvitam

sarahasyam tad-aṅgam ca
grhāṇa gaditam mayā

śrī-bhagavān uvāca—the Personality of Godhead said; jñānam—knowledge acquired; parama—extremely; guhyam—confidential; me—of Me; yat—which is; vijñāna—realization; samanvitam—coordinated; sa-rahasyam—with devotional service; tat—of that; aṅgam ca—necessary paraphernalia; grhāṇa—just try to take up; gaditam—explained; mayā—by Me.

TRANSLATION

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

PURPORT

Lord Brahmā is the topmost devotee of the Lord within the universe, and therefore the Personality of Godhead replied to his four principal inquiries in four important statements, which are known as the original *Bhāgavatam* in four verses. These were Brahmā's questions: (1) What are the forms of the Lord both in matter and in transcendence? (2) How are the different energies of the Lord working? (3) How does the Lord play with His different energies? (4) How may Brahmā be instructed to discharge the duty entrusted to Him? The prelude to the answers is this verse under discussion, wherein the Lord informs Brahmā that knowledge of Him, the Supreme Absolute Truth, as it is stated in the revealed scriptures, is very subtle and cannot be understood unless one is self-realized by the grace of the Lord. The Lord says that Brahmā may take the answers as He explains them. This means that transcendental knowledge of the absolute Supreme Being can be known if it is made known by the Lord Himself. By the mental speculation of the greatest mundane thinkers, the Absolute Truth cannot be understood. The mental speculators can reach up to the standard of impersonal Brahman realization, but, factually, complete knowledge of transcendence is beyond the knowledge of impersonal Brahman. Thus it is called the supreme confidential wisdom. Out of many liberated souls, someone may be qualified to know the Personality of Godhead. In the *Bhagavad-gītā* it is also said by the Lord Himself that out of many hundreds of thousands of people, one may try for perfection in human life, and out of many liberated souls, one may know Him as He is. Therefore, the knowledge of the Personality of Godhead may be attained by devotional service only. *Rahasyam* means devotional service. Lord Kṛṣṇa instructed Arjuna in the *Bhagavad-gītā* because He found Arjuna to be a devotee and friend. Without such qualifications, one cannot enter into the mystery of the *Bhagavad-gītā*. Therefore, one cannot understand the Personality of Godhead unless one becomes a devotee and discharges devotional service. This mystery is *love of Godhead*. Therein lies the main qualification for knowing the mystery of the Personality of Godhead. And to attain the stage of transcendental love of Godhead, regulative principles of devotional service must be followed. The regulative principles are called *vidhi-bhakti*, or the devotional service of the Lord, and they can be practiced by a neophyte with his present senses. Such regulative principles are mainly based on hearing and chanting of the glories of the Lord. And such hearing and chanting of the glories of the Lord can be made possible in the association of devotees only. Lord Caitanya therefore recommended five main principles for attaining perfection in the devotional service of the Lord. The first is association with devotees (hearing); second is chanting the glories of the Lord; third, hearing *Śrīmad-Bhāgavatam* from the pure devotee; fourth, residing in a holy place connected with the Lord; and fifth, worshipping the Deity of the Lord with devotion. Such rules and regulations are parts of devotional service. So, as requested by Lord Brahmā, the Personality of Godhead will explain all about the four questions put forward by Brahmā, and others also which are parts and parcels of the same questions.

(continued in next issue)

ŚRĪLA PRABHUPĀDA SPEAKS OUT

On Truth, Belief, and Science

The following conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and one of his disciples took place in March 1974 on an early-morning walk in Perth, Australia.

Devotee: [Taking the part of a materialistic scientist] Why do you call Kṛṣṇa consciousness a science? It seems like it's only a belief.

Śrīla Prabhupāda: Your so-called science is also belief. If you call your way science, then our way is also science.

Devotee: But with our science we can prove our beliefs.

Śrīla Prabhupāda: Then prove that chemicals make life. Your belief is that life is made from chemicals. So prove it; then it is science. But you cannot prove it; therefore it remains a belief.

Devotee: Well, you believe in the soul, but you can't prove that it exists. Since we cannot see the soul, we have to conclude that life comes from matter.

Śrīla Prabhupāda: You cannot see the soul with your gross senses, but it can be perceived. Consciousness can be perceived, and consciousness is the symptom of the soul. But if, as you say, life comes from matter, then you must demonstrate it by supplying the missing chemicals to make a dead body live again. This is my challenge.

Devotee: We will require some time to find the right chemicals.

Śrīla Prabhupāda: That is nonsense. Your belief is that life comes from chemicals, but you cannot prove it. Therefore you prove yourself to be a rascal.

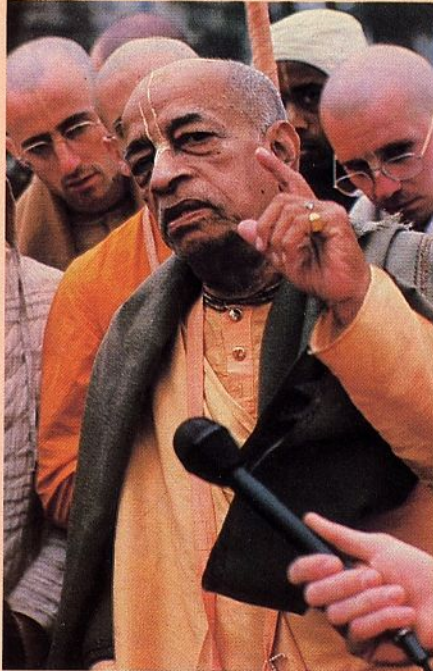
Devotee: But you accept the *Bhagavad-gītā* on faith. How is that scientific? It's only your belief, isn't that correct?

Śrīla Prabhupāda: Why isn't the *Bhagavad-gītā* scientific? The *Bhagavad-gītā* says, *annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ*: "All living entities subsist by eating food grains, and grains are produced from rain." Is that belief?

Devotee: That must be true.

Śrīla Prabhupāda: Similarly, everything in the *Bhagavad-gītā* is true. If you think carefully about what Kṛṣṇa says in the *Bhagavad-gītā*, you will find that it is all true. For example, Kṛṣṇa says that in society there must be an intelligent class of men, the *brāhmaṇas*, who know the soul and God. They are civilized men. But where is such a class of men in today's society?

Devotee: Throughout the world there are



many priests, ministers, and rabbis.

Śrīla Prabhupāda: But what do they actually know about God? They speculate about God as much as the scientists speculate about material nature.

Just try to see this one point clearly: You are not independent; therefore, there must be some authority over you. And ultimately you have to accept that a supreme authority exists. So if you claim to have knowledge of the supreme truth but you do not know the supreme authority, what is the value of your knowledge?

Suppose a man does not know about the government of his country. What kind of man is he? He is simply a third-class man, a rascal. A civilized man knows about his country's government. Similarly, there is a government of the whole universe, but if you do not know it you are a third-class, uncivilized man. That is why Kṛṣṇa teaches in the *Bhagavad-gītā* that there must be an intelligent class of men who know God and who understand the whole universal management—how it is running under the order of God. Kṛṣṇa devotees know these things. Therefore they are the real *brāhmaṇas* and the real scientists.

Devotee: But the *Bhagavad-gītā* is five thousand years old, so it doesn't pertain to our modern world.

Śrīla Prabhupāda: The *Bhagavad-gītā* is not five thousand years old; it has always existed. Have you read the *Bhagavad-gītā*?

Devotee: Yes, several times.

Śrīla Prabhupāda: Then where do you find in the *Bhagavad-gītā* that it is five thousand years old? Kṛṣṇa says, *imam vivasvate yogam proktavān aham avyayam*: "I spoke this imperishable science of *Bhagavad-gītā* to Vivasvān more than 120 million years ago." You do not know this? What kind of reader of the *Bhagavad-gītā* are you? The *Bhagavad-gītā* is *avyayam*, eternal. So how can you say it is five thousand years old?

[Pointing to the rising sun with his cane] Here we see the sun just rising. But it is always there, in space. The *Bhagavad-gītā* is like that: it is eternal truth. When the sun rises we don't say, "Oh, the sun is just now coming into existence." It is always there, but we can't see it until it rises. Men used to think that at night the sun died and in the morning a new sun was created. They also used to believe the earth was flat. This is your scientific knowledge: every day a new opinion.

Devotee: This means that we are discovering the truth.

Śrīla Prabhupāda: No. It means you do not know what the truth is. You are only speculating. Now you accept something as true, but after a few days you say it is not true. And you call this science!

Devotee: Yes, you're right. Many of the scientific textbooks that were written just a few years ago are outdated now.

Śrīla Prabhupāda: And the scientific books you are now using will be useless in a few years. This is your science.

Devotee: But at least what we know now is more true than what we knew before, and if we keep trying we will know more.

Śrīla Prabhupāda: This means you are always in ignorance. But the *Bhagavad-gītā* is not like that. Kṛṣṇa says to Arjuna, "I first instructed this science 120 million years ago, and today I am teaching you the same thing." That is scientific knowledge: the truth is always the same. But you scientists are always changing—"discovering the truth," you call it. That means you do not know what the truth is.

Devotee: [As himself] The problem is, everyone is a cheater. Everyone is speculating and presenting his own knowledge as the truth.

Śrīla Prabhupāda: Yes. Therefore we accept Kṛṣṇa, who does not cheat. And since I am presenting only what Kṛṣṇa has said, I am also not a cheater. That is the difference between the scientists and us.



An offering of thousands of buttered capātis (the unleavened breads piled beside the mounds of rice) is part of the traditional Vedic ceremony of worship called *annakūṭa*. More than five centuries ago in Vṛndāvana, India, the exalted saint Mādhavendra Purī (in saffron robes) performed this ceremony for a newly installed Deity of Lord Kṛṣṇa.

morning he had dozed a little and dreamt that the boy was clasping his hand and taking him to a bush in the jungle.

"I reside in this bush," the boy said, "and because of this I suffer very much from rain, winds, severe cold, and scorching heat. Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on the hilltop.

"My name is Gopāla," the boy said. (*Gopāla* is a name for Kṛṣṇa that means "cowherd boy.") "When soldiers attacked Vṛndāvana, the priest who was serving Me hid Me here. Then he ran away in fear. Since then I have been staying in this bush. It is very good that you've come here. Now just remove Me with care." With this, the boy disappeared.

