

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



BACK TO GODHEAD



Vol.11 No.6

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



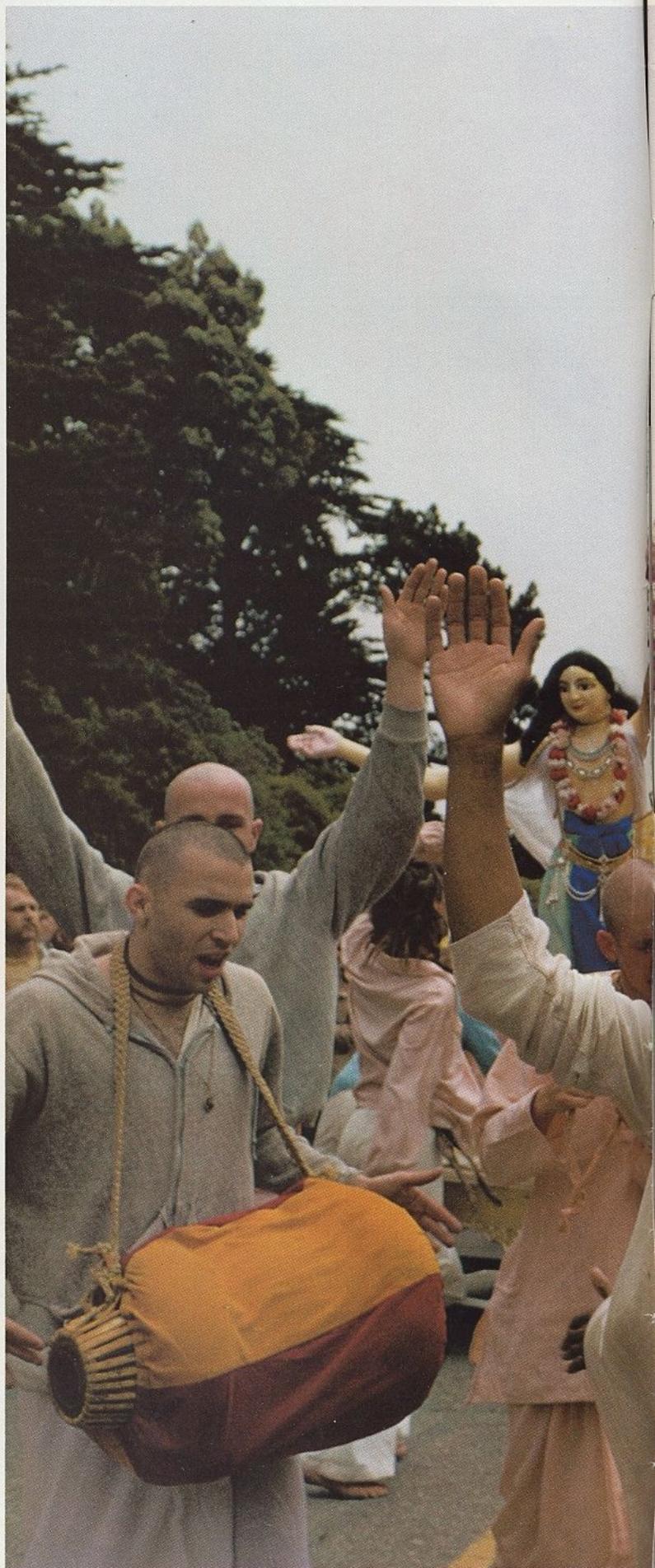
A short statement of the philosophy of Kṛṣṇa Consciousness

The International Society for Krishna Consciousness (ISKCON) is a worldwide community of devotees practicing bhakti-yoga, the eternal science of loving service to God. The Society was founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, a pure devotee of God representing an unbroken chain of spiritual masters originating with Lord Kṛṣṇa Himself. The following eight principles are the basis of the Kṛṣṇa consciousness movement.

We invite all our readers to consider them with an open mind and then visit one of the ISKCON centers to see how they are being applied in everyday life.

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

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.





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

— the chanting rolls through the crowd in waves as the huge cars, with their towering canopies and colorful garlands, rumble along the city streets into the park. This is Ratha-yātrā, the ancient Festival of the Chariots, glorifying Lord Jagannātha, the Lord of the universe. People have celebrated Ratha-yātrā for thousands of years in Purī, India, and since 1966 the International Society for Krishna Consciousness has made this joyous festival an international event. United by the chanting of the holy names of God, people of all ethnic and religious backgrounds now celebrate Ratha-yātrā in cities all over the world. Experience the spiritual excitement of Ratha-yātrā in the festival city nearest you (please see back cover), and read more about the transcendental science of Kṛṣṇa consciousness in the pages of **BACK TO GODHEAD**.

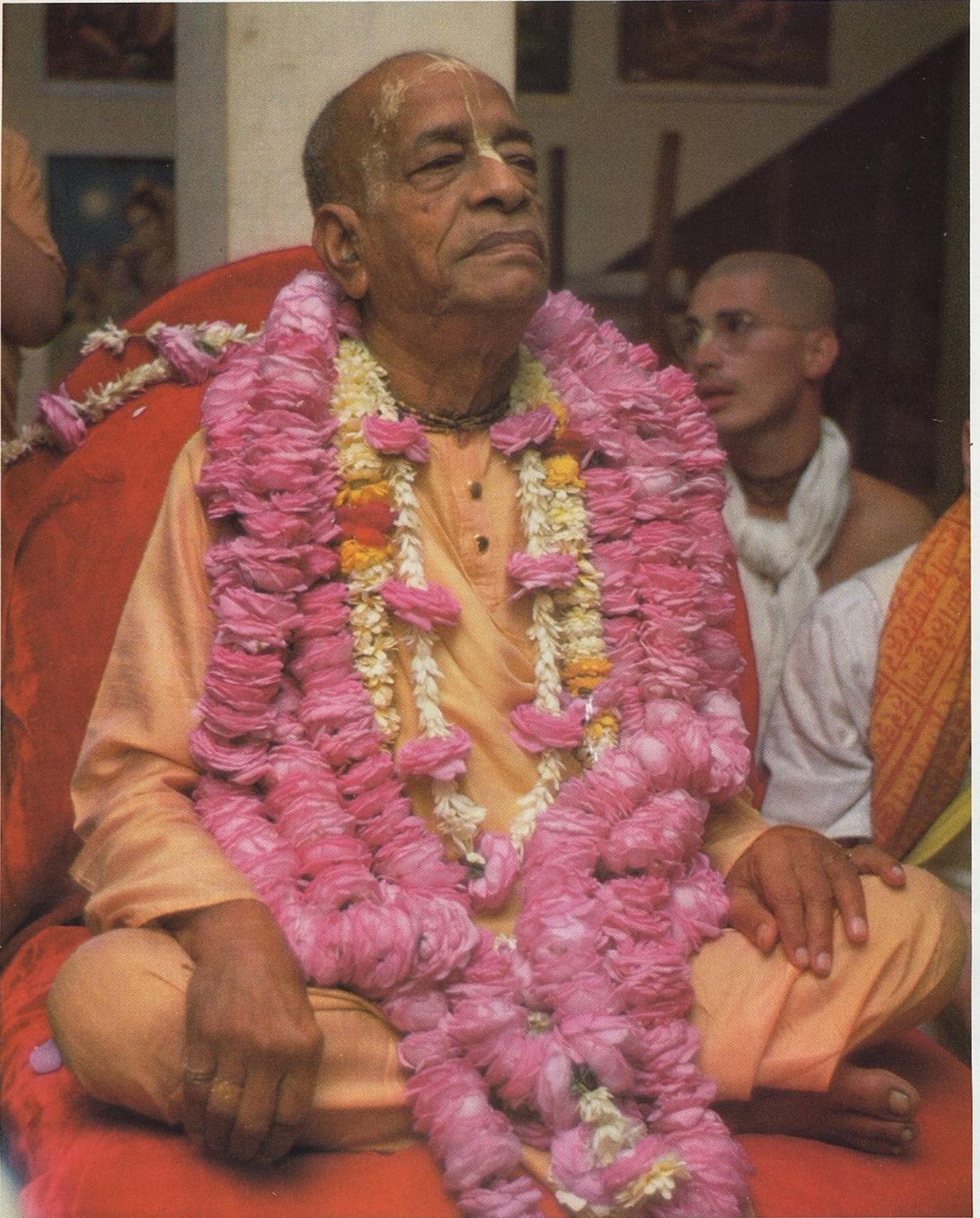


Photo: Muralivadana dāsa

His Divine Grace

A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

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FOUNDER

(under the direction of His Divine Grace
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

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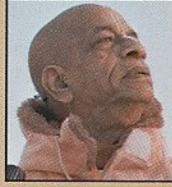
PRONUNCIATION OF SANSKRIT WORDS

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 *i* is like the *i* in *pique*. The vowel *rī* is pronounced like the *ri* in the English word *ring*. The *ci* 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 *ś* is like the *s* in *sun*. So pronounce *Kṛṣṇa* as KRISHNA and *Caitanya* as CHAITANYA.

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

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

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ON THE COVER

Climbing rooftops for a panoramic view, strolling along the Grand Route, or strenuously tugging the ropes that pull the big cars, hundreds of thousands of devotees take part in the ancient Ratha-yātra, or Festival of the Chariots, held every summer in Purī, India. Three colossal chariots carrying the three Jagannātha Deities here begin their stately, two-mile journey symbolizing Lord Kṛṣṇa's visit to the town of His childhood pastimes. This year the International Society for Krishna Consciousness will sponsor Rathayātrā festivals in ten cities worldwide. (Photograph by Bhārgava dāsa.)



THE SECRET OF RE

Today, it seems, there are more spiritual groups than ever before competing for public attention and allegiance. Freelance reporter Sandy Nixon finds out what makes Kṛṣṇa consciousness unique in an interview with His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Ms. Nixon: My first question is very basic. What is Kṛṣṇa consciousness?

Śrīla Prabhupāda: "Kṛṣṇa" means God. We are all intimately connected with Him because He is our original father. But we have forgotten this connection. When we become interested to know, "What is my connection with

God? What is the aim of life?" then we are called Kṛṣṇa conscious.

Ms. Nixon: How does Kṛṣṇa consciousness develop in the practitioner?

Śrīla Prabhupāda: Kṛṣṇa consciousness is already there in the core of everyone's heart. But because of our materially conditioned life, we have forgotten it. The process of chanting the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—revives the Kṛṣṇa consciousness we already have. For example, a few months ago these American and European boys and girls did not know about Kṛṣṇa, but just yesterday we saw how they were chanting Hare Kṛṣṇa and dancing in ecstasy throughout the whole Ratha-yātrā procession. Do you think that was artificial? No. Artificially, nobody can chant and dance for hours together. They have actually awakened their Kṛṣṇa consciousness by following a

bona fide process. This is explained in *Caitanya-caritāmṛta* [Madhya 22.107]: *nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya! śravaṇādi-śuddha-citte karaye udaya*. Kṛṣṇa consciousness is dormant in everyone's heart, and when one comes in contact with devotees, it is awakened. Kṛṣṇa consciousness is not artificial. Just as a young boy awakens his natural attraction for a young girl in her association, similarly, if one hears about Kṛṣṇa in the association of devotees, he awakens his dormant Kṛṣṇa consciousness.

Ms. Nixon: What is the difference between Kṛṣṇa consciousness and Christ consciousness?

Śrīla Prabhupāda: Christ consciousness is also Kṛṣṇa consciousness, but because at present people do not follow the rules and regulations of Christianity—the commandments of Jesus Christ—they do not come to the standard of God consciousness.



EAL RELIGION

Ms. Nixon: What is unique about Kṛṣṇa consciousness among all religions?

Śrīla Prabhupāda: Primarily, religion means to know God and to love Him. That is religion. Nowadays, because of a lack of training, nobody knows God, what to speak of loving Him. People are satisfied simply going to church and praying, “O God, give us our daily bread.” In the *Śrīmad-Bhāgavatam* this is called a cheating religion, because the aim is not to know and love God but to gain some personal profit. In other words, if I profess to follow some religion, but I do not know who God is or how to love Him, I am practicing a cheating religion. As far as the Christian religion is concerned, ample opportunity is given to understand God, but no one is taking it. For example, the Bible contains the commandment, “Thou shall not kill,” but Christians have built the world’s best slaughterhouses. How can they become God conscious if they dis-

obey the commandments of Lord Jesus Christ? And this is going on not just in the Christian religion, but in every religion. The title of Hindu, Muslim, or Christian is simply a rubber stamp. None of them knows who God is and how to love Him.

Ms. Nixon: How can one tell a bona fide spiritual master from a fake?

Śrīla Prabhupāda: Whoever teaches how to know God and how to love Him—he is a spiritual master. Sometimes bogus rascals mislead people. “I am God,” they claim, and people who do not know what God is believe them. You must be a serious student to understand who God is and how to love Him. Otherwise, you will simply waste your time. So the difference between others and us is that we are the only movement that can actually teach one how to know God and how to love Him. We are presenting the science of how one can know Kṛṣṇa, the Supreme Personality of God-

head, by practicing the teachings of the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. They teach us that our only business is to love God. Our business is not to ask God for our necessities. God gives necessities to everyone—even to one who has no religion. For example, cats and dogs have no religion, yet Kṛṣṇa supplies them with the necessities of life. So why should we bother Kṛṣṇa for our daily bread? He is already supplying it. Real religion means to learn how to love Him. The *Śrīmad-Bhāgavatam* [1.2.6] says,

*sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasidati*

“First-class religion teaches one how to love God without any motive.” If I serve God for some profit, that is business—not love. Real love of God is *ahaituky apratihātā*: it cannot be checked by any material cause. It is unconditional. If one actually wants to love God there is no impediment. He can love Him whether he’s poor or rich, young or old, black or white.

Ms. Nixon: Do all paths lead to the same end?

Śrīla Prabhupāda: No. There are four classes of men—the *karmīs*, the *jñānīs*, the *yogīs*, and the *bhaktas*—and each achieves a different goal. The *karmīs* work for some material profit. For example, in the city, many people work hard day and night, and their purpose is to get some money. Thus, they are fruitive workers, or *karmīs*. A *jñānī* is a person who thinks, “Why am I working so hard? The birds, bees, elephants, and other creatures have no profession, yet they are also eating. So why should I unnecessarily work so hard? Rather, let me try to solve the problems of life—birth, death, old age, and disease.” *Jñānīs* try to become immortal. They think that if they merge into God’s existence, then they will become immune to birth, death, old age, and disease. And *yogīs* try to acquire some mystic power to exhibit a wonderful show. For instance, a *yogī* can become very small: if you put him into a locked room, he can come out through any little space. By showing this kind of magic, the *yogī* is immediately accepted as a very wonderful man. Of course, modern *yogīs* simply show some gymnastics—they have no real power. But a real *yogī* has some power, which is not spiritual but material. So the *yogī* wants mystic power, the *jñānī* wants salvation from the miseries of life, and the *karmī* wants material profit. But the *bhakta*—the devotee—doesn’t want anything for himself. He

simply wants to serve God out of love, just like a mother serves her child. There is no question of profit in a mother's service to her child. Out of pure affection and love, she cares for him.

When you come to this stage of loving God, that is perfection. Neither the *karmī*, the *jñānī*, nor the *yogī* can know God—only the *bhakta*. As Kṛṣṇa says in the *Bhagavad-gītā* [18.55], *bhaktiā māṃ abhijānāti*: “Only through the process of *bhakti* can one understand God.” Kṛṣṇa never says one can understand Him by other processes. No. Only through *bhakti*. If you are interested to know God and love Him, then you must accept the devotional process. No other process will help you.

Ms. Nixon: What transformation does one undergo on the path—

Śrīla Prabhupāda: No transformation—your original consciousness is Kṛṣṇa consciousness. Now your consciousness is covered with so much rubbish. You have to cleanse it, and then—Kṛṣṇa consciousness. Our consciousness is like water. Water is by nature clear and transparent, but sometimes it becomes muddy. If you filter all the mud out of the water, it again comes to its original clear, transparent state.

Ms. Nixon: Can one function better in society by becoming Kṛṣṇa conscious?

Śrīla Prabhupāda: Yes, you can see that my disciples are not drunkards or meat-eaters, and from a physiological point of view they are very clean—they'll never be attacked by serious diseases. Actually, giving up meat-eating is not a question of Kṛṣṇa consciousness, but of civilized human life. God has given human society so many things to eat—nice fruits, vegetables, grain, and first-class milk. From milk one can prepare hundreds of nutritious foods, but no one knows the art. Instead, people maintain big slaughterhouses and eat meat. They are not even civilized. When man is uncivilized, he kills poor animals and eats them.

