

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



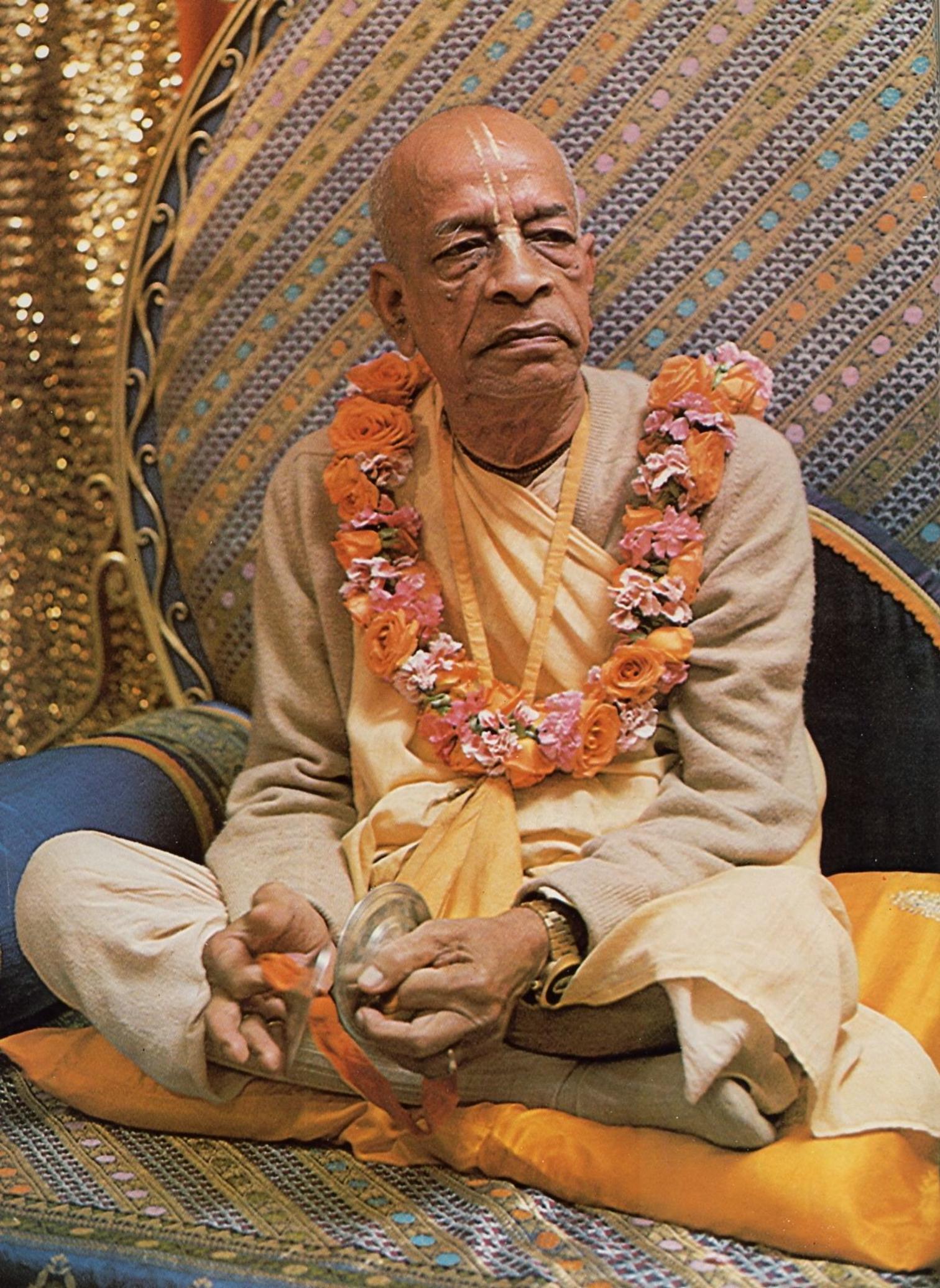
BACK TO GODHEAD

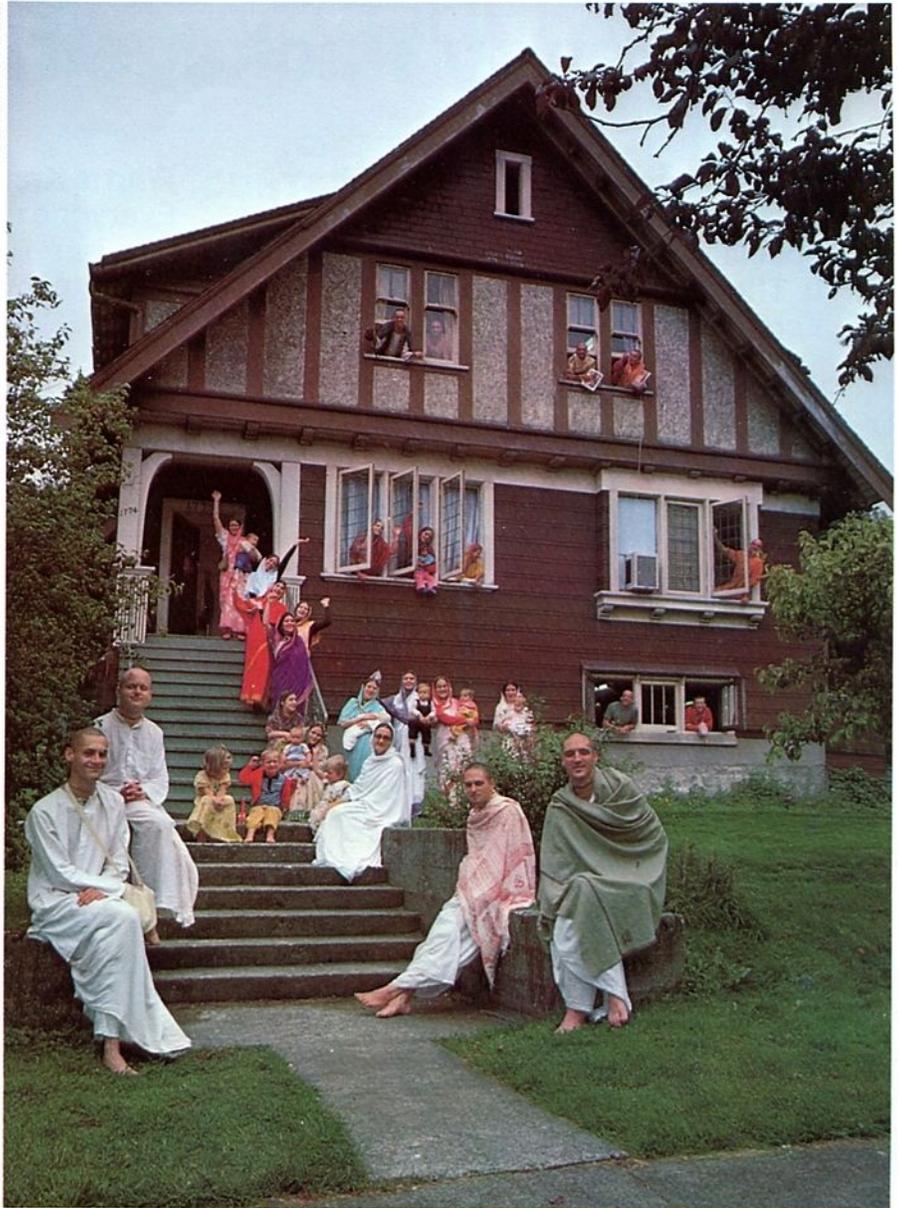


Vol.10 No.11

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT







Devotees at the Vancouver center of the International Society for Krishna Consciousness

In Vancouver, British Columbia,
and around the world. . . .

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

People chant Hare Kṛṣṇa for lots of reasons. Some people are just curious. Some want material benefits, or relief from anxiety. But the best reason to chant Hare Kṛṣṇa is to get to know Kṛṣṇa, the Supreme Personality of Godhead.

Just as you can get acquainted with someone by associating with him, you can find

out about Kṛṣṇa by associating with His name because the sound “Kṛṣṇa” is the same as Kṛṣṇa Himself. It’s called the sound incarnation of God. “Hare Kṛṣṇa” is a call to the Lord to engage us in His service. The process is simple and sublime.

Find out more in this issue of BACK TO GODHEAD.

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To produce this tasty fruit, He creates beautiful trees, and in the seed of every fruit, He puts a completely new tree. Kṛṣṇa, the Supreme Personality of Godhead, does everything perfectly.

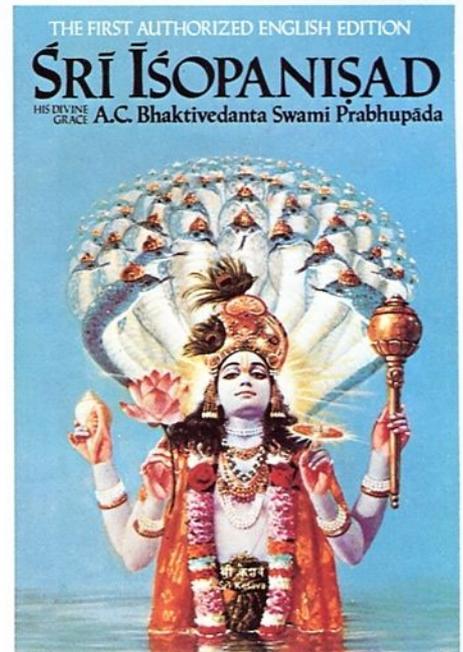
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PRONUNCIATION OF SANSKRIT WORDS

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 *ī* is pronounced like the *ri* in the English word *ring*. The *ē* 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.

MEMBERSHIP

For information on how you can become a registered member of the International Society for Krishna Consciousness, please write to the Society's secretary at 3764 Watska Avenue, Los Angeles, California 90034.

ON THE COVER

Exalted loving relationship between the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, and His eternal consort, Śrīmatī Rādhārānī, is portrayed in this original oil painting by Jayarāma dāsa.

BACK TO GODHEAD

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PSYCHOANALYSIS AND THE SOUL

In each person Freud found an id, an ego, and a superego—but he failed to find the self.

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: Sigmund Freud's idea was that many psychological problems originate with traumatic experiences in childhood or infancy. His method of cure was to have the patient try to recall these painful events and analyze them.

Prabhupāda: But he did not know that one must again become an infant. After this life, one will be put into another womb, and the same things will happen again. Therefore it is the duty of the spiritual master and the parents to save the child from taking another birth. The opportunity of this human form of life is that we can understand the horrible experiences of birth, death, old age, and disease and act so that we shall not be forced to go through the same things again. Otherwise, after death we shall have to take birth in a womb and suffer repeated miseries.

Śyāmasundara: Freud treated many people suffering from neuroses. For instance, suppose a man is sexually impotent. By recalling his childhood, he may remember some harmful experience with his father or mother that caused him to be repelled by women. In this way he can resolve the conflict and lead a normal sex life.

Prabhupāda: However, even in the so-called normal condition, the pleasure derived from sexual intercourse is simply frustrating and insignificant. For ordinary men attached to the ma-

terialistic way of life, their only pleasure is sexual intercourse. But the *sāstras* [Vedic scriptures] say, *yan maithunādigrhamedhi-sukham hi tuccham*: the pleasure derived from sexual intercourse is tenth class at best. Because they have no idea of the pleasure of Kṛṣṇa consciousness, the materialists regard sex as the highest pleasure. And how is it actually experienced? We have an itch, and when we scratch it, we feel some pleasure. But the aftereffects of sexual pleasure are abominable. The mother has to undergo labor pains, and the father has to take responsibility for raising the children nicely and giving them an education. Of course, if one is irresponsible like cats and dogs, that is another thing. But for those who are actually gentlemen, is it not painful to bear and raise children? Certainly. Therefore everyone is avoiding children by contraceptive methods. But much better is to follow the injunction of the *sāstras*: simply try to tolerate the itching sensation and avoid so much pain. This is real psychology. That itching sensation can be tolerated if one practices Kṛṣṇa consciousness. Then one will not be very attracted by sex life.

Śyāmasundara: Freud's philosophy is that people have neuroses or disorders of their total personality—various conflicts and anxieties—and that all these originate with the sexual impulse.

Prabhupāda: That we admit. An embodied living being must have hunger, and he must have the sex impulse. We find that even in the animals these impulses are there.

Śyāmasundara: Freud believed that

◀ The panic-stricken passenger is the soul, who is riding in the vulnerable chariot of the body. The driver (the intelligence) has lost control of the mind (the reins) and the horses (the five senses) are dragging him helplessly about.

the ego tries to restrain these primitive drives, and that all anxieties arise from this conflict.

Prabhupāda: Our explanation is as follows: Materialistic life is no doubt very painful. As soon as one acquires a material body, he must always suffer three kinds of miseries: miseries caused by other living beings, miseries caused by the elements, and miseries caused by his own body and mind. So the whole problem is how to stop these miseries and attain permanent happiness. Unless one stops his materialistic way of life, with its threefold miseries and repeated birth and death, there is no question of happiness. The whole Vedic civilization is based on how one can cure this materialistic disease. If we can cure this disease, its symptoms will automatically vanish. Freud is simply dealing with the symptoms of the basic disease. When you have a disease, sometimes you have headaches, sometimes your leg aches, sometimes you have a pain in your stomach, and so on. But if your disease is cured, then all your symptoms disappear. That is our program.

Śyāmasundara: In his theory of psychoanalysis, Freud states that by remembering and reevaluating emotional shocks we've experienced in childhood, the tension we are feeling now can be released.

Prabhupāda: But what is the guarantee that one will not get shocked again? He may cure the results of one shock, but there is no guarantee that the patient will not receive another shock. Therefore Freud's treatment is useless. Our program is total cure—no more shocks of any kind. If one is situated in real Kṛṣṇa consciousness, he can face the most severe type of adversity and remain completely undisturbed. In our Kṛṣṇa consciousness movement, we are giving people this ability. Freud tries to cure the reactions of one kind of shock, but other shocks will come one after another. This is how material nature works. If you solve one problem, another problem arises immediately. And if you solve that one, another one comes. As long as you are under the control of material nature, these repeated shocks will come. But if you become Kṛṣṇa conscious, there are no more shocks.

Śyāmasundara: Freud's idea is that the

basic instinct in the human personality is the sexual drive or libido, and that if the expressions of a child's sexuality are inhibited, then his personality becomes disordered.

Prabhupāda: Everyone has the sex appetite: this tendency is innate. But our *brahmacarya* system restricts a child's sex life from the earliest stages of his development and diverts his attention to Kṛṣṇa consciousness. As a result there is very little chance that he will suffer such personality disorders. In the Vedic age the leaders of society knew that if a person engaged in unrestricted sex in-

“He may cure the results of one shock, but there is no guarantee that the patient will not receive another shock. Therefore Freud's treatment is useless. Our program is total cure—no more shocks of any kind.”

dulgence, then the duration of his materialistic life would increase. He would have to accept a material body birth after birth. Therefore the *śāstras* enjoin that one may have sexual intercourse only if married. Otherwise it is illicit. In our Kṛṣṇa consciousness society, we prohibit illicit sex, but not legal sex. In the *Bhagavad-gītā* (7.11) Kṛṣṇa says, *dharma-viruddho bhūteṣu kamo 'smi bharatarṣabha*: “I am sexual intercourse that is not against religious principles.” This means that sex must be regulated. Everyone has a tendency to have sex unrestrictedly—and in Western countries they are actually doing this—but according to the Vedic system, there must be restrictions. And not only must sex be restricted, but meat-eating, gambling and drinking as well. So in our Society we have eliminated all these things, and our Western students are becoming pure devotees of Kṛṣṇa. The people at large, however,

must at least restrict these sinful activities, as explained in the Vedic *śāstras*.

The Vedic system of *varnāśrama-dharma* [four social orders and four spiritual orders] is so scientific that everything is automatically adjusted. Life becomes very peaceful, and everyone can make progress in Kṛṣṇa consciousness. If the Vedic system is followed by human society, there will be no more of these mental disturbances.

Śyāmasundara: Freud says that sexual energy is not only expressed in sexual intercourse, but is associated with a wide variety of pleasurable bodily sensations such as pleasures of the mouth like eating and sucking.

Prabhupāda: That is confirmed in the *śāstras*: *yan maithunādi-grhamedhi-sukham*. The only pleasure in this material world is sex. The word *ādi* indicates that the basic principle is *maithuna*, sexual intercourse. The whole system of materialistic life revolves around this sexual pleasure. But this pleasure is like one drop of water in the desert. The desert requires an ocean of water. If you find one drop of water in a desert, you can certainly say, “Here is some water.” But what is its value? Similarly, there is certainly some pleasure in sex life, but what is the value of that pleasure? Compared to the unlimited pleasure of Kṛṣṇa consciousness, it is like one drop of water in the desert. Everyone is seeking unlimited pleasure, but no one is becoming satisfied. They are having sex in so many different ways, and the young girls walking on the street are almost naked. The whole society has become degraded. Now the female population has increased everywhere, and every woman and girl is trying to attract a man. The men take advantage of the situation. There is a saying in Bengal: “When milk is available in the marketplace, what is the use of keeping a cow?” So men are declining to keep a wife because sex is so cheap. They are deserting their families. And the more that men become attached to women, the more the female population of the world will increase.

Śyāmasundara: How does that result in more women?

Prabhupāda: When men have more sex, they lose the power to beget a male child. If the women is sexually more powerful, a girl is born, and when the

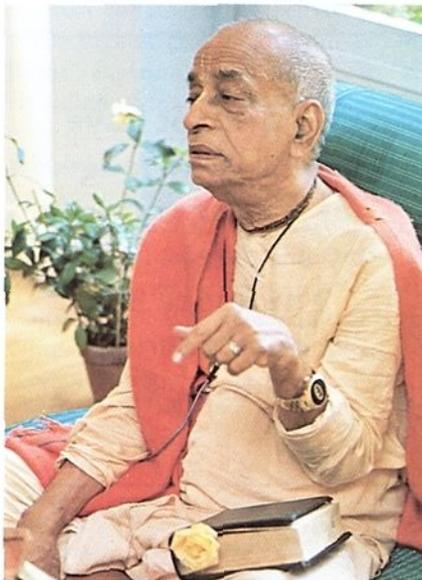
man is more powerful, a boy is born. This is Āyur-vedic science. For instance, in the Punjab state of India, there are fewer women because the men are very stout and strong. So when women are very easily available, the men become weak and beget female children. Sometimes they become impotent. If sex life is not restricted, there are so many disasters. And now we are actually seeing them: impotency, no marriage, increased female population. But no one knows why these things are happening or how human psychology can be controlled to avoid them. For this they must look to the perfect system of Vedic civilization.

Śyāmasundara: Freud says that as the child grows up, he begins to learn that by giving up immediate sensual satisfaction, he can gain a greater benefit later on.

Prabhupāda: But even this so-called greater benefit is illusory because it is still based on the principle of material pleasure. The only way to entirely give up these lower pleasures is to take to Kṛṣṇa consciousness. As Kṛṣṇa states in the *Bhagavad-gītā* (2.59), *param dr̥ṣtvā nivartate*: “By experiencing a higher taste, he is fixed in consciousness.” And as Yāmunācārya said, “Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl in distaste.” That is Kṛṣṇa consciousness. Our prescription is that in the beginning of life, the child should be taught self-restraint (*brahmacarya*) and when he is past twenty he can marry. In the beginning he should learn how to restrain his senses. If a child is taught to become saintly, his semen rises to his brain, and he is able to understand spiritual values. Wasting semen decreases intelligence. So from the beginning, if he is a *brahmacārī* and does not misuse his semen, then he will become intelligent and strong and fully grown.

