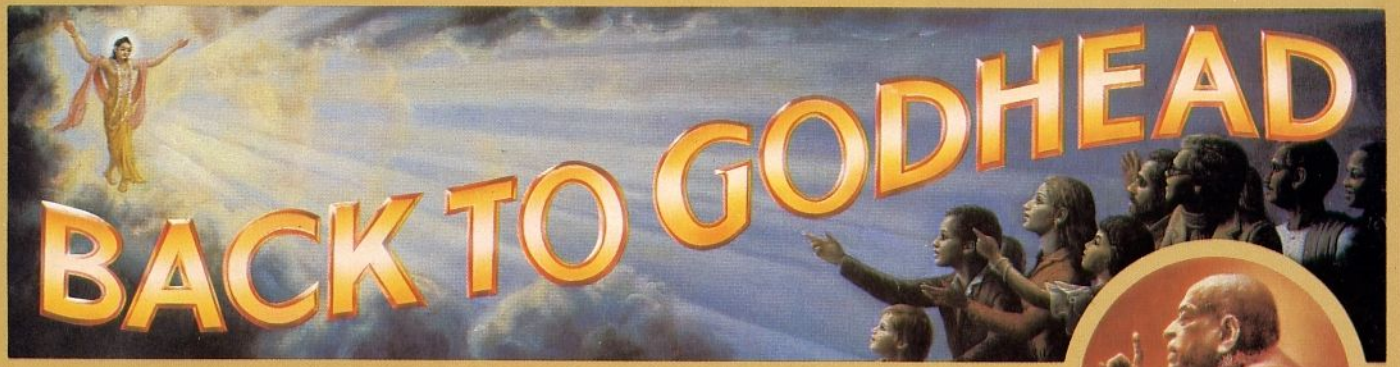


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol.17 No.6 \$1.25 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



**His Divine Grace A.C.
Bhaktivedānta 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.

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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."

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COVER: Kṛṣṇa and Balarāma, the Supreme Personality of Godhead and His first expansion, enjoy each other's company in the ideal forest-playground, Vṇḍāvana. Balarāma (left) takes the role of Kṛṣṇa's elder brother and often praises Him for His prowess in conquering the demons with His powerful arms—and the cowherd girls with His enchanting smiles and loving glances. Those fortunate souls who learn to love Kṛṣṇa by practicing *bhakti-yoga* can one day be privy to the conversations of the transcendental brothers Kṛṣṇa and Balarāma. (Painting: Dhṛti-devī dāśī.)



SURRENDER TO THE SOURCE OF ALL CREATION

A talk given in October 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 Seattle.

Govindam ādi-puruṣam tam ahaṁ bhajāmi. We are interested in understanding Govinda, or Kṛṣṇa, the original person. And if one can understand the original person, then one understands everything. This is explained in the *Upaniṣads*: *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati*. "If you can understand the Supreme Personality of Godhead, or the Absolute Truth, you understand everything."

Similarly, the *Bhagavad-gītā* [6.22] says, *yaṁ labdhvā cāparam lābhaṁ man-yate nādhikaṁ tataḥ*: "One who understands Kṛṣṇa thinks there is no greater gain." Everyone is trying to gain something according to his own position or his own idea. Not everyone is searching after the same thing. Somebody is searching after intoxication, somebody is searching after sex, somebody is searching after money, somebody is searching after knowledge—people are searching after so many things. But there is one thing that

The Supreme Lord rescues His devotee from the ocean of birth and death. A soul suffering in material existence can never save himself from the ocean of repeated birth, old age, disease, and death. But if he comes to understand Lord Kṛṣṇa to be the Absolute Truth, the cause of all causes, he surrenders to Him and invokes His mercy. Then the Lord lifts His long-lost devotee out of the ocean of misery and takes him back to the eternally blissful spiritual world. (Here Lord Kṛṣṇa appears in His form as four-armed Viṣṇu, riding His bird-carrier Garuḍa.)

will make us so satisfied that we shall say we do not want anything more. And that is perfect understanding of Kṛṣṇa.

If you simply understand Kṛṣṇa, your knowledge is perfect: you understand everything. You understand science, you understand mathematics, you understand chemistry, physics, astronomy, philosophy, literature—everything. It doesn't matter what department of knowledge or what kind of activity you are engaged in; if you can find the Supreme by your activity or pursuit of knowledge, that is your perfection. You are a scientist? All right: by your scientific research find the Supreme. Then your science is perfect. You are a businessman? With your money just search out the Supreme. You are a lover? Just search out the supreme lover, Kṛṣṇa. You have an aesthetic sense? You are looking for beauty? If you find Kṛṣṇa, your desire for beauty will be satisfied.

The name *Kṛṣṇa* means "the all-attractive one." He's attractive to the lovers, He's attractive to the wise men, He's attractive to the politicians, He's attractive to the scientists. He's even attractive to the rogues. When Kṛṣṇa entered Kāṁsa's wrestling arena, various kinds of people saw him differently. Among those who had come from Vṛndāvana, the young girls saw Kṛṣṇa as the most beautiful person, and the older ladies saw Him as a loving child. But the demonic wrestlers saw Kṛṣṇa as a deadly thunderbolt. They saw the same Kṛṣṇa, but they thought,

"Oh, here is a thunderbolt that will kill us!" However strong you may be, if you are struck by a thunderbolt you are finished. And Kāṁsa's wrestlers saw Kṛṣṇa in that way—as a deadly thunderbolt.

So you can establish a relationship with Kṛṣṇa in any of twelve kinds of *rasas*, or humors. For example, sometimes you may want to see a very ghastly scene in some drama. You may take pleasure in seeing somebody murder somebody else. One of our students in Montreal told me that his father took pleasure in watching bullfights in Spain. One person may see it as horrible, but another person is enjoying: "Oh, it is very nice." So, Kṛṣṇa can accommodate both persons. If you love horrible things, Kṛṣṇa will present Himself to you as Nṛsimhadeva.* [*Śrīla Prabhupāda imitates a roar*] And if you want to see Kṛṣṇa as your loving friend, He will show Himself to you as Vāṁśī-dhārī [He Who Carries a Flute] or Vṛndāvana-vihārī [The Enjoyer of Vṛndāvana]. If you want Kṛṣṇa as a loving child, he will appear to you as Gopāla [The Cowherd Boy].

So, there are twelve kinds of humors, and Kṛṣṇa can accommodate all of them. Therefore He is known as *akhilā-rasāmṛta-sindhu*, "the nectarean ocean of

*Lord Nṛsimhadeva is an incarnation of Kṛṣṇa who appeared in the form of a man-lion. To save His devotee Prahlaḍa He ripped apart the demon Hiranyakaśipu.

all the different humors." If you are trying to find water and you go to the Pacific Ocean—oh, you will find *unlimited* water. There is no comparison to the amount of water there. Similarly, whatever you want, if you approach Kṛṣṇa you will find an unlimited supply—just like water in the Pacific Ocean. That is why Kṛṣṇa says in the *Bhagavad-gītā*, *yam labdhvā cāparam lābham manyate nādhikam tataḥ*. If a person can approach or gain the Supreme Absolute, he'll be completely satisfied. He'll say, "I have no more hankering. I have everything to my full satisfaction."

And if one is situated in that transcendental position, then what happens? *Yasmin sthito na duḥkkena guruṇāpi vicālyate*: "Even if there is very severe distress, one is not disturbed." There are many instances of this in the Vedic scriptures. For example, the Pāṇḍavas were placed in so many distressful conditions, but they never faltered. They never asked Kṛṣṇa, "Dear Kṛṣṇa, we are Your friends, so why are we undergoing so much severe difficulty?" No, they never said that. They were confident that because Kṛṣṇa was their friend, in spite of all the difficulties they would come out victorious.

This confidence is called *śaraṇāgati*, full surrender. There are six points of surrender to Kṛṣṇa, and one of these is to have full faith that Kṛṣṇa will protect us. It is the kind of faith that a small child has in his mother or father. The child thinks, "My mother is here, so there is no danger." I'll narrate a practical experience of this. In Calcutta, in my younger days, I was once traveling in a tram with my youngest son. He was only two or three years old. So the conductor, as a joke, said to him, "Give me your fare."

The boy said, "I have no money."

"Then get off."

Immediately the boy answered, "Ah, here is my father. You cannot ask me to get off, because my father is here." This is the psychology of *śaraṇāgati*, full faith in the protection of a superior.

In the *Bhagavad-gītā* [9.31] Kṛṣṇa assures us of full protection. *Kaunteya pratijānīhi na me bhaktāḥ praṇaśyati*: "My dear Arjuna, son of Kuntī, declare to the world that My devotee will never be vanquished." So if you surrender to Kṛṣṇa, then even the greatest danger will not agitate you. That is a fact. Such a thing is Kṛṣṇa! Try to achieve this greatest boon: Kṛṣṇa.

So one who worships Kṛṣṇa is very intelligent. As Kṛṣṇa says in *Bhagavad-gītā* [10.8],

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise, who know this perfectly, worship Me in full ecstasy." Who worships Kṛṣṇa? That is described here: *budhāḥ*, the most intelligent person. *Buddha* means "wise," and *budha* means "one who is wise or full of knowledge." Many people are searching after knowledge. Here in Seattle you have Washington University, and many students have come to acquire knowledge. But one who has acquired the *perfection* of knowledge, or the highest

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kind of knowledge
is useless.**

platform of knowledge, is called *budha*. So one who worships Kṛṣṇa is very learned and wise, and at the same time he feels spiritual ecstasy (*bhāva-samanvitāḥ*). "Such a person," Kṛṣṇa says, "worships Me, or loves Me." Why? Because he understands that Kṛṣṇa is the origin of everything (*aham sarvasya prabhavaḥ*). In other words, he knows that Kṛṣṇa is the ultimate source of everything, the Supreme Absolute Truth.

The *Vedānta-sūtra* says that human life is meant for searching out this Absolute Truth, or Brahman (*āthāto brahma-jijñāsā*). In other lives we have enjoyed sense pleasure to the fullest extent. According to Darwin's theory, human beings evolved from monkeys. In India there are many monkeys, and we have seen that each and every monkey has at least twenty-five girlfriends. So, as human beings what more can we enjoy in the way of sex pleasure? Hogs also have dozens of sex partners. They make no distinction between mother, sister, daughter. They simply enjoy sex indiscriminately. Now, do you mean to say that human life is meant

for living like the monkeys and hogs and cats and dogs? Is that the perfection of human life—enjoying sense gratification?

No. We have enjoyed sense gratification in various forms of life. Now, the *Vedānta-sūtra* says, we should inquire into Brahman, the Absolute Truth. What is that Brahman? We are all Brahman, spirit, but Kṛṣṇa is Parabrahman, the Supreme Spirit (*īśvaraḥ paramaḥ kṛṣṇaḥ*). For example, you are all Americans, but President Johnson is the supreme American. Similarly, the *Kaṭha Upaniṣad* [2.2.13] says, *nityo nityānāṁ cetanaś cetanānāṁ*: "Of all the eternal living entities, there is one who is supreme." That is God, the most perfect eternal person, the most perfect living force.

Then, *eko bahūnāṁ yo vidadhāti kāmān*: "One living force, the Supreme, is supplying all the demands of all other living entities." For example, in a family the father supplies the necessities of the wife, the children, the servants, and so on. Similarly, the government tries to supply the necessities of all the citizens. But whether you are the father of a small family or the head of a big government, your ability to supply is limited. You may feed your family, you may feed your society, you may feed your countrymen—but you cannot feed everyone. There are trillions of living entities. Who is supplying them food? Who is supplying food for the thousands of ants within the hole in your room? When we go to Green Lake, we see hundreds of ducks. Who is taking care of them? And living entities are being fed not only on this planet but on trillions of planets in trillions of universes. Who is feeding them? God. Everyone is dependent on Him, and He is supplying all necessities.

God's arrangement is complete (*om pūrṇam adah pūrṇam idam*). For example, on this planet, earth, everything is complete. The water in the seas and oceans is taken up by the sunshine and transformed into clouds. Then it is distributed all over the land, and the vegetables and food grains grow. It is a complete arrangement.

Now, an intelligent person will ask, Who has made this complete arrangement? The sun is rising in due time, the moon is rising in due time, the seasons are changing in due time. So how can you say there is no God? There is evidence for God in the *Vedas* and in every other scripture, and great representatives of God, like Lord Jesus Christ, have given information of God. Although Jesus Christ was crucified, he never changed his opinion about God. So we have evidence about God from nature, from the scriptures, and from great personalities. But if one still says, "God is dead; there is no God," what kind of man is he? He is a demon. He'll never understand God.

Now, just opposite to the demon is the

budha, the wise man. Anyone who is wise, intelligent, knows that Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam*). By the law of cause and effect, everything has a cause. So if you find the first cause, the cause of all causes, you'll find Kṛṣṇa. As the *Vedānta-sūtra* says, *janmādy asya yataḥ*: "The Supreme is that from which everything has emanated."

You cannot say that everything has sprung up automatically. That is foolishness. Modern scientists say, "In the beginning, perhaps there was a chunk and then a big bang and then creation." But this is all "perhaps." This kind of knowledge is useless. If I ask the scientists, "What is the cause of the chunk?" they cannot reply.

So, we must find out the original cause, God, and if we cannot find Him then we have to follow the great souls who have realized God (*mahājano yena gataḥ sa panthāḥ*). We have to follow the authorized personalities. If you are a Christian, just follow Jesus Christ. He says God exists, so you should accept that God exists. He says that God created the universe, so you should accept this.

Similarly, in *Bhagavad-gītā* God says, *aham sarvasya prabhavaḥ*: "I am the origin of everything." We have to accept this statement. We have to study authorized scriptures, and we have to accept the words of great personalities and follow their example. Then Kṛṣṇa consciousness, or God realization, is very easy. There will be no stumbling blocks on the path of our understanding God.

There are so many scriptures: the *Bhagavad-gītā*, the *Śrīmad-Bhāgavatam*, the Bible, the Koran. In every human society there is some conception of God according to the circumstances and the people. So you have to try to understand God through the scripture. Therefore the *Vedānta-sūtra* says, *athāto brahma-jijñāsā*: "Try to understand God by inquiry." This inquiry is very important. In our process, Kṛṣṇa consciousness, it is said, *ātau gurv-āśrayam sad-dharma-prcchā*: "One has to accept a bona fide spiritual master and inquire from him about God."

So we should be intelligent and inquire about Brahman, the Absolute Truth. Human life is meant for this inquiry. And after inquiring, inquiring, inquiring, what is the result? That is stated in the *Bhagavad-gītā* [7.19]. *Bahūnām jan-manām ante jñānavān mām prapadyate*: "After many, many births of inquiry, when one actually becomes a wise man, a man of knowledge, he surrenders unto Me, Kṛṣṇa." Why? *Vāsudevaḥ sarvam iti*: he understands that Vāsudeva, Kṛṣṇa, is the cause of all causes.

So, if we want to be intelligent, we can adopt the process of inquiring into the Absolute Truth. On the other hand, if we are

actually intelligent we will take to Kṛṣṇa consciousness immediately. It is being offered to us by the most magnanimous incarnation, Lord Caitanya. He is offering us love of Kṛṣṇa, the highest goal of life. That is why Śrīla Rūpa Gosvāmī offers his obeisances to Lord Caitanya in this way: *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*. "O my dear Lord Caitanya, You are the most magnanimous of all incarnations because You are directly giving *kṛṣṇa-prema*, love of Kṛṣṇa." Ordinarily, love of Kṛṣṇa cannot be achieved even

**The more you serve
Kṛṣṇa, the more
He will accept
your service and
the more He will
give you the
intelligence to serve
Him better. There
is no end of service,
and no end of
accepting service.**

after many, many births, but Lord Caitanya delivered it cheaply. "Here, take it!" He said. Rūpa Gosvāmī could understand that Lord Caitanya was Kṛṣṇa Himself, because Rūpa Gosvāmī knew it would not have been possible for anyone else to offer love of Kṛṣṇa so cheaply.

And, actually, Lord Caitanya is Kṛṣṇa. Five thousand years ago Kṛṣṇa came personally and taught the *Bhagavad-gītā*. He simply said, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Just give up everything and surrender to Me." But people misunderstood Him. Therefore, five hundred years ago Kṛṣṇa came as a devotee, Lord Caitanya, and directly offered *kṛṣṇa-prema* to the people in general.

So we request everyone to take up Kṛṣṇa consciousness. You'll feel, "I don't want anything more. I am satisfied—fully satisfied."

Thank you very much. Are there any questions?

Devotee: How can we render perfect service to Kṛṣṇa?

Śrīla Prabhupāda: By increasing your

anxiety to serve Him. If you are full of anxiety to serve Kṛṣṇa, that is a real asset. After all, Kṛṣṇa is unlimited; so what service can we actually offer to Him? He already has unlimited servants, so what service does He require from you and me? He's perfect in Himself; he doesn't require any service. But if you are anxious to serve Him, He will not refuse your service. That is His mercy; that is His magnanimity.

So, the more you increase your anxiety to serve Kṛṣṇa, the more perfect you become in devotional service. Kṛṣṇa is unlimited, so your anxiety to serve Him will become unlimited. There will be a competition: the more you serve Kṛṣṇa, the more He will accept your service and the more He will give you the intelligence to serve Him better. The spiritual world is unlimited. There is no end of service, and there is no end of accepting service.

I will give you evidence from Śrīla Rūpa Gosvāmī, our predecessor spiritual master. He says, *kṛṣṇa-bhakti-rasa-bhāvitā matiḥ kṛiyatām yadi kuto 'pi labhyate*: "My dear gentlemen, if you can purchase a sense of loving Kṛṣṇa—an anxiety to love Kṛṣṇa more and more—then please immediately purchase it."