Civilized men know the art of preparing nutritious foods from milk. For instance, on our New Vṛndāvana farm in West Virginia, we make hundreds of first-class preparations from milk. Whenever visitors come, they are astonished that from milk such nice foods can be prepared. The blood of the cow is very nutritious, but civilized men utilize it in the form of milk. Milk is nothing but cow's blood transformed. You can make milk into so many things—yogurt, curd, ghee (clarified butter), and so on—and by combining these milk products with grains, fruits, and vegetables, you can make hundreds of preparations. This is civilized life—

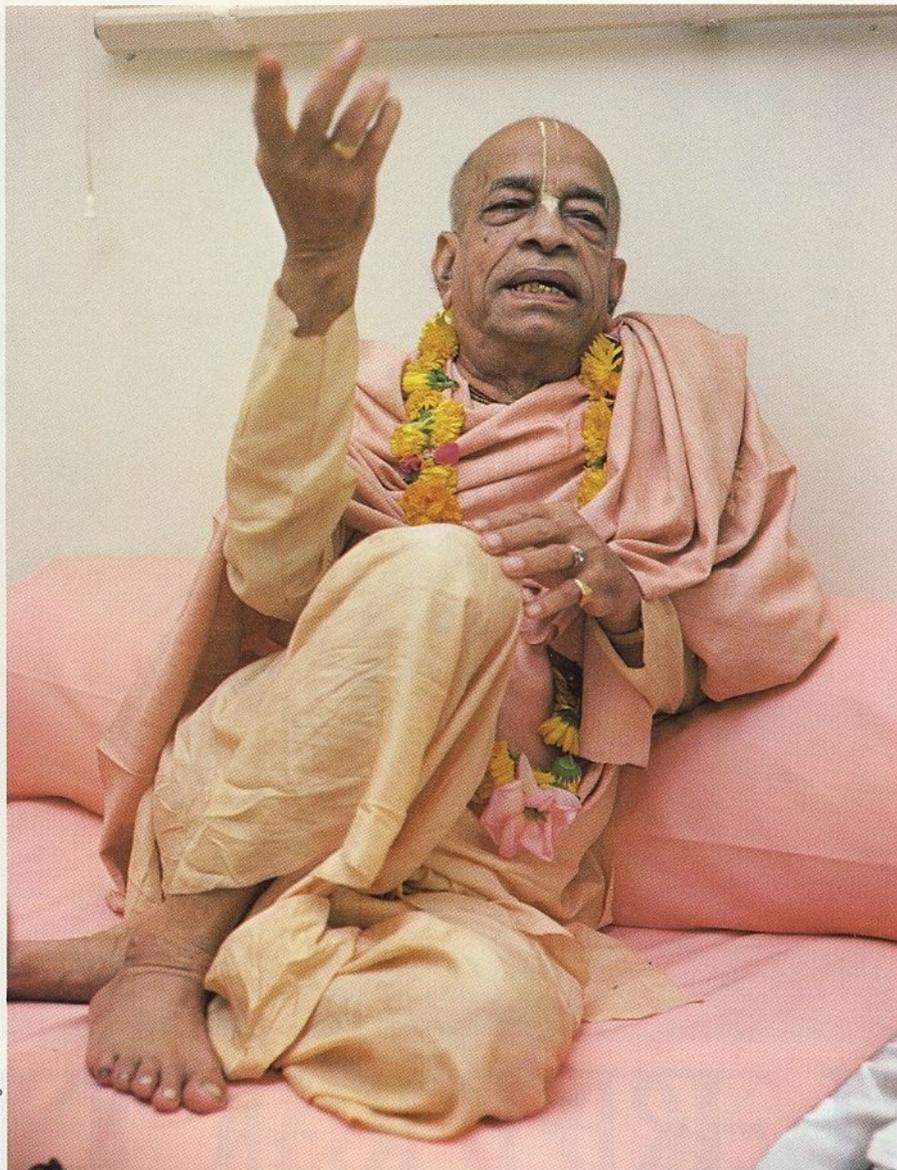


Photo: Bhārgava dāsa

not directly killing an animal and eating its flesh. The innocent cow is simply eating grass given by God and supplying milk, which you can live on. Do you think cutting the cow's throat and eating its flesh is civilized?

Ms. Nixon: No, I agree with you one hundred per cent. . . . One thing I'm very curious about: can the *Vedas* be taken symbolically as well as literally?

Śrīla Prabhupāda: No. They must be taken as they are, not symbolically. That is why we are presenting *Bhagavad-gītā As It Is*.

Ms. Nixon: Are you attempting to revive the ancient Indian caste system in the West? The *Gītā* mentions the caste system—

Śrīla Prabhupāda: Where does the *Bhagavad-gītā* mention the caste system? Kṛṣṇa says, *cātur-varṇyam mayā sṛṣṭam guṇa-karma vibhāgaśaḥ*: “I created four divisions of men according to their quality and work” [Bg. 4.13]. For instance, you can understand that

there are engineers as well as medical practitioners in society. Do you say they belong to different castes—that one is in the engineer caste, and the other is in the medical caste? No. If a man has qualified himself in medical school, you accept him as a doctor; and if another man has a degree in engineering, you accept him as an engineer. Similarly, the *Bhagavad-gītā* defines four classes of men in society: a class of highly intelligent men, a class of administrators, a class of productive men, and ordinary workers. These divisions are natural. For example, one class of men is very intelligent. But to actually meet the qualifications of first-class men as described in the *Bhagavad-gītā*, they need to train, just as an intelligent boy requires training in a college to become a qualified doctor. So in the Kṛṣṇa consciousness movement we are training the intelligent men how to control their minds, how to control their senses, how to become truthful, how to become

“If you are interested to know God and love Him, then you must accept the devotional process. No other process will help you.”

clean internally and externally, how to become wise, how to apply their knowledge in practical life, and how to become God conscious. All these boys [gestures toward seated disciples] have first-class intelligence, and now we are training them to use it properly.

We are not introducing the caste system, in which any rascal born in a *brāhmaṇa* family is automatically a *brāhmaṇa*. He may have the habits of a fifth-class man, but he is accepted as first-class because of his birth in a *brāhmaṇa* family. We don't accept that. We recognize a man as first-class who is trained as a *brāhmaṇa*. It doesn't matter whether he is Indian, European, or American; lowborn or highborn—it doesn't matter. Any intelligent man can be trained to adopt first-class habits. We want to stop the nonsensical idea that we are imposing the Indian caste system on our disciples. We are simply picking out men with first-class intelligence and training them how to become first-class in every respect.

Ms. Nixon: How do you feel about women's liberation?

Śrīla Prabhupāda: So-called equal rights for women means that the men cheat the women. Suppose a woman and a man meet, they become lovers, they have sex, the woman becomes pregnant, and the man goes away. The woman has to take charge of the child and beg alms from the government, or else she kills the child by having an abortion. This is the woman's independence. In India, although a woman may be poverty-stricken, she stays under the care of her husband, and he takes responsibility for her. When she becomes

pregnant, she is not forced to kill the child or maintain him by begging. So, which is real independence—to remain under the care of the husband or to be enjoyed by everyone?

Ms. Nixon: How about in spiritual life—can women also succeed in Kṛṣṇa consciousness?

Śrīla Prabhupāda: We make no distinction on the basis of sex. We give Kṛṣṇa consciousness to both men and women equally. We welcome women, men, the poor, the rich—everyone. Kṛṣṇa says in the *Bhagavad-gītā*:

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni cāiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ*

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater” [Bg. 5.18].

Ms. Nixon: Could you explain the meaning of the Hare Kṛṣṇa mantra?

Śrīla Prabhupāda: It is very simple. *Hare* means, “O energy of the Lord,” and *Kṛṣṇa* means, “O Lord Kṛṣṇa.” Just as there are males and females in the material world, similarly, God is the original male (*puruṣa*), and His energy (*prakṛti*) is the original female. So, when we chant Hare Kṛṣṇa, we are saying, “O Lord Kṛṣṇa, O energy of Kṛṣṇa, kindly engage me in Your service.”

Ms. Nixon: Could you please tell me a little bit about your life and how you knew that you were the spiritual master of the Kṛṣṇa consciousness movement?

Śrīla Prabhupāda: My life is simple. I was a householder with a wife and children—now I have grandsons—when my spiritual master ordered me to go to the Western countries and preach the cult of Kṛṣṇa consciousness. So I left everything on the order of my spiritual master, and now I am trying to execute his order and the orders of Kṛṣṇa.

Ms. Nixon: How old were you when he told you to go to the West?

Śrīla Prabhupāda: At our first meeting, he ordered me to preach Kṛṣṇa consciousness in the West. I was then twenty-five years old, a married man with two children. I tried my best to carry out his orders and started managing BACK TO GODHEAD magazine in 1944, when I was still in household life. I started writing books in 1959 after retiring from family life, and in 1965 I came to the United States.

Ms. Nixon: You have said that you are not God, and yet it appears to me, as an outsider, that your devotees treat you as if you were God.

Śrīla Prabhupāda: Yes, that is their

duty. Because the spiritual master is executing God's order, he should be respected as much as God, just as a government officer should be respected as much as the government because he executes the government's order. Even if an ordinary policeman comes, you have to respect him because he is a government man. But that does not mean he is the government. *Sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvayata eva sadbhiḥ*: “The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities.”

Ms. Nixon: I also wonder about the many beautiful material things that the devotees bring you. For instance, you left the airport in a beautiful, fancy car. I wonder about this because—

Śrīla Prabhupāda: That teaches the disciples how to regard the spiritual master as good as God. If you respect the government representative as much as the government, then you must treat him opulently. If you respect the spiritual master as much as God, then you must offer him the same facilities you would offer to God. God travels in a golden car. If the disciples offer the spiritual master an ordinary motorcar, it would not be sufficient because the spiritual master has to be treated like God. If God comes to your home, will you bring him an ordinary motorcar—or will you arrange for a golden car?

Ms. Nixon: One of the most difficult aspects of Kṛṣṇa consciousness for an outsider to accept is the Deity in the temple—how it represents Kṛṣṇa. Could you talk a little bit about that?

Śrīla Prabhupāda: Yes. At the present moment, because you have not been trained to see Kṛṣṇa, He kindly appears before you so you can see Him. You can see wood and stone, but you cannot see what is spiritual. Suppose your father is in the hospital, and he dies. You are crying by his bedside, “Now my father is gone!” But why do you say he is gone? What is that thing which is gone?

Ms. Nixon: Well, his spirit is gone.

Śrīla Prabhupāda: And have you seen that spirit?

Ms. Nixon: No.

Śrīla Prabhupāda: So you cannot see spirit, and God is the Supreme Spirit. Actually, He is everything—spirit and matter—but you cannot see Him in His spiritual identity. Therefore, to show kindness toward you, He appears out of His unbounded mercy in the form of a wooden or stone Deity so that you can see Him.

Ms. Nixon: Thank you very much.

Śrīla Prabhupāda: Hare Kṛṣṇa!





CAN CREATION COME FROM CHAOS?

A challenge to the prevailing scientific view that life comes from a chance combination of material elements.

Edited from an original paper by Mādhava dāsa, Sadāpūta dāsa, and Svarūpa Dāmodara dāsa.

Although scientists would like to assume that in the past, inert chemicals combined to produce life, as yet no one has ever observed such an event. In addition, although scientists have many theories about how life is working inside the cell, they have not been able to combine the constituent chemicals to form living cells, even in controlled laboratory settings. Thus, the claim of molecular biologists that life has come about by evolutionary development—beginning from a primordial environment of methane, ammonia, and water sparked by an electromagnetic or thermal stimulus—has never been substantiated by experimental evidence. Although scientists have found traces of amino acids (the building blocks of biological molecules) in reaction chambers filled with ammonia, methane, and water, the formation of these simple amino acids does not prove that life evolved by a chance combination of chemicals. Amino acids are a very long way from a living organism, so there is really no substantial justification for concluding that this common laboratory experiment proves life originated by chance in a “primordial chemical soup.”

Nor have the biologists found a chemical which, when injected into a dead organism, will restore life. In fact, they are having a difficult time explaining the activities of the living cell by chemical equations. Physicist Louis de Broglie has commented, “It is premature to reduce the vital processes to the quite insufficiently developed conceptions of nineteenth and twentieth century physics and chemistry.” And even if the microbiologist does try to analyze a living cell in the detail necessary to discover its exact chemical activity, he would have to kill it, obliterating with his instruments the very principle of “life” he was seeking in the first place. Consequently, many scientists are now looking for new concepts beyond chemistry and physics to explain how life works. These new at-

tempts are called holistic approaches, which consider the living organism as a whole and view life as complementary to matter.

Nevertheless, most materialistic scientists reject this idea. They ignore the fact that living systems defy the second law of thermodynamics, which strictly governs inert matter. According to this law, no complex system of chemical reactions can maintain itself indefinitely. Yet living systems *do* maintain themselves, generation after generation, without any loss of complex order. Therefore we can safely say that life does not act according to the laws of chemistry and physics, and that it is perfectly scientific to talk of life as a principle separate from matter.

Also, from the point of view of mathematics and logic, we can see that complex living organisms cannot arise spontaneously from unorganized matter; there must be the touch of higher intelligence. Suppose we have a collection of short rods (as pictured in *A* below). If we then pass them through a box that combines the rods two at a time, at right angles to each other, we shall arrive at *B*.

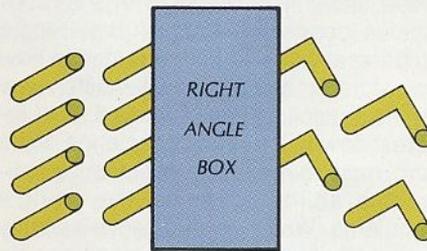


FIG. A

FIG. B

Then suppose we join the L's together at random. We can see that the final configuration *C* has no greater form than that which was explicitly specified in the system going from *A* to *B* to *C*. In other words, for *C* to have a specific, complex structure, we have to supply specific, complex information to create that structure. A random pairing of L's cannot produce a complex, organized pattern.

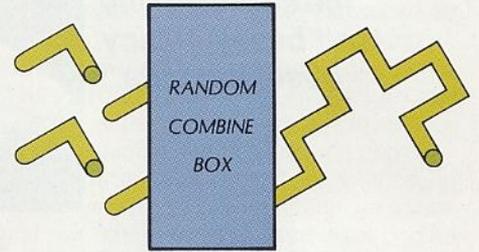


FIG. C

For example, if we wanted to generate the structure below, (*D*) we would have to supply explicit information at each step of the operation.

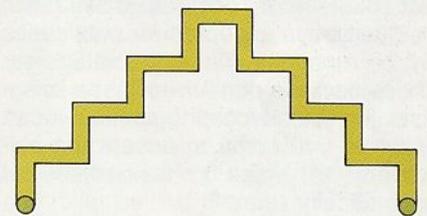


FIG. D

In other words, all the information specifying the final structure must be available throughout the development of the structure. The basic mathematical theorems of Kolmogorov and Chaitin¹ governing so-called complexities of formal systems confirm this argument. In general, all of this proves that something simple cannot create something complex by a random process. And when we apply this conclusion to the current theory of evolution, we see that random atoms and molecules couldn't possibly have developed into complex living forms without an outside source of information.

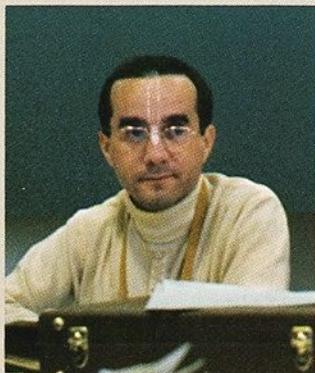
As we have seen, known scientific principles such as those of thermodynamics, mathematics, and logic con-

(continued on page 12)

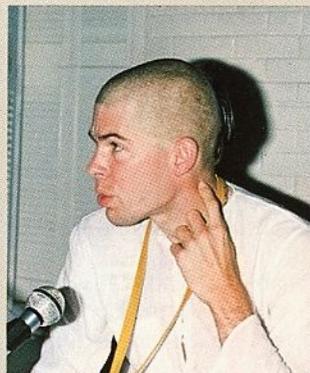
1. G.J. Chaitin, "Information—Theoretic Computational Complexity," *IEEE Transactions, Institute of Electrical and Electronic Engineers, IT-20* (1974), pp. 10-15.

Two Ph.D.'s for Kṛṣṇa

Mādhava dāsa:
"The materialists' theory that matter is the source of life isn't based on any observed data."



Sadāpūta dāsa:
"They have faith in chance, and we have faith in God. That's what it comes down to."



BTG: You were both working scientists with Ph.D.'s when you joined the International Society for Krishna Consciousness. Mādhava, you were a chemist at the National Bureau of Standards. Sadāpūta, your doctoral dissertation had just been accepted for publication by the American Mathematical Society. These days we don't usually see scientists like you advocating spiritual ideas. How did you come to accept the philosophy of Kṛṣṇa consciousness as scientifically sound?

Mādhava dāsa: When I first came into contact with Kṛṣṇa consciousness, I heard Śrīla Prabhupāda say something I'd never considered before. He said that everything could be understood in terms of a personal basis, rather than an impersonal basis. I began to understand that personalism was superior to impersonalism, because personality could include impersonality, but impersonality could not include personality. Śrīla Prabhupāda's concept was more all-encompassing, consistent, and rational. So I accepted it.

