

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

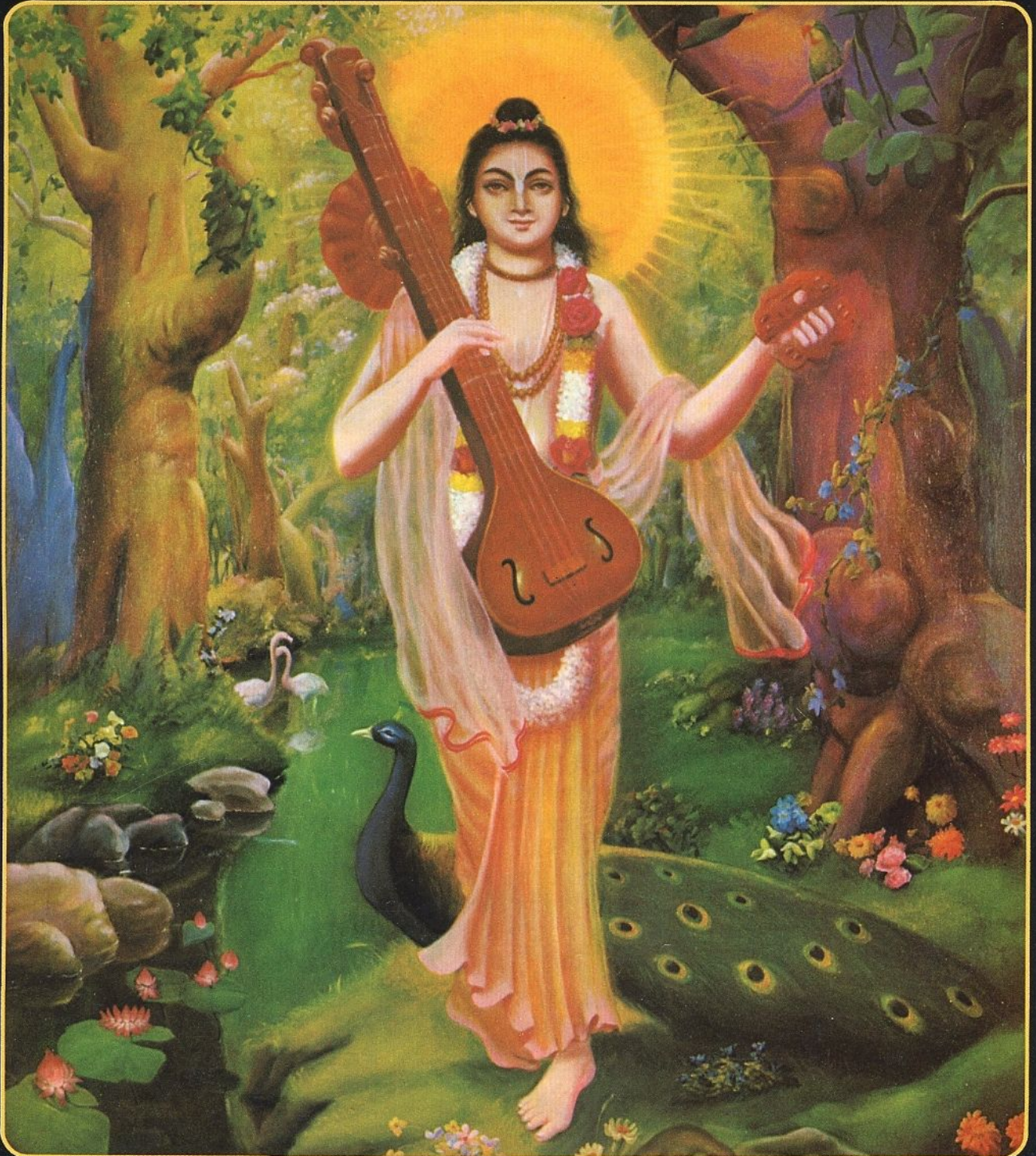


# BACK TO GODHEAD



Vol.11 No. 5

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT





# A short statement of the philosophy of Kṛṣṇa Consciousness

*The International Society for Krishna Consciousness (ISKCON) is a worldwide community of devotees practicing bhakti-yoga, the eternal science of loving service to God. The Society was founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, a pure devotee of God representing an unbroken chain of spiritual masters originating with Lord Kṛṣṇa Himself. The following eight principles are the basis of the Kṛṣṇa consciousness movement. We invite all our readers to consider them with an open mind and then visit one of the ISKCON centers to see how they are being applied in everyday life.*

1. By sincerely cultivating a bona fide spiritual science, we can be free from anxiety and come to a state of pure, unending, blissful consciousness in this lifetime.
2. We are not our bodies but eternal spirit souls, parts and parcels of God (Kṛṣṇa). As such, we are all brothers, and Kṛṣṇa is ultimately our common father.
3. Kṛṣṇa is the eternal, all-knowing, omnipresent, all-powerful, and all-attractive Personality of God-head. He is the seed-giving father of all living beings, and He is the sustaining energy of the entire cosmic creation.
4. The Absolute Truth is contained in all the great scriptures of the world. However, the oldest known revealed scriptures in existence are the Vedic literatures, most notably the *Bhagavad-gītā*, which is the literal record of God's actual words.
5. We should learn the Vedic knowledge from a genuine spiritual master—one who has no selfish motives and whose mind is firmly fixed on Kṛṣṇa.
6. Before we eat, we should offer to the Lord the food that sustains us. Then Kṛṣṇa becomes the offering and purifies us.
7. We should perform all our actions as offerings to Kṛṣṇa and do nothing for our own sense gratification.
8. The recommended means for achieving the mature stage of love of God in this age of Kali, or quarrel, is to chant the holy names of the Lord. The easiest method for most people is to chant the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Above: devotees at the Miami center of the International Society for Krishna Consciousness.

Right: chanting Hare Kṛṣṇa on Miami Beach.



**Hare Kṛṣṇa  
Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa  
Hare Hare  
Hare Rāma  
Hare Rāma  
Rāma Rāma  
Hare Hare**





Photo: Muralivadana dāsa

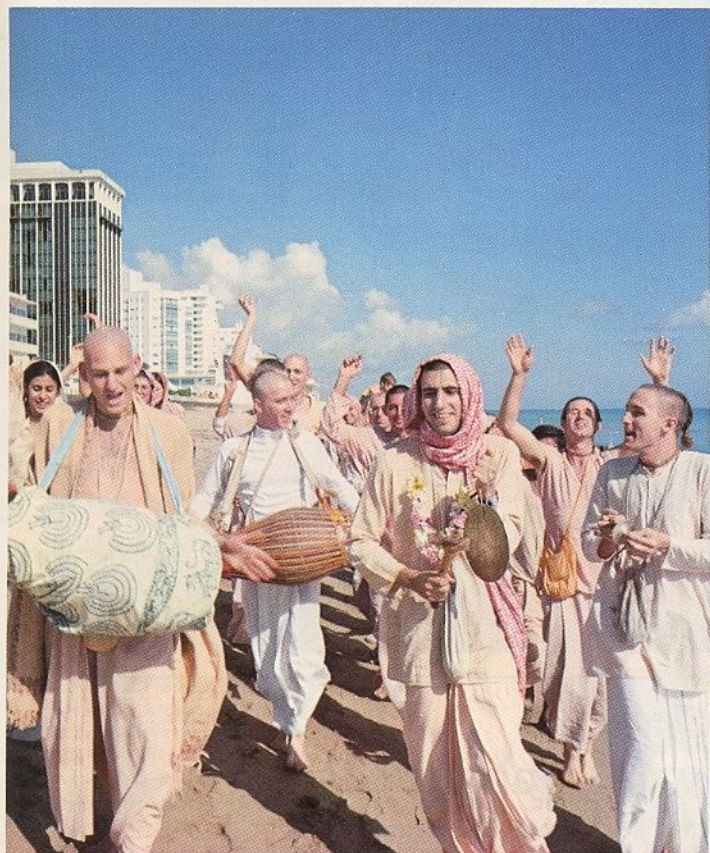


Photo: Muralivadana dāsa

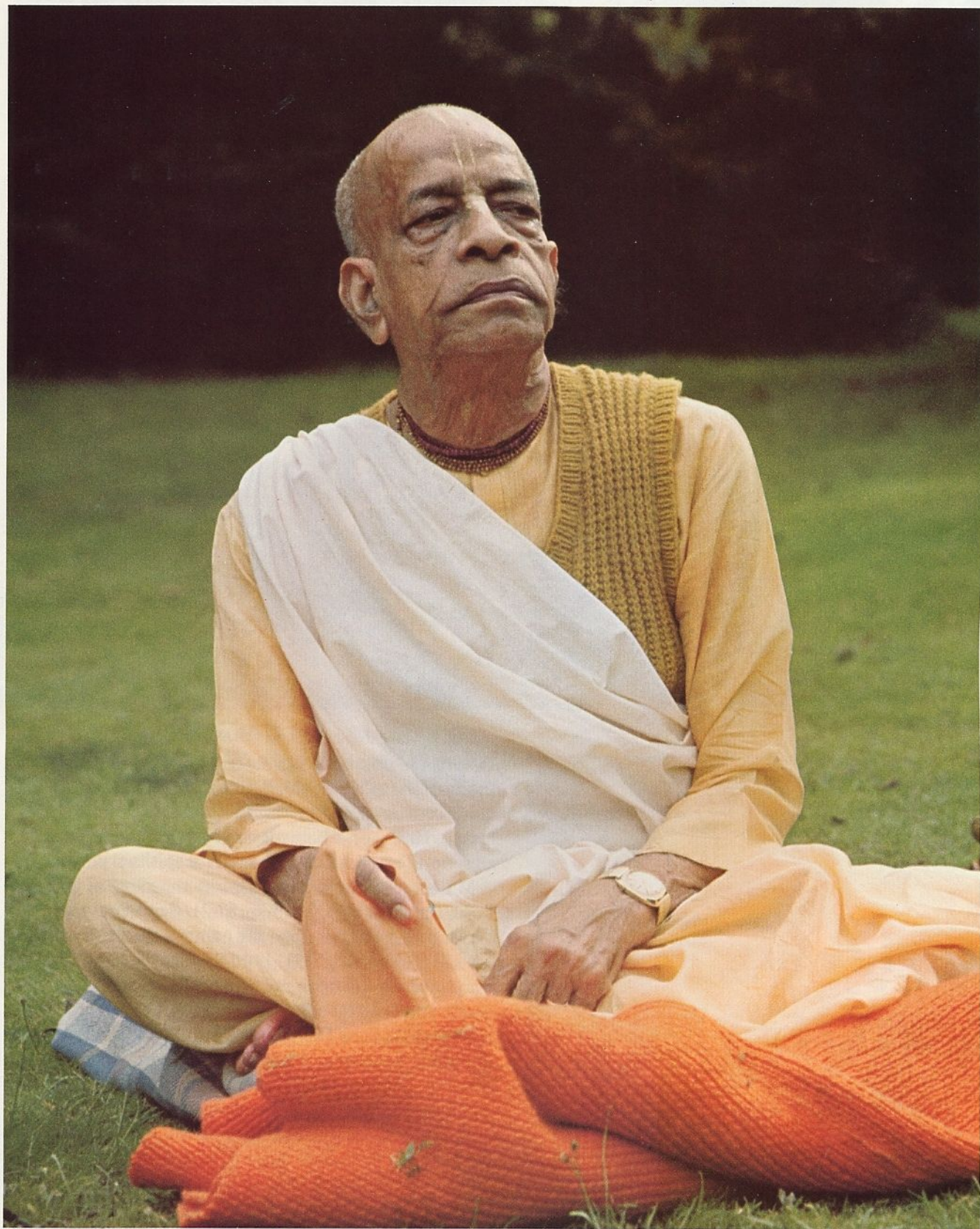
God has an unlimited variety of names. Some of them—Jehovah, Adonai, Buddha, and Allah—are familiar to us, while the names Kṛṣṇa and Rāma may be less so. However, whatever name of God we may accept, all scriptures enjoin us to chant it for spiritual purification.

Muhammed counseled, “Glorify the name of your Lord, the most high” (Koran 87:2). Saint Paul said, “Everyone who calls upon the name of the Lord will be saved” (Romans 10:13). Lord Buddha declared, “All who sincerely call upon my name will come to me after death, and I will take them to Paradise” (*Vows of Amida Buddha* 18). King David preached, “From the rising of the sun to its setting, the name of the Lord is to be praised” (Psalms 113:3). And the world’s oldest scriptures, the *Vedas* of India, emphatically state, “Chant the holy name, chant the holy name, chant the holy name of the Lord. In this age of quarrel there is no other way, no other way, no other way to attain spiritual enlightenment” (*Brhan-nāradya Purāṇa*).

The special design of the Hare Kṛṣṇa chant makes it easy to repeat and pleasant to hear. Spoken or sung, by yourself or in a group, *Hare Kṛṣṇa* invariably produces a joyful state of spiritual awareness—Kṛṣṇa consciousness.

Find out more about Kṛṣṇa consciousness in this issue of BACK TO GODHEAD magazine.





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



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Published monthly, \$6.00 per year (\$7.00 outside  
USA), by the Bhaktivedanta Book Trust,  
3764 Watseka Ave., Los Angeles, Calif. 90034.

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## PRONUNCIATION OF SANSKRIT WORDS

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

## ◀ The founder and original editor

of BACK TO GODHEAD is His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Śrīla Prabhupāda first came to the United States in September of 1965, and by July of 1966 he had begun the International Society for Krishna Consciousness in a small storefront in New York City.

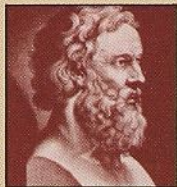
From the beginning, BACK TO GODHEAD magazine was an integral part of ISKCON. In fact, it has often been called "the backbone of the Kṛṣṇa consciousness movement" by Śrīla Prabhupāda, who began writing, printing and distributing it himself in 1944. Over the years, BACK TO GODHEAD has changed in many ways, but its purpose has remained one: to present topics concerning Kṛṣṇa, the Supreme Personality of Godhead, for the spiritual enlightenment of its readers.

# BACK TO GODHEAD

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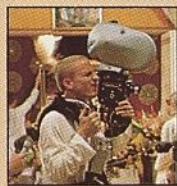
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*Special Centerfold Section:*

### Śrīmad-Bhāgavatam

The continuing presentation of India's great spiritual classic. Translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.



## ON THE COVER

Traveling throughout the universe, from planet to planet, the great sage Nārada Muni delivers the chanting of the Lord's holy names. He stays on each globe only briefly, but anyone who sees or hears this pure devotee—even for a moment—grows in devotion to the Lord. Nārada inspired Śrīla Vyāsadeva to write the beautiful *Śrīmad-Bhāgavatam*, an epic narrative describing the transcendental pastimes of Lord Śrī Kṛṣṇa. And he worked another wonder in a hunter who took pleasure torturing animals. (See page 25.)





# PLATO'S POLI

Part of a forthcoming book, the following is a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and his disciple Śyāmasundara dāsa.

**Śyāmasundara:** Plato believed society can enjoy prosperity and harmony only if it places people in working categories or classes according to their natural abilities. He thought people should find out their natural abilities and use those abilities to their fullest capacity—as administrators, as military men, or as craftsmen. Most important, the head of state should not be an average or mediocre man. Instead, society should be led by a very wise and good man—a “philosopher king”—or a group of very wise and good men.

**Śrīla Prabhupāda:** This idea appears to be taken from the *Bhagavad-gītā*, where Kṛṣṇa says that the ideal society has four

divisions: *brāhmaṇas* [intellectuals], *kṣatriyas* [warriors and administrators], *vaiśyas* [merchants and farmers], and *sūdras* [laborers]. These divisions come about by the influence of the modes of nature. Everyone, both in human society and in animal society, is influenced by the modes of material nature [*sattva-guṇa*, *rajo-guṇa*, and *tamo-guṇa*, or goodness, passion, and ignorance]. By scientifically classifying men according to these qualities, society can become perfect. But if we place a man in the mode of ignorance in a philosopher’s post, or put a philosopher to work as an ordinary laborer, havoc will result.

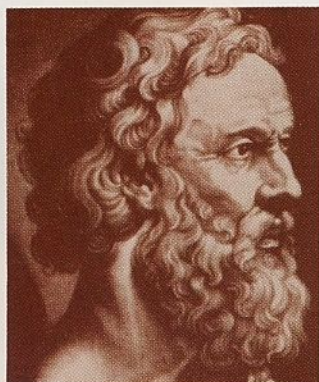
In the *Bhagavad-gītā* Kṛṣṇa says that the *brāhmaṇas*—the most intelligent men, who are interested in transcendental knowledge and philosophy—should be given the topmost posts, and under

their instructions the *kṣatriyas* [administrators] should work. The administrators should see that there is law and order and that everyone is doing his duty. The next section is the productive class, the *vaiśyas*, who engage in agriculture and cow protection. And finally there are the *sūdras*, common laborers who help the other sections. This is Vedic civilization—people living simply, on agriculture and cow protection. If you have enough milk, grains, fruits, and vegetables, you can live very nicely.

The *Śrīmad-Bhāgavatam* compares the four divisions of society to the different parts of the body—the head, the arms, the belly, and the legs. Just as all parts of the body cooperate to keep the body fit, in the ideal state all sections of society cooperate under the leadership of the *brāhmaṇas*. Comparatively, the head is



*Could Plato have gotten his ideas from India's ancient Vedas? Śrīla Prabhupāda reveals remarkable similarities between Plato's "ideal state" and the perfect society outlined in the Bhagavad-gītā.*



# TICS

the most important part of the body, for it gives directions to the other parts of the body. Similarly, the ideal state functions under the directions of the *brāhmaṇas*, who are not personally interested in political affairs or administration because they have a higher duty. At present this Kṛṣṇa consciousness movement is training *brāhmaṇas*. If the administrators take our advice and conduct the state in a Kṛṣṇa conscious way, there will be an ideal society throughout the world.

**Syāmasundara:** How does modern society differ from the Vedic ideal?

**Śrīla Prabhupāda:** Now there is large-scale industrialization, which means exploitation of one man by another. Such industry was unknown in Vedic civilization—it was unnecessary. In addition, modern civilization has taken to slaughtering and eating animals, which

is barbarous. It is not even human.

In Vedic civilization, when a person was unfit to rule he was deposed. For instance, King Vena proved to be an unfit king. He was simply interested in hunting. Of course, *kṣatriyas* are allowed to hunt, but not whimsically. They are not allowed to kill many birds and beasts unnecessarily, as King Vena was doing and as people do today. At that time the intelligent *brāhmaṇas* objected and immediately killed him with a curse. Formerly, the *brāhmaṇas* had so much power that they could kill simply by cursing; weapons were unnecessary.

At present, however—because the head of the social body is missing—it is a dead body. The head is very important, and our Kṛṣṇa consciousness movement is attempting to create some *brāhmaṇas* who will form the head of society. Then the administrators will be able to rule very nicely under the instructions of the philosophers and theologians—that is, under the instructions of God-conscious people. A God-conscious *brāhmaṇa* would never advise opening slaughterhouses. But now, the many rascals heading the government allow animal slaughter. When Mahārāja Parīkṣit saw a degraded man trying to kill a cow, he immediately drew his sword and said, "Who are you?! Why are you trying to kill this cow?" He was a real king. Nowadays, unqualified men have taken the presidential post. And although they may pose themselves as very religious, they are simply rascals. Why?—because under their noses thousands of cows are being killed while they collect a good salary. Any leader who is at all religious should resign his post in protest if cow slaughter goes on under his rule. Since people do not know that these administrators are rascals, they are suffering. And the people are also rascals because they are voting for these bigger rascals. It is Plato's view that the government should be ideal, and this is the ideal: The saintly philosophers should be at the head of state; according to their advice the politicians should rule; under the protection of the politicians, the productive class should provide the necessities of life; and the laborer class should help. This is the scientific division of society that Kṛṣṇa advocates in the *Bhagavad-gītā* (4.13), *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

**Syāmasundara:** Plato also observed social divisions. However, he advocated three divisions. One class consisted of the guardians, men of wisdom who governed society. Another class con-

sisted of the warriors, who were courageous and who protected the rest of society. And the third class consisted of the artisans, who performed their services obediently and worked only to satisfy their appetites.

**Śrīla Prabhupāda:** Yes, human society does have this threefold division, also. The first-class man is in the mode of goodness, the second-class man is in the mode of passion, and the third-class man is in the mode of ignorance.

**Syāmasundara:** Plato's understanding of the social order was based on his observation that man has a threefold division of intelligence, courage, and appetite. He said that the soul has these three qualities.

**Śrīla Prabhupāda:** That is a mistake. The soul does not have any material qualities. The soul is pure, but because of his contact with the different qualities of material nature, he is dressed in various ways. This Kṛṣṇa consciousness movement aims at removing this material dress. Our first instruction is: "You are not this body." It appears that in his practical understanding Plato identified the soul with the bodily dress, and that does not show very good intelligence.

**Syāmasundara:** Plato believed that man's position is marginal—between matter and spirit—and therefore he also stressed the development of the body. He thought that everyone should be educated from an early age, and that part of that education should be gymnastics—to keep the body fit.

**Śrīla Prabhupāda:** This means that in practice Plato very strongly identified the self as the body. What was Plato's idea of education?

**Syāmasundara:** To awaken the student to his natural position—whatever his natural abilities or talents are.

**Śrīla Prabhupāda:** And what is that natural position?

**Syāmasundara:** The position of moral goodness. In other words, Plato thought everyone should be educated to work in whatever way is best suited to awaken his natural moral goodness.