For want of this education, everyone’s brain and bodily growth is being stunted. After the boy has been trained as a *brahmacārī*, if he still wants to have sex enjoyment, he may get married. But because he then has full strength of body and brain, he will immediately beget a

male child. And because he has been trained from childhood to renounce materialistic enjoyment, when he is fifty years old he can retire from household life. At that time naturally his firstborn child will be twenty-five years old, and he can take responsibility for maintaining the household. Household life is simply a license for sex life—that is all. Sex is not required, but one who cannot restrain himself is given a license to get married and have sex. This is the real program that will save society. By speculating on some shock that may or may not have occurred in childhood, one will



never discover the root disease. The sex impulse, as well as the impulse to become intoxicated and to eat meat, are present from the very beginning of life. Therefore one must restrain himself. Otherwise he will be implicated.

Śyāmasundara: So the Western system of bringing up children seems artificial because the parents either repress the child too severely or don’t restrict him at all.

Prabhupāda: That is not good. The Vedic system is to give the child direction for becoming Kṛṣṇa conscious. There must be some repression, but our use of repression is different. We say the child must rise early in the morning, worship the Deity in the temple and chant Hare Kṛṣṇa. In the beginning, force may be necessary. Otherwise the child will not become habituated. But the idea is to divert his attention to Kṛṣṇa conscious activities. Then, when

he realizes he is not his body, all difficulties will disappear. As one increases his Kṛṣṇa consciousness, he becomes neglectful of all these material things. So Kṛṣṇa consciousness is the prime remedy—the panacea for all diseases.

Śyāmasundara: Freud divided the personality into three departments: the ego, the superego and the id. The id is the irrational instinct for enjoyment. The ego is one’s image of his own body, and is the instinct for self-preservation. The superego represents the moral restrictions of parents and other authorities.

Prabhupāda: It is certainly true that everyone has some false egoism, or *ahaṅkāra*. For example, Freud thought he was Austrian. That is false ego, or identifying oneself with one’s place of birth. We are giving everyone the information that this identification with a material body is ignorance. It is due to ignorance only that I think I am Indian, American, Hindu or Muslim. This is egoism of the inferior quality. The superior egoism is, “I am Brahman. I am an eternal servant of Kṛṣṇa.” If a child is taught this superior egoism from the beginning, then automatically his false egoism is stopped.

Śyāmasundara: Freud says that the ego tries to preserve the individual by organizing and controlling the irrational demands of the id. In other words, if the id sees something, like food, it automatically demands to eat it, and the ego controls that desire in order to preserve the individual. The superego reinforces this control. So these three systems are always conflicting in the personality.

Prabhupāda: But the basic principle is false, since Freud has no conception of the soul existing beyond the body. He is considering the body only. Therefore he is a great fool. According to *bhāgavata* philosophy, anyone in the bodily concept of life—who identifies this body, composed of mucus, bile and air, as his self—is no better than an ass.

Śyāmasundara: Then these interactions of the id, the ego and the superego are all bodily interactions?

Prabhupāda: Yes, they are all subtle bodily interactions. The mind is the first element of the subtle body. The gross senses are controlled by the mind, which in turn is controlled by the intelligence. And the intelligence is controlled by the

ego. So if the ego is false, then everything is false. If I falsely identify with this body because of false ego, then anything based on this false idea is also false. This is called *māyā*, or illusion. The whole of Vedic education aims at getting off this false platform and coming to the real platform of spiritual knowledge, called *brahma-jñāna*. When one comes to the knowledge that he is spirit soul, he immediately becomes happy. All his troubles are due to the false ego, and as soon as the individual realizes his true ego, the blazing fire of material existence is immediately extinguished. These philosophers are simply describing the blazing fire, but we are trying to get him out of the burning prison house of the material world altogether. They may attempt to make him happy within the fire, but how can they be successful? He must be saved from the fire. Then he will be happy. That is the message of Caitanya Mahāprabhu, and that is Lord Kṛṣṇa's message in the *Bhagavad-gītā*. Freud identifies the body with the soul. He does not know the basic principle of spiritual understanding, which is that we are not this body. We are different from this body and are transmigrating from one body to another. Without this knowledge, all his theories are based on a misunderstanding.

Not only Freud, but everyone in this material world is under illusion. In Bengal a psychiatrist in the civil service was once called to give evidence in a case where the murderer was pleading insanity. The civil servant examined him to discover whether he actually was insane, or whether he was simply under intense stress. In the courtroom he said, "I have tested many persons, and I have concluded that everyone is insane to some degree. In the present case, if the defendant is pleading insanity, then you may acquit him if you like, but as far as I know, everyone is more or less insane." And that is our conclusion as well. Anyone who identifies with his material body must be crazy, for his life is based on a misconception.

Śyāmasundara: Freud also investigated the problem of anxiety, which he said was produced when the impulses of the id threaten to overpower the rational ego and the moral superego.

Prabhupāda: Anxiety will continue as

long as one is in the material condition. No one can be free from anxiety in conditioned life.

Śyāmasundara: Is it because our desires are always frustrated?

Prabhupāda: Yes. Your desires must be frustrated because you desire something that is not permanent. Suppose I wish to live forever, but since I have accepted a material body, there is no question of living forever. Therefore I am always anxious that death will come. I am afraid of death, when the body will be destroyed. This is the cause of all anxiety: acceptance of something impermanent as permanent.

“He did not have perfect knowledge, nor was he trained by a perfect man. Therefore his theories are all nonsense.”

Śyāmasundara: Freud says that anxiety develops when the superego represses the primitive desires of the id to protect the ego. Is such repression of basic instincts very healthy?

Prabhupāda: Yes. For us repression means restraining oneself from doing something which, in the long run, is against one's welfare. For example, suppose you are suffering from diabetes, and the doctor says, "Don't eat any sweet food." If you desire to eat sweets, you must repress that desire. Similarly, in our system of *brahmacarya* there is also repression. A *brahmacārī* should not sit down with a young woman, or even see one. He may desire to see a young woman, but he must repress the desire. This is called *tapasya*, or voluntary repression.

Śyāmasundara: But aren't these desires given outlet in other ways? For instance, instead of looking at a beautiful woman, we look at the beautiful form of Kṛṣṇa.

Prabhupāda: Yes, that is our process:

param dr̥ṣṭvā nivartate. If you have a better engagement, you can give up an inferior engagement. When you are captivated by seeing the beautiful form of Kṛṣṇa, naturally you have no more desire to see the beautiful form of a young woman.

Śyāmasundara: What's the effect of childhood experiences on one's later development?

Prabhupāda: Children imitate whoever they associate with. You all know the movie "Tarzan." He was brought up by monkeys, and he took on the habits of monkeys. If you keep children in good association, their psychological development will be very good—they will become like demigods. But if you keep them in bad association, they will turn out to be demons. Children are a blank slate. You can mold them as you like, and they are eager to learn.

Śyāmasundara: So a child's personality doesn't develop according to a fixed pattern?

Prabhupāda: No. You can mold them in any way, like soft dough. However you put them into the mold, they will come out—like bharats, chapatis or kachoris [types of Indian pastries]. Therefore if you give children good association, they will develop nicely, and if you put them in bad association, they will develop poorly. They have no independent psychology.

Śyāmasundara: Actually, Freud had a rather pessimistic view of human nature: he believed that we are all beset with irrational and chaotic impulses that cannot be eliminated.

Prabhupāda: This is not only pessimism, but evidence of his poor fund of knowledge. He did not have perfect knowledge, nor was he trained by a perfect man. Therefore his theories are all nonsense.

Śyāmasundara: He concluded that it was impossible to be happy in this material world, but that one can alleviate some of the conflicts through psychoanalysis. He thought one can try to make the path as smooth as possible, but it will always be troublesome.

Prabhupāda: It is true that one cannot be happy in this material world. But if one becomes spiritually elevated—if his consciousness is changed to Kṛṣṇa consciousness—then he will be happy. 🙏

Letters

The editors of *BACK TO GODHEAD* welcome correspondence pertaining to spiritual enlightenment. All letters will receive personal replies, and correspondence of general interest will be published regularly.

Dear Editors,

In the Ninth Chapter of *Bhagavad-gītā* Kṛṣṇa says, "O son of Pṛthā, those who take shelter in Me though they be of lower birth—women, merchants, as well as workers—can approach the supreme destination." (Bg. 9.32) Why are women designated as inferior? If she wishes, a woman can be an author, a scientist, or a theologian. I fail to see how this kind of discrimination can occur in a text of such high, holy wisdom. Can you explain it to me?

Samantha Galatz
Westport, California

Dear Samantha,

In the verse you've quoted, Lord Kṛṣṇa is referring to the Vedic social system, which was organized to promote spiritual realization. In Vedic culture, persons who were inclined toward spiritual life and austerity were considered more advanced than those attached to material comforts. Generally,

women, merchants and workers were in the second group, and therefore Kṛṣṇa refers to them as "of lower birth."

In the present age, however, virtually no one is inclined to practice strict spiritual discipline, and thus no one is considered advanced by Vedic standards. Even highly acclaimed achievements such as becoming a great author, scientist or theologian are insignificant compared with the attainment of pure spiritual enlightenment. Self-realization is the highest goal of life, and as Lord Kṛṣṇa explains, is available to all, regardless of sex or social position. The only qualification is that we adopt the principles of *bhakti-yoga* enunciated in the *Bhagavad-gītā*. In this way we can actually transcend all temporary designations, such as male and female, and realize our position as eternal loving servants of God. This understanding is the ultimate liberation and the essence of the holy wisdom of the *Bhagavad-gītā*.

* * *

Dear Editors,

I would like to start practicing some form of spiritual discipline. How can I become adept at meditation?

John C. Gallamar
Columbia, South Carolina

Dear John,

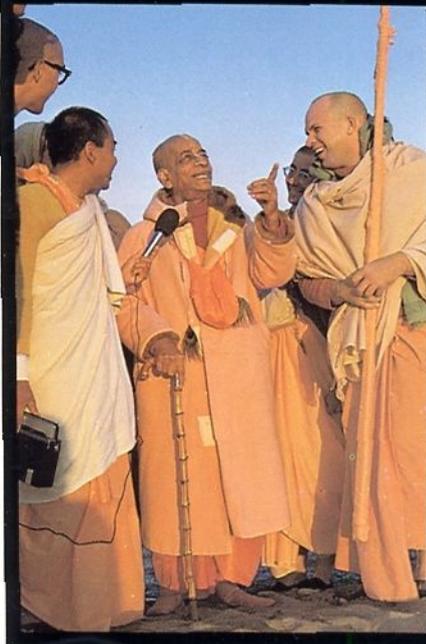
Before taking up a system of meditation, you should first understand the real aim of spiritual practice. You're probably aware that there are many forms of "meditation" by which one can relax or improve his body or mind. But the *Bhagavad-gītā*, the most comprehensive manual on spiritual life, states that the ultimate goal of meditation is to realize one's eternal relationship with God by absorbing the mind in thought of Him.

In the present age, the most effective means of meditating on the Lord is chanting and hearing His holy names. Lord Caitanya Mahāprabhu, an incarnation of Lord Kṛṣṇa who appeared in Bengal, India, five hundred years ago to propagate the chanting of the holy names, specifically recommended chanting the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By vibrating these transcendental names, your heart will become cleansed of all material contamination, and you'll very rapidly realize your true spiritual identity as part and parcel of God.

Although there are no hard and fast rules for chanting the Hare Kṛṣṇa *mantra*—you may chant it anywhere, anytime—you'll find the following procedure helpful in starting your own program of meditation. First, obtain a set of *japa* beads. (Chanting on the beads will help you concentrate.) Next, set up a regular schedule for meditating on the Hare Kṛṣṇa *mantra*, and try your best to stick to it. When you chant, pronounce each word very carefully, and listen intently. Try to visit a Kṛṣṇa consciousness center and consult with those who are also practicing this form of meditation. If you follow these simple guidelines, you will surely make rapid progress on the path of spiritual realization.

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SPIRITUAL EDUCATION

Two Public School Teachers Take a Look at Gurukula

Gurukula, in Dallas, Texas, is a school unlike any other in America. At a time when this country's schools are receiving much criticism, the alternative methods of Gurukula are attracting attention. Two public school teachers comment on Gurukula in a talk with BTG's senior editor, Satsvarūpa dāsa Gosvāmi.

Randy Gribbin is thirty-two. He teaches sixth grade in an academically advanced school in northern Texas.

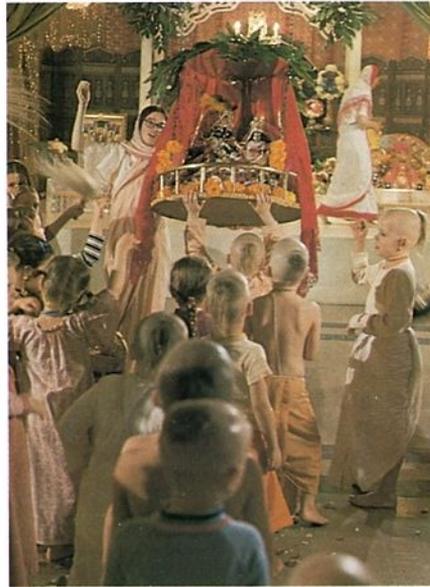
Satsvarūpa dāsa Gosvāmi: How did you first become interested in Gurukula?

Mr. Gribbin: I'm preparing a master's thesis on variegated educational methods, so I was prompted to investigate Gurukula's controversial teachings. Frankly, I was negatively inclined to begin with, but I tried to approach the situation with an open mind. As a result, I learned a great deal about education and about myself—not only as a teacher, but as a human being as well.

The devotees who teach at Gurukula were very kind; they allowed me to come and go freely and to talk with the children. I observed a lot of effective teaching in Gurukula's classical Vedic setting. And I talked with many dedicated teachers motivated by love and concern for the children rather than by a paycheck or a higher position in bureaucratic hierarchy. I found that very enlightening.

Satsvarūpa: How does Gurukula compare with the public school system?

Mr. Gribbin: For one thing, the children at Gurukula not only learn self-control, but they're also taught the reason for controlling themselves—to attain God consciousness. Many modern schools have moved toward an open concept, with very unstructured courses. For instance, one hundred students are divided into three classes, and they meet—with three teachers—in one big



Swing festival teaches children that God appreciates their personal loving service. Special programs such as this accent Gurukula's standard academic curriculum.

room. It's supposed to be conducive to interteacher communication, but the difficulty is that there's no emphasis on self-control. So in the schools we see a lot of chaotic movement. Children are going this way and that—it's very confusing.

But the Gurukula style is the one used many years ago. There is a classroom, there are rules, and the children obey the teacher strictly. I think it's nice to see. At Gurukula, I saw very well-mannered children, who were respectful to others.

Satsvarūpa: Why do you think students disrespect teachers in the public schools?

Mr. Gribbin: Because, in many cases, the teachers don't actually care about the students, and the children can sense this.

In our school we spend most of our time disciplining the children. In fact, discipline is the number one problem. On the other hand, Gurukula is organized: the children come in, sit down and get ready for class. For the most part, public schools' experiments with unstructured "do your own thing" education have not been successful.

Satsvarūpa: What about Gurukula's emphasis on spiritual teaching?

Mr. Gribbin: Well, in the public schools there is no mention of God anywhere. The children are not allowed to talk about God or to say prayers, and the teachers are forbidden to make any statement about God. At Gurukula, however, the main emphasis is God . . .

Satsvarūpa: But is it a public school's responsibility to teach about God?

Mr. Gribbin: I feel it's a basic responsibility of the parents, the churches and the schools to teach the children the fundamental principles of religion. Unfortunately, they're not doing the job. I think the rise in crime in the schools is directly related to this complete neglect of spiritual values.

Satsvarūpa: How does Gurukula compare with the public schools in its teaching of reading, writing and arithmetic?

Mr. Gribbin: In the public schools, there's been an emphasis on modern methods of teaching English and math. In English classes, the emphasis has been on creative writing—no sentences, no grammar, no diagraming—but the result is that now we have high school students



Plenty of outdoor play invigorates Gurukula youngsters. Health and cleanliness are important aspects of Kṛṣṇa conscious way of life.

who are illiterate. They can't even write a clear sentence. Actually, in teaching fads or methods, the pendulum swings from one extreme to another. Now they're seeing the failure of the unstructured programs and they're becoming more structured. Since the new math books were over the children's heads, now the books are becoming more basic. But there's no firm educational philosophy. At Gurukula the educational program has been a very structured

program all along. In grammar they're teaching the parts of the sentence. As a result, the children can read and write very nicely. A young boy read a book to me, and he was able to pronounce long words.

Satsvarūpa: What about learning Sanskrit?

Mr. Gribbin: Well, I've always been in favor of foreign languages for children. Sanskrit is a basic language, and most other languages are derived from it.

I think learning Sanskrit is good.

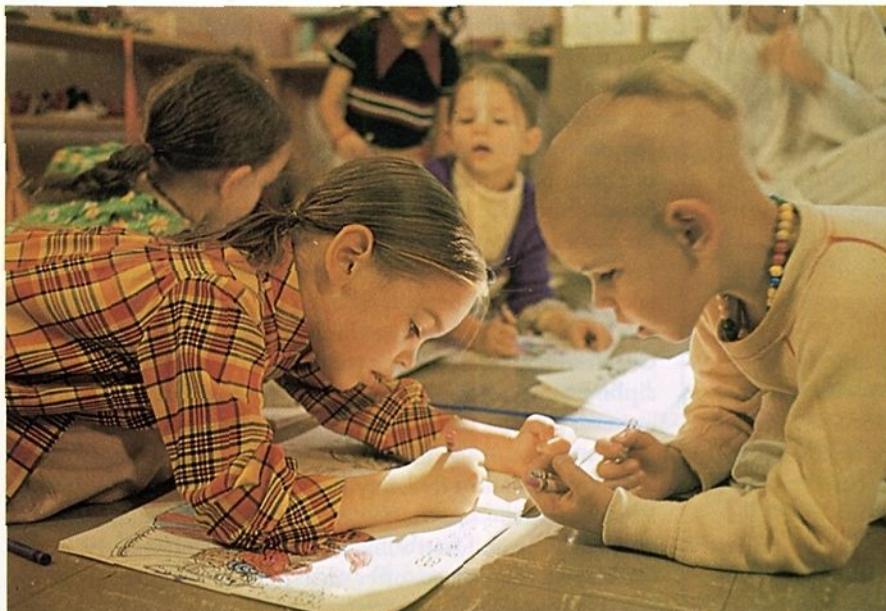
Satsvarūpa: At Gurukula, all the children must rise very early in the morning, shower and attend the daily program of temple worship, prayer and meditation. What do you observe as the effect of such austerity?

Mr. Gribbin: I see strong children who'll be able to live anywhere, under any conditions. They're not lazy. On Saturdays they don't spend two or three hours watching Popeye on television. They're healthy and bright. If anyone goes to a recognized public school and then comes to Gurukula, he'll immediately see the difference. The children at Gurukula are all wide-eyed and alert, and they concentrate on their studies. Most public school kids are busy dressing up to attract the opposite sex, passing notes and smoking marijuana.

Satsvarūpa: In a newspaper article, a New York psychologist said chanting Hare Kṛṣṇa causes brain damage. What do you think of that?

Mr. Gribbin: Well, from what I've seen, there's nothing wrong with chanting Hare Kṛṣṇa. What's wrong with praising God? It cleans my mind to hear it. It must clean the children's, too.

Satsvarūpa: How do you think the Gurukula children will compare with their peers when they graduate?



Gurukula means "guru's house." Newcomers find a favorite pastime in Kṛṣṇa's *Coloring Book*.

(continued on page 14)

Everything Should Be Done on the Basis of Love

Gurukula's founder, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, talks with the school's administrators during a recent visit.

Prabhupāda: Why should a child be taught Kṛṣṇa consciousness? Why is Kṛṣṇa consciousness better than material consciousness?

Jagadīśa: Because I'm not this temporary material body; I'm an eternal spirit soul.