Sadāpūta dāsa: I pursued science for many years. The object of science, I felt, was to find out what the absolute truth is. Otherwise, what's the use of research? So I primarily studied mathematics, which I saw as the basis of the other sciences. But by graduate school I had come to the conclusion that mathematics was not leading me to the truth, but to the void. It seemed to be only an arbitrary game of operations played with symbols on pieces of paper.

I became frustrated because I realized there had to be something beyond mathematics, which didn't make sense according to my scientific training, but which was nevertheless very important. So I investigated various sources of information outside the scientific realm—yoga, spiritual groups, and so forth—and then I came to Kṛṣṇa consciousness. It was what I'd been looking for.

BTG: Do you think other scientists will be able to accept Kṛṣṇa consciousness as you have?

Sadāpūta dāsa: Yes, if they consider it with an open mind.

BTG: What impact do you want your present work to have?

Mādhava dāsa: First, we want to expose other scientists to Kṛṣṇa conscious ideas. Also, we think that people in general will also be interested in how two former academic scientists view Kṛṣṇa consciousness. There's a lot of interest now in the limits of science. More and more people are questioning science's ability to solve the world's problems. We've seen science's ability to create problems. Now many people doubt it will be able to get us out of that situation. They feel that science has been overrated and they're beginning to look at wider and wider perspectives to understand what's going on. In psychology, the Gestalt movement has become popular because it doesn't try to analyze consciousness in terms of behaviorism or atomism. In scientific theory we're seeing a lot of emphasis on how the observer influences what he's

observing. In every scientific experiment, the consciousness of the observer has to be accounted for, but present theories don't explain how. In addition, there are problems now in understanding the fundamentals of mathematics and of reason itself. There's also a general trend toward trying to understand consciousness and the higher psychology of living beings. A recent study conducted by the American Association for the Advancement of Science showed a great deal of public interest in phenomena that can't be explained by the known laws of science, such as psychokinesis, telepathy, Kirlian photography, and so on.

BTG: Could you tell us something about your present scientific work?

Mādhava dāsa: We're trying to solve a fundamental problem—the problem of the origin of life. Today, most scientists say that matter creates life. But from our point of view—from the spiritual scientists' point of view—it's the other way around: life creates matter. We feel we have the advantage because we can observe life creating matter. For instance, a lemon tree can manufacture a drop of lemon juice. But of course a drop of lemon juice can't create a tree. So we're collecting the necessary scientific evidence to verify our everyday observation. On the other hand, the materialists' theory that matter is the source of life isn't based on any observed data. It's simply a mental construct, a theory with no hard evidence to support it.

BTG: But doesn't quantum mechanics support the theory that matter produces life?

Sadāpūta dāsa: No. Some people say it does, but we disagree. Quantum mechanics is the most widely accepted theory on the structure of matter. It was developed in the period from 1900 to about 1930. If you look in the library, you'll see that all the science books published today claim that quantum mechanics applies in every material situation. Most scientists say it's universal. But actually, quantum theory has been empirically verified by only very limited laboratory experiments. Although quantum theory is great for simple situations like that, it's not mathematically feasible to apply it to anything more complex. For instance, theoretical chemists admit that they can't apply quantum mechanics exactly to any molecule more complex than the diatomic hydrogen molecule, which is a very simple molecule. All they can do is assume it will work with bigger molecules. But a law that applies to one molecule won't necessarily apply to another. Still, they're gambling that quantum mechanics will. And to make matters worse, they're assuming that the human body, which is inconceivably complicated, functions according to the theories of quantum mechanics. Such an assumption is irresponsible. No one can say that the nerve cells of the brain, for example, work in that way. Well, no one *should* say it—but they do anyway. Many scientists even say there can't be a soul because the presence of a soul would violate some "well-established" physical laws. But when you get right down to it, no one can tell if those laws really do apply to living organisms or not.

BTG: You've brought up an interesting question. Why do so many scientists take it upon themselves to defeat religion? They say that as mankind progresses in scientific knowledge, he no longer has any reason to believe in God or the soul. But you're saying there's nothing inherent in science to prove this.

Mādhava dāsa: That's right. The materialists' attitude is based on an error in judgment. They base all their work on the unspoken assumption that everything has an impersonal basis. In other words, their belief that we can explain everything in terms of matter is just that—a belief, not the result of an

experiment. When we analyze a materialistic scientist's statements, we find that his concept of matter is not empirical, as he claims, but metaphysical. So it seems that the materialists are simply trying to replace a spiritual religion with a material one, of which they will of course be the new high priests.

BTG: But haven't the material scientists created life in the laboratory?

Sadāpūta dāsa: To my knowledge, the farthest they've gone so far is to take apart a virus, put the parts into a test tube, and watch them recombine. Is this creating life? First of all, whether or not you can call a virus "life" is a difficult question. To many people, viruses seem more like chemicals than living organisms. Second, the scientists didn't create the virus anyway. They took it apart, and when they juxtaposed the molecules, they recombined. Their accomplishment wasn't so remarkable, really, although it took a lot of work.

BTG: Can you demonstrate in the laboratory how life creates matter?

Mādhava dāsa: Yes. Several investigators have observed a remarkable phenomenon called *biological transmutation* that is experimentally verifiable and that can't be explained in terms of our present physical and chemical theories. It occurs every day, in animals and plants. Most scientists in modern textbooks don't discuss biological transmutation because it doesn't conform to their present theories. What happens is this: when you put a seed into soil and add water and nutrients, the seed begins to grow. Now, after a certain amount of time, the chemical composition of the germinated seed will be different from an ungerminated one. But after you analyze them, you see that this difference can't be explained by any additions of water or nutrients, or by any chemical reactions we can infer. The chemical difference between the growing and nongrowing seeds has to be explained in some other way. And no one knows what that explanation might be. Somehow the living seed actually creates not only compounds, but also basic *elements*, out of other elements. This is comparable to what happens inside a nuclear reactor or a hydrogen bomb! To think that a tiny seed does this as a matter of course, by its life energy alone, is inconceivable to the materialistic mind. But anyone with an open mind will admit that the process of life is a mystery to us. It's beyond our present under-

standing. Life doesn't obey the laws of chemistry or physics.

Furthermore, Heisenberg discovered in 1927 that beyond a certain minuteness of atomic structure, we can't be certain of both the position and the velocity of particles. In other words, our ability to investigate the ultimate nature of things with our present methods is limited. Beyond that limited range, we have to say that the world is inconceivable. Besides that, especially at the atomic level, the instruments we use always disturb whatever we're looking at. So we can't really talk about the structure of nature as it is. All we can talk about is the structure of our investigations, which is a different thing entirely.

Sadāpūta dāsa: Yes. For instance, in Newton's study of gravitation, he spoke of an attraction between two bodies separated by space. But what is it that goes through space to hold the two bodies together? No one has ever answered this question. When Newton first presented his theory of gravitation, scientists and philosophers rejected it as mysticism.

Mādhava dāsa: The conclusion is that within the universe there's an energy at work, a life energy. We can't see it, but it must be there. Many great scientists have concluded that the energy which moves the universe is spiritual. And they have accepted that there is a supreme controller behind the universe. Einstein thought that way. And so did Galileo.

BTG: But most scientists don't think that way.

Mādhava dāsa: Right. They exclude God by assuming that the material energy is working on its own without any outside help. However, by analyzing the activity of the material energy, we can see that it doesn't perform according to materialistic theories. Other elements must be considered.

BTG: Doesn't the theory of evolution do away with the necessity for God, or any spiritual purpose, in the development of nature?

Sadāpūta dāsa: Evolutionists justify their views by saying, more or less, "If it didn't happen our way, we'd be forced to accept a supernatural explanation, and that we refuse to do." That's their best argument. But how did the eye evolve? They say, "It had to evolve by chance mutations, because otherwise we'd have to suppose divine creation." They have faith in chance, and we have faith in God. That's what it comes down to. 🙏

what they perceive, despite insufficient evidence.

An even more deep-rooted reason for adherence to the Darwinian theory of evolution is that it provides a very convenient basis for hedonism, a life view free of concern for future consequences or morality. Aldous Huxley once said, "I had motives for not wanting the world to have meaning... For myself, as, no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom."⁴ When someone believes that life comes from matter rather than from spirit, his concern for morality diminishes considerably. If all life is merely a complex combination of chemical reactions, and if there is thus no supreme creator and controller, what need is there for moral restraint? This is not a new philosophy. In ancient Greece, Epicurus postulated that everything was simply a combination of atoms and the void—nothing more. Today the word *epicurean* describes a person whose main activity is enjoying fine food and drink. The conclusion is that Darwinian evolutionary theory, with its implication that life comes from matter, is a philosophy that justifies unrestricted sense gratification, but it is by no means scientific.

Thus we have seen how the theory that life originated from matter is dubious on many grounds. First, no one has ever actually observed such an event. On the contrary, every day we see living organisms producing other living organisms—trees produce trees, dogs produce dogs, and so on. Second, living systems defy the laws of thermodynamics, proving that life is a principle separate from matter. Third, by the laws of mathematics and logic we concluded that a random combination of chemicals could not have produced complex living organisms without an outside source of information. In addition, we noted some of the more flagrant discrepancies in the evolutionists' argument: the virtual absence of both pre-Cambrian fossils and "missing links" between species, and Piltdown man, Haeckel's muck, and the misleading diagrams showing how the horse evolved. Finally, we noted how the scientists' expectations and their

4. Aldous Huxley, "Confession of a Professed Atheist," *Report*, Vol. III, No. 9 (June 1966), p. 19.

deep-rooted hedonistic motives make their observations and conclusions less than impartial.

Although materialistic science has spread throughout the world, recently it has been challenged by thoughtful scientists, philosophers, and other intelligent people. Notably, the famous psychologist Carl Jung investigated the Western philosophical concept of *matter* and found that there is no clear definition of the term. Jung concluded that the term *matter* is no more than a symbol we attach to our observations of reality, and he saw no reason why we couldn't see reality as spiritual (that is, conscious) rather than material. Further, many researchers are discovering phenomena that simply defy explanation by the standard laws of mathematics, chemistry, and physics. For instance, the newly recognized field of parapsychology concerns psychic phenomena such as ESP (mental telepathy), psychokinesis ("mind-over-matter"), and reincarnation. These phenomena suggest the need for a new understanding of nature—one that will explain the things around us in terms of a conscious cause.

We find such an explanation in India's ancient *Vedas*. These books, which are about five thousand years old in written form and still older in oral tradition, describe that the underlying principle and source of life is personal consciousness, or spirit. Today, our tendency is to accept that everything is simply impersonal energy, and therefore that is all we see. But if we accept a personal, conscious background of existence, then we can understand that there must also be a Supreme Person, God. God explains Himself through the *Vedas*, and the *Vedas* come to us through the spiritual master, who, as part of a line of spiritual masters, delivers the Vedic message unchanged (Bg. 4.2).

Because our mind and senses are imperfect and cannot perceive spirit, we cannot know God, the Supreme Absolute Truth, by induction or mental speculation. The only way to overcome such difficulties is to approach a bona fide Vedic authority (one who has himself transcended the limitations of the senses and mind) and begin practicing real science—practical realization of the Vedic wisdom as taught by the spiritual master. In other words, in the Vedic sense, scientific method means to approach the spiritual master and follow his instructions.

This process is actually very practical. The spiritual master prescribes a process

of spiritual discipline, and the student carries it out according to the directions given. If he experiences the predicted result, then the student draws the conclusion that the spiritual master was right. If the spiritual master is actually bona fide, then the result will be positive. This procedure is quite similar to an honest scientist's reporting his results along with his experimental method. Anyone who wants to verify the result can perform the same experiment himself. When the same result is reproduced by several scientists, it is called scientific. However, there is one very basic difference between the methods of materialistic and Vedic science: the materialistic scientist relies totally on speculation and data coming through his imperfect senses to arrive at his conclusions, while the spiritual master relies on a perfect, divine source of knowledge. The bona fide spiritual master receives his knowledge directly from the supreme knower, God, or through the disciplic succession from God Himself.

But how can we know whether someone who claims to be a spiritual master is bona fide or not? According to the Vedic literatures, a genuine spiritual master must meet the following three qualifications: (1) He must teach according to the system of *paramparā*, or disciplic succession. In other words, he must have received instruction from a bona fide teacher, who also received instruction from a bona fide teacher, etc. He must be able to trace his disciplic succession back to God Himself. A bona fide teacher will therefore never present anything that has not been presented by his predecessor teachers. (2) He must teach according to the authorized Vedic literature. All his conclusions must be supported by the Vedic scriptures. (3) His arguments and conclusions must agree with those of other teachers of spiritual knowledge already accepted as authoritative. So we find that the teachings of a bona fide spiritual master are in accord with the teachings of great saintly personalities like Jesus, Muhammad, Rāmānuja, or Moses.

All of these qualifications are met by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the spiritual master of the International Society for Krishna Consciousness. He is scientifically presenting the Vedic description of the origin of life and matter. According to the *Bhagavad-gītā*, which Śrīla Prabhupāda has presented in an English translation with extensive commentary, life is

eternal—it is never created or destroyed (Bg. 2.12). In addition, the *Kaṭha Upaniṣad* (2.2.13) explains that there is a supreme eternal living force who is supporting the infinitesimal living forces. The *Brahma-saṁhitā* (5.1) describes Him as Kṛṣṇa, the supreme controller, who possesses a purely spiritual body composed of *sac-cid-ānanda* (eternity, knowledge, and bliss). And what is matter? Again from the *Bhagavad-gītā* (7.4) we learn that Kṛṣṇa is the source of the eight separated energies that make up what we call the material energy, or matter. These eight energies are developed by a gradual process from pure consciousness, or Kṛṣṇa consciousness, into (1) false ego (based on our desire to be separated from Kṛṣṇa), (2) intelligence, (3) mind, (4) ether, (5) air, (6) fire, (7) water, and (8) earth. Everything that we experience is a combination of these two kinds of energy—the superior, conscious living entities and the inferior, inanimate material elements. And above both of them is God, Kṛṣṇa, guiding and controlling all.

In the Thirteenth Chapter of the *Bhagavad-gītā*, God explains how He has expanded Himself into every atom of the world as the Parabrahman, or Supersoul

(Bg. 13.16). Material nature works under the directions of the Supersoul, who is omniscient and thus perfectly aware of the desires and activities of every living being. According to how we act during our lifetime, we create a certain state of mind, or consciousness. This consciousness is understood in detail by the Supersoul, and He awards us a suitable body in our next life. There are 8,400,000 different kinds of bodies (species) to accommodate the different mentalities of the living beings. So evolution is not a process of physical development, but of conscious development—from almost unconscious stages like trees or fungi, up through simple moving creatures like insects, up through birds, then four-legged animals, and finally to man.

When we reach the human form, we are at a juncture, for it is only in the human form that we have an intelligence keen enough to understand how to get free of the vicious cycle of birth and death. Human intelligence is meant for inquiring into this most important subject, not for developing extravagant means for sensual enjoyment. The method for liberation is one of purification—purification of our mind by hear-

ing the sacred message from a bona fide source, and purification of our heart by rendering service to God. Anyone truly interested in finding the ultimate limit of knowledge, as well as attaining an eternally blissful life, must take up this process of devotional service to God.

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Mādhava dāsa (Dr. Michael Marchetti, Ph.D. in theoretical chemistry, Georgetown University, 1971) has worked as a National Science Foundation fellow at the National Bureau of Standards in Washington, D.C.

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All three men are now coauthoring a book on the origins of life and matter to be published by the Bhaktivedanta Book Trust.

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CHAPTER SIX

Conversation Between Nārada and Vyāsa

(continued)

TEXT 10

तदा तदहमीशस्य भक्तानां शमभीप्सतः ।
अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥१०॥

*tadā tad aham īśasya
bhaktānām śam abhīpsataḥ
anugrahaṁ manyamānaḥ
prātiṣṭham diśam uttarām*

tadā—at that time; *tat*—that; *aham*—I; *īśasya*—of the Lord; *bhaktānām*—of the devotees; *śam*—mercy; *abhīpsataḥ*—desiring; *anugrahaṁ*—special benediction; *manyamānaḥ*—thinking in that way; *prātiṣṭham*—departed; *diśam uttarām*—in the northern direction.

TRANSLATION

I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

PURPORT

Confidential devotees of the Lord see in every step a benedictory direction of the Lord. What is considered to be an odd or difficult moment in the mundane sense is accepted as special mercy of the Lord. Mundane prosperity is a kind of material fever, and by the grace of the Lord the temperature of this material fever is gradually diminished, and spiritual health is obtained step by step. Mundane people misunderstand it.

TEXT 11

स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान् ।
खेटखर्वटवाटीश्च वनान्युपवनानि च ॥११॥

*sphītāñjanapadāns tatra
pura-grāma-vrajākarān*

*kheṭakharvaṭavāṭīś ca
vanānyupavanāni ca*

sphītān—very flourishing; *jana-padān*—metropolises; *tatra*—there; *pura*—towns; *grāma*—villages; *vraja*—big farms; *ākārān*—mineral fields (mines); *kheṭa*—agricultural lands; *kharvaṭa*—valleys; *vāṭīḥ*—flower gardens; *ca*—and; *vanāni*—forests; *upavanāni*—nursery gardens; *ca*—and.