Upon awakening, Mādhavendra Purī felt sorry because he had not recognized the boy in his dream as Gopāla, the Supreme Personality of Godhead. But Mādhavendra Purī had full faith in the words Gopāla had spoken in the dream. So he entered the village and explained the situation to the people. Together they went to the exact spot in the jungle that Gopāla had indicated, excavated the carved stone Deity form of the Lord, and carried Him to the hilltop.

Mādhavendra Purī never thought that the Gopāla Deity was simply a stone statue representing the Lord. He saw the Deity as directly the Supreme Personality of Godhead Himself in all His fullness and opulence. Mādhavendra Purī knew that although God is present everywhere, He personally comes as the Deity to accept and reciprocate His devotees' loving service. To those with materialistic vision the form of the Deity may appear like inert matter, but a pure devotee realizes that there is no difference between the Deity of the Lord and the Lord Himself. Such a devotee serves the Deity just as he would serve the Lord directly. So the Deity of Lord Gopāla, by His own transcendental desire, engaged Mādhavendra Purī and hundreds of local people in His service, thus increasing their love for Him. After all, if the Lord wants to come among us as a Deity like Gopāla, who in this world can stop Him?

The villagers welcomed Gopāla with the melodious sounds of bugles, drums, chanting, and singing, while Mādhavendra

(continued on page 22)

Lord Kṛṣṇa's Cuisine

The Capātī: Bread Fit for the Lord

Simple, wholesome, delicious: The qualities that made this traditional unleavened bread the choice for offering to Kṛṣṇa five centuries ago make it a staple in Kṛṣṇa's cuisine today.

by VIŚĀKHĀ-DEVĪ DĀSĪ

Mādhavendra Purī awoke and lamented, "I saw the Lord directly, but I could not even recognize Him!"

The previous day, while Mādhavendra Purī had been fasting and meditating beneath a tree in the holy land of Vṛndāvana a beautiful cowherd boy had appeared be-

fore him and, smiling enchantingly, offered him a pot of milk. Mādhavendra Purī had accepted the milk, but although the boy had promised to return for the empty pot, He never had. The whole night Mādhavendra Purī had chanted Hare Kṛṣṇa, waiting for that beautiful boy to return, until towards

(Recipe by Yamunā-devī dāstī)

Basic Unleavened Whole-wheat Bread

(Capātī)

The most popular of all unleavened breads, capātīs are traditionally made with stone-ground whole-wheat flour. Thus they're rich in fiber, vitamins B and E, protein, iron, unsaturated fats, and carbohydrates. Like all whole-wheat breads, capātīs also contain phytic acid, a chemical that regulates the amount of calcium and other minerals the body absorbs. So while connoisseurs can relish capātīs for their refined taste, texture, and aroma, natural food fans can enjoy them for their varied nutritional content as well.

Note concerning flour:

Most Vedic breads are made with a kind of stone-ground whole-wheat flour called *atta*, or *capātī* flour. This flour, available in Indian grocery stores, is quite different from the kinds available in supermarkets and health-food stores. Capātī flour consists of whole grains of wheat finely milled to a near powder. (Cooks in India usually make it even finer by sieving it through a very fine screen in a utensil called a *chalni*.) Capātī flour is tan or buff in color and bursting with nutrition. Doughs made with it are velvety smooth, knead readily, and respond easily to shaping.

If capātī flour is unavailable, you can use regular whole-wheat flour. You should either sieve this flour to reduce its coarse texture or replace a portion of it with unbleached or regular all-purpose flour. How much all-purpose flour you should add depends on the quality of your whole-wheat flour, but generally two parts whole wheat to one part all-purpose gives good results. (For best results, use freshly milled flours.)

To measure the flour, first sieve it and then lightly spoon it into a measuring cup until it overflows the rim. Finally, level it off gently with a knife. If you pack the flour into the measuring cup or shake the cup, you'll get an inaccurate measurement because of compression or settling of the flour.

In following this recipe, begin with the least amount of water suggested. If the dough turns out too soft, add additional flour. Remember: Flours vary according to the type of wheat they're milled from, the processing they undergo, and the amount of moisture they absorb during storage. So even the most accurate measurements may need small adjustments.

Preparation time: 1 to 2 minutes per capātī

Yield: 10 to 12 capātīs

Ingredients:

2½ to 2¾ cups sieved capātī or whole-wheat flour

½ teaspoon salt (optional)

⅔ to 1 cup lukewarm water

4 to 5 teaspoons melted butter or *ghee*

(see BACK TO GODHEAD, Vol. 17, No. 2-3)

Equipment:

A flat surface near the stove

A flat iron griddle

Two burners

A cake rack (needed only if you're using electric heat)

A pair of tongs

A rolling pin

A cake tin or pie tin lined with a thick clean kitchen towel (needed only if you're not serving the capātīs right off the stove)

A pastry brush or teaspoon

To prepare the dough:

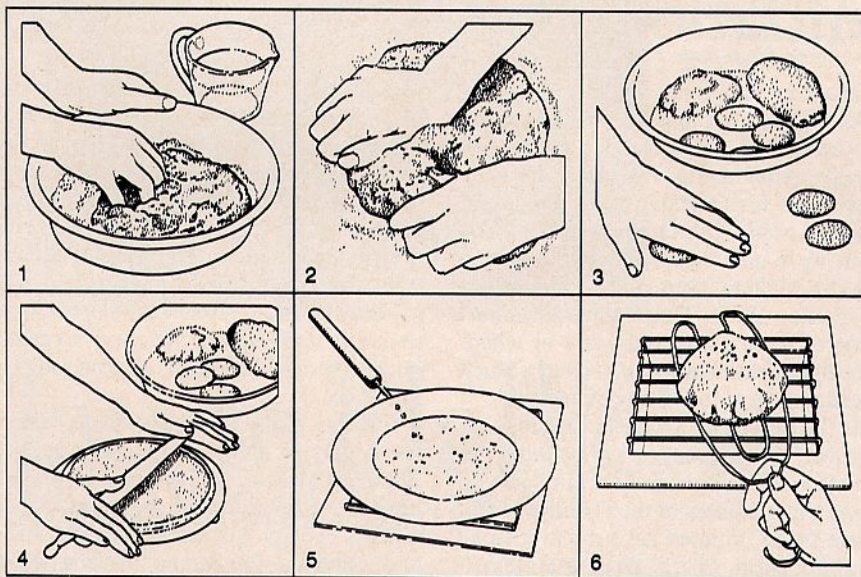
First put aside ½ cup of flour for rolling the capātīs. Then add the salt to the remaining flour. Now fill a receptacle with about 1 cup of lukewarm water. Holding the receptacle in one hand, add about ⅔ cup of water to the flour and work it with your other hand until it begins to hold together (see Box 1, below). Mix vigorously, adding enough water to make a pliable, soft dough. (The look and feel of the dough will determine how much water you need.) Fold and knead the dough by pressing it with your knuckles or palms until it is silky smooth, or for about ten minutes (Box 2). Now gather the dough into a compact, smooth ball, place it in a bowl, rub it with water until a thin film forms, and drape it with a damp towel. Allow the dough to sit for at least ½ hour at room temperature. If the dough is covered well, you may let it sit as long as 6 to 8 hours while the water and gluten in the wheat form an elastic, weblike framework.

too sticky. Divide the dough into about a dozen equal pieces. Then take the pieces one at a time, coat them with a little flour, and roll them between your palms to shape round, smooth balls. Place the balls on a plate and drape them with a damp towel.

Now take the first ball and immerse it in enough flour to prevent sticking. Then flatten the ball into a two-inch patty (Box 3), dip the patty into the flour on both sides, and, using a rolling pin, roll it out from the center to make a disk about 3½ inches across. Dip the disk into the flour on both sides and then roll it in all directions until the dough is evenly thick all around (Box 4). The circle of dough should be as thin and as round as possible, and it should measure about 5 to 6 inches across. While rolling the capātī, use just enough flour to prevent it from sticking.

Lift up the flat disk of dough, slap it back and forth from one palm to the other to shake off any excess flour, and then slip it onto the preheated griddle (Box 5). Cook for about 40 to 50 seconds, or until you see small white blisters appear on the surface of the dough. Now turn the capātī over and cook for another 35 to 45 seconds, or until small brown spots form on the underside and the surface blisters with air pockets.

Lift the capātī off the griddle and carefully place it directly on a high gas flame or a cake rack placed over an electric burner set on



To shape and cook the capātīs:

Prepare the cooking area by collecting the necessary ingredients and equipment. (If you don't plan to serve the capātīs one after another right off the stove, place each cooked capātī between the folds of the towel in the cake tin or pie tin. But remember: The capātīs must have breathing space, so don't cover them so tightly that they become soggy from the steam inside them.) Place a bowl with the melted butter or ghee nearby, along with the pastry brush or teaspoon. Preheat the flat iron griddle over medium heat for about three minutes. Take the ½ cup of whole-wheat flour you saved and place it in a small, shallow dish.

Knead the dough, adding more flour if it's

“high.” Within ten seconds the capātī will swell, fill with hot steam, and puff up (Box 6). Use the pair of tongs to turn the capātī over, and then toast it until the puffed surface is marked with tiny black spots.

Remove the capātī from the heat and slap out the hot air so the capātī collapses. Brush one side with melted butter or ghee and offer to Kṛṣṇa immediately or place between the folds of a thick clean kitchen towel for offering later.

Note:

Try to establish a rhythm in your movements so you're rolling one capātī while another is baking. This way you can make a capātī every two minutes or so.

Purī washed the Lord's transcendental body with hundreds of pots of water, and with pots of yogurt, milk, honey, sugar, and *ghee* (purified butter). He massaged the Lord with fine oils, bathed Him again, and dressed Him in new garments.

Then the villagers offered Lord Gopāla prayers, obeisances, and their entire stocks of rice, wheat flour, and *dāl* (see BTG Vol. 17, No. 4.) They brought so much food that it covered the entire surface of the hill. Expert cooks prepared dozens of varieties of vegetables, soups, cakes, rices, and *capātīs* (the subject of this month's recipe). They placed the rice on leaves and surrounded it with stacks of *capātīs*, each amply covered with *ghee*. Then they placed all the vegetable dishes in pots and put them around the *capātīs*. Finally, they placed pots of yogurt, milk, buttermilk, yogurt-cheese, sweet rice, cream, and solid cream alongside the vegetables. Thus they celebrated the lavish festival called *annakūṭa*, and Mādhavendra Purī personally offered everything to the Deity of Gopāla with great devotion.