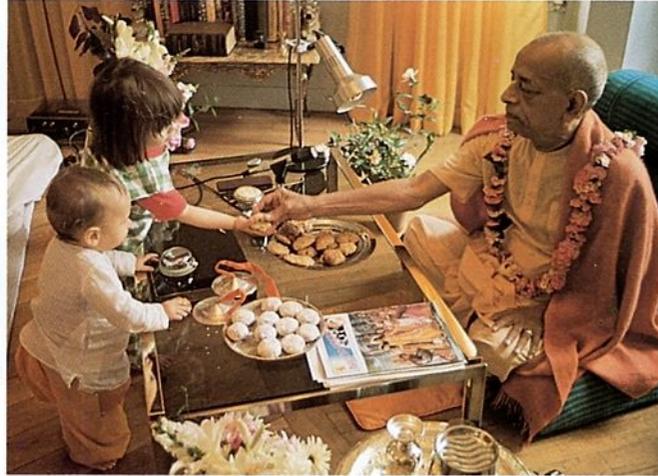
Prabhupāda: Yes. Kṛṣṇa consciousness is required to understand the distinction between the eternal spirit soul and the temporary body. Any kind of education that doesn't teach this simply continues the repetition of birth and death. Nobody wants to die, but nobody knows how to become free from the punishment of death. Kṛṣṇa consciousness, however, stops this vicious cycle of birth and death.

Of course, devotees will also die, but after death they won't have to accept another material body. Therefore their next death will be their last. We are teaching that after annihilation of the present material body, if we are not forced to accept another material body, then there is no more death. When both the students and the teachers at Gurukula know this perfectly, then the school will be successful. Why should one be subjected to birth, death, old age and disease? How to conquer all these things—that is real knowledge. We are explaining this knowledge in our books, and our students should be elevated to a full understanding of it.

Once Lord Pennardbroker, who sits in the English House of Lords, came to see me. I asked him, "What is your philosophy of life?" He replied, "Well, I'm trying to live fully. That's all." But after death? He knew nothing of that. And that is the defect in modern education: nobody knows what is going to happen to him after death.

Jagadīśa: Does *Śrīmad-Bhāgavatam* have information about Gurukula?

Prabhupāda: Yes. In the Seventh Canto, Nārada says that a student living at a Gurukula should first learn to control his senses. Then he should learn to act for the benefit of his *guru*—not for his own benefit. He should be just like a servant: the master orders, and the servant carries out the order. A *brahmacārī* (student) must be humble. Although he is not getting any money, he should accept many hardships out of



love for the spiritual master. He should work just like you are working. I am not paying you, but you are working. Why? Out of love for me. This is the basic principle. A *brahmacārī* should think, "My spiritual master is my best friend. Therefore I must render service to him."

So these are the basic principles of student life. Then, when one is fixed in devotion to Kṛṣṇa and His representative, the spiritual master, everything is automatically

revealed. A *brahmacārī* especially is under the supervision and protection of the *guru*. In the beginning there should be no concern about how he has learned his ABC's. He should first learn sense control and the basic principle that all his activities are for the *guru's* benefit—not his own. Then, whatever the *guru* desires he do, he will execute.

Jagadīśa: Śrīla Prabhupāda, does this mean that the atmosphere here must be very strict?

Prabhupāda: Not strict. Everything should be done on the basis of love. Strictness is not very good. The students should act automatically, out of love. That is wanted. Superficially, strictness may be necessary—some material laws or basic principles—and if they don't follow they'll be reprimanded. But they should develop the idea of love.

Teacher: Should we ever force the children to act in a Kṛṣṇa conscious way?

Prabhupāda: Sometimes you have to do that, but even so, the basic principle should be love. Sometimes, out of love, a father must force his son to do something; that does not mean the father is the enemy of the son.

Jagadīśa: Yes. If we're permissive with the children, they'll take advantage of us.

Prabhupāda: They shouldn't be allowed to do that. Children are innocent: as you teach them, they learn. Discipline must be there—sometimes force must be applied—but everything should be done on the basis of love.

Dayānanda: It seems like it would take some time to develop the ability to always teach with love.

Prabhupāda: Yes. In the meantime our regulated living will teach the children automatically. If they rise early, chant the Hare Kṛṣṇa *mantra*, offer obeisances and engage in Deity worship, automatically they will develop spiritually.

Jagadīśa: Sometimes, unless we encourage them very strongly, they will not chant.

Prabhupāda: You should tell them, "Now sit down! Chant Hare Kṛṣṇa! Hare Kṛṣṇa!" If you chant, they will chant. If you yourself observe very strict discipline, they will follow.

Dvārakānātha: It seems that we must become humble. We must be servants to the children in the sense that we do everything we can to facilitate their service to Kṛṣṇa. When they see that we are surrendering to Kṛṣṇa, they will surrender to us.

Prabhupāda: Very good idea. Example is better than precept. You should all be personal examples. If you do not practice what you preach, but simply force the children, that will not be very good. If every one of you rises early in the morning, so will the children. You shouldn't think, "All this austerity is meant for the students, not for us. We are liberated now, so we can sleep until 7:30." Both teachers and students must perform devotional service. Cāṅkya Paṇḍita once said, "If you are lenient with your children, they will acquire many faults, but if you are strict with them, they will develop good qualities." Either with your son, your disciple, or your student, you should always strictly enforce the rules. Don't be lenient. After all, they're children. If you are lenient with them, they will think the usual practice is to be undisciplined. No. They must rise early. That is discipline.

Jagadīśa: We've seen that when children are given good discipline, they respond favorably.

Prabhupāda: Yes. Why be lenient? Out of love, shall we let our disciples and sons go to hell? That is foolishness.

But when they are sixteen years old they should be treated as friends. From five years to fifteen years, all the students should be under strict disciplinary order. Then, as soon as they attain their sixteenth year, treat them as friends. If you try to force them after sixteen, they may rebel and leave altogether, as is happening in the Western countries.

Jagadīśa: What about the girls?

Prabhupāda: In Vedic civilization a girl is kept under the vigilance of her father up to her sixteenth year. Then she must be entrusted to a young man who takes charge as her husband.

Jagadīśa: Śrīla Prabhupāda, in our movement, the fathers send their daughters to Gurukula.

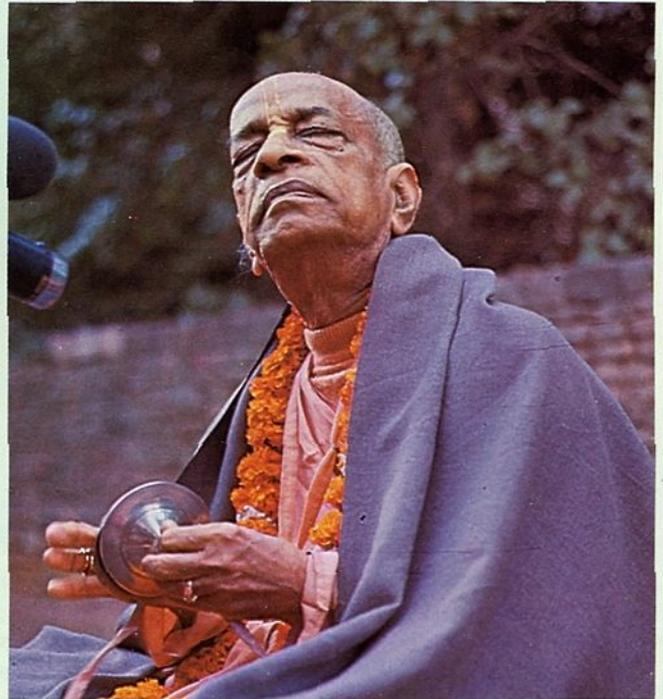
Prabhupāda: So teach them especially how to be chaste and how to be expert in cooking. Then they will never be neglected by their husbands. They will be very happy.

Jagadīśa: Some of our girls are intelligent Sanskrit students.

Prabhupāda: That's all right. They can teach, and they can preach. All the Gurukula students should be treated in such a way that they become good citizens and good devotees. And they should know the value of life. At other schools the students are like cats and dogs because they do not know the value of life. Therefore the whole world is in a chaotic condition. In other educational institutions, the students are educated to become polished dogs. That's all. But at our Gurukula, students are educated to become human beings. That is the difference: our business is self-realization. 🙏

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(continued from page 11)

Mr. Gribbin: They'll be the best educated children in society. Not only will they have knowledge of math and English and history, but they'll also know their relationship with God. They won't need material things to keep them happy. I think they'll be very strong.

* * *

Anthony Stachursk has been teaching for nine years in Michigan in elementary, junior high and high schools.

Satsvarūpa: What do you think of the discipline at Gurukula, compared with that in the public schools?

Mr. Stachursk: There's a great deal of dissatisfaction among both teachers and parents with today's public schools. Up until recently, there hadn't been enough discipline, but responsible parents demanded it, and now things are going in the opposite direction—away from permissiveness. In our school we have three teachers constantly prowling the cafeteria, yet it's still bedlam. The difficulty is that there's no accepted idea of what to do with a misbehaving child. Besides, attempts at discipline are useless if they are not backed up with exemplary behavior by the teachers. Too many teachers are simply concerned with what they'll do on vacation and

how they'll save on income tax—with the welfare of the students.

Somehow these problems don't exist at Gurukula. For example, all the children—even the four- and five-year olds—sit in the dining hall at Gurukula and eat with self-control. They don't throw their food around or perform other antics you commonly see in public schools. And the teachers are completely dedicated: they spend practically all their time with the children. In the public schools the motivation is mostly money. There's very little inspiration.

Satsvarūpa: What is your feeling about spiritual instruction for young children?

Mr. Stachursk: Well, when I first became interested in Gurukula, I was what you'd call an atheist. I was teaching in a public school at that time, and I came to the conclusion that the public schools don't care whether the child is religious or atheistic: they simply don't want the issue brought up in the classroom. For example, a book I was teaching from said that life comes about by evolution, and I was criticized for teaching atheism. Later another teacher was criticized for reprimanding a child who took God's name in vain. They simply want you to give the information and not give any opinions.

At Gurukula spiritual instruction is given, but it's based on reason, and it's given with love by people who are actually leading an exemplary life. Whatever imperfections there may be in Gurukula can be worked out. As far as lack of facilities is concerned, whatever lack they have is only due to a shortage of money. But the public schools cannot be changed, no matter how much money they have, because they lack a spiritual foundation.

Satsvarūpa: What do you think these Gurukula children can do for the United States when they grow up?

Mr. Stachursk: I'm sure they can serve society in a variety of ways, either as full-time devotees giving spiritual instruction, or in some other capacity. In any case, spiritual education should be encouraged. What's perfect about it is the positive direction. What's the point of education in the public schools? The cities pour so much money into the buildings and systems, but what is the sense of having a Cadillac if it is going in the wrong direction? I find that the teachers in the public schools are lost souls. They have no philosophy, and they admit it. Gurukula is just the opposite. It's a school with purpose and hope.

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First Canto "Creation"

Chapter Two Divinity and Divine Service (continued)

TEXTS 28-29

वासुदेवपरा वेदा वासुदेवपरा मत्वाः ।
वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥२८॥
वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।
वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥२९॥

vāsudeva-parā vedā
vāsudeva-parā makhāḥ
vāsudeva-parā yogā
vāsudeva-parāḥ kriyāḥ
vāsudeva-param jñānaḥ
vāsudeva-param tapaḥ
vāsudeva-paro dharmo
vāsudeva-parā gatiḥ

vāsudeva—the Personality of Godhead; *parāḥ*—ultimate goal; *vedāḥ*—revealed scriptures; *vāsudeva*—the Personality of Godhead; *parāḥ*—for worshiping; *makhāḥ*—sacrifices; *vāsudeva*—the Personality of Godhead; *parāḥ*—means of attaining; *yogāḥ*—mystic paraphernalia; *vāsudeva*—the Personality of Godhead; *parāḥ*—under His control; *kriyāḥ*—fruitive activities; *vāsudeva*—the Personality of Godhead; *param*—the supreme; *jñānaḥ*—knowledge; *vāsudeva*—the Personality of Godhead; *param*—best; *tapaḥ*—austerity; *vāsudeva*—the Personality of Godhead; *paraḥ*—superior quality; *dharmāḥ*—religion; *vāsudeva*—the Personality of Godhead; *parāḥ*—ultimate; *gatiḥ*—goal of life.

TRANSLATION

In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

PURPORT

That Śrī Kṛṣṇa, the Personality of Godhead, is the only object of worship is confirmed in these two *ślokas*. In the Vedic literature there is

the same objective: establishing one's relationship and ultimately reviving our lost loving service unto Him. That is the sum and substance of the *Vedas*. In the *Bhagavad-gītā* the same theory is confirmed by the Lord in His own words: the ultimate purpose of the *Vedas* is to know Him only. All the revealed scriptures are prepared by the Lord through His incarnation in the body of Śrīla Vyāsadeva just to remind the fallen souls conditioned by material nature of Śrī Kṛṣṇa the Personality of Godhead. No demigod can award freedom from material bondage. That is the verdict of all the Vedic literatures. Impersonalists who have no information of the Personality of Godhead minimize the omnipotency of the Supreme Lord and put Him on equal footing with all other living beings, and for this act such impersonalists get freedom from material bondage with great difficulty. They can only surrender unto Him after many, many births and culture of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies. That is true. But all such sacrifices are also meant for realizing the truth about Vāsudeva. Another name of Vāsudeva is Yajña (sacrifice), and in the *Bhagavad-gītā* it is clearly stated that all sacrifices and all activities are to be conducted for the satisfaction of Yajña or Viṣṇu the Personality of Godhead. This is the case also with the *yoga* systems. *Yoga* means to get into touch with the Supreme Lord. The process, however, includes several bodily features such as *āsana*, *dhyāna*, *prāṇāyāma*, meditation, etc., and all of them are meant for concentrating upon the localized aspect of Vāsudeva represented as Paramātmā. Paramātmā realization is but partial realization of Vāsudeva, and if one is successful in that attempt, one realizes Vāsudeva in full. But by ill luck most of the *yogīs* are stranded by the powers of mysticism achieved through the bodily process. Ill-fated *yogīs* are given a chance in the next birth by being placed in the families of good learned *brāhmaṇas* or in the families of rich merchants in order to execute the unfinished task of Vāsudeva realization. If such fortunate *brāhmaṇas* and sons of rich men properly utilize the chance, they can easily realize Vāsudeva by good association with saintly persons. Unfortunately, such preferential persons are captivated again by material wealth and honor and practically forget the aim of life.

This is also so for the culture of knowledge. According to *Bhagavad-gītā* there are eighteen items in culturing knowledge. And by such culture of knowledge one becomes gradually prideless, devoid of vanity, nonviolent, forbearing, simple, devoted to the great spiritual master and self-controlled. By culture of knowledge one becomes unattached to hearth and home and becomes conscious of the miseries due to death, birth, old age and disease. And all culture of knowledge culminates in devotional service to the Personality of Godhead, Vāsudeva. Therefore, Vāsudeva is the ultimate aim in culturing all different branches of knowledge. Culture of knowledge leading one to the transcendental plane of meeting Vāsudeva is real knowledge. Physical knowledge in its various branches is condemned in the *Bhagavad-gītā* as *ajñāna*, or the opposite of real knowledge. The ultimate aim of physical knowledge is to satisfy the senses, which means prolongation of the term of material existence and thereby continuance of the threefold miseries. So prolonging the miserable life of material existence is nescience. But the same physical knowledge leading to the way of

spiritual understanding helps one to end the miserable life of physical existence and to begin the life of spiritual existence on the plane of Vāsudeva.

The same applies to all kinds of austerities. *Tapasya* means voluntary acceptance of bodily pains to achieve some higher end of life. Rāvaṇa and Hiranyakaśipu underwent a severe type of bodily torture to achieve the end of sense gratification. Sometimes modern politicians also undergo severe types of austerities to achieve some political end. This is not actually *tapasya*. One should accept voluntary bodily inconvenience for the sake of knowing Vāsudeva because that is the way of real austerities. Otherwise all forms of austerities are classified as modes of passion and ignorance. Passion and ignorance cannot end the miseries of life. Only the mode of goodness can mitigate the threefold-miseries of life. Vasudeva and Devakī, the so-called father and mother of Lord Kṛṣṇa, underwent penances to get Vāsudeva as their son. Lord Śrī Kṛṣṇa is the father of all living beings (Bg. 14.4). Therefore He is the original living being of all other living beings. He is the original eternal enjoyer amongst all other enjoyers. Therefore no one can be His begetting father, as the ignorant may think. Lord Śrī Kṛṣṇa agreed to become the son of Vasudeva and Devakī upon being pleased with their severe austerities. Therefore if any austerities have to be done, they must be done to achieve the end of knowledge, Vāsudeva.

Vāsudeva is the original Personality of Godhead Lord Śrī Kṛṣṇa. As explained before, the original Personality of Godhead expands Himself by innumerable forms. Such expansion of forms is made possible by His various energies. His energies are also multifarious, and His internal energies are superior and external energies are inferior in quality. They are explained in the *Bhagavad-gītā* (Bg. 7.4-6) as the *parā* and *aparā prakṛtis*. So His expansions of various forms which take place via the internal energies are superior forms, whereas the expansions which take place via the external energies are inferior forms. The living entities are also His expansions. The living entities who are expanded by His internal potency are eternally liberated persons, whereas those who are expanded by the material energies are eternally conditioned souls. Therefore, all culture of knowledge, austerities, sacrifice and activities should be aimed at changing the quality of the influence that is acting upon us. For the present, we are all being controlled by the external energy of the Lord, and just to change the quality of the influence, we must endeavor to cultivate spiritual energy. In the *Bhagavad-gītā* it is said that those who are *mahātmās*, or those whose minds have been so broadened as to be engaged in the service of Lord Kṛṣṇa, are under the influence of the internal potency, and the effect is that such broad-minded living beings are constantly engaged in the service of the Lord without deviation. That should be the aim of life. And that is the verdict of all the Vedic literatures. No one should bother himself with fruitive activities or dry speculation about transcendental knowledge. Everyone should at once engage himself in the transcendental loving service of the Lord. Nor should one worship different demigods who work as different hands of the Lord for creation, maintenance or destruction of the material world. There are innumerable powerful demigods who look over the external management of the material world. They are all different assisting hands of Lord Vāsudeva. Even Lord Śiva and Lord Brahmā are included within the list of demigods, but Lord Viṣṇu or Vāsudeva is always transcendently situated. Even though He accepts the quality of goodness of the material world, He is still transcendental to all the material modes. The following example will clear that matter more explicitly. In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound up by the laws of the king. But even though the king sometimes comes in the prison, he is not bound by the laws of the prison house. The king is therefore always transcendental to the laws of the prison house, as the Lord is always transcendental to the laws of the material world.

TEXT 30

स एवेदं ससर्जाग्रे भगवानात्ममायया ।
सदसद्रूपया चासौ गुणमन्यागुणो विश्वः ॥३०॥

sa evedam sasarjāgre
bhagavān ātma-māyayā
sad-asad-rūpayā cāsau
guṇamāyāguṇo vibhuḥ

saḥ—that; *eva*—certainly; *idam*—this; *asarja*—created; *agre*—before; *bhagavān*—the Personality of Godhead; *ātma-māyayā*—by His personal potency; *sa*—the cause; *asat*—the effect; *rūpayā*—by forms; *ca*—and; *asau*—the same Lord; *guṇamāyā*—in the modes of material nature; *agunaḥ*—transcendental; *vibhuḥ*—the Absolute.

TRANSLATION

In the beginning of the material creation, the Absolute Lord in His transcendental position created the energies of cause and effect by His own internal energy.

PURPORT

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world were also created by Him. He is, therefore, unaffected by the qualities of the material modes. His existence, form, activities and paraphernalia all existed before the material creation.* He is all spiritual and has nothing to do with the qualities of the material world, which are qualitatively distinct from the spiritual qualities of the Lord.

TEXT 31

तया विलसितेष्वेषु गुणेषु गुणवानिव ।
अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥३१॥

tayā vilasiteṣu eṣu
guṇeṣu guṇavān iva
antaḥ-praviṣṭa ābhāti
vijñānena vijrmbhitaḥ

tayā—by them; *vilasiteṣu*—although in the function; *eṣu*—these; *guṇeṣu*—the modes of material nature; *guṇavān*—affected by the modes; *iva*—as if; *antaḥ*—within; *praviṣṭaḥ*—entered into; *ābhāti*—appears to be; *vijñānena*—by transcendental consciousness; *vijrmbhitaḥ*—fully enlightened.