TRANSLATION

After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

PURPORT

Man's activities in the fields of agriculture, mining, farming, industries, gardening, etc., were all on the same scale as they are now, even previous to the present creation, and the same activities will remain as they are, even in the next creation. After many hundreds of millions of years, one creation is started by the law of nature, and the history of the universe repeats itself practically in the same way. The mundane wranglers waste time with archeological excavations without searching into the vital necessities of life. Śrī Nārada Muni, even though he was a mere child, after getting an impetus in spiritual life, did not waste time for a single moment with economic development, although he passed towns and villages, mines and industries. He continually went on to progressive spiritual emancipation. *Śrīmad-Bhāgavatam* is the repetition of a history which happened some hundreds of millions of years before. As it is said herein, only the most important factors of history are picked up to be recorded in this transcendental literature.

TEXT 12

चित्रधातुविचित्राद्रीनिभमग्रभुजद्रुमान् ।
जलाशयाञ्छिवजलान्जलिनीः सुरसेविताः ।
चित्रखनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ॥१२॥

*citra-dhātu-vicitrādrīn
ibhabhagna-bhuja-drumān
jalāśayāñchiva-jalān-
naliniḥ sura-sevitāḥ
citra-svanaiḥ patrarathair
vibhramat bhramara-śriyaḥ*

citrādhātu—valuable minerals like gold, silver, copper, etc.; *vicitra*—full of variegatedness; *adrīn*—hills and mountains; *ibhabhagna*—broken by the giant elephants; *bhuja*—branches; *drumān*—trees; *jalāśayān*—health-giving; *jalān*—reservoirs of water; *naliniḥ*—lotus flowers; *sura-sevitāḥ*—aspired to by the denizens of heaven; *citrasvanaiḥ*—pleasing to the heart; *patra-rathaiḥ*—by the birds; *vibhramat*—bewildering; *bhramara-śriyaḥ*—decorated by drones.

TRANSLATION

I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

TEXT 13

नलवेणुशरस्तन्बकुशकीचकगह्वरम्
एक एवातियातोऽहमद्राक्षं विपिनं महत् ।
घोरं प्रतिभयाकारं व्यालोदकशिवाजिरम् ॥१३॥

*nala-veṇu-śaraḥ-tanba-
kuśa-kīcakā-gahvaram
eka evātiyāto 'ham
adrākṣam vipinam mahat
ghoraṁ pratibhayākāram
vyālolūkaśivājiram*

nala—pipes; *veṇu*—bamboo; *śaraḥ*—pens; *tanba*—full of; *kuśa*—sharp grass; *kīcaka*—weeds; *gahvaram*—caves; *eka*—alone; *eva*—only; *atiyātaḥ*—difficult to go through; *aham*—I; *adrākṣam*—visited; *vipinam*—deep forests; *mahat*—great; *ghoram*—fearful; *pratibhayākāram*—dangerously; *vyāla*—snakes; *ulūka*—owls; *śiva*—jackals; *ajiram*—playgrounds.

TRANSLATION

I then passed alone through many forests of bamboo, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.

PURPORT

It is the duty of a mendicant (*parivrājakācārya*) to experience all varieties of God's creation by travelling alone through all forests, hills, towns, villages, etc., to gain faith in God and strength of mind as well as to enlighten the inhabitants with the message of God. A *sannyāsī* is duty-bound to take all these risks without fear, and the most typical *sannyāsī* of the present age is Lord Caitanya, who travelled in the same manner through the central Indian jungles, enlightening even the tigers, bears, snakes, deers, elephants and many other jungle animals. In this age of Kali, *sannyāsa* is forbidden for ordinary men. One who changes his dress to make propaganda is a different man from the original ideal *sannyāsī*. One should, however, take the vow to stop social intercourse completely and devote life exclusively to the service of the Lord. The change of dress is only a formality. Lord Caitanya did not accept the name of a *sannyāsī*, and in this age of Kali the so-called *sannyāsīs* should not change their former names, following in the footsteps of Lord Caitanya. In this age devotional service of hearing and repeating the holy glories of the Lord is strongly recommended, and one who takes the vow of renunciation of family life need not imitate the *parivrājakācārya* like Nārada or Lord Caitanya, but may sit down at some holy place and devote his whole time and energy to hear and repeatedly chant the holy scriptures left by the great *ācāryas* like the six Gosvāmīs of Vṛndāvana.

TEXT 14

परिश्रान्तेन्द्रियात्माहं तृप्परीतो बुभुक्षितः ।
स्नात्वा पीत्वा हृदे नद्या उपस्पृष्टो गतश्रमः ॥१४॥

*parīśrāntendriyātmāham
tṛṭṭparīto bubhukṣitaḥ
snātvā pītvā hṛde nadyā
upaspṛṣṭo gata-śramaḥ*

parīśrānta—being tired; *indriya*—bodily; *ātmā*—mentally; *aham*—I; *tṛṭṭparītaḥ*—being thirsty; *bubhukṣitaḥ*—and hungry; *snātvā*—taking a bath; *pītvā*—and drinking water also; *hṛde*—in the lake; *nadyāḥ*—of a river; *upaspṛṣṭaḥ*—being in contact with; *gata*—got relief from; *śramaḥ*—tiredness.

TRANSLATION

Thus travelling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.

PURPORT

A travelling mendicant can meet the needs of body, namely thirst and hunger, by the gifts of nature without being a beggar at the doors of the householders. The mendicant therefore does not go to the house of a householder to beg but to enlighten him spiritually.

TEXT 15

तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्य आश्रितः ।
आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥१५॥

*tasmin nirmanuje 'raṇye
pippalopastha āśritaḥ
ātmanātmānam ātmastham
yathāśrutam acintayam*

tasmin—in that; *nirmanuje*—without human habitation; *araṇye*—in the forest; *pippala*—banyan tree; *upastha*—sitting under it; *āśritaḥ*—taking shelter of; *ātmanā*—by intelligence; *ātmānam*—the Supersoul; *ātmastham*—situated within myself; *yathāśrutam*—as I heard it from the liberated souls; *acintayam*—thought over.

TRANSLATION

After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I learned from liberated souls.

PURPORT

One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of scriptures through the transparent medium of a bona fide spiritual master and by proper use of one's trained intelligence for meditating upon the Supersoul dwelling within every living being. This consciousness is firmly developed by a devotee who has rendered loving service unto the Lord by carrying out the orders of the spiritual master. Śrī Nāradaḥ contacted a bona fide spiritual master, served him sincerely and got enlightenment rightly. Thus he began to meditate.

TEXT 16

ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा ।
औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥१६॥

*dhyāyataś caraṇāmbhojaṁ
bhāva-nirjita-cetasā
autkaṇṭhyāśru-kalākṣasya
hṛdy āsin me śanair hariḥ*

dhyāyataḥ—thus meditating upon; *carāṇāmbhojaṁ*—lotus feet of the localized Personality of Godhead; *bhāva-nirjita*—mind transformed into transcendental love for the Lord; *cetasā*—all mental activities (thinking, feeling and willing); *autkaṇṭhya*—eagerness; *āśru-kala*—tears rolled down; *akṣasya*—of the eyes; *hṛdi*—within my heart; *āsīt*—appeared; *me*—my; *śanaiḥ*—without delay; *hariḥ*—the Personality of Godhead.

TRANSLATION

As soon as I began to meditate with my mind transformed in transcendental love upon the lotus feet of the Personality of Godhead, tears rolled down my eyes, and without delay the Personality of Godhead Śrī Kṛṣṇa appeared on the lotus of my heart.

PURPORT

The word *bhāva* is significant here. This *bhāva* stage is attained after one has transcendental affection for the Lord. The first initial stage is called *śraddhā*, or a liking for the Supreme Lord, and in order to increase that liking one has to associate with pure devotees of the Lord. The third stage is to practice the prescribed rules and regulations of devotional service. This will dissipate all sorts of misgivings and remove all personal deficiencies that hamper progress in devotional service.

When all misgiving and personal deficiencies are removed, there is a standard faith in transcendental matter, and the taste for it increases in greater proportion. This stage leads to attraction, and after this there is *bhāva*, or the prior stage of unalloyed love for God. All the above different states are but different stages of development of transcendental love. Being so surcharged with transcendental love, there comes a strong feeling of separation which leads to eight different kinds of ecstasies. Tears from the eyes of a devotee is an automatic reaction, and because Śrī Nārada Muni in his previous birth attained that stage very quickly after his departure from home, it was quite possible for him to perceive the actual presence of the Lord, which he tangibly experienced by his developed spiritual senses without material tinge.

TEXT 17

प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः ।
आनन्दसम्भ्रुवे लीनो नापश्यद्युभयं मुने ॥१७॥

premātibhara-nirbhinna
pulakāṅgo 'tinirvṛtaḥ
ānanda-samplave līno
nāpaśyam ubhayam mune

premā—love; *atibhara*—excessive; *nirbhinna*—especially distinguished; *pulaka*—feelings of happiness; *aṅgaḥ*—different bodily parts; *atinirvṛtaḥ*—being fully overwhelmed; *ānanda*—ecstasy; *samplave*—in the ocean of; *līnaḥ*—absorbed in; *na*—not; *apaśyam*—could see; *ubhayam*—both; *mune*—O Vyāsadeva.

TRANSLATION

O Vyāsadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

PURPORT

Spiritual feeling of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glimpse of such ecstasy in the words of Śrī Nārada Muni. Each and every part of the body or senses has its particular function. After seeing the Lord, all the senses become fully awakened to render service unto the Lord because in the liberated state the senses are fully efficient in serving the Lord. As such, in that transcendental ecstasy it so happened that the senses became separately enlivened to serve the Lord. This being so, Nārada Muni lost himself in seeing both himself and the Lord simultaneously.

TEXT 18

रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।
अपश्यन् सहस्रोत्तस्थे वैक्लव्यादुर्मना इव ॥१८॥

rūpaṁ bhagavato yat tan
manaḥ-kāntaṁ śucāpaham
apaśyan sahasroṭtasthe
vaiklavyaḍ durmanā iva

rūpaṁ—form; *bhagavataḥ*—of the Personality of Godhead; *yat*—as it is; *tat*—that; *manaḥ*—of the mind; *kāntaṁ*—as it desires; *śucāpaham*—vanishing all disparity; *apaśyan*—without seeing; *saḥasā*—all of a sudden; *uttasthe*—got up; *vaiklavyaḍ*—being perturbed; *durmanā*—having lost the desirable; *iva*—as it were.

TRANSLATION

The transcendental form of the Lord, as it is, manifests according to the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

PURPORT

That the Lord is not formless is experienced by Nārada Muni. But His form is completely different from all forms of our material experience. For the whole duration of our life we go see different forms in the material world, but none of them is just apt to satisfy the mind, nor can any one of them vanish all perturbation of the mind. These are the special features of the transcendental form of the Lord, and one who has once seen that form is not satisfied with anything else, and no form in the material world can any longer satisfy the seer. Formless means nothing like material form. Nor is He like any material personality.

As spiritual beings, having eternal relations with that transcendental form of the Lord, we are, life after life, searching after that form of the Lord, and we are not satisfied by any other form of material appeasement. Nārada Muni got a glimpse of this, but having not seen it again he became perturbed and stood up all of a sudden to search it out. What we desire life after life was obtained by Nārada Muni, and losing sight of Him again was certainly a great shock for him.

TEXT 19

दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि ।
वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ॥१९॥

didṛkṣustad ahaṁ bhūyaḥ
praṇidhāya mano hṛdi
vīkṣamāṇo 'pi nāpaśyam
avitṛpta ivāturaḥ

didṛkṣuḥ—desiring to see; *tat*—that; *ahaṁ*—I; *bhūyaḥ*—again; *praṇidhāya*—having concentrated the mind; *manaḥ*—mind; *hṛdi*—upon the heart; *vīkṣamāṇaḥ*—awaiting to see; *api*—in spite of; *na*—never; *apaśyam*—saw Him; *avitṛtaḥ*—without being satisfied; *iva*—like; *āturaḥ*—aggrieved.

TRANSLATION

I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to renew the form, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.

PURPORT

There is no mechanical process to see the form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision just as we cannot demand the sun to rise up whenever we like. The sun rises out of his own accord; so also the Lord is pleased to be present out of His causeless mercy. One should simply await the opportune moment and go on discharging his prescribed duty in devotional service of the Lord. Nārada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt, but in spite of his utmost endeavor he could not make the second attempt successful again. The Lord is completely independent of all obligations. He can simply be bound up by the tie of unalloyed devotion. Nor is He visible or perceivable by our material senses. When He pleases, being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then He may be seen out of His own accord.

TEXT 20

एवं यत्तन्तं विजने मामाहागोचरो गिराम् ।
गम्भीररक्षणया वाचा शुचः प्रशमयन्निव ॥२०॥

*evaṁ yatantaṁ vijāne
mām āhāgocaro girām
gambhīra-ślakṣṇayā vācā
śucaḥ praśamayann iva*

evam—thus; *yatantaṁ*—one who is engaged in attempting; *vijāne*—in that lonely place; *mām*—unto me; *āha*—said; *agocaraḥ*—beyond the range of physical sound; *girām*—utterances; *gambhīra*—grave; *ślakṣṇayā*—pleasing to hear; *vācā*—words; *śucaḥ*—grief; *praśamayan*—mitigating; *iva*—like.

TRANSLATION

Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.

PURPORT

In the *Vedas* it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One can hear Him upon whom His mercy is bestowed. The Lord was much pleased with Nārada Muni, and therefore the necessary strength was invested in him so that he could hear the Lord. It is not, however, possible for others to perceive directly the touch of the Lord during the probation stage of regulative devotional service. It was a special gift for Nārada. When he heard the pleasing words of the Lord, the feelings of separation were to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

TEXT 21

हन्तास्मिञ्जन्मनि भवान्मा मां द्रष्टुमिहाहति ।
अविपक्वकषायानां दुर्दर्शोऽहं कुयोगिनाम् ॥२१॥

*hantāsmiñ janmani bhavān
mā mām draṣṭum ihāhati
avipakva-kaṣāyānām
durdarśo 'haṁ kuyoginām*

hanta—O Nārada; *asmiñ*—this; *janmani*—duration of life; *bhavān*—yourself; *mā*—not; *mām*—Me; *draṣṭum*—to see; *ihā*—here; *arhati*—deserve; *avipakva*—immature; *kaṣāyānām*—material dirt; *durdarśaḥ*—difficult to be seen; *aham*—I; *kuyoginām*—incomplete in service.

TRANSLATION

O Nārada [the Lord spoke], I regret that during this lifetime you will not be able to see Me any more. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

PURPORT

The Personality of Godhead is described in the *Bhagavad-gītā* as the most pure, the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His person, and thus one who has the slightest tinge of material affection cannot approach Him. The beginning of devotional service starts from the point when one is freed from at least two forms of material modes, namely the mode of passion and the mode of ignorance. The result is exhibited by the signs of being freed from *kāma* (lust) and *lobha* (covetousness). That is to say, one must be freed from the desires for sense satisfaction and avarice for sense gratification. The balanced mode of nature is goodness. And to be completely freed from all material tinges is to become free from the modes of goodness also. To search the audience of God in a lonely forest is considered to be in the mode of goodness. One can go out into the forest to attain spiritual perfection, but that does not mean that one can see the Lord personally there. One must be completely freed from all material attachment and be situated on the plane of transcendence, which alone will help the devotee get in personal

touch with the Personality of Godhead. The best method is that one should live at a place where the transcendental form of the Lord is worshiped. The temple of the Lord is a transcendental place, whereas the forest is a materially good habitation. A neophyte devotee is always recommended to worship the Deity of the Lord (*arcana*) rather than go into the forest to search out the Lord. Devotional service begins from the process of *arcana*, which is better than going out in the forest. In his present life, which is completely freed from all material hankerings, Śrī Nārada Muni does not go into the forest, although he can turn every place into *Vaikuṇṭha* by his presence only. He travels from one planet to another to convert men, gods, Kinnaras, Gandharvas, *ṛsis*, *munis* and all others to become devotees of the Lord. By his activities he has engaged many devotees like Prahlāda Mahārāja, Dhruva Mahārāja and many others in the transcendental service of the Lord. A pure devotee of the Lord, therefore, follows in the footsteps of the great devotees like Nārada, Prahlāda, etc., and engages his whole time in glorifying the Lord by the process of *kīrtana*. Such a preaching process is transcendental to all material qualities.

TEXT 22

सकृद्यद् दर्शितं रूपमेतत्कामाय तेऽनघ ।
मत्कामः शनकैः साधु सर्वान्मुञ्चति हृच्छयात् ॥२२॥

*sakṛd yad darśitaṁ rūpam
etat kāmāya te 'nagha
mat-kāmaḥ śanakaiḥ sādhu
sarvān muñcati hṛcchayāt*

sakṛt—once only; *yat*—that; *darśitaṁ*—shown; *rūpam*—form; *etat*—this is; *kāmāya*—for hankerings; *te*—your; *anagha*—O virtuous one; *mat*—Mine; *kāmaḥ*—desire; *śanakaiḥ*—by increasing; *sādhuḥ*—devotee; *sarvān*—all; *muñcati*—gives away; *hṛt-sayān*—material desires.