"All right," you may say, "I shall purchase it. But what is the price?"

Laulyam, says Rūpa Gosvāmī. "Simply your eagerness, that's all."

This eagerness to love Kṛṣṇa is not available even after many, many lives of pious activity. So if you have a pinch of that anxiety to serve Kṛṣṇa, you should know that you're most fortunate. Even if you have only a pinch of anxiety to serve Kṛṣṇa, He will give you the intelligence to serve Him more and more. Kṛṣṇa can understand everything. He's within me; he's within you. So he says in the *Bhagavad-gītā* [10.10],

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

"To anyone who is engaged with love and affection in My service, without any hypocrisy, I give the intelligence by which he can come back to Me." And what profit will you get by going back to Kṛṣṇa? *Yad gatvā na nivartante*: once going back to Kṛṣṇa's abode, you will never return to this miserable material world. Please read *Bhagavad-gītā As It Is*. You'll get perfect knowledge of the science of God, the only subject necessary for human beings to study.

So, great eagerness to serve Kṛṣṇa is the perfection of Kṛṣṇa consciousness. Increase that eagerness, and Kṛṣṇa will enlighten you. He will help you advance in Kṛṣṇa consciousness, and your life will be successful.



Science

YOGA OR HYPNOTHERAPY?

Which process can help you go deep enough within
to overcome *all* your addictions—for good?

What follows is a conversation between Śrīla Haṁsadūta Swami, one of the spiritual masters in the International Society for Krishna Consciousness, and Dr. Leonardo L. Bascara, Associate Professor of Psychiatry at the University of the Philippines and a specialist in hypnosis.

Dr. Bascara: There are many theories concerning hypnosis, but the one I favor most talks about the principle of conditioning, the conditioning of the mind. Suppose you're a fellow who is suffering from bad habits like chain-smoking and heavy drinking. I can recondition your mind and body so you give up the cigarettes and the alcohol. I can cure the body's addictions.

Śrīla Haṁsadūta Swami: Suppose someone is a smoker and a drinker and then through hypnotic suggestion you get him to give up these two habits. Will he form another habit? In other words—

Dr. Bascara: It depends. Yes, this is a very good question.

Śrīla Haṁsadūta Swami: You see, our understanding is this: People take to various types of sense gratification, as we call it . . .

Dr. Bascara: Sense gratification.

Śrīla Haṁsadūta Swami: . . . because they identify with the body. An average

person thinks of himself as his body or his mind. These are the two identities common in the conditioned state. Actually, the *Bhagavad-gītā* and other scriptures call the materialistic man a "conditioned soul."

Dr. Bascara: Conditioned soul?

Śrīla Haṁsadūta Swami: Yes. The soul, in his original state, is not under any conditions: he is free—free from the influence of the material body and mind. But when he enters the material world he becomes conditioned by the body and the mind and identifies with them. This is frustrating—because we're not the body, not the mind—and that frustration is then exhibited as addiction to various types of sense gratification. Do you follow?

My question is this: When you give a patient a hypnotic suggestion and he gives up some bad habit, does he then develop another bad habit? This would seem likely, since his frustration must remain unless he gets higher knowledge of his real identity as a spiritual being separate from matter, separate from the body.

Dr. Bascara: That's precisely why we first have to do psychoanalytic evaluation. I have to analyze my client to find out why he chain-smokes and why he drinks a lot of alcoholic beverages. These activities

are symptoms of an underlying condition. So I try to find out the root cause of the problem.

Śrīla Haṁsadūta Swami: Right.

Dr. Bascara: My principle is that if I remove the drinking and the smoking by straight hypnotic suggestion, it is just like removing the weeds in your garden. If you don't dig out the roots, after one or two weeks there will be weeds again. So if I don't find out the root cause of your bad habits, they will come back, perhaps in another form. I may remove your smoking, I may remove your excessive drinking, but you will go to gambling.

Śrīla Haṁsadūta Swami: Exactly. Therefore we begin with this premise: The living entity is not a product of gross matter—earth, water, fire, air, ether—nor is he a product of mind or intelligence. The living entity, whose symptom is consciousness, is a substance categorically separate from what we know as the material, phenomenal world, which includes mind and intelligence. According to *Bhagavad-gītā*, mind is also a material substance, but it is very subtle. For example, radio waves—

Dr. Bascara: Yes, they're invisible.

Śrīla Haṁsadūta Swami: We can't see them, but if we have a radio we can manifest them as sound. So the mind also

produces forms, which are known as brain waves. The *Bhagavad-gītā* says that all these things are matter. They fall into the category of what is called *aparā prakṛti*, the inferior nature. And *Bhagavad-gītā* also says, "Besides this inferior nature there is another nature, which is called *parā*, superior." The difference between the two natures is that one is mutable and the other is not. *Parā prakṛti*, the living force that animates all matter, cannot be adulterated or changed, whereas the material force, the inferior energy, can be changed. For instance, wood can burn and change to fire, water can evaporate and change into steam.

Dr. Bascara: Or change to ice.

Śrīla Hamsadūta Swami: So everything of this phenomenal world has the quality of mutability, but the living force cannot be changed. It can be covered but not changed.

The whole of Vedic wisdom begins with this understanding: The living force, which is known as *parā prakṛti* or the *jīvātmā* or, in English, the soul or spirit, is the essential thing within matter. Matter, in and of itself, has no independent creative power. For example, an air conditioner has no power in and of itself to cool a room; it's the electricity, the superior energy, that produces the cooling effect by working through the air conditioner. Or take a light bulb. The light bulb in and of itself cannot illuminate; it's the electric force that creates the illumination by passing through the bulb.

Similarly, whether in the form of a human being or beast or bird or insect or plant, matter has no life in and of itself. The life is the soul, the superior energy, or consciousness. The body is an expression in time and space of the conditioning that the soul has accepted. So a person in the material concept of life—whether the bodily concept or the mental concept—must be frustrated, because he thinks of himself in terms of matter, which in fact he's not.

A person is not the material body, any more than I am my shirt. My shirt is merely a garment for my body, a covering I will eventually discard. *Bhagavad-gītā* says, "As a man gives up old and useless clothes and gets new ones, the soul gives up an old and useless body and gets a new one." Life is evolving, but not exactly as Darwin suggested—by mutation of matter. Rather the soul, the living force, evolves as his original consciousness becomes progressively uncovered. As you know, when a person's consciousness changes so do his external features. His body changes, his speech changes, his habits change, and so on.

The root cause of all man's problems,

be they sensual, mental, or intellectual, is his misidentification with matter, with his body and mind. Therefore it seems that if you leave this basic misconception intact, even though you may cure a man's drinking habit, smoking habit, or whatever, his frustration will come out in another way. This is the problem.

Dr. Bascara: Yes, if the problem is not completely resolved, then another symptom might come out. But if you are able to resolve most or all of the complex, then you may not expect other problems to come out after you have controlled the drinking and smoking.

**The Vedic wisdom
tells us that the
sensual and mental
and intellectual
existence we are
now experiencing
is a kind of dream;
our real existence
is beyond that.
It is in the
realm of the spirit.**

Śrīla Hamsadūta Swami: Then it seems you are involved in a process of deconditioning the patient. And for that, *yoga* is ideal. You know about *yoga*?

Dr. Bascara: Oh, yes.

Śrīla Hamsadūta Swami: *Yoga* is a process of deconditioning—dissolving those conditions that we have accepted as real but that are in fact unreal.

Dr. Bascara: I see.

Śrīla Hamsadūta Swami: Of course, there are different types of *yoga*, but ultimately the basic principle is to purify the mind so we can understand our pure spiritual identity. *Yogīs* want to go beyond the mind, beyond even the intellect, to the very root of life, the soul. They want to awaken the soul rather than deal exclusively with the mind, which has both conscious and subconscious aspects. They want to awaken the soul, the witness of the mind and intelligence.

As long as we are in material consciousness we will act mechanically, ac-

cording to the dictates of the mind and senses. But through *yoga* a person can become enlightened to understand that all the actions and reactions of his mind, whether conscious or subconscious, and of his senses, which are reacting to the external environment—all these things are material and therefore separate from the soul. When a person understands this he can pass through life without anxiety, and he becomes free from fear, lamentation—

Dr. Bascara: He has peace of mind and security.

Śrīla Hamsadūta Swami: Yes, he becomes free from material desire. This is called the *brahma-bhūta* stage. In this state of consciousness a person doesn't desire anything material, nor does he feel any unhappiness if he loses something, because he knows that nothing material, whether gross or subtle, has anything to do with his essential being, the spirit soul, which is separate from this world.

Dr. Bascara: Actually, in my lectures about hypnosis or hypnotism, I'm really speaking about nothing but conditioning and deconditioning. I hypnotize you, and I dehypnotize you. I think *yoga* has some of the qualities of hypnosis.

Śrīla Hamsadūta Swami: This is the difference: A *yogī* goes beyond the mind to the soul. He aims for the soul.

Dr. Bascara: In *yoga* there is the spiritual aspect. In my hypnotherapy there is more of a mental aspect.

Śrīla Hamsadūta Swami: The way I understand it, those who deal with hypnosis, psychiatry, or psychology try to adjust the patient to fit into certain conditions of the material world, but transcendentalists advise: "Never mind. Leave all these conditions; simply rise above them. Try to understand that whatever conditions may have been imposed on you in the past, either with or without your knowledge, are material and therefore extraneous to your real, spiritual nature. So let these conditions come and go." That is the difference between the psychiatrists and the transcendentalists.

We say that ultimately every material condition, even if seemingly good, peaceful, and favorable, is not permanent and therefore cannot bring us the state of permanent satisfaction and happiness we are searching for. What is that state? We want to live permanently, we want to know everything, and we want to be happy without any interruption, perpetually. This is called *sac-cid-ānanda*. *Sat* means "eternity," *cit* means "knowledge," and *ānanda* means "bliss." We always want bliss. We don't want any pain, unhappiness, or frustration.

Those who follow the *Bhagavad-gītā's*

philosophy don't want to make any adjustment to this world: they want to leave it altogether. They know it is impossible to be happy even under the best of circumstances, because there is always birth, old age, disease, and ultimately death. As *Bhagavad-gītā* says, life in this world is temporary and miserable.

Those who have not grasped this essential truth are trying somehow to adjust to the material atmosphere, either by medicine, by politics, by economics, by psychiatry, or by some other method. But you cannot be happy here, because everything material will fade away and vanish. So accepting this temporary existence as reality is the root cause of man's dissatisfaction, in any shape or form. As *Bhagavad-gītā* points out, material life is not our real life but a kind of imitation life. For example, a sleeping man dreams that he's awake, but he's not awake. He can understand that he's sleeping only when he actually wakes up. Then he sees he was dreaming. Similarly, the Vedic wisdom tells us that this sensual and mental and intellectual existence we are now experiencing is a kind of dream; our real existence is beyond that. It is beyond the senses, beyond the mind, and beyond the intelligence. It is in the realm of the spirit. So the sum and substance of all yogic practice is to be liberated from this material existence and to attain to our original spiritual existence.

It's imperative for you to read our *Bhagavad-gītā*, because it will give you insight that can help you unlimitedly in your work.

Dr. Bascara: I think the psychiatrist or psychoanalyst deals quite a bit with the spiritual aspects of life. We are learning a lot about philosophy and the spiritual aspects of being, existential phenomena, by delving into the mind.

Śrīla Hamsadūta Swami: But after all, we have to ask, What is the cause of the mind? What produces the mind? Where does the mind come from?

Dr. Bascara: The soul?

Śrīla Hamsadūta Swami: Yes, the soul. If we rise to that platform, we will have a complete picture of our real situation. Then we can deal with everything sensual, mental, and intellectual, because we will be on the true platform of existence, which is spiritual. When we dare to step up to this platform, everything will be clear.

The mind and intelligence also have form. Just as the gross body has form, the mind also has form, and when the gross form is destroyed, the subtle form remains. According to *Bhagavad-gītā*, the perceptions of the gross senses—our experiences of seeing, hearing, smelling,

tasting, and touching—are all impressed on the subtle form, which we call the mind. And at the time of death this subtle form carries us to our next body. The subtle form creates our next gross form.

Dr. Bascara: The next body.

Śrīla Hamsadūta Swami: The next body. For example, the shirt you are wearing is a product of your desire. You have certain tastes, so you buy a certain style of clothing and put it on your body. Similarly, the mind contains all your desires, and those desires are exhibited in the material world in the form of your gross body. *Bhagavad-gītā* says, "Whatever

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state of being one fixes his mind upon when he leaves his body, that state he will attain without fail." And in another place: "The living entity carries his conceptions of life from one body to another just as the air carries aromas." When the air passes over a garland, the air smells very sweet, but when it passes over garbage, it smells foul. We know that the air itself doesn't smell sweet or foul but that in contact with certain objects it takes on certain smells. Similarly, when the soul comes in touch with this phenomenal world it takes on certain conceptions and qualities. All these conceptions and qualities taken together comprise the material mind, which then exhibits those conceptions and qualities in gross matter, in the shape of our body.

The purpose of *yoga* is to purify the mind of all material conceptions and qualities and to rise to the platform of transcendental experience, where there is no influence of time or space and where

everything exists permanently. Because ordinary men are generally ignorant about their existential situation, they are always bewildered and frustrated. Then they take shelter of various addictions and habits in hopes of escaping the frustrations and miseries of material existence. Since all this is a result of ignorance, the cure for all the ills of humankind is the enlightenment that comes with complete knowledge—knowledge that is available in the *Bhagavad-gītā*, and in other Vedic literatures.

Your therapy shouldn't stop with hypnotic adjustments. It should go further. If you come to the ultimate root of all existence, the generating source of all phenomena—whether sensual, mental, or intellectual—then you will be able to provide a permanent cure for all diseases, not just temporary relief of some symptoms.

Today medical science provides at best only temporary relief for people's miseries. It cannot provide a permanent cure, because it is ignorant of the root cause of all disease: our misidentification with the material body and mind. The wisdom of the *Bhagavad-gītā* and all other Vedic literatures says that the real solution to our problem lies in learning how to give up attachment for material life altogether. Why? Because if at the end of life (which everyone must come to) we have not learned how to give up attachment for material activities and material enjoyment, then our mind will drag us to another body, and we will have to repeat the same struggle: birth, old age, disease, and death.

Dr. Bascara: Is that the same as reincarnation?

Śrīla Hamsadūta Swami: Yes. Even if a person is perfectly adjusted in this life, he cannot get away from birth, old age, disease, and death. The *Bhagavad-gītā* advises that somehow or other we learn the art of giving up attachment for material existence, which in any shape or form is miserable. Whether one is a king, a sweeper, a doctor, or a patient, one is subject to four miseries: birth, old age, disease, and death. We want to be deathless, we want to be full of knowledge, and we want to be full of pleasure. But in the material atmosphere we are subject to death, we are full of ignorance, and we are miserable, because we are identifying ourselves with matter, with our material body and mind. *Bhagavad-gītā* explains that we can attain the state of eternal bliss and knowledge only by going back to the spiritual atmosphere, and that is possible only by the deconditioning process known as *yoga*—the science of God consciousness.

Continuity

Devoted disciples carry on their spiritual master's work.

by JAYĀDVAITA SWAMI

He finished more than half the work, but then he passed away. It was his life's work—a full translation of *Śrīmad-Bhāgavatam*, the ripe fruit of Vedic knowledge, with an elaborate commentary. It was to have been sixty volumes. Twelve cantos, translated from ancient Sanskrit into modern English for the benefit of the modern world.

He finished nine cantos, and then, at the age of 80, his health failing, he embarked on the tenth. He had begun the work in 1960, in India. Now he was reaching its essence—the Tenth Canto, the description of Kṛṣṇa's pastimes.

But in 1977, in Vṛndāvana, the place most sacred to Lord Kṛṣṇa, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda passed away from this world. And his great literary achievement, his momentous work of translation and commentary, lay still unfinished. His dictaphone, with which he'd dictated a final chapter even while on his deathbed, would never be used again.

I couldn't believe it. I for one had always felt sure that somehow Śrīla Prabhupāda would never leave before finishing his *Bhāgavatam*. It was almost like a guarantee—as long as the *Bhāgavatam* was unfinished, Śrīla Prabhupāda would never leave us.

But now he was gone. And what would become of his work?

In his final days, Śrīla Prabhupāda told us he wanted the work to go on. A Sanskrit-knowing disciple should finish the book. Not only that, but it should be done richly, in depth—each verse should have a full, satisfying explanation, or purport. He had given his Bhaktivedanta purports in the volumes he had finished. And

now the purports should continue.