Having been hungry for many days, Gopāla happily ate all the food and told Mādhavendra Purī, "I have accepted your service because of your intense love for Me." Although Gopāla ate all the food, leaving not a morsel, He again restored it all by His transcendental potency. Such are the pastimes of the Deity of the Lord.


After the Lord was satisfied, Mādhavendra Purī gathered all the cooks and said, "Now feed everyone sumptuously, from the children up to the aged!" Local and neighboring villagers feasted side by side on the lavish spread of *prasādam* (food offered to Kṛṣṇa). Everyone was astonished to see the influence of Mādhavendra Purī.

As the entire region gradually heard of the appearance of Gopāla, people from more distant villages began coming to visit Him. Each group of villagers wanted to perform the *annakūṭa* ceremony, so day after day they brought rice, *dāl*, flour, vegetables, *ghee*, milk, sweets, flowers, and various other offerings for the Deity. The cooks again and again prepared and offered dishes to Gopāla and distributed

prasādam to all. Lord Gopāla was very pleased, as was His devotee Mādhavendra Purī.

* * *

Mādhavendra Purī offered *capātīs* to Lord Gopāla in the fifteenth century, when this pastime took place. Similarly, 4500 years before, when Lord Kṛṣṇa resided in Vṛndāvana, He also enjoyed *capātīs*. If you're inclined to, you can make *capātīs* in your own kitchen, offer them to Kṛṣṇa, and partake of this simple yet delicious and nourishing bread.

There is a specific, formal process for offering food to Kṛṣṇa that devotees follow in Kṛṣṇa's temples. For your offering at home, however, you can begin with a few simple procedures. First, while preparing the dish, try to remember that it is for Kṛṣṇa's pleasure. Second, never taste the preparation before offering it: Kṛṣṇa should enjoy it first. Third, when the preparation is done, place a portion before a picture of Kṛṣṇa; then chant Hare Kṛṣṇa and pray for the Lord to accept the offering. 

Initiation

(continued from page 7)

I will accept him as my disciple."

As the moment and the words became impressed into his being, Abhay was in ecstasy. Atulānanda was pleasantly surprised that his Gurudeva was already in approval of Mr. De. Other disciples in the room were also pleased to witness Śrīla Bhaktisiddhānta Sarasvatī's immediate acceptance of Mr. De as a good listener. Some of them wondered when or where Śrīla Bhaktisiddhānta had arrived at such an estimation of the young pharmacist.


At the initiation, Śrīla Bhaktisiddhānta Sarasvatī was seated on a *vyāsāsana*, an elevated seat, and the room was filled with guests and members of the Gaudiya Math. Those to be initiated sat around a small mound of earth, where one of Śrīla Bhaktisiddhānta Sarasvatī's *sannyāsīs* prepared a fire and offered grains and fruits into the flames, while everyone chanted *mantras* for purification. Abhay's sister and brother were present, but not his wife.

Abhay had basked in the presence of his Gurudeva. "Yes, he likes to hear"—the words of his spiritual master and his glance of recognition had remained with Abhay. Abhay would continue pleasing his spiritual master by hearing well. "Then," he thought, "I will be able to speak well." The Vedic literature described nine processes of devotional service, the first of which was *śravaṇam*, hearing about Kṛṣṇa; then came *kīrtanam*, chanting about and glorifying Him. By sitting pa-

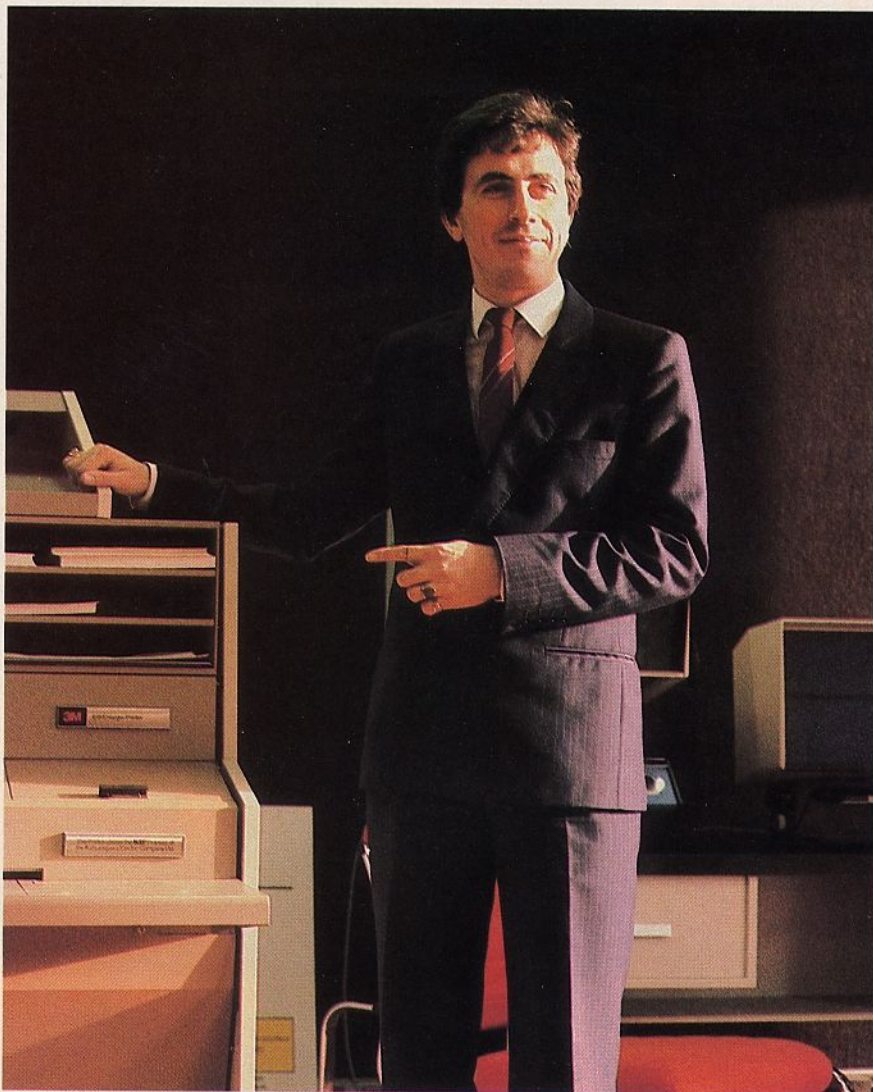
tiently and hearing at Kosi, he had pleased Kṛṣṇa's representative, and when Kṛṣṇa's representative was pleased, Kṛṣṇa was pleased. Śrīla Bhaktisiddhānta Sarasvatī had not praised him for donating money to the *maṭha* and hadn't advised him to forsake his family and business and travel with him, nor had he asked Abhay to perform great austerities, like the *yogīs* who mortify their bodies with fasts and difficult vows. But "He likes to hear," he had said. "I have marked him." Abhay thought about it and, again, listened carefully as his spiritual master conducted the initiation.

Finally, Śrīla Bhaktisiddhānta called for Abhay to come forward and receive initiation by accepting his *japa*, or prayer, beads. After offering prostrated obeisances, Abhay extended his right hand and accepted the strand of *japa* beads from the hand of his spiritual master. At the same time, he also received the sacred brahminical thread, signifying second initiation. Usually Śrīla Bhaktisiddhānta gave the first initiation, *hari-nāma*, and only after some time, when he was satisfied with the progress of the disciple, would he give the second initiation. But he offered Abhay both initiations at the same time. Now Abhay was a full-fledged disciple, a *brāhmaṇa*, who could perform sacrifices, such as this fire *yajña* for initiation; he could worship the Deity in the temple and would be expected to discourse widely. Śrīla Bhaktisiddhānta added *aravinda*, "lotus," to his name; now he was Abhay Charanaravinda.

After Śrīla Bhaktisiddhānta Sarasvatī left Allahabad for Calcutta, Abhay keenly felt the responsibility of working on behalf of his spiritual master. At the initiation Śrīla Bhaktisiddhānta had instructed Abhay to study Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*, which outlined the loving exchanges between Kṛṣṇa and His devotees and explained how a devotee can advance in spiritual life. *Bhakti-rasāmṛta-sindhu* was a "lawbook" for devotional service, and Abhay would study it carefully. He was glad to increase his visits to the Allahabad center and to bring new people. Even at his first meeting with his spiritual master he had received the instruction to preach the mission of Lord Caitanya, and now he began steadily and carefully considering how to do so. Preaching was a responsibility at least as binding as that of home and business. Even in his home he wanted to engage as far as possible in preaching Kṛṣṇa consciousness. He discussed with his wife about his plans for inviting people into their home, offering them *prasādam*, and holding discussions about Kṛṣṇa. She didn't share his enthusiasm.

Śrīla Prabhupāda: *My wife was a devotee of Kṛṣṇa, but she had some other idea. Her idea was just to worship the Deity at home and live peacefully. My idea was preaching.* 

The biography of Śrīla Prabhupāda continues next month with an account of how his spiritual master gave him an essential instruction just days before passing away.



Jean Claude Halliche

A Spiritual Presence at 3M

When a rising young business executive gets involved with Kṛṣṇa consciousness, he finds that material and spiritual success go hand in hand.

Text and photos by
YOGEŚVARA DĀSA

Jean Claude Halliche is something of a legend at 3M Company, one of the world's hundred largest corporations. At twenty-nine he is the youngest of forty-five directors in France, responsible for more than ten thousand clients in the Paris region and credited with having trained the most effective sales team in the company's history. And even though he wouldn't want people to mistakenly think

that Kṛṣṇa consciousness is some kind of good-luck mumbo jumbo, in his own words, "Everything started happening for me when I began chanting Hare Kṛṣṇa."

Jean Claude's ambitions before he met devotees of Lord Kṛṣṇa had little to do with chanting and spiritual dedication. A Catholic by family upbringing, he watched with amused skepticism as devotees chanted and danced their way along the crowded

Paris thoroughfares and through tiny streets at Saturday flea markets. No, he hardly saw himself as one of the chosen.

He was preoccupied with a different vision, one of *la bonne vie*, the "good life" that blares out from billboards and magazine covers and comes wrapped in ermine with million-franc price tags. And why shouldn't he have dreamed of success and wealth? A handsome young man with a

winning smile and demeanor could go far if he just applied himself.