TRANSLATION

O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

PURPORT

A living being cannot be vacant of desires. He is not a dead stone. He must be working, thinking, feeling and willing. But when he thinks, feels and wills materially, he becomes entangled, and conversely when he thinks, feels and wills for the service of the Lord, he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord, the more he acquires a hankering for it. That is the transcendental nature of godly service. Material service has satiation, whereas spiritual service of the Lord has neither satiation nor end. One can go on increasing his hankerings for the loving transcendental service of the Lord, and yet he will not find satiation nor end. By intense service of the Lord, one can experience the presence of the Lord transcendently. Therefore seeing the Lord means being engaged in His service because His service and His person are identical. The sincere devotee should go on with sincere service of the Lord. The Lord will give proper direction as to how and where it has to be done. There was no material desire in Nārada, and yet just to increase his intense desire for the Lord, he was so advised.

TEXT 23

सत्सेवयादीर्घयापि जाता मयि दृढा मतिः ।
हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥२३॥

*sat-sevayādirghayāpi
jātā mayi dṛḍhā matiḥ
hitvāvadyam imaṁ lokam
gantā maj-janatāmasi*

sat-sevayā—by service of the Absolute Truth; *adīrghayā*—for some days; *api*—even; *jātā*—having attained; *mayi*—unto Me; *dr̥ḥā*—firm; *matih*—intelligence; *hitvā*—having given up; *avadyam*—deplorable; *imam*—this; *lokam*—material worlds; *gantā*—going to; *mat-janatām*—My associates; *asi*—become.

TRANSLATION

By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

PURPORT

Service of the Absolute Truth involves rendering service unto the Absolute Personality of Godhead under the direction of the bona fide spiritual master who is a transparent via media between the Lord and the neophyte devotee. The neophyte devotee has no capacity to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses, and therefore under the direction of the spiritual master he is trained in transcendental service of the Lord. And by such training, even for some days, the neophyte devotee gets intelligence in such transcendental service, which leads him ultimately to get free from perpetual inhabitation in the material worlds and to be promoted to the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

TEXT 24

मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् ।
प्रजासर्गनिरोधेषु स्मृतिश्च मदनुग्रहात् ॥२४॥

matir mayi nibaddheyam
na vipadyeta karhicit
prajāśarga-nirodheṣu
smṛtiś ca mad-anugrahāt

matih—intelligence; *mayi*—devoted to Me; *nibaddhā*—engaged; *iyam*—thus; *na*—never; *vipadyeta*—separate; *karhicit*—at any time; *prajā*—living beings; *sarga*—at the time of creation; *nirodhe*—also at the time of annihilation; *api*—even; *smṛtiḥ*—remembrance; *ca*—and; *mat*—Mine; *anugrahāt*—by the mercy of.

TRANSLATION

Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

PURPORT

Devotional service rendered to the Personality of Godhead never goes in vain. Since the Personality of Godhead is eternal, intelligence applied in His service or anything done in His relation is also permanent. In the *Bhagavad-gītā* it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth, and when the devotee is fully matured, the total service counted together makes him eligible to enter into the association of the Personality of Godhead. Such accumulation of God's service is never vanquished, but increases till fully matured.

TEXT 25

एतावदुक्त्वोपरराम तन्महद्
भूतं नमोलिङ्गमलिङ्गमीश्वरम् ।
अहं च तस्मै महतां महीयसे
शीर्ष्वाविनामं विदधेऽनुकम्पितः ॥२५॥

etāvad uktvopararāma tan-mahad
bhūtaṁ nabho-liṅgam aliṅgam īśvaram
ahaṁ ca tasmai mahatām mahīyase
śīrṣṇāvanāmaṁ vidadhe 'nukampitaḥ

etāvat—thus; *uktvā*—spoken; *upararāma*—stopped; *ta*—that; *mahat*—great; *bhūtam*—wonderful; *nabhaḥ-liṅgam*—personified by sound; *aliṅgam*—unseen by the eyes; *īśvaram*—the supreme authority; *ahaṁ*—I; *ca*—also; *tasmai*—unto Him; *mahatām*—the great; *mahīyase*—unto the glorified; *śīrṣṇā*—by the head; *avanāmam*—obeisances; *vidadhe*—executed; *anukampitaḥ*—being favored by Him.

TRANSLATION

Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.

PURPORT

That the Personality of Godhead was not seen but only heard does not make any difference. The Personality of Godhead produced the four *Vedas* by His breathing, and He is seen and realized through the transcendental sound of the *Vedas*. Similarly, the *Bhagavad-gītā* is the sound representation of the Lord, and there is no difference in identity. The conclusion is that the Lord can be seen and heard by persistently chanting the transcendental sound.

TEXT 26

नामान्यनन्तस्य हतत्रपः पठन्
गुह्यानि भद्राणि कृतानि च सरन् ।
गां पर्यटंस्तुष्टमना गतस्पृहः
कालं प्रतीक्षन् विमदो विमत्सरः ॥२६॥

nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadraṇi kṛtāni ca smaran
gāṁ paryaṭaṁ tuṣṭamanā gata-spr̥haḥ
kālaṁ pratikṣan vimado vimatsaraḥ

nāmāni—the holy name, fame, etc.; *anantasya*—of the unlimited; *hata-trapaḥ*—being freed from all formalities of the material world; *paṭhan*—by recitation, repeated reading, etc.; *guhyāni*—mysterious; *bhadraṇi*—all benedictory; *kṛtāni*—activities; *ca*—and; *smaran*—constantly remembering; *gām*—on the earth; *paryaṭan*—traveling all through; *tuṣṭamanāḥ*—fully satisfied; *gata-spr̥haḥ*—completely freed from all material desires; *kālam*—time; *pratikṣan*—awaiting; *vimadaḥ*—without being proud; *vimatsaraḥ*—without being envious.

TRANSLATION

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I travelled all over the earth, fully satisfied, humble and unenvious.

PURPORT

The life of a sincere devotee of the Lord is thus explained in a nutshell by Nārada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very seriously chanting of the glories of the Lord and travelling all over the world so that others may also hear the glories of the Lord. Such devotees have no desire for material gain. They are conducted by one single desire: to go back to Godhead. This awaits them in due course on quitting the material body. Because they have the highest aim of life, going back to Godhead, they are never envious of anyone, nor are they proud of being eligible to go back to Godhead. Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

TEXT 27

एवं कृष्णमतेर्ब्रह्मन्नासक्तस्यामलात्मनः ।
कालः प्रादुरभूत्काले तद्वित्तसौदामनी यथा ॥२७॥

*evam kṛṣṇa-mateḥ brahman
nāsaktasyāmalātmanaḥ
kālah prādurabhūt kāle
taḍitsaudāmani yathā*

evam—thus; *kṛṣṇa-mateḥ*—one who is fully absorbed in thinking of Kṛṣṇa; *brahman*—O Vyāsadeva; *na*—not; *āsaktasya*—of one who is attached; *amalātmanaḥ*—of one who is completely free from all material dirt; *kālah*—death; *prādurabhūt*—become visible; *kāle*—in the course of time; *taḍit*—lightning; *saudāmani*—illuminating; *yathā*—as it is.

TRANSLATION

And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

PURPORT

To be fully absorbed in the thought of Kṛṣṇa means clearance of material dirt or hankering. As a very rich man has no hankering for small petty things, so also a devotee of Lord Kṛṣṇa, who is guaranteed to pass on to the kingdom of God where life is eternal, fully cognizant and blissful, has naturally no hankering for petty material things, which are like dolls or shadows of the reality and are without permanent value. That is the sign of spiritually enriched persons. And in due course of time, when a pure devotee is completely prepared, all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such a change takes place exactly like lightning, and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the will of the Supreme. Even before death, a pure devotee has no material affection due to his body being spiritualized like a red-hot iron in contact with fire.

TEXT 28

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।
आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ॥२८॥

*prayujyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ*

prayujyamāne—having been awarded upon; *mayi*—on me; *tām*—that; *śuddhām*—transcendental; *bhāgavatīm*—fit for associating with the Personality of Godhead; *tanum*—body; *ārabdha*—acquired; *karma*—fruitive work; *nirvāṇaḥ*—prohibitive; *nyapatat*—quit; *pāñca-bhautikaḥ*—body made of five material elements.

TRANSLATION

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

PURPORT

Informed by the Personality of Godhead that he would be awarded a transcendental body befitting the Lord's association, Nārada got his spiritual body as soon as he quitted his material body. This transcendental body is free from material affinity and invested with three primary transcendental qualities, namely eternity, freedom from material modes, and freedom from reactions of fruitive activities. The material body is always afflicted with these three inebrieties. A devotee's body becomes at once surcharged with the transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like the magnetic influence of a touchstone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction

of three qualitative modes of material nature upon the pure devotee. There are many instances of this in the revealed scriptures. Dhruva Mahārāja and Prahlāda Mahārāja and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means that the quality of a devotee's body changes from material to transcendence. That is the opinion of the authorized Gosvāmīs via the authentic scriptures. In the *Brahma-saṁhitā* it is said that beginning from the *indragopa* germ up to the great Indra, King of heaven, all living beings are subjected to the law of *karma* and are bound to suffer and enjoy the fruitive results of their own work. But only the devotee is exempt from such reaction by the causeless mercy of the supreme authority, the Personality of Godhead.

TEXT 29

कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः ।
शिशयिणोरनुप्राणं विविशेऽन्तरहं विभोः ॥२९॥

*kalpānta idam ādāya
śayāne'mbhasy udanvataḥ
śiṣayiṣor anuprāṇam
viviśe'ntar ahaṁ vibhoḥ*

kalpānte—at the end of Brahmā's day; *idam*—this; *ādāya*—taking together; *śayāne*—having gone to lie down; *ambhasi*—in the causal water; *udanvataḥ*—devastation; *śiṣayiṣoḥ*—lying of the Personality of Godhead (Nārāyaṇa); *anuprāṇam*—breathing; *viviśe*—entered into; *antaraḥ*—within; *ahaṁ*—I; *vibhoḥ*—of Lord Brahmā.

TRANSLATION

At the end of the millennium, when the Personality of Godhead Lord Nārāyaṇa lies down within the water of devastation, Brahmā begins to enter into Him along with all creative elements, and I also enter through His breathing.

PURPORT

Nārada is known as the son of Brahmā, as Lord Kṛṣṇa is known as the son of Vasudeva. The Personality of Godhead and His liberated devotees like Nārada appear in the material world by the same process. As it is said in the *Bhagavad-gītā*, the birth and activities of the Lord are all transcendental. Therefore, according to authorized opinion, the birth of Nārada as the son of Brahmā is also a transcendental pastime. His appearance and disappearance are practically on the same level as that of the Lord. The Lord and His devotees are therefore simultaneously one and different as spiritual entities. They belong to the same category of transcendence.

TEXT 30

सहस्रयुगपर्यन्ते उत्थायेदं सिसृक्षतः ।
मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे ॥३०॥

*sahasra-yuga-paryante
utthāyedaṁ sisṛkṣataḥ
marīci-miśrā ṛṣayaḥ
prāṇebhyo'haṁ ca jajñire*

sahasra—one thousand; *yuga*—4,300,000 years; *paryante*—at the end of the duration; *utthāya*—having expired; *idam*—this; *sisṛkṣataḥ*—desired to create again; *marīci-miśrāḥ*—ṛṣis like Marīci; *ṛṣayaḥ*—all the ṛṣis; *prāṇebhyaḥ*—out of His senses; *ahaṁ*—I; *ca*—also; *jajñire*—appeared.

TRANSLATION

After 4,300,000,000 solar years, Brahmā awakes to create again by will of the Lord, and all the ṛṣis like Marīci, Aṅgirā, Atri and so on are created from the transcendental body of the Lord, and I also appear along with them.

PURPORT

The duration of a day in the life of Brahmā is 4,320,000,000 solar years. This is stated also in the *Bhagavad-gītā*. So for this period Brahmā rests in

yoga-nidrā within the body of the Garbhodakaśāyī Viṣṇu, the generator of Brahmā. Thus after the sleeping period of Brahmā, when there is again creation by the will of the Lord through the agency of Brahmā, all the great ṛṣis again appear from different parts of the transcendental body, and Nārada also appears. This means that Nārada appears in the same transcendental body, just as a man awakes from sleep in the same body. Śrī Nārada is eternally free to move in all parts of the transcendental and material creations of the Almighty. He appears and disappears in his own transcendental body which is without distinction of body and soul, unlike conditioned beings.

TEXT 31

अन्तर्बहिश्च लोकांस्त्रीन् पर्येभ्यस्कन्दितव्रतः ।
अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥३१॥

*antar bahiṣ ca lokāṁs trīn
paryemy askandita-vrataḥ
anugrahān mahā-viṣṇor
avighāta-gatiḥ kvacit*

antaḥ—in the transcendental world; *bahiḥ*—in the material world; *ca*—and; *lokān*—planets; *trīn*—three (divisions); *paryemi*—travel; *askandita*—unbroken; *vrataḥ*—vow; *anugrahāt*—by the causeless mercy; *mahā-viṣṇoḥ*—of the Mahā-viṣṇu (Kāraṇodakaśāyī Viṣṇu); *avighāta*—without restriction; *gatiḥ*—entrance; *kvacit*—at any time.

TRANSLATION

Since then, by the grace of the almighty Viṣṇu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.

PURPORT

As stated in the *Bhagavad-gītā*, there are three divisions of the material spheres, namely the *ūrdhaloka* (topmost planets), *madhyaloka* (midway planets) and *adhaloka* (downward planets). And beyond the *ūrdhaloka* planets, that is to say above the Brahmāloka, there are the material coverings of the universes, and above that there is the spiritual sky which is unlimited in expansion, containing unlimited self-illuminated Vaikuṅṭha planets inhabited by God Himself along with His associates who are all eternally liberated living entities. Śrī Nārada Muni could enter all these planets both in the material and spiritual spheres without restriction, as much as the almighty Lord is free to move personally in any part of His creation. In the material world the living beings are influenced by the three material modes of nature, namely goodness, passion and ignorance. But Śrī Nārada Muni is transcendental to all these material modes, and thus he can travel everywhere unrestricted. He is a liberated spaceman. The causeless mercy of Lord Viṣṇu is unparalleled, and such mercy is perceived by the devotees only by the grace of the Lord. Therefore, the devotees never fall down, but the materialists, i.e., the fruitive workers and the speculative philosophers, do fall down, being forced by the respective modes of nature. The ṛṣis, as above mentioned, cannot enter into the transcendental world like Nārada. This fact is disclosed in the *Narasimha Purāṇa*. Ṛṣis like Marīci are authorities in fruitive work, and ṛṣis like Sanaka and Sanātana are authorities in philosophical speculations. But Śrī Nārada Muni is the prime authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow in the footsteps of Nārada Muni in the order of the *Nārada-bhakti-sūtra*, and therefore all the devotees of the Lord are unhesitatingly qualified to enter into the kingdom of God, Vaikuṅṭha.

TEXT 32

देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् ।
मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥३२॥

*deva-dattām imāṁ vīṇāṁ
svara-brahma-vibhūṣitām*

*mūrcchayitvā hari-kathāṁ
gāyamānaś carāmy aham*

deva—the Supreme Personality of Godhead (Śrī Kṛṣṇa); *dattām*—gifted by; *imām*—this; *vīṇām*—a musical stringed instrument; *svara*—singing meter; *brahma*—transcendental; *vibhūṣitām*—decorated with; *mūrcchayitvā*—vibrating; *hari-kathām*—transcendental message; *gāyamānaḥ*—singing constantly; *carāmi*—do move; *aham*—I.

TRANSLATION

And thus I travel, constantly singing the glories of the Lord and transcendental messages, vibrating this instrument called a *vīṇā* which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

PURPORT

The musical string instrument called the *vīṇā*, which was handed to Nārada by Lord Śrī Kṛṣṇa, is described in the *Līṅga Purāṇa*, and this is confirmed by Śrīla Jīva Gosvāmī. This transcendental instrument is identical with Lord Śrī Kṛṣṇa and Nārada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be material, and therefore the glories and pastimes which are broadcast by the instrument of Nārada are also transcendental, without a tinge of material inebriety. The seven singing meters, namely *Sa* (*Ṣarja*), *Ṛ* (*Ṛsabha*), *Gā* (*Gāndhāra*), *Mā* (*Madhyamā*), *Pā* (*Panchamā*), *Dhā* (*Dhāivata*) and *Nī* (*Nīṣāda*) are also transcendental and specifically meant for transcendental songs. As a pure devotee of the Lord, Śrī Nārada Deva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Śrīla Nārada Muni, a self-realized soul in the material world should also properly use the sound meters, namely *Ṣa*, *Ṛ*, *Gā*, *Mā*, etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the *Bhagavad-gītā*.