TRANSLATION

After creating the material substance, the Lord expands Himself and enters into it. And although He is within the material modes of nature and appears to be one of the created beings, He is always fully enlightened and in His transcendental position.

PURPORT

The living entities are separated parts and parcels of the Lord, and the conditioned living entities who are unfit for the spiritual kingdom are strewn within the material world to enjoy matter to the fullest extent. As Paramātmā and eternal friend of the living entities, the Lord by one of His plenary portions accompanies the living entities to guide them in their material enjoyment and to become witness to all activities. While the living entities enjoy the material conditions, the Lord maintains His transcendental position without being affected by the material atmosphere. In the Vedic literatures (*śruti*) it is said that there are two birds in one tree. One of them is eating the fruit of the tree, while the other is witnessing the actions. The witness is the Lord, and the fruit eater is the living entity. The fruit eater (living entity) has forgotten his real identity and is overwhelmed in the fruitive activities of the material conditions, but the Lord (Paramātmā) is always full in transcendental knowledge. That is the difference between the Supersoul and the conditioned soul. The conditioned soul, living entity, is controlled by the laws of nature, while the Paramātmā or the Supersoul is the controller of the material energy.

*Śrīpāda Śaṅkarācārya, the head of the Māyāvāda school, accepts this transcendental position of Lord Kṛṣṇa in his commentation on *Bhagavad-gītā*.

TEXT 32

यथा अवाहितो वह्निर्दारुभेकः स्वयोनिसु ।
नानेव माति विश्वात्मा भूतेषु च तथा पुमान् ॥३२॥

*yathā hy avahito vahnir
dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān*

yathā—as much as; *hi*—exactly like; *avahitaḥ*—surcharged with; *vahniḥ*—fire; *dāruṣu*—in the wood; *ekaḥ*—one; *sva-yoniṣu*—the source of manifestation; *nānā iva*—like different entities; *bhāti*—illuminates; *viśvātmā*—the Lord as Paramātmā; *bhūteṣu*—in the living entities; *ca*—and; *tathā*—in the same way; *pumān*—the Absolute Person.

TRANSLATION

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

PURPORT

Lord Vāsudeva, the Supreme Personality of Godhead, by one of His plenary parts expands Himself all over the material world, and His existence can be perceived even within the atomic energy. Matter, anti-matter, proton, neutron, etc., are all different effects of the Paramātmā feature of the Lord. As from wood, fire can be manifested, or as butter can be churned out of milk, so also the presence of the Lord as Paramātmā can be felt by the process of legitimate hearing and chanting of the transcendental subjects which are especially treated in the Vedic literatures like the *Upaniṣads* and *Vedānta*. *Śrīmad-Bhāgavatam* is the bona fide explanation of these Vedic literatures. The Lord can be realized through the aural reception of the transcendental message, and that is the only way to experience the transcendental subject. As fire is kindled from wood by another fire, similarly the divine consciousness of man can be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ear only, and thus divine existence is gradually realized. The difference between animality and humanity lies in this process only. A human being can hear properly, whereas an animal cannot.

TEXT 33

असौ गुणमयैर्विभूतसुमेन्द्रियात्मभिः ।
स्वनिर्मितेषु निर्विद्यो ब्रह्मे भूतेषु तद्गुणान् ॥३३॥

*asau guṇamayair bhāvair
bhūta-sūkṣmeṅdriyātmabhiḥ
sva-nirmiteṣu nirviṣṭo
bhuṅkte bhūteṣu tad-guṇān*

asau—that Paramātmā; *guṇamayaiḥ*—influenced by the modes of nature; *bhāvaiḥ*—naturally; *bhūta*—created; *sūkṣma*—subtle; *indriya*—senses; *ātmabhiḥ*—by the living beings; *sva-nirmiteṣu*—in His own creation; *nirviṣṭaḥ*—entering; *bhuṅkte*—causes to enjoy; *bhūteṣu*—in the living entities; *tad-guṇān*—those modes of nature.

TRANSLATION

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these by the subtle mind.

PURPORT

There are 8,400,000 species of living beings beginning from the highest intellectual being Brahmā down to the insignificant ant, and all of them are enjoying the material world according to the desires of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind, and the senses are created according to the desire of the living being. The Lord as Paramātmā helps the living being to get material happiness because the living being is helpless in all respects to obtain what he desires. He proposes and the Lord disposes. In another sense, the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the *Bhagavad-gītā* the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyments of the sons are indirectly the suffering and enjoyments of the father. Still the father is not in any way affected directly by the suffering and enjoyment of the sons. He is so kind that He constantly remains with the living being as Paramātmā and always tries to convert the living being towards the real happiness.

TEXT 34

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।
लीलावतारानुरतो देवतिर्यङ्मनरादिषु ॥३४॥

*bhāvayaty eṣa sattvena
lokān vai loka-bhāvanaḥ
līlavatārānurato
deva-tiryak-maraḍiṣu*

bhāvayati—maintains; *eṣaḥ*—all these; *sattvena*—in the mode of goodness; *lokān*—all over the universe; *vai*—generally; *loka-bhāvanaḥ*—the master of all the universes; *līlā*—pastimes; *avatāra*—incarnation; *anurataḥ*—assuming the role; *deva*—the demigods; *tiryak*—lower animals; *marādiṣu*—in the midst of human beings.

TRANSLATION

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals, and in His play He assumes the roles of incarnations to reclaim those in the mode of pure goodness.

PURPORT

There are innumerable material universes, and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Viṣṇu) incarnates Himself in each and every one of them and in each and every type of living society. He manifests His transcendental pastimes amongst them just to create the desire to go back to Godhead. The Lord does not change His original transcendental position, but He appears to be differently manifested according to the particular time, circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him, but in either case the purpose is the same: the Lord wants the suffering living being to go back home, back to Godhead. The happiness which the living beings are hankering for is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God, but the forgetful living beings under the influence of the material modes have no information of the kingdom of God. The Lord, therefore, comes to propagate the message of the kingdom of God either personally as an incarnation or through His bona fide representative as the good son of God. Such incarnations or sons of God are not only making propaganda for going back to Godhead within human society. Their work is also going on in all types of societies, amongst demigods and those other than human beings.

Thus end the Bhaktivedanta purports of the First Canto, Second Chapter, of Śrīmad-Bhāgavatam, entitled "Divinity and Divine Service."

Chapter Three

Kṛṣṇa is the Source of All Incarnations

TEXT 1

सूत उवाच

जगृहे पौरुषं रूपं भगवान्महदादिभिः ।
सम्भूतं षोडशकलमादौ लोकसिसृक्षया ॥ १ ॥

sūta uvāca
jaḡrhe pauruṣam rūpaṁ
bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

sūtaḥ uvāca—Sūta said; *jaḡrhe*—accepted; *pauruṣam*—plenary portion as the *puruṣa* incarnation; *rūpaṁ*—form; *bhagavān*—the Personality of Godhead; *mahad-ādibhiḥ*—with the ingredients of the material world; *sambhūtam*—thus there was the creation of; *ṣoḍaśa-kalam*—sixteen primary principles; *ādau*—in the beginning; *loka*—the universes; *sisṛkṣayā*—on the intention of creating.

TRANSLATION

Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the *puruṣa* incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.

PURPORT

The *Bhagavad-gītā* states that the Personality of Godhead Śrī Kṛṣṇa maintains these material universes by extending His plenary expansions. So this *puruṣa* form is the confirmation of the same principle. The original Personality of Godhead Vāsudeva or Lord Kṛṣṇa, who is famous as the son of King Vasudeva or King Nanda, is full with all opulences, all potencies, all fames, all beauties, all knowledge and all renunciation. Part of His opulences is manifested as impersonal Brahman, and part of His opulences is manifested as Paramātmā. This *puruṣa* feature of the same Personality of Godhead Śrī Kṛṣṇa is the original Paramātmā manifestation of the Lord. There are three *puruṣa* features in the material creation, and this form, who is known as the *Kāraṇodakaśāyī* Viṣṇu, is the first of the three. The others are known as the *Garbhodakaśāyī* Viṣṇu and the *Kṣīrodakaśāyī* Viṣṇu, which we shall know one after another. The innumerable universes are generated from the skinholes of this *Kāraṇodakaśāyī* Viṣṇu, and in each one of the universes the Lord enters as *Garbhodakaśāyī* Viṣṇu.

In the *Bhagavad-gītā* it is also mentioned that the material world is created at certain intervals and then again destroyed. This creation and destruction is done by the supreme will because of the conditioned souls or the *nitya-badhya* living beings. The *nitya-badhya* or the eternally conditioned souls have the sense of individuality or *ahaṅkāra*, which dictates them sense enjoyment, which they are unable to have constitutionally. The Lord is the only enjoyer, and all others are enjoyed. The living beings are predominated enjoyers. But the eternally conditioned souls, forgetful of this constitutional position, have strong aspirations to enjoy. This chance to enjoy matter is given to the conditioned souls in the material world, and side by side they are given the chance to understand their real constitutional position. Those fortunate living entities who catch the truth and surrender unto the lotus feet of Vāsudeva after many, many births in the material world, join the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this, such fortunate living entities need not come again within the occasional material creation. But those who cannot catch the constitutional truth are again merged into the *mahat-tattva* at the time of annihilation of the material creation. When the creation is again set up, this *mahat-tattva* is again let loose. This *mahat-tattva* contains all the ingredients of the material manifestations, including the conditioned souls. Primarily this *mahat-tattva* is divided into sixteen parts, namely the five gross material elements and the eleven

working instruments or senses. It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all round, and the whole system is dazzling in spiritual light. The *mahat-tattva* is assembled in some corner of the vast unlimited spiritual sky, and the part which is thus covered by the *mahat-tattva* is called the material sky. This part of the spiritual sky, called the *mahat-tattva*, is only an insignificant portion of the whole spiritual sky, and within this *mahat-tattva* there are innumerable universes. All these universes are collectively produced by the *Kāraṇodakaśāyī* Viṣṇu, called also the Mahā-Viṣṇu, who simply throws His glance to impregnate the material sky.

TEXT 2

यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः ।
नामिहदाम्बुजादासीद्ब्रह्मा विश्वसृजां पतिः ॥ २ ॥

yasyāmbhasi śayānasya
yoga-nidrāṁ vitanvataḥ
nābhi-hradāmbujād āsīd
brahmā viśva-sṛjāṁ patiḥ

yasya—whose; *ambhasi*—in the water; *śayānasya*—lying down; *yoga-nidrām*—sleeping in meditation; *vitanvataḥ*—ministering; *nābhi*—navel; *hrada*—out of the lake; *ambujāt*—from the lotus; *āsīd*—was manifested; *brahmā*—the grandfather of the living beings; *viśva*—the universe; *sṛjām*—the engineers; *patiḥ*—master.

TRANSLATION

A part of the *puruṣa* lies down within the water of the universe, and from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.

PURPORT

The first *puruṣa* is the *Kāraṇodakaśāyī* Viṣṇu. From His skinholes innumerable universes have sprung up. In each and every one of them the *puruṣa* enters as the *Garbhodakaśāyī* Viṣṇu. He is lying within half of the universe which is full with the water of His body. And from the navel of *Garbhodakaśāyī* Viṣṇu has sprung up the stem of the lotus flower, the birthplace of Brahmā, who is the father of all living beings and the master of all the demigod engineers engaged in the perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary systems, and the earthly planets are situated in the middle. Upwards there are other, better planetary systems, and the topmost system is called *Brahmaloka* or *Satyaloka*. Downwards from the earthly planetary system there are seven downwards planetary systems domiciled by the *asuras* and similar other materialistic living beings.

From this *Garbhodakaśāyī* Viṣṇu there is expansion of the *Kṣīrodakaśāyī* Viṣṇu, who is the collective Paramātmā of all living beings. He is called Hari, and from Him all incarnations within the universe are expanded.

Therefore, the conclusion is that the *puruṣa-avatāra* is manifested in three features, first the *Kāraṇodakaśāyī* who creates aggregate material ingredients in the *mahat-tattva*, second the *Garbhodakaśāyī* who enters in each and every universe, and third the *Kṣīrodakaśāyī* Viṣṇu who is the Paramātmā of every material object, organic or inorganic. One who knows these plenary features of the Personality of Godhead knows also Him (Godhead) properly, and thus the knower becomes freed from the material conditions of birth, death, old age and disease, as it is confirmed in *Bhagavad-gītā*. In this *śloka* the subject matter of Mahā-Viṣṇu is summarized. The Mahā-Viṣṇu lies down in some part of the spiritual sky by His own free will, and thus He lies on the ocean of *kāraṇa* from where He glances over His material nature, and the *mahat-tattva* is at once created. Thus electrified by the power of the Lord, the material nature creates at once innumerable universes just as in due course a tree is decorated with innumerable grown-up fruits. The seed of the tree is sown by the cultivator, and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The *Kāraṇa* Ocean is therefore called the Causal Ocean. *Kāraṇa* means causal. We should not foolishly accept the atheistic theory of creation. The description of the

atheists is given in the *Bhagavad-gītā*. The atheist does not believe in the creator, but he cannot give a good theory to explain the creation. Material nature has no power to create without the power of the *puruṣa*, just as a *prakṛti* or woman cannot produce a child without the connection of a *puruṣa*. The *puruṣa* impregnates, and the *prakṛti* delivers. We should not expect milk from the fleshy bags on the neck of the goat, although they look like breastly nipples. Similarly, we should not expect any creative power from the material ingredients; we must believe in the power of the *puruṣa*, who impregnates *prakṛti* or nature. And because the Lord wished to lie down in meditation, the material energy created innumerable universes at once, and in each of them the Lord laid Himself down, and thus all the planets and the different paraphernalia were created at once by the will of the Lord. The Lord has unlimited potencies, and thus He can perform as He likes by perfect planning, although personally He has nothing to do, and no one is greater than or equal to Him. That is the verdict of the *Vedas*.

TEXT 3

यसावयवसंस्थानैः कल्पितो लोकविस्तरः ।
तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥ ३ ॥

*yasyāvayava-saṁsthānaiḥ
kalpito loka-vistaraḥ
tadvai bhagavato rūpaṁ
viśuddhaṁ sattvaṁ ūrjitam*

yasya—whose; *āvayava*—bodily expansion; *saṁsthānaiḥ*—situated in; *kalpitaḥ*—is imagined; *loka*—planets of inhabitants; *vistaraḥ*—various; *tadvai*—but that is; *bhagavataḥ*—of the Personality of Godhead; *rūpaṁ*—form; *viśuddham*—purely; *sattvaṁ*—existence; *ūrjitam*—excellence.

TRANSLATION

It is believed that all the universal planetary systems are situated on the extensive body of the *puruṣa*, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.

PURPORT

The conception of the *virāṭa-rūpa* or *viśva-rūpa* of the Supreme Absolute Truth is especially meant for the neophyte who can hardly think of the transcendental form of the Personality of Godhead. To him a form means something of this material world, and therefore an opposite conception of the Absolute is necessary in the beginning to concentrate the mind on the power extension of the Lord. As stated above, the Lord extends His potency in the form of the *mahat-tattva*, which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense, but at the same time the *mahat-tattva* is different from the Lord. Therefore the potency of the Lord and the Lord are simultaneously different and nondifferent. The conception of the *virāṭa-rūpa*, especially for the impersonalist, is thus nondifferent from the eternal form of the Lord. This eternal form of the Lord exists prior to the creation of the *mahat-tattva*, and it is stressed here that the eternal form of the Lord is par excellence spiritual or transcendental to the modes of material nature. The very same transcendental form of the Lord is manifested by His internal potency, and the formation of His multifarious manifestations of incarnations is always of the same transcendental quality, without any touch of the *mahat-tattva*.

TEXT 4

पश्यन्त्यदो रूपमदभ्रचक्षुषा
सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्रवणाक्षिनसिकं
सहस्रमौल्यम्बरकुण्डलोद्भुतम् ॥ ४ ॥

*paśyanty ado rūpaṁ adabhra-cakṣuṣā
sahasra-pādorubhujānanād̥bhutam*

*sahasra-mūrdha-śravaṇākṣi-nāsikaṁ
sahasra-mauly-ambara-kuṇḍalollasat*

paśyanti—see; *adaḥ*—the form of the *puruṣa*, *rūpaṁ*—form; *adabhra*—perfect; *cakṣuṣā*—by the eyes; *sahasra-pāda*—thousands of legs; *ūru*—thighs; *bhujā-ānana*—hands and faces; *ad̥bhutam*—wonderful; *sahasra*—thousands of; *mūrdha*—heads; *śravaṇa*—ears; *akṣi*—eyes; *nāsikaṁ*—noses; *sahasra*—thousands; *mauli*—garlands; *ambara*—dresses; *kuṇḍala*—earrings; *ullasat*—all glowing.

TRANSLATION

The devotees, with their perfect eyes, see the transcendental form of the *puruṣa* who has thousands of legs, thighs, arms and faces—all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and earrings and are adorned with garlands.

PURPORT

With our present materialized senses we cannot perceive anything of the transcendental Lord. Our present senses are to be rectified by the process of devotional service, and then the Lord becomes Himself revealed to us. In the *Bhagavad-gītā* it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the *Vedas* that devotional service can lead one to the side of the Lord, and devotional service only can reveal Him. In the *Brahma-saṁhitā* also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have actually seen Him with perfect eyes smeared with devotional service. In the material world also we do not always see things with our own eyes, but through the experience of those who have actually seen or done things. If that is the process for experiencing a mundane object, it is more perfectly applicable in matters transcendental. So with patience and perseverance only we can realize the transcendental subject matter regarding the Absolute Truth and His different forms. He is formless to the neophytes, but He is in transcendental form to the expert servitor.

TEXT 5

एतन्नानावताराणां निधानं बीजमव्ययम् ।
यस्यांशेन सृज्यन्ते देवतिर्यङ्नरादयः ॥ ५ ॥

*etan nānavatārāṇāṁ
nidhānaṁ bījam avyayam
yasyāṁśeṇa sṛjyante
deva-tiryak-narādayaḥ*

etat—this (form); *nānā*—multifarious; *avatārāṇāṁ*—of the incarnations; *nidhānam*—source; *bījam*—seed; *avyayam*—indestructible; *yasya*—whose; *āṁśa*—plenary portion; *āṁśeṇa*—part of the plenary portion; *sṛjyante*—create; *deva*—demigods; *tiryak*—animals; *nara-ādayaḥ*—human beings and others.

TRANSLATION

This form [the second manifestation of *puruṣa*] is the source and indestructible seed of multifarious incarnations within the universe, and from the particles and portions of this form, different living entities, like demigods, men and others, are created.

PURPORT

The *puruṣa*, after creating innumerable universes in the *mahat-tattva*, enters in each of them as the second *puruṣa*, *Garbhodakaśāyī* Viṣṇu. When He saw that within the universe there is all darkness and space only without a resting place, He filled up half of the universe with water out of His own perspiration and laid Himself down on the same water. This water

is called *Garbhodaka*. Then from His navel the stem of the lotus flower sprouted, and on the flower petals the birth of Brahmā, or the master engineer of the universal plan, took place. Brahmā became the engineer of the universe, and the Lord Himself took charge of the maintenance of the universe as Viṣṇu. Brahmā is generated from *rajo-guṇa* of *prakṛti*, or the mode of passion in nature, and Viṣṇu became the Lord of the mode of goodness. Viṣṇu, being transcendental to all the modes, is always aloof from the materialistic affection. This is already explained before. And from Brahmā there is Rudra (Śiva), who is in charge of the modes of ignorance or darkness. He destroys the whole creation by the will of the Lord. Therefore all three, namely Brahmā, Viṣṇu and Śiva, are incarnations of the *Garbhodakaśāyī* Viṣṇu. From Brahmā the other demigods like Dakṣa, Marīcyādi, Manu and many others become incarnated to generate living entities within the universe. This *Garbhodakaśāyī* Viṣṇu is glorified in the *Vedas* in the hymns of *Garbha-stuti*, which begin with the description of the Lord as having thousands of heads, etc. The *Garbhodakaśāyī* Viṣṇu is the Lord of the universe, and although He appears to be lying within the universe, He is always transcendental. This is also already explained. Viṣṇu, who is the plenary portion of the *Garbhodakaśāyī* Viṣṇu, is the Supersoul of the universal life, and He is known as the maintainer of the universe or *Kṣīrodakaśāyī* Viṣṇu. So the three features of the original *Puruṣa* are thus understood. And all the incarnations within the universe are emanations from this *Kṣīrodakaśāyī* Viṣṇu.