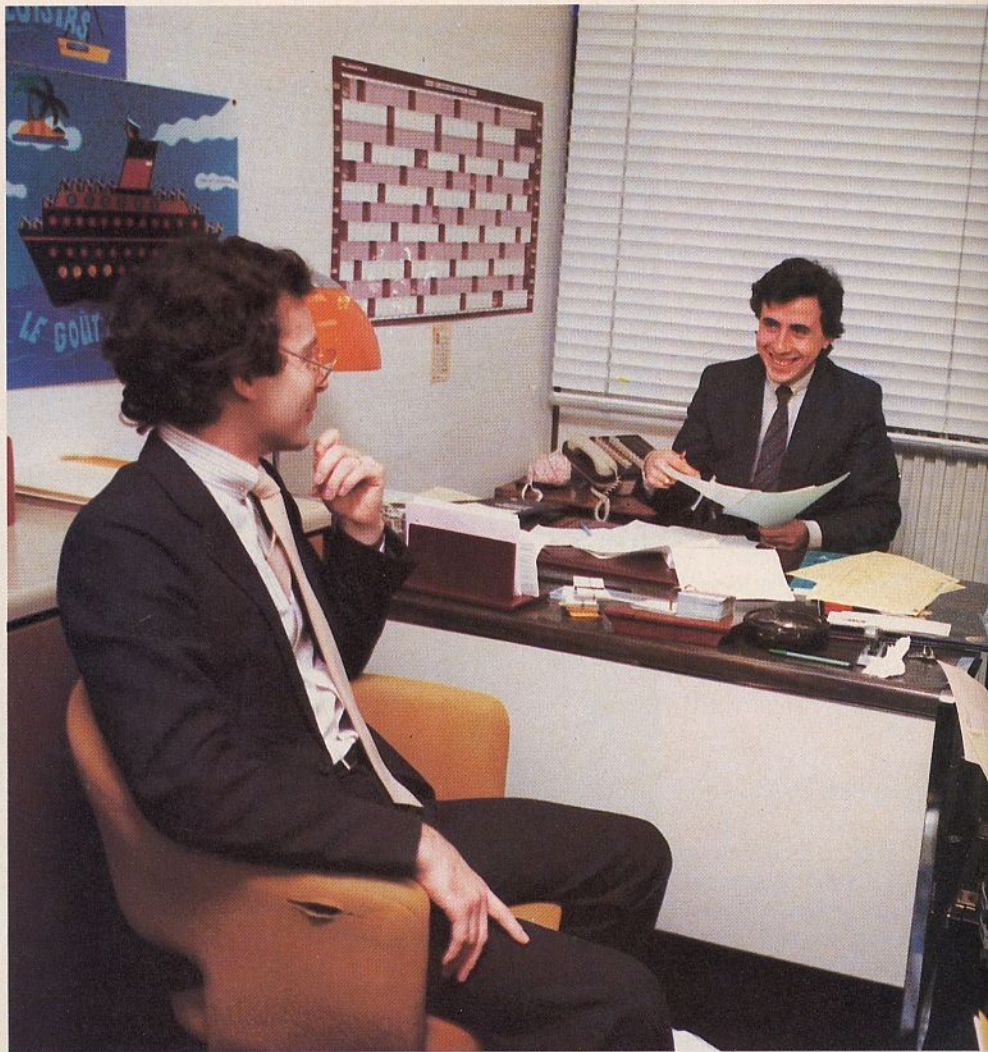
So his first visit to a Hare Kṛṣṇa temple had little to do with interest in life's mysteries. That would come later. For now, in the summer of 1974, he was concerned only with seeing his brother Alain again after more than seven years. Alain had been in India all that time and was now returning to Paris. In his letter, which had arrived the week before, he had invited his family to meet him at the airport and then accompany him to the Paris Kṛṣṇa temple. As a child Jean Claude had always looked up to his older brother, but Alain's recent involvement with Kṛṣṇa consciousness was an unexpected change that Jean Claude hoped



would not sour their relationship.

The reunion was warm. In the temple Ādi-śekhara dāsa (Alain had received this name at his formal initiation into Kṛṣṇa consciousness) told his family why he had adopted the life of a devotee. In India, he said, he had found an understanding of life vastly different from what he had known as a young man in Paris. Even an uneducated person in India knew that within the body dwells the eternal soul, part and parcel of Kṛṣṇa, or God, and that the soul's material attachments entrap him in a painful cycle of repeated birth and death. In this conditioned state the soul undergoes *karma*, the reactions to past deeds. No one can surpass these laws, Ādi-śekhara said, except a devotee of God. A person who leads a life of purity and devotion to Lord Kṛṣṇa transcends *karma* and breaks out of the cycle of birth and death. And this boon is open to everyone. Anyone can become purified and happy by dedicating his activities to Kṛṣṇa.

Although the strange dress and temple environment still rubbed Jean Claude the wrong way, Ādi-śekhara's explanations opened his eyes. There was much more to Kṛṣṇa consciousness than he had suspected. He learned that the public chanting the devotees did was an ancient practice inaugurated five hundred years ago in India by Caitanya Mahāprabhu, a great saint revered by devotees as Kṛṣṇa Himself, and that the scriptures and culture followed by devotees were among the oldest and most



Recognition: At right,

Jean Claude receives company award as most outstanding salesman for the third straight year. Today he knows that doing his job well is an expression of his devotion to Kṛṣṇa. Above left, he briefs a salesman from 3M's Paris showroom on the features of a new product.



distinguished in the world. Looking around at the beautifully decorated temple and the devotees in traditional robes, Jean Claude questioned his brother on everything, and Ādi-śekhara patiently answered him.

"Why did you give up eating meat?"

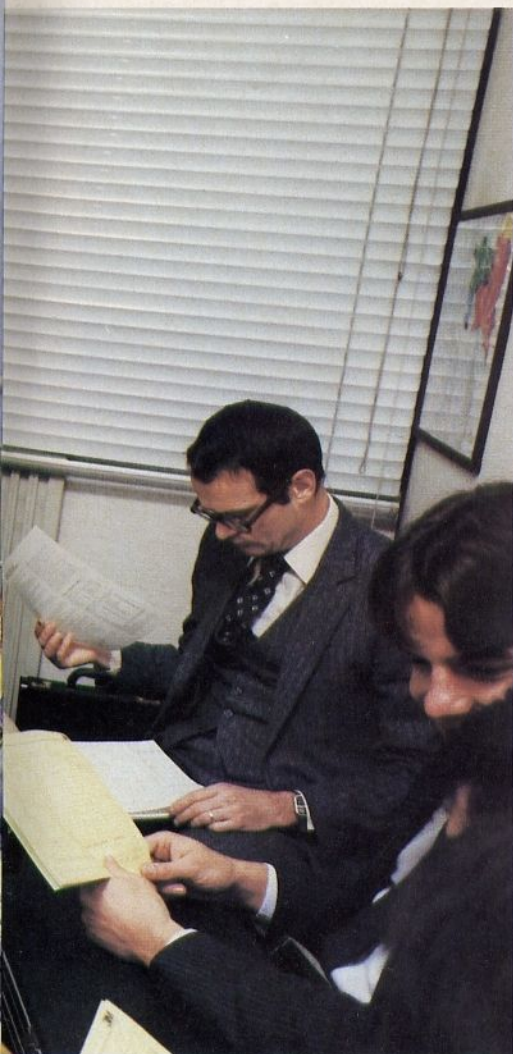
"Because killing innocent animals is cruel and sinful, and because Kṛṣṇa has provided sufficient nutrition in vegetarian foods. Also, devotees eat only food that has been offered to Lord Kṛṣṇa, and He does not accept meat, fish, or eggs."

"Why do you shave your head?"

"A shaven head is clean and shows others that we're devotees of Kṛṣṇa. It's also a symbol of renunciation. It shows that the devotees are more concerned with the eternal beauty of the soul than the temporary appearance of the material body."

"What would happen if everyone became a devotee? How would society go on?"

"Becoming a devotee doesn't require giving up work or family," Ādi-śekhara explained. "In the region of India known as



Reviewing the week's sales figures (left), Jean Claude holds a Monday-morning meeting with his crew—3M's sales representatives for more than ten thousand customers in the Paris area. Below, Jean Claude huddles with some of his men during their lunch break. Keeping team spirits high is part of his formula for success. Occasionally, when spiritual issues enter the discussion, a salesman will show real interest in Kṛṣṇa consciousness and wind up learning more over dinner at Jean Claude's home.



West Bengal I visited the village of Māyāpur, where devotees are building a model Kṛṣṇa conscious community. There are farmers, family people, a school, cottage industries—everything needed for a complete social structure, but with Kṛṣṇa at the center. Even if you can't live in or near a temple, you can still be Kṛṣṇa conscious. Family people can practice spiritual life at home by chanting Hare Kṛṣṇa, studying the scriptures, worshiping a small Deity form of Kṛṣṇa on an altar, and offering Him their food."

Jean Claude listened attentively. It all made enough sense for him to begin visiting his brother regularly and attending classes at the temple. "My faith grew from religious as well as philosophical conviction," he recalls. "I remember as a child how lines of people with cleanly scrubbed faces and starched collars would wait patiently to attend Sunday Mass. Even four services could hardly accommodate all the church-goers. Now there is hardly need for one. God has no meaning for most people anymore.

"But I rediscovered that meaning among the devotees of Kṛṣṇa. For them devotion wasn't a mere ritual: it was a

dynamic energy. It gave purpose to everything they did, from preparing meals to raising a family to doing their work as well as they could. Because the devotees were working for Kṛṣṇa, they wanted everything they did to be as perfect as possible. That made sense to me."

Jean Claude started attending Sunday festivals at the Paris temple and took up chanting Hare Kṛṣṇa as a daily meditation. Still, he was reluctant to make a full commitment. Devotional life seemed so total and uncompromising. On the other hand, the devotees' dedication to their work inspired him in his job.

By 1977 Jean Claude was married and working as a dispatcher at 3M. He decided to apply to his own work the enthusiasm he had learned from the devotees. Concentrating on refining the delivery methods at 3M, he often worked late, and his dedication soon drew the attention of his superiors. So the Paris bureau chief offered Jean Claude a six-month training program in management, and less than a year later he became customer services agent.