**Śrīla Prabhupāda:** But moral goodness is not enough, because simple morality will not satisfy the soul. One has to go above morality—to Kṛṣṇa consciousness. Of course, in this material world morality is taken as the highest principle, but there is another platform, which is called the transcendental (*vāsudeva*) platform. Man's highest perfection is on that platform, and this is confirmed in *Śrīmad-Bhāgavatam*. However, because Western philosophers have no information of the *vāsudeva* platform, they consider the material mode of goodness to be the



highest perfection and the end of morality. But in this world even moral goodness is infected by the lower modes of ignorance and passion. You cannot find pure goodness (*śuddha-sattva*) in this material world, for pure goodness is the transcendental platform. To come to the platform of pure goodness, which is the ideal, one has to undergo austerities (*tapasā brahmacaryeṇa śamena ca damena ca*). One has to practice celibacy and control the mind and senses. If he has money, he should distribute it in charity. Also, one should always be very clean. In this way, one can rise to the platform of pure goodness.

There is another process for coming to the platform of pure goodness—and that is Kṛṣṇa consciousness. If one becomes Kṛṣṇa conscious, all the good qualities automatically develop in him. Automatically he leads a life of celibacy, controls his mind and senses, and has a charitable disposition. In this age of Kali, people cannot possibly be trained to engage in austerity. Formerly, a *brahmacārī* [celibate student] would undergo austere training. Even though he might be from a royal or learned family, a *brahmacārī* would humble himself and serve the spiritual master as a menial servant. He would immediately do whatever the spiritual master ordered. The *brahmacārī* would beg alms from door to door and bring them to the spiritual master, claiming nothing for himself. Whatever he earned he would give to the spiritual master, because the spiritual master would not spoil the money by spending it for sense gratification—he would use it for Kṛṣṇa. This is austerity. The *brahmacārī* would also observe celibacy, and because he followed the directions of the spiritual master, his mind and senses were controlled.

Today, however, this austerity is very difficult to follow, so Śrī Caitanya Mahāprabhu has given the process of taking to Kṛṣṇa consciousness directly. In this case, one need simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and follow the regulative principles given by the spiritual master. Then one immediately rises to the platform of pure goodness.

**Śyāmasundara:** Plato thought the state should train citizens to be virtuous. His system of education went like this: For the first three years of life, the child should play and strengthen his body. From three to six, the child should learn religious stories. From seven to ten, he should learn gymnastics; from ten to thirteen, reading and writing; from fourteen to sixteen, poetry and music; from sixteen to eighteen, mathematics. And from eighteen to twenty, he should un-

dergo military drill. From twenty to thirty-five, those who are scientific and philosophical should remain in school and continue learning, and the warriors should engage in military exercises.

**Śrīla Prabhupāda:** Is this educational program for all men, or are there different types of education for different men?

**Śyāmasundara:** No, this is for everyone.

**Śrīla Prabhupāda:** This is not very good. If a boy is intelligent and inclined to philosophy and theology, why should he be forced to undergo military training?

**Śyāmasundara:** Well, Plato said that everyone should undergo two years of military drill.

**Śrīla Prabhupāda:** But why should someone waste two years? No one should waste even two days. This is nonsense—imperfect ideas.

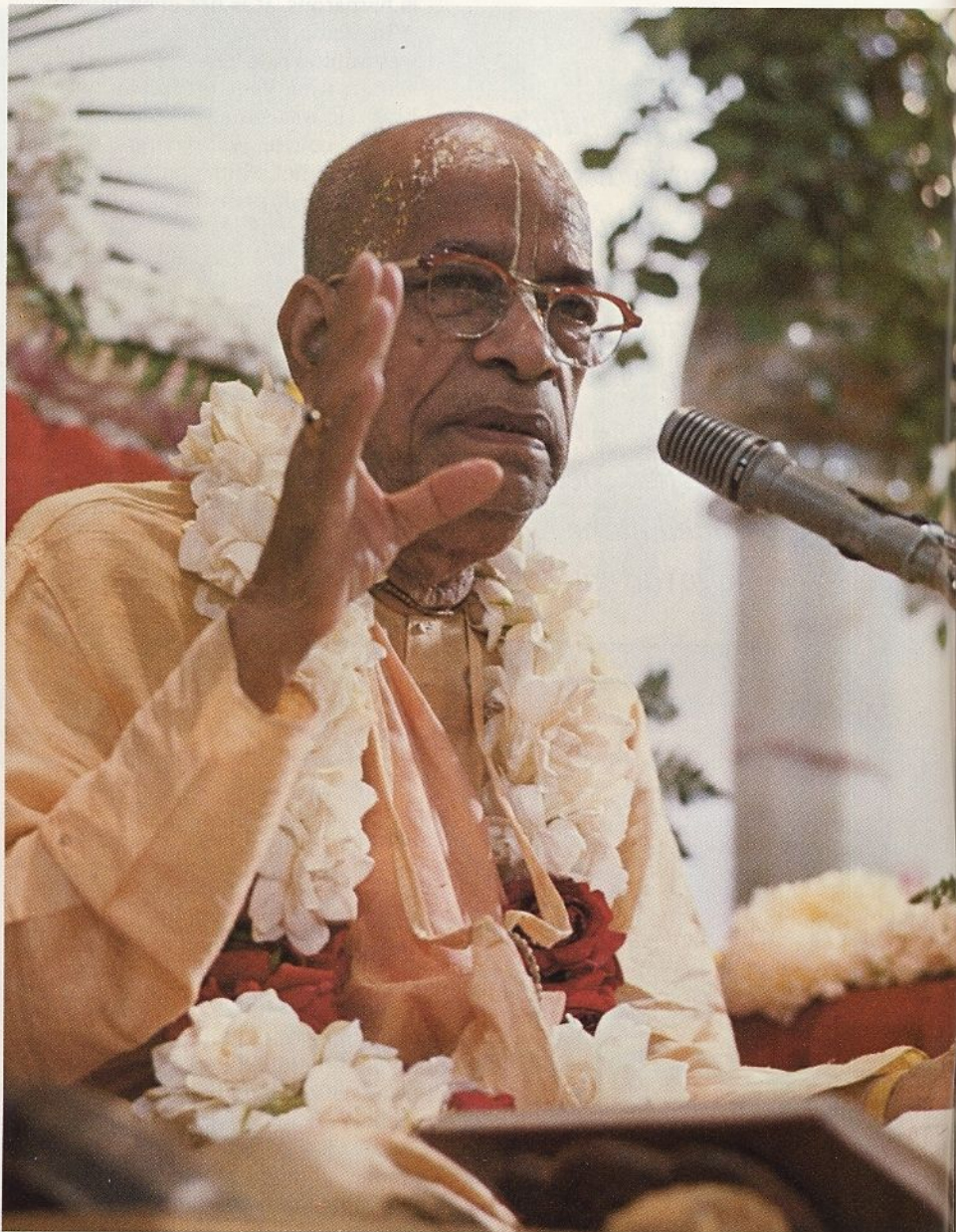


Photo: Bhārgava dāsa

**Śyāmasundara:** Plato said this type of education reveals what category a person belongs to. He did have the right idea that one belongs to a particular class according to his qualification.

**Śrīla Prabhupāda:** Yes, that we also say, but we disagree that everyone should go through the same training. The spiritual master should judge the tendency or disposition of the student at the start of his education. He should be able to see whether a boy is fit for military training, administration, or philosophy, and then he should fully train the boy according to his particular tendency. If one is naturally inclined to philosophical study, why should he waste his time in the military? And if one is naturally inclined to military training, why should he waste his time with other things? Arjuna belonged to a *kṣatriya* [warrior] family. He and his brothers were never trained as philosophers. Droṇācārya was



*“The ultimate purpose [of the ideal state] is to make everyone Kṛṣṇa conscious. That is the perfection of life, and the entire social structure should be molded with this aim in view.”*

their master and teacher, and although he was a *brāhmaṇa*, he taught them *Dhanur Veda* [military science], not *brahma-vidyā*. *Brahma-vidyā* is theistic philosophy. No one should be trained in everything; that is a waste of time. If one is inclined toward production, business, or agriculture, he should be trained in those fields. If one is philosophical, he should be trained as a philosopher. If one is militaristic, he should be trained as a warrior. And if one has ordinary ability, he should remain a *śūdra*, or laborer. This is stated by Nārada Muni, in *Śrīmad-Bhāgavatam*: *yasya yal-lakṣaṇam proktam*. The four classes of society are recognized by their symptoms and qualifications. Nārada Muni also says that one should be selected for training according to his qualifications. Even if one is born in a *brāhmaṇa* family, he should be considered a *śūdra* if his qualifications are those of a *śūdra*.

And if one is born in a *śūdra* family, he should be taken as a *brāhmaṇa* if his symptoms are brahminical. The spiritual master should be expert enough to recognize the tendencies of the student and immediately train him in that line. This is perfect education.

**Śyāmasundara:** Plato believed that the student's natural tendency wouldn't come out unless he practiced everything.

**Śrīla Prabhupāda:** No, that is wrong—because the soul is continuous, and therefore everyone has some tendency from his previous birth. I think Plato didn't realize this continuity of the soul from body to body. According to the Vedic culture, immediately after a boy's birth astrologers calculated what category he belonged to. Astrology can help if there is a first-class astrologer. Such an astrologer can tell what line a boy is coming from and how he should be trained. Plato's method of education was imperfect because it was based on speculation.

**Śyāmasundara:** Plato observed that a particular combination of the three modes of nature is acting in each individual.

**Śrīla Prabhupāda:** Then why did he say that everyone should be trained in the same way?

**Śyāmasundara:** Because he claimed that the person's natural abilities will not manifest unless he is given a chance to try everything. He saw that some people listen primarily to their intelligence, and he said they are governed by the head. He saw that some people have an aggressive disposition, and he said such courageous types are governed by the heart—by passion. And he saw that some people, who are inferior, simply want to feed their appetites. He said these people are animalistic, and he believed they are governed by the liver.

**Śrīla Prabhupāda:** That is not a perfect description. Everyone has a liver, a heart, and all the bodily limbs. Whether one is in the mode of goodness, passion, or ignorance depends on one's training and on the qualities he acquired during his previous life. According to the Vedic process, at birth one is immediately given a classification. Psychological and physical symptoms are considered, and generally it is ascertained from birth that a child has a particular tendency. However, this tendency may change according to circumstances, and if one does not fulfill his assigned role, he can be transferred to another class. One may have had brahminical training in a previous life, and he may exhibit brahminical symptoms in this life, but one should not think that because he has taken birth in a *brāhmaṇa* family he is auto-

matically a *brāhmaṇa*. A person may be born in a *brāhmaṇa* family and be a *śūdra*. It is a question not of birth but of qualification.

**Śyāmasundara:** Plato also believed that one must qualify for his post. His system of government was very democratic. He thought everyone should be given a chance to occupy the different posts.

**Śrīla Prabhupāda:** Actually, we are the most democratic, because we are giving everyone a chance to become a first-class *brāhmaṇa*. The Kṛṣṇa consciousness movement is giving even the lowest member of society a chance to become a *brāhmaṇa* by becoming Kṛṣṇa conscious. *Caṇḍālo 'pi dvija-śreṣṭhaḥ hari-bhakti-parāyaṇaḥ*: Although one may be born in a family of *caṇḍālas* [dog eaters], as soon as he becomes God conscious, Kṛṣṇa conscious, he can be elevated to the highest position. Kṛṣṇa says that everyone can go back to home, back to Godhead. *Samo 'ham sarva-bhūteṣu*: “I am equal to everyone. Everyone can come to Me. There is no hindrance.”

**Śyāmasundara:** What is the purpose of the social orders and the state government?

**Śrīla Prabhupāda:** The ultimate purpose is to make everyone Kṛṣṇa conscious. That is the perfection of life, and the entire social structure should be molded with this aim in view. Of course, not everyone can become fully Kṛṣṇa conscious in one lifetime, just as not all students in a university can attain the M.A. degree in one attempt. But the idea of perfection is to pass the M.A. examination, and therefore the M.A. courses should be maintained. Similarly, an institution like this Kṛṣṇa consciousness movement should be maintained, so that at least some people can attain and everyone can approach the goal—Kṛṣṇa consciousness.

**Śyāmasundara:** So the goal of the state government is to help everyone become Kṛṣṇa conscious?

**Śrīla Prabhupāda:** Yes, Kṛṣṇa consciousness is the highest goal. Therefore, everyone should help this movement and take advantage of it. Regardless of his work, everyone can come to the temple. The instructions are for everyone, and *prasāda* is distributed to everyone. Therefore, there is no difficulty. Everyone can contribute to this Kṛṣṇa consciousness movement. The *brāhmaṇas* can contribute their intelligence; the *kṣatriyas* their charity; the *vaiśyas* their grain, milk, fruits, and flowers; and the *śūdras* their bodily service. By such joint effort, everyone can reach the same goal—Kṛṣṇa consciousness, the perfection of life.



# THE FORM OF GOD: FACT OR FANCY?

*Is God a formless  
force, or the supreme  
eternal person?*

*An analysis by  
Caṇḍīdāsa dāsa.*

Very often the readers of BACK TO GODHEAD become puzzled when they see a picture of Lord Kṛṣṇa. Usually they have been exposed only to Western religious philosophy, which hints that God is a person—the eternal father of every living entity—but gives scanty information about His form. For this reason many people think God is formless or void. But by using a little logic we can easily understand that if God is our eternal father, He must have form. Our fathers are persons with form. And if we count back thousands of generations we will find that our forefathers were also persons with form. Why should we think that the original, primeval, absolute father (God) is not a person, or that He is a formless person? The word *person* implies form; a formless person does not exist.

Nevertheless, many people think that since God is spirit, He must be formless. They consider spirit to be some transparent, ethereal “force.” However, beyond this hazy conception of spirit, which is not upheld in any of the great scriptures of the world, is the scientific explanation of spirit—or, as modern science calls it, antimatter—found in the Vedic literatures.

The Vedic literatures do not deny the formless aspect of God. Rather, they explain that beyond the formless, impersonal realization of God is the highest understanding of the Absolute Truth as the Supreme Personality of Godhead. The Vedic literatures explain that God, Kṛṣṇa, is a person. Just as we are all individual persons, so God is also an individual person. But He is not an ordinary, materially covered person like us. He is a transcendental person (*nityo nityānām cetanaś cetanānām*). And to realize His personality is to realize all His transcendental features—His name, His qualities, His activities, His associates, and His form.

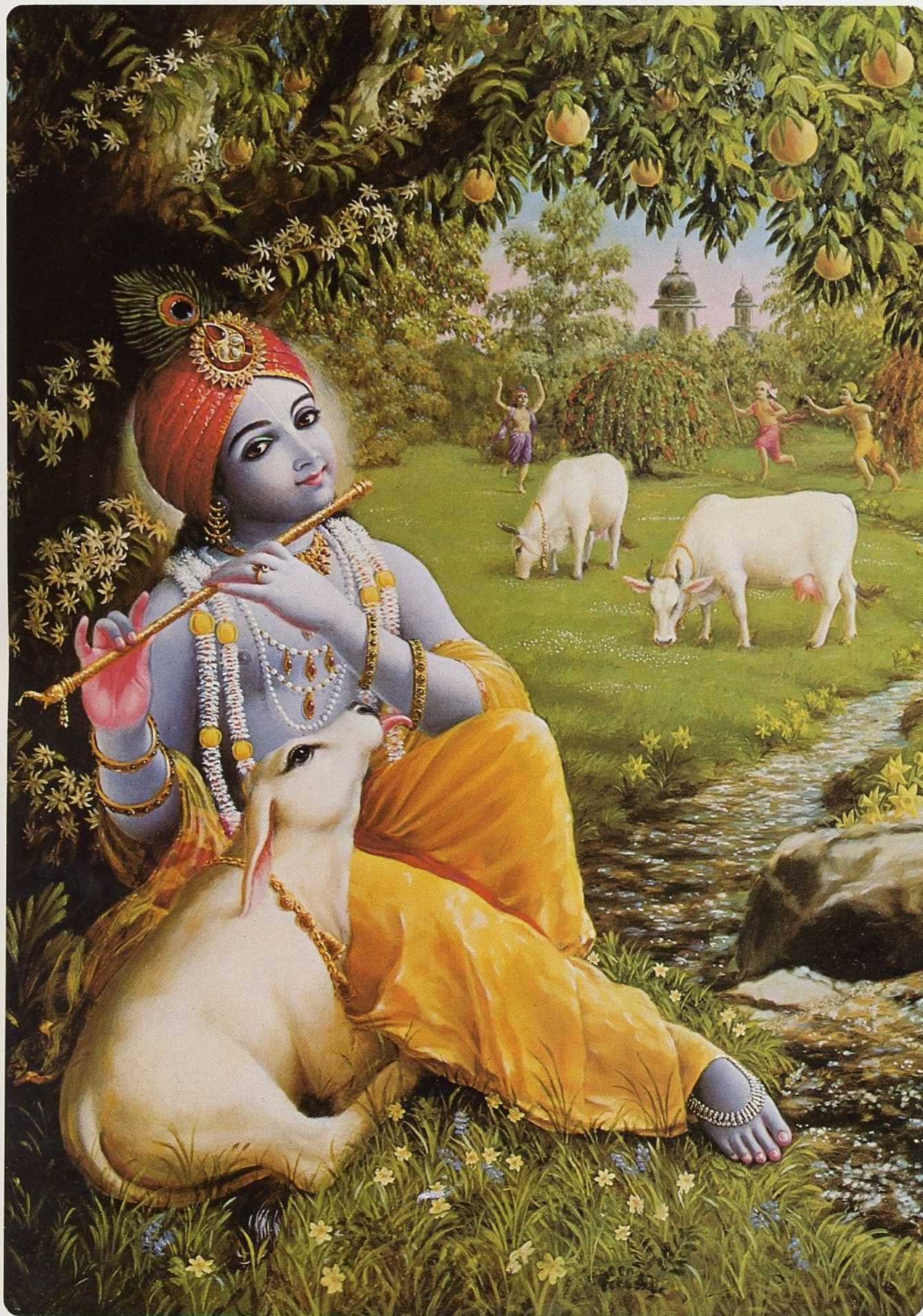
God, who is complete, cannot be formless. Everything in His creation has form, so how can God have no form? This would mean that God is less than His creation—or in other words, that the complete is incomplete, which is simply illogical. The complete whole must contain everything within our experience and beyond our experience; otherwise He cannot be complete. In addition, all the great scriptures of the world instruct us to love God. How can we love something formless or void? It’s impossible. We are all persons, and we desire to love other persons—not some dark oblivion in outer space. We desire personal relationships, and the ultimate relationship is with the Supreme Personality of Godhead.

The form of Kṛṣṇa—with His bluish hue, lotus eyes, blooming youthfulness, and pearl-white smile—is not fanciful. It is not created by an artist, a philosopher, or a mundane poet after seeing the beautiful panorama of the material world. This anthropomorphic idea doesn’t answer the question, “Where does the beauty of nature come from?” Actually, the beautiful things of nature are reflections of Kṛṣṇa’s original beauty. He is the prototype, as He explains in the *Bhagavad-gītā* (10.41). *Yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā / tat tad evāvagaccha tvaṁ mama tejo-’mśa-sambhavam:* “Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor.”