In different millennia there are different incarnations, and they are innumerable, although some of them are very prominent, such as Matsya, Kūrma, Varāha, Rāma, Nṛsiṃha, Vāmana and many others. These incarnations are called *līlā* incarnations. Then there are qualitative incarnations such as Brahmā, Viṣṇu, and Śiva or Rudra who take charge of the different modes of material nature.

Lord Viṣṇu is nondifferent from the Personality of Godhead. Lord Śiva is in the marginal position between the Personality of Godhead and the living entities or *jīvas*. Brahmā is always a *jīva-tattva*. The highest pious living being or the greatest devotee of the Lord is empowered with the potency of the Lord for creation, and he is called Brahmā. His power is like the power of the sun reflected in valuable stones and jewels. When there is no such living being to take charge of the post of Brahmā, the Lord Himself becomes a Brahmā and takes charge of the post.

Lord Śiva is not an ordinary living being. He is the plenary portion of the Lord, but because Lord Śiva is in direct touch with material nature, he is not exactly in the same transcendental position as Lord Viṣṇu. The difference is like that between milk and curd. Curd is nothing but milk, and yet it cannot be used in place of milk.

The next incarnations are the Manus. Within one day's duration of the life of Brahmā (which is calculated by our solar year as 4,300,000 x 1,000 years) there are fourteen Manus. Therefore there are 420 Manus in one month of Brahmā and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years of his age, and therefore there are 5,040 x 100 or 504,000 Manus in the duration of Brahmā's life. There are innumerable universes with one Brahmā in each of them, and all of them are created and annihilated during the breathing time of the *puruṣa*. Therefore one can simply imagine how many millions of Manus there are during one breath of the *puruṣa*.

The Manus who are prominent within this universe are as follows: Yajña as Svāyambhuva Manu, Vibhu as Svārociṣa Manu, Satyasena as Uttama Manu, Hari as Tāmasa Manu, Vaikuṅṭha as Raivata Manu, Ajita as Cākṣuṣa Manu, Vāmana as Vaivasvata Manu (the present age is under the Vaivasvata Manu), Sārvabhauma as Sāvārṇi Manu, Ṛṣabha as Dakṣasāvārṇi Manu, Viṣvaksena as Brahmasāvārṇi Manu, Dharmasetu as Dharmasāvārṇi Manu, Sudhāmā as Rudrasāvārṇi Manu, Yogeśvara as Devasāvārṇi Manu, and Bṛhadbhānu as Indra-sāvārṇi Manu. These are the names of one set of fourteen Manus covering 4,300,000,000 solar years as described above.

Then there are the *yugāvalāras* or the incarnations of the millennia. The *yugas* are known as Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. The incarnations of each *yuga* are of different color. The colors are white, red, black and yellow. In the Dvāpara-yuga, Lord Kṛṣṇa in black color appeared, and in the Kali-yuga Lord Caitanya in yellow color appeared.

So all the incarnations of the Lord are mentioned in the revealed scriptures. There is no scope for an imposter to become an incarnation, for he must be mentioned in the *sāstras*. An incarnation does not declare Himself to be an incarnation of the Lord, but great sages agree by the

symptoms mentioned in the revealed scriptures. The features of the incarnation and the particular type of mission which He has to execute are mentioned in the revealed scriptures.

Apart from the direct incarnations, there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called incarnations, but when they are indirectly empowered they are called *vibhūtis*. Directly empowered incarnations are the Kumāras, Nārada, Pṛthu, Śeṣa, Ananta, etc. As far as *vibhūtis* are concerned, they are very explicitly described in the *Bhagavad-gītā* in the *Vibhūti-yoga* chapter. And for all these different types of incarnations, the fountainhead is the *Garbhodakaśāyī* Viṣṇu.

TEXT 6

स एव प्रथमं देवः कौमारं सर्गमाश्रितः ।
चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥ ६ ॥

sa eva prathamam devaḥ
kaumāraṁ sargam āśritaḥ
cacāra duścaraṁ brahmā
brahmacaryam akhaṇḍitam

saḥ—that; eva—certainly; prathamam—first; devaḥ—Supreme Lord; kaumāram—named the Kumāras (unmarried); sargam—creation; āśritaḥ—under; cacāra—performed; duścaram—very difficult to do; brahmā—in the order of Brahman; brahmacaryam—under discipline to realize the Absolute (Brahman); akhaṇḍitam—unbroken.

TRANSLATION

First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

PURPORT

The creation of the material world is effected, maintained and then again annihilated at certain intervals. So there are different names of the creations in terms of the particular types of Brahmā, the father of the living beings in the creation. These Kumāras, as above-mentioned, appeared in the *kaumāra* creation of the material world, and to teach us the process of Brahman realization, they underwent a severe type of disciplinary action as bachelors. These Kumāras are empowered incarnations. And before executing the severe type of disciplinary actions, all of them became qualified *brāhmaṇas*. This example suggests that one must first acquire the qualifications of a *brāhmaṇa*, not simply by birth but also by quality, and then one can undergo the process of Brahman realization.

TEXT 7

द्वितीयं तु भवायास्य रसातलगतां महिम् ।
उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥ ७ ॥

dvītiyaṁ tu bhavāyāsya
rasātala-gatāṁ mahim
uddhariṣyann upādatta
yajñeśaḥ saukaraṁ vapuḥ

dvītiyam—the second; tu—but; bhavāya—for welfare; asya—of this earth; rasātala—the lowest; gatām—having gone; mahim—the earth; uddhariṣyan—lifting up; upādatta—established; yajñeśaḥ—the proprietor or the supreme enjoyer; saukaram—koggish; vapuḥ—incarnation.

TRANSLATION

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth up from the nether regions of the universe.

PURPORT

The indication is that for each and every incarnation of the Personality of Godhead, the particular function executed is also mentioned. There cannot be any incarnation without a particular function, and such functions are always extraordinary. They are impossible for any living being to perform. The incarnation of the boar was to take the earth out of Pluto's region of filthy matter. Picking up something from a filthy place is done by a boar, and the all-powerful Personality of Godhead displayed this wonder to the *asuras*, who hid the earth in such a filthy place. There is nothing impossible for Him, and although the Personality of Godhead played the part of a boar, still by the devotees He is worshiped, staying always in transcendence.

TEXT 8

तृतीयसृष्टिसर्गं वै देवर्षित्वमुपेत्य सः ।
तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥ ८ ॥

*tṛtīyam ṛṣi-sargaṁ vai
devarṣitvam upetya saḥ
tantraṁ sātvaṁ ācāṣṭa
naiṣkarmyaṁ karmaṇāṁ yataḥ*

tṛtīyam—the third one; *ṛṣi-sargaṁ*—the millennium of the *ṛṣis*; *vai*—certainly; *devarṣitvam*—incarnation of the *ṛṣi* amongst the demigods; *upetya*—having accepted; *saḥ*—he; *tantraṁ*—exposition of the *Vedas*; *sātvaṁ*—which is especially meant for devotional service; *ācāṣṭa*—collected; *naiṣkarmyam*—nonfruitive; *karmaṇāṁ*—of work; *yataḥ*—from which.

TRANSLATION

In the millennium of the *ṛṣis*, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the *Vedas* which deal with devotional service and which inspire nonfruitive action.

PURPORT

The great *Ṛṣi Nārada*, who is an empowered incarnation of the Personality of Godhead, propagates devotional service all over the universe. All great devotees of the Lord all over the universe and in different planets and species of life are his disciples. Śrīla Vyāsadeva, the compiler of the *Srīmad-Bhāgavatam*, is also one of his disciples. He is the author of *Nārada-pañcarātra*, which is the exposition of the *Vedas*, particularly for devotional service of the Lord. This *Nārada-pañcarātra* trains the *karmīs* or the fruitive workers to achieve liberation from the bondage of fruitive work. The conditioned souls are mostly attracted by fruitive work because they want to enjoy life by the sweat of their own brow. The whole universe is full of fruitive workers in all species of life. The fruitive works include all kinds of economic development plans. But the law of nature provides that every action has its resultant reaction, and the performer of the work is bound up by such reactions, good or bad. The reaction of good work is comparative material prosperity, whereas the reaction of bad work is comparative material distress. But material conditions, either in so-called happiness or in so-called distress, are all meant ultimately for distress only. Foolish materialists have no information how to obtain eternal happiness in the unconditional state. Śrī Nārada informs these foolish fruitive workers how to realize the reality of happiness. He gives direction to the diseased men of the world how one's present engagement can lead one to the path of spiritual emancipation. The physician gives direction to the patient to take treated milk in the form of curd for his sufferings from indigestion due to his taking another milk preparation. So the cause of the disease and the remedy of the disease may be the same, but it must be treated by an expert physician like Nārada. The *Bhagavad-gītā* also gives the same solution for serving the Lord by the fruits of one's labor. That will lead one to the path of *naiṣkarmya*, or liberation.

TEXT 9

तृये धर्मकलासर्गे नरनारायणावृषी ।
भूत्वाऽऽत्मोपशमोपेतमकोद् दुश्चरं तपः ॥ ९ ॥

*turye dharma-kalā-sarge
nara-nārāyaṇāv ṛṣi
bhūtvātmopāśamopetaṁ
akarod duścaraṁ tapaḥ*

turye—in the fourth of the line; *dharma-kalā*—wife of Dharmarāja; *sarge*—being born of; *nara-nārāyaṇau*—named Nara and Nārāyaṇa; *ṛṣi*—sages; *bhūtvā*—becoming; *ātma-upāśama*—controlling the senses; *upetaṁ*—for achievement of; *akarot*—undertook; *duścaram*—very strenuous; *tapaḥ*—penance.

TRANSLATION

In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.

PURPORT

As it was advised by King Ṛṣabha to His sons, *tapasya*, or voluntary acceptance of penance for realization of the transcendence, is the only duty of the human being; it was so done by the Lord Himself in an exemplary manner to teach us. The Lord is very kind to the forgetful souls. He therefore comes Himself and leaves behind necessary instructions and also sends His good sons as representatives to call all the conditioned souls back to Godhead. Recently, within the memory of everyone, Lord Caitanya also appeared for the same purpose: to show special favor to fallen souls of this age of iron industry. The incarnation of Nārāyaṇa is worshiped still at Badarīnārāyaṇa, on the range of the Himalayas.

TEXT 10

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥

*pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyam
tattva-grāma-vinirṇayam*

pañcamaḥ—the fifth one; *kapilaḥ*—Kapila; *nāma*—of the name; *siddheśaḥ*—the foremost amongst the perfect; *kāla*—time; *viplutam*—lost; *provāca*—said; *āsuraye*—unto the *brāhmaṇa* named Āsuri; *sāṅkhyam*—metaphysics; *tattva-grāma*—the sum total of the creative elements; *vinirṇayam*—exposition.

TRANSLATION

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.

PURPORT

The sum total of the creative elements is twenty-four in all. Each and every one of them are explicitly explained in the system of Sāṅkhya philosophy. Sāṅkhya philosophy is generally called metaphysics by the European scholars. The etymological meaning of *sāṅkhyā* is that which explains very lucidly by analysis of the material elements. This was done for the first time by Lord Kapila, who is said herein to be the fifth in the line of incarnations.

TEXT 11

षष्ठम् अत्रेरपत्यत्वं वृतः प्राप्तोऽनघयया ।
आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य उचिवात् ॥ ११ ॥

*ṣaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto 'nasūyayā
ānvīkṣikīm alarkāya
pahlādādibhya ūcivān*

ṣaṣṭham—the sixth one; *atreḥ*—of Atri; *apatyatvam*—sonship; *vṛtaḥ*—being prayed for; *prāptaḥ*—obtained; *anasūyā*—by Anasūyā; *ānvikṣikim*—on the subject of transcendence; *alarkāya*—unto Alarka; *prahlāda-ādibhyaḥ*—unto Prahāda, etc.; *ūcivān*—spoke.

TRANSLATION

The sixth incarnation of the puruṣa was the son of the sage Atri. He was born in the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahāda and others [Yadu, Haihaya, etc.].

PURPORT

The Lord incarnated Himself as Dattātreya, the son of Ṛṣi Atri and Anasūyā. The history of the birth of Dattātreya as an incarnation of the Lord is mentioned in the *Brahmāṇḍa Purāṇa* in connection with the story of the devoted wife. It is said there that Anasūyā, the wife of Ṛṣi Atri, prayed before the Lords Brahmā, Viṣṇu and Śiva as follows: "My lords, if you are pleased with me, and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son." This was accepted by the lords, and as Dattātreya the Lord expounded the philosophy of the spirit soul and especially instructed Alarka, Prahāda, Yadu, Haihaya, etc.

TEXT 12

ततः सप्तम आकृत्यां रुचेर्यज्ञोऽभ्यजायत ।
स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥१२॥

tataḥ sapṭama ākūtyām
ruceṣ yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram

tataḥ—after that; *sapṭame*—the seventh in the line; *ākūtyām*—in the womb of Ākūti; *ruceḥ*—by Prajāpati Ruci; *yajñaḥ*—the Lord's incarnation as Yajña; *abhyajāyata*—advented; *saḥ*—He; *yāmā-ādyaiḥ*—with Yāma, etc.; *sura-gaṇaiḥ*—with demigods; *apāt*—ruled; *svāyambhuva-antaram*—the change of the period of Svāyambhuva Manu.

TRANSLATION

The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yama and others.

PURPORT

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is a scarcity of such pious living beings, the Lord incarnates Himself as Brahmā, Prajāpati, Indra, etc., and takes up the charge. During the period of Svāyambhuva Manu (the present period is of Vaivasvata Manu) there was no suitable living being who could occupy the post of Indra, the King of the Indraloka (heaven) planet. The Lord Himself at that time became Indra. Assisted by His own sons like Yama and other demigods, Lord Yajña ruled the administration of the universal affairs.

TEXT 13

अष्टमे मेरुदेव्यां तु नामेर्जात उरुकमः ।
दर्शयन् वर्त्म घीराणां सर्वाश्रमनमस्कृतम् ॥१३॥

aṣṭame merudevyām tu
nābher jāta urukramah
darśayan vartma dhīrāṇām
sarvāśrama-namaskṛtam

aṣṭame—the eighth of the incarnations; *merudevyām tu*—in the womb of Merudevī, the wife of; *nābheḥ*—King Nābhi; *jātaḥ*—took birth; *urukramah*—the all-powerful Lord; *darśayan*—by showing; *vartma*—the way; *dhīrāṇām*—of the perfect beings; *sarva*—all; *āśrama*—orders of life; *namaskṛtam*—honored by.

TRANSLATION

The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life.

PURPORT

The society of human beings is naturally divided into eight by orders and statuses of life, the four divisions of occupation and four divisions of cultural advancement. The intelligent class, the administrative class, the productive class and the laborer class are the four divisions of occupation. And the student life, the householder's life, retired life and renounced life are the four statuses of cultural advancement towards the path of spiritual realization. Out of these, the renounced order of life, or the order of *sannyāsa*, is considered the highest of all, and a *sannyāsī* is constitutionally the spiritual master for all the orders and divisions. In the *sannyāsa* order also there are four stages of upliftment toward perfection. Such stages are called the *kuṭicaka*, *bahūdaka*, *parivrajakācārya*, and the *paramahansa*. The *paramahansa* stage of life is the highest stage of perfection. This order of life is respected by all others. Mahārāja Ṛṣabha, the son of King Nābhi and Merudevī, was an incarnation of the Lord, and He instructed His sons to follow the path of perfection by *tapasya* which sanctifies one's existence and enables one to attain the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness, but no one knows where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasure as a substitute for real happiness, but such foolish men forget that temporary so-called happiness derived from sense pleasures is also enjoyed by the dogs and hogs. No animal, bird or beast is bereft of this sense pleasure. In every species of life, including the human form of life, such happiness is immensely obtainable. The human form of life is, however, not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realization. This spiritual realization is obtained by *tapasya* or undergoing voluntarily the path of penance and abstinence from material pleasures. Those who have been trained for abstinence in material pleasures are called *dhīra*, or men undisturbed by the senses. These *dhīras* can accept the orders of *sannyāsa*, and they can gradually rise up to the status of the *paramahansa*, which is adored by all members of the society. King Ṛṣabha propagated this mission, and at the last stage He became completely aloof from the material bodily needs, which is a rare stage not to be imitated by foolish men, but to be worshiped by all.

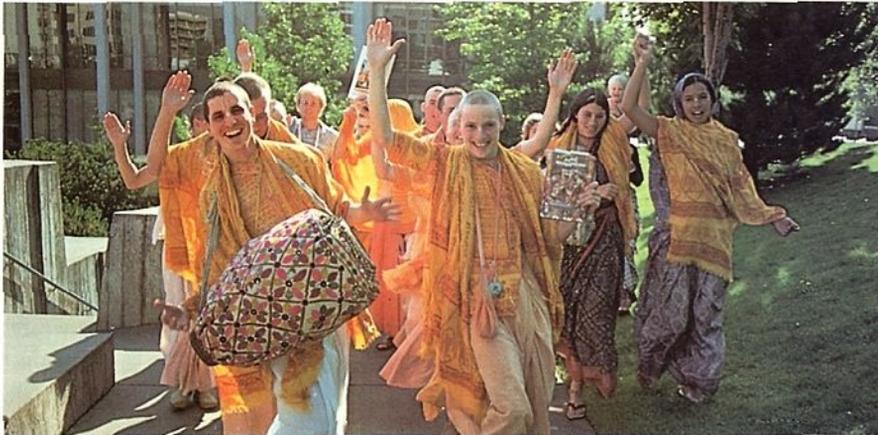
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ISKCON NEWS

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

COURTS RULE IN FAVOR OF KRṢṂA



Two recent court decisions confirming ISKCON's right to conduct its public programs have increased the scope of the Society's activities. In California, Los Angeles County Fair officials failed in their attempt to bar devotees from the Pomona fairgrounds. Pomona City Court Judge Howard D. McClain ruled that ISKCON members have a legal right to perform *saṅkīrtana* (chanting Hare Kṛṣṇa, dancing and distributing literature) at the fair. After seeing pictures of the wide streets at the site, the judge declared that the thirty devotees going to the fair would not inhibit the flow of the 1.5 million visitors expected, as officials had contended.

AIRPORT VICTORY

In Denver, Colorado, another important victory was won when U.S. District Court Judge Fred M. Winner ruled that city ordinances restricting *saṅkīrtana* at Stapleton International Airport were unconstitutional. His decision specifically confirmed the legality of "such activities as chanting, dancing, disseminating literature, or wearing the common attire of their sect." The victory marks a successful culmination of a three-year battle between Denver ISKCON and the

Denver City Council, which had issued two ordinances prohibiting the Society's activities at the airport.

These recent victories highlight a growing legal consensus supporting the public programs of the Kṛṣṇa consciousness movement. Since the late 1960's, ISKCON has won dozens of court contests in cities around the world, confirming the right to conduct *saṅkīrtana* on city streets and parks.

New York ISKCON Moves to Manhattan

A long-awaited move across the East River is taking Lord Kṛṣṇa's New York devotees from two Brooklyn Heights brownstones to a twelve-story temple near Columbus Circle in Manhattan. The center at 340 West Fifty-fifth Street has 300 rooms (including offices), an exhibition hall, a restaurant, and a 250-seat theater. On one floor is a magnificent temple room with a beautiful altar of marble and onyx.