"Attending classes in the *Bhagavad-gītā* and chanting the holy names of Kṛṣṇa gave me a certain edge in my work," he

says, "namely greater dedication and a sense of purpose. I wasn't just working for myself or 3M anymore: I was working for Kṛṣṇa. In addition, I acquired a better understanding of human psychology, which is what business is all about anyway: knowing how to motivate a staff, how to recognize a person's capacities and respond to his or her emotional level."

Six months into his new post Jean Claude earned a promotion to sales inspector. By the end of his first year, at age twenty-three, he became the company's best salesman and received the annual

award for outstanding achievement. He repeated that feat the following year and again the next. In 1980 he became director of operations and moved into a new home close to the Hare Kṛṣṇa chateau fifteen miles north of Paris.

Although by now Jean Claude had become deeply involved in Kṛṣṇa consciousness, he still hesitated to make a lifetime commitment by taking initiation. At the time of initiation, a devotee must vow to chant the Hare Kṛṣṇa *mantra* a minimum of 1,728 times a day and to follow four regulative principles. He must give up meat, fish, and eggs; gambling; intoxicants (including coffee, tea, and cigarettes); and illicit sex (sex with someone other than one's wife or for reasons other than procreation). That Kṛṣṇa consciousness had brought Jean Claude many welcome changes in his life was beyond question. That he would be able to adjust to the strict rules of initiation was less so.

"I never met Śrīla Prabhupāda, the founder of the Kṛṣṇa consciousness Society," Jean Claude explains. "By the time I was ready to consider initiation seriously, he had passed away. Without him, I wasn't sure I could find competent personal

guidance in moments of difficulty. But fortunately for me—and for many others—Śrīla Prabhupāda had delegated responsibility for initiating new devotees to his seniormost disciples. In France, Śrīla Bhagavān Goswami was fulfilling that duty as well as guiding the management of temples across southern Europe. Ādiśekhara brought me to meet him. We talked, and I expressed my doubts about being able to adjust to the rigors of temple life. Still, I wanted initiation and also a chance to tell others about Kṛṣṇa consciousness.”

Bhagavān Goswami agreed to initiate Jean Claude and gave him the name Janārdana dāsa, which means “servant of Kṛṣṇa, the conqueror of the atheists.”

“Bhagavān Goswami never asked me for any money, but I wanted to express my gratitude, so I started giving donations from my salary. That same week I re-

ceived a large raise. It was practically mystical! And the more service I did—acting as chauffeur for Bhagavān Goswami or helping with festivals and feasts—the more confidence I felt in my devotional life and my life at the office.”

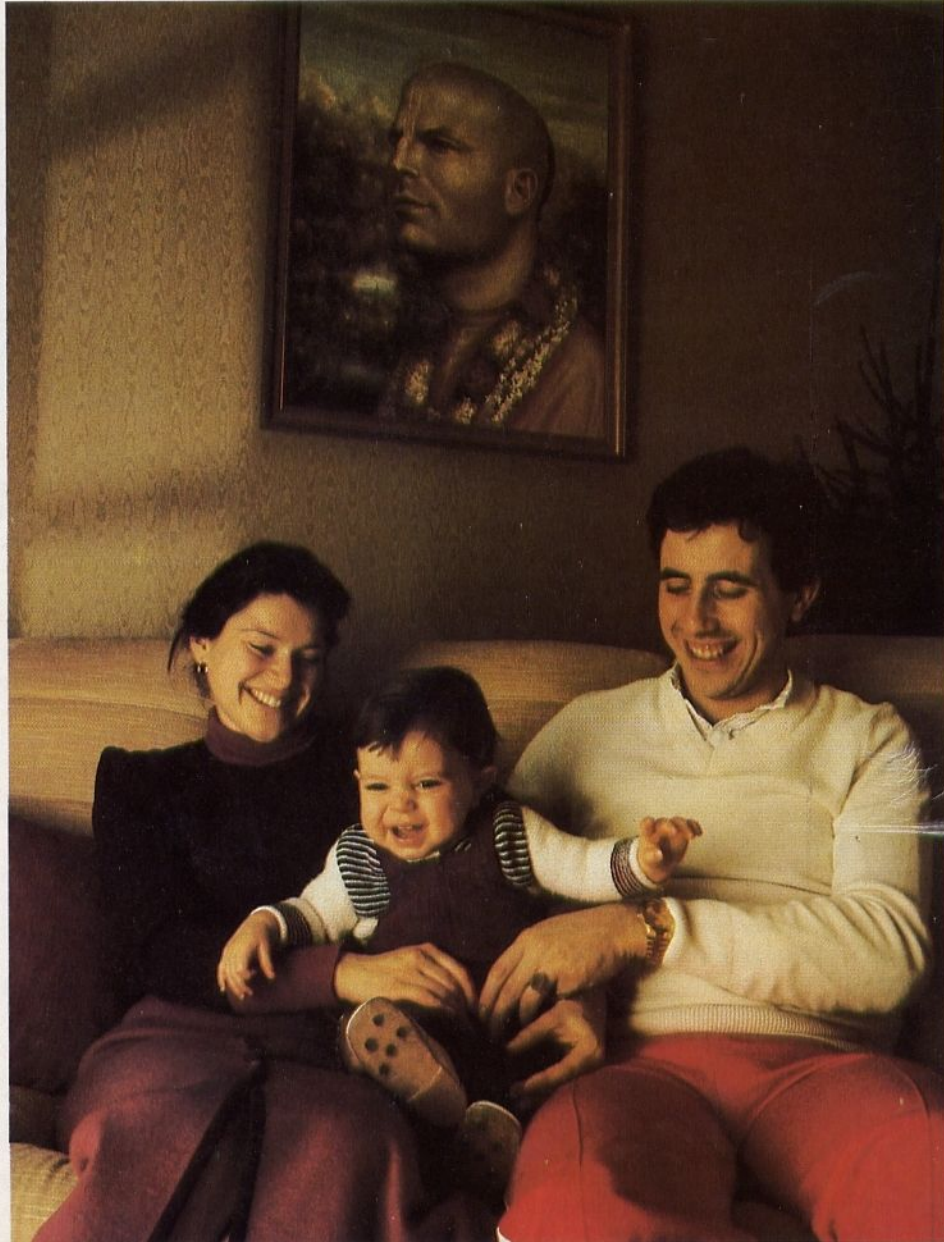
Janārdana enthusiastically recalls the encouragement he received from Bhagavān Goswami. “Whenever I told him of some success I had had in business, he shared my celebration and repeated the news to guests and devotees. Once the Indian ambassador to France visited him, and Bhagavān Goswami mentioned that one of his disciples had recently been promoted to head of operations for 3M. The ambassador was surprised to learn that people from the mainstream were taking up devotional life, and the following day I received an invitation to join him for lunch at the embassy.” Janārdana had found his mission: meeting people in positions of re-

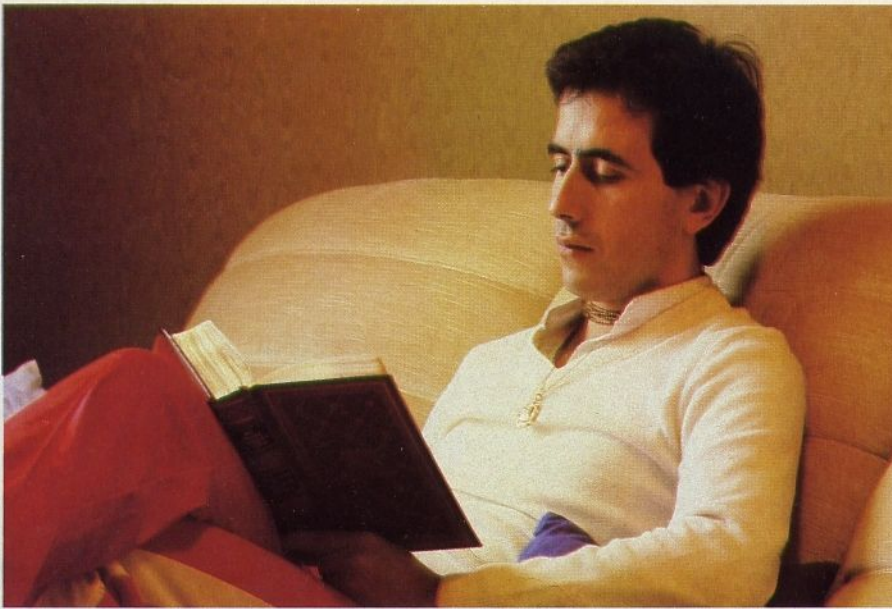
sponsibility and showing them by his own example how Kṛṣṇa consciousness was meant for everyone.

Today Jean Claude’s supervisor describes him as “a fearless worker who commands the respect of his colleagues.” His colleagues describe him as a “worker-priest” with 3M stamped across his forehead, a combination of meditation and moxy. Every Monday he gathers his eight-man sales team in his office. Good work is commended, but there is no room for sentiment. Incomplete or illegible order forms are returned with a peremptory flourish. “Sloppy” written across the margin says it all. Each salesman steps forward and shows his presentation book. “Where is your brochure on the new photocopier? I don’t want to see this until you’ve done it right.” Never mind that some of those he reprimands are twice his age. Jean Claude runs a tight ship.



Dressed in traditional robes, prayer beads in hand, Jean Claude offers suggestions for renovation work underway at the Kṛṣṇa Society’s newly acquired chateau, fifteen miles north of Paris (above). At right, he and his family spend a few happy moments together beneath a portrait of his spiritual master, Śrīla Bhagavān Goswami. “He resolved my doubts about becoming a devotee,” Jean Claude says, “by assuring me that meeting my obligations in business and family life was a symptom of spiritual health.”





Reading the Vedic scriptures every day (left) is an important part of Jean Claude's devotional discipline. As an initiated devotee, he also chants the Hare Kṛṣṇa *mantra* up to two hours each day on beads. "If I work too hard and neglect my devotional practices," Jean Claude says, "nothing works out right. I've learned what my real priorities are." An evening with fellow devotees (below) rounds out the week for Jean Claude and his family. Children and adults alike take part in the chanting and storytelling.



At home Jean Claude's drive translates into enthusiasm for centering his family life on Kṛṣṇa and introducing others to Kṛṣṇa consciousness. He often invites friends and business acquaintances over for *prasādam* (vegetarian food offered to Kṛṣṇa) and talks about his new-found spirituality. His twenty-three-year-old wife, Sylvia, shares his memories of a religious childhood. "Our families objected at first to our involvement in Kṛṣṇa consciousness. People generally have such a superficial idea of what it means. But now they see that I'm still a responsible mother and Jean Claude is still a successful businessman, and that has allayed their fears."