TEXT 33

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥३३॥

*pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śighraṁ
darśanam yaṁti cetasi*

pragāyataḥ—thus singing; *sva-vīryāṇi*—own activities; *tīrtha-pādaḥ*—the Lord, whose lotus feet are the source of all virtues or holiness; *priya-śravāḥ*—pleasing to hear; *āhūta*—called for; *iva*—just like; *me*—to me; *śighram*—very soon; *darśanam*—sight; *yaṁti*—appears; *cetasi*—on the seat of the heart.

TRANSLATION

The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

PURPORT

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibrations thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing, chanting and remembering the name, fame and activities of the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct, and the Lord, being also an individual personality like others, is not an

exception to this psychology because psychological characteristics visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest Personality of all and absolute in all His affairs. If, therefore, the Lord is attracted by the pure devotee's chanting of His glories, there is nothing astonishing. Since He is absolute, He can appear Himself in the picture of His glorification, the two things being identical. Śrīla Nārada chants the glorification of the Lord not for his personal benefit but because the glorifications are identical with the Lord. Nārada Muni forces the presence of the Lord by the transcendental chanting.

TEXT 34

एतद्ध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।
भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥३४॥

*etadd hy ātura-cittānām
mātrā-sparśecchayā muhuḥ
bhava-sindhu-plavo dṛṣṭo
hari-caryānuvarṇanam*

etat—this; *hi*—certainly; *ātura-cittānām*—of those whose minds are always full of cares and anxieties; *mātrā*—objects of sense enjoyment; *sparśa*—senses; *icchayā*—by desires; *muhuḥ*—always; *bhava-sindhu*—the ocean of nescience; *plavaḥ*—boat; *dṛṣṭaḥ*—experienced; *hari-carya*—activities of Hari, *anuvṛṇanam*—constant recitation.

TRANSLATION

It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat—the constant chanting of the transcendental activities of the Personality of Godhead.

PURPORT

The symptom of a living being is that he cannot remain silent even for some time. He must be doing something, thinking of something or talking about something. Generally the materialistic men think and discuss about subjects which satisfy their senses. But as these things are exercised under the influence of the external illusory energy, such sensual activities do not actually give them any satisfaction. On the contrary, they become full with cares and anxieties. This is called *māyā*, or what is not. That which cannot give them satisfaction is accepted as an object for satisfaction. So Nārada Muni, by his personal experience, says that satisfaction for such frustrated beings engaged in sense gratification is to chant always the activities of the Lord. The point is that the subject matter only should be changed. No one can check the thinking activities of a living being, nor the feeling, willing or working processes. But if one wants actual happiness, one must change the subject matter only. Instead of talking of the politics of a dying man, one might discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists, one can turn his attention to the activities of the Lord with His eternal associates like the *gopīs* and Lakṣmīs. The almighty Personality of Godhead, by His causeless mercy, descends on the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is almighty. He does so for the benefit of all conditioned souls so that they can turn their attention to transcendence. By doing so, the conditioned soul will gradually be promoted to the transcendental position and easily cross the

ocean of nescience, the source of all miseries. This is stated from personal experience by an authority like Śrī Nārada Muni. And we can have the same experience also if we begin to follow in the footsteps of the great sage, the dearest devotee of the Lord.

TEXT 35

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुन्दसेवया यद्वत्तथाऽऽत्माद्वा न शाम्यति ॥३५॥

*yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātāddhā na śāmyati*

yama-ādibhiḥ—by the process of practicing self-restraint; *yoga-pathaiḥ*—by *yoga* (mystic bodily power to attain the godly stage) system; *kāma*—desires for sense satisfaction; *lobha*—lust for satisfaction of the senses; *hataḥ*—curbed; *muhuḥ*—always; *mukunda*—the Personality of Godhead; *sevayā*—by the service of; *yadvat*—as it is; *tathā*—like that; *ātmā*—the soul; *addhā*—for all practical purposes; *na*—does not; *śāmyati*—be satisfied.

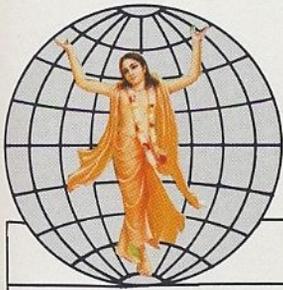
TRANSLATION

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

PURPORT

Yoga aims at controlling the senses. By practice of the mystic process of bodily exercise in sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, one can control the senses. The senses are considered like venomous serpents, and the *yoga* system is just to control them. On the other hand, Nārada Muni recommends another method for controlling the senses in the transcendental loving service of Mukunda the Personality of Godhead. By his experience he says that devotional service of the Lord is more effective and practical than the system of artificially controlling the senses. In the service of the Lord Mukunda, the senses are transcendently engaged. Thus there is no chance of their being engaged in sense satisfaction. The senses want some engagement. To check them artificially is no check at all because as soon as there is some opportunity for enjoyment, the serpent-like senses will certainly take advantage of it. There are many such instances in history, just like Viśvāmitra Muni, who fell a victim of the beauty of Menakā. But Ṭhākura Haridāsa was allured at midnight by the well dressed *māyā*, and still she could not induce that great devotee in her trap.

The whole idea is that without devotional service of the Lord, neither the *yoga* system nor dry philosophical speculation can ever become successful. Pure devotional service of the Lord, without being tinged with fruitive work, mystic *yoga* or speculative philosophy, is the foremost procedure to attain self-realization. Such pure devotional service is transcendental in nature, and the systems of *yoga* and *jñāna* are subordinate to such a process. When the transcendental devotional service is mixed with the other subordinate process, it is no longer transcendental but is called mixed devotional service. Śrīla Vyāsadeva, the author of *Śrīmad-Bhāgavatam*, will gradually develop all these different systems of transcendental realization in the text. (continued in next issue)



ISKCON NEWS

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

Vedic Psychology Explained at Los Angeles Convention

Last April 9 in Los Angeles, an overflow crowd of two hundred psychologists attended a symposium on Kṛṣṇa consciousness at the Western Psychology Association convention. The featured speaker at the symposium was Bahulāśva dāsa, a college program coordinator for ISKCON's Berkeley center, who set the theme as a comparison of Eastern and Western approaches to psychology.

Noting that in childhood we all start at an animalistic level of behavior, Bahulāśva proposed that the goal of individual growth should be "to reach a point of consciousness—we call it Kṛṣṇa consciousness—where one becomes the master of his biological urges." Being careful to distinguish this kind of sense control from repression, he advocated it as a necessary part of "our ability to refine ourselves, to rise up to the level of spiritual existence."

Describing ISKCON members as "people who are serious about helping suffering humanity," he concluded by asking his audience to read *Bhagavad-gītā As It Is*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

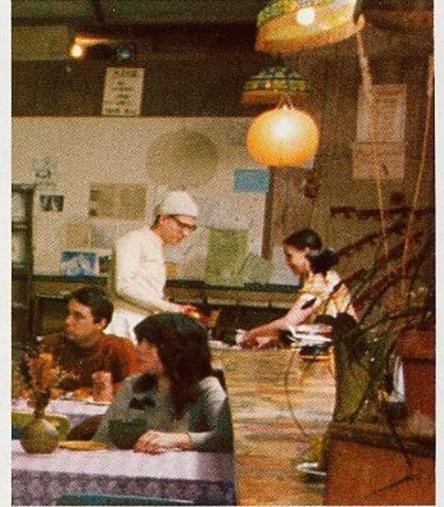
Bahulāśva's speech received warm applause.

Preceding Bahulāśva at the podium were Dr. Alan Gerson, a clinical psychologist from the Los Angeles area, and Dr. J. Stillson Judah, a professor at the Graduate Theological Union in Berkeley.

Dr. Gerson presented the results of his extensive psychological tests of devotees. Titled "Hare Kṛṣṇa: Insane Drop-outs or Vanguard of a Saner Society?" his paper opted for the latter idea.

Dr. Judah, whose book *Hare Krishna and the Counterculture* was published two years ago by Wiley & Sons, praised the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in giving young Americans "a meaningful way to love God."

The program opened and closed with refreshments and musical offerings of the Hare Kṛṣṇa chant. As devotees passed around silver trays of food offered to Kṛṣṇa, one appreciative Ph.D. commented, "I've been to a lot of symposiums at conventions, but this is the first time they served hors d'oeuvres."



Hare Kṛṣṇa Restaurant Opens in Atlanta

Delicious food, unusually personable waiters, and a soothing atmosphere of devotional art and music have made the newly-opened Hare Kṛṣṇa Natural Vegetarian Foods Restaurant, at 1451 Oxford Road, Atlanta, a popular dining spot with local Emory University students. Located just one block from the school's main entrance, the restaurant specializes in serving the college community with exquisite Indian cuisine at low prices. Only \$1.50 buys a customer as much as he likes of the basic fare, and \$3.00 buys that plus fancy pastries, entrées, salads, and sweets. Since all the food is offered to Kṛṣṇa, it bestows great spiritual benefit on those who eat it.

One very popular feature is the strict hygienic standard maintained at all times. Restaurant manager Māradarāja dāsa stated unequivocally, "Everything must be spotlessly clean. Cleanliness is an essential of Kṛṣṇa consciousness. We want this to be the cleanest place anyone's walked into."

Much of the produce for the kitchen comes from ISKCON's 250-acre farm in Tennessee. This keeps prices down and quality up. The new Atlanta restaurant joins established or soon-to-be-opened ISKCON restaurants in Honolulu, New York, Boston, and Laguna Beach, California.

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.

June 7	June 8	June 9	June 10	June 12	June 13
Appearance of Gaṅgā Mātā Gosvāmī. Disappearance of Baladeva Vidyābhoṣaṇa.	Pāṇḍavā Nirjālā Ekādaśī (fasting from grains and beans).	Break-fast after sunrise, before 9:20 A.M.	Celebration of the <i>cira</i> and <i>dahi</i> festival held by Raghunātha dāsa Gosvāmī at Śrīpāṭha Pāñihāṭī.	Śnāna-yātrā (bathing festival) of Lord Jagannātha. Disappearance of Mukunda Datta and Śrīdhara Pañḍita. Full Moon.	Disappearance of Svāmānanda Gosvāmī.
June 17	June 22	June 23	June 24	June 27	June 29
Appearance of Vakraśvara Pañḍita.	Disappearance of Śrīvāsa Pañḍita.	Yoginī Ekādaśī (fasting from grains and beans).	Break-fast after sunrise, before 9:24 A.M.	Disappearance of Cāḍādhara Pañḍita and Śeṭhā Bhaktivinoḍa Thākura. Cleaning of the Guṇḍicā temple at Purī.	Rāthayātrā (car festival) of Lord Jagannātha. Disappearance of Svartapa Dāmodāra and Sīvānanda Sena.
July 3	July 7	July 8	July 9		
Herā-pañcamī.	Lord Jagannātha's return Rāthayātrā from the Guṇḍicā temple.	Sayanā Ekādaśī (fasting from grains and beans). Cāturmāsya can be started from this date, as well as the 11th or the 16th. (Fast from spinach for the first month, from yogurt the second, from milk the third, and from urad and masura dahl the fourth.)	Break-fast after sunrise, before 9:28 A.M.		





At the Great Temple in Purī the presiding Deities are (from left to right) Lord Balarāma, Lady Subhadrā, and Lord Jagannātha Himself. Jagannātha means “Lord of the Universe.” (*Jagat* means “universe,” and *nātha* means “lord.”) *Balarāma* is a combination of the Sanskrit words *bala* (“strength”) and *rāma* (“pleasure”). Thus, Balarāma is the Lord who gives spiritual strength and pleasure. *Subhadrā* means “one who is very auspicious.” Devotees worship the three together in the sanctum sanctorum at the center of the huge temple complex.

PURĪ

City of Jagannātha, Lord of the Universe

by Jagannātha Suta dāsa
and Dāmodara dāsa

Photographs by Bhārgava dāsa
and Muralīvadana dāsa.

The sacred city of Purī is one of India's most popular attractions for pilgrims and tourists.

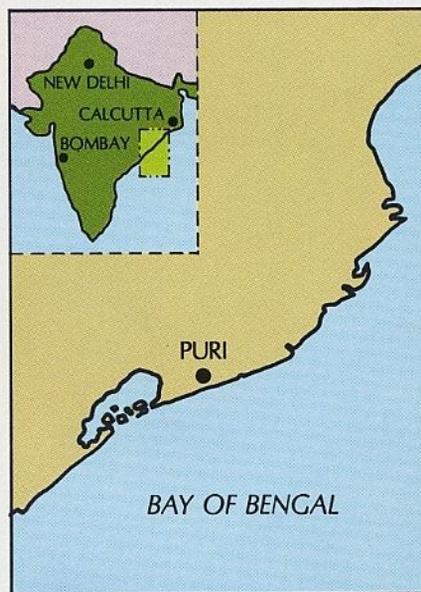
Situated on the shore of the Bay of Bengal, this city of 80,000 is most famous for its colossal temple of Jagannātha, the Lord of the universe. Overlooking Purī from atop Nīla Hill, the temple's 215-foot solid-stone tower is visible for miles

around. The original structure disappeared long ago through a series of reconstructions, the present design dating from the first century A.D. The location of the temple, however, has always stayed the same. (The most recent reconstruction took place in A.D. 1200 under King Chodaganga and his successor, Anangabhima.) One of the most striking features of the

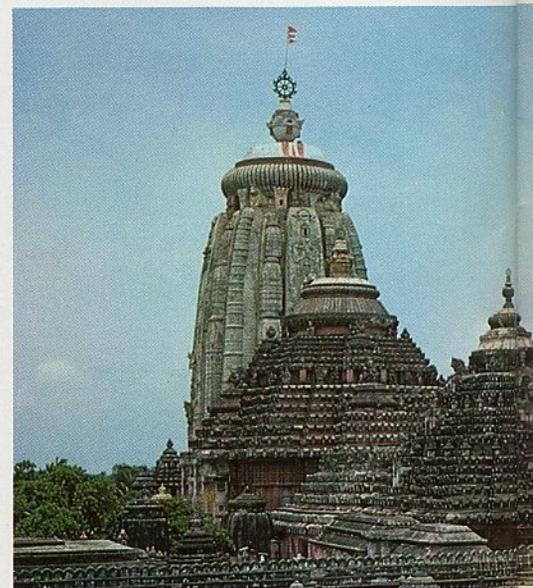
temple is that it rests atop an immense platform in the heart of the city. Also, Lord Jagannātha's altar room, beneath the central spire, is the nucleus of some thirty smaller temples added in later periods by various rulers. A twenty-one-foot wall encloses the entire complex, where two thousand people work daily in the service of the Lord.