Steady growth over the past nine years has gradually taken the New York center, ISKCON's first, from a one-room storefront on the Lower East Side to this location within walking distance of Broadway, Carnegie Hall, Lincoln Center, and Fifth Avenue.

Public relations director Pañcaratna dāsa said, "Being located in the communications hub of the world is a great advantage for broadcasting the Lord's message more effectively." Official opening day is set for Sunday, November 9 (the festival of Govardhana Pūjā.)

Janmāṣṭamī Celebration Draws Thousands

Over fourteen thousand devotees of Kṛṣṇa, many from London's large Indian community, gathered at Bhaktivedanta Manor to celebrate the Lord's birthday, Janmāṣṭamī. The manor, ISKCON's British headquarters, is a country estate located in the village of Letchmore Heath, a tiny London suburb.

Local residents were apprehensive at the prospect of such a huge influx of people, and the town's small police force braced itself the day before the August weekend festival. But their fears proved unfounded. Indeed, the *Watford Observer* described the celebration as a "model of peacefulness."

A colorful wedding, complete with a Vedic fire ceremony, began the two-day program, which continued with movies, slide shows, an art show and lavish vegetarian feasting. The forty devotees who live at the manor also staged an elaborate play depicting a pastime of Lord Kṛṣṇa and led the guests in chanting the Lord's holy names.

The story of the celebration was carried in England's leading newspapers, the *London Times* and the *London Telegraph*, both of which ran pictures of the wedding ceremony. Also on hand to cover the event were the *Evening Echo*, the *Watford Observer* and the *District Post*.

Farm Report

Over the past eight years, the International Society for Krishna Consciousness has established fourteen successful farming communities in various parts of the world. As national economies flounder and cities go bankrupt, ISKCON's farms flourish and grow, proving that the Kṛṣṇa consciousness movement is providing not only potent spiritual knowledge, but a viable alternative lifestyle as well. There's full employment for everyone and natural prosperity when everything's done for Lord Kṛṣṇa. For more information please write ISKCON's Secretary at 3764 Waseka Ave., Los Angeles, Ca. 90034.

Fraction of Yield Supplies N.Y. Temple

NEW VARṢĀNĀ (Port Royal, Pa.) From our experience over the past year, we're clearly seeing that Kṛṣṇa's arrangement for "simple living and high thinking" is easily available for anyone who wants it. By Kṛṣṇa's grace we were able to feed the entire New York temple of over one hundred devotees throughout the summer with only a fraction of the yield from our garden (two acres of assorted vegetables), one acre of potatoes, and our small herd of cows. And there's plenty left to last the rest of the year, too. In fact, the potatoes we harvested from that one acre could supply the New York devotees for five years! It took six devotees only two days to cut and hand-plant one ton of seed potatoes, and when the potatoes were ready, we dug them up with a simple horse-drawn potato digger that worked very well.

Kṛṣṇa's six hives of honeybees are still busily gathering what will be our third crop of honey. The honey collected so far has been offered to Their Lordships Śrī Śrī Rādhā-Govinda at the New York temple, sold at the temple store,

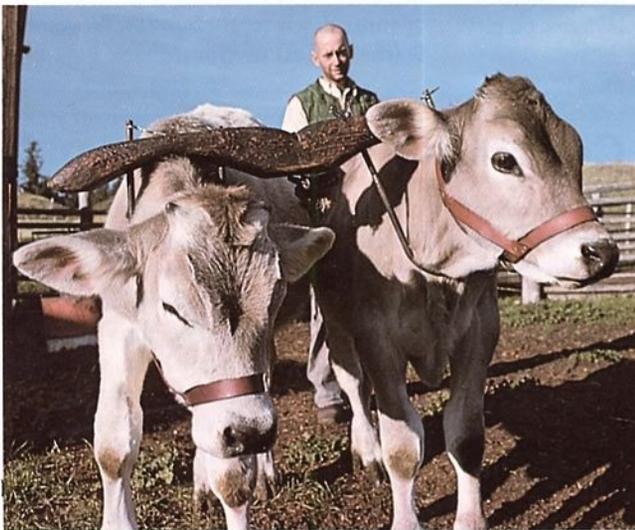
and given as gifts to the Deities of other temples. The careful management of Ādipati has strengthened the hives, and they should produce twice as much honey next year.

Under the management of Devakinandana dāsa, our milking operation is also flourishing. Nineteen Brown Swiss cows give about eight hundred fifty gallons of milk weekly, of which two hundred goes to the New York temple. The rest is sold to a nearby dairy, and the income from these sales helps to cover our farm expenses. Our oxen-training program is also off to a good start. One bull has reached training age and will soon be hauling firewood to heat the new building.

Over five hundred neighbors from around the county came to an open house we recently held. Our guests dined on a vegetarian feast offered to Lord Kṛṣṇa, saw the Hare Kṛṣṇa movie, talked with the devotees, and appreciated our cows. Generally they seemed quite pleased with their new neighbors. We've also started a program at nearby Penn State University. It seems that Kṛṣṇa is providing everything we could ask for to advance in His service.

-Paramānanda dāsa

British Columbia Farm Flourishing



Baby bulls train as oxen at New Gokula

NEW GOKULA (Bridesville, British Columbia) In the crisp Canadian morning air, the sound of a drum echoes off the surrounding hills, hand cymbals ring, and voices rise in song as the devotees of Kṛṣṇa begin another day of devotional ser-

vice. This is New Gokula, the 320-acre ISKCON farm-āśrama in the interior of Canada's westernmost province, British Columbia. Just five miles from Bridesville in the district of Rock Creek, it lies on the rolling land that ends at the United States border.

One of our main projects this summer was transforming the seventy-year-old farmhouse originally on the property into a shining new temple for Their Lordships Śrī Śrī Rādhā Madana-mohana (the presiding Deities of the community). We doubled the area of the old house by adding a kitchen, a serving room, a guest area, workrooms, and offices. Since Canadian winters are long and snowy, we insulated the entire house and built a special sun-room with double insulating glass for Śrīmatī Tulasidevī (a sacred plant dear to Kṛṣṇa). The neighbors are amazed at the transformation of the house and farm. All of them are helpful and encouraging: they teach us things like how to get a tractor out of the mud, and we teach them about Kṛṣṇa.

Rabbits, deer, and squirrels are a few of the many kinds of creatures who share the land with us, but the main animals are the cows. We have nineteen of them (eight of which are milk cows), six calves, a collection of heifers, and four oxen. During the day, they can all be seen grazing on the hills. For several weeks this summer we fenced off one rather wild pasture area, only to find that the cows were too spoiled to eat

such rough grasses. They are accustomed to highly cultivated fields. In the spring they loved to get into the budding crop of winter wheat and nibble on the tasty grains. Now, however, they are settling down in a rich pasture of oats.

The cows are giving over three hundred pounds of milk a day, keeping the devotees well nourished. We especially delight in offering Lord Kṛṣṇa fancy preparations made with yogurt, ghee (clarified butter), cream and curd. All the devotees here at New Gokula are realizing the vital importance of the cow to human life.

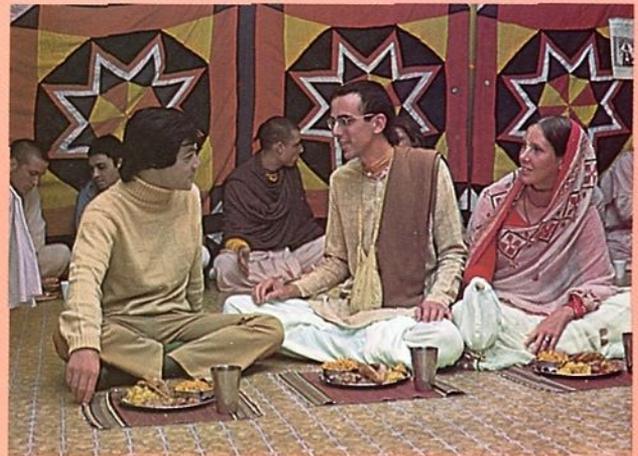
New Gokula is especially suited for growing alfalfa. This crop is quite wonderful: not only is it very high protein and the best of all feeds (the cows love it), but it also enriches the soil with nitrogen. It has long roots that absorb minerals and water, and after it's planted, it grows for more than ten years without reseeding.

Weatherwise, it's been a strange year: very cool and dry in the spring, and then cool and wet in summer. Because of this the vegetables did poorly this year, but the grains are doing great. We expect to harvest them soon and fill our granaries to the brim with almost 150 tons of Kṛṣṇa's mercy.

All in all, though we've had some difficulties, we here in New Gokula are very happy and content. We're confident that if we just follow Śrīla Prabhupāda's instructions and worship Kṛṣṇa wholeheartedly, He will provide us with everything we need—both materially and spiritually.

-Bahūdaka dāsa

FEAST



... on a multicourse banquet of exquisite vegetarian cuisine offered to Lord Kṛṣṇa.

Also ... plays, music, dance and mantra meditation in the transcendental atmosphere of a Kṛṣṇa conscious temple.

Every Sunday
at all ISKCON centers listed below.

AFRICA: Johannesburg, S. Africa—59 Muller St. Yeoville/43-2006; Lusaka, Zambia—Twin Palms Road, P.O. Box 971 (Central Africa); Mombasa, Kenya—Maungandi Road, P.O. Box 82224, East Africa; Nairobi, Kenya—Munira Close, Ngara Rd., P.O. Box 28946 (E. Africa); 31566; Port Louis, Mauritius—23 Wellington Ave., Quatre Bornes, P.O. Box 716.

ASIA: Bombay, India—Hare Krishna Land, Gandhi Gram Road, Juhu, Bombay 400 054/ 579-373; Calcutta, India—15 Albert Road, Calcutta 700017/ 44-3757; Hyderabad, India—Hare Krishna Land, Nampally Station Road, AP, Jakarta, Indonesia—Gg. Kelinci IV, 8-A; Kowloon, Hong Kong—38 Mody Rd. 41 H; Tsim Sha Tsui 3-68806; Madras, India—50 Aspin Gardens, 2nd Street, Kilpauk, Madras-10612515; Mayapur, India—ISKCON International Center, P.O. Sree Mayapur Ghum, W. Bengal (District Nadia); New Delhi, India—19 Todra, Mal Lane, New Delhi-110001; Tehran, Iran—P.O. Box 66-1540; Navaran; Tokyo, Japan—Ichichome, 1-44 Mita, Minato-ku, W. Indragone, India—Kṛṣṇa-Balarama Temple, Chattikara Road, Raman Reti, Mathura, UPI 178.

AUSTRALIA: Adelaide, Australia—13A Frome St. SA/ 223-5115; Auckland, New Zealand—67 Gribblehurst Rd., Mt. Albert 668-866; Lautoka, Fiji—4 Nasoko Street, P.O. Box 125; Melbourne, Australia—197 Danks St., Albert Park, Victoria 329-9844; Sydney, Australia—Corner Wrights Rd. and Drummoine Ave., Drummoine, N.S.W.

EUROPE: Amsterdam, Holland—Herengracht 96/ 020-249410; Copenhagen, Denmark—Riggervej 11, 2660 Brond by Strand, Edinburgh, Scotland—14 Forrest Rd., United Kingdom EH1 2ON; (Frankfurt A. Main), W. Germany—6241 Schloss Riettershof, bei Königstein-Taunus/ 06174-21357; Geneva, Switzerland—9, chemin du Credo, 1213 Petit Lancy/ 921-318; London, England—7 Bury Place, Bloomsbury WC101-4051463; London, England—Bhaktivedanta Manor, Leitchmore Heath, Watford WD2 6EP; Herfordshire/ Radlett, code 9276, 7244; Paris, France—4 rue Le Sueur, 75016 Paris/ 727.02.02; Rome, Italy—Sede Centrale: Via Mistrretta 2, (Piazza Lodi) 00182; Stockholm, Sweden—11453 Stockholm, Grevgatan 18/ 607881.

LATIN AMERICA: Buenos Aires, Argentina—Ecuador 473; Caracas, Venezuela—Calle Luis Roche No. 61, Colinas, De Los Chaguaramos/ 76-74-57; Mexico City, Mexico—Governador Tiburcio, Montiel 45, San Miguel, Mexico City 18/277-3124; Rio Piedras, Puerto Rico—55 Jorge Romay, Santa Rita 00925/ (809) 764-1373; San Augustine, Trinidad and Tobago—corner of Gordon Streets and Santa Margarita Circular, San Augustine, Trinidad/ 662-4605; San Jose, Costa Rica—Hablo No.3, Calle Costa Rica No.12/26-3248; Santo Domingo, Dominican Republic—Cayetano Rodriguez No. 36; Sao Paulo, Brazil—Av. Afranio Peixoto, No. 457, SP, Brazil.

THE UNITED STATES AND CANADA: Ann Arbor, Michigan—718 W. Madison 48103/ (313) 665-6340; Atlanta, Georgia—1287 Ponce de Leon Ave. NE, 30308/ (404) 378-9182; Baltimore, Maryland—200 Bloomsbury Ave. California 21228, (301) 788-6783; Berkeley, California—2334 Stuart St. 94705/ (415) 843-7874; Boston, Massachusetts—72 Commonwealth Ave. 02116/ (617) 536-1669; Bridesville, Canada—Rock Mountain Rd., British Columbia; Buffalo, New York—132 Bidwell Pkwy. 14222/ (716) 882-0281; Carriere, Mississippi—Rt. 2, Box 449, 39426/ (601) 798-6705; Chicago, Illinois—1014 Emerson St., Evanston 60201/ (312) 475-9126; Cleveland, Ohio—15720 Euclid Ave., E. Cleveland 44112/ (216) 851-9367; Dallas, Texas—5430 Gurley Ave. 75223/ (214) 827-6330; Denver, Colorado—1400 Cherry St. 80220/ (303) 333-5461; Detroit, Michigan—8311 E. Jefferson Ave. 48214/ (313) 824-6000; Gainesville, Florida—921 SW Depot Ave. 32601/ (904) 371-1496; Honolulu, Hawaii—51 Coe Hwy 96817/ (808) 595-3947; Houston, Texas—1111 Rosalie St. 77004, (713) 526-9860; Laguna Beach, California—641 Ramona Ave. 92651/ (714) 494-9172; Los Angeles, California—3764 Watska Ave. 90034/ (213) 871-0717; Miami, Florida—10900 Coral Way, 33165/ (305) 552-1766; Montreal, Canada—1626 PIE IX Blvd. H1V 2C5/ (514) 527-1101; New Orleans, Louisiana—2936 Esplanade Ave. 70119/ (504) 488-7433; New Vrindaban, West Virginia—RD 1, Box 620, McCreary's Ridge, Moundsville, W. Virginia 26041/ (304) 845-2790; New York, New York—439 Henry St., Brooklyn 11231/ (212) 596-9658; Okala, Hawaii—P.O. Box 112, 96774; Ottawa, Canada—224 Besserer St., Ontario/ (613) 236-9091; Philadelphia, Pennsylvania—424 E. Woodlawn St. 19144/ (215) 849-1767; Phoenix, Arizona—7602 N. 27th Ave. 85021/ (602) 995-1241; Pittsburgh, Pennsylvania—4826 Forbes Ave. 15213/ (412) 683-7700; Portland, Oregon—2805 SE Hawthorne 97214/ (503) 234-1755; St. Louis, Missouri—4544 Laclede Ave. 63108/ (314) 361-1224; San Diego, California—3300 Third Ave. 92103/ (714) 291-7778; San Francisco, California—3006 Laguna St. 94123/ (415) 567-7440; Seattle, Washington—400 18th Ave. East 98102/ (206) 329-9348; Toronto, Canada—187 Gerrard St. East, Ontario M5A 2E5/ (416) 922-5415; Vancouver, Canada—1774 West 16th Ave., Vancouver 9, B.C./ (604) 732-8422; Washington, D.C.—2015 "Q" St. N.W. 20009/ (202) 667-3516; Winnipeg, Canada—160 Home St., Manitoba/ (204) 775-3575.

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.

Year 489, Caitanya Era
Vaiṣṇava Month of Dāmodara (October 21—November 18, 1975)

Kṛṣṇa-pakṣa (dark fortnight)

| October 25 (Dāmodara 5) | October 28 (Dāmodara 8) | October 29 (Dāmodara 9) |
|---|---|--|
| Disappearance of Śrīla Narottama dāsa Ṭhākura. | Bahulāṣṭami. Snāna-dānādi-mahotsava at Śrī Rādhā-kuṇḍa. | Appearance of Śrīla Viracandra Prabhu. |
| October 31 (Dāmodara 11) | November 1 (Dāmodara 12) | |
| Rāma-ekādaśī. Disappearance of Śrīla Narahari Sarākāra. | Ekādaśī Pāraṇa before 9:28 a.m. | |
| Śukla-pakṣa (bright fortnight) | | |
| November 4 (Dāmodara 15) | November 5 (Dāmodara 16) | November 11 (Dāmodara 22) |
| Śrī Govardhana-pūjā. Annakūja-mahotsava. Appearance of Rasikānanda Prabhu. Śrī Bali-daityarāja-pūjā. | Disappearance of Śrīla Vāsudeva Ghosh Ṭhākura. | Gopāṣṭami and Goṣṭhāṣṭami Disappearance of Śrīla Gadādhara dāsa Gosvāmi, Śrīla Dhanajāya Paṇḍita and Śrīla Śrīnivāsa Ācārya. |
| November 14 (Dāmodara 25) | November 15 (Dāmodara 26) | November 17 (Dāmodara 28) |
| Uthāna-ekādaśī. Disappearance of Śrīla Gaurākīṣora dāsa Bābājī Mahārāja. Beginning of Bhīṣma-pañcaka. | Ekādaśī Pāraṇa before 9:32 a.m. | Disappearance of Bhūgarbha Gosvāmi and Śrīla Kāṣīvara Paṇḍita. |
| November 18 (Dāmodara 29) | | |
| End of Cāturmāsya-vrata, Ūja-vrata and Bhīṣma-pañcaka. Haimantika-rāsa-yātrā of Lord Kṛṣṇa. Disappearance of Śrīla Sundarānanda Ṭhākura. Appearance of Śrīla Nimbarka Ācārya. | | |



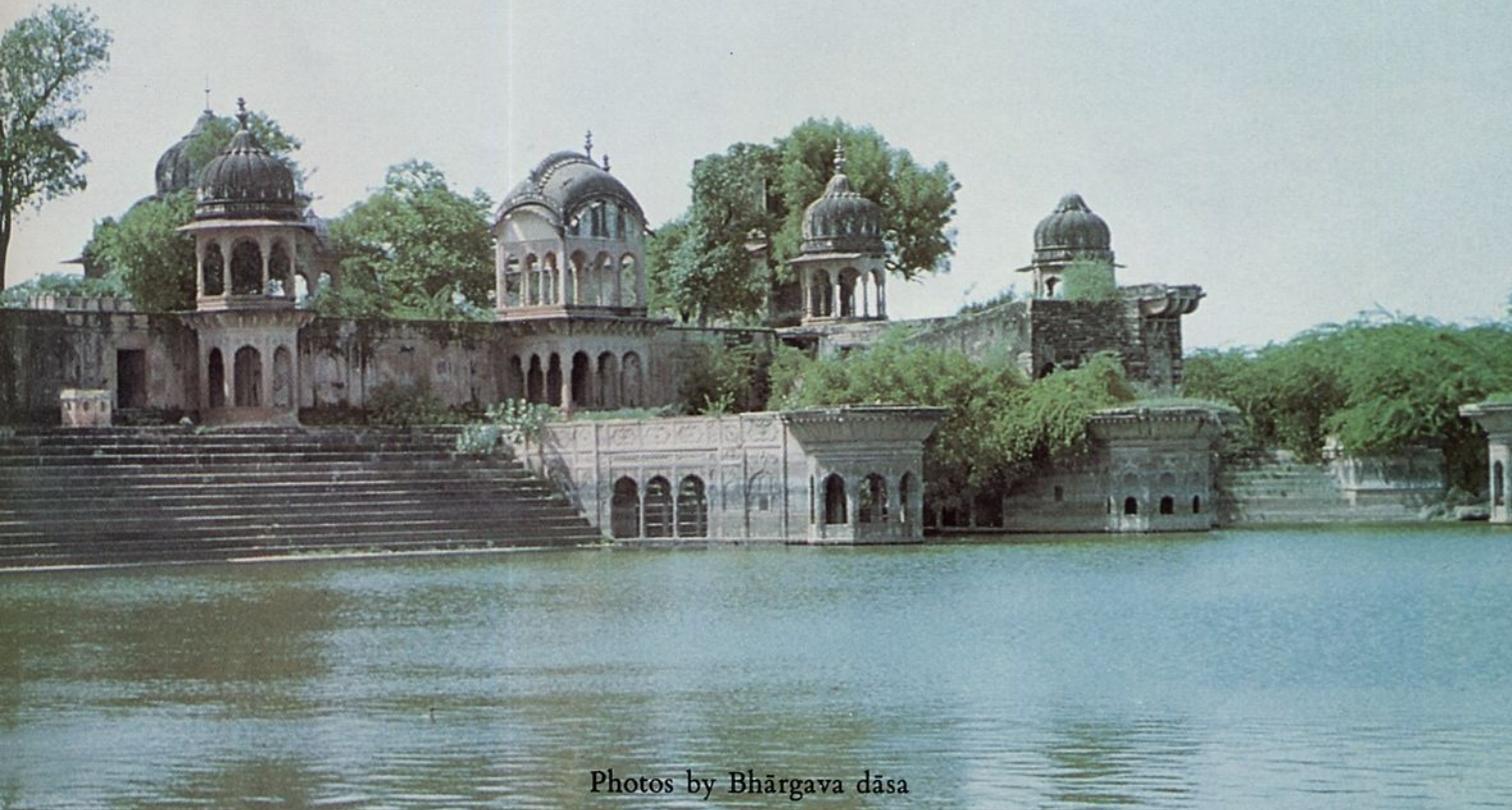
Reminder of a king's gratitude, palace and bathing tank of the present day Mahārāja of Bhāratapura sit serenely in the meadows of Vṛndāvana. In the mid-1800's his great-grandfather, Surāja Māla, marched with his army from Vṛndāvana against the last Mogul stronghold in Delhi, ninety miles away. He and his men emerged victorious and returned to Vṛndāvana with thousands of richly decorated elephants. As a gesture of thanks to Lord Kṛṣṇa, Surāja Māla built this lovely palace and bathing place where Kṛṣṇa and His beloved consort, Śrīmatī Rādhārāṇī, used to meet thousands of years before.