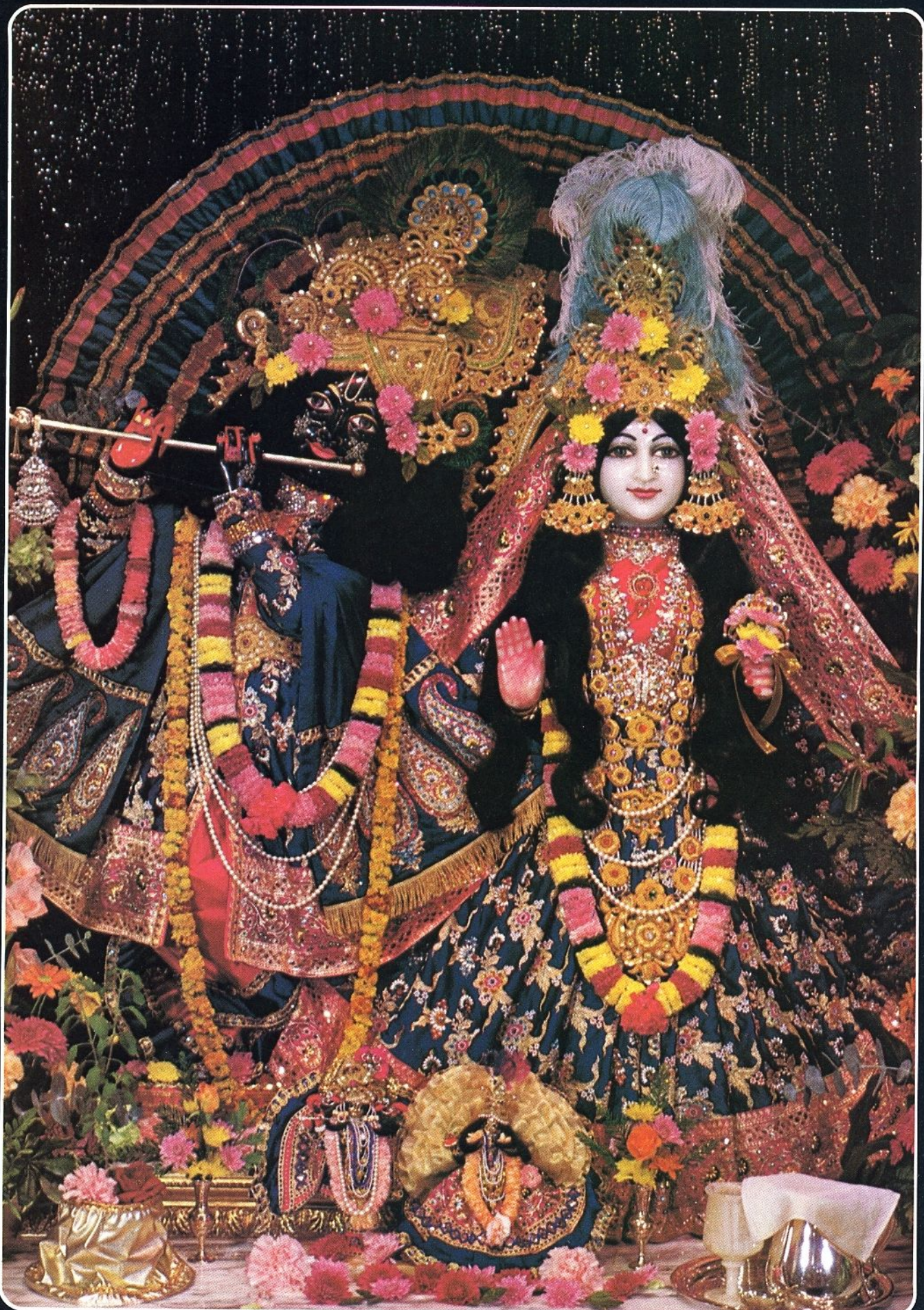
Now we might ask, “Why do you accept the statements in the Vedic literature about the form of God?” But if we reflect for a moment, we can understand that every day we accept the statements of superior authorities on subjects we know nothing about. For

*(continued on page 14)*









*Altar Deities in Detroit, Michigan: flute-playing Lord Kṛṣṇa and radiant Śrīmatī Rādhārāṇī.*



*Lord Kṛṣṇa's beauty possesses mind-attracting splendor greater than emeralds. His lustrous body resembles a dark cloud newly appearing in the sky during the rainy season. Just as the rainfall glistens, His bodily features also glisten. Indeed, Kṛṣṇa is the sum total of all beauty. He stands gracefully with His legs crossed, His body curved, and His head tilted to the side. His yellow garment is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. Lord Kṛṣṇa's eyes defeat the beauty of white lotus flowers, and His eyebrows move slowly like bumblebees on His lotuslike face. As He takes His charming flute to His lips and moves His fingers upon it here and there, His face looks as beautiful as the full autumn moon.*



Photo: Yogesvara dasa

The Deity of Kṛṣṇa at the ISKCON temple in Paris.



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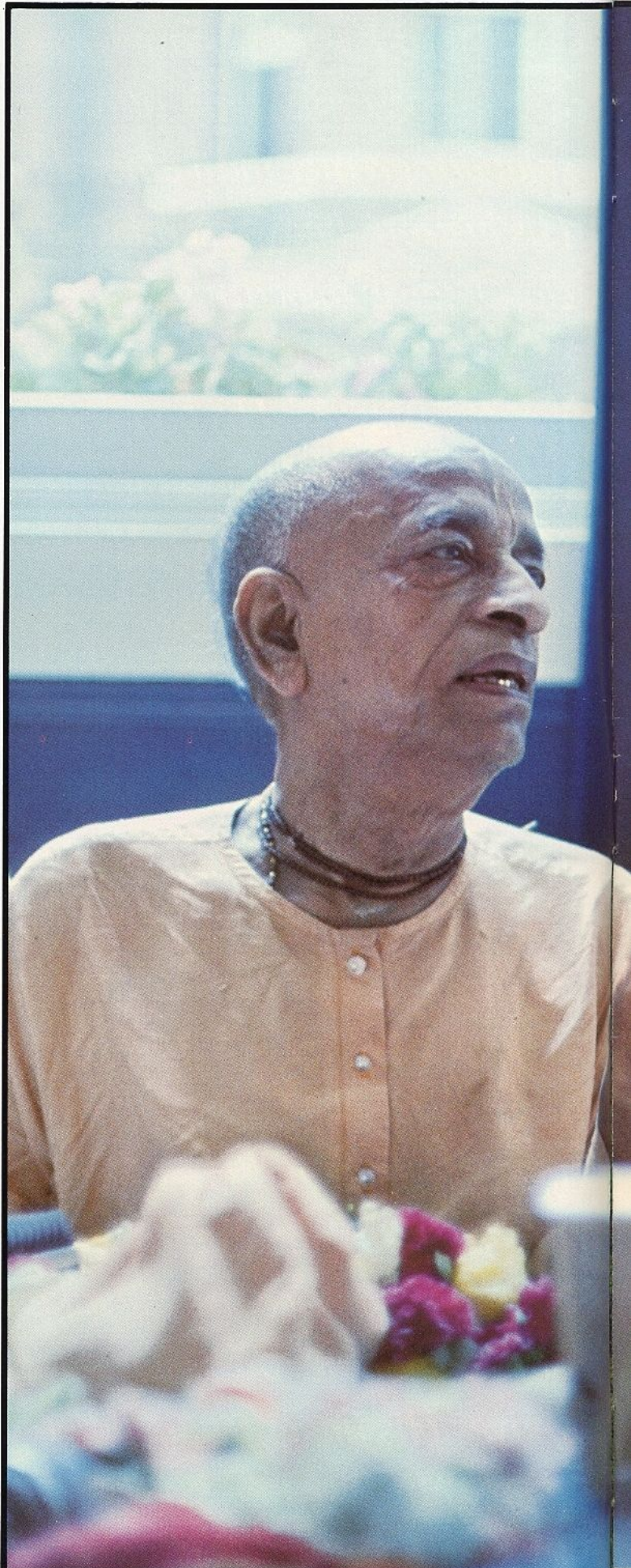


Photo: Bhārgava dāsa



# EYES TO SEE GOD

(An excerpt from *On the Way to Kṛṣṇa*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda)

*"You cannot see Me with your present eyes. Therefore I give you divine eyes, so that you can behold My mystic opulence"* (Bhagavad-gītā 11.8)

How can we get the eyes to see God? How can we become God conscious, Kṛṣṇa conscious, in every step of our life? Actually, Kṛṣṇa makes it very easy for us: "O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable *om* in the Vedic mantras; I am the sound in ether and ability in man" (Bg. 7.8).

In this verse Śrī Kṛṣṇa is describing how we can become Kṛṣṇa conscious fully, in all stages of life. For instance, all living entities must drink water. The taste of water is so nice that when we are thirsty, nothing but water seems to do. No manufacturer can create the pure taste of water. We can thus remember Kṛṣṇa when we drink water. No one can avoid drinking water every day of his life, so God consciousness is there—how can we forget?

There are nine different processes for associating with God, and the first method of association is *śravaṇam*—hearing. By reading *Bhagavad-gītā* we hear the speeches of Śrī Kṛṣṇa, which means that we are actually associating with God. (We should always remember that when we speak of Kṛṣṇa, we refer to God.) Inasmuch as we associate with God, and as we go on hearing the words of Kṛṣṇa and His names, the contamination of material nature is reduced. If we understand that Kṛṣṇa is sound, illumination, water, and so many other things, we cannot avoid Him. If we can remember Kṛṣṇa in this way, our association with Him is permanent.

Association with Kṛṣṇa is like association with sunshine. Where there is sunshine, there is no contamination. As long as one is out in the ultraviolet rays of the sun, he will not be diseased. Western medicine recommends sunshine for all kinds of diseases, and the *Vedas* say a diseased man should worship the sun to be cured. Similarly, if we associate with Kṛṣṇa, our maladies are cured. By chanting Hare Kṛṣṇa we can associate with Kṛṣṇa—and we can see Kṛṣṇa in the sun and the moon, and we can hear Kṛṣṇa in sound and taste Him in water.

It is especially useless to speculate about God. Therefore *Śrīmad-Bhāgavatam* recommends that one give up all sorts of speculation. Instead, one should become submissive, realizing not only that he is an insignificant creature, but also that this earth is only one small point in the great universe. New York City may seem very large, but when one realizes that the earth is such a small spot, and that on the earth the United States is just another small spot, and that in the United States New York City is but a small spot, and that in New York the individual is only one out of millions, then one can understand that he is not so very important after all. Realizing our insignificance in the face of the universe and God, we should not be artificially puffed up but should be submissive.

We should be very careful not to fall prey to frog philosophy. Once there was a frog in a well, and upon hearing of the Atlantic Ocean from a friend, he asked, "Oh, what is this Atlantic Ocean?"

"It is a vast body of water," his friend replied.

"How vast? Is it double the size of this well?"

"Oh no—much, much larger."

"How much larger? Ten times the size?" In this way the frog went on calculating. But how could he ever understand the depths and far reaches of the great ocean? Our faculties, experience, and powers of speculation are always limited. We can give rise only to such frog philosophy.

After giving up speculation, what should we do? *Bhāgavatam* recommends that we become humble and hear God's message submissively. We may hear His message also from the *Bhagavad-gītā* and other Vedic literatures. The only qualification is that we receive the transcendental message from a realized soul—a pure devotee of God.

In the Seventh Chapter of *Bhagavad-gītā*, Śrī Kṛṣṇa gives additional ways to perceive Him in every step of life: "I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics" (Bg. 7.9).

Only Kṛṣṇa can create flavors and fragrances. We may synthetically create some scents or fragrances, but these are not as good as the originals that occur in nature. When we smell a good natural fragrance, we can think, "Oh, here is God. Here is Kṛṣṇa." Or when we see some natural beauty, we can think, "Oh, here is Kṛṣṇa." Or when we see something uncommon, powerful, or wonderful, we can think, "Here is Kṛṣṇa." Or when we see any form of life, whether it be in a tree, in a plant or an animal, or in a human being, we should understand that this life is part and parcel of Kṛṣṇa, for as soon as the spiritual spark, which is part and parcel of Kṛṣṇa, is taken away from the body, the body disintegrates. "O son of Prthā, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men" (Bg. 7.10).

Here again it is obvious that Kṛṣṇa is the life of all that lives. Thus at every step we can see God. People may ask, "Can you show me God?" Yes, of course. We can see God in so many ways. But if one closes his eyes and says, "I shall not see God," then how can he be shown?

The easiest way to see God is to chant Hare Kṛṣṇa always. Never mind whether you are in a factory or in a hell, in a shack or in a skyscraper—it doesn't matter. Just go on chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There is no expense, there is no impediment, there is no caste, there is no creed, there is no color—anyone can do it. Just chant and hear. Then, by Kṛṣṇa's grace, you will have the eyes to see Him everywhere and always.



(continued from page 8)

instance, few of us have ever actually visited mainland China, yet we believe that it exists and that almost a billion people live there. We believe the magazine, newspaper, radio, and television reports about China. These are the sources of our knowledge, and if we wish we can confirm them by going to China ourselves. In the same way, the Vedic literatures are the source of knowledge that reveals Kṛṣṇa's form to us. And we can confirm that knowledge as well—by following the Vedic teachings in our everyday life and developing the vision to see Kṛṣṇa directly.

However, to properly receive the Vedic teachings, we must approach a perfect authority, whose knowledge is coming from the Absolute through an unbroken line of spiritual masters. Then our knowledge will be perfect. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda is such a spiritual master, and he is giving us authoritative knowledge of Kṛṣṇa's form through books such as *Bhagavad-gītā As It Is*, *Śrīmad-Bhāgavatam*, and *Brahma-saṁhitā*. These books have existed more than five thousand years, and by following them many learned men have attained perfect knowledge of Kṛṣṇa's form. For example, *Brahma-saṁhitā* is a detailed description of Kṛṣṇa's form by one of the most exalted personalities in the universe, Lord Brahmā. After thousands of years of meditation, Brahmā actually met Kṛṣṇa face to face. In his ecstasy he related what he saw:

*veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ  
barhāvataṁsam asitāmbuda-sundarāṅgam  
kandarpa-koṭi-kamaniya-viśeṣa-śobhaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has blooming eyes like lotus petals,

whose head is bedecked with a peacock feather, whose figure of beauty is tinged with the hue of blue clouds, and whose unique loveliness charms millions of cupids" (Bs. 5.30).

*aṅgāni yasya sakalendriya-vṛttimanti  
paśyanti pānti kalayanti ciraṁ jaganti  
ānanda-vinmāya-sad-ujjvala-vigrahasya  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, and substantiality, and who is thus full of the most dazzling splendor. Each limb of that transcendental figure possesses in itself the full-fledged functions of all the other organs, and He eternally sees, maintains, and manifests the infinite universes, both spiritual and mundane" (Bs. 5.32).

Experts in the science of *bhakti-yoga* have related to us the knowledge of Kṛṣṇa's form through an unbroken disciplic succession. They encourage us to test the methods they prescribe, and to experience unlimited pleasure by seeing Kṛṣṇa's form ourselves.

By reading the books of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, we can learn about Kṛṣṇa's names, qualities, pastimes, and form. Then, with determination, we can practice the scientific process of Kṛṣṇa consciousness and elevate ourselves to the perfectional stage of life—pure love of God.

CANDĪDĀSA DĀSA, who came to the Hare Kṛṣṇa movement in late 1973, graduated from the State University of New York (at Buffalo) with a B.A. in history and later taught at Niagara University. At present, he teaches the science of Kṛṣṇa consciousness at the ISKCON temple in Pittsburgh.

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## First Canto "Creation"

### Chapter Five

#### Nārada's Instructions on Śrīmad-Bhāgavatam

(continued)

#### TEXT 26

तत्रान्वहं कृष्णकथाः प्रगायता-  
मनुग्रेहेणाश्रुणवं मनोहराः ।  
ताः श्रद्धया मेऽनुपदं विशृण्वतः  
प्रियश्रवसङ्ग ममामभवदुचिः ॥२६॥

*tatrānvaham kṛṣṇa-kathāḥ pragāyatām  
anugraheṇāśṛṇvaṁ mano-harāḥ  
tāḥ śraddhayā me'nupadam viśṛṇvataḥ  
priyaśravasy aṅga mamābhavad ruciḥ*

*tatra*—thereupon; *anu*—every day; *aham*—I; *kṛṣṇa-kathāḥ*—narration of Lord Kṛṣṇa's activities; *pragāyatām*—describing; *anugraheṇa*—by causeless mercy; *śṛṇavam*—giving aural reception; *manaḥ-harāḥ*—attractive; *tāḥ*—those; *śraddhayā*—respectfully; *me*—unto me; *anupadam*—every step; *viśṛṇvataḥ*—hearing attentively; *priyaśravasi*—of the Personality of Godhead; *aṅga*—O Vyāsadeva; *mama*—mine; *abhavat*—it so became; *ruciḥ*—taste.

#### TRANSLATION

O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

#### PURPORT

Lord Śrī Kṛṣṇa the Absolute Personality of Godhead is not only attractive in His personal features, but also in His transcendental activities. It is so because the Absolute is absolute by His name, fame, form, pastimes, entourage, paraphernalia, etc. The Lord descends on this material world out of His causeless mercy and displays His various transcendental pastimes as a human being so that human beings attracted towards Him become able to go back to Godhead. Men are naturally apt to hear histories and

narrations of various personalities performing mundane activities without knowing that by such association one simply wastes valuable time and also becomes addicted to the three qualities of mundane nature. Instead of wasting time one can get spiritual success by turning his attention to the transcendental pastimes of the Lord. By hearing the narration of the pastimes of the Lord, one contacts directly the Personality of Godhead, and, as explained before, by hearing about the Personality of Godhead, from within, all accumulated sins of the mundane creature are cleared. Thus being cleared of all sins, the hearer gradually becomes liberated from mundane association and becomes attracted to the features of the Lord. Nārada Muni has just explained this by his personal experience. The whole idea is that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Nārada Muni has eternal life, unlimited knowledge and unfathomed bliss, and he can travel all over the material and spiritual worlds without restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastimes of the Lord from the right sources, as Śrī Nārada heard them from the pure devotees (*bhakti-vedāntas*) in his previous life. This process of hearing in the association of the devotees is especially recommended in this age of quarrel (Kali).

#### TEXT 27

तस्मिंस्तदा लब्धरुचेर्महामते  
प्रियश्रवसस्वलिता मतिर्मम ।  
ययाहमेतत्सदसत्स्वमायया  
पश्ये मयि ब्रह्मणि कल्पितं परे ॥२७॥

*tasminś tadā labdha-rucēḥ mahāmate  
priyaśravasy askhalitā matiḥ mama  
yayāham etat sad-asat sva-māyayā  
paśye mayi brahmaṇi kalpitam pare*

*tasmin*—it being so; *tadā*—at that time; *labdha*—achieved; *rucēḥ*—taste; *mahāmate*—great sage; *priyaśravasi*—upon the Lord; *askhalitā matiḥ*—uninterrupted attention; *mama*—mine; *yayā*—by which; *aham*—I; *etat*—all these; *sad-asat*—gross and subtle; *sva-māyayā*—one's own ignorance; *paśye*—see; *mayi*—in me; *brahmaṇi*—the Supreme; *kalpitam*—is accepted; *pare*—in the Transcendence.

#### TRANSLATION

O great sage, as soon as I got a taste of the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.

#### PURPORT

Ignorance in material existence is compared to darkness, and in all Vedic literatures the Personality of Godhead is compared to the sun.



Wherever there is light there cannot be darkness. Hearing of the Lord's pastimes is itself transcendental association with the Lord because there is no difference between the Lord and His transcendental pastimes. To become associated with the supreme light is to dissipate all ignorance. By ignorance only the conditioned soul wrongly thinks that both he and the Lord are products of material nature. But in fact the Personality of Godhead and the living beings are transcendental, and they have nothing to do with the material nature. When ignorance is removed and it is perfectly realized that there is nothing existing without the Personality of Godhead, then nescience is removed. Since the gross and the subtle bodies are emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body should be engaged in acts of rendering service to the Lord (as in bringing water, cleansing the temple or making obeisances, etc.). The path of *arcanā*, or worshiping the Lord in the temple, involves engaging one's gross body in the service of the Lord. Similarly, the subtle mind should be engaged in hearing the transcendental pastimes of the Lord, thinking about them, chanting His name, etc. All such activities are transcendental. None of the gross or subtle senses should otherwise be engaged. Such realization of transcendental activities is made possible by many, many years of apprenticeship in the devotional service, but simply attraction of love to the Personality of Godhead, as it was developed in Nārada Muni, by hearing, is highly effective.

## TEXT 28

इत्थं शरत्प्रावृषिकावृत्तं हरे-  
विशृण्वतो मेऽनुसवं यशोऽमलम् ।  
संकीर्त्यमानं मुनिभिर्महात्मभि-  
र्मक्तिः प्रवृत्ताऽऽत्परजस्तमोपहा ॥२८॥

*itthaṁ śarat-prāvṛṣikāu ṛtū harer  
viśṛṇvato me nusavaṁ yaśo'malam  
saṁkīrtyamānaṁ munibhir mahātmabhir  
bhaktiḥ pravṛttātmā-rajasa-tamopahā*

*itthaṁ*—thus; *śarat*—autumn; *prāvṛṣikau*—rainy season; *ṛtū*—two seasons; *hareḥ*—of the Lord; *viśṛṇvataḥ*—continuously hearing; *me*—myself; *anusavam*—constantly; *yaśaḥ amalam*—unadulterated glories; *saṁkīrtyamānaṁ*—chanted by; *munibhiḥ*—the great sages; *mahātmabhiḥ*—great souls; *bhaktiḥ*—devotional service; *pravṛttā*—began to flow; *ātma*—living being; *rajaḥ*—mode of passion; *tamaḥ*—mode of ignorance; *apahā*—vanishing.

## TRANSLATION

Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As my devotional service began, the coverings of the modes of passion and ignorance vanished.

## PURPORT

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in everyone, but due to the association of material nature the modes of passion and ignorance cover this from time immemorial. If, by the grace of the Lord and the great-souled devotees of the Lord, a living being becomes fortunate enough to associate with the unadulterated devotees of the Lord and gets a chance to hear the unadulterated glories of the Lord, certainly the flow of devotional service takes place like the flow of a river. As the river flows on till she reaches the sea, similarly pure devotional service flows by the association of pure devotees till it reaches the ultimate goal, namely, transcendental love of God. Such a flow of devotional service cannot stop. On the contrary, it increases more and more without limitation. The flow of devotional service is so potent that any onlooker also becomes liberated from the influence of the modes of passion and ignorance. These two qualities of nature are thus removed, and the living being is liberated, being situated in his original position.

## TEXT 29

तस्यैवं मेऽनुरक्तस्य प्रभितस्य हतैनसः ।  
श्रद्धानस्य बालस्य दान्तस्यानुचरस्य च ॥२९॥

*tasyaivaṁ me'nuraktasya  
praśritasya hatainasah  
śraddadhānasya bālasya  
dāntasyānucarasya ca*

*tasya*—his; *evam*—thus; *me*—mine; *anuraktasya*—attached to them; *praśritasya*—obediently; *hata*—freed from; *enasah*—sins; *śraddadhānasya*—of the faithful; *bālasya*—of the boy; *dāntasya*—subjugated; *anucarasya*—strictly following the instructions; *ca*—and.

## TRANSLATION

I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.