But life is not without its shocks. A recent incident brought home to Jean Claude the precariousness of life in the material world and the great value of Kṛṣṇa consciousness in a calamity.

Saturday, January 9, 1982, a treacherous ice slick formed on the roads across northern France. It was the worst cold wave in nearly a century. Jean Claude, who lived next door to Ādi-śekhara and his wife Mahima-bhūṣaṇā, had left for a weekend company gathering. Upon his return Monday morning he learned the news: Mahima-bhūṣaṇā had died in a car crash that weekend. She had gone out to shop and had left her three children in the

care of the temple nursery. Janārdana, his wife, and everyone at the temple was devastated. Mahima-bhūṣaṇā had been a beloved senior devotee whose dedication was admired by all who knew her.

Jean Claude reflects on the incident. "Here is a clear example of the difference between a devotee's life and that of a non-devotee. Everyone loved her, and her passing was a great loss, especially for the children. But it was not tragic. The devotees gathered in the temple and chanted in her honor. Those who knew her best eulogized her advanced spiritual qualities, and a feast in her honor was offered to Kṛṣṇa and served to everyone. She had

Jean Claude worships the Deities

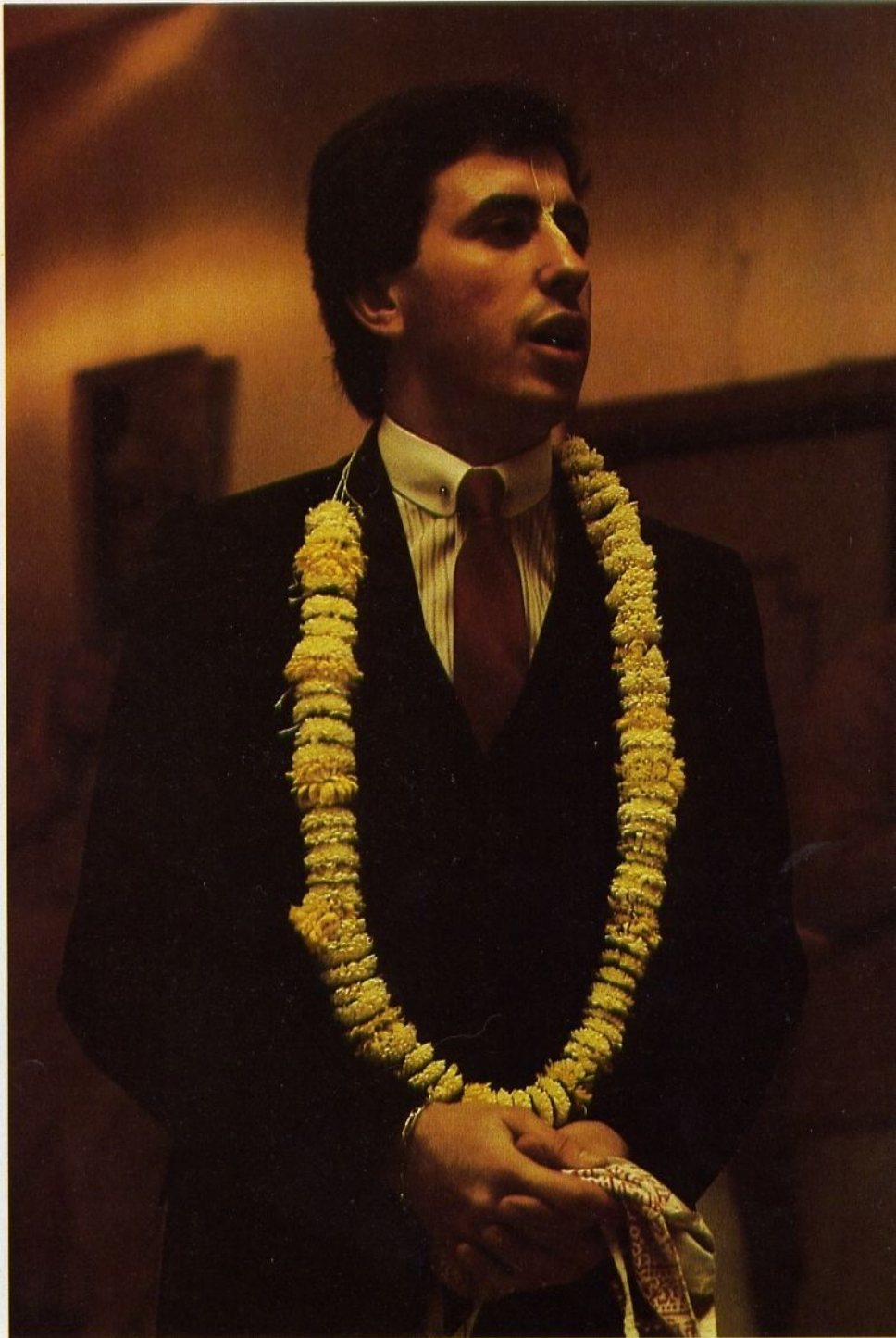
of Lord Kṛṣṇa and His consort Śrīmatī Rādhārāṇī in the Paris temple. Says Jean Claude of how he's changed since becoming a devotee: "I've become less concerned with gaining wealth, honor, and position for myself. My task now is to use what I've achieved for Kṛṣṇa's service and to work toward perfecting my spiritual life."

been called back to the spiritual world by Kṛṣṇa, and that was a cause for celebration. A nondevotee, without training in the meaning of death or the soul's passage into a new life, has nothing but his own misery to think about when someone he loves passes away. Some people never recover from such things, but devotees become inspired."

What about the children? How could Mahima-bhūṣaṇā's death be anything but tragic for them? Jean Claude answers, "One of my relatives argued like that. 'Where is your Kṛṣṇa now!' she screamed. She was shaking with rage that God would do such a thing to the children. But these are not ordinary children. To be born to devotee parents is a sign of great spiritual advancement in previous lives, and the reactions of the children bore that out. They're young, yet they grasped that their mother had left and returned to Kṛṣṇa, and that made them happy. In a temple community children are surrounded by sensitive, loving adults and many young friends. There is great emotional as well as spiritual support at such moments. And throughout their lives these children will always see themselves as the offspring of an advanced devotee who has gone on to perform even more wonderful service to Kṛṣṇa elsewhere. That vision will be a source of great strength for them. For children who don't have that background or the support of a spiritual community, such an event is certainly much harder to bear.

"I've had people tell me, 'You're trying to escape reality by becoming a devotee of Kṛṣṇa.' Well, there's nothing realer than death, and how the devotees dealt with Mahima-bhūṣaṇā's death has convinced me that they're the only people who *don't* try to escape reality. A nondevotee family would have been crippled by the event, but Ādi-śekhara and the children saw it with such mature Kṛṣṇa conscious understanding that they weathered the storm and have become even more committed to serving Kṛṣṇa. To me, this is facing reality head on."

But what about Jean Claude himself? What about having sacrificed the prospects for greater career advancement by dedicating so much of himself to spiritual pursuits? He quietly studies his long, thin hands for several moments. "True," he



says "I've become less concerned with gaining wealth, honor, and position for myself. But there's an important reason for this. In the *Śrīmad-Bhāgavatam*, one of the basic books of transcendental knowledge all devotees study, there is an instruction that explains why I've changed the focus of my life."

Jean Claude picks up Volume One of the *Bhāgavatam*'s First Canto and leafs through it. Then he reads, "People who are actually intelligent should endeavor only for that which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet

(Pātāla). As for happiness derived from sense enjoyment, it can be obtained automatically in the course of time, just as in the course of time we obtain miseries even though we do not desire them."

"Do you see? Sure I struggled hard to rise to the top at 3M. But I know now that all my success came because of Kṛṣṇa's blessings. My task now is to maintain what I've achieved and use it for His service, and to work toward perfecting my spiritual life. So there's nothing inconsistent in a businessman's forgoing material profit for spiritual profit. In the long run, that's just good business."



RESTAURANTS: Montreal—Śrī Govinda, 3678 Saint Denis St./ (514)-843-8510; Ottawa—The Back Home Buffet, 212 Somerset St. E./ (613) 233-460.

U.S.A.

EASTERN: Atlanta, Georgia—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680; Baltimore, Maryland—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3883; Boston, Massachusetts (city)—72 Commonwealth Ave., 02116/ (617) 266-4922; Boston, Mass. (country)—527 Canton St., Westwood, Mass. 02090/ (617) 326-9706; Cleveland, Ohio—15720 Euclid Ave., E. Cleveland, 44112/ (216) 681-9933; Gainesville, Florida—1208 S.W. 1st Ave., 32601/ (904) 371-2579; Hartford, Connecticut—1683 Main St., E. Hartford, 06108/ (203) 528-1600; Hyannis, Massachusetts—127 Ridgewood Ave., 02601/ (617) 771-4244; Lake Huntington, New York—P.O. Box 388, 12752/ (914) 932-8332; Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184; Miami Beach, Florida—2445 Collins Ave., 33140/ (305) 672-9687; Newark, Delaware—168 Elkton Rd., 19711/ (302) 453-8510; New York, New York—846 7th Ave., 10019/ (212) 246-3503; Philadelphia, Pennsylvania—51 W. Alens Lane, 19119/ (215) 247-4600; Providence, Rhode Island—39 Glendale Ave., 02906/ (401) 273-9010; San Juan, Puerto Rico (New Govardhana Hill)—Box 215, Rt. 181, Gurabo, Santa Rita, 00658; State College, Pennsylvania—103 E. Hamilton Ave., 16801/ (814) 234-1867; Tallahassee, Florida—831 W. Saint Augustine St., 32304/ (904) 222-0790; Tampa, Florida—1814 127th Ave., 33612/ (813) 971-0769; Towaco, New Jersey—100 Jacksonville Rd., (mail: P.O. Box 109, 07082)/ (201) 299-0970; Washington, D.C.—10310 Oaklyn Rd., Potomac, Maryland, 20854/ (301) 299-2100.

CENTRAL: Baton Rouge, Louisiana—837 W. McKinley St., 70803; Chicago, Illinois—1716 W. Lunt Ave., 60626/ (312) 973-0900; Dallas, Texas—5430 Gurlley Ave., 75223/ (214) 827-6330; Detroit, Michigan—383 Lenox Ave., 48215/ (313) 824-6000; E. Lansing, Michigan—319 Grove St., 48823/ (517) 351-6603; Houston, Texas—1111 Rosalie St., 77004/ (713) 526-9860; New Orleans, Louisiana—2936 Esplanade Ave., 70119/ (504) 488-7433; St. Louis, Missouri—3926 Lindell Blvd., 63108/ (314) 535-8085.