VRNDĀVANA

Land of No Return

Part II

by His Holiness Brahmānanda Svāmi



Photos by Bhārgava dāsa

I ONCE VISITED VRNDĀVANA, INDIA with His Divine Grace Śrīla Prabhupāda. As I accompanied him on his daily walk one morning, we suddenly came upon a particularly beautiful spot. The cool sands were thick with foliage; the tall trees full of singing birds. As the sun brightened the clear morning sky, peacocks filled the air with their peculiar call.

Śrīla Prabhupāda looked over his shoulder and said to me, “So, Brahmānanda, this is Vṛndāvana. How do you like it?”

“It’s wonderful, Śrīla Prabhupāda,” was all I could reply. I felt that he was actually revealing the glories of Vṛndāvana to me, even though I had no particular spiritual qualification.

Vṛndāvana is the place where the Supreme Lord Śrī Kṛṣṇa appeared five thousand years ago. Lord Kṛṣṇa descended there from His own spiritual planet, Goloka Vṛndāvana, to attract us by displaying His supernatural pastimes. Śrīla Prabhupāda has explained that when Kṛṣṇa descends to the material world, this same Vṛndāvana descends with Him just as an entourage accompanies an important personage. Because when Kṛṣṇa comes His land also comes, Vṛndāvana is

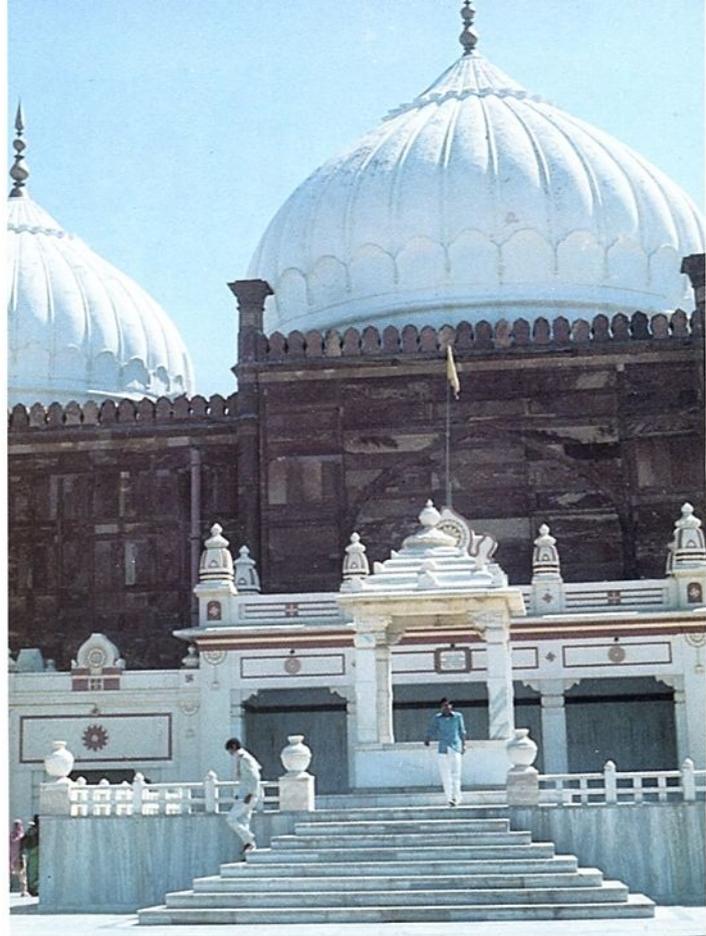
not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Goloka Vṛndāvana.

In the spiritual land of Vṛndāvana, everyone loves Kṛṣṇa—even the animals and plants. The *Śrīmad-Bhāgavatam* (10.15.7) describes how the peacocks greeted Lord Kṛṣṇa and His brother Balarāma: “O worshipable one, just see how the peacocks returning to their nests are greeting You with full pleasure! The cuckoos on the branches of the trees are also greeting You in their own way. All the residents of Vṛndāvana are glorious because everyone is prepared to render devotional service to You.” And later in the same work: “Just see how the cranes and swans on the water are singing the glories of the Lord! While standing in the water, they are meditating and worshipping Him!”

Even today one can see many different kinds of wildlife in Vṛndāvana. Indeed, the area appears to be a kind of sanctuary where all living entities can take shelter. For example, Vṛndāvana is a haven for cows. Hundreds of them in herds go

out into the pastures in the morning and dutifully return at sundown. Some venture through the town streets and are fed, patted and offered respect and worship, for everyone knows they are Kṛṣṇa's favorite pets. Once, on my first visit to Vṛndāvana, I bathed in the Yamunā and then began walking through one of the outlying forests. I was marveling at how the forest floor had been transformed into a neatly clipped grass carpet by the feeding cows, when suddenly a stream of them came through the trees. Soon hundreds of white cows were all around me, sometimes eating the grass, sometimes nibbling at the leaves on the low-hanging tree branches, sometimes frolicking and running like playful friends. As the passing herd started to thin out, I saw a cowherd boy in the rear, chiding some of the stragglers. He was about nine years old, dark and frail, clad in a simple cloth and carrying a small stick. He ran behind the white heads of the cows, fully absorbed in his occupation. Upon seeing such a sight as this in Vṛndāvana, how could one possibly *not* remember Kṛṣṇa, who is renowned for His role as a transcendental cowherd boy?

Many elderly Bengali widows have also made Vṛndāvana their haven. Their backs bent with old age, they crowd the city's streets while intently going to the temples. They are especially seen in the early morning on the banks of the river Yamunā, where, draped in their white widows' saris, they look like a flock of white ducks, dipping and bathing and offering their oblations. It is said that half of Vṛndāvana's twenty-five thousand residents are these Bengali widows.



New temple (foreground) rises at site of Lord Kṛṣṇa's birth. Old temple was destroyed by Mogul emperor Aurengzeb, who built a mosque in its place. Pilgrims can go down into the cellar and see a replica of the prison cell where Lord Kṛṣṇa first appeared.

White mogra flowers and red rosepetals, soon to decorate a temple Deity, are patiently strung into a garland by a resident of Vṛndāvana. Devotees say that by wearing garlands, Lord Kṛṣṇa makes the flowers more beautiful.



Deity in a tree. Kṛṣṇa is worshiped as the boy who stole the cowherd girls' clothes while they bathed in the Yamunā River and teased them when they begged for His mercy.



Photo: Viśākhā devī dīśī



They have come to Vṛndāvana to die. Having brought whatever life savings they had and deposited it with one of the temples, they receive a room and bare necessities, and in this way they count their days and their prayer beads until they pass away. Although to die in Vṛndāvana is certainly auspicious, Kṛṣṇa recommends in the *Bhagavad-gītā* that wherever one may die, if he can at that time remember Kṛṣṇa or His activities, name, form, or abode, then he is immediately transferred to the transcendental planet of Kṛṣṇa.

Other inhabitants of Vṛndāvana are the artisans, the silver craftsmen, the doll makers, the bead carvers, the carpenters, and the shopkeepers. They are all Vrajavāsīs (people born in Vṛndāvana) who can trace their families far, far back, and who themselves will never care to leave Vṛndāvana. There are also the caste *gosvāmīs*, who by birthright are the mentors of the temples. They are the town's brahminical aristocrats and are given all respect. Finally, there are the *pūjārīs* or temple priests and the numerous *bābājīs*. The latter are simply humble beggars, frail and nearly naked, who wear broad clay marks called *tilaka* on their dark bodies. They eat at the free kitchens called *chatras* and have no fixed address.

The *Śrīmad-Bhāgavatam* recommends that when one visits a holy place like Vṛndāvana, he should take spiritual instructions from the holy persons residing there. Unfortunately, most visitors to Vṛndāvana fail to do this, and they leave Vṛndāvana having done little more than take a bath there. Even so, anyone who goes to Vṛndāvana will be benefited. His Divine Grace Śrīla Prabhupāda explains in his *Śrīmad-*

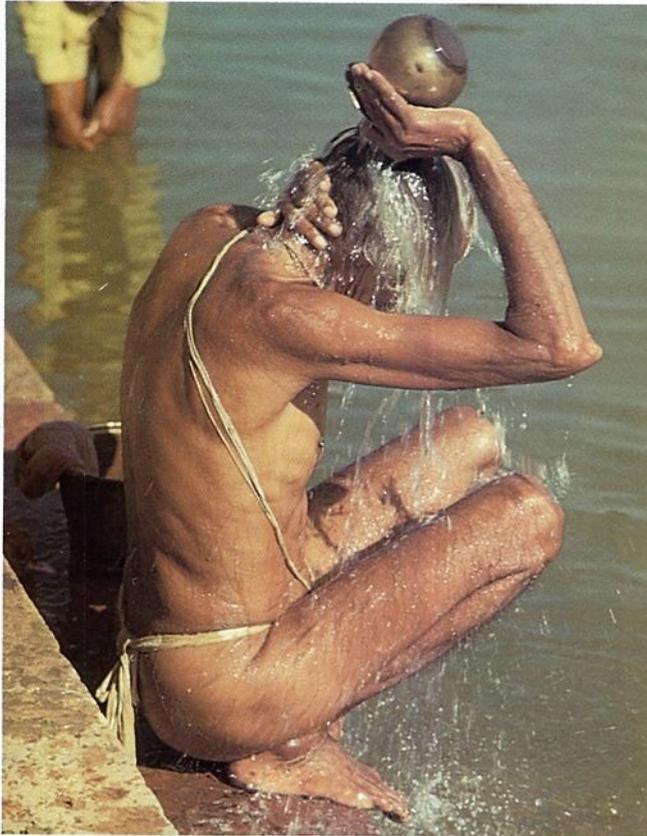
Exquisite Śrījī temple, honoring the birthplace of Śrīmatī Rādhārāṇī, overlooks village of Varṣānā and the lush countryside where Lord Kṛṣṇa displayed His transcendental pastimes five thousand years ago.



Photo: Viśākha devi dāśī

Taking rest in the Mirror Temple, little Deity of Kṛṣṇa lies on soft bedding. Vṛndāvana residents say He's only pretending, and will soon get up to steal some butter—one of His favorite pastimes.

Devotee douses himself with purifying Yamunā water from his brass *loṭā* in a Vṛndāvana-style morning shower. Multistranded thread over his shoulder signifies brahminical status.



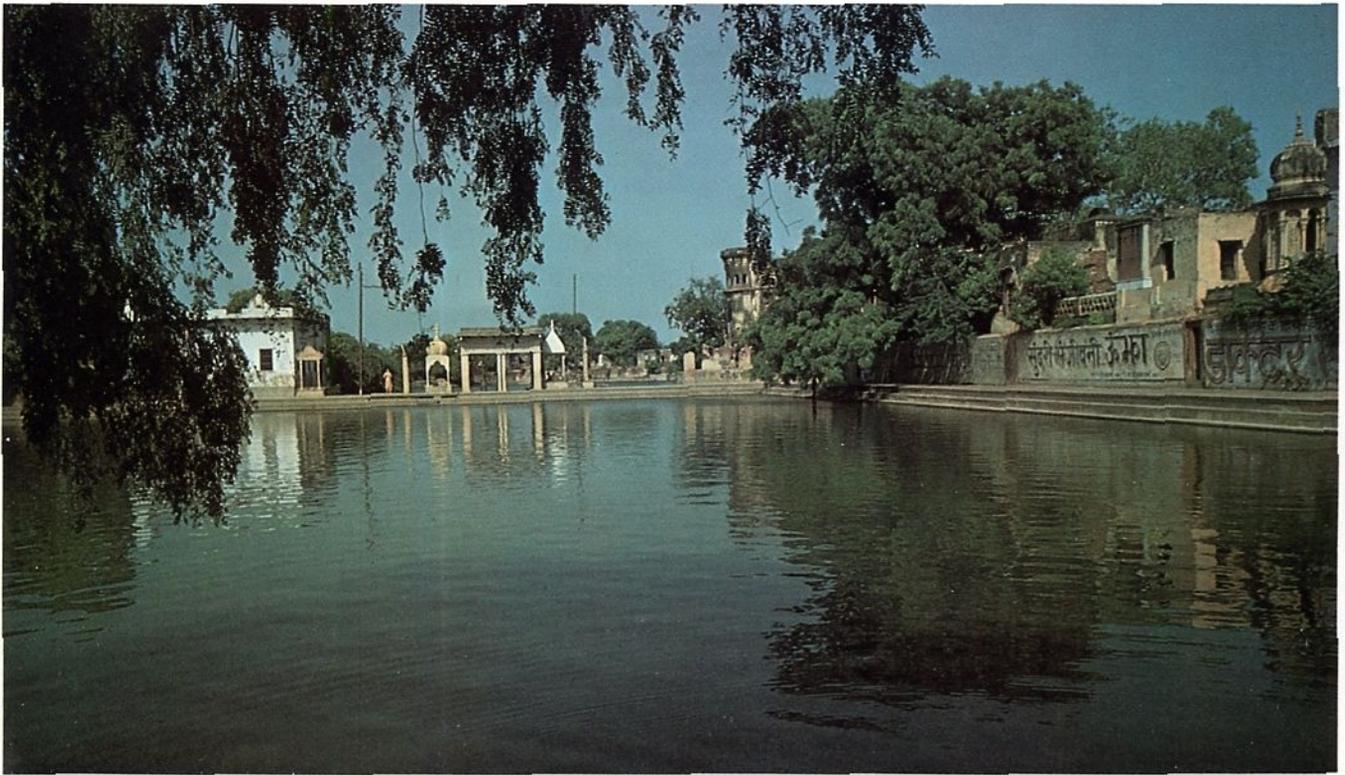
Bhāgavatam: “Any person may go [to Vṛndāvana], and even if he is sinful, he will at once contact an atmosphere of spiritual life and will automatically chant the names of Rādhā and Kṛṣṇa. This we have actually seen and experienced.” In the *Nectar of Devotion*, Śrīla Prabhupāda further comments: “The places in the eighty-four square-mile district of Mathurā, [in which Vṛndāvana is located] are so beautifully situated on the banks of the river Yamunā that anyone who goes there will never want to return to this material world.” Śrīla Rūpa Gosvāmi has confirmed in his *Bhakti-rasāmṛta-sindhu* that even nondevotees who come to Vṛndāvana can experience transcendental emotions.

But to fully appreciate the transcendental quality of Vṛndāvana, you must be transcendently qualified. Kṛṣṇa and His abode are visible only to His devotees; to others they remain a mystery. As Śrīla Prabhupāda explains in his *Śrīmad-Bhāgavatam*, “The mystery [of God] is unfolded before the eyes of His pure devotees because their eyes are anointed with love for Him. And this love of Godhead can be attained only by the practice of transcendental service to the Lord, and nothing else. Factually, the spiritually developed person is able to have the vision of the kingdom of God always reflected within his heart. . . .”

The best way to experience Vṛndāvana is to humbly approach a pure devotee of Kṛṣṇa and try to receive his mercy. Because he has seen the Absolute Truth, the Supreme Personality of Godhead, he can open our eyes and anoint them with love so that we can also get a glimpse. In the same way that a pair of eyeglasses enables a person with poor vision to see everything clearly, the pure devotee is the transparent via medium through which we can clearly perceive God.

Sweet water well on grounds of Madanā-mohana temple refreshes thirsty visitors. In a little shelter just a few yards from here, the great devotee Sanātana Gosvāmi wrote his many books during the Sixteenth Century. Once, Lord Kṛṣṇa, disguised as an ordinary cowherd boy, agreed to serve Sanātana, His pure devotee, by drawing him water from this well. Present-day attendant enthusiastically offers the tasty water to all who come.





Temples surround lake at Rādhā-kunḍa, sacred bathing place of Śrīmatī Rādhārāṇī. A small sum rents a tiny one-room house here for a lifetime. For centuries saints have made this their home. The great poet and devotee Kṛṣṇadāsa Kavīrāja Gosvāmi lived here in a simple hut as he wrote the magnificent *Śrī Caitanya-caritāmṛta*, a glorification of Lord Caitanya's pastimes.

Therefore to fully appreciate Vṛndāvana, one should become a devotee of Kṛṣṇa and become Kṛṣṇa conscious.

What does it mean to become a devotee? A devotee is one who has purified himself of all material lust by performing devotional service under the guidance of a bona fide spiritual master. In that pure state of mind and heart, he can devote himself to the Lord and experience transcendental love for God. As Śrīla Prabhupāda explains in his *Teachings of Lord Caitanya*: "Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. 'When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?' one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual."

Anyone who goes to Vṛndāvana should carefully avoid committing any offense there. Vṛndāvana is the sacred abode of the Lord, and to act sinfully there is equivalent to offending Lord Kṛṣṇa Himself. A sin committed in the Lord's abode is called *dhāma-aparādha*, and is severely punishable—one hundred times more so than if committed outside Vṛndāvana. Conversely, a pious act performed in Vṛndāvana yields one hundred times greater benefit than one performed outside. The numerous hogs, dogs, monkeys and turtles who inhabit Vṛndāvana attest to many impure devotees who in their last life committed sins in Vṛndāvana. They've taken birth in one of these lower species, but in their next life, due to developing an attachment for the sacred dust of Vṛndāvana, they will be promoted back to Godhead by the Lord's mercy.