## PURPORT

These are the necessary qualifications of a prospective candidate who can expect to be elevated to the position of a pure unadulterated devotee. Such a candidate must seek always the association of pure devotees. One should not be misled by a pseudo-devotee. He himself must be plain and gentle to receive the instructions of such a pure devotee. A pure devotee is a completely surrendered soul unto the Personality of Godhead. He knows the Personality of Godhead as the supreme proprietor and all others as His servitors. And by the association of pure devotees only, one can get rid of all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee, and he should be very much obedient and strictly follow the instructions. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

## TEXT 30

ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् ।  
अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥३०॥

*jñānaṁ guhyatamaṁ yat tat  
sākṣāt bhagavatoditam  
anvavocan gamiṣyantaḥ  
kṛpāyā dīna-vatsalāḥ*

*jñānaṁ*—knowledge; *guhyatamaṁ*—most confidential; *yat*—what is; *tat*—that; *sākṣāt*—directly; *bhagavatā uditam*—propounded by the Lord Himself; *anvavocan*—gave instruction; *gamiṣyantaḥ*—while departing from; *kṛpāyā*—by causeless mercy; *dīna-vatsalāḥ*—those who are very kind to the poor and meek.

## TRANSLATION

As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject, which is instructed by the Personality of Godhead Himself.

## PURPORT

A pure Vedāntist, or a *bhakti-vedānta*, instructs followers exactly according to the instructions of the Lord Himself. The Personality of Godhead, both in the *Bhagavad-gītā* and in all other scriptures, has definitely instructed men to follow the Lord only. The Lord is the creator, maintainer and annihilator of everything. The whole manifested creation is existing by His will, and by His will when the whole show will be finished He will remain in His eternal abode with all His paraphernalia. Before the creation He was there in the eternal abode, and after the



annihilation He will continue to remain. He is not, therefore, one of the created beings. He is transcendental. In the *Bhagavad-gītā* the Lord says that long, long ago, the instruction was imparted to Arjuna, the same was instructed to the sun-god, and in course of time, the same instruction, being wrongly handled and being broken, was again reinstructed to Arjuna because he was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and no one else. The impersonalist, who has no idea of the transcendental form of the Lord, cannot understand this most confidential message of the Lord. The word "most confidential" is significant here because knowledge of devotional service is far, far above knowledge of impersonal Brahman. *Jñānam* means ordinary knowledge or any branch of knowledge. This knowledge develops up to the knowledge of impersonal Brahman. Above this, when it is partially mixed with devotion, such knowledge develops to knowledge of Paramātmā, or the all-pervading Godhead. This is more confidential. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahmā, Arjuna, Uddhava, etc.

## TEXT 31

येनैवाहं भगवतो वासुदेवस्य वेधसः ।  
मायासुखमविदं येन गच्छन्ति तत्पदम् ॥३१॥

yenaivāhaṁ bhagavato  
vāsudevasya vedhasaḥ  
māyānubhāvam avidaṁ  
yena gacchanti tat-padam

yena—by which; eva—certainly; aham—I; bhagavataḥ—of the Personality of Godhead; vāsudevasya—of Lord Śrī Kṛṣṇa; vedhasaḥ—of the supreme creator; māyā—energy; anubhāvam—influence; avidaṁ—easily understood; yena—by which; gacchanti—they go; tat-padam—at the lotus feet of the Lord.

## TRANSLATION

By that confidential knowledge, I could understand clearly the influence of the energy of Lord Śrī Kṛṣṇa, the creator, maintainer and annihilator of everything, and knowing that, I could return to Him and personally meet Him.

## PURPORT

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord are working. One part of energy is manifesting the material world; the other (superior) part of His energy is manifesting the spiritual world. And the via medium energy is manifesting the living entities who are serving either of the above-mentioned energies. The living entities serving material energy are struggling hard for existence and happiness, which is presented to them as illusion. But those in the spiritual energy are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the *Bhagavad-gītā*, that all conditioned souls, rotting in the kingdom of material energy, come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees, and only such devotees enter the kingdom of God to see Him personally and serve Him personally. The concrete example is Nārada Himself, who attained this stage of eternal knowledge and eternal bliss. And the ways and means are open to all, provided one agrees to follow in the footsteps of Śrī Nārada Muni. According to *Śruti*, the Supreme Lord has unlimited energies (without effort by Him) and these are described under three principal headings, as above mentioned.

## TEXT 32

एतत्संक्षिप्तं ब्रह्मं स्तापत्रयचिकित्सितम् ।  
यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥३२॥

etat saṁśūcitam brahmaṁ  
tāpatraya-cikitsitam  
yadīśvare bhagavati  
karma brahmaṇi bhāvitam

etat—this much; saṁśūcitam—decided by the learned; brahmaṁ—O brāhmaṇa Vyāsa; tāpatraya—three kinds of miseries; cikitsitam—remedial measures; yat—what; īśvare—the supreme controller; bhagavati—unto the Personality of Godhead; karma—one's prescribed activities; brahmaṇi—unto the great; bhāvitam—dedicated.

## TRANSLATION

O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].

## PURPORT

Śrī Nārada Muni personally experienced that the most feasible and practical way to open the path of salvation or get relief from all miseries of life is to hear submissively the transcendental activities of the Lord from the right and bona fide sources. This is the only remedial process. The entire material existence is full of miseries. Foolish people have manufactured, out of their tiny brains, many remedial measures for removing the threefold miseries pertaining to the body and mind, pertaining to the natural disturbances and in relation with other living beings. The whole world is struggling very hard to exist out of these miseries, but men do not know that without the sanction of the Lord no plan or no remedial measure can actually bring about the desired peace and tranquility. The remedial measure to cure a patient by medical treatment is useless if it is not sanctioned by the Lord. To cross the river or the ocean by a suitable boat is no remedial measure if it is not sanctioned by the Lord. We should know for certain that the Lord is the ultimate sanctioning officer, and we must therefore dedicate our attempts to the mercy of the Lord for ultimate success or to get rid of the obstacles on the path of success. The Lord is all-pervading, all-powerful, omniscient and omnipresent. He is the ultimate sanctioning agent of all good or bad effects. We should, therefore, learn to dedicate our activities unto the mercy of the Lord and accept Him either as impersonal Brahman, localized Paramātmā or the Supreme Personality of Godhead. It does not matter what one is. One must dedicate everything in the service of the Lord. If one is a learned scholar, scientist, philosopher, poet, etc., then he should employ his learning to establish the supremacy of the Lord. Try to study the energy of the Lord in every sphere of life. Do not decry Him and try to become like Him or take His position simply by fragmental accumulation of knowledge. If one is an administrator, statesman, warrior, politician, etc., then one should try to establish the Lord's supremacy in statesmanship. Fight for the cause of the Lord as Śrī Arjuna did. In the beginning, Śrī Arjuna, the great fighter, declined to fight, but when he was convinced by the Lord that the fighting was necessary, Śrī Arjuna changed his decision and fought for His cause. Similarly, if one is a businessman, an industrialist, an agriculturist, etc., then one should spend his hard-earned money for the cause of the Lord. Think always that the money which is accumulated is the wealth of the Lord. Wealth is considered to be the goddess of fortune (Lakṣmī), and the Lord is Nārāyaṇa or the husband of Lakṣmī. Try to engage Lakṣmī in the service of Lord Nārāyaṇa and be happy. That is the way to realize the Lord in every sphere of life. The best thing is, after all, to get relief from all material activities and engage oneself completely in hearing the transcendental pastimes of the Lord. But in case of the absence of such an opportunity, one should try to engage everything, for which one has specific attraction, in the service of the Lord, and that is the way of peace and prosperity. The word *saṁśūcitam* in this stanza is also significant. One should not think for a moment that the realization of Nārada was childish imagination only. It is not like that. It is so realized by the expert and erudite scholars, and that is the real import of the word *saṁśūcitam*.

## TEXT 33

आमयो यश्च भूतानां जायते येन सुव्रत ।  
तदेव क्षाम्यं द्रव्यं न पुनान्ति चिकित्सितम् ॥३३॥



āmāyo yaśca bhūtānām  
jāyate yena suvrata  
tadeva hy āmayam dravyam  
na punāti cikitsitam

āmāyah—diseases; yaś ca—whatever; bhūtānām—of the living being; jāyate—become possible; yena—by the agency; suvrata—O good soul; tat—that; eva—very; hi—certainly; āmayam—disease; dravyam—thing; na—does it not; punāti—cure; cikitsitam—treated with.

#### TRANSLATION

O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

#### PURPORT

An expert physician treats his patient with a therapeutic diet. For example, milk preparations sometimes cause disorder of the bowels, but the very same milk converted into curd and mixed with some other remedial ingredients cures such disorders. Similarly, the threefold miseries of material existence cannot be mitigated simply by material activities. Such activities have to be spiritualized, just as by fire iron is made red-hot, and thereby the action of fire begins. Similarly, the material conception of a thing is at once changed as soon as it is put into the service of the Lord. That is the secret of spiritual success. We should not try to lord it over the material nature, nor should we reject material things. The best way to make the best use of a bad bargain is to use everything in relation with the supreme spiritual being. Everything is an emanation from the supreme spirit, and by His inconceivable power He can convert spirit into matter and matter into spirit. Therefore a material thing (so-called) is at once turned into a spiritual force by the great will of the Lord. The necessary condition for such a change is to employ so-called matter in the service of the spirit. That is the way to treat our material diseases and elevate ourselves to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord, we can experience that there is nothing except the Supreme Brahman. The Vedic mantra that “everything is Brahman” is thus realized by us.

#### TEXT 34

एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।  
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥३४॥

evam nṛṇāṁ kriyā-yogāḥ  
sarve saṁsṛti-hetavaḥ  
ta evātma-vināśāya  
kalpante kalpitāḥ pare

evam—thus; nṛṇām—of the human being; kriyā-yogāḥ—all activities; sarve—everything; saṁsṛti—material existence; hetavaḥ—causes; te—that; eva—certainly; ātma—the tree of work; vināśāya—killing; kalpante—become competent; kalpitāḥ—dedicated; pare—unto the Transcendence.

#### TRANSLATION

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his bondage become the destroyer of the tree of work.

#### PURPORT

Fruitive work which has perpetually engaged the living being is compared with the banyan tree in the *Bhagavad-gītā*, for it is certainly very deeply rooted. As long as the propensity for enjoying the fruit of work is there, one has to continue the transmigration of the soul from one body or place according to one's nature of work. The propensity for enjoyment may be turned into the desire for serving the mission of the Lord. By doing so, one's activity is changed into *karma-yoga*, or the way by which one can attain spiritual perfection while engaging in the work for which he has a natural tendency. Here the word *ātmā* indicates the categories of all

fruitive work. The conclusion is that when the result of all fruitive and other work is dovetailed with the service of the Lord, it will cease to generate further *karma* and will gradually develop into transcendental devotional service, which will not only cut off completely the root of the banyan tree of work but will also carry the performer to the lotus feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who are not only learned in the *Vedānta* but are self-realized souls and unalloyed devotees of Lord Śrī Kṛṣṇa the Personality of Godhead. In that association, the neophyte devotees must render loving service physically and mentally without reservation. This service attitude will induce the great souls to be more favorable in bestowing their mercy, which injects the neophyte with all the transcendental qualities of the pure devotees. Gradually this is developed into a strong attachment to hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the gross and subtle bodies and beyond them the knowledge of pure soul and his eternal relation with the Supreme Soul, the Personality of Godhead. After the relation is ascertained by establishment of the eternal relation, pure devotional service of the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localized Param-ātmā. By such *Puruṣottama-yoga*, as it is stated in the *Bhagavad-gītā*, one is made perfect even during the present corporeal existence, and one exhibits all the good qualities of the Lord to the highest percentage. Such is the gradual development by association of pure devotees.

#### TEXT 35

यदत्र क्रियते कर्म भगवत्परितोषणम् ।  
ज्ञानं यत्तद्धीनं हि भक्तियोगसमन्वितम् ॥३५॥

yadatra kriyate karma  
bhagavat-paritoṣaṇam  
jñānam yat tad adhīnam hi  
bhakti-yoga-samanvitam

yat—whatever; atra—in this life or world; kriyate—does perform; karma—work; bhagavat—unto the Personality of Godhead; paritoṣaṇam—satisfaction of; jñānam—knowledge; yat tat—what is so called; adhīnam—dependent; hi—certainly; bhakti-yoga—devotional; samanvitam—dovetailed with bhakti-yoga.

#### TRANSLATION

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service of the Lord, and what is called knowledge becomes a concomitant factor.

#### PURPORT

The general and popular notion is that by discharging fruitive work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realization. *Bhakti-yoga* is considered by some to be another form of *karma*. But factually *bhakti-yoga* is above both *karma* and *jñāna*. *Bhakti-yoga* is independent of *jñāna* or *karma*; on the other hand, *jñāna* and *karma* are dependent of *bhakti-yoga*. This *kriyā-yoga* or *karma-yoga*, as recommended by Śrī Nārada to Vyāsa, is specifically recommended because the principle is to satisfy the Lord. The Lord does not want His sons, the living beings, to suffer the threefold miseries of life. He desires that all of them come to Him and live with Him, but going back to Godhead means that one must purify himself from material infections. When work is, therefore, performed to satisfy the Lord, the performer becomes gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore knowledge is dependent on such *karma* or work which is done on behalf of the Lord. Other knowledge, being devoid of *bhakti-yoga* or satisfaction of the Lord, cannot lead one back to the kingdom of God, which means that it cannot even offer salvation as is already explained in connection with the stanza, *naiṣkarmyam apy acyuta-bhāva-varjitam*, etc. The conclusion is that a devotee engaged in the unalloyed service of the Lord, specifically in hearing and chanting of His transcendental glories,



becomes simultaneously spiritually enlightened by the divine grace, as it is confirmed in the *Bhagavad-gītā*.

## TEXT 36

कुर्वाणा यत्र कर्माणि भगवच्छिष्यासकृत् ।  
गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च ॥३६॥

*kurvāṇā yatra karmāṇi*  
*bhagavac-chikṣayāsakṛt*  
*gṛṇanti guṇa-nāmāni*  
*kṛṣṇasyānusmaranti ca*

*kurvāṇā*—while performing; *yatra*—thereupon; *karmāṇi*—duties; *bhagavat*—the Personality of Godhead; *śikṣayā*—by the will of; *asakṛt*—constantly; *gṛṇanti*—takes on; *guṇa*—qualities; *nāmāni*—names; *kṛṣṇasya*—of Kṛṣṇa; *anusmaranti*—constantly remembers; *ca*—and.

## TRANSLATION

While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and qualities.

## PURPORT

An expert devotee of the Lord can mold his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly remember the Lord's name, fame, qualities, etc. The order of the Lord is distinctly there in the *Bhagavad-gītā*: one should work only for the Lord in all spheres of life. In every sphere of life the Lord should be situated as the proprietor. According to the Vedic rites, even in the worship of some demigods like Indra, Brahmā, Sarasvatī, Gaṇeśa, the system is that in all circumstances the representation of Viṣṇu must be there as the *yajñeśvara*, or the controlling power of such sacrifices. It is recommended that a particular demigod be worshiped for a particular purpose, but still the presence of Viṣṇu is compulsory in order to make the function proper.

Apart from such Vedic duties, even in our ordinary dealings (for example, in our household affairs or in our business or profession) we must consider that the result of all activities must be given over to the supreme enjoyer Lord Kṛṣṇa. In the *Bhagavad-gītā* the Lord has declared Himself to be the supreme enjoyer of everything, as the supreme proprietor of every planet and the supreme friend of all beings. Except Lord Śrī Kṛṣṇa, no one else can claim to be the proprietor of everything within His creation. A pure devotee remembers this constantly, and in doing so he repeats the transcendental name, fame and qualities of the Lord, which means that he is constantly in touch with the Lord. The Lord is identical with His name, fame, etc., and therefore to be associated with His name, fame, etc., constantly, means actually to associate with the Lord.

The major portion of our monetary income, not less than fifty percent, must be spent to carry out the order of Lord Kṛṣṇa. We should not only give the profit of our earning to this cause, but we must also arrange to preach this cult of devotion to others because that is also one of the orders of the Lord. The Lord definitely says that no one is more dear to Him than one who is always engaged in the preaching work of the Lord's name and fame all over the world. The scientific discoveries of the material world can also be equally engaged in carrying out His order. He wants the message of the *Bhagavad-gītā* to be preached amongst His devotees. It may not be so done amongst those who have no credit of austerities, charity, education, etc. Therefore, the attempt must go on to convert unwilling men to become His devotees. Lord Caitanya has taught a very simple method in this connection. He has taught the lesson for preaching the transcendental message through singing, dancing and refreshment. As such, fifty percent of our income may be spent for this purpose. In this fallen age of quarrel and dissension, if only the leading and wealthy persons of society agree to spend fifty percent of their income in the service of the Lord, as it is taught by Lord Śrī Caitanya Mahāprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No one will disagree to partake in a function where good singing, dancing and refreshment are administered. Everyone will attend such a

function, and everyone is sure to feel individually the transcendental presence of the Lord. This alone will help the attendant associate with the Lord and thereby purify himself in spiritual realization. The only condition for successfully executing such spiritual activities is that they must be conducted under the guidance of a pure devotee who is completely free from all mundane desires, fruitive activities and dry speculations about the nature of the Lord. No one has to discover the nature of the Lord. It is already spoken by the Lord Himself in the *Bhagavad-gītā* especially and in all other Vedic literatures generally. We have simply to accept them *in toto* and abide by the orders of the Lord. That will guide us to the path of perfection. One can remain in his own position. No one has to change his position, especially in this age of variegated difficulties. The only condition is that one must give up the habit of dry speculation to become one with the Lord. And after giving up such lofty puffed up vanities, one may very submissively receive the orders of the Lord in the *Bhagavad-gītā* or *Bhāgavatam* from the lips of a bona fide devotee whose qualification is mentioned above. That will make everything successful, without a doubt.

## TEXT 37

ॐ नमो भगवते तुभ्यं वासुदेवाय धीमहि ।  
प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥३७॥

*om namo bhagavate tubhyaṁ*  
*vāsudevāya dhīmahi*  
*pradyumnāyaniruddhāya*  
*namaḥ saṅkarṣaṇāya ca*

*om*—the sign of chanting the transcendental glory of the Lord; *namaḥ*—offering obeisances unto the Lord; *bhagavate*—unto the Personality of Godhead; *tubhyaṁ*—unto You; *vāsudevāya*—unto the Lord, the son of Vasudeva; *dhīmahi*—let us chant; *pradyumnāya*, *aniruddhāya* and *saṅkarṣaṇāya*—all plenary expansions of Vāsudeva; *namaḥ*—respectful obeisances; *ca*—and.

## TRANSLATION

Let us all chant the glories of Vāsudeva along with His plenary expansions, Pradyumna, Aniruddha and Saṅkarṣaṇa.

## PURPORT

According to *Pañcarātra*, Nārāyaṇa is the primeval cause of all expansions of Godhead. These are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Vāsudeva and Saṅkarṣaṇa are on the middle left and right, Pradyumna is on the right of Saṅkarṣaṇa, and Aniruddha is on the left of Vāsudeva, and thus the four Deities are situated. They are known as the four aides-de-camp of Lord Śrī Kṛṣṇa.

This is a Vedic hymn or *mantra* beginning with *omkāra prapava*, and thus the *mantra* is established by the transcendental chanting process, namely, *om namo dhīmahi*, etc.

The purport is that any transaction, either in the field of fruitive work or empiric philosophy, which is not ultimately aimed at transcendental realization of the Supreme Lord, is considered to be useless. Nāradaṁ has therefore explained the nature of unalloyed devotional service by his personal experience in the development of intimacy between the Lord and the living entity by gradual process of progressive devotional activities. Such a progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord, which is called *premā* in different transcendental variegatedness called *rasas* (tastes). Such devotional service is also executed in mixed forms, namely mixed with fruitive work or empiric philosophical speculations.

Now the question which was raised by the great ṛṣis headed by Śaunaka regarding the confidential part of Sūta's achievement through the spiritual master is explained herein by chanting this hymn consisting of thirty-three letters. And this *mantra* is addressed to the four Deities or the Lord with His plenary expansions. The central figure is Lord Śrī Kṛṣṇa because the plenary portions are His aides-de-camp. The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Śrī Kṛṣṇa the Supreme Personality of Godhead along with His



different plenary portions expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These expansions are the original Deities for all other truths, namely either *Viṣṇu-tattva* or *śakti-tattvas*.

## TEXT 38

इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तिकम् ।  
यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥३८॥

*iti mūrty-abhidhānena  
mantra-mūrtim amūrtikam  
yajate yajña-puruṣaṁ  
sa samyak darśanaḥ pumān*

*iti*—thus; *mūrti*—representation; *abhidhānena*—in sound; *mantra-mūrtim*—form representation of transcendental sound; *amūrtikam*—the Lord who has no material form; *yajate*—worship; *yajña*—Viṣṇu; *puruṣam*—the Personality of Godhead; *saḥ*—he alone; *samyak*—perfectly; *darśanaḥ*—one who has seen; *pumān*—person.

## TRANSLATION

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.

## PURPORT

Our present senses are all made of material elements, and therefore they are imperfect to realize the transcendental form of Lord Viṣṇu. He is therefore worshiped by sound representation via the transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be realized fully by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially possible, why not spiritually? This experience is not a vague impersonal experience. But it is actually an experience of the transcendental Personality of Godhead who possesses the pure form of eternity, bliss and knowledge. In the *Amarakośa* Sanskrit dictionary the word *mūrti* carries import in twofold meanings, namely, form and difficulty.