FARMS: Gainesville, Florida—Rt. 2, Box 24, Alachua, 32615/ (904) 462-3443; Gurabo, Puerto Rico (New Govardhana Hill)—Box 215, Route 181, Santa Rita, 00658; Hopland, California (New Mt. Kailas)—Route 175, Box 469, 95449/ (707) 744-1100; Hotchkiss, Colorado (New Barshana)—P.O. Box 112, 81419/ (303) 527-4584; Lynchburg, Tennessee (Murāri-sevaka)—Rt. No. 1, Box 146-A (Mulberry), 37359/ (615) 759-7058; Moundsville, W. Virginia (New Vrindaban)—R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ (304) 843-1600; Ninole, Hawaii—P.O. Box 26, 96773/ (808) 595-3947; Port Royal, Pennsylvania (Gītānāgari)—R.D. No. 1, 17082/ (717) 527-2493; Zolfo Springs, Florida (Krishna World)—Rt. No. 1, Box 254-N, 33890/ (813) 735-0058.

RESTAURANTS: Honolulu—Govinda's Sandwich Shoppe, Makaloa Plaza, 1540 Makaloa St., 96814/ (808) 942-8935; Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269; St. Louis—(at ISKCON St. Louis)/ (314) 535-8161; San Francisco—Jagannatha's Cart, 57 Jessie St., 94105/ (415) 495-3083; San Francisco—The Higher Taste, 775 Frederick St./ (415) 661-7290; San Francisco—The Seven Mothers, 86 Carl St., 94117/ (415) 753-9703; San Juan, Puerto Rico—Govinda's, 1016 Ponce de Leon Ave., Rio Piedras, 00925/ 809-765-4745; San Juan—Tetuan 153, Viejo, San Juan/ 809-727-6926; Santa Cruz, California—Govinda's, 2-1245 East Cliff Drive 95062/ (408) 475-9833; Washington, D.C.—Govinda's, 515 8th St. S.E., 20003/ (202) 543-9600.

U.S.A.

WESTERN: Berkeley, California—2334 Stuart St., 94705/ (415) 540-9215; Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461; Fullerton, California—2011 E. Chapman Ave., 92631/ (714) 870-1156; Honolulu, Hawaii—51 Coelmo Way, 96817/ (808) 595-3947; Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029; Los Angeles, California—3764 Waseka Ave., 90034/ (213) 558-9016; Portland, Oregon—3828 Southeast Division St., 97202/ (503) 231-5792; San Diego, California—1030 Grand Ave., Pacific Beach, 92109/ (714) 483-2500; San Francisco, California—Bhaktivedanta Institute and Fellowship, 1403 Willard St., 94117/ (415) 753-9704; Seattle, Washington—400 18th Ave. E., 98112/ (206) 329-7011.

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 anxiety.

Ancient India's Vedic literature singles out one *mantra* as the *mahā* (supreme) *mantra*. The *Kali-santarana 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 present age of quarrel and anxiety."

Five centuries ago, while spreading the

mahā-mantra throughout India, Śrī Caitanya Mahāprabhu prayed, "O Supreme Lord, in Your 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.

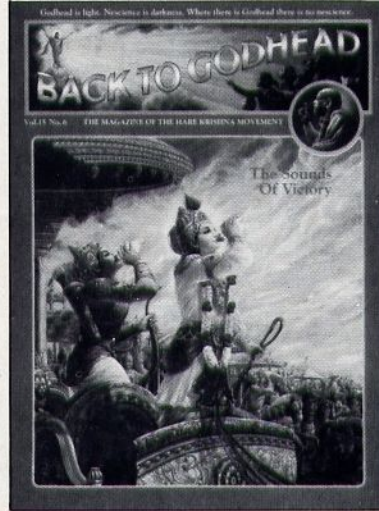
SUBSCRIBE

to the most thoughtful, authoritative journal

of spiritual life . . .

BACK TO GODHEAD

- * Practical Teachings for Yoga and Self-realization
- * Spiritual Views on World Events
- * Intimate Looks at People On the Spiritual Path
- * Award-winning Art and Design



When you want a source of deep spiritual understanding and satisfaction, there's no deeper source than KṚṣṇa Himself, the reservoir of eternal beauty, knowledge, and bliss. Clip the coupon below, and throughout the year your postman will bring you the nectar of KṚṣṇa consciousness, in the pages of BACK TO GODHEAD magazine.

Send this coupon today so we may serve you by beginning your subscription. . . .

NO-RISK GUARANTEE

If at any time you are not entirely satisfied with your subscription to *Back to Godhead*, just drop us a note and tell us to cancel. We'll send you back the *full price* of your one-year subscription—no questions asked.

(Guarantee applies only in the U.S.A.)

BACK TO GODHEAD

0AX3

P.O. Box 1308-AC, Fort Lee, NJ 07024

YES, please send me a full subscription to BACK TO GODHEAD.

Two years (22 issues) \$16.89 (a savings of 15%)

One year (11 issues) \$9.89

I enclose payment. Please bill me later.

Name _____

Street _____

City _____ State _____ Zip _____

For Canada, add \$2.00 per year. Outside Canada and the U.S. add \$3.00 for surface mail, \$22.00 for airmail. (Payment must accompany foreign orders.)

NOTES FROM THE EDITOR

Is This Trip Really Necessary?

The recent crash of a Boeing 737 jetliner in Washington, D.C., in which 78 people died, raises the perennial question of why people feel compelled to travel so much. Domestically, Americans travel more than a trillion miles every year by air, rail, car, and bus, at a cost of \$250 billion. Automobile deaths alone claim more than 50,000 lives annually in the U.S., nearly as many Americans as died in Vietnam. With the cost and risk of traveling so high, one may well ask the prospective traveler, "Is this trip really necessary?"

"Yes," is the usual reply. Business demands it, or ties of family affection and friendship demand it, or our tastes for vacationing and sightseeing demand it.

But think about it: Wouldn't we be a lot happier if all our needs could be satisfied at home? The political philosopher and moralist Cāṇakya once said, "A happy man is he who is not in debt and who does not have to leave home." Cāṇakya, who lived in the fourth century B.C., would certainly have had no trouble understanding the unhappiness of our modern commuter, battling heavy traffic daily as he travels in and out of a big city, struggling to make enough money to pay off the mortgage.

Śrīla Prabhupāda, seeing the plight of the modern commuters and travelers, was compassionate and criticized the deadening treadmill of their frantic lives: "People rush about in cars going seventy and eighty miles an hour [this was written before OPEC], constantly coming and going, and this sets the scene for the great struggle for existence. One has to rise early in the morning and travel in a car at break-neck speed. There is always the danger of an accident, and one has to take great care. In his automobile, the living entity is full of anxieties, and his struggle is not at all auspicious."

The salesman travels. But what is the ultimate benefit of his traveling? Money. As Wordsworth said, "Getting and spending, we lay waste our powers./ Little we have in nature that is

ours." Certainly making money has its place, but if in making money a person forgets the purpose of his life, that is the greatest tragedy.

Hopping the globe in search of the perfect vacation is also a vain dream. Airline posters in New York City show a young man and a beautiful woman in swimsuits enjoying a special moment in the sun on a Florida beach. In Florida, the ads show a model couple enjoying the sights, restaurants, and night life of Manhattan. But in reality, the trip from Florida to New York or New York to Florida is dangerous, expensive, troublesome, and ultimately disappointing.

Yet, on we travel—down the road, through the air, under the earth, across the sea, and into outer space, racing toward the mirage of adventure, happiness, and economic opportunity.

Amid all the hustle and bustle, it is rare indeed to find a person thoughtful enough to inquire into the ultimate purpose of life. Everyone is too busy making travel arrangements. A chance moment of introspection is sure to be shattered by the advertisers' shouts that Budget Rent-a-Car will fly *you* above the congested airport crowds in no time at all and hand you the keys to a painlessly inexpensive automobile. Meanwhile, the hotel advertisers are advising you where to go to eat and sleep like a prince, and the entertainment advertisers are promising you something wonderful to see and hear, until finally you are spent—of money and energy and patience—and forced to catch another ride to the next place.

For one who can gather his thoughts enough to ask why he is being forced to go from place to place, the Vedic literature offers valuable insight, and ultimate relief.

First, the Vedic literature informs us that our forced travels do not actually end with the end of the body. Within the body is the soul—the actual person—who has to travel from body to body, life after life. Human travel in this lifetime is symbolic of the travel of

the soul as he transmigrates from one body to another. And the advertisements that allure the traveler are representative of all the illusions of the material nature that induce us to develop various material desires. At the end of life, our accumulated material desires lead us to our next body, where we can try again to fulfill them while we receive the punishments and rewards of our previous *karma*, or selfish actions.

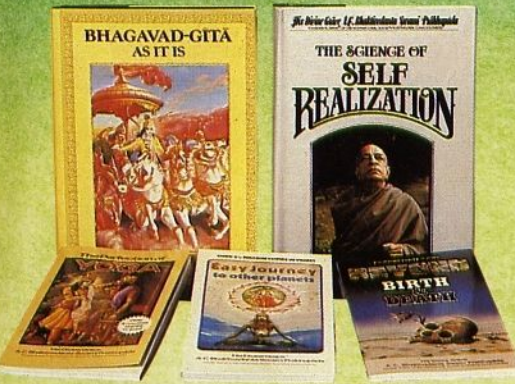
Sometimes, when a person's *karma* is not good, his next body is inferior to his present one. A poor person cannot afford to fly from New York to Orlando's Disney World but has to settle for the pleasures of a local park. Similarly, if a person sins and thus incurs bad *karma*, he may get the body of an animal and be forced to evolve from one species to another, life after life.

But even the best *karma* or the best birth does not free a person from the miserable trials of mortal life. Regardless of *karma*, everyone has to die, whether sitting in the first-class section of a 737 or standing in a crowded, last-class bus. And at death, the soul sojourns to his next body, whether human, animal, or plant, to continue his traveling and suffering in the material world.

The sufferings of the wanderer end when he realizes that his real nature is not to struggle in this world but to enjoy his eternal relationship with Kṛṣṇa in the spiritual world. In other words, the traveler becomes happy when he reaches his *ultimate* destination—the kingdom of God.