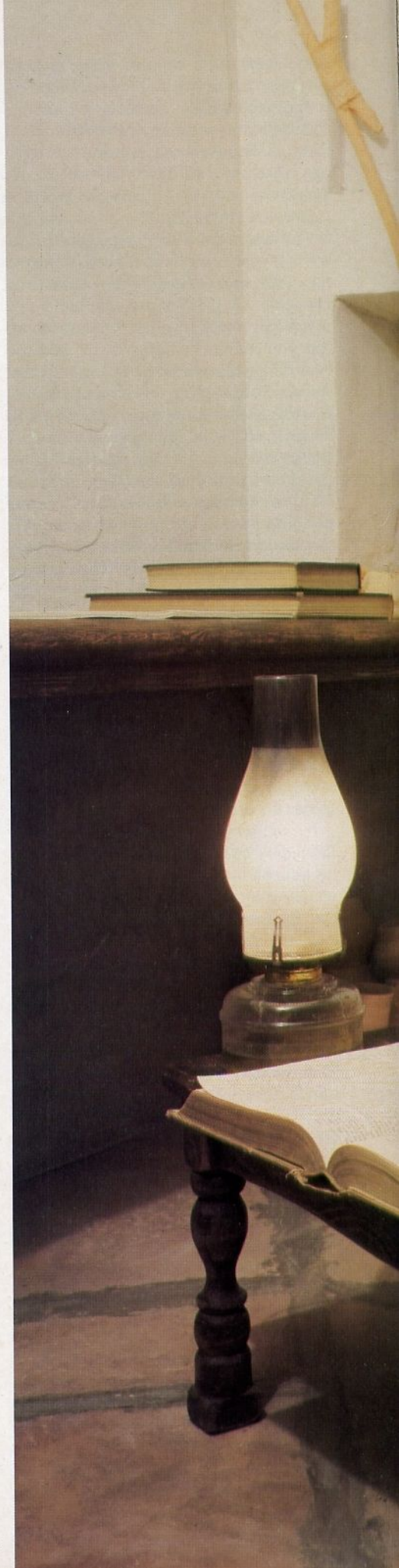
But a year passed or more, and no one seriously took up the work.

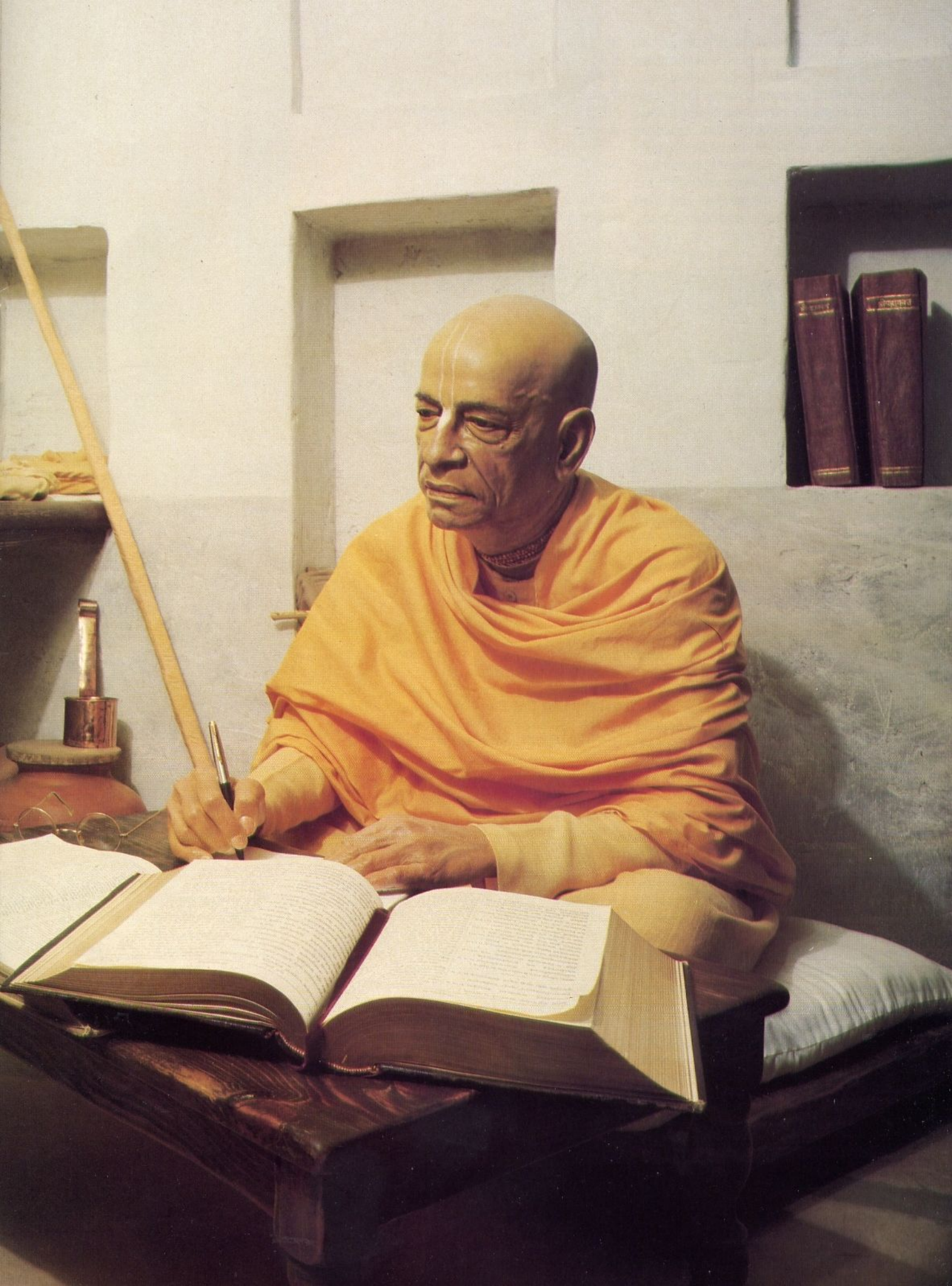
Then one of Śrīla Prabhupāda's closest disciples, Śrīla Hridayananda dāsa Goswami, thought of putting himself to the challenge. He had never formally studied Sanskrit—but he knew the Sanskrit basics, he had something of a genius for languages, and he thought he could learn whatever he still needed to know. And most important, he had been studying Prabhupāda's books for the past thirteen years and working devotedly in Śrīla Prabhupāda's service. So he felt that by following in Śrīla Prabhupāda's footsteps he could take on the task.

He discussed the idea with Śrīla Prabhupāda's other leading disciples. The work would be difficult—from a material view, almost impossible. To master classical Sanskrit, pore through the commentaries, and render the text into English—it could take decades. But he was enthusiastic, and they were hopeful. So in 1979, at the yearly meeting of Śrīla Prabhupāda's senior devotees, the movement's Governing Body gave Śrīla Hridayananda Mahārāja their blessings: Yes, he should take up the work.

Hridayananda Mahārāja threw himself into Sanskrit. For many years, his main service had been as a front-lines organizer and preacher, actively spreading Kṛṣṇa consciousness. In the early 1970's, when the Kṛṣṇa consciousness movement had had nothing much going in Latin America,

In Vṛndāvana, India, in the early 1960's, Śrīla Prabhupāda wrote in his small room at the medieval Rādhā-Dāmodara temple. (Diorama: FATE museum, Los Angeles.)





Śrīla Hridayananda Mahārāja had moved in and started twenty-five Latin American centers for Kṛṣṇa. He had put together two entire publishing companies to translate Śrīla Prabhupāda's books into Spanish and Portuguese and get them printed and into people's hands. And all the while he had traveled and preached, without letting up.

Over the years, as the movement in Latin America had flourished, Hridayananda Mahārāja had handed over to

he had studied Chinese and Russian, he became a devotee in 1973, soon after his graduation, and began working for Śrīla Prabhupāda's books. "Actually," he says, "that's how I learned Sanskrit—by proof-reading Śrīla Prabhupāda's *Bhāgavatams*."

Although Śrīla Prabhupāda had left off near the beginning of the Tenth Canto, the new translators began their work with the Eleventh. Śrīla Prabhupāda had foreseen that he might not live to finish the

other devotees the management of the Hare Kṛṣṇa centers. Now he was directly managing only the centers in Brazil. But by now there were nearly a dozen, and that in itself was a full-time job.

On top of all this, Śrīla Hridayananda Mahārāja was one of the select group of senior disciples chosen to begin the work of initiating more disciples after Śrīla Prabhupāda's departure. By 1979, he was the spiritual master of over seven hundred disciples, all of them depending on his guidance for their progress in spiritual life.

Yet now Śrīla Hridayananda Mahārāja took the *Bhāgavatam* to be his most important work. He polished his grammar and spent hours and hours carefully studying Śrīla Prabhupāda's *Bhāgavatam* volumes, committing to memory the way Śrīla Prabhupāda translated each word. He gathered devotees who had studied Sanskrit for several years, and together they studied Sanskrit and the *Bhāgavatam*.

Within a year, he was linguistically sure in what he was doing. Now he felt at home with the *Bhāgavatam* in its original Sanskrit, and with the Sanskrit commentaries as well. And, more important, because he was following Śrīla Prabhupāda, he could clearly understand the spiritual ideas that are the essence of what the *Bhāgavatam* is all about. He was ready.

Teaming up with another devotee, Gopī-parāṇadhana dāsa, he began his work of translation. Gopī-parāṇadhana had been the Sanskrit proofreader for Śrīla Prabhupāda's *Bhāgavatam* volumes. A former linguistics major at Columbia, where

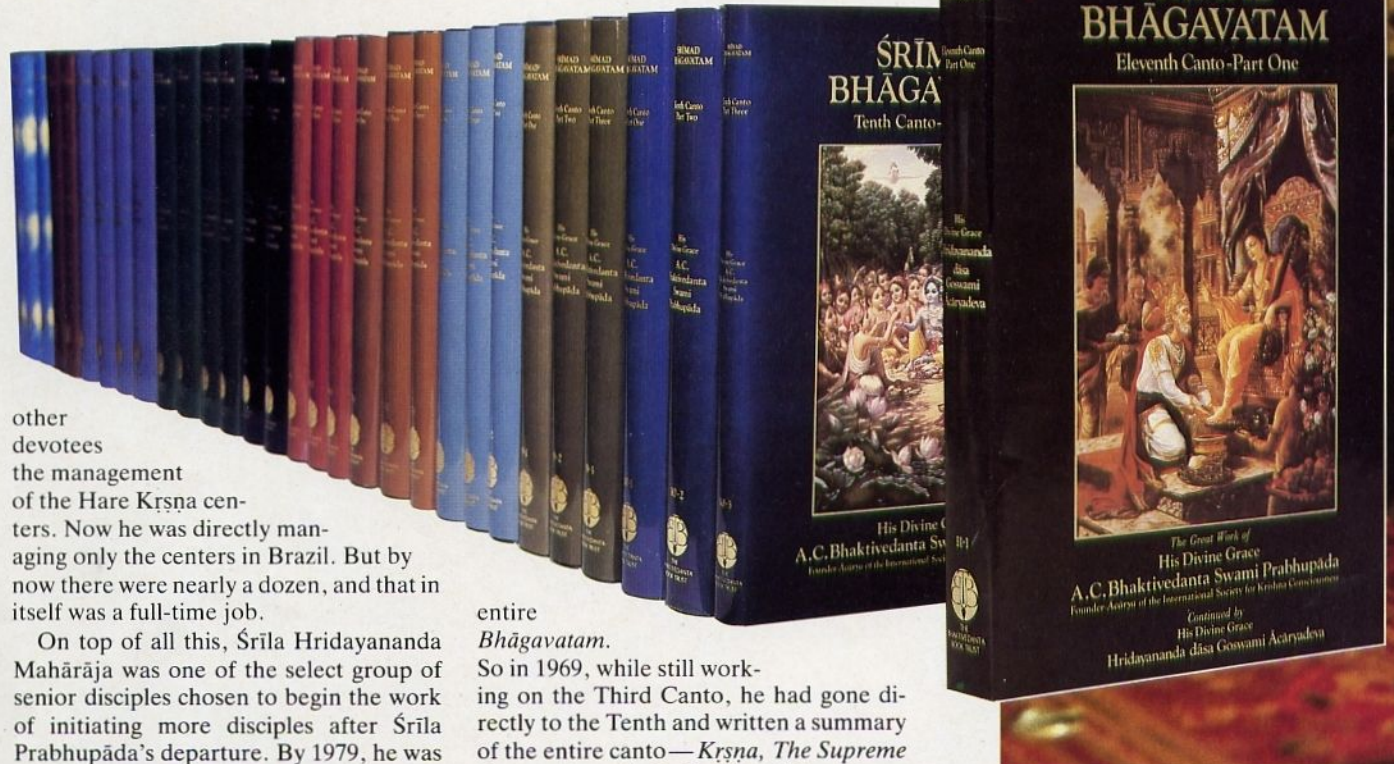
entire *Bhāgavatam*.

So in 1969, while still working on the Third Canto, he had gone directly to the Tenth and written a summary of the entire canto—*Kṛṣṇa, The Supreme Personality of Godhead*. ("The Kṛṣṇa Book," he usually called it.) Here he presented the full account of Kṛṣṇa's pastimes, following the *Bhāgavatam* verse by verse, all the while melding in his own comments, helping the reader understand the transcendental nature of Kṛṣṇa's divine and mysterious activities. Unlike the rest of Prabhupāda's *Bhāgavatam*, the Kṛṣṇa Book took the form of a straight narrative, without the elaborate Sanskrit-English format for each verse. Yet the book was complete in itself; by reading this book, one could come to understand Kṛṣṇa and relish His sublime pastimes.

The Tenth Canto, then, was already available. So Hridayananda Mahārāja decided to begin with the Eleventh. Then he would proceed to the Twelfth, the final canto, and finally return to the Tenth Canto for an in-depth verse-by-verse presentation. This would complete Śrīla Prabhupāda's great work.

And now the first volume has appeared, to the applause of devotees and academic scholars alike.

This is Dr. Alex Wayman, Professor of Sanskrit at Columbia: "It is indeed gratify-

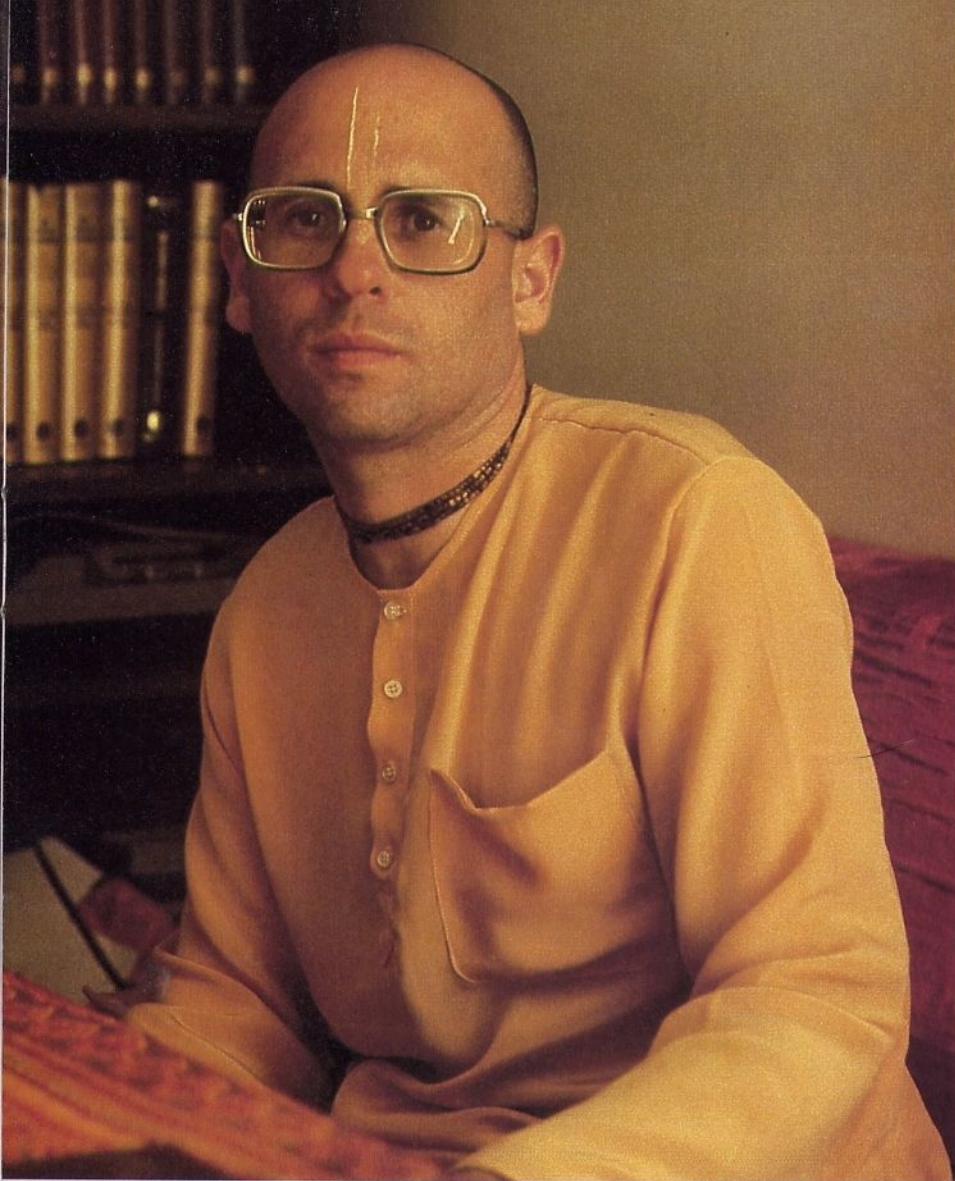


First new volume joins the set.
Śrīla Hridayananda dāsa Goswami (above) is completing Śrīla Prabhupāda's spiritual masterpiece, assisted by Gopī-parāṇadhana dāsa (right).