Therefore *amūrtikam* is explained by Ācārya Śrī Viśvanātha Cakravartī Thākura as meaning without difficulty. The transcendental form of eternal bliss and knowledge can be experienced by our original spiritual senses which can be revived by chanting of the holy *mantras* or transcendental sound representations. Such sound should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the *Pañcarātri* system, which is both recognized and authorized. The *Pañcarātri* system has the most authorized codes for transcendental devotional service. Without the help of such codes, one cannot approach the Lord, certainly not by dry philosophical speculation. The *Pañcarātri* system is both practical and suitable for this age of quarrel. The *Pañcarātri* is more important than the *Vedānta* for this modern age.

## TEXT 39

इमं स्वनिगमं ब्रह्मब्रवेत्य मदनुष्ठितम् ।  
अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः ॥३९॥

*imaṁ svanigamaṁ brahman  
avetya mad-anuṣṭhitam  
adān me jñānam aiśvaryaṁ  
svasmin bhāvaṁ ca keśavaḥ*

*imaṁ*—thus; *svanigamaṁ*—confidential knowledge of the *Vedas* in respect to the Supreme Personality of Godhead; *brahman*—O *brāhmaṇa*

(Vyāsadeva); *avetya*—knowing it well; *mat*—by me; *anuṣṭhitam*—executed; *adāt*—bestowed upon me; *me*—me; *jñānam*—transcendental knowledge; *aiśvaryaṁ*—opulence; *svasmin*—personal; *bhāvaṁ*—intimate affection and love; *ca*—and; *keśavaḥ*—Lord Kṛṣṇa.

## TRANSLATION

O *brāhmaṇa*, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the *Vedas*, then with the spiritual opulences, and then with His intimate loving service.

## PURPORT

Communion with the Lord by transmission of the transcendental sound is nondifferent from the whole spirit Lord Śrī Kṛṣṇa. It is a completely perfect method for approaching the Lord. By such pure contact with the Lord, without offense of material conceptions (numbering ten), the devotee can rise above the material plane to understand the inner meaning of the Vedic literatures, including the Lord's existence in the transcendental realm. The Lord reveals His identity gradually to one who has unflinching faith, both in the spiritual master and in the Lord. After this, the devotee is endowed with mystic opulences, which are eight in number. And above all, the devotee is accepted in the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the spiritual master. A pure devotee is more interested in serving the Lord than in showing an exhibition of the mystic powers dormant in him. Śrī Nārada has explained all these from his personal experience, and one can obtain all the facilities which Śrī Nārada obtained by perfecting the chanting process of the sound representation of the Lord. There is no bar for chanting this transcendental sound by anyone, provided it is received through Nārada's representative, coming down by the chain of disciplic succession, or the *paramparā* system.

## TEXT 40

त्वमप्यदब्रुवत विश्रुतं विमोः  
समाप्यते येन विदं बुभुत्सितम् ।  
प्राख्याहि दुःखैर्दुर्दित्तात्मनां  
संक्लेशनिर्वाणमुशन्ति नान्यथा ॥४०॥

*tvam apy adabhraṣṛta viśrutam vibhoḥ  
samāpyate yena vidāṁ bubhutsitam  
prakhyāhi duḥkhair muhur arditātmanāṁ  
saṅkleśa-nirvāṇam uśanti nānyathā*

*tvam*—your good soul; *api*—also; *adabhra*—vast; *śruta*—Vedic literatures; *viśrutam*—have heard also; *vibhoḥ*—of the Almighty; *samāpyate*—satisfied; *yena*—by which; *vidāṁ*—of the learned; *bubhutsitam*—who always desire to learn transcendental knowledge; *prakhyāhi*—describe; *duḥkhaiḥ*—by miseries; *muhur*—always; *ardita-ātmanām*—suffering mass of people; *saṅkleśa*—sufferings; *nirvāṇam*—mitigation; *uśanti na*—do not get out of; *anyathā*—by other means.

## TRANSLATION

Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the *Vedas*, for that will satisfy the hankering of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

## PURPORT

Śrī Nārada Muni from practical experience definitely asserts that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men, and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God, and therefore such good men when 1) they are in difficulty, 2) when they are in need of money, 3) when they are advanced in knowledge and 4) when they are



inquisitive to know more and more about God, intuitively take shelter of the Lord. As such, Nāradaḥ advises Vyāsadeva to broadcast the transcendental knowledge of God in terms of the vast Vedic knowledge which he had already attained.

As far as the bad men are concerned, they are also four in number: 1) those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries, 2) those who are simply addicted to vicious work for sense satisfaction and so suffer the consequence, 3) those who are materially very much advanced in knowledge but have no sense to acknowledge the authority of the Almighty Lord and thus suffer a lot, and 4) the class of men who are known as atheists and therefore purposely hate the very name of God, although they are always in difficulty.

Śrī Nāradaḥ advised Vyāsadeva to describe the glories of the Lord just to do good to all the eight classes of men, both good and bad. *Śrīmad-Bhāgavatam* is therefore not meant for any particular class of men or sect. It is for the sincere soul who wants actually his own welfare and peace of mind.

Thus end the Bhaktivedanta purports of the First Canto, Fifth Chapter, of *Śrīmad-Bhāgavatam*, entitled "Śrī Nārada's Instructions on *Śrīmad-Bhāgavatam* for Vyāsadeva."

## Chapter Six

### Conversation Between Nārada and Vyāsa

#### TEXT 1

सुत उवाच

एवं निश्चय्य भगवान्देवर्षेर्जन्म कर्म च ।

भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः ॥ १ ॥

sūta uvāca

evam niśamya bhagavān

devarṣer janma karma ca

bhūyaḥ papraccha taṁ brahman

vyāsaḥ satyavatī-sutaḥ

sūtaḥ uvāca—Sūta said; *evam*—thus; *niśamya*—hearing; *bhagavān*—the powerful incarnation of God; *devarṣeḥ*—of the great sage among the gods; *janma*—birth; *karma*—work; *ca*—and; *bhūyaḥ*—again; *papraccha*—asked; *taṁ*—him; *brahman*—O brāhmaṇas; *vyāsaḥ*—Vyāsadeva; *satyavatī-sutaḥ*—the son of Satyavatī.

#### TRANSLATION

Sūta said: O brāhmaṇas, thus hearing all about Śrī Nārada's birth and activities, Vyāsadeva, the incarnation of God and son of Satyavatī, inquired as follows.

#### PURPORT

Vyāsadeva was further inquisitive to know about the perfection of Nāradaḥ, and therefore he wanted to know about him more and more. In this chapter Nāradaḥ will describe how he was able to have a brief audience with the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was very painful for him.

#### TEXT 2

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिच्छेत् ।

वर्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥ २ ॥

vyāsa uvāca

bhikṣubhir vipravasite

viññānādeṣṭrbhiḥ tava

vartamāno vayasī ādye

tataḥ kim akarod bhavān

śrī vyāsaḥ uvāca—Śrī Vyāsadeva said; *bhikṣubhiḥ*—by the great mendicants; *vipravasite*—having departed for other places; *viññāna*—scientific knowledge in transcendence; *ādeṣṭrbhiḥ*—those who had instructed; *tava*—of your; *vartamānaḥ*—present; *vayasī*—of the duration of life; *ādye*—before the beginning of; *tataḥ*—after that; *kim*—what; *akarod*—did; *bhavān*—your good self.

#### TRANSLATION

Śrī Vyāsadeva said: What did you [Nārada] do after the departure of the great sages who had instructed you in scientific transcendental knowledge before the beginning of your present life?

#### PURPORT

Vyāsadeva himself was the disciple of Nāradaḥ, and therefore it is natural to be anxious to hear what he did after initiation from the spiritual master. He wanted to follow in Nārada's footsteps in order to attain to the same perfect stage of life. This desire to inquire from the spiritual master is an essential factor to the progressive path. This process is technically known as *sat-dharma prcchā*.

#### TEXT 3

सायम्भुव कया वृत्त्या वर्तितं ते परं वयः ।

कथं चेदमुदसाक्षीः काले प्राप्ते कलेवरम् ॥ ३ ॥

svāyambhuva kayā vṛttyā

vartitaṁ te paraṁ vayaḥ

kathaṁ cedam udasrākṣiḥ

kāle prāpte kalevaram

svāyambhuva—O son of Brahmā; *kayā*—under what condition; *vṛttyā*—occupation; *vartitaṁ*—was spent; *te*—you; *param*—after the initiation; *vayaḥ*—duration of life; *katham*—how; *cedam*—how that; *udasrākṣiḥ*—did you quit; *kāla*—in due course; *prāpte*—having attained; *kalevaram*—body.

#### TRANSLATION

O son of Brahmā, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

#### PURPORT

Śrī Nārada Muni in his previous life was just an ordinary maidservant's son, so how he became so perfectly transformed into the spiritual body of eternal life, bliss and knowledge was certainly important. Śrī Vyāsadeva desired him to disclose the facts for everyone's satisfaction.

#### TEXT 4

प्राकल्पविषयमेतां स्मृतिं ते मुनिसत्तम ।

न ह्येष व्यवधात्काल एष सर्वनिराकृतिः ॥ ४ ॥

prāk kalpa-viṣayām etāṁ

smṛtiṁ te muni-sattama

na hy eṣa vyavadhāt kāla

eṣa sarva-nirākṛtiḥ

*prāk*—prior; *kalpa*—the duration of Brahmā's day; *viṣayām*—subject matter; *etām*—all these; *smṛtiṁ*—remembrance; *te*—your; *muni-sattama*—O great sage; *na*—not; *hi*—certainly; *eṣaḥ*—all these; *vyavadhāt*—made any difference; *kālaḥ*—course of time; *eṣaḥ*—all these; *sarva*—all; *nirākṛtiḥ*—annihilation.



## TRANSLATION

O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahmā, is still fresh in your memory, undisturbed by time?

## PURPORT

As spirit is not annihilated even after the annihilation of the material body, so also spiritual consciousness is not annihilated. Śrī Nārada developed this spiritual consciousness even when he had his material body in the previous *kalpa*. Consciousness of the material body means spiritual consciousness expressed through the medium of a material body. This consciousness is inferior, destructible and perverted. But super consciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

## TEXT 5

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिर्मम ।  
वर्तमानो वयस्याद्ये तत एतदकारणम् ॥ ५ ॥

*nārada uvāca*  
*bhikṣubhir viprasvite*  
*viññānādeṣṭṛbhir mama*  
*vartamāno vayasī adye*  
*tata etad akāraṣam*

śrī nāradaḥ uvāca—Śrī Nārada said; *bhikṣubhiḥ*—by the great sages; *viprasvite*—having departed for other places; *viññāna*—scientific spiritual knowledge; *ādeṣṭṛbhiḥ*—those who imparted unto me; *mama*—mine; *vartamānaḥ*—present; *vayasī adye*—before this life; *tataḥ*—thereafter; *etat*—this much; *akāraṣam*—performed.

## TRANSLATION

Śrī Nārada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.

## PURPORT

In his previous life, when Nāradaḥ was impregnated with spiritual knowledge by the grace of the great sages, there was a tangible change in his life, although he was only a boy of five years. That is an important symptom visible after initiation by the bona fide spiritual master. Actual association of devotees brings about a quick change in life for spiritual realization. How it so acted upon the previous life of Śrī Nārada Muni is described by and by in this chapter.

## TEXT 6

एकात्मजा मे जननी योषिन्मूढा च किंकरी ।  
मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥ ६ ॥

*ekātmajā me jananī*  
*yoṣin mūḍhā ca kiṅkarī*  
*mayy ātmaje'nanya-gatau*  
*cakre snehānubandhanam*

*ekātmajā*—having only one son; *me*—my; *jananī*—mother; *yoṣit*—woman by class; *mūḍhā*—foolish; *ca*—and; *kiṅkarī*—maidservant; *mayi*—unto me; *ātmaje*—being her offspring; *ananya-gatau*—one who has no alternative for protection; *cakre*—did it; *sneha-anubandhanam*—tied by affectionate bondage.

## TRANSLATION

I was the only son of my mother, who was not only a simple woman but was a maidservant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.

## TEXT 7

सास्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छती ।  
ईशस्य हि वशे लोको योषा दारुमयी यथा ॥ ७ ॥

*sāsvatantrā na kalpāḥ*  
*yoga-kṣemaṁ mamecchatī*  
*īśasya hivaśe loko*  
*yoṣā dārumayī yathā*

*sā*—she; *asvatantrā*—was dependent; *na*—not; *kalpā*—able; *āsīt*—was; *yoga-kṣemaṁ*—maintenance; *mama*—my; *icchatī*—although desirous; *īśasya*—of providence; *hivaśe*—under the control of; *lokaḥ*—everyone; *yoṣā*—doll; *dārumayī*—made of wood; *yathā*—as much as.

## TRANSLATION

She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.

## TEXT 8

अहं च तद्ब्रह्मकुले उषिवांतदपेक्षया ।  
दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः ॥ ८ ॥

*aham ca tad-brahma-kule*  
*uṣivāns tad-apekṣayā*  
*dig-deśa-kālāvyutpanno*  
*bālakas pañca-hāyanaḥ*

*aham*—I; *ca*—also; *tat*—that; *brahma-kule*—in the school of the brāhmaṇas; *uṣivān*—lived; *tat*—her; *apekṣayā*—being dependent on; *dik-deśa*—direction and country; *kāla*—time; *avyutpannaḥ*—having no experience; *bālakas*—mere child; *pañca*—five; *hāyanaḥ*—years old.

## TRANSLATION

When I was a mere child of five years, I lived in a brāhmaṇa school. I was dependent on my mother's affection and had no experience of different lands.

## TEXT 9

एकदा निर्गतां गेहादुहन्तीं निशि गां पथि ।  
सर्पोऽदशतपदा स्पृष्टः कृपाणां कालचोदितः ॥ ९ ॥

*ekadā nirgatāṁ gehād*  
*duhantīm niśi gām pathi*  
*sarpo'daśatpadā spṛṣṭaḥ*  
*kṛpāṇāṁ kāla-coditaḥ*

*ekadā*—once upon a time; *nirgatāṁ*—having gone away; *gehāt*—from home; *duhantīm*—for milking; *niśi*—at night; *gām*—the cow; *pathi*—on the path; *sarpaḥ*—snake; *adaśat*—bitten; *padā*—on the leg; *spṛṣṭaḥ*—thus struck; *kṛpāṇām*—the poor woman; *kāla-coditaḥ*—influenced by the supreme time.

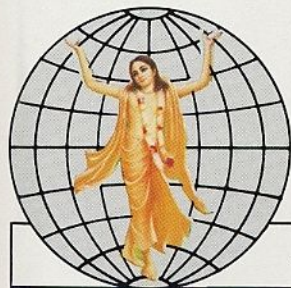
## TRANSLATION

Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

## PURPORT

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after only by his affectionate mother, and yet the mother was taken from the world by the supreme will in order to put him completely at the mercy of the Lord. (continued in next issue)





# ISKCON NEWS

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

## Relieving the "Religious" War

Years of bitter fighting, terrorist bombings, armored cars, and patrolling troops have made residents of Belfast, Northern Ireland, rather grim. But as visiting devotees have noted, Belfasters brighten when they hear the chanting of *Hare Kṛṣṇa*. "The people here in Belfast are naturally pious, so they're curious about Kṛṣṇa consciousness," reported Vrajendra Kumāra dāsa, one of the devotees from ISKCON's London center. Even though shooting and bombing sometimes flare up nearby, the devotees are following Lord Caitanya's instructions to spread Kṛṣṇa consciousness "wherever you go, to whomever you

meet." To Catholics, Protestants, soldiers—anyone and everyone—the devotees are distributing spiritual food, Kṛṣṇa conscious literature, and the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

In February the devotees ventured to Coleraine, a town of fourteen thousand, also in Northern Ireland. Despite snow and gale-force winds they distributed books entitled *Kṛṣṇa, the Supreme Personality of Godhead*. Soon the danger of frostbite forced the devotees off the street, but by that time one in every four families had received a *Kṛṣṇa* book.

## ISKCON Miami's "Heavenly Forest"

Swarms of bumblebees humming around newly-grown mango buds, peacocks strutting beneath flower-laden trees, cows munching happily in the fields—ISKCON's new eight-and-a-half-acre farm on the western outskirts of Miami, Florida, resembles Lord Kṛṣṇa's spiritual abode, Goloka Vṛndāvana. Śrīla Prabhupāda has requested that the land be developed into "a tropical paradise full of fruits and flowers," and Temple President Narahari dāsa and the other devotees are fulfilling that request. They recently installed a marble floor in the seventy-

by-twenty-foot temple room and built a new barn.

But there's still plenty of devotional work for the fifty devotees on the farm, which is named New Naimiṣāraṇya (after a sacred forest in India). Some go out daily to distribute Śrīla Prabhupāda's books and magazines. Others are busy putting the finishing touches on the temple. And still others take care of the bees, cows, and peacocks.

"We have fourteen working beehives right now," Narahari said, "and we've built an additional twenty hives that we plan to set up over the next year. We expect at least one hundred fifty pounds of honey a year from each hive, which should fully supply our temple's

needs—and then some."

Meanwhile, the herd of five cows (two Jerseys, two Brown Swiss, and a Guernsey) produces more than enough milk to provide a sumptuous variety of milk sweets and other dishes for the temple's Deities—Their Lordships Śrī Śrī Gaura-Nitāi.

Narahari seems confident that the paradisaical environment, the beautiful Deities, and the natural joy of Kṛṣṇa consciousness will attract many spiritually-minded people to New Naimiṣāraṇya.

## On-Campus Chaplaincy Approved

The University of Maryland, one of America's largest (with an enrollment of over forty thousand), recently granted ISKCON permanent facilities to offer Kṛṣṇa consciousness on campus. Located in College Park, Maryland, eight miles from Washington, D.C., the university will provide ISKCON with an office in its interdenominational chapel.

The formal confirmation of ISKCON's on-campus ministry stemmed from increasing student interest in Kṛṣṇa conscious programs at the university. A committee of students, faculty, and administrators examined the Kṛṣṇa consciousness movement and agreed that ISKCON fulfilled the requirements of the Board of Regents for appointment to a chaplaincy. The committee then voted unanimously to grant ISKCON facilities for its programs on campus.

In a typical week, Gabhīra dāsa, ISKCON's on-campus representative, gives lectures to various classes, meets with individual students and professors, and organizes seminars on the philosophy of the *Bhagavad-gītā As It Is*. One of his most popular programs is a class in Vedic cooking, held in campus dormitories. Devotees teach the students how to prepare Indian vegetarian food and how to offer the tasty dishes to Lord Kṛṣṇa with devotion. The classes culminate in feasting for all. "By increasing our lectures, seminars, and free vegetarian feasts," says Gabhīra dāsa, "we hope to share even more of the Kṛṣṇa conscious philosophy and way of life with the community."

### Kṛṣṇa Conscious Calendar

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The year is full of Kṛṣṇa conscious festivals, and some of the upcoming ones are listed here. The devotees of the ISKCON center nearest you will gladly tell you about the meaning of these festivals.

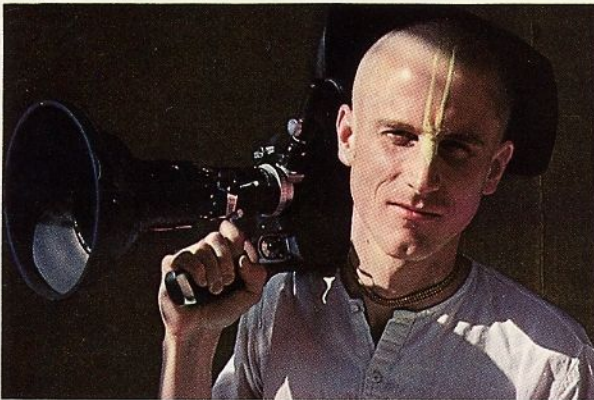
April 17	April 21	April 24	April 25	April 26	April 29
Beginning of Kṛṣṇa vrata. (Hang a water pot over tulsi tree for one month. The pot should have a hole in the bottom with a rope in it so that water leaks out in small drops. Use a large plant, so she doesn't get over-watered.)	Disappearance of Abhirāma Thākura.	Disappearance of Vṛndāvana dāsa Thākura.	Varuṇik ekādāśī (fasting from grains and beans).	Break-fast after sunrise, before 9:40 A.M.	Appearance of Gadādhara Paṇḍita.
May 2	May 4	May 8	May 10	May 11	May 13
Candana-yātrā (21-day festival of covering the Deity with sandalwood pulp).	Appearance of Śrīpāda Śaṅkarācārya.	Appearance of Jāhnavaḍa devī and Śitā devī. Disappearance of Madhu Paṇḍita.	Mohini ekādāśī (fasting from grains and beans).	Break-fast after sunrise, before 8:57 A.M. Rukmiṇī Dvādaśī.	Nṛsiṃha-caturdaśī (appearance of Lord Nṛsiṃhadeva, fasting until noon). Kṛṣṇa's Phula-dola and sālla-vihāra. Appearance of Kṛṣṇa's Purī and Śrīnivāsa-cārya. Disappearance of Parameśvara dāsa Thākura. Last day of Kṛṣṇa vrata.
May 16	May 18	May 19	May 24	May 25	
Appearance of Naimānda Seva Tīrtha Prabhu.	Disappearance of Rāmananda Rāya.	Disappearance of Madhusūdana dāsa Bābājī (spiritual master of Jagannātha dāsa Bābājī).	Apārā ekādāśī (fasting from grains and beans).	Break-fast after sunrise, before 9:20 A.M. Appearance of Vṛndāvana dāsa Thākura.	