One should not make the mistake of prematurely retiring

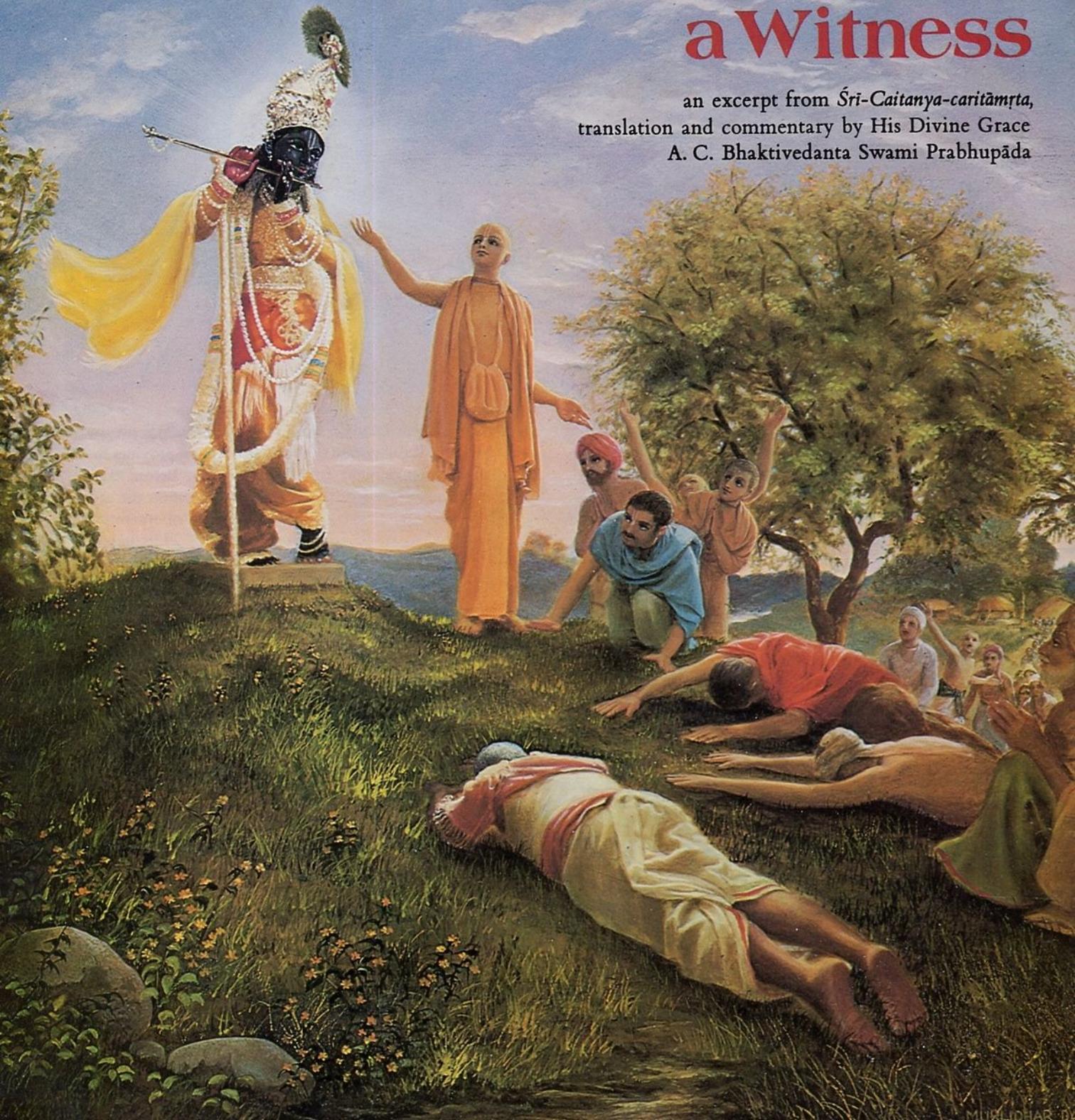
in Vṛndāvana. If one is not advanced in Kṛṣṇa consciousness and goes there to retire from material activities, he is quite likely to perform material activities in Vṛndāvana. To prevent this, the Vedic system of *varṇāśrama-dharma* provides for a gradual disentanglement from material life. Before taking *sannyāsa*, or complete renouncement, one may enter the order of *vānaprastha*, in which all family and business responsibilities are handed over to the elder sons. Thus one can travel to various places of pilgrimage with his wife, always, however, maintaining strict celibacy.

But one who is pure enough to actually reside in Vṛndāvana can develop love of Godhead by following in the footsteps of one of the eternal residents of that land. He should try to emulate the deep devotion of Kṛṣṇa's friends, parents, or conjugal lovers. Consider Kṛṣṇa's uncle Akrūra: when he entered the outskirts of Vṛndāvana and saw Kṛṣṇa's footprints in the dust, his ecstatic love for Him increased so much that the hairs on his body stood up. His eyes were flooded with tears, and in ecstasy he jumped from his chariot and fell down on the ground, calling out, "How wonderful this is! How wonderful this is!" Such pure devotion is the ideal way of seeing Vṛndāvana. When one loves Kṛṣṇa this intensely, he also loves Vṛndāvana in the same way, for one cannot separate Vṛndāvana from Kṛṣṇa. Indeed, Kṛṣṇa is eternally present there, inviting us back to His wonderful abode.

In the third and final part of this series on Vṛndāvana, His Holiness Brahmānanda Swami describes ISKCON's exquisite new Kṛṣṇa-Balarāma temple—how it was built and what it's like to live there.

The Deity Who Was Called as a Witness

an excerpt from *Śrī-Caitanya-caritāmṛta*,
translation and commentary by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda



AT VIDYĀNAGARA IN SOUTH INDIA there were once two *brāhmaṇas* who decided to make a long tour to see different places of pilgrimage. First they visited Gayā, then Kāśī, then Prayāga. Finally, with great pleasure, they came to Mathurā. There they visited all twelve forests of Vṛndāvana, saw Govardhana Hill and at last came to the town of Vṛndāvana itself.

In Vṛndāvana, at the site where the Govinda temple is now situated, there was at that time another great temple where gorgeous worship of Lord Gopāla was performed. When the pilgrims visited this temple, the beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for a few days.

One of the two *brāhmaṇas* was an old man, and the other was young. Because the young *brāhmaṇa* always rendered service to the older one, the old man was very pleased with him.

Grateful Acknowledgment

After their stay in the Gopāla temple, the older man told the younger, "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage. Even my own son does not render me such service. By your mercy, I did not become fatigued while on this tour. If I do not show you any respect, I would be ungrateful. Therefore, I promise to give you my daughter in charity."

The younger *brāhmaṇa* replied, "My dear sir, please hear me. You are saying something very unusual; such a thing never happens. While you are a most aristocratic family man, well educated and very rich, I am not at all aristocratic. Indeed, I am without a decent education and have no wealth. Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa. Lord Kṛṣṇa is very pleased by service rendered to *brāhmaṇas*, and when the Lord is pleased, the opulence of one's devotional service increases."

The older *brāhmaṇa* replied, "My dear boy, do not doubt me. I shall give you my daughter in charity, for I have already decided this."

The young *brāhmaṇa* said, "You have a wife and sons, and you have a large cir-

cle of relatives and friends. Without their consent, you cannot possibly give me your daughter in charity."

"My daughter is my own property," said the elderly *brāhmaṇa*. "If I choose to give my property to someone, who has the power to stop me? My dear boy, I shall give my daughter to you in charity, and I shall ignore the position of all others. Don't doubt me in this regard; just accept my proposal."

The younger *brāhmaṇa* replied, "If you have actually decided to give your young daughter to me, then say so before the Gopāla Deity."

Solemn Vow

Coming before Gopāla, the elderly *brāhmaṇa* said, "My dear Lord, please witness that I have given my daughter to this boy."

In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle it. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity.

Then the younger *brāhmaṇa* addressed the Deity, saying, "My dear Lord, You are my witness. If necessary, I shall call for You to testify later on."

After these talks, the two *brāhmaṇas* started for home. As usual, the young *brāhmaṇa* accompanied the elderly *brāhmaṇa* as if the older man were his *guru* (spiritual master) and rendered service to him in various ways.

Upon arriving in Vidyānagara, each *brāhmaṇa* went to his respective home. After some time, the elderly *brāhmaṇa* became very anxious. He began to think, "I have given my word to a *brāhmaṇa* in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

Thus the elderly *brāhmaṇa* called for a meeting of all his relatives and friends, and before them he narrated what had taken place in front of Gopāla. When those who belonged to the family circle heard the narration of the old *brāhmaṇa*, they made exclamations showing their disappointment, and requested that he not make such a proposal again. They unanimously agreed: "If you offer your

daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

The elderly *brāhmaṇa* said, "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give my daughter to the young *brāhmaṇa*."

Ominous Threat

Once again, the relatives were unanimous. "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared, "If such a thing happens, we shall take poison and die."

The elderly *brāhmaṇa* said, "If I do not give my daughter to the young *brāhmaṇa*, he will call Śrī Gopālājī as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

The old man's son replied, "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this? Besides, you do not have to flatly deny you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said, and I shall take care of the rest. By argument, I shall defeat the young *brāhmaṇa*."

The son of the elderly *brāhmaṇa* was an atheist. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. As a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness.

Hopeful Plea

When he heard his son's statement, the mind of the elderly *brāhmaṇa* became very agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla and prayed, "My dear Lord Gopāla, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from disturbance and at the same time

save my kinsmen from dying.”

The next day, while the elderly *brāhmaṇa* was thinking deeply about this matter, the young *brāhmaṇa* came to his house. After coming before the old man and offering respectful obeisances, he very humbly folded his hands and spoke as follows: “You have promised to give your daughter to me, but now you do not say anything. What is your conclusion?”

The elderly *brāhmaṇa* remained silent. Taking this opportunity, his son immediately came out of the house with a stick to strike the younger man. The son said, “Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!”

Seeing the stick in the hand of the son, the younger *brāhmaṇa* fled. The next day, however, he gathered together all the people of the village. They called for the elderly *brāhmaṇa* and brought him to their meeting place. The young *brāhmaṇa* then began to speak before them as follows: “This gentleman has promised to give his daughter to me, yet now he does not keep his promise. Please ask him about his behavior.”

Sensitive Inquiry

All the people gathered there addressed the elderly *brāhmaṇa*: “Why are you not fulfilling your promise? You have given your word of honor.”

The elderly *brāhmaṇa* said, “My dear friends, I do not exactly remember making a promise like that.”

When the old man’s son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and said, “While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to steal it. There was no one besides this man with my father. Giving him an intoxicant known as *dhuturā* to eat, this rogue made my father mad. Then he took all my father’s money and claimed that it had been taken by some thief. Now he is claiming that my father has promised to give him my sister in charity. All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor *brāhmaṇa* my father’s daughter.”

Hearing these statements, all the people gathered there became a little

doubtful. They thought it was quite possible that because of attraction for riches, one might give up his religious principles.

At that time, the young *brāhmaṇa* said, “My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying. Being very satisfied with my service, this *brāhmaṇa* said to me of his own accord, ‘I promise to give my daughter to you.’ At that time, I forbade him to do this, telling him, ‘O best of the *brāhmaṇas*, I am not a fit husband for your daughter. Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.’

“Still, this *brāhmaṇa* insisted. Again and again he asked me to accept his proposal, saying, ‘I have given you my daughter. Please accept her.’ I then said, ‘Please hear me. You are a learned *brāhmaṇa*. Your wife, friends and relatives will never agree to this proposal. My dear sir, you will not be able to fulfill your promise. Your promise will be broken.’

“Yet, again and again the *brāhmaṇa* emphasized his promise. ‘I have offered you my daughter,’ he said. ‘Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?’

“At that time I concentrated my mind and requested the *brāhmaṇa* to make the promise before the Gopāla Deity. When we came before the Deity, this gentleman said, ‘My dear Lord, please witness that I have offered my daughter to this *brāhmaṇa* in charity.’

“Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet: ‘My dear Lord, if this *brāhmaṇa* later hesitates to give me his daughter, I shall call on You as a witness. Please note this with care and attention.’ Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead.”

Although the young *brāhmaṇa* described himself as having no claims to aristocracy and as being an uneducated common man, still he had some good qualifications: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Kṛṣṇa without hesitation,



Photo: Bhārgava dāsa

and he had firm faith in the Lord’s consistency. When the young *brāhmaṇa* was finished speaking, the elderly *brāhmaṇa* immediately agreed to his statement. He said, “If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young *brāhmaṇa*.” The elderly *brāhmaṇa*’s son also immediately agreed, saying, “Yes, this is a very nice settlement.”

Absolute Arrangement

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone’s desire, everyone’s request and everyone’s prayer. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they both agreed.

The elderly *brāhmaṇa* thought, “Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement.”

The atheistic son thought, “It is not



The same Gopāla Deīty who testified in the dispute between two brāhmaṇas was moved to this temple in Cuttak, India, from Vidyānagara by King Puruṣottama.

possible for Gopāla to come and bear witness." Thinking like this, both father and son agreed.

The young brāhmaṇa took this opportunity to speak: "Please write this down so that you may not again change your word of honor." All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

The young brāhmaṇa then said, "Will all you gentlemen present please hear me? This elderly brāhmaṇa is certainly truthful and is following religious principles. He has no desire to break his promise, but fearing that his kinsmen will commit suicide, he is deviating from the truth. By the piety of the elderly brāhmaṇa, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact."

The young brāhmaṇa immediately started for Vṛndāvana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail. "My Lord," he said, "You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show your great mercy by protecting the religious principles of us two brāhmaṇas. My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the old brāhmaṇa has broken his promise, and that is giving me great pain."

Selfless Request

It was not at all the intention of the young brāhmaṇa to get the daughter of the elderly brāhmaṇa in marriage and thus enjoy material happiness and sense gratification. His only concern was that the elderly brāhmaṇa had promised some-

thing, and if Gopāla did not bear witness to that transaction, then the older brāhmaṇa would incur a spiritual blemish. That is why the young man went to Vṛndāvana to ask the Deity for protection and help. The young brāhmaṇa was a pure Vaiṣṇava (devotee of the Lord), and his only desire was to serve the Supreme Personality of Godhead and the older brāhmaṇa, who was also very devoted to the Lord.

The young brāhmaṇa continued, "My dear Sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

The dealings between a devotee and the Lord are very simple. The young brāhmaṇa said to the Lord, "You know everything, but if You do not bear witness, You will be involved in sinful activities." There is no possibility, however, of the Lord's being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man.

Lord Kṛṣṇa replied, "My dear brāhmaṇa, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me. I shall certainly appear there, and at that time I shall protect the honor of both you brāhmaṇas by bearing witness to the promise."

"My dear Sir," said the young brāhmaṇa, "even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words. Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be accepted by all the people."

Lord Kṛṣṇa said, "I've never heard of a Deity's walking from one place to another."

The brāhmaṇa replied, "That is true, but how is it that You are speaking to me, although You are a Deity? My dear Lord, You are not a statue; You are actually Kṛṣṇa, the son of Mahārāja

Nanda. Now, for the sake of the old *brāhmaṇa*, You can do something You have never done before.”

Gracious Consent

Śrī Gopālājī then smiled and said, “My dear *brāhmaṇa*, just listen to Me. I shall walk behind you, and in this way I shall go with you.”

Those who have understood the science of Kṛṣṇa—Kṛṣṇa’s name, form, quality and so forth—can also talk with the Deity. To an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Kṛṣṇa can deal with His devotees in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord’s dealings. Indeed, he can talk face to face with Him.

The Lord continued, “Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place. You will know that I am walking behind you by the sound of My ankle bells. Cook one kilo of rice daily and offer it to Me. I shall eat that rice

and follow behind you.”

The next day, the *brāhmaṇa* started for home, and Gopāla followed him, step by step. While he walked, the young *brāhmaṇa* could hear the tinkling sound of the Lord’s ankle bells. The *brāhmaṇa* became very pleased, and he cooked first-class rice for Gopāla to eat. When he neared his own village, the young man began to think as follows:

Auspicious Arrival

“Having now come to my own village, I shall go home and tell all the people that the witness has arrived.” Then the *brāhmaṇa* turned to look back, and he saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.

The Lord told the *brāhmaṇa*, “Now you can go home. I shall stay here. Do not fear.”

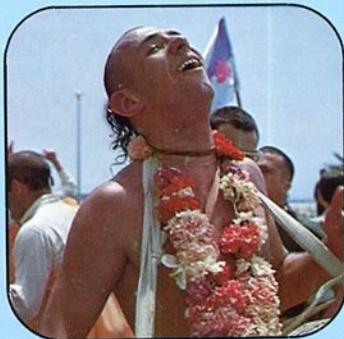
The young *brāhmaṇa* then went to the town and informed everyone of Gopāla’s arrival. They were struck with wonder. All the townspeople went to see the witness Gopāla, and when they saw Him actually standing there, they all offered their respectful obeisances. They were very pleased to see the beauty of Gopāla, and when they heard He had actually walked there, they were all amazed.

Then the elderly *brāhmaṇa*, being very pleased, came forward and immediately fell like a stick in front of Gopāla. Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly *brāhmaṇa* had offered his daughter in charity to the young *brāhmaṇa*.

After the marriage ceremony was performed, the Lord informed both *brāhmaṇas*, “You two *brāhmaṇas* are My eternal servants birth after birth. I have become very pleased by the truthfulness of you both. Now you can ask for a benediction.”

With great pleasure, the *brāhmaṇas* said, “Please remain here so that people all over the world will know how merciful You are to Your servants.” Thus Lord Gopāla stayed, and the two *brāhmaṇas* engaged in His service. After hearing of the incident, many people from different provinces began to come to see Gopāla. Eventually the king of the province in which Vidyānagara is located heard this wonderful story, and he also came to see Gopāla. Being very satisfied, the king constructed a nice temple, and regular service was executed. Thus, the Deity became very famous as Sākṣi-gopāla, the Gopāla who bore witness to the marriage vow. 🌸

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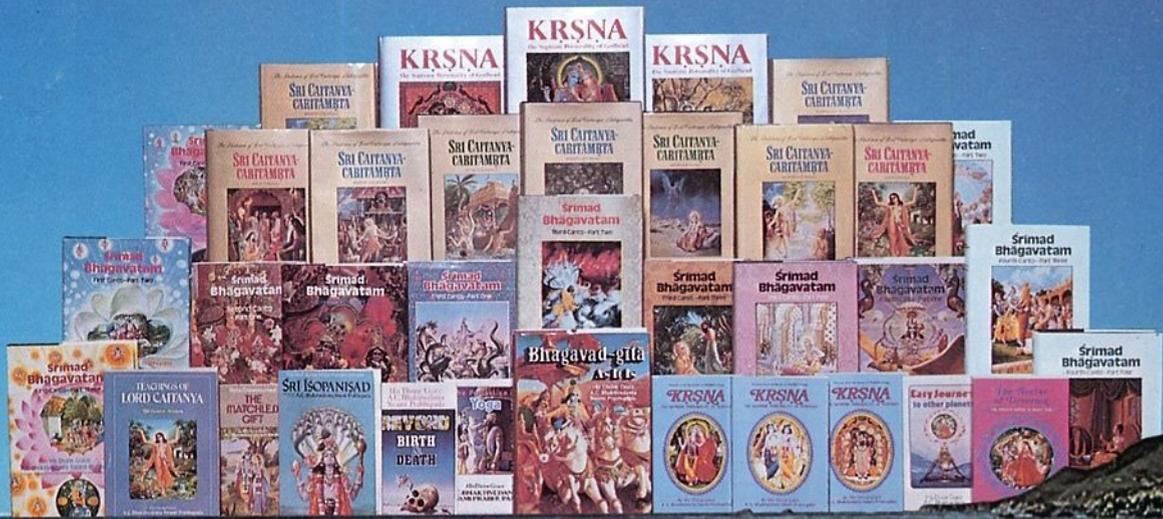
A SHORT STATEMENT OF THE PHILOSOPHY OF KR̥ṢṆA CONSCIOUSNESS

The International Society for Kṛṣṇa 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 eternal, all-knowing, omnipresent, all-powerful, and all-attractive. 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 the *Vedas*, the oldest scriptures in the world. The essence of the *Vedas* is found in the *Bhagavad-gītā*, a literal record of Kṛṣṇa's 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.

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