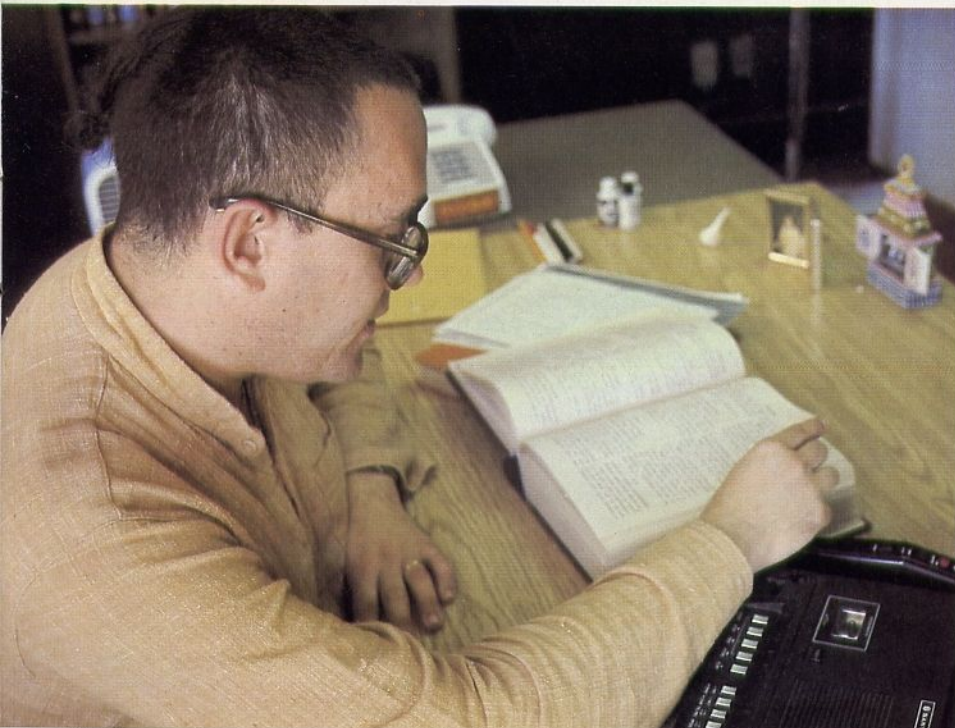
ing that the monumental work on the *Śrīmad-Bhāgavatam* by the late lamented Bhaktivedanta Swami is being completed with the same splendid standard by his devoted and trained students."

And Dr. Shaligram Shukla, Professor of Sanskrit and Linguistics at Georgetown University, Washington, D.C.: "They have translated each verse with clarity and directness, and with the same authenticity and power as before. The commentary is comprehensive, penetrating, and illuminating."

And devotees have been overwhelming in their appreciation. Some devotees had been frankly skeptical. "The work should be completed," they'd thought, "but personally we won't be so interested in reading it. We'll go on reading Prabhupāda's books, and the other books can just round



BHARGAVA DASA



BIR-KṚṢṆA GOSWAMI

out the set.” But when they read the first volume their hearts changed. Although this was not directly Śrīla Prabhupāda’s style and spirit, and so rich in insight gained from the commentaries, that devotees felt completely satisfied: Śrīla Prabhupāda, by his mercy, was giving Śrīla Hridayananda Mahārāja the power to continue the *Bhāgavatam* as he himself, Śrīla Prabhupāda, would have desired.

And this in fact was Śrīla Hridayananda Mahārāja’s desire. “Our intention,” he writes in his Preface, “has been always to serve faithfully the lotus feet of our spiritual master, carefully trying to translate and comment exactly as he would have, thus preserving the unity and spiritual potency of this edition of *Śrīmad-Bhāgavatam*.”

Following in Śrīla Prabhupāda’s footsteps, the new translators draw their purports from the commentaries of the great *ācāryas*, or predecessor spiritual masters—the same commentaries Śrīla Prabhupāda consulted for his Bhaktivedanta purports.

It is Śrīla Hridayananda Mahārāja who gives the new purports their ultimate shape. From the wealth of Sanskrit comments, he carefully chooses the most important ideas, to help the readers best understand the rich meaning of the text.

To give the reader further help, he also weaves in relevant comments Śrīla Prabhupāda himself has given in other portions of the *Bhāgavatam*. And occasionally he adds his own practical insights, derived from his wide experience as a Kṛṣṇa conscious preacher.

The result? A work that is authentic, scholarly, enlightening, eminently lively, and a joy to read. And most important of all, it is a work of pure devotional service, a work meant to please Śrīla Prabhupāda, who dedicated his life to giving *Śrīmad-Bhāgavatam* to the world. “Our present insignificant attempt,” writes Śrīla Hridayananda Mahārāja, “is simply to complete his translation and commentary, and we are constantly praying for his guidance so that this work can be completed exactly as he would have desired.”

And completed it soon will be. Śrīla Hridayananda Mahārāja has already finished the Eleventh Canto and gone half-way through the Twelfth. The work is going ahead so rapidly that by the time you read this article he may have already finished the Twelfth Canto and have the Tenth well under way.

Śrīla Hridayananda Mahārāja is certainly receiving Śrīla Prabhupāda’s transcendental guidance and blessings. Because of his faithful dedication to fulfilling Śrīla Prabhupāda’s desires, we can eagerly look forward to seeing the entire *Śrīmad-Bhāgavatam* in print and relishing in its fullness this ripest, most nectarean fruit of the tree of Vedic knowledge.

ŚRĪLA PRABHUPĀDA SPEAKS OUT

On Improving the Material World

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in July 1975 on an early-morning walk in Los Angeles.

Devotee: Śrīla Prabhupāda, what is the qualification for going to the spiritual world?

Śrīla Prabhupāda: The first qualification is to always remember that this material world is a place of misery (*duḥkhālayam*). Then you can go to the spiritual world. As long as you think, "Oh, this material world is very nice," you have to remain here.

Devotee: Yesterday in your lecture you gave the example of Queen Kuntī, who prayed that calamities would happen to her again and again so that she would realize what a terrible place this material world is and remember Kṛṣṇa.

Śrīla Prabhupāda: Yes, this is intelligence. When one concludes, "This material world is worthless"—that is real knowledge. As long as one thinks, "No, it is not always bad; sometimes it is very good"—that is ignorance.

Devotee: I often meet people who say that without the bad, the good wouldn't be as good.

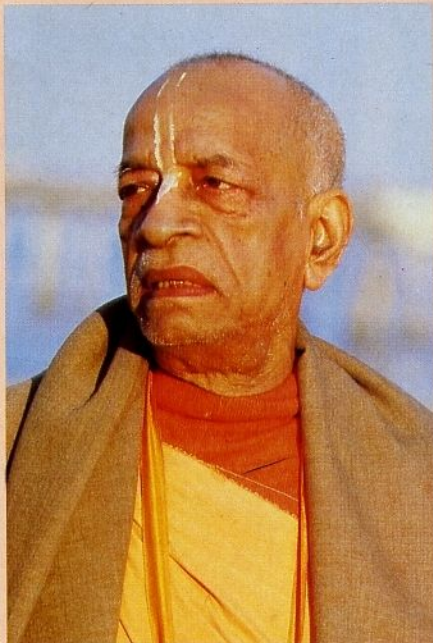
Śrīla Prabhupāda: That is the logic of the criminal who is dunked into water as a punishment. The authorities catch him and put him down into the water, and when he is nearly suffocated they raise him a little and he says, "Ohhh, this is so nice!" But then he is immediately pushed down into the water again.

So the good and bad of this material world are like that. People are put into the water and suffocated, and when they are taken out a little they say, "Ahhhh, this world is very nice." The rascals do not know that the next moment they are going to nearly drown.

So unless we remember how suffocating the material world is, we are not fit for going back to Godhead. We must completely detest this world. If we keep just a little attachment for it—"Oh, sometimes it is very good here"—we have to remain.

Devotee: Is it true that Kṛṣṇa will take everything away from a devotee who still has some material attachment?

Śrīla Prabhupāda: That is Kṛṣṇa's special favor. That is not an ordinary favor. When Kṛṣṇa sees that His devotee is maintaining some material attachment, He says, "This



fool wants Me, but at the same time he wants to stay in the material world. So let Me take away all his material possessions so that he will want only Me." This was done to me; I have practical experience. I did not want to take *sannyāsa* [the renounced order of life]; I thought I would do business. But Kṛṣṇa forced me to take *sannyāsa*, and my business was dismantled.

Devotee: Śrīla Prabhupāda, does Kṛṣṇa engage the material nature to beat us and kick us so that we will surrender to Him?

Śrīla Prabhupāda: Yes. Material nature's only business is beating us and kicking us. But we are so foolish that we think, "This kicking is very nice." That is our disease—we accept the kicking as very nice.

We are always suffering three kinds of disturbances: *ādhyātmika*, *ādhibhautika*, and *ādhidaiivika*. These are disturbances caused by our own body and mind, disturbances caused by other living entities, and disturbances caused by the demigods, like severe weather or famine. We are always suffering from some disturbance, yet still we are thinking this material world is very nice, and we are trying to improve it. That is foolishness. The disturbances will always continue, so what is the meaning of improvement?

For example, now the scientists are trying to make some improvement in agricultural production. But how long will this improvement last? If there is no rainfall,

how will all their "improvements" help? The rainfall is not in their hands; that is *ādhidaiivika*: it depends on the demigods. If the demigods want, they can completely stop the rain. So what is all this nonsensical "improvement"?

Kṛṣṇa says this material world is a place that is meant for misery. So how will you improve it? "Yes," the scientists say, "we are advancing. In the future people will live eternally; nobody will die." This is folly, illusion. People who are trying to do something that is impossible are fools, *mūḍhas*. Their mentality is like that of the ass. The master sits on the back of the ass and hangs a bunch of grass in front of him. The ass thinks, "I'll get it," and walks on and on. "If I just walk a little forward," he thinks, "I shall get the grass." He has no brain to see that he'll never get the grass—that as he is moving the grass is also moving.

So, the scientists are just like the ass. They do not see how foolish their "improvements" are. For example, now we have manufactured so many airplanes. It was thought, "Within two hours we shall be able to go many hundreds of miles. This is very nice." But there are so many dangers in an airplane. Now there is the problem of how to protect us from accidents. So what is the improvement? The improvement is that now two hundred men at a time can die all together. This is the improvement. What a horrible civilization!

Devotee: But someone may say, "You say this is a horrible civilization. So why don't you withdraw from it? Why don't you live by yourselves on a farm somewhere instead of in the cities, using the same cars and airplanes that we use?"

Śrīla Prabhupāda: People are suffering for want of Kṛṣṇa consciousness, so we are trying to make them Kṛṣṇa conscious. That is our only interest in the material world. Otherwise, we have no interest in staying here. We are not social workers or political workers: we are Kṛṣṇa's workers. We advise people: "Become Kṛṣṇa conscious and all your problems will be solved." That is our duty—to advise them, to convince them, to give them all facilities to become Kṛṣṇa conscious. But if they still do not take the medicine, what can be done? They will go on suffering. These rascals who have the idea that by "improvements" they will be happy in this material world—they will *never* understand Kṛṣṇa consciousness.

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

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, Lord Kṛṣṇa begins speaking the four “nutshell” verses to His devotee Brahmā. Starting with Text 32, Kṛṣṇa sums up the Bhāgavatam’s teachings when He declares that He is the source of all creation, and that seeing anything apart from Him is illusion.

TEXT 32

यावानहं यथाभावो यद्रूपगुणकर्मकः ।
तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥३२॥

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathāiva tattva-vijñānam
astu te mad-anugrahāt

yāvān—as I am in eternal form; ahaṁ—Myself; yathā—as much as; bhāvaḥ—transcendental existence; yat—those; rūpa—various forms and colors; guṇa—qualities; karmakaḥ—activities; tathā—so and so; eva—certainly; tattva-vijñānam—factual realization; astu—let it be; te—unto you; mat—My; anugrahāt—by causeless mercy.

TRANSLATION

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.

PURPORT

The secret of success in understanding the intricacies of knowledge of the Absolute Truth, the Personality of Godhead, is the causeless mercy of the Lord. Even in the material world, the father of many sons discloses the secret of his position to the pet sons. The father discloses the confidence unto the son whom he thinks worthy. An important man in the social order can be known by his mercy only. Similarly, one must be very dear to the Lord in order to know the Lord. The Lord is unlimited; no one can know Him completely, but one’s advancement in the transcendental loving service of the Lord can make one eligible to know the Lord. Here we can see that the Lord is sufficiently pleased with Brahmājī, and therefore He offers His causeless mercy to him so that Brahmājī may have the factual realization of the Lord by His mercy only.

In the *Vedas* also it is said that a person cannot know the Absolute Truth Personality of Godhead simply by dint of mundane education or intellectual gymnastics. One can know the Supreme Truth if one has unflinching faith in the bona fide spiritual master as well as in the Lord. Such a faithful person, even though illiterate in the mundane sense, can know the Lord automatically by the mercy of the Lord. In the *Bhagavad-*

gītā also, it is said that the Lord reserves the right of not being exposed to everyone, and He keeps Himself concealed from the faithless by His *yoga-māyā* potency.

To the faithful the Lord reveals Himself in His form, quality and pastimes. The Lord is not formless, as wrongly conceived by the impersonalist, but His form is not like one that we have experienced. The Lord discloses His form, even to the extent of measurement, to His pure devotees, and that is the meaning of *yāvān*, as explained by Śrīla Jīva Gosvāmī, the greatest scholar of *Śrīmad-Bhāgavatam*.

The Lord discloses the transcendental nature of His existence. The mundane wranglers make mundane conceptions of the form of the Lord. It is said in the revealed scriptures that the Lord has no mundane form; therefore persons with a poor fund of knowledge conclude that He must be formless. They cannot distinguish between the mundane form and the spiritual form. According to them, without a mundane form one must be formless. This conclusion is also mundane because formlessness is the opposite conception of form. Negation of the mundane conception does not establish a transcendental fact. In the *Brahma-saṁhītā* it is said that the Lord has a transcendental form and that He can utilize any one of His senses for any purpose. For example, He can eat with His eyes, and He can see with His leg. In the mundane conception of form, one cannot eat with one’s eyes or see with his leg. That is the difference between the mundane body and the spiritual body of *sac-cid-ānanda*. A spiritual body is not formless; it is a different type of body, of which we cannot conceive with our present mundane senses. Formless therefore means devoid of mundane form, or possessing a spiritual body of which the nondevotee can have no conception by the speculative method.

The Lord discloses to the devotee His unlimited varieties of transcendental bodies, all identical with one another with different kinds of bodily features. Some of the transcendental bodies of the Lord are blackish, and some of them are whitish. Some of them are reddish, and some are yellowish. Some of them are four-handed and some of them two-handed. Some of them are like the fish, and some are like the lion. All these different transcendental bodies of the Lord, without any differential category, are disclosed to the devotees of the Lord by the mercy of the Lord, and thus the impersonalists’ false arguments claiming the formlessness of the Supreme Truth do not appeal to a devotee of the Lord, even though such a devotee may not be very advanced in devotional service.

The Lord has unlimited numbers of transcendental qualities, and one of them is His affection for His unalloyed devotee. In the history of the mundane world we can appreciate His transcendental qualities. The Lord incarnates Himself for the protection of His devotees and for the annihilation of the faithless. His activities are in relationship with His devotees. *Śrīmad-Bhāgavatam* is full of such activities of the Lord in relationship with His devotees, and the nondevotees have no knowledge of such pastimes. The Lord lifted the Govardhana Hill when He was only seven years old and protected His pure devotees at Vṇḍāvana from the wrath of Indra, who was overflowing the place with rain. Now this lifting of the Govardhana Hill by a seven-year-old boy may be unbelievable for the faithless, but for the devotees it is absolutely believable. The devotee believes in the almighty potency of the Lord, while the faithless say that

the Lord is almighty but do not believe it. Such men with a poor fund of knowledge do not know that the Lord is the Lord eternally and that one cannot become the Lord by meditation for millions of years or by mental speculation for billions of years.

The impersonal interpretation of the mundane wranglers is completely refuted in this verse because it is clearly stated here that the Supreme Lord has His qualities, form, pastimes and everything that a person has. All these descriptions of the transcendental nature of the Personality of Godhead are factual realizations by the devotee of the Lord, and by the causeless mercy of the Lord they are revealed to His pure devotee, and to no one else.

TEXT 33

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् ।
पश्चादहं यदेतच्च योजयिष्येत सोऽस्म्यहम् ॥३३॥

aham evāsam evāgre
nānyad yat sad-asat param
pāścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

aham—I, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—all those; sat—the effect; asat—the cause; param—the supreme; pāścāt—at the end; aham—I, the Personality of Godhead; yat—all these; etat—creation; ca—also; yaḥ—everything; avaśiṣyeta—remains; saḥ—that; aham—I am; aham—I, the Personality of Godhead.

TRANSLATION

Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

PURPORT

We should note very carefully that the Personality of Godhead is addressing Lord Brahmā and specifying with great emphasis Himself, pointing out that it is He, the Personality of Godhead, who existed before the creation, it is He only who maintains the creation, and it is He only who remains after the annihilation of the creation. Brahmā is also a creation of the Supreme Lord. The impersonalist puts forth the theory of oneness in the sense that Brahmā, also being the same principle of "I" because he is an emanation from the I, the Absolute Truth, is identical with the Lord, the principle of I, and that there is thus nothing more than the principle of I, as explained in this verse. Accepting the argument of the impersonalist, it is to be admitted that the Lord is the creator I and that the Brahmā is the created I. Therefore there is a difference between the two "I's," namely the predominator I and the predominated I. Therefore there are still two I's, even accepting the argument of the impersonalist. But we must note carefully that these two I's are accepted in the Vedic literature (*Kaṭhopanīṣad*) in the sense of quality. The *Kaṭhopanīṣad* says:

nityo nityānāṁ cetanaś cetanānāṁ
eko bahūnāṁ yo vidadhāti kāmān

The creator "I" and the created "I" are both accepted in the *Vedas* as qualitatively one because both of them are *nityas* and *cetanas*. But the singular "I" is the creator "I," and the created "I's" are of plural number because there are many "I's" like Brahmā and those generated by Brahmā. It is the simple truth. The father creates or begets a son, and the son also creates many other sons, and all of them may be one as human

beings, but at the same time from the father, the son and the grandsons are all different. The son cannot take the place of the father, nor can the grandsons. Simultaneously the father, the son and the grandson are one and different also. As human beings they are one, but as relativities they are different. Therefore the relativities of the creator and the created or the predominator and the predominated have been differentiated in the *Vedas* by saying that the predominator "I" is the feeder of the predominated "I's," and thus there is a vast difference between the two principles of "I."