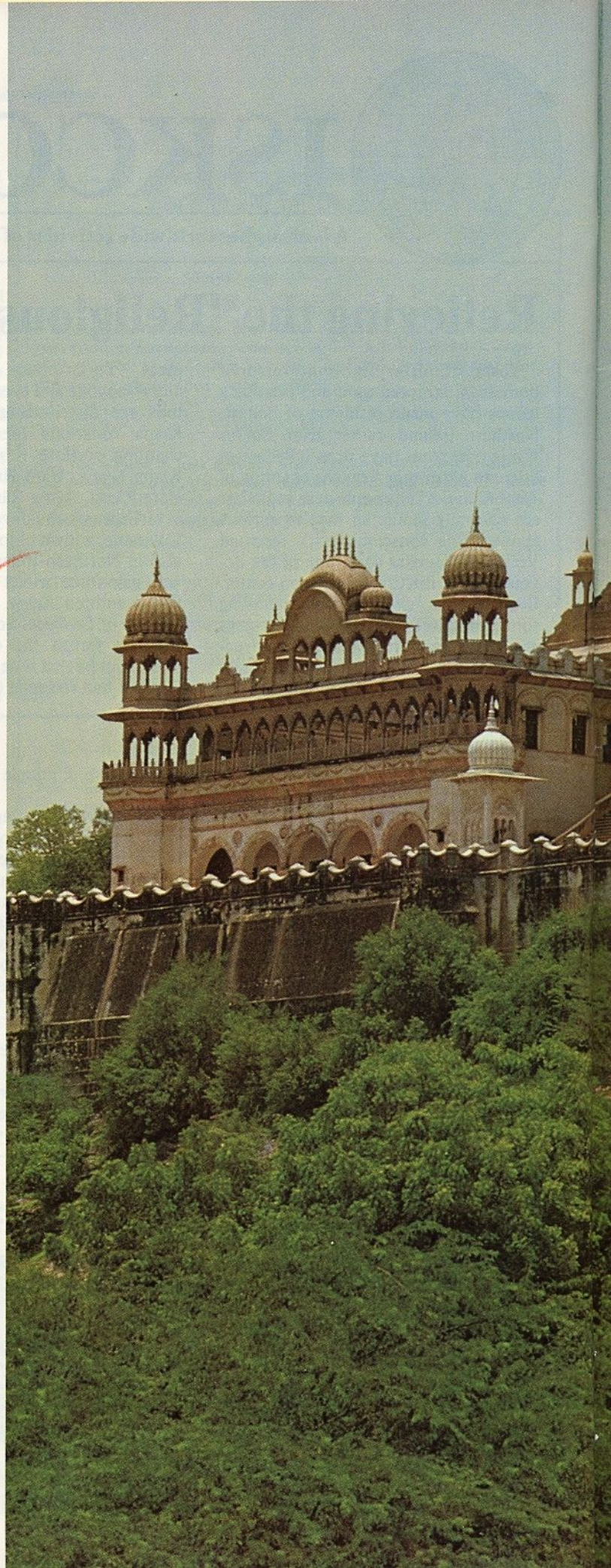
# Captured by Kṛṣṇa

*A Peace Corps veteran  
tells how on his first professional  
photo assignment he became  
interested in Kṛṣṇa consciousness.*

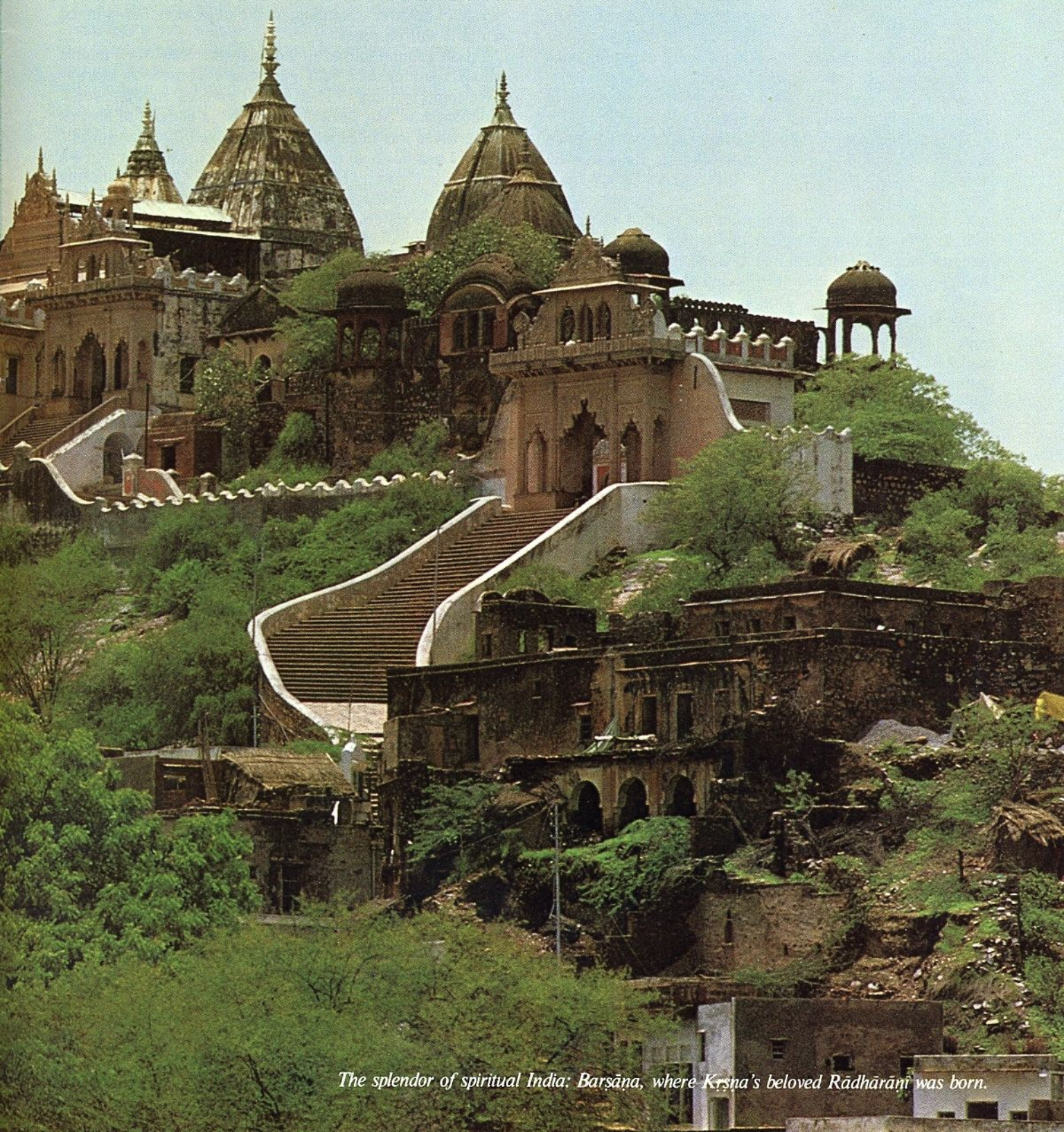
*by Yadubara dāsa  
(as told to Bibhāvati-devī dāsī)*



I was staying with some friends on Long Island, in July, 1970, when *Asia Magazine* called and gave me my first professional assignment—a photo-essay on the Hare Kṛṣṇa people. I knew that they chanted on the streets of Manhattan, so I rode in on the Long Island Railroad to find them. But when the train pulled in at Penn Station, I had no idea where to look. I surfaced at Thirty-fourth Street—and there they were. Just down the street they were dancing and singing, their robes flapping like orange flags against the bright blue sky. I walked up to one young man and asked him if I might take some pictures. “Sure,” he said. Later on, I rode with the group to their temple, on Second Avenue, in the East Village. That summer I did two articles on the devotees of Kṛṣṇa. In the fall I chose them as the subject of my M.A. thesis. With the consent of my professors, I booked a







*The splendor of spiritual India: Barsāṇa, where Kṛṣṇa's beloved Rādhārāṇī was born.*



flight to India, where I planned to photograph the spiritual master of the Hare Kṛṣṇa movement as he toured with a group of his American disciples. I heard later that one of my professors had remarked, "John will probably go to India and become a yogi and never come back."

Nothing could have been farther from my mind. I was determined to get my M.A. in photography. During my three years with the Peace Corps in Malaysia, just as a hobby I had taken photos of the Malaysian people. The result had been a successful photo show for the American ambassador. Encouraged, I had decided to study photography at Rochester Institute of Technology.

At R.I.T. I had met my wife, Jean, who was a promising young photographer. At nineteen, she had just published her first book, *Macrophotography*. When I was leaving for India in December, Jean was having an exhibition of her photographs in New York City. We decided that she would stay in New York and join me in a few months.

As the plane took off, I knew that something very exciting lay ahead. Imagine—I was going off alone to India to meet some American Hare Kṛṣṇa devotees, and I barely knew their whereabouts.

I settled back in my reclining chair and opened *Bhagavad-gītā As It Is*, the basic scripture of Kṛṣṇa consciousness. A devotee named Guru dāsa had told me that if I wanted to write a good thesis on the Hare Kṛṣṇa movement, I should study this book carefully. I began with the Ninth Chapter, "The Most Confidential Knowledge," in which Lord Kṛṣṇa says, "This knowledge is the king of education, the most secret of all secrets." I felt I knew nothing about spiritual life. Although I couldn't understand the *Gītā* very well, at the same time I thought, "Here's something very profound."

After landing in Bombay, I looked up an Indian gentleman at an address the New York devotees had given me. He told me the Hare Kṛṣṇa people were in Surat, a town two hundred

miles north of Bombay. Immediately I booked a third-class ticket and caught a train for Surat. It was evening when the train pulled in. Someone showed me the ricksha stand, where rows of lean men stood smoking cigarettes beside their three-wheeled vehicles. "Hare Kṛṣṇa? Hare Kṛṣṇa?" I said hopefully. "Yes! I know! I know!" one man shouted and grinned.

I got into his ricksha, and we raced off through the noisy streets into the dusk. The whole town was out strolling. Ricksha bells rang constantly as my driver threaded his way through the crowd of people, bicycles, and white cows. He stopped before a modern stucco house. As I jumped from the ricksha, I noted that standing on the steps was a fair-skinned sadhu in saffron robes.

Inside I found an old friend from the New York temple whose beaming face told me what I wanted to know—"Welcome to India!" That night I entered another world. First, my host Mr. Jariwallah gave me a garland of flowers and a silver tray filled with Indian cooked foods and fruits. When I had finished, my devotee friend took me in to meet his spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Śrīla Prabhupāda sat on a pillow, and he looked very stately. A devotee handed him a copy of *Asia Magazine* and told him I had done an article on the devotees. After looking through the article, he smiled and said, "Yes, that is very nice." I explained to Śrīla Prabhupāda that I wanted to take more photographs, and he agreed. So, thanks to my picture-taking, I got to spend several hours in his room. He kindly introduced me to all his visitors: "This is John Griesser. He is an expert photographer."

At 4:20 A.M. the next day, about twenty of us gathered in Śrīla Prabhupāda's room for the morning service. A devotee named Dīnanātha dāsa sat on the floor and chanted, the drum in his hands exploding with rhythm. Another devotee performed the ceremony. He offered incense, ghee lamps,



Photo: Yaduvara dāsa

Garlanded by the townspeople, American devotees of Kṛṣṇa chant His holy names in Surat.



flowers, and a peacock fan to the Deities—Lord Kṛṣṇa and His consort Śrīmatī Rādhārāṇī, who stood together on a small marble altar. Everyone sang Hare Kṛṣṇa to a melodious tune I hadn't heard before.

Then Śrīla Prabhupāda gave a lecture. I admired his scientific descriptions of how the body is formed and the soul enters into it. His talks revealed a keen philosophical intelligence. My mind was satisfied when I heard his version of the mystery of birth, death, disease, and old age. He also explained that whatever insures people's spiritual happiness is the highest welfare work. I understood that the desire to alleviate suffering is the basic motive of a genuine guru.

I've often thought how lucky I was on my visit to India. Some Westerners wander around India for years—meeting various yogis and so-called gurus, shopping in bazaars, contracting diseases, and generally getting lost. I didn't even go to India with a spiritual aim. I simply wanted to finish an M.A. thesis and increase my photographic skill. Yet what a stroke of luck—on my first night in India, I met a pure devotee of Lord Kṛṣṇa.

In Surat every day was a huge festival. I had a rare vision of an older, more spiritual India than I'd seen in Bombay. Around nine o'clock every morning, the devotees went out chanting in the streets, and I followed them with my camera. The welcome they received is one of my best memories of India. At each house someone would come out to garland the devotees, and after a few minutes the devotees' ecstatic faces would be hardly visible behind the flowers. Bolts of colorful cloth hung across the narrow streets, from balcony to balcony. Ladies showered flowers down on us from their windows. Indians naturally respect devotees of the Lord, and when the devotees happen to be young Westerners, they are even more popular.

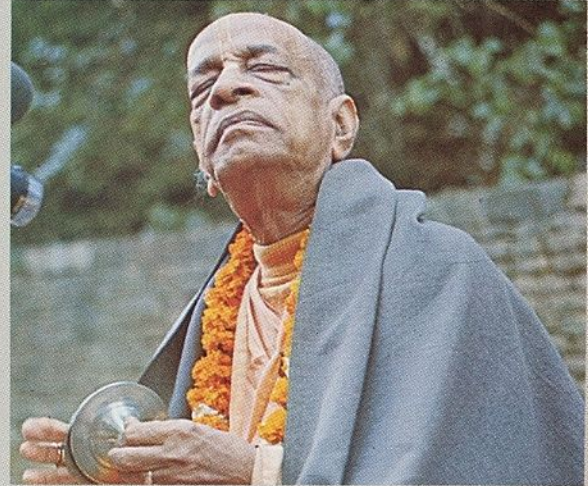
I was glad to see the devotees in their glory, because I respected them as people and as friends. There was Guru dāsa, a large and jolly person who himself took photographs of everything. There was Yamunā, his wife, a gifted singer who had introduced radio audiences to the Hare Kṛṣṇa mantra when she recorded it with George Harrison on Apple Records. There was Tamāla Kṛṣṇa, the group's leader, whose determination I admired. And there was Girirāja dāsa, who offered me his cheerful friendship. These special people helped me to appreciate Kṛṣṇa consciousness.

After the festival in Surat, the whole party moved on to Allahabad, about three or four hundred miles west of Benares. I went to Bombay to develop my film. After a few days I took a train to Allahabad and joined the devotees.

At Allahabad it was the time of the Kumbha Melā, a festival that happens every six years. The Kumbha Melā draws some six million people to the meeting point of three sacred rivers. Pilgrims come by foot, by camel, and by train. Prominent yogis even come on the backs of elephants. Somehow six million people crowd together at the meeting of the Ganges, the Yamunā, and the Sarasvatī rivers to take their bath at that astrologically correct time.

The night I arrived, the Allahabad train station was packed. I hailed a ricksha driver and said, "Take me to the Ganges." After he'd peddled through the blackness for about half an hour, I wondered whether he was taking me to a secluded place to rob me. I asked, "Where is it? Where is the Ganges?" He motioned with his hand, "Wait—just wait!" in the bossy way that ricksha drivers have. Suddenly he stopped. The night was so dark that I couldn't see anything, but he was signaling, "We're here." I got out, paid him, and started walking along what turned out to be a high

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cliff. As far as I could see below me, there were twinkling lights. I now realized that the dark strip running between the two fields of light was the Ganges—and that the lights were millions of torches, candles, ghee lamps, and small hurricane lamps dotting the campsite of the Kumbha Melā. The smell of cow-dung fires floated up to my nostrils, and I heard a great hum coming from below. It was the mingling of many mantras and prayers. I was awestruck.

Carefully yet quickly, I climbed down the side of the cliff to the maze of tents below. At the bottom I spotted a policeman and asked him to help me find the American devotees. He led me to the nearest cluster of tents, which stood facing the dirt road. Once again I'd caught up with the Hare Kṛṣṇa people.

The next morning, the devotees formed their usual chanting party along the road beside the Ganges. The sight of these twenty young men and women dancing along the road with drums and cymbals was a joy to the other pilgrims. They were very friendly toward us. Apparently, they had never seen foreigners who sang and danced like that.

From morning till night, thousands of people streamed into our large tent. They saw our large Rādhā-Kṛṣṇa Deities and then took *prasāda* (spiritual food). All the while, they listened to the chanting of Hare Kṛṣṇa.

I was thoroughly enjoying myself. I could feel that the holy Ganges was purifying me. After bathing in her waters, I felt lighter in body and spirit. An Indian health official there told me, "Science cannot explain why, but the Ganges never becomes stagnant or polluted."

My life at the Kumbha Melā festival settled into a pleasant pattern. At night I slept on a rug in a tent. In the morning I joined the chanting party, and afterward I helped with the cooking. I was learning how to roll chapatis [flat whole-wheat bread]. There were also opportunities to photograph the yogis. Sometimes they paraded on elephants—their naked bodies smeared with ashes, their foreheads lined with red and yellow clay. Others wore long hair and beards and filmy white robes. I got some good pictures of the yogis, but they seemed indifferent to me as a person. One actually laughed at me, as if being a Westerner somehow disqualified me from being there. I could sense that many of the yogis had unusual mystic powers, but I felt that they didn't have much compassion for other people.

On the other hand, Śrīla Prabhupāda was averse to riding proudly on elephants, but he took an interest in someone like me. At all hours, he kindly discussed spiritual matters with the people who visited him in his red tent. With a small light hanging from above, Śrīla Prabhupāda sat on a raised seat, and his visitors sat on carpets.

He roared like a lion at those who challenged the existence of God, but he was soft as a rose with those who were open-minded. Most often he was simply friendly and charming to everyone. Sometimes when he saw me he would ask, "Is everything all right?" About that time, I shaved off my

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*Sunset silhouettes pilgrims as they make their way to the River Ganges to celebrate the Kumbha Melā festival.*



mustache. When Śrīla Prabhupāda noticed, he said, "Oh, that's very good. You look very nice."

In Allahabad I also met an American student. He was from the University of Benares, and he invited me to visit him there. A few weeks later I went to see him. I think I wanted to talk to someone removed from Kṛṣṇa consciousness, to give myself another angle on what I was experiencing. Or perhaps I was just restless. Anyway, in late February I went to the holy city of Benares, or Vārāṇasī.

At my friend's place were students from Australia, New Zealand, America, and India. One evening I cooked a vegetarian dinner and offered it with prayers before a picture of Lord Kṛṣṇa. Everyone enjoyed the time-honored Indian dishes I'd learned to prepare in Allahabad. I mentioned that the devotees would soon be in town for a festival, but the students weren't very interested. At the same time, their talk about their new courses and old acquaintances seemed rather trivial. Kṛṣṇa consciousness was making more sense than anything else I had come across.

The festival at Benares was to commemorate the appearance day of Lord Caitanya, the sixteenth-century avatar who founded the Hare Kṛṣṇa movement. The devotees were eager to go to Benares, because there—within a few hours—Lord Caitanya convinced several thousand scholars to become His disciples. When Śrīla Prabhupāda arrived in Benares, the townspeople honored him as the foremost teacher of Lord Caitanya's philosophy, and they took him through the town in an ornate coach drawn by four white horses. He seemed to be going from victory to victory on his Indian tour.

That afternoon I went to see Śrīla Prabhupāda at the house where he was staying. He sat under a tree in a sun-splashed courtyard, eating some *guḍa* [solidified molasses]. His expressive features lit up with a smile of welcome when he saw me. He was talking in his accented, rhythmic English about his boyhood days in Calcutta, and he described a gracious city, before the crowding and squalor of today. As a schoolboy he had seen splendid Victorian buildings of white marble, surrounded by stately lawns and trees.

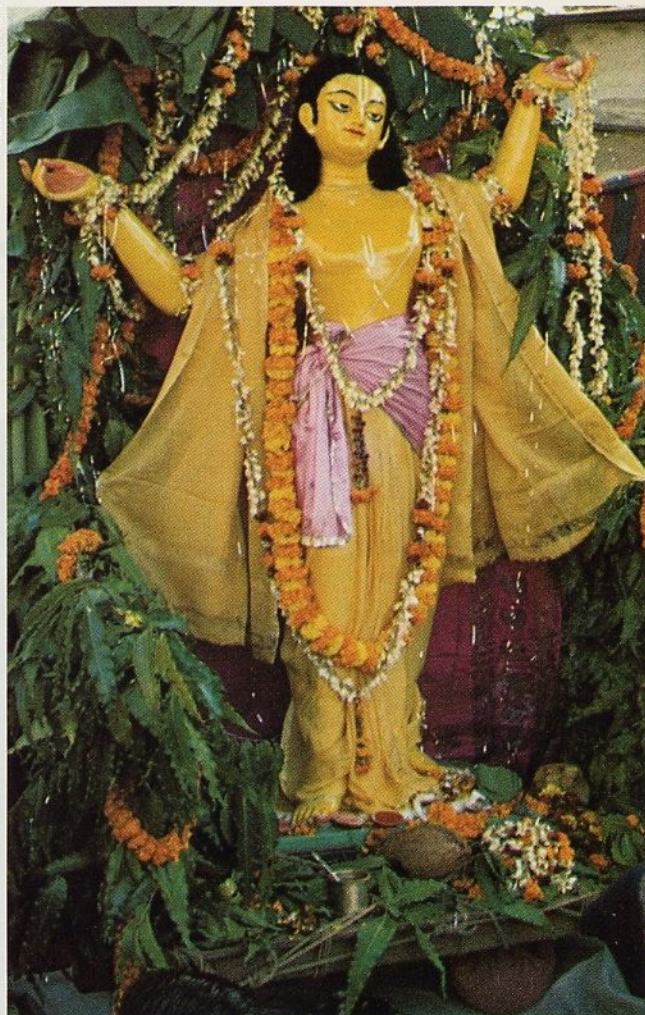
Serene and lighthearted, Śrīla Prabhupāda looked at me and remarked, "John, I think that Kṛṣṇa has captured you." I agreed. I had known it for quite a while, but now Śrīla Prabhupāda had confirmed it.