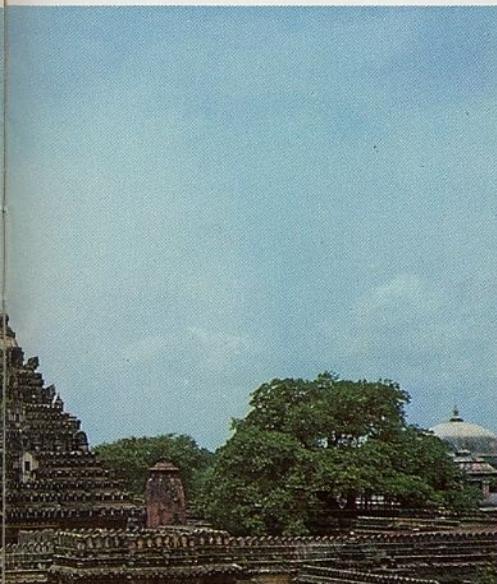
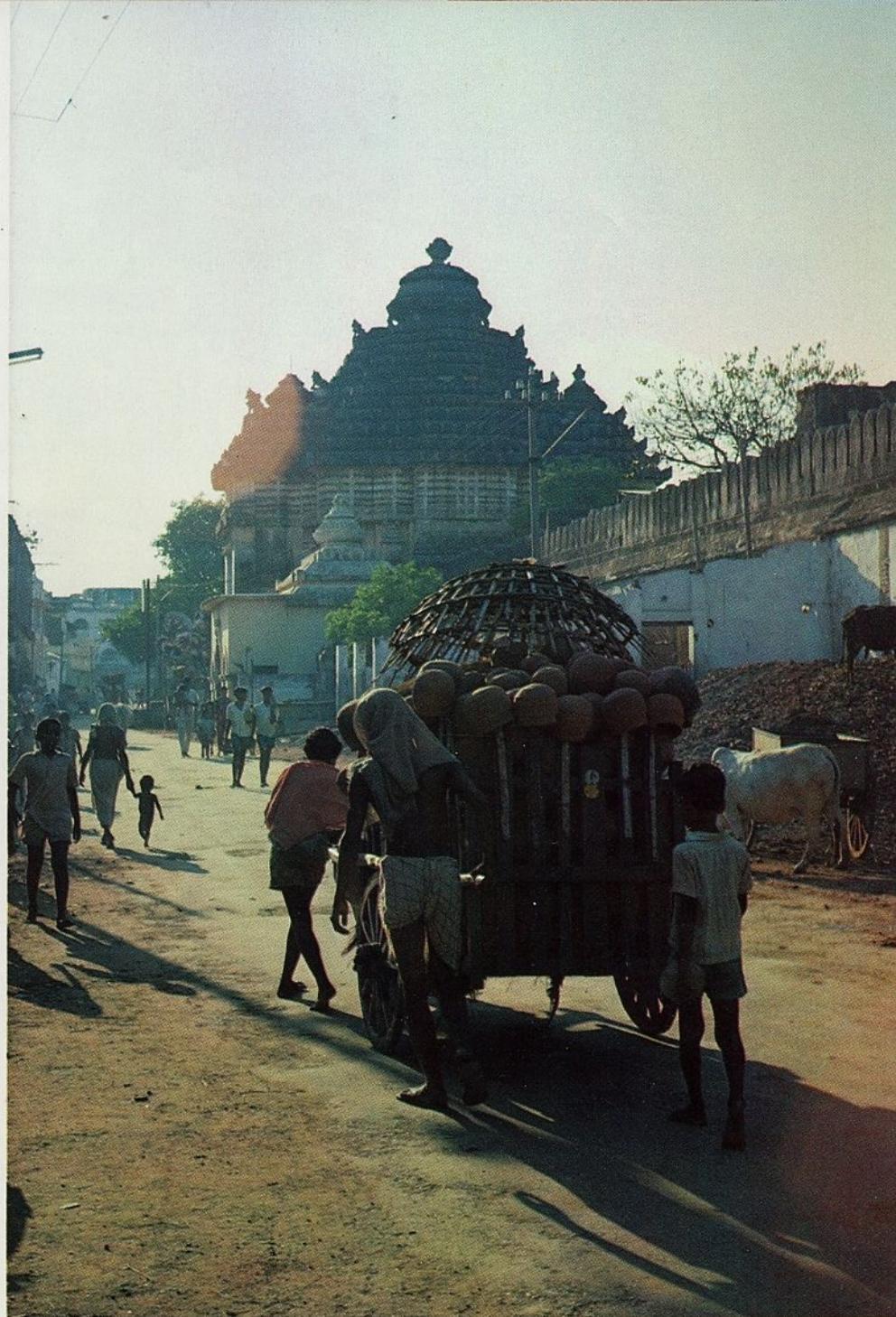
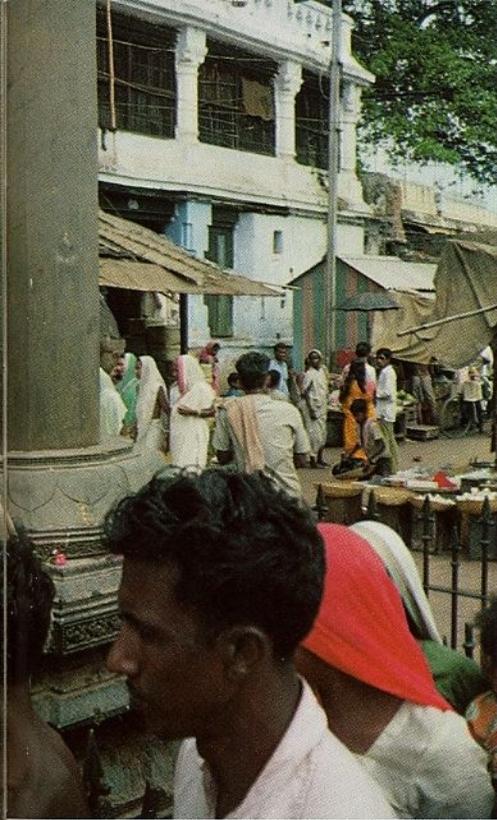
Men, women, and children, residents of Purī, and pilgrims from all over India crowd the temple year round. For a glimpse of Lord Jagannātha, they enter here, where two large stone lions flank the East Gate. The sign on the left announces that no foreigners are allowed inside, an age-old custom legalized by the Temple Act of 1803. Within the Purī temple, beyond the reach of Westerners' cameras, brahmans and astrologers read beautiful prayers to Lord Jagannātha who stands on a six-foot altar. The Lord's servants bathe Him, dress Him in exquisite hand-tailored garments, decorate Him with flowers and perfumes, put Him to rest, and gently awaken Him. In addition, dancers perform for the Lord's pleasure, a devoted crew cleans His quarters eight times a day, and His devotees hold many festivals to honor Him. In the Sandalwood Festival, devotees take a small set of Jagannātha



Deities to a large bathing pool and set Them in a boat. The Deities then sail around a man-made island, on which sits an exquisite little temple. Every day during the festival, the Deities' servants anoint Them with large quantities of fragrant sandalwood paste. Many of the Lord's present-day servants claim to be in the line of His first attendants, who lived thousands of years ago.

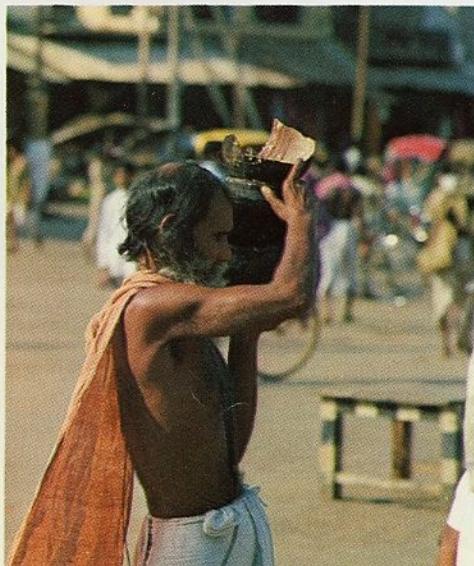


(Above, right) Oxcart filled with handmade clay pots makes its way to the temple's main kitchen. Catering to an average of ten thousand every day, and on some festival days ten times that number, the kitchen feeds a large part of Purī's townspeople. The kitchen's five hundred employees—cooks, servers, carriers, and sellers—can be mobilized to feed twice as many people as usual on only



four hours' notice.

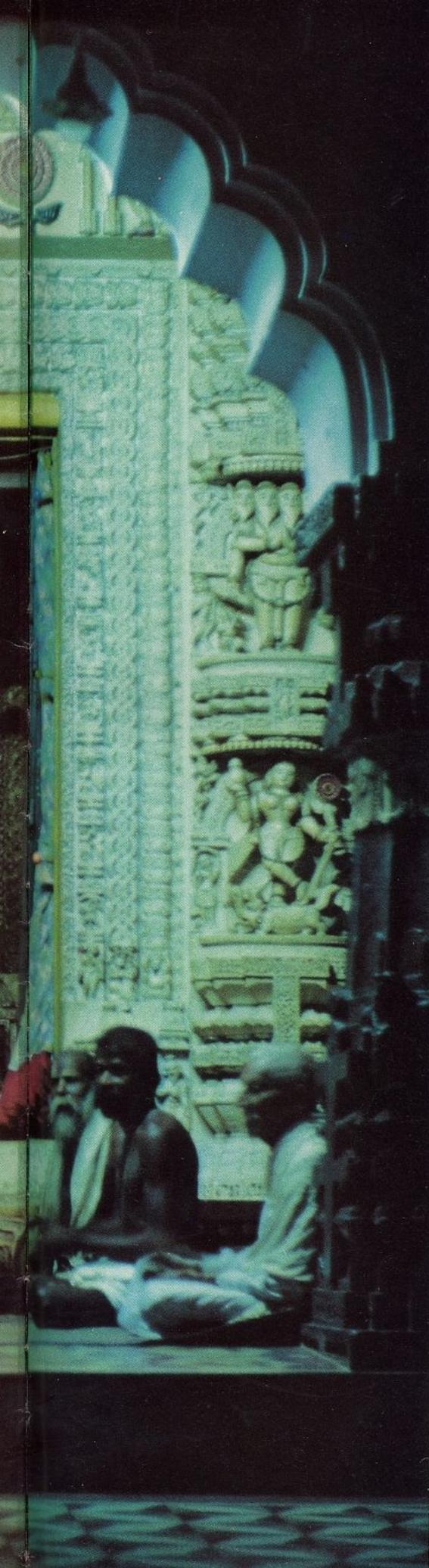
To insure maximum cleanliness and efficiency, the cooks wear surgicallike masks and stay silent while they work. All the food served is spiritual food: Lord Jagannātha first accepts it at one of eight daily offerings. Typical offerings include curried vegetables, cheeses, coconut juice, sweet paddy, soup, and endless varieties of cakes, pastries, and candies. A pavilion



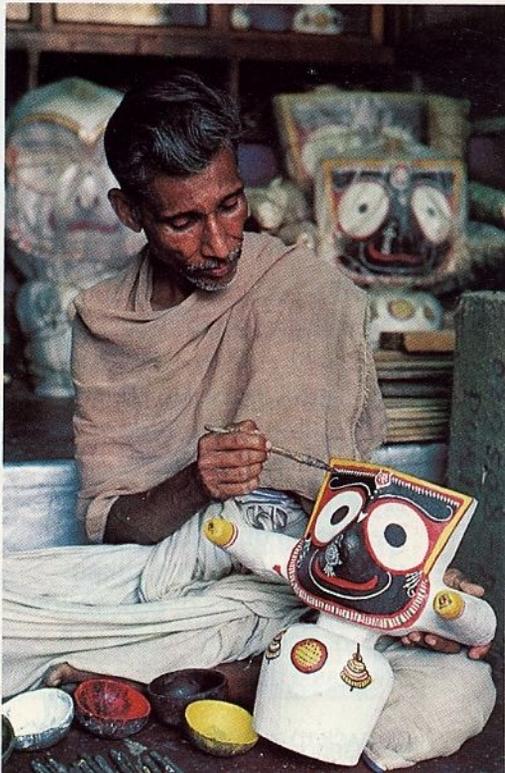
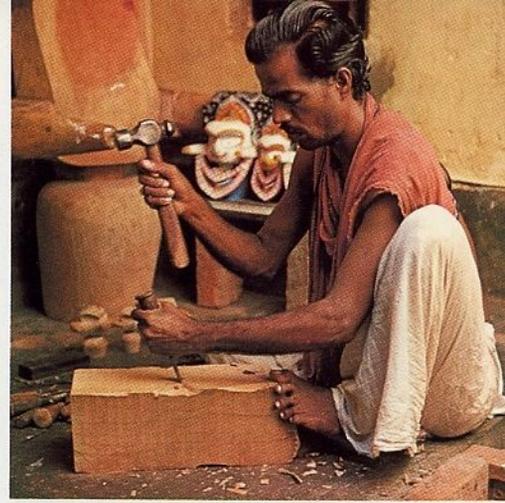
outside the Lion Gate sells the tasty preparations to those who aren't allowed in but still want to benefit by eating spiritual food. The bearded brahman (*left*) carries on his head a "half-pot" of rice. Half-pots are made by splitting whole pots in half and filling up each half separately—a quick and accurate measuring system from the land of simple living and high thinking.

Streets filled with transcendental music greet nighttime strollers in Puri. Among the shops selling food, clothing, and souvenirs on Puri's Grand Route are many sidewalk temples like this one. Devotees at this beautiful little temple, about a block away from the Jagannātha temple wall, welcome everyone to view their Deities and hear their chanting of the Lord's holy names. The singing at some temples goes on twenty-four hours a day, seven days a week. Every night, through the main temple's huge loudspeakers, singers send out the seven hundred verses of *Bhagavad-gītā* to saturate the city's atmosphere with transcendental sound.

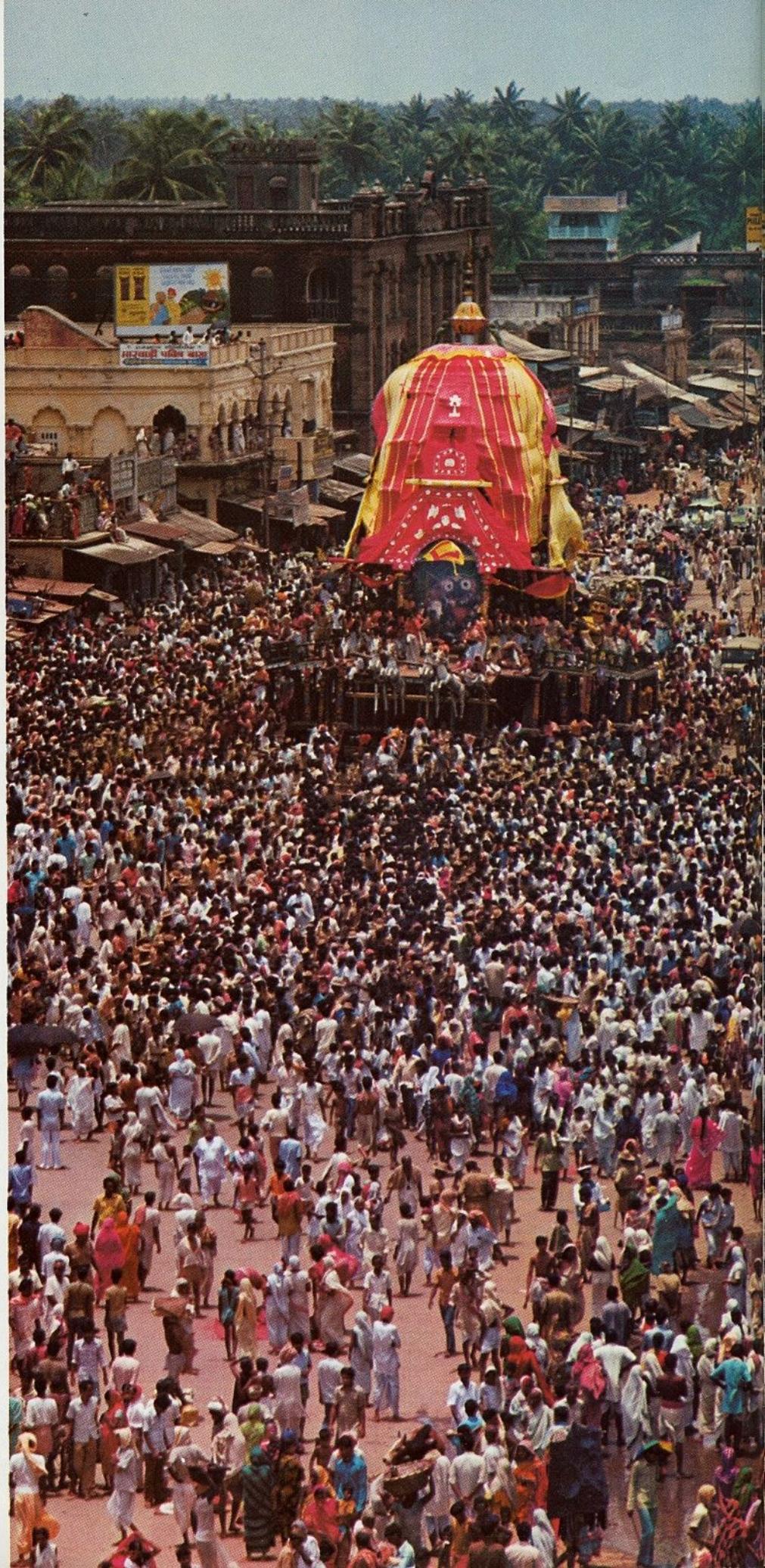




Carving and painting Jagannātha Deities is a long-standing tradition for the craftsmen of the Mahāpatra family. They say this work has been going on in their family for “uncountable generations.” Here Śrīdhara Mahāpatra carves Lord Jagannātha out of wood from the medicinal *nima* tree. His uncle, Gopinātha Mahāpatra, applies finishing touches. Gopinātha’s son, Kṛṣṇa-candra Mahāpatra, is a twenty-year old college student who helps with the business transactions. At their shop, about a quarter of a mile from the main temple, the Mahāpatra family sells Deities to pilgrims and local residents, who take Them home to worship. Almost everyone in Purī has Jagannātha Deities in his home, and most children grow up with their own set. Every year, Śrīdhara helps carve the decorations on the gigantic Ratha-yātrā cars (*see next page*). He proudly shows visitors the Certificate of Excellence the government has awarded him for his carving of the cars’ decorative horses, drivers, and other figures.