In another feature of this verse, no one can deny the personalities of both the Lord and Brahmā. Therefore in the ultimate issue both the predominator and predominated are persons. This conclusion refutes the conclusion of the impersonalist that in the ultimate issue everything is impersonal. This impersonal feature stressed by the less intelligent impersonalist school is refuted by pointing out that the predominator "I" is the Absolute Truth and that He is a person. The predominated "I," Brahmā, is also a person, but he is not the Absolute. For realization of one's self in spiritual psychology it may be convenient to assume oneself to be the same principle as the Absolute Truth, but there is always the difference of the predominated and the predominator, as clearly pointed out here in this verse, which is grossly misused by the impersonalists. Brahmā is factually seeing face to face his predominator Lord, who exists in His transcendental eternal form, even after the annihilation of the material creation. The form of the Lord, as seen by Brahmā, existed before the creation of Brahmā, and the material manifestation with all the ingredients and agents of material creation are also energetic expansions of the Lord, and after the exhibition of the Lord's energy comes to a close, what remains is the same Personality of Godhead. Therefore the form of the Lord exists in all circumstances of creation, maintenance and annihilation. The Vedic hymns confirm this fact in the statement *vāsudevo vā idam agra āsīn na brahmā na ca śaṅkara eko nārāyaṇa āsīn na brahmā neśāna*, etc. Before the creation there was none except Vāsudeva. There was neither Brahmā nor Śaṅkara. Only Nārāyaṇa was there and no one else, neither Brahmā nor Īśāna. Śrīpāda Śaṅkarācārya also confirms in his comments on the *Bhagavad-gītā* that Nārāyaṇa, or the Personality of Godhead, is transcendental to all creation, but that the whole creation is the product of *avyakta*. Therefore the difference between the created and the creator is always there, although both the creator and created are of the same quality.

The other feature of the statement is that the supreme truth is Bhagavān, or the Personality of Godhead. The Personality of Godhead and His kingdom have already been explained. The kingdom of Godhead is not void as conceived by the impersonalists. The Vaikuṇṭha planets are full of transcendental variegatedness, including the four-handed residents of those planets, with great opulence of wealth and prosperity, and there are even airplanes and other amenities required for high-grade personalities. Therefore the Personality of Godhead exists before the creation, and He exists with all transcendental variegatedness in the Vaikuṇṭhalokas. The Vaikuṇṭhalokas, also accepted in the *Bhagavad-gītā* as being of the *sanātana* nature, are not annihilated even after the annihilation of the manifested cosmos. Those transcendental planets are of a different nature altogether, and that nature is not subjected to the rules and regulations of material creation, maintenance or annihilation. The existence of the Personality of Godhead implies the existence of the Vaikuṇṭhalokas, as the existence of a king implies the existence of a kingdom.

In various places in *Śrīmad-Bhāgavatam* and in other revealed scriptures the existence of the Personality of Godhead is mentioned. For example, in *Śrīmad-Bhāgavatam* (2.8.10), Mahārāja Parikṣit asks:

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayaḥ
muktvātmā-māyāṁ māyeṣaḥ
śete sarva-guhāśayaḥ

"How does the Personality of Godhead, the cause of creation, maintenance and annihilation, who is always freed from the influence of the il-

lusory energy and is the controller of the same, lie in everyone's heart?" Similar also is a question of Vidura's:

*tattvānām bhagavaṁś teṣāṁ
katidhā pratisaṅkramaḥ
tatremaṁ ka upāśīran
ka u svid anuśerate
(Bhāg. 3.7.37)*

Śrīdhara Svāmī explains this in his notes: "During the annihilation of the creation, who serves the Lord lying on the Śeṣa, etc." This means that the transcendental Lord with all His name, fame, quality and paraphernalia exists eternally. The same confirmation is also in the *Kāśī-khaṇḍa* of the *Skanda Purāṇa* in connection with *dhruva-carita*. It is said there:

*na cyavante 'pi yad-bhaktā
mahatyāṁ pralayāpadi
ato 'cyuto 'khile loke
sa ekaḥ sarvago 'vyayaḥ*

Even the devotees of the Personality of Godhead are not annihilated during the period of the entire annihilation of the material world, not to speak of the Lord Himself. The Lord is ever-existent in all three stages of material change.

The impersonalist adduces no activity in the Supreme, but in this discussion between Brahmā and the Supreme Personality of Godhead the Lord is said to have activities also, as He has His form and quality. The activities of Brahmā and other demigods during the maintenance of the creation are to be understood as the activities of the Lord. The king, or the head executive of a state, may not be seen in the government offices, for he may be engaged in royal comforts. Yet it should be understood that everything is being done under his direction and everything is at his command. The Personality of Godhead is never formless. In the material world He may not be visible in His personal form to the less intelligent class of men, and therefore He may sometimes be called formless. But actually He is always in His eternal form in His Vaikuṇṭha planets as well as in other planets of the universes as different incarnations. The example of the sun is very appropriate in this connection. The sun in the night may not be visible to the eyes of men in the darkness, but the sun is visible wherever it has risen. That the sun is not visible to the eyes of the inhabitants of a particular part of the earth does not mean that the sun has no form.

In the *Bṛhad-āraṇyaka Upaniṣad* (1.4.1) there is the hymn *ātmaivedam agra āsīt puruṣa-vidhaḥ*. This *mantra* indicates the Supreme Personality of Godhead (Kṛṣṇa) even before the appearance of the *puruṣa* incarnation. In the *Bhagavad-gītā* (15.18) it is said that Lord Kṛṣṇa is *Puruṣottama* because He is the supreme *puruṣa*, transcendental even to the *puruṣa-aṁśa* and the *puruṣa-ṣara*. The *aṁśa-puruṣa*, or the Mahā-Viṣṇu, throws His glance over *prakṛti*, or material nature, but the *Puruṣottama* existed even before that. The *Bṛhad-āraṇyaka Upaniṣad* therefore confirms the statement of the *Bhagavad-gītā* that Lord Kṛṣṇa is the Supreme Person (*Puruṣottama*).

In some of the *Vedas* it is also said that in the beginning only the impersonal Brahman existed. However, according to this verse, the impersonal Brahman, which is the glowing effulgence of the body of the Supreme Lord, may be called the immediate cause, but the cause of all causes, or the remote cause, is the Supreme Personality of Godhead. The Lord's impersonal feature is existent in the material world because by material senses or material eyes the Lord cannot be seen or perceived. One has to spiritualize the senses before one can expect to see or perceive the Supreme Lord. But He is always engaged in His personal capacity, and He is eternally visible to the inhabitants of Vaikuṇṭhaloka, eye to eye. Therefore He is materially impersonal, just as the executive head of the state may be impersonal in the government offices, although he is not impersonal in the government house. Similarly, the Lord is not imper-

sonal in His abode, which is always *nirasta-kuhakam*, as stated in the very beginning of the *Bhāgavatam*. Therefore both the impersonal and personal features of the Lord are acceptable, as mentioned in the revealed scriptures. This Personality of Godhead is very emphatically explained in the *Bhagavad-gītā* in connection with the verse *brahmaṇo hi pratiṣṭhāham* (Bg. 14.27). Therefore in all ways the confidential part of spiritual knowledge is realization of the Personality of Godhead, and not His impersonal Brahman feature. One should therefore have his ultimate aim of realization not in the impersonal feature but in the personal feature of the Absolute Truth. The example of the sky within the pot and the sky outside the pot may be helpful to the student for his realization of the all-pervading quality of the cosmic consciousness of the Absolute Truth. But that does not mean that the individual part and parcel of the Lord becomes the Supreme by a false claim. It means only that the conditioned soul is a victim of the illusory energy in her last snare. To claim to be one with the cosmic consciousness of the Lord is the last trap set by the illusory energy, or *daivī māyā*. Even in the impersonal existence of the Lord, as it is in the material creation, one should aspire for personal realization of the Lord, and that is the meaning of *paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham*.

Brahmājī also accepted the same truth when he was instructing Nārada. He said:

*so 'yaṁ te 'bhīhitas tāta
bhagavān viśva-bhāvanah
(Bhāg. 2.7.50)*

There is no other cause of all causes than the Supreme Personality of Godhead, Hari. Therefore this verse *aham eva* never indicates anything other than the Supreme Lord, and one should therefore follow the path of the *Brahma-sampradāya*, or the path from Brahmājī to Nārada, to Vyāsadeva, etc., and make it a point in life to realize the Supreme Personality of Godhead, Hari, or Lord Kṛṣṇa. This very confidential instruction to the pure devotees of the Lord was also given to Arjuna and to Brahmā in the beginning of the creation. The demigods like Brahmā, Viṣṇu, Maheśvara, Indra, Candra and Varuṇa are undoubtedly different forms of the Lord for execution of different functions; the different elemental ingredients of material creation, as well as the multifarious energies, also may be of the same Personality of Godhead, but the root of all of them is the Supreme Personality of Godhead, Śrī Kṛṣṇa. One should be attached to the root of everything rather than bewildered by the branches and leaves. That is the instruction given in this verse.

TEXT 34

अतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाभासो यथा तमः ॥३४॥

*ṛte 'rtham yat pratiyeta
na pratiyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ*

ṛte—without; *artham*—value; *yat*—that which; *pratiyeta*—appears to be; *na*—not; *pratiyeta*—appears to be; *ca*—and; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanah*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—as; *tamaḥ*—the darkness.

TRANSLATION

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

PURPORT

In the previous verse it has already been concluded that in any stage of the cosmic manifestation—its appearance, its sustenance, its growth, its interactions of different energies, its deterioration and its disappearance—all has its basic relation with the existence of the Personality of Godhead. And as such, whenever there is forgetfulness of this prime relation with the Lord, and whenever things are accepted as real without being related to the Lord, that conception is called a product of the illusory energy of the Lord. Because nothing can exist without the Lord, it should be known that the illusory energy is also an energy of the Lord. The right conclusion of dovetailing everything in relationship with the Lord is called *yoga-māyā*, or the energy of union, and the wrong conception of detaching a thing from its relationship with the Lord is called the Lord's *daivī māyā*, or *mahā-māyā*. Both the *māyās* also have connections with the Lord because nothing can exist without being related to Him. As such, the wrong conception of detaching relationships from the Lord is not false but illusory.

Misconceiving one thing for another thing is called illusion. For example, accepting a rope as a snake is illusion, but the rope is not false. The rope, as it exists in the front of the illusioned person, is not at all false, but the acceptance is illusory. Therefore the wrong conception of accepting this material manifestation as being divorced from the energy of the Lord is illusion, but it is not false. And this illusory conception is called the reflection of the reality in the darkness of ignorance. Anything that appears as apparently not being “produced out of My energy” is called *māyā*. The conception that the living entity is formless or that the Supreme Lord is formless is also illusion. In the *Bhagavad-gītā* (2.12) it was said by the Lord in the midst of the battlefield that the warriors standing in front of Arjuna, Arjuna himself, and even the Lord had all existed before, they were existing on the Battlefield of Kurukṣetra, and they would all continue to be individual personalities in the future also, even after the annihilation of the present body and even after being liberated from the bondage of material existence. In all circumstances, the Lord and the living entities are individual personalities, and the personal features of both the Lord and living beings are never abolished; only the influence of the illusory energy, the reflection of light in the darkness, can, by the mercy of the Lord, be removed. In the material world, the light of the sun is also not independent, nor is that of the moon. The real source of light is the *brahmajyoti*, which diffuses light from the transcendental body of the Lord, and the same light is reflected in varieties of light: the light of the sun, the light of the moon, the light of fire, or the light of electricity. So the identity of the self as being unconnected with the Supreme Self, the Lord, is also illusion, and the false claim “*I am the Supreme*” is the last illusory snare of the same *māyā*, or the external energy of the Lord.

The *Vedānta-sūtra* in the very beginning affirms that everything is born from the Supreme, and thus, as explained in the previous verse, all individual living entities are born from the energy of the supreme living being, the Personality of Godhead. Brahṁā himself was born from the energy of the Lord, and all other living entities are born from the energy of the Lord through the agency of Brahṁā; none of them has any existence without being dovetailed with the Supreme Lord.

The independence of the individual living entity is not real independence, but is just the reflection of the real independence existing in the Supreme Being, the Lord. The false claim of supreme independence by the conditioned souls is illusion, and this conclusion is admitted in this verse.

Persons with a poor fund of knowledge become illusioned, and therefore the so-called scientists, physiologists, empiric philosophers, etc., become dazzled by the glaring reflection of the sun, moon, electricity, etc., and deny the existence of the Supreme Lord, putting for-

ward theories and different speculations about the creation, maintenance and annihilation of everything material. The medical practitioner may deny the existence of the soul in the physiological bodily construction of an individual person, but he cannot give life to a dead body, even though all the mechanisms of the body exist even after death. The psychologist makes a serious study of the physiological conditions of the brain, as if the construction of the cerebral lump were the machine of the functioning mind, but in the dead body the psychologist cannot bring back the function of the mind. These scientific studies of the cosmic manifestation or the bodily construction independent of the Supreme Lord are different reflective intellectual gymnastics only, but at the end they are all illusion and nothing more. All such advancement of science and knowledge in the present context of material civilization is but an action of the covering influence of the illusory energy. The illusory energy has two phases of existence, namely the covering influence and the throwing influence. By the throwing influence the illusory energy throws the living entities into the darkness of ignorance, and by the covering influence she covers the eyes of men with a poor fund of knowledge about the existence of the Supreme Person who enlightened the supreme individual living being, Brahṁā. The identity of Brahṁā with the Supreme Lord is never claimed herein, and therefore such a foolish claim by the man with a poor fund of knowledge is another display of the illusory energy of the Lord. The Lord says in the *Bhagavad-gītā* (16.18–20) that demoniac persons who deny the existence of the Lord are thrown more and more into the darkness of ignorance, and thus such demoniac persons transmigrate life after life without any knowledge of the Supreme Personality of Godhead.

The sane man, however, is enlightened in the disciplic succession from Brahmājī, who was personally instructed by the Lord, or in the disciplic succession from Arjuna, who was personally instructed by the Lord in the *Bhagavad-gītā*. He accepts this statement of the Lord:

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*
(Bg. 10.8)

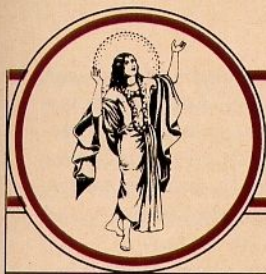
The Lord is the original source of all emanations, and everything that is created, maintained and annihilated exists by the energy of the Lord. The sane man who knows this is actually learned, and therefore he becomes a pure devotee of the Lord, engaged in the transcendental loving service of the Lord.

Although the reflectory energy of the Lord displays various illusions to the eyes of persons with a poor fund of knowledge, the sane person knows clearly that the Lord can act, even from far, far beyond our vision, by His different energies, just as fire can diffuse heat and light from a distant place. In the medical science of the ancient sages, known as the *Āyur-veda*, there is definite acceptance of the Lord's supremacy in the following words:

*jagad-yoner anicchasya
cid-ānandaika-rūpiṇaḥ
puṁso 'sti prakṛtir nityā
praticchāyeva bhāsvataḥ*

*acetanāpi caitanya-
yogena paramātmānaḥ
akarod viśvam akhilam
anityam nāṭakākṛtim*

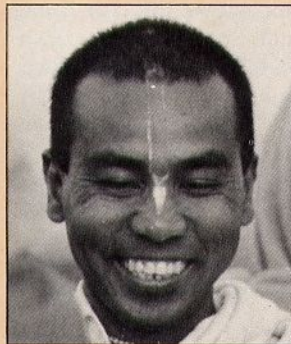
(continued in next issue)



Every Town and Village

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

Hare Kṛṣṇa Movement Expands Spiritual Leadership



New spiritual masters Śrīla Bhaktisvarūpa Dāmodara Swami, Śrīla Gopāla Kṛṣṇa Goswami, and Śrīla Pañcadraviḍa Swami.

Māyāpur, India—This rural village ninety miles north of Calcutta has always been of central importance to the Hare Kṛṣṇa movement. The great saint and divine incarnation Śrī Caitanya Mahāprabhu took His birth here 496 years ago, and it was here that He later began teaching the congregational chanting of the Hare Kṛṣṇa *mantra* as the best way to attain love of God. Today, the Kṛṣṇa Consciousness Society's Governing Body Commission (GBC), a group of twenty-two senior disciples His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda designated as the Society's "ultimate managing authority," meets here annually to chart the course of the Society for the coming year.

This year the GBC made two decisions that expand the Society's spiritual leadership. First, to three of Śrīla Prabhupāda's closest disciples they gave their blessings to begin accepting disciples. (These three will thus join ten others who have been initiating disciples since Śrīla Prabhupāda passed away in 1977.) Second, the GBC gave the go-ahead for some two dozen seasoned preachers to enter the renounced order, *sannyāsa*. A *sannyāsī* cuts off all worldly attachment to family, wealth, and home and dedicates his life to maintaining the strictest standards of Kṛṣṇa consciousness and preaching Kṛṣṇa consciousness throughout the world.