After the festival in Benares, we all took a train back to Bombay, on the western coast. By this time I was wondering what had happened to Jean. Kṛṣṇa had captured me, and I hoped He would capture her also. I expected her to come to India soon, but she'd been delayed. In April I got a letter from her.

She wrote, "I expect to be leaving New York in two weeks, if there are no more complications. Personally, I'm feeling very restless. I've learned to be technically competent, but I find myself searching for something worth saying in my photographs. I want to do something positive with my camera—something that will make people happier, or better in some way. I have a medium, but no message."

While reading Jean's letter, I remembered what Śrīla Prabhupāda had once said: "If one is not in Kṛṣṇa consciousness, he must be disturbed, because there cannot be a final goal for the mind." When she finally arrived, I tried to be patient with her and to help her have the same pleasing exposure to Kṛṣṇa consciousness that I'd had. She went in to visit Śrīla Prabhupāda with the book she had written. He praised her technical know-how and gave her a big garland to wear. She was speechless.

Photo: Yaduvāra dāsa



*Lord Caitanya Deity poses gracefully during Benares festival commemorating His appearance.*

At this time, in the heart of Bombay, Śrīla Prabhupāda and his disciples were presenting one of the biggest spiritual festivals the city had seen in many years. Rādhā and Kṛṣṇa Deities stood on a stage inside a huge tent. In this canvas pavilion Śrīla Prabhupāda would lecture to twenty or thirty thousand people every night. White-shirted Indian businessmen and their well-groomed wives took part in the chanting. Everywhere the people welcomed Śrīla Prabhupāda and his disciples. Also, many people invited them to their homes to chant in front of the family Deities and to take some *prasāda* (which might include spicy vegetables, sweet rice, fruit, and sweets, all in little stainless-steel cups).

When the festival ended, Jean and I decided to leave Bombay. Exotic India still attracted our photographic propensities, so we asked Śrīla Prabhupāda's advice about going off to photograph a country village. He suggested that we go to Vṇḍāvana—the small village (ninety miles north of Delhi) where Lord Kṛṣṇa grew up. It seemed a good way to quench our thirst for the picturesque. I had come to India to photograph the faces of devotion, and Vṇḍāvana, Śrīla Prabhupāda told us, is full of devotees of Kṛṣṇa.

We took a train to the town of Mathurā, Kṛṣṇa's actual birth site. From there we rode a horse-drawn cart to Vṇḍāvana. As we entered Vṇḍāvana, sunset was approaching. So we searched for the home of our host, a seventy-five-year-old Indian medical doctor who was a devotee of Lord Kṛṣṇa. As we drove on, the temples facing the road offered



us glimpses of Kṛṣṇa Deities, and melodious chants rose and fell away. The air smelled of incense and the smoke from cow-dung fires. The streets of the bazaar were jammed with people who had come to see the home of Lord Kṛṣṇa. When we reached our destination, darkness had set in.

The next day we went out to explore. It was the rainy season, and the greenery was thriving. There seemed to be peacocks in every tree, and small, colorful birds hopped toward us with inquisitive glances. We took photographs of the cows wandering across the gentle green hills or standing on the orange earth. Holy men with wooly hair and simple clothes grinned amiably at us as we snapped their pictures. Then Jean went to photograph the Bengali widows in the temple, and for an hour she joined them in their chanting. There are hundreds of well-known tourist spots all over the world, we thought—but the most beautiful of all, unknown in the West, is the land of Vṛndāvana.

Śrīla Prabhupāda had guided us to a place where his devotees were staying, and we were glad to be with them. Their friendship helped us appreciate Kṛṣṇa. Girirāja was always telling us stories about Kṛṣṇa and His brother Balarāma as we traced Their steps through the white, sandy roads of the Raman Reti district. Our next-door neighbor was Doctor Kapoor, a retired physics professor whose admiration for Śrīla Prabhupāda was boundless. He often told us how Lord Kṛṣṇa dwelled within everyone's heart, and he encouraged us to chant Hare Kṛṣṇa.

Everything in Vṛndāvana demanded to have its picture taken—from the tiny donkey with his burden to the ancient shops, dwellings, and temples that lined the main streets of the bazaar. Old Bengali widows in white saris greeted us with a friendly "Hare Kṛṣṇa." Monkeys leered and threatened from the rooftops of the market. At dusk the bells of a thousand little temples began to ring, mingling with the cowbells of returning herds. In the evening everyone visited the temples to see the Deities.

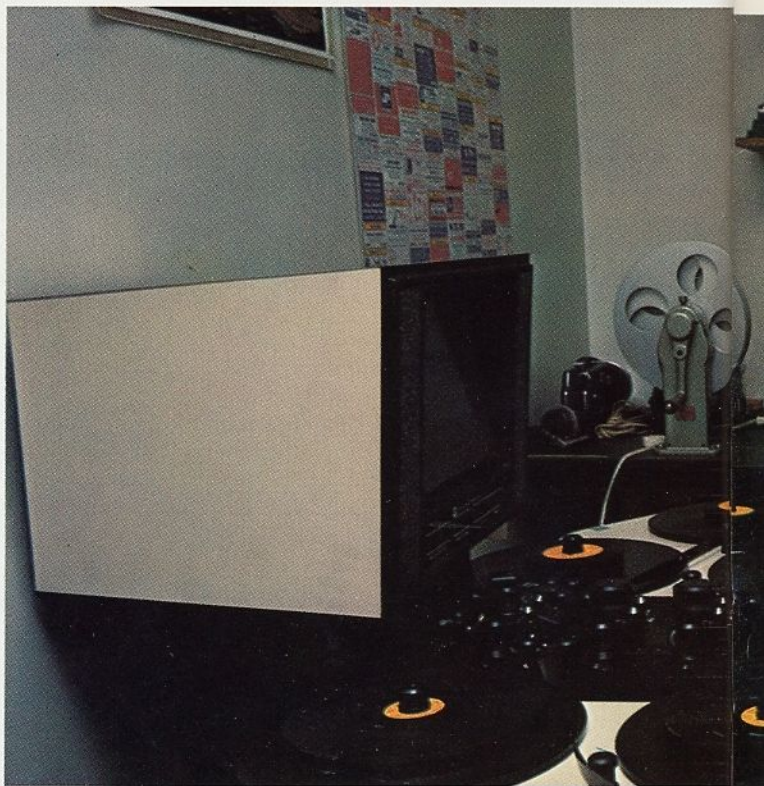
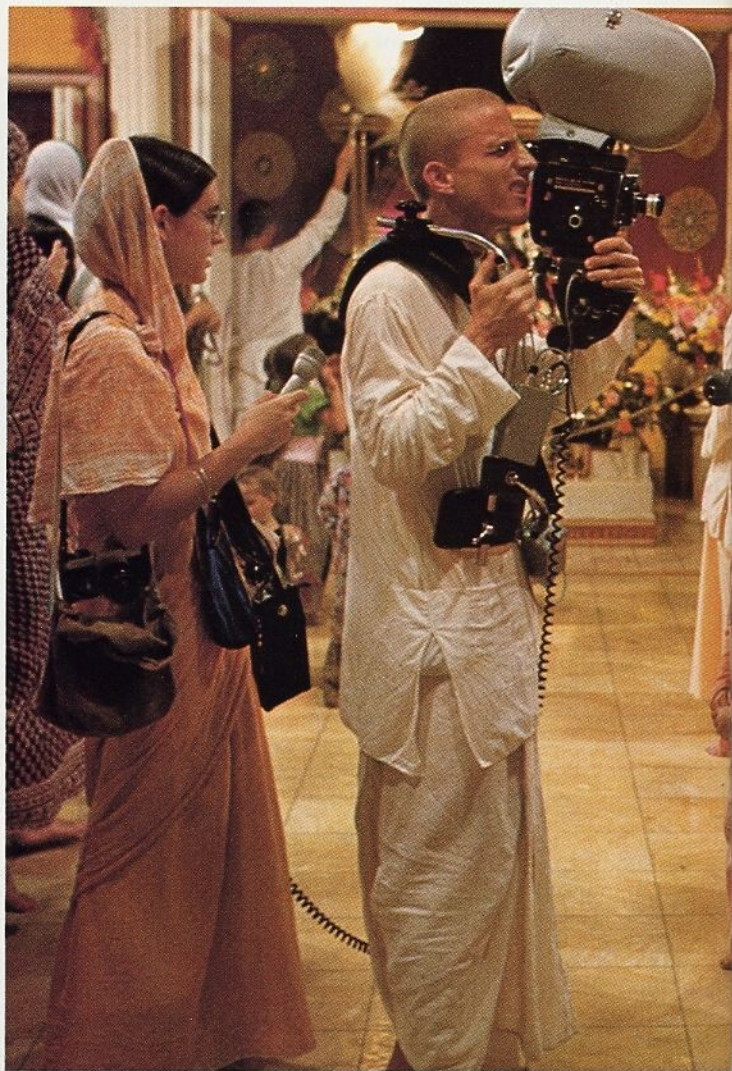
I thought Kṛṣṇa must have brought us to Vṛndāvana on purpose. The land of His pastimes was helping Jean to experience the beauty of Kṛṣṇa consciousness. I hoped she would be receptive to Śrīla Prabhupāda. Being with him had cleared up my doubts and I was sure that his was the best message Jean and I could convey through our photography.

After a month in Vṛndāvana, we got a call from Guru dāsa, in Calcutta. At his invitation we went to Calcutta and helped publish a special book for Śrīla Prabhupāda's birthday. The book contained beautiful photographs of Śrīla Prabhupāda and tributes from his disciples.

About two months later, Śrīla Prabhupāda came to Calcutta. After being with him for many months and studying his teachings, I was sure that Śrīla Prabhupāda was a pure devotee of Kṛṣṇa and that I should accept him as my spiritual master. When I read Kṛṣṇa's words in *Bhagavad-gītā* about the qualities of a pure soul, I found that Śrīla Prabhupāda fit the description. He was always glorifying Kṛṣṇa, he was humble, and he was always trying to enlighten people with Kṛṣṇa consciousness.

On October 10, 1971, Śrīla Prabhupāda formally accepted me as his disciple. We prepared a fire sacrifice and purchased garlands for him and all the devotees who were to receive initiation. During the ceremony Śrīla Prabhupāda chanted gravely on our prayer beads and then gave them to each of us. He handed me my beads, sanctified by his touch, and said, "Your name is Yadubara dāsa." Thus my spiritual life officially began.

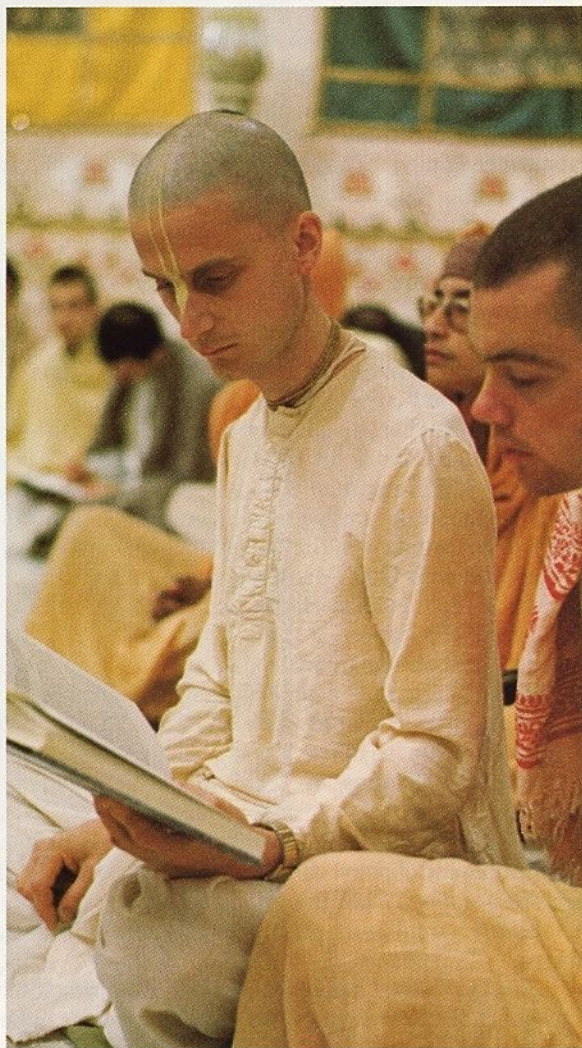
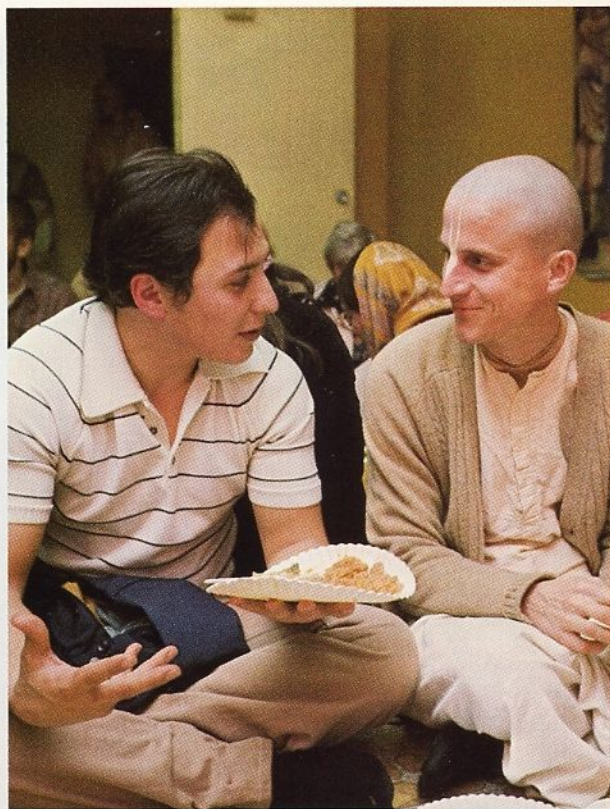
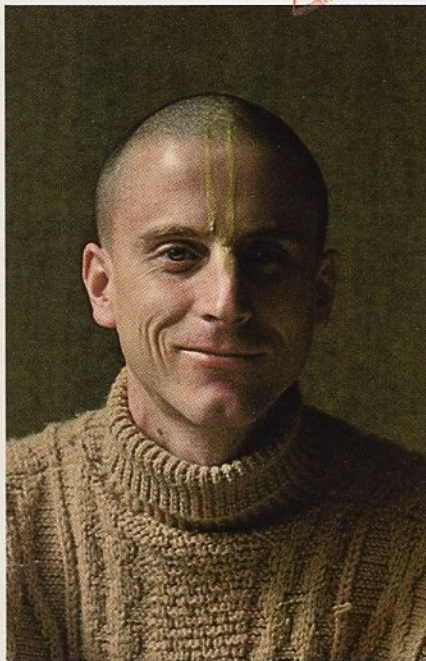
Since Jean was not quite ready, she did not take





... a modern  
medium  
and a  
timeless  
message.

Today, five years after  
Yadubara's first meeting with  
the Hare Kṛṣṇa devotees in  
New York City, he and his  
wife Viśākhā are busy  
making Kṛṣṇa conscious films.  
At the Los Angeles center's  
Sunday feast (upper right),  
Yadubara likes to  
discuss transcendental  
philosophy with interested  
guests. Each morning  
and evening he studies the  
Vedic literature with other devo-  
tees (lower right) to increase  
his understanding of his  
spiritual master's teachings.  
Presenting these timeless  
teachings through the modern  
medium of film provides  
Yadubara with a full-time  
and fulfilling engagement.





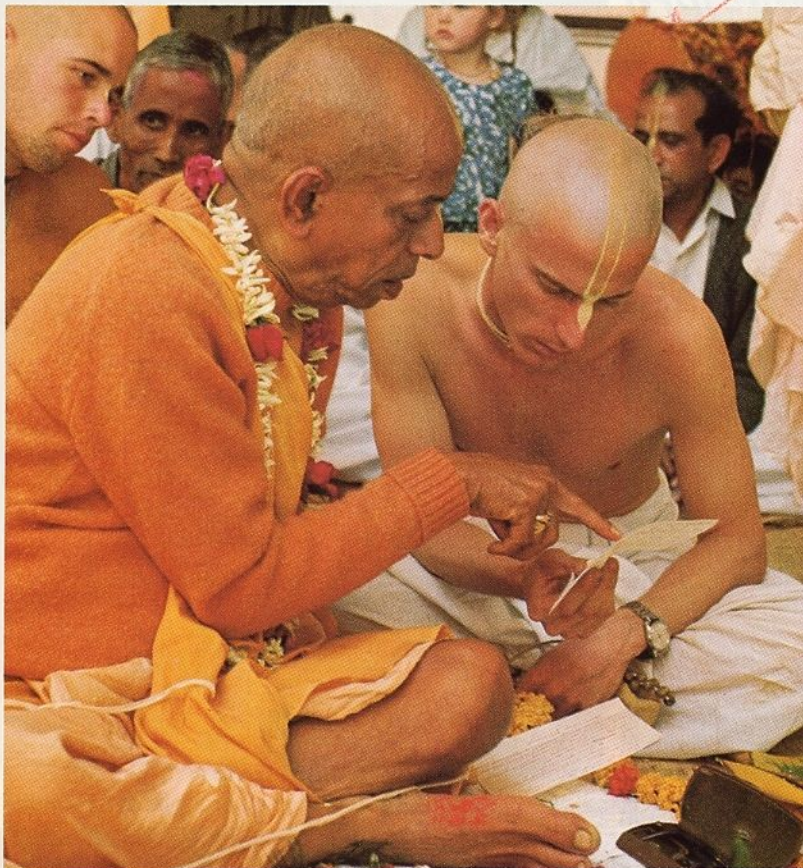


Photo: Viśakhā-devī dāśī

*After initiation Śrīla Prabhupāda instructs Yadubara on the disciple's duties.*

initiation at this time. One day Śrīla Prabhupāda asked her about her family. "They're all atheists, Śrīla Prabhupāda," she said.

"Do you have a brother?" he asked.

"Yes, he's an atheist too, and a communist."

"How did you get here?" he asked with a twinkle in his eye.

"By your mercy," she said.

"No," said Śrīla Prabhupāda, "It was by Kṛṣṇa's mercy that you came here."

Later in October, we all went to another festival—this time in Delhi. Jean and I got the chance to do publicity and to photograph the important men who visited Śrīla Prabhupāda. Every night we sat onstage and heard him confirm that the most important duty of the human being is to reestablish his connection with God. Many important men came to listen, including the Canadian High Commissioner and the Indian Minister of Education.

I prepared a photographic exhibit by enlarging my eleven-by-fourteen prints at a photography shop in Delhi. After mounting them, I placed them on exhibit stands borrowed from a government office. There were pictures of our joyful dancing and chanting in Surat, Allahabad, Benares, and Bombay.

Another popular feature of the festival was our "Question-and-Answer Booth." A devotee would sit and answer questions from the visitors. Each day the booth had to stay open until midnight or later, to satisfy all the curious people.

After the festival had ended, Śrīla Prabhupāda took us all on a journey to Vṛndāvana. We traveled together in buses to

visit the places where Kṛṣṇa danced and swam and performed heroic feats. We went to the Yamunā River, specifically to the place where Kṛṣṇa showed His mother all the universes within His mouth. Śrīla Prabhupāda felt the water and said, "It is too cold for an old man like me. But you all take a bath. I'll put a few drops on my head." The ladies went farther along the river, and the men went splashing into the water. We were very delighted when, a short while later, Śrīla Prabhupāda decided to join us.

One day a question prompted Jean and me to visit Śrīla Prabhupāda in his quarters. He looked magnificent, striding briskly back and forth and chanting, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare."

"Śrīla Prabhupāda, shouldn't we have a spiritual marriage?"

"Yes, that is my desire," he answered at once, looking pleased with us for having thought of this idea. "Yes, that is my desire," he said again—"that you live happily together in Kṛṣṇa consciousness." His confident voice made the whole plan very pleasing.

Afterward, Jean said to me, "Śrīla Prabhupāda's purity is so attractive that he can convince even a hard-core atheist like me to believe in God."

Her initiation and our spiritual marriage came on November 29, 1971. Guru dāsa performed the ceremony, and Jean received her new name—Viśakhā-devī dāśī. Śrīla Prabhupāda remarked that it had been "a very transcendental ceremony."

Since that time we've tried to follow our spiritual master's advice on marriage. "Marriage in Kṛṣṇa consciousness is the perfection of married life, because the basic principle is that the wife will help the husband so that he may pursue Kṛṣṇa consciousness, and the husband will also help the wife to advance in Kṛṣṇa consciousness. In this way, both husband and wife are happy, and their lives are sublime."