The Vedic literature explains that although the living entity may travel all over the universe, birth after birth, he will never find rest, never find his permanent home. So he should stop looking for happiness in the material realm. Having through great good fortune come to the human form of life, he should break free from the control of illusion and travel back home, back to Godhead, where he will find eternal happiness. This, truly, is the only trip that is really necessary. —SDG

New books of ancient wisdom



POPULAR SELECTIONS

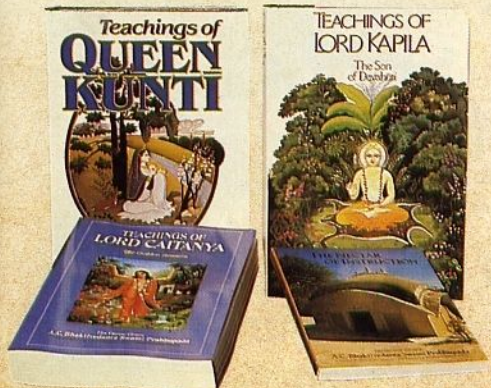
BHAGAVAD-GĪTĀ AS IT IS. This is the most important book with which to embark on the spiritual quest. This is the most widely read edition of the *Gītā* in English, and it gives the complete text of this great classic, with 56 full-color illustrations and an extensive commentary that ensures clear understanding. Hardbound: \$6.95 (11)

THE SCIENCE OF SELF-REALIZATION. A rich collection of interviews, lectures, essays, and letters by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda that reveal the secrets of the self within, nature, the universe, and the Supreme Self. Hardbound: \$9.95 (14) Softbound: \$2.95 (13)

THE PERFECTION OF YOGA. A lucid explanation of the psychology, methods, and purpose of yoga and meditation. \$1.50 (15)

EASY JOURNEY TO OTHER PLANETS. A close look at mystic yoga, astral travel, and divine love in the material and spiritual universes. \$1.50 (16)

BEYOND BIRTH AND DEATH. Startling evidence of the soul's incredible journey after death. \$1.50 (17)



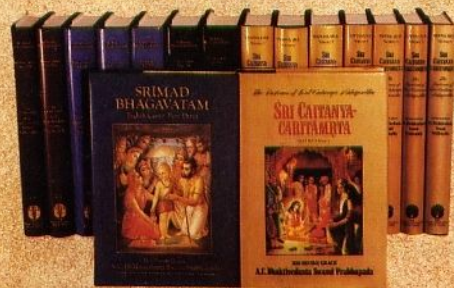
ADVANCED STUDIES

TEACHINGS OF QUEEN KUNTĪ. Illuminating outpourings of the soul of a great and saintly woman. Hardbound: \$9.95 (48)

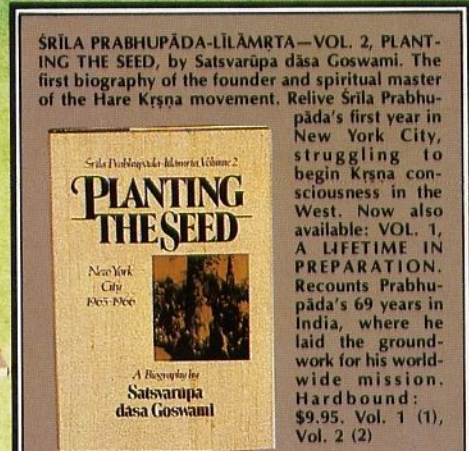
TEACHINGS OF LORD KAPILA. A great sage explains how to discriminate between matter and spirit and achieve pure consciousness. Hardbound: \$9.95 (47)

TEACHINGS OF LORD CAITANYA. The essential teachings of Lord Kṛṣṇa's most recent incarnation. Hardbound: \$6.95 (44). Softbound: \$4.95 (45)

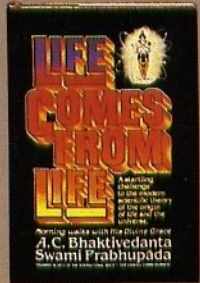
THE NECTAR OF INSTRUCTION. How to become a *govāmī*, a master of the mind and senses. \$2.95 (41)



ŚRĪMAD-BHĀGAVATĀM, CAITANYA-CARITĀMṚTA. These two works—each a multivolume, richly illustrated hardbound set—fully explain the deepest truths of self-realization and Kṛṣṇa consciousness. For further information, please circle 46 on the coupon at right.



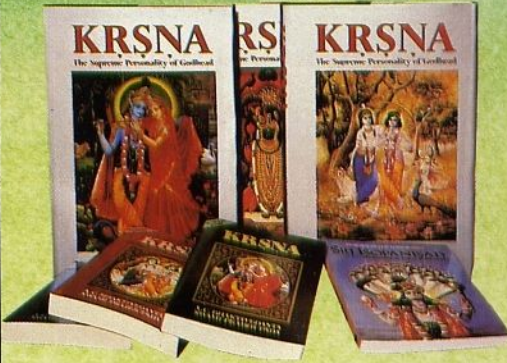
PLANTING THE SEED. A startling challenge to the modern scientific theory of the origin of life and the universe. Accompany His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda on 16 morning walks as he recounts the wisdom of the ancient Vedas. Hardbound: \$4.95 (9)



PATH OF PERFECTION. A brilliant exposition of the path of bhakti-yoga, a simple but all-inclusive form of yoga for the modern age. Based on the science of yoga as taught in the *Bhagavad-gītā*, these historic talks by the greatest exponent of the Indian spiritual tradition probe deeply into questions concerning consciousness, meditation, karma, death, and reincarnation. Hardbound: \$4.95 (10)

BACK TO GODHEAD SUBSCRIBE

to this unique spiritual journal—fully devoted to the world of Kṛṣṇa consciousness and self-realization. One year . . . only \$9.89



INTERMEDIATE STUDIES

KṚṢṆA, THE SUPREME PERSONALITY OF GODHEAD. The famous Kṛṣṇa stories—ancient Indian narratives presented in a readable short-story format. Hardbound: \$9.95 per volume (21, 22, 23); \$24.95 per 3-volume set. (24) Softbound: \$2.95 per volume (31, 32, 33); \$6.95 per 3-volume set. (34)

ŚRĪ ĪŚOPANIṢAD. The jewel of the *Upaniṣads*. Nineteen gemlike verses and elaborate purports that present the fundamentals of transcendental knowledge. \$2.95 (18)



BOOKS FOR CHILDREN

PRAHLAD ILLUSTRATED STORYBOOK. Kṛṣṇa saves His devotee. \$1.95 (51)

AGHA ILLUSTRATED STORYBOOK. Kṛṣṇa kills an evil serpent. \$5.95 (52)

KALIYĀ ILLUSTRATED STORYBOOK. Kṛṣṇa subdues a great snake. \$2.95 (57)

NIMAI COLORING BOOK. Lord Caitanya's childhood pastimes. \$2.95 (55)

JAGANNATH ACTIVITY BOOK. Jagannath cut-outs and coloring. \$2.95 (56)

RAMA COLORING BOOK. Kṛṣṇa's pastimes as a great king. \$1.95 (54)

GOPAL COLORING BOOK. Kṛṣṇa's pastimes as a cowherd boy. \$1.95 (53)

ISKCON Educational Services

3764 Watska Ave., Los Angeles, CA 90034

- Send me a free complete catalog of books and more information about the International Society for Krishna Consciousness.
- Send me the next eleven issues of *Back to Godhead*, only \$11.75. (For Canada, add \$2.00; outside Canada and the U.S., add \$3.00 for surface mail, \$22.00 for airmail. Please allow 6 to 8 weeks for delivery of first issue.)
- Send the books I've circled below.

1	10	13	16	21	24	33	44	47	52	55
8	11	14	17	22	31	34	45	48	53	56
9	12	15	18	23	32	41	46	51	54	57

My check or money order for \$ _____ total payment is enclosed.

Please bill my MasterCard VISA Exp. date _____ Interbank no. _____

Card no. _____ Signature _____

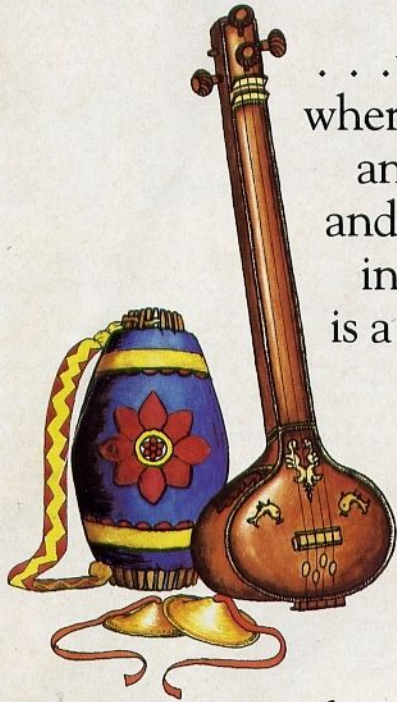
Name _____

Address _____

City _____ State _____ ZIP _____

If your order is under \$4.95, please add \$.75 for postage; \$4.95 to \$9.95, add \$1.00 postage; over \$9.95, add 10% of total order. (Postage is included in *Back to Godhead* price.) California residents add 6% sales tax.

Have you ever wondered what it would be like to . . .

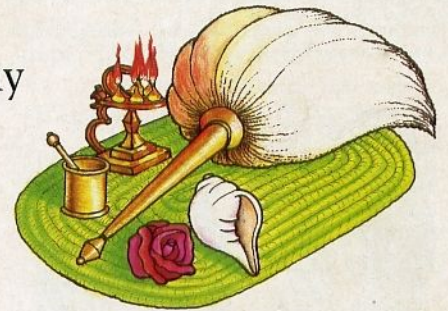


. . . visit a place where dancing and singing and playing musical instruments for God is a way of life?



. . . spend an evening talking to people who care about life's important questions—and who can give you a book that has the answers?

. . . share in a ceremony of worship millions of years old, which you can learn to perform in your own home?



. . . taste an out-of-this-world feast cooked for the Lord entirely with fresh vegetarian ingredients—and served to you free in a congenial, festive atmosphere?

Then join us for

The Hare Kṛṣṇa Feast And Festival

Free—every Sunday at your nearest Hare Kṛṣṇa center.

(See directory on page 30 for the center nearest you.)