The first of the new spiritual masters is His Divine Grace Bhaktisvarūpa Dāmodara Swami. Born into a family of Kṛṣṇa's devotees in Manipur, India, some forty-five years ago, Śrīla Bhaktisvarūpa Dāmodara Swami distinguished himself as an accomplished scholar. He received his

B.S. in chemistry, with first-class honors, from Gauhati University and his Master of Technology degree, with first-class honors, from Calcutta University. Later he earned his Ph.D. in Physical Organic Chemistry from the University of California at Irvine. (It was while studying there in 1970 that he met Śrīla Prabhupāda and became his disciple.) Today, Śrīla Bhaktisvarūpa Dāmodara Swami makes good use of his academic achievements as director of the Bhaktivedanta Institute, the Hare Kṛṣṇa movement's center for the advanced study of the nature and origin of life. In books, pamphlets, and scientific forums, the members of the BI challenge the predominant mechanistic world view of modern science and present the non-mechanistic science of Kṛṣṇa consciousness. *Fundamental Principles of Reincarnation* and *The Scientific Basis of Kṛṣṇa Consciousness* are two of the many works he has written under the banner of the BI. In addition to heading up the BI, he oversees the movement's activities in his native Manipur and nearby areas. He has just opened a *gurukula* school in Manipur—a school that will teach children reading, writing, arithmetic, and the other usual subjects, along with the science of Kṛṣṇa consciousness.

The second new spiritual master is His Divine Grace Gopāla Kṛṣṇa Goswami. Born in Delhi in 1946, he earned his B.A. at Delhi University, and then went on to the Sorbonne for a postgraduate business degree. A master's from McGill, in Montreal, rounded out his academic laurels. He met Śrīla Prabhupāda in Montreal in 1968 and soon became his disciple. Seeing

how eager Śrīla Prabhupāda was to print as many of his books as possible—in as many languages as possible—and have them distributed widely, Śrīla Gopāla Kṛṣṇa Goswami organized the first publications about Kṛṣṇa consciousness in French, and later pioneered the large-scale publishing, printing, and distribution of Kṛṣṇa conscious books in Indian languages. Today, besides overseeing the affairs of the Hare Kṛṣṇa movement in Canada, Seattle, and northern and western India, he runs the western Indian branch of the Bhaktivedanta Book Trust, which publishes Kṛṣṇa conscious books and magazines in Hindi, Gujarati, Marathi, and English.

His Divine Grace Pañcadraviḍa Swami is the third new spiritual master. In 1966 he graduated with honors from the University of Southern California, earning a degree in English literature, and after a period of spiritual searching began a career in Kṛṣṇa consciousness that would span the globe. He met Śrīla Prabhupāda in Bombay in 1971 and took spiritual initiation. Then for a year and a half Śrīla Pañcadraviḍa Swami helped the Society's fledgling project at Bombay's Juhu Beach. From there it was on to a preaching tour of southern India until 1974. Bangkok was his next assignment, then Hong Kong, and then Los Angeles in late 1975. From there he went to Argentina for a year and a half, spreading Kṛṣṇa consciousness in a land torn by political instability and violence. Today Śrīla Pañcadraviḍa Swami oversees the affairs of the Hare Kṛṣṇa movement in Mexico, Central America, Colombia, and Ecuador.

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

		May 13
		Disappearance of Śrīla Rāmananda Rāya.
May 19	May 20	June 1
Aparā Ekādaśī (fasting from grains and beans).	Appearance of Śrīla Vṛndāvana dāsa Thākura.	Disappearance of Śrīla Baladeva Vidyābhūṣaṇa
June 2	June 4	June 6
Pāṇḍava-nirjalā Ekādaśī (fasting from grains and beans).	Śrīla Raghunātha dāsa Goswāmī's chipped-rice-and-yogurt festival at Pāñhājī.	Snāna-yātrā (bathing festival) of Lord Jagannātha.



Lord Kṛṣṇa's Cuisine

The Karma-Free Diet

More than just vegetarianism: a way of eating that's a form of meditation and worship.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

Question: I've heard of diets that are fat-free, salt-free, cholesterol-free—but what's a *karma*-free diet?

Answer: The Sanskrit word *karma* means "action" or, more specifically, any material action that gives us a material reaction and thus binds us to the material world. So a *karma*-free diet is one that produces no material reaction; it's a sinless diet.

Question: You think people can sin just by eating?

Answer: Oh yes, definitely. Sinning means breaking nature's laws (which are the laws of God). The cow eats grass and fodder, the tiger eats flesh, the rosebush gets nourishment from water and the minerals in the earth. These lower forms of life don't sin; they follow nature's laws au-

tomatically. But in human life we can transgress nature's laws. And these transgressions, bad *karma*, give us bad reactions—high blood pressure, high cholesterol in the blood, obesity, diabetes, cancer, heart attacks, psychological troubles, and so on.

According to nature's laws, food for humans should be made from milk products, vegetables, grains, and fruits—not meat, fish, or eggs.

Question: So vegetarians are sinless in their eating?

Answer: No, not necessarily. All living things have a soul. So whether you kill a cow or pick a cauliflower, you're killing. No doubt animals are higher on the evolutionary scale than plants, but killing is still killing, and it's sinful.

Question: I know a lot of people who would argue with you about animals and plants having a soul.

Answer: They may argue, but how do they know? What is the symptom of the soul's presence?

Question: Symptom?

Answer: Yes, symptom. We can't see the soul directly, because it's a spiritual particle and a very small one at that. But we can understand that it's present by its symptom—consciousness. Animals are conscious. They feel fear, pain, affection, and hunger, just as we do. And scientists have shown that plants are also conscious. They respond to sunlight, warmth, music; they grow around obstacles. So by these symptoms we can understand that the soul is present within animals, people, and plants, but it's covered in varying degrees.

Question: So if vegetarians are killing plants for their food and nonvegetarians are killing animals for their food, they're both sinful, right?

Answer: Right. But vegetarians have a better chance for making spiritual advancement.

Question: Why is that?

Answer: Because eating meat makes one merciless and hardhearted. It's much easier for a vegetarian to understand spiritual concepts and follow spiritual practices.

Question: But I don't exactly understand. You said that both plants and animals have a soul and that killing them is sinful—bad *karma*. So what's the idea of a *karma*-free diet? You're also killing the vegetables you eat.

Answer: Yes we are. By nature's laws, one living entity is food for another. Just to exist you must kill. But a devotee collects the fruits, grains, and other foods that Kṛṣṇa likes, cooks them in a particular way, and offers them to Kṛṣṇa with love and devotion. When Kṛṣṇa accepts such an offering, He also accepts whatever sinful reactions were incurred in preparing the food. Then there's no karmic reaction when we eat it. On the contrary, we be-

come purified by eating *prasādam*, food that's been offered to Lord Kṛṣṇa.

Śrīla Prabhupāda explains this *karma*-free principle with an analogy. He says that when a soldier kills under the command of a superior officer, he's not to be judged a criminal. But if a soldier kills on his own account, then he's certainly a criminal and subject to trial and punishment. Similarly, when we follow Kṛṣṇa's desire and eat what's intended for us by the laws of nature, there's no reaction. But if we eat for our own sense enjoyment, forgetting Kṛṣṇa, we're in for a reaction.

Question: That makes it clear, but what did you mean when you said "cooked in a particular way"?

Answer: Cooking in Kṛṣṇa consciousness is a type of meditation and worship. Śrīla

Prabhupāda taught us to maintain a high standard of cleanliness in the kitchen, from the glisten on the bottom of the pans to the floor beneath our feet. Before entering the kitchen we make sure we're clean in body and in mind, and as we cook we think of pleasing Kṛṣṇa—so there's no frivolous or unnecessary talking. And we never taste the dishes before they're offered: Kṛṣṇa is the first to enjoy them.

Question: What happens to the soul in a vegetable—a cauliflower, say—that's been offered to Kṛṣṇa?

Answer: I asked Śrīla Prabhupāda that same question some years ago. He told me, "The soul gets liberation." I was too stunned and shy to pursue the point, but another devotee asked, "What kind of liberation does the soul get?" And Śrīla Prabhupāda said, "It gets a human body,

and from that point it can make further advancement in spiritual life."

Question: What if I don't believe anything you've told me?

Answer: That's your prerogative. We don't mind if you're skeptical, because we don't want blind followers. We want you to question and deliberate on the philosophy of Kṛṣṇa consciousness as far as your reason and intelligence allow. But you shouldn't blindly reject this knowledge because it's foreign to you, because you didn't grow up with it. All we ask is that you simply try to hear with an open mind. I was also skeptical, even more than you. I argued with the devotees for a year before I finally admitted that what they were saying made perfect sense—much more sense than what I was trying to say to them.

(Recipes by Yamunā-devī dāśī)

Mixed Vegetables in Seasoned Tomato Broth (*Laphra-vyanjana*)

This preparation is somewhat akin to vegetable soup. It is a classic favorite, yet it is simple to prepare and easy to digest. The ingredients are mentioned in sacred Vaiṣṇava scriptures more than five hundred years old.

Preparation time: 10 minutes

Cooking time: 20 minutes

Servings: 6 to 8

Ingredients for boiled vegetables:

- 1 1/4 pounds mixed, trimmed, cubed vegetables, such as stringbeans, carrots, potatoes, cauliflower, spinach, cabbage, beets, squash, peas, and so on
- 2 medium-size, firm ripe tomatoes, diced
- 1/2 tablespoon scraped fresh ginger root, minced or puréed
- 1 to 3 teaspoons seeded fresh hot green chilies, finely minced or puréed
- 3 cups water
- 1/2 teaspoon turmeric powder
- 1 tablespoon coriander powder
- 1 teaspoon sugar, honey, or equivalent sweetener
- 3 tablespoons finely minced fresh coriander or parsley leaves
- 1 tablespoon vegetable oil or *ghee* (purified butter)
- 1 3/4 to 2 teaspoons salt

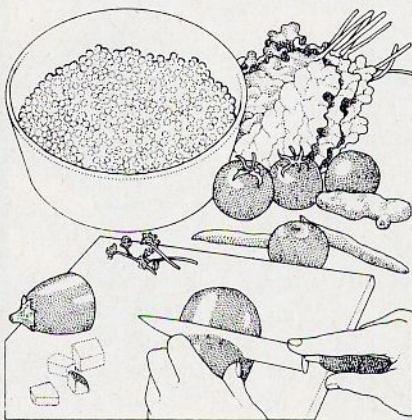
Ingredients for preparing fried seasonings:

- 1 tablespoon *ghee* or vegetable oil
- 1 1/4 teaspoons cumin seeds
- 1/2 teaspoon black mustard seeds
- 1/4 teaspoon black cumin seeds (*kalonji*), if available
- 1/8 teaspoon coarsely ground black pepper
- 1 small cassia or bay leaf, crumpled
- 1 teaspoon lemon juice

1. Combine all the vegetable ingredients in a 4-quart saucepan, bring to a boil over high flame, reduce the flame to medium low, cover,

and simmer until the vegetables are tender. Remove the pan from the flame.

2. Heat the *ghee* or vegetable oil in a small saucepan over a medium-high flame, drop in the cumin seeds, black mustard seeds, black cumin seeds, freshly ground black pepper, and cassia leaf, and fry until the mustard seeds sputter and crackle. Pour the seasoning into the boiled vegetable, cover, and allow the seasonings to soak into the broth. In a few minutes, stir in the lemon juice and offer to Kṛṣṇa.



Chickpea, Eggplant, Spinach and Tomato Stew (*Kabli Chana Baigan Palak Tarkari*)

Preparation time: 5 minutes

Cooking time: 45 minutes to 1 1/4 hours

Soaking time: 8 hours

Servings: 6 to 8

- 2/3 cup whole chickpeas (garbanzo beans) sorted, washed, soaked overnight in 2 cups water, and boiled until tender
- 1/4 cup *ghee* or vegetable oil
- 1 tablespoon scraped, minced fresh ginger root
- 1 to 3 teaspoons seeded, minced fresh hot green chilies (use as desired)
- 1 1/2 teaspoons cumin seeds

1/2 teaspoon black mustard seeds

10 to 12 fresh or dried curry leaves, if available

1/4 teaspoon mild asafetida powder

1 medium (about 1 1/2 pounds) eggplant, washed and cut into 3/4-inch cubes

4 medium-size, firm ripe tomatoes, cut into 1/2-inch chunks

1 pound fresh spinach, washed, drained, stemmed, and chopped (If you're using frozen spinach, thaw at room temperature, press the spinach between your palms to remove all excess water, and chop.)

1 teaspoon turmeric

1 1/4 to 1 1/2 teaspoons salt

3 tablespoons minced fresh parsley or coriander leaves

1 teaspoon fresh lemon juice

1 1/2 teaspoons sugar, honey, or equivalent sweetener

1. Heat the *ghee* or vegetable oil in a heavy 4- or 5-quart saucepan (nonstick cookware is ideal) over medium to medium-high flame for 1 minute. Drop in the ginger root, seeded chilies, cumin seeds, and mustard seeds, and fry for about 30 to 45 seconds or until the cumin seeds turn golden brown. Add the curry leaves and asafetida powder, and then immediately add the eggplant cubes. Stir-fry for about 8 to 10 minutes, or until the *ghee* or oil is absorbed into the eggplant and the cubes are brown.

2. Stir in the tomatoes, spinach, turmeric, salt, and half the fresh herbs. Then cook for about 5 minutes. Fold in the drained, cooked chickpeas. Now partially cover, reduce the flame to medium-low, and simmer, stirring occasionally for 30 minutes, or until the eggplant is buttersoft. If you want a drier vegetable, remove the lid, raise the flame to high, and quickly cook off the excess liquid. If you wish a puréed eggplant-and-tomato vegetable, cook over medium flame, stirring frequently to avoid scorching, until the spinach, eggplant, and tomatoes have merged into a thick velvety sauce. Before offering to Kṛṣṇa, mix in the remaining fresh herbs, lemon juice, and sweetener.

The Biography of a Pure Devotee

“Absolute Is Sentient Thou Hast Proved...”

1935–1937: Bombay.

A poem and a speech in praise of his spiritual master
win Śrīla Prabhupāda recognition for his skill
at presenting Kṛṣṇa consciousness in English.

by ŚRĪLA SATSVARŪPA DĀSA GOSWAMI

After receiving spiritual initiation in 1932, Śrīla Prabhupāda (then Abhay Charan De) sought to expand his pharmaceutical business both to support his family and to contribute to his spiritual master's preaching mission. Even more important to him, however, were the rare occasions when he could meet with his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrīla Bhaktisiddhānta's affectionate dealings with Abhay, his vast erudition in Kṛṣṇa conscious philosophy, and his uncompromising attacks against casteism and cheating religionists impressed Abhay deeply and provided lasting inspiration for his own preaching work.

In 1933 business reverses prompted Abhay to leave his family at home in Allahabad for some time and try to set up a pharmaceutical business in Bombay. Simultaneously, he helped establish the Bombay branch of the Gaudiya Math, and in early 1935 he joined his Godbrothers there in celebrating Śrīla Bhaktisiddhānta's birthday.

It was the sixty-second birthday of Śrīla Bhaktisiddhānta Sarasvatī. At Jagannātha Purī, where he was residing, the devotees observed the day with ceremony. At the small Bombay center, the few disciples planned an evening observance and invited local people. For the occasion, Abhay wrote a poem.



Misled we are,
All going astray.
Save us, Lord,
Our fervent pray.
Wonder Thy ways
To turn our face.
Adore Thy feet,
Your Divine Grace.

Absolute is sentient,
Thou hast proved,
Impersonal calamity
Thou hast removed.
This gives us a life
Anew and fresh.
Worship Thy feet,
Your Divine Grace.

Adore adore ye all
The happy day,
Blessed than heaven,
Sweeter than May,
When he appeared at Puri,
The holy place,
My Lord and Master,
His Divine Grace.

Forgotten Krishna,
We fallen souls,
Paying most heavy
The illusion's toll.
Darkness around,
All untrace.
The only hope,
His Divine Grace.

Had you not come,
Who had told
The message of Krishna,
Forceful and bold?
That's your right.
You have the mace.
Save me afallen,
Your Divine Grace.

Oh! my Master
The evangelic angel,
Give us Thy light,
Light up Thy candle.
Struggle for existence,
A human race.
The only hope,
His Divine Grace.

Message of service
Thou hast brought.
A healthful life
As Chaitanya wrought.
Unknown to all,
It's full of brace.
That's your gift,
Your Divine Grace.

The line of service
As drawn by you
Is pleasing and healthy
As morning dew.
The oldest of all,
But in new dress.
Miracle done,
Your Divine Grace.



Abhay also composed a speech, which he read before the assembled guests and members of the Gaudiya Math. Although his first language was Bengali, his English was clear and natural.

Gentlemen, the offering of such an homage as has been arranged this evening to the *ācāryadeva* is not a sectarian concern, because when we speak of the fundamental principle of *gurudeva* or *ācāryadeva*, we speak of something that is of universal application. There does not arise any question of discriminating my *guru* from yours or anyone else's. There is only one *guru*, who appears in an infinity of forms to teach you, me, and all others. The *guru* or *ācāryadeva*, as we learn from the bona fide scriptures, delivers the message of the absolute world, the transcendental abode of the Absolute Personality, where everything nondifferentially serves the Absolute Truth.

Like the poem, the speech was personal, but even more than the poem it was authoritative, philosophical *preaching*. Abhay's Godbrothers were impressed to hear Abhay presenting the Vaiṣṇava philosophy so expertly. How was it possible? Of course, it should not have come as a surprise; he had heard the Vaiṣṇava philosophy from Śrīla Bhaktisiddhānta Sarasvatī, just like his Godbrothers. Why should he not be able to enunciate the teachings of his spiritual master, having heard from him and having read *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and *Bhakti-rasāmṛta-sindhu*? Was he not a devotee in the *paramparā* (disciplic succession)? But until now, no one knew he could preach in English so expertly.

Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the *guru* also cannot be two. The *ācāryadeva* for whom we have assembled tonight to offer our humble homage is not the *guru* of a sectarian institution or one out of many different exponents of the truth. On the contrary, he is the *jagad-guru*, or the *guru* of all of us. The only difference is that some obey him wholeheartedly, while others do not obey him directly.

The *guru* of whom Abhay spoke, of course, was Śrīla Bhaktisiddhānta Sarasvatī, the representative of the original compiler of the scriptures, Vyāsadeva. Abhay explained how Lord Kṛṣṇa had delivered transcendental knowledge to Brahmā, the creator of this particular universe. From Brahmā the knowledge had descended to Nārada, from Nārada to Vyāsa, from Vyāsa to Madhva . . . Because Śrīla Bhaktisiddhānta was presenting the Vedic knowledge as it is, without

Śrīla Prabhupāda's spiritual master (left), His Divine Grace Bhaktisiddhānta Sarasvatī Thākura. At far left is Śrīla Prabhupāda as he appeared in 1935.

any interpretation—in *paramparā*—he was the bona fide *ācārya* (spiritual teacher and exemplar) who could enlighten others with the revealed knowledge of the *Vedas*.

Abhay continued:

Gentlemen, our knowledge is so poor, our senses are so imperfect, and our sources are so limited that it is not possible for us to have even the slightest knowledge of the absolute region without surrendering ourselves at the lotus feet of Śrī Vyāsadeva or his bona fide representative.

This transcendental knowledge, Abhay explained, had been known in India for thousands of years, and this knowledge—although presently obscured—was India's real gift to the world.

We must conclude that the darkness of the present age is not due to lack of material advancement, but that we have lost the clue to our spiritual advancement, which is the prime necessity of human life and the criterion of the highest type of civilization. Throwing of bombs from aeroplanes is no advancement of civilization from the primitive, uncivilized way of dropping big stones on the heads of the enemies from the tops of the hills. Improvement of the art of killing our neighbors by inventing machine guns and by means of poisonous gases is certainly no advancement from primitive barbarism priding itself on its art of killing by bows and arrows, nor does the development of a sense of pampered selfishness prove anything more than intellectual animalism. . . .

Thus, while others were yet in the womb of historical oblivion, the sages of India had developed a different kind of civilization, which enables us to know ourselves. They had discovered that we are not at all material entities, but that we are all spiritual, permanent and nondestructible servants of the Absolute.

The speech continued, describing the horrible consequences of a misspent human life, the sufferings of repeated birth and death. Again and again, Abhay stressed the need to surrender to the spiritual master. He criticized empirical, mundane philosophers, godless politicians, and blind sense gratifiers. He repeatedly pointed to the soul's natural and sublime position as the servant of God and as the servant of the pure devotee of God. Abhay, an initiated disciple of his spiritual master for a little more than two years, referring to himself as a student, continued:

Gentlemen, although we are like ignorant children in the knowledge of the transcendence, still His Divine Grace, my *gurudeva*, has kindled a small fire within us to dissipate the invincible darkness of the empirical knowledge, and we are so much on the safe side that no amount of philosophical argument of the empiric schools of thought can deviate us an inch from the position of our eternal dependence on the lotus feet of His Divine Grace—and we are prepared to challenge the most erudite scholars of the *māyāvāda* [impersonalistic] school on this

vital issue: that the Personality of Godhead and His transcendental sports in Goloka [His spiritual abode] alone constitute the sublime information of the *Vedas*.

He then ended his speech with an eloquent prayer of submission.

Personally I have no hope of any direct service for the coming crores [millions] of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore, let me with all earnestness pray at the lotus feet of my divine master to let me suffer the lot which I am destined to for all my past misdoings, but let me have this power of recollection: that I am nothing but a tiny servant of

For Abhay, the glory of his “Vyas Puja Homage” came when the poem reached his spiritual master and gave him pleasure.

the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.

He submitted both the poem and the speech to *The Harmonist* (the English-language edition of Bhaktisiddhānta's magazine). The poem, Abhay's first publication, announced him as a competent writer in English, and Swami Bhakti-pradīpa Tirtha, editor of *The Harmonist*, informally dubbed Abhay as *kavi*, “learned poet.” Some of Abhay's Godbrothers also picked up on the name and began calling him *kavi*. Most of them, even the *sannyāsīs* (advanced, renounced disciples), were not so proficient in English. But Abhay was not ordinary. They could appreciate that the poem was personal, written out of Abhay's genuine worship and his joy at having accepted a genuine spiritual master, but it was also written strictly in accord with the conclusions of the scriptures.

For Abhay, however, the glory of his “Sree Vyas Puja Homage” came when the poem reached Śrīla Bhaktisiddhānta Sarasvatī and it gave him pleasure. One stanza specifically made Śrīla Bhaktisiddhānta so happy that he made a point of showing it to all of his guests.

Absolute is sentient,
Thou hast proved,
Impersonal calamity
Thou hast removed.

Somehow, in this simple stanza Abhay had captured the essence of his spiritual master's preaching against the *Māyāvādīs*, and Śrīla Bhaktisiddhānta took it as an indication of how well Abhay knew the mind of his Gurudeva. Abhay was delighted when he heard that the couplet was pleasing to his spiritual master. One of Abhay's Godbrothers compared this verse by Abhay to a verse in which Rūpa Gosvāmī had expressed the inner thinking of Caitanya Mahāprabhu and had thus moved Him to ecstasy.

Śrīla Bhaktisiddhānta Sarasvatī also found the essay pleasing, and he showed it to some of his confidential devotees. He instructed the editor of *The Harmonist*, “Whatever he writes, publish it.”

* * *

Abhay thought it only natural that he should have many business enemies or competitors—it was a sign of success. But his Bombay competition caused him to lose another good chance to become wealthy. The “enemy” was the son of Abhay's supervisor at Smith Institute. Both son and father complained to the Smith Institute executives that Abhay was pushing goods from his own laboratory and not Smith's. By this intrigue, Abhay lost his position with Smith Institute, and his supervisor placed his own son as the new agent. Abhay was again on his own.

While continuing to help his *sannyāsī* Godbrothers in Bombay, he found a two-story building for rent at Gawlia Tank Road. Everyone agreed it would make a suitable center, and Abhay arranged for the rental and for initial repairs and helped the *sannyāsīs* move in. It seemed that his endeavors for spiritual things were always more successful, whereas his business efforts were consistently failing. Of course, a few business enemies were no cause for discouragement—intrigues and losses were always part of the game, and he was still well known in the pharmaceutical business throughout India. But it wasn't so much the give and take of business that disturbed him as his own doubts about whether this was the best way for him to serve his spiritual master. Business was good only if it could go side by side with his spiritual life. Lord Caitanya had said that the chanting of Hare Kṛṣṇa could be spread to every town and village, and Abhay wanted to assist his spiritual master in fulfilling that prophecy, especially by contributing money and helping establish centers. His earnings should not go solely for his family.

Ideally, family life and spiritual life

should progress side by side. But the difficulty was Abhay's wife. She was disturbed over the business losses and apathetic to the spiritual successes. She wanted to stay within the orbit of home and family, and despite Abhay's suggestions she refused to accept initiation from Śrīla Bhaktisiddhānta. It was his own wife who was his most formidable competitor. And she waged her opposition right in the home, where it was least welcome.

When Abhay occasionally visited his family in Allahabad, he tried to satisfy them with his good intentions. Business had not gone so well in Bombay, but he had new plans, and he assured his family that there was no need to worry. He planned to do more preaching in his home—the whole family could become more involved in spiritual activities. He wanted to invite guests, hold discussions on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, perform *kīrtana* (chanting of Hare Kṛṣṇa), distribute *prasādam* (sanctified food). He wanted to preach, just as his spiritual master and Godbrothers were preaching. Such a program wouldn't require that a *sannyāsī* or *brahmacārī* (celibate student) come and preside. Abhay could do it himself. This would be an example of the ideal household life. But Abhay's wife, Radharani, was unsubmitive. Rather than coming to hear him speak, she stayed with the children in another room—taking tea.

While reading Viśvanātha Cakravartī Thākura's commentary on *Bhagavad-gītā* (Second Chapter, forty-first verse), Abhay read that the disciple should consider the order of the spiritual master to be his life and soul. These words produced a deep effect on Abhay, strengthening his desire to execute Śrīla Bhaktisiddhānta Sarasvatī's command. And in the Eighty-eighth Chapter of the *Śrīmad-Bhāgavatam*'s Tenth Canto, he came upon a verse in which Lord Kṛṣṇa said something that startled him:

*yasyāham anugrṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
sva-janā duḥkha-duḥkhitam*

"When I feel especially mercifully disposed towards someone, I gradually take away all his material possessions. His friends and relatives then reject this poverty-stricken and most wretched fellow." Abhay shuddered as he read the verse. It seemed to speak directly to him. But what did it mean? "Does it mean," he thought, "that Kṛṣṇa will take away all my money?" Was that what was actually happening? Was that why his business plans were failing?

* * *

In July 1935, Śrīla Bhaktisiddhānta Sarasvatī came to install the Deity of Lord Kṛṣṇa and to institute Deity worship at the

Bombay center. He was pleased with what his disciples had done so far, and Bhaktisāraṅga Mahārāja admitted that much of the work was due to Abhay Bābū, who had collected funds and established the new center. "Why is Abhay living separately?" Bhaktisāraṅga asked. "He should be president of this Bombay center."

Bhaktisiddhānta Sarasvatī replied, "It is better that he is living outside your company. He will do. When the time comes, he will do everything himself. You don't have to recommend him."

Abhay had not been present when this was spoken, but his Godbrothers told him what Śrīla Bhaktisiddhānta had said. These words of his spiritual master, with

**"If you ever
get money,
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Beholding his
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Abhay felt the
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their mysteriously prophetic air, were important to Abhay. He treasured the words within himself and meditated upon their meaning.

* * *

In November 1935 he was again with his spiritual master in Vṛndāvana. It was the Kārttika season, the ideal time to visit Vṛndāvana, and Śrīla Bhaktisiddhānta was staying for a month with his disciples at peaceful Rādhā-kuṇḍa, the sacred lake where Rādhā and Kṛṣṇa used to sport.

Having heard of his spiritual master's stay here, Abhay, bringing his son with him, had traveled from Bombay, just to see his spiritual master. To see Śrīla Bhaktisiddhānta was always an occasion for jubilation, but to see him in Vṛndāvana was an added perfection. This meeting with his beloved spiritual guide and friend was different from the time in 1932 when Abhay had seen him on the Vṛndāvana *parikrama* (circumambulation). Now Abhay was no longer sitting anonymously in the back of a room. Now he was a bona fide disciple, recognized as the "kavi" who had written the praiseworthy poem and essay, the young man who listened well, the devotee who had helped the Allahabad *maṭha* (center) and who had established the

maṭha in Bombay. Already on this visit Abhay had had occasion to be alone with his spiritual master, who had remembered Abhay's son and presented him with a small *bandhī* (jacket). And now, as they walked together on the bank of Rādhā-kuṇḍa, Śrīla Bhaktisiddhānta turned and spoke confidentially to Abhay.

There had been some quarreling amongst his leading disciples in Calcutta, he said, and this distressed him very much. Even now, in Vṛndāvana, it weighed heavily on his mind. Some of his disciples had been fighting over who would use various rooms and facilities at the Gaudiya Math headquarters in Calcutta. These devotees were all members of the *maṭha*, and the building was for propagating Kṛṣṇa consciousness under the leadership of Bhaktisiddhānta Sarasvatī. Yet even in their spiritual master's presence they were quarreling. *Brāhmaṇas* and *Vaiṣṇavas* (devotees of Kṛṣṇa) were supposed to be free from envy of any creature, what to speak of envy of one another. If they were to fight now, what would they do after their spiritual master passed away? Abhay had no part in these matters and did not even know the details or who was involved. But as he listened to his spiritual master, he also became distressed.

Deeply concerned, Śrīla Bhaktisiddhānta said to Abhay, "*Āgum jvalbe*": "There will be fire"—one day there would be fire in the Calcutta Gaudiya Math, and that fire of party interests would spread and destroy. Abhay heard but did not know what to make of it. Śrīla Bhaktisiddhānta had fought so long and boldly to establish that anyone of any birth could be elevated to become a *brāhmaṇa*, a *sannyāsī*, or a *Vaiṣṇava*. But if his followers became contaminated by a little wealth and the desire for prestige, thereby showing themselves to be still low-class men despite their training and purification, then his mission would be disrupted. If in the name of religion they became attached to ease, position, and prestige, it could only mean that they had failed to grasp the teachings of their spiritual master.

Śrīla Prabhupāda: *He was lamenting that these men are simply after the stones and bricks of the building. He condemned. He was very, very sorry.*

"When we were living in a rented house," Śrīla Bhaktisiddhānta said, "if we could collect two hundred or three hundred rupees we were living very nicely at Ultadanga. We were happier then. But since we have been given this marble palace in Baghbazar, there is friction between our men. Who will occupy this room? Who will occupy that room? Who will be the proprietor of this room? Everyone is planning in different ways. It would be better to take the marble from

(continued on page 29)



Brahmā, Viṣṇu, Śiva

Clearing up some misconceptions about “the Hindu trinity.”



The three interesting-looking persons depicted here are Brahmā, the world-creator, Viṣṇu, the world-maintainer, and Śiva, the world-destroyer. Perhaps you've heard them characterized in that very misleading cliché of introductory World Religions texts as "the Hindu trinity." And perhaps you're simply inclined to dismiss them as the fanciful projections of a primitive mythologizing imagination run riot.

But, if you go to the proper sources, the venerable Vedic texts *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, you'll find Brahmā, Viṣṇu, and Śiva accurately explained in the context of an exacting and comprehensive account of God and His creation, an account that is unrivaled in completeness and coherence by any other philosophical, scientific, or religious literature, and that is not only intellectually satisfying but also

aesthetically captivating and spiritually fulfilling.

In *Śrīmad-Bhāgavatam* you'll encounter the important distinction between the idea of "god" and the idea of "absolute truth." "God" refers to any powerful controller, while "absolute truth" designates the ultimate source of all energies. There can be many gods, many controlling departmental heads of universal affairs, but only one absolute truth. This absolute truth is ultimately a person—Kṛṣṇa. From Kṛṣṇa everything emanates; by Kṛṣṇa everything is maintained; to Kṛṣṇa everything returns at the time of dissolution. This is what is meant by "absolute truth." Anything that exists is either Kṛṣṇa or an energy of Kṛṣṇa's.

Kṛṣṇa's main energies are three. His internal energy is manifest as the transcendent spiritual kingdom; His external energy, as the temporary material world. His marginal energy is comprised of all living creatures, the individual animate souls. Souls are "marginal" because they can dwell either in the spiritual kingdom, serving Kṛṣṇa in bliss and knowledge, or in the material world, forgetting Kṛṣṇa in darkness and suffering. The Sanskrit word for the soul is *jīva* ("living entity"), and the marginal energy is also called *jīva-tattva*, the category of the *jīva*.

Not only does Kṛṣṇa expand through His energies, but He also expands Himself personally, directly. Kṛṣṇa's direct, personal expansions are called *viṣṇu-tattva*, the category of Godhead. Like the persons of the trinity in Christian doctrine, the *viṣṇu-tattva* expansions are one, but because Kṛṣṇa is unlimited, His personal expansions are not merely three but unlimited divine persons, all manifested to perform unlimited divine pastimes.

One of Kṛṣṇa's pastimes is to emanate, sustain, and reabsorb the material creation in periodic cycles, and this Kṛṣṇa does in the persons of Brahmā, Viṣṇu, and Śiva, who are called *guṇa-avatāras*.

Material nature acts in three ways or modes (*guṇas*). When there is creation—construction, generation, procreation, etc.—material nature acts in the mode of passion (*rajo-guṇa*). When there is sustenance—maintenance, preservation, endurance, etc.—nature is working in the mode of goodness (*sattva-guṇa*). When there is destruction—decay, dissolution, devastation, etc.—nature acts in the mode of ignorance (*tamo-guṇa*).

Brahmā is the controller of nature in the mode of passion; he is the engineer who creates the universe. Every universe has its Brahmā, who appears as the first created being in it. Although Brahmā is usually in the category of *jīva*, he is designated an *avatāra* (incarnation) of Kṛṣṇa because he is especially empowered with

Kṛṣṇa's own creative potency. Using the ingredients furnished by Kṛṣṇa and following Kṛṣṇa's blueprints, Brahmā constructs the material universe, and then he begets the offspring, called Prajāpatis, whose descendants populate all the planets.

Viṣṇu, who controls nature in the mode of goodness and sustains the creation, is directly the Supreme Lord. In the spiritual kingdom of God, where everything is everlasting, the quality of goodness exists without either passion or ignorance. Therefore it is appropriate that Viṣṇu personally

controls this quality even in the material world, where it becomes bracketed by ignorance and passion.

Śiva, the lord of the mode of ignorance, devastates the universe at the end by his wild, all-annihilating dance. Śiva is a personal expansion of Kṛṣṇa, not a *jīva*, yet because he comes into intimate contact with the quality of ignorance and with matter (which is innately ignorant), you cannot receive the same spiritual restoration by worshiping him that you do by worshiping Kṛṣṇa or Viṣṇu. Śiva is there-

fore given his own category, *śiva-tattva*.

Śrīmad-Bhāgavatam (2.7.39) sums it up like this: "In the beginning of creation there are penance, myself [Brahmā], and the Prajāpatis, the great sages who generate; then, during the maintenance of the creation, there are Lord Viṣṇu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Śiva and the atheists full of anger, etc. All of them are manifestations of the energy of the supreme power, the Lord."