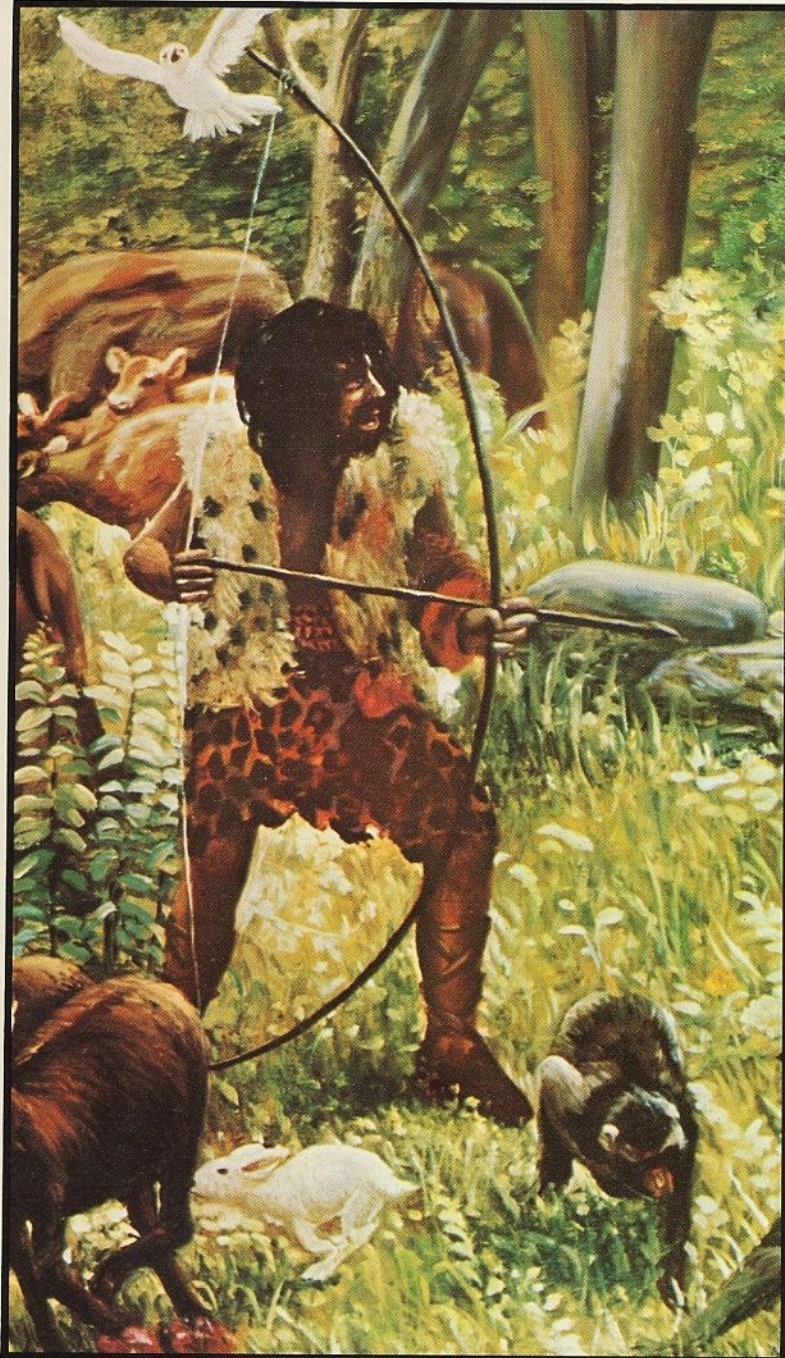
For the next year or so, we lived in the temple in Bombay, where I acted as secretary. We made a few small films and sent them back to the devotees in America.

In 1973 Viśakhā and I flew to New York to start work on "The Hare Krishna People." We heard we would need six or seven people to make the film, but we ended up doing everything ourselves. I bought a manual of movie-making, and Viśakhā and I planned out our work. With her doing the sound and me doing the photography, the documentary took ten months. We spent five months shooting in Europe, Mexico, and the United States. Then we settled in New York for five more months to edit. Śrīla Prabhupāda likes "The Hare Krishna People" very much. He's seen it at least a dozen times and has urged me, "Make more films about Kṛṣṇa consciousness."

I'm grateful that my first photo-essay back in 1970 took me to my spiritual master, and that Śrīla Prabhupāda turned that small assignment into a full-time and fulfilling engagement in the service of Lord Kṛṣṇa. There's an old Bengali proverb that seems to explain my good fortune very nicely: "By the grace of Kṛṣṇa, you get your spiritual master. And by the grace of your spiritual master, you get Kṛṣṇa." 🌸



# from **sadist** to saint



*He enjoyed half-killing animals and watching them writhe in pain. But before long he wouldn't harm an ant. . . .*



Once, as the holy sage Nārada was making his way to Allahabad, India, he came upon a deer writhing in pain on the forest floor. It was pierced with an arrow, and its legs were broken. Farther along, Nārada saw a boar twisting in agony—it, too, pierced with an arrow, its legs broken. Still farther, a rabbit was going through the same torment. All this suffering pained Nārada's heart, for devotees of the Lord always feel sympathy for others. So Nārada wondered, "What fool has done such gruesome things to all these helpless creatures?"

Deeper into the forest, Nārada saw the culprit—a hunter, lurking behind a tree. With his reddish eyes, dingy complexion, and dangerous expression, he looked like the lord of death, Yamarāja, standing with a bow and arrows in his hands. Seeing the hunter bracing to kill more animals, Nārada approached him. As Nārada brushed through the foliage, all the animals fled. Enraged, the hunter was about to attack Nārada with foul language. But the saint radiated such goodness and kindness that the hunter's temper cooled. Amazingly meek, he put a question to Nārada.

"O great saint, why have you strayed from the common path through the forest to come here? Just by seeing you, all the animals I was stalking have gotten away."

"Yes," Nārada replied, "please forgive me. I have come here to ask you about something that's troubling me. I've seen many boars, deer, and rabbits on the path—half-killed and writhing in agony—and I suspect you have done this."

"Yes, that's a fact," the hunter said.

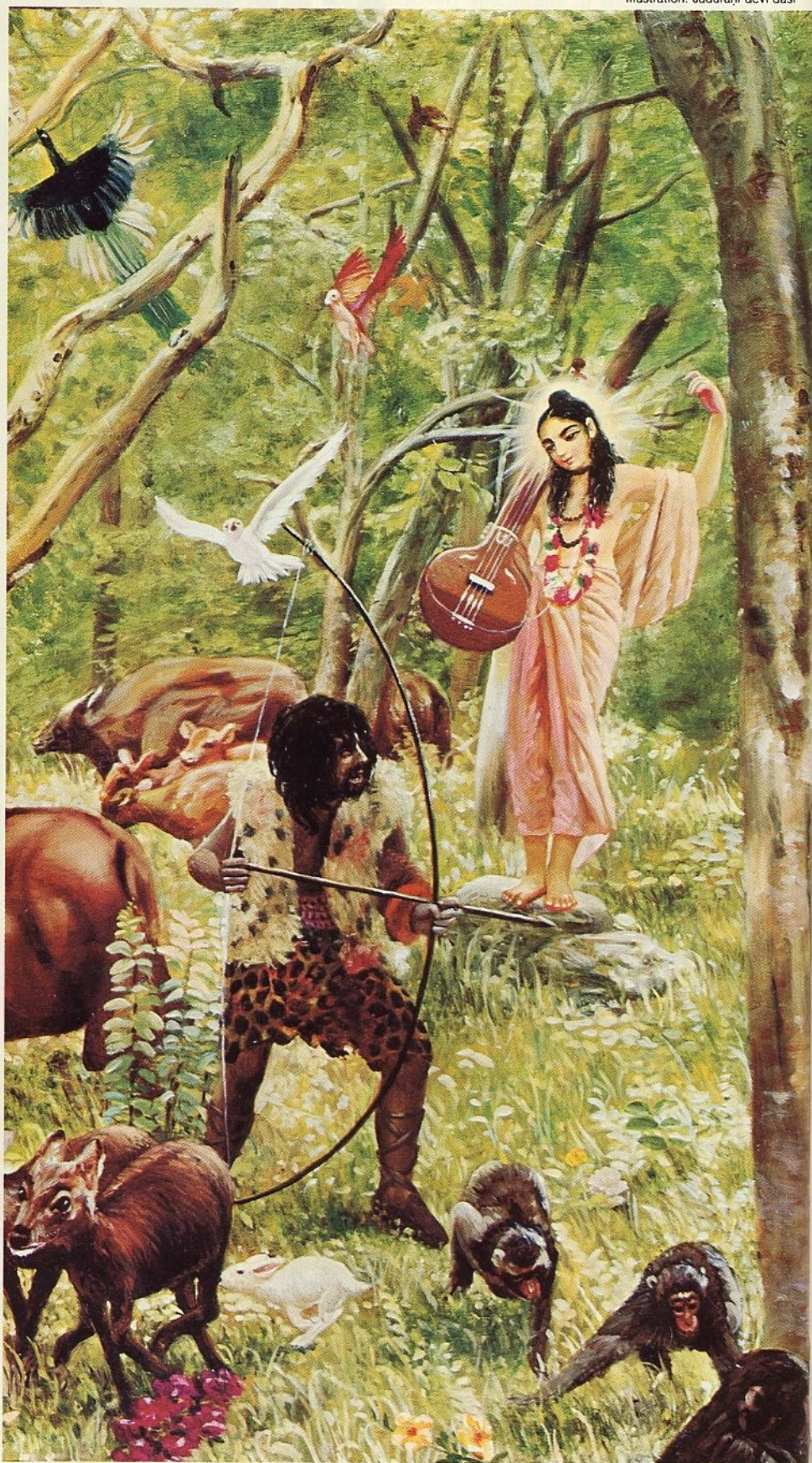
"But you are committing great sins!" Nārada protested. "If you must kill animals for a living, why not kill them and be done with it? Why do you leave them half-killed and dying in anguish?"

"My dear sir," replied the hunter, "my father named me Mrgāri, 'the enemy of the animals.' He taught me to half-kill animals and leave them flopping around in pain. When I see half-killed animals suffer, I feel great pleasure."

"Please grant me one thing," implored Nārada.

"Of course, my dear sage. Take whatever animals or anything else you'd like. If you want some animal skins, come to my house. I'll give you either a deerskin or a tiger skin."

"I do not want any animal skins, but I



*As the animals fled, the enraged hunter was about to attack Nārada with foul language.*



do want something else. Just promise me one thing—that from now on, whenever you kill an animal, you will kill it completely—you will not leave it half-killed.”

“My dear sir,” said the hunter, “what kind of request is that? What’s the difference between half-killing animals and completely killing them? What’s wrong with leaving the animals lying half-killed?”

Nārada explained, “If you leave the animals half-killed, you are purposely giving them pain. And by the law of God and nature, whatever pain you give to others you must suffer in return. My dear Mṛgāri, you kill animals for your living. Now, when you kill animals you certainly commit horrible sins, but when you half-kill them, your sins are much worse. All the animals you have tortured and killed will return the pain to you. One after another, they will torture and kill you—in your next life and in life after life.”

Although he was grossly sinful, by associating with the saintly Nārada Muni Mṛgāri realized his sins, repented, and became purified. “My dear sir,” the hunter pleaded, “when I was very little my father taught me to half-kill animals. Please tell me how I can get rid of all the sinful reactions I’ve been piling up over the years. Now I give myself up to you and fall down at your holy feet. Please save me from my sinful reactions. Please show me the path to freedom.”

Nārada told the hunter, “If you actually hear and follow my instructions, I can show you the real path to freedom.”

“My dear sir, I’ll do whatever you say.”

“All right. . . . First of all, break your bow. Then I will show you how you can be free.”

“What? Break my bow? But if I break it, how will I make a living?”

Nārada assured the hunter, “There is no need to worry. Just follow my instructions. You won’t have to kill animals. I’ll send you enough food to feed both you and your wife. I’ll make sure you have all you need. When you surrender to the Lord, He takes special care of you.”

Trusting the saintly Nārada, the hunter broke his bow and fell at his feet, and he surrendered himself totally. With a kind hand Nārada raised the hunter and began instructing him.

“Just go back to your home and give away whatever you have to the Lord’s devotees. Then, wearing only simple

clothing, you and your wife should leave home. On the riverbank build a small thatched house, and in front of it grow the sacred *tulasī* plant on a raised platform. The *tulasī* plant is a pure devotee of the Lord and adorns His lotuslike feet. The Lord will be very pleased with you if you always serve His pure devotee with water and other things, and if you always chant His holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. As for your living, perform your daily duties, and every day I’ll send enough food for both of you. You can take as much as you need.”

Then Nārada restored the half-dead animals. Saved from their ordeal, the animals fled. When he saw the pure devotee Nārada work this miracle, Mṛgāri marveled. Humbly he bowed to

Nārada. At last, Mṛgāri returned home to carry out Nārada’s instructions, and Nārada himself proceeded to Allahabad.

Once we understand the dangers of sinful life, we should give it up with sincerity and sorrow—just as Mṛgāri did. We should surrender to the Supreme Lord—that is, we should follow the instructions of His pure devotee. Only then can we be free from our sinful reactions and start to serve the Lord. Sometimes people make some atonement and then knowingly commit the same sins again. The scriptures compare such atonement to an elephant’s bathing. An elephant takes a thorough bath, but as soon as it comes out of the water, it throws dirt all over its body. To become free from all sinful reactions, we must follow the instructions of an authentic spiritual master. As Jesus



Illustration: Jadurāṅgi-devī dāsi

. . . Slowly and gently, the hunter cleared the ants away with a cloth.



Christ said, "If you love me, keep my commandments." The Supreme Lord gives His pure devotee the power to deliver anyone who follows the principles of devotional service—avoid intoxication, gambling, illicit sex, and meat-eating; and chant the holy names of the Lord.

So Mrgāri exactly followed the instructions of Nārada, his spiritual master. The news spread that the pure devotee Nārada had changed Mrgāri from sadist to saint. The villagers were astonished when they came to see the new devotee. According to spiritual custom, whenever people go to see a saintly person they should bring grains and fruit. And since all the villagers saw that Mrgāri had turned into a great devotee, they brought such eatables with them. Each day the people brought the former hunter so much grains and fruit that ten or twenty people could have eaten their fill. Yet, following Nārada's instructions, Mrgāri took only what he and his wife needed.

After some days had passed, Nārada was talking with his friend, the sage Parvata. Nārada told him, "I have a disciple who was formerly a hunter. Let's go to see him." The two sages journeyed to

the hunter's home. When Mrgāri saw his spiritual master coming in the distance, he began running quickly toward him. On the way the hunter caught sight of many ants scurrying around his own feet. He wanted to bow down before Nārada and Parvata, but he saw that if he did so he would crush some of the ants. So, slowly and gently, Mrgāri cleared the ants away with a cloth. At last he fell down flat to honor his spiritual master.

"My dear hunter," Nārada beamed, "your new-found nonviolence doesn't surprise me. People who perform devotional service to the Blessed Lord are naturally nonviolent. They see the Lord living within the heart of everyone—even the tiny ant—so they never hurt any living being out of envy."

Mrgāri received both great sages in the courtyard of his home. He spread out a straw mat for them to sit on, and with great devotion he made them comfortable. Then he fetched water, and with deep affection he washed the sages' feet. Both the hunter and his wife sprinkled the wash water over their heads. Filled with love for the Lord, Mrgāri began chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/


Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. His body trembled, and tears welled in his eyes. He raised his hands and danced in ecstasy.

After seeing the hunter's ecstasy, Parvata told Nārada, "You are a touchstone—you have turned iron into gold. My dear Nārada, you are really glorious. How pleased Kṛṣṇa must be with you! By following your instructions, even the lowest person—a hunter of animals—can quickly come to the path of devotion to the Blessed Lord."

Nārada then asked the hunter, "My dear Mrgāri, are you getting enough food every day?"

The hunter replied, "My dear teacher, everyone you send gives me something when he comes to see me. You send many people, and they bring so much that we don't know what to do with all the food. Do you think you could tell the people to bring enough only for two?"

The hunter was following his spiritual master's instructions with utter sincerity, and Nārada showered him with well-wishes.

"May Kṛṣṇa always bless you. And may you always please the Lord with your sincere devotional service." 

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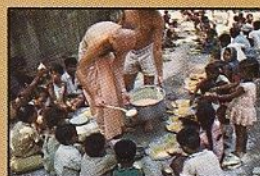
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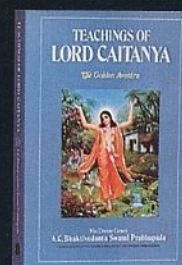
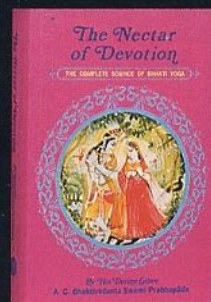
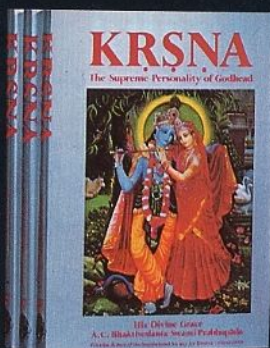
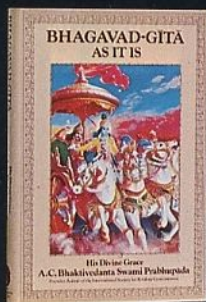
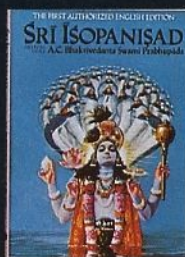
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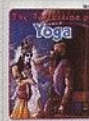
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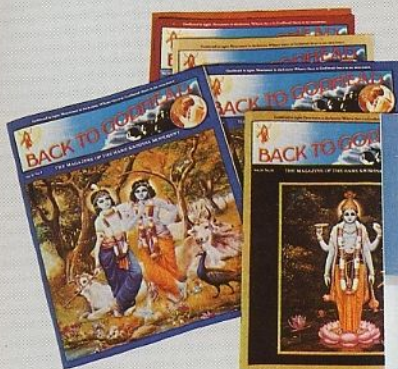
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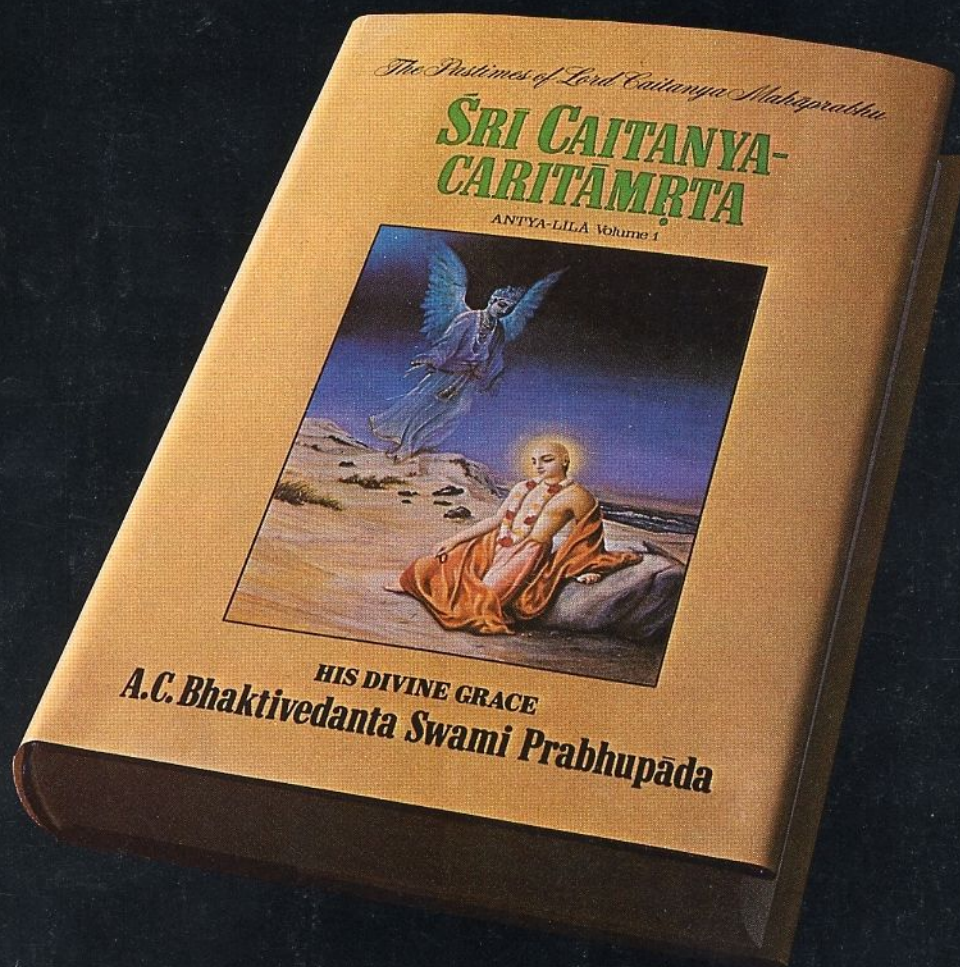
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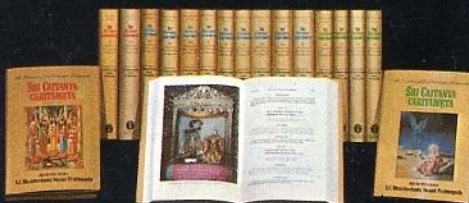


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Śrī Caitanya Mahāprabhu broke open the treasure-house of pure love of God and freely distributed its contents. After almost five centuries of relative obscurity, this incomparable treasure has at last been brought to the West in the form of



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