I am familiar with the basic tenets of Kṛṣṇa consciousness, perhaps the most essential being that the bodies of all living creatures contain a spirit soul, which is their real self and which transmigrates from body to body.

Recently I was reading a biology textbook and came to a section dealing with parthenogenesis, or reproduction by means of unfertilized eggs.

I recalled your belief that the spirit soul enters the egg at the time of fertilization, being carried in the sperm cell, and that it is the soul which gives life to the fertilized egg. Quoting from the *Śrīmad-Bhāgavatam* (3.31.1): "The living entity, the soul, is made to enter into the womb of a woman through the particle of male semen." In the purport, Śrīla Prabhupāda restates this and expresses further: "This process is applicable to all embodied living entities." My understanding of this is that according to the *Śrīmad-Bhāgavatam* it is not possible for a living being to develop unless an egg unites with a male sperm cell, which contains the soul.

This view, however, seems incompatible with parthenogenetic reproduction. Quoting from *Biology*, 1st edition, by H. Curtis, page 514:

Fertilization also activates the egg, initiating its development. However, a variety of artificial stimuli, including the prick of a needle—none of which contributes new material or new information to the egg cell—have been shown to activate eggs. In many species, including sea urchins, frogs, turkeys, and even rabbits, normal development can be completed in these fatherless organisms. In other words, as these experiments show, the egg alone contains everything necessary for development. Fertilization is not necessary for individual development but is important to the species.

How do you account for offspring produced parthenogenetically? Apparently they have either obtained a soul in some way contrary to that stated in *Śrīmad-Bhāgavatam*, or they have no soul, which presents an even more serious discrepancy

with Kṛṣṇa conscious doctrine. I am very interested in knowing your view of this matter.

Gordon Wieland
Louisville, Kentucky

OUR REPLY: The verse from *Śrīmad-Bhāgavatam* you cite describes only the typical process of reproduction. It does not say there are no other forms of reproduction in the plant or animal kingdoms. All living organisms do have some form of sexual reproduction, and thus Śrīla Prabhupāda is quite correct in saying that "this process is applicable to all embodied living entities." Even bacteria, which normally reproduce by dividing in half, do have a process of sexual reproduction, known as conjugation. As the example of bacteria indicates, however, there are also many processes of asexual reproduction. For example, everyone knows that many higher plants, such as strawberries, often reproduce asexually. Yet I do not think you can say that this contradicts the *Śrīmad-Bhāgavatam*.

I do not know of any explicit references to parthenogenesis in the *Bhāgavatam*, but there are references to unusual forms of reproduction that do not involve the combination of sperm and egg in the normal fashion. I will cite two examples.

The first is the case of Gāndhārī, who gave birth to one hundred sons. Śrīla Prabhupāda, describing how these sons were born, comments on a verse in the *Bhāgavatam*'s First Canto (1.13.4): "[At first] she [Gāndhārī] gave birth to a lump of flesh only, but since she was a devotee of Vyāsadeva, by the instruction of Vyāsadeva the lump was divided into a hundred parts, and each part gradually developed to become a male child." This is like producing many trees by planting branches taken from one tree. It goes without saying

that the souls of the one hundred sons had to enter the one hundred pieces of flesh at some point. You should also note that since the one hundred embryos developed outside the womb, the *Mahābhārata* (from which Śrīla Prabhupāda draws the information about Gāndhārī) deserves priority for giving the earliest known report of test-tube babies.

The second example is the production of the dwarf Bāhuka from the dead body of King Vena. The *Śrīmad-Bhāgavatam* (4.14.43) relates, "After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena's body."

Here a viable human being was produced from a dead body that had been preserved from decay by a special process. Here again the soul entered its next body without the aid of seminal fertilization. The process seems similar to cloning, or the production of a complete individual from a single somatic cell of the parent organism.

In conclusion, the general principle for the reproduction of living organisms is that the souls are placed in appropriate bodies through the agency of higher authorities (demigods), who act in accordance with the law of *karma*. Thus, whether or not this process involves the union of a sperm and egg, it does not depend solely on simple physical interactions but involves the intervention of intelligent agents who function under the direction of the Supersoul, an expansion of Lord Kṛṣṇa. This is indicated in the verse you cite (*Śrīmad-Bhāgavatam* 3.31.1), where the soul is said to take on its new body "under the supervision of the Supreme Lord and according to the result of its work."

We welcome your letters. Write to
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"Absolute Is Sentient"

(continued from page 25)

the walls and secure money. If I could do this and print books, that would be better."

Abhay felt his spiritual master speaking to him in urgency, as if asking him to help avert a disaster. But what could he do?

Śrīla Bhaktisiddhānta then said directly to Abhay, "Amar icchā chila kichu bai karāna": "I had a desire to print some books. If you ever get money, *print books*." Standing by Rādhā-kunḍa and beholding his spiritual master, Abhay felt the words deeply enter his own life—"If you ever get money, *print books*."

* * *

December 1936

Śrīla Bhaktisiddhānta was in poor health at Jagannātha Purī. Abhay was in Bombay, and he wanted to write his Guru Mahārāja a letter. "He is a little kind upon me," Abhay thought. "He will understand my request." And he began to write:

Dear Guru Maharaja,

Please accept my humble obeisances at your lotus feet. You have got many disciples, and I am one of them, but they are doing direct service to you. Some of them are brahmacharis, some of them are sannyasis, but I am a householder. I cannot. Sometimes I give monetary help, while I cannot give you direct service. Is there any particular service I can do?

Two weeks later, Abhay received a reply.

I am fully confident that you can explain in English our thoughts and arguments to the people who are not conversant with the languages of the other members.

This will do much good to yourself as well as to your audience.

I have every hope that you can turn yourself into a very good English preacher if you serve the mission to inculcate the novel impression of Lord Caitanya's teachings in the people in general as well as philosophers and religionists.

Abhay at once recognized this to be the same instruction he had received at their first meeting, in 1922. He took it as a confirmation. There was now no doubt as to the purpose of his life. What his spiritual master had said in Calcutta in 1922 had not been a chance remark, nor had that been a chance meeting. The instruction was the same: "Turn yourself into a very good English preacher. This will do much good to yourself as well as your audience."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura passed away from this mortal world on January 1, 1937.

The biography of Śrīla Prabhupāda continues next month with an account of how he began BACK TO GODHEAD magazine singlehandedly.

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.)

Caitanya Mahāprabhu— Śrī Caitanya Mahāprabhu is the great apostle of love of Godhead whose teachings form the essence of the present-day Hare Kṛṣṇa movement. He taught that the highest object of worship, the Supreme Lord, is Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, who appeared in Vṇḍāvana as the son of Nanda Mahārāja. Lord Caitanya recommended the way the damsels of Vṇḍāvana worshiped Kṛṣṇa as the highest mode of worship of God. The perfect, spotless literature for understanding God is the *Śrīmad-Bhāgavatam*, or *Bhāgavata Purāṇa*. And the ultimate goal of life, Lord Caitanya taught, is pure love of God.

Lord Caitanya's life, which began in Bengal, India, in 1486, was one of extraordinary devotion to Kṛṣṇa. At an early age, Lord Caitanya renounced the comforts of home to devote Himself exclusively to Kṛṣṇa's service. He traveled throughout India, especially southern India, to teach the chanting of Hare Kṛṣṇa and the science of devotion to Kṛṣṇa. After these travels, He spent His last years in the holy city of Purī, in the province of Orissa, where He revealed the highest ecstasies of love of Godhead in the company of His most intimate disciples. He left the world at the age of 48.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda has described the life and teachings of Lord Caitanya in detail in his *Teachings of Lord Caitanya* and *Śrī Caitanya-caritāmṛta* (an English translation, with commentary, of an early Bengali work).

Although Lord Caitanya presented Himself in the role of a devotee of Kṛṣṇa, His followers accept Him to be identical with Kṛṣṇa Himself. To teach the science of devotional service, to distribute love of Godhead, and to taste the sweetness of devotional service Himself, the Supreme Lord appeared on earth in the role of His own devotee. The scholarly followers of Lord Caitanya ascertained His true identity and supported this with evidence from Vedic literatures.

Although Lord Caitanya Himself was renowned as a great scholar, He left in writing only eight Sanskrit verses, which are known as the *Śikṣāṣṭaka*. These present the essence of His teachings. But Lord Caitanya also instructed His follow-

ers in the details of the science of devotion, and He requested them to write books to explain this science further. Lord Caitanya's followers, therefore, have left the world a rich treasury of literature to help us reestablish our relationship with God, act in that relationship, and ultimately attain pure love of God.

The present Hare Kṛṣṇa movement strictly follows the teachings of Lord Caitanya. It presents these teachings in books in an ever-growing number of languages and shows how to follow these teachings in the course of one's own life.

Caitanya-bhāgavata—a famous book describing the pastimes of Śrī Caitanya Mahāprabhu. This biography of Lord Caitanya was written in Bengali by Śrīla Vṇḍāvana dāsa Ṭhākura. It particularly describes Lord Caitanya's early years.

Caitanya-caritāmṛta—a biography of Śrī Caitanya Mahāprabhu written by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. The author of *Caitanya-bhāgavata* summarized Lord Caitanya's life and then proceeded to describe it in detail. But in due course the book became voluminous, so he left much of Lord Caitanya's later activities untouched. It is these activities that Kṛṣṇadāsa Kavirāja Gosvāmī therefore takes up in *Caitanya-caritāmṛta*. This book also most vividly describes Lord Caitanya's teachings. It is the best source of information about the teachings of Śrī Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja wrote *Śrī Caitanya-caritāmṛta* in his extreme old age. Because of some family disagreement, by Kṛṣṇa's arrangement he had left home and gone to Vṇḍāvana, the place on earth most sacred to Lord Kṛṣṇa. The devotees there requested him to write down the later pastimes of Lord Caitanya, so at their request he wrote *Śrī Caitanya-caritāmṛta*, a literary treasure of philosophy and devotion.

Caitanya-caritāmṛta is available in a seventeen-volume English edition with the original Bengali text, English equivalents for each Bengali word, and a translation and extensive commentary by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

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

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

Ancient India's Vedic literature singles out one *mantra* as the *mahā* (supreme) *mantra*. The *Kali-santarāṇa Upaniṣad* explains, "These sixteen words—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the 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.

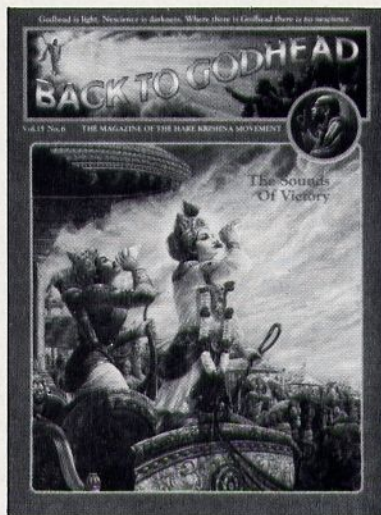
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NOTES FROM THE EDITOR

Why Teaching Only About Kṛṣṇa Makes Sense

Observers of the Kṛṣṇa Consciousness Society's educational system often admire the joyfulness of the Society's children, but they also sometimes criticize the devotees for teaching "only about Kṛṣṇa." Of course, Kṛṣṇa conscious students learn reading, writing, math, history, geography, science, and so on, but all in relation to Kṛṣṇa. And there is an important reason for this—one that applies not only to children but to adults as well, and not only to followers of Kṛṣṇa but to all living beings.

Everything animate and inanimate is ultimately related to Kṛṣṇa. When people criticize Kṛṣṇa conscious education as sectarian or narrow-minded because it excludes anything not connected to Kṛṣṇa, they reveal their misunderstanding of what is meant by "Kṛṣṇa." To one who understands Kṛṣṇa according to the Vedic scriptures, Kṛṣṇa is indeed all things.

Kṛṣṇa is a name for God, the Supreme Being. As the Vedic literature describes, everything in the universe—including all living entities and all matter, from the largest planet down to the atom—is but an emanation from the Supreme Personality of Godhead. Everything emanates from Him, exists on His energy, and at the time of annihilation merges back into Him. Nothing, therefore, is apart from Kṛṣṇa, yet Kṛṣṇa always maintains His primeval personality intact and unchanged.

We can compare Kṛṣṇa to a mine of gold, and the multifarious forms of creation to golden objects—gold rings, gold necklaces, and so on. Although qualitatively one with the gold in the mine, the gold ring and the gold necklace are quantitatively different. Similarly, although all things are one with Kṛṣṇa, being emanations of His energy, nothing can be absolutely equal with Him.

We may also compare Kṛṣṇa to the chief engineer of a complex construction project. Although he doesn't watch his men lay every brick and pour every ton of concrete, he still knows every job being done and every piece of equipment in use, because it's all under his supervision. In the same way Kṛṣṇa, the Supreme Engineer, knows every nook and corner of the universe, although His agents and energies are the ones who actually perform all the cosmic functions.

Some people who consider themselves religious say, "Teaching only about Kṛṣṇa

is sectarian because Kṛṣṇa is a Hindu God." But this statement reveals these critics themselves to be sectarian. God is not the domain of a particular religion; He is the Supreme Lord of all beings. Any child receiving Kṛṣṇa conscious education understands this basic truth, which somehow eludes even highly educated religious leaders. Kṛṣṇa conscious education, therefore, embraces and can unite all religions.

Other people superficially dismiss Kṛṣṇa as a mythological character or an ancient philosopher. But actually Kṛṣṇa is everything. Sometimes people, impatient to see God, demand that He show Himself, even though they are unqualified to perceive His transcendental form. But the devotees of Lord Kṛṣṇa, understanding that God is all-pervading, are able to think of Him always and see Him everywhere. In the *Bhagavad-gītā* Lord Kṛṣṇa instructs His devotees to meditate on Him in all things: "I am the taste of water, the light of the sun and moon."

When properly understood, therefore, studying all things in relation to Kṛṣṇa is not shortsighted, uncultured, or incomplete. For example, philosophy and the arts concern themselves with truth, beauty, and knowledge. But Kṛṣṇa, being Absolute Truth, Absolute Beauty, and Absolute Knowledge, is the object and culmination of these various disciplines. The author, artist, and philosopher may comprehend through their work a small aspect of the Supreme Personality of Godhead, but their achievements remain incomplete. The devotee, however, is in love with the absolute person Himself and comprehends Him in His full feature of complete beauty, knowledge, power, and wealth. The devotee regards the work of the mundane artist or the knowledge of the speculative philosopher as mere shadows of the opulences of the Absolute Personality of Godhead. And the devotee appreciates such achievements for what they are: tiny manifestations of Kṛṣṇa's opulences. Thus the devotee remains always targeted on the goal and perfection of education, without being diverted by the shadows.

Persons learned in various disciplines can perfect their knowledge by linking it in service to the Supreme Lord. Śrīla Prabhupāda explains how this is possible:

All the sages and devotees of the Lord have recommended that the subject matter of art,

science, philosophy, physics, chemistry, psychology, and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art, literature, poetry, painting, and so on may be used in glorifying the Lord. . . . Similarly, science and philosophy should also be applied in the service of the Lord. There is no use in presenting dry speculative theories for sense gratification. Philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science, and therefore a great scientist should endeavor to prove the existence of the Lord on a scientific basis. Similarly, philosophical speculation should be utilized to establish the supreme truth as sentient and all-powerful. Similarly, all other branches of knowledge should always be engaged in the service of the Lord.

Thus a person who does not receive a Kṛṣṇa conscious education inevitably misses the essence of education. He may hold a Ph.D. from Harvard, but if he fails to use his knowledge in the service of Kṛṣṇa, he remains ignorant of his own identity and his relationship to God. Considering himself the body and the world a place for his enjoyment, he remains an atheist, ignorant of God, the Absolute Truth.

According to the Vedic literature, the Absolute Truth is the source of everything, and the *Bhagavad-gītā* confirms that Lord Kṛṣṇa is that Absolute Truth. Thus by understanding Kṛṣṇa, one can have essential understanding of everything. This is the philosophical basis of a Kṛṣṇa conscious education.

Practical or applied Kṛṣṇa conscious education teaches the student to use everything in Kṛṣṇa's service. From the Kṛṣṇa conscious standpoint, therefore, modern atheistic education is misguided, in both its theory and its application. Kṛṣṇa consciousness, as the complete theistic philosophy, brings one personal fulfillment and happiness, and its practical application can unite everyone and everything with God, establishing universal peace and harmony. Mundane education, on the other hand, can never fully yield the desired goals of enlightenment, fulfillment, and happiness. Criticisms of Kṛṣṇa conscious education, therefore, come from people who have only the most superficial understanding of its breadth and profound purpose. And a little learning is a dangerous thing.—SDG

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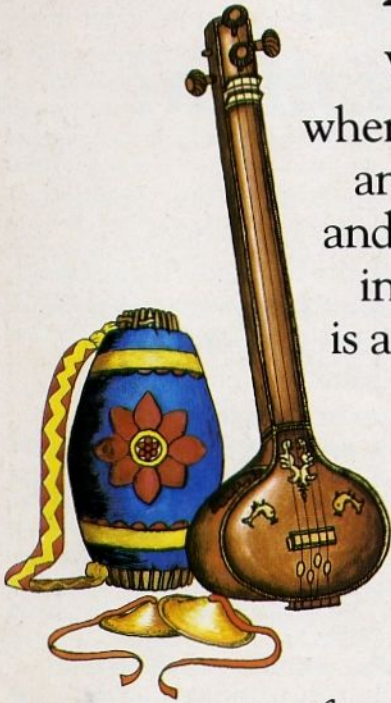
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