Like a king on a pleasure excursion, Lord Jagannātha goes out for a ride every summer in one of India's biggest religious festivals—Ratha-yātrā (“The Festival of the Chariots”). One of the most important holidays for devotees of Kṛṣṇa, Ratha-yātrā originated here in Purī, where hundreds of thousands of pilgrims jam the city to join the parade. They pack the Grand Route, a street as wide as an eight-lane highway, and fill the nearby buildings and rooftops to get a good look at the three colossal chariots carrying, in order, Balarāma, Subhadrā, and Jagannātha. For a month before the celebration, over a hundred craftsmen—forty-two woodcarvers, thirty laborers, fifteen painters, ten tailors, and nine nailsmiths—work long and hard to build the chariots. On the festival day the heavy, six-foot Deities are taken out of the temple and carried toward the cars. Broad-shouldered devotees swing the Deities back and forth gracefully for Their pleasure as the Raj of Purī, observing a time-honored tradition (*see page 24*), sweeps Their path with a gold-handled broom. An official tourist handbook explains that “this practice brings home the idea to everybody that the highest political head of the State is not superior to a sweeper in the eyes of God, who is the Supreme Object of Worship by everyone on the face of the earth.” At last, the carriers hoist the Deities up onto Their colorful vehicles with strong silken ropes. Canopies of red, yellow, green, and black billow and sway as Their Lordships settle



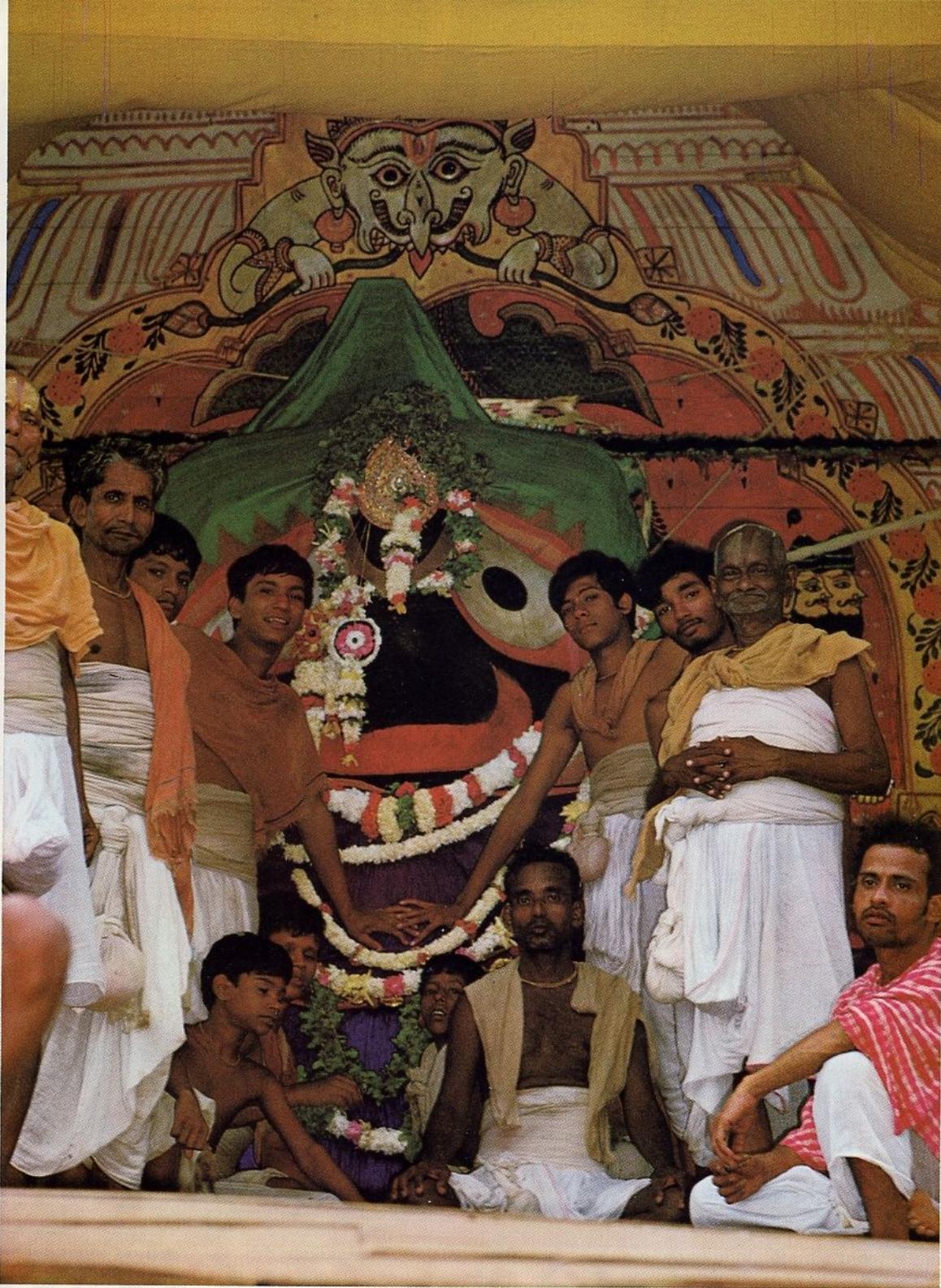


Photo: Bhārgava dāsa

in for the ride. Now the two mile journey begins. Pilgrims tug the huge cars , speeding them up and slowing them down with big ropes tied fore and aft. All afternoon the procession plows through the sea of worshipers chanting “Jaya Jagannātha! Jaya Jagannātha!” (“Victory to the

Lord of the universe!’’) After several hours They reach Their goal: the Guṇḍicā temple, where the Deities will stay for nine days to “freshen up.” During this time Their servants repaint Their features; then the Deities emerge and go back to the big temple even more bright-faced than

before. The return journey (*opposite page*) is another occasion for celebration. After the festival, attendants reinstall the Deities in Their former places on the temple’s main altar. There They will remain until next year’s Ratha-yātrā, the most spectacular offering to the Lord of the universe.



Illustration: Gauri-devi dasi

THE SOVEREIGN WHO SERVED THE LORD

A powerful king's humble service invokes the mercy of Lord Caitanya

Taken from Śrī Caitanya-caritāmṛta, translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

About five hundred years ago, the Indian province of Orissa was ruled by a great king named Pratāparudra. Mahārāja Pratāparudra was a sincere devotee of Kṛṣṇa, the Supreme Personality of Godhead, and he worshiped Him in the form of the Jagannātha Deity, at the great Jagannātha temple in Purī. One day the king heard that a famous Kṛṣṇa-conscious saint, Śrī Caitanya Mahāprabhu, had come to live in Purī. Lord Caitanya Mahāprabhu was an avatar (an incarnation of God) and Mahārāja Pratāparudra was very eager to talk with Him. However, Lord Caitanya had adopted the role of a monk (sannyasi) to teach pure devotion to Kṛṣṇa, and He strictly followed the injunctions forbidding a sannyasi to meet people absorbed in material affairs. Therefore, He was reluctant to meet such a worldly person as Mahārāja Pratāparudra.

When the king found out that Lord Caitanya had come to Purī, he called the scholar Sārvabhauma Bhaṭṭācārya to his palace. "I have heard that a great personality has come from Bengal and is staying at your home," the king explained. "I have also heard that He is very merciful. Please do me the favor of arranging an interview with Him."

The Bhaṭṭācārya replied, "All that you have heard is true, but the interview will be very difficult to arrange. Śrī Caitanya Mahāprabhu is in the renounced order. Consequently, He is very detached from worldly affairs. He stays in solitary places—even in dreams He would not grant an interview to a king. Still, in spite of these things, I would try to arrange a meeting with Him, but He has just left to tour South India."

On hearing this, the king asked, "Why did you let Him leave? Why didn't you fall at His feet and keep Him here?"

"Lord Caitanya is Kṛṣṇa, the Supreme Personality of Godhead, and He is completely independent," answered the Bhaṭṭācārya. "I tried very hard to keep Him here, but I could not."

"You are the most learned and experienced man I know," the king said. "Since you accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, then I also accept Him as Kṛṣṇa. When He returns, I wish to see Him just once—to make my eyes perfect."

When the Lord at last returned to Purī, Sārvabhauma Bhaṭṭācārya humbly informed Him, "Mahārāja Pratāparudra is very anxious to meet You. He wanted me to ask You if You would see him."

As soon as He heard this proposal, Lord Caitanya covered His ears with His hands and said, "My dear Bhaṭṭācārya, why are you making such an undesirable request? I am in the renounced order of life, and for Me to meet a king is just as dangerous as meeting a woman. To meet either would be just like drinking poison." Sorrowfully, the Lord said, "For a person seriously desiring to cross the ocean of material miseries and obtain the Lord's mercy, seeing either a materialist or a lusty woman is more abominable than drinking poison."

Sārvabhauma Bhaṭṭācārya replied, "My dear Lord, what you have said is correct, but this king is not ordinary. He is a great devotee and servant of Lord Jagannātha."

"Although the king is certainly a great devotee," said Lord Caitanya, "as a sannyasi I must still consider him a venomous snake. Bhaṭṭācārya, if you continue to speak like this you will never see Me here again." Afraid of further angering the Lord, the Bhaṭṭācārya returned home and began to meditate on the matter.

Meanwhile, Mahārāja Pratāparudra, who had gone to his capital city of Kaṭaka, sent a letter to the Bhaṭṭācārya begging him to get the Lord's consent for a meeting. The Bhaṭṭācārya wrote the king that Lord Caitanya had not given His permission. The king immediately wrote another letter: "Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu to submit my petition at the lotus feet of the Lord. By the mercy of the devotees, one can attain the shelter of the Lord's lotus feet. If Lord Caitanya does not show mercy to me, I shall give up my kingdom, become a mendicant, and beg from door to door."

This letter disturbed Sārvabhauma Bhaṭṭācārya. He met with all the devotees and described the king's wishes, showing the letter to all of them. Everyone was astonished that Mahārāja Pratāparudra had so much devotion for Śrī Caitanya Mahāprabhu. One devotee

said, "The Lord will never consent to meet the king, and if we ask Him to do so, He will feel very unhappy."

"We shall go once again to the Lord," the Bhaṭṭācārya suggested, "but we shall not request Him to meet the king. Rather, we shall simply describe the good behavior of the king." Having reached a decision, they all went to the place where Lord Caitanya was staying. When the Lord saw them, He said, "Why have you all come here?" Although they had intended to speak, they could not utter a word. "I see that you want to say something," said Caitanya Mahāprabhu, "but you do not speak. What is the reason?"

Nityānanda Prabhu, the Lord's closest associate, answered, "We want to tell You something, but we are afraid to speak on such a delicate matter. Nevertheless, we must inform You that unless he sees You, the king of Orissa will become a beggar. It is the nature of an attached man to give up his life if he does not attain his desired object." Knowing the king's seriousness, the devotees were trying to save him from suicide. Nityānanda Prabhu then suggested, "There is a way by which You need not meet the king, but which would enable him to continue living. If You would mercifully send one of Your garments to him, he would remain alive, hoping to see You sometime in the future."

Lord Caitanya agreed to this proposal, and Nityānanda Prabhu then obtained a garment used by Him and delivered it to Sārvabhauma Bhaṭṭācārya, who sent it to the king. When the king received the old cloth, he began to worship it exactly as he would have worshiped the Lord directly.

Soon, Mahārāja Pratāparudra came to Jagannātha Purī from Kaṭaka, along with his band of secretaries, ministers, and military officers. Also with him was one of his governors, Rāmānanda Rāya. Rāmānanda had met Lord Caitanya on the Lord's tour of South India, and they had become close friends. Śrī Caitanya Mahāprabhu had asked Rāmānanda Rāya to resign his post and join Him at Jagannātha Purī so that they could talk together every day about the activities of Lord Kṛṣṇa and share their understanding. When Rāmānanda Rāya arrived in Jagannātha Purī, he hurried with great anticipation to see Lord Caitanya. After they greeted each other, he said to the Lord, "I informed Mahārāja Pratāparudra of Your order. I said, 'Your majesty, I cannot continue my political

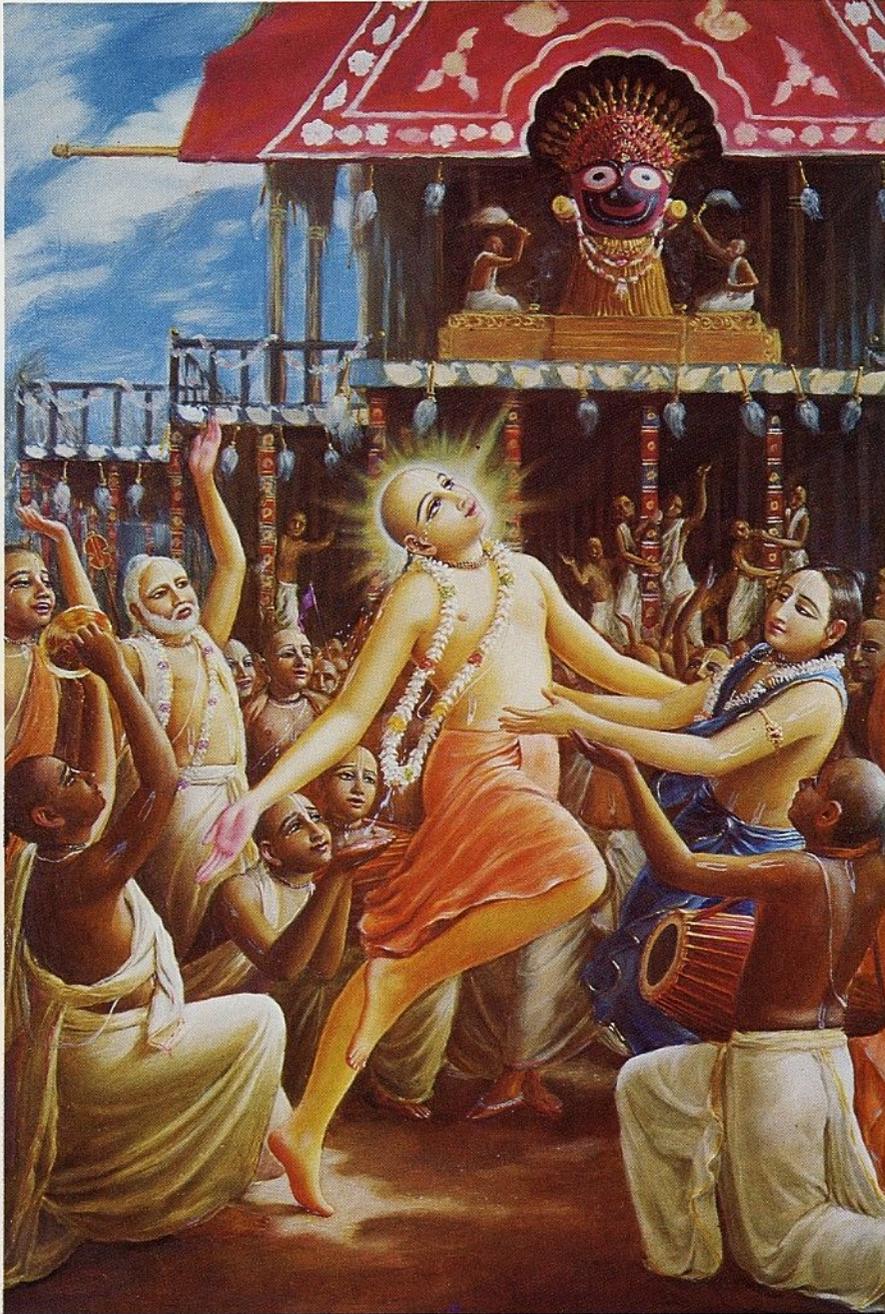


Illustration: Parikṣit dāsa

Lord Caitanya and the devotees chanted in ecstasy, tears falling from their eyes.

activities. I desire only to stay at the lotus feet of Caitanya Mahāprabhu. Kindly give me permission.' Upon hearing Your name, he immediately rose from his throne and embraced me. My dear Lord, as soon as the king heard Your holy name, he was overwhelmed by great ecstatic love. He granted me a full salary as a pension, and requested me to engage in Your service without anxiety. Then he humbly said, 'Because I am most fallen and abominable, I am unfit to receive an interview with the Lord. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and service to Him makes life successful. He is very merciful, and I hope that he will allow me an interview in one of my

future lives.' My Lord," said Rāmānanda Rāya, "I don't think I have even a fraction of Mahārāja Pratāparudra's ecstatic love for You."

"My dear Rāmānanda," the Lord replied, "you are the foremost of Kṛṣṇa's devotees, and whoever serves you is blessed by Kṛṣṇa. The king has shown so much devotion for you that Kṛṣṇa will certainly accept him."

In the days that followed, the Lord enjoyed the company of Rāmānanda Rāya, talking with him about Lord Kṛṣṇa and His pastimes. While they were absorbed in these conversations, Mahārāja Pratāparudra called for Sārvabhauma Bhaṭṭācārya. The king made him sit on an

elegant chair and offered him respectful greetings. Then he began lamenting, "Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. But has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners except a king named Pratāparudra? If Śrī Caitanya Mahāprabhu is determined to avoid me," cried the king, "then I am determined to give up my life."

The Bhaṭṭācārya was astonished at the king's strength of purpose. He thought such determination to be impossible for a worldly man. Mahārāja Pratāparudra continued, "If I do not receive Śrī Caitanya Mahāprabhu's mercy, both my body and my kingdom are useless."

At last, Sārvabhauma Bhaṭṭācārya said, "My dear king, don't worry. Your firm determination will surely inspire Śrī Caitanya Mahāprabhu to bestow His mercy upon you. Only pure love can attract the Supreme Lord, and since your love for Śrī Caitanya Mahāprabhu is very deep, He will undoubtedly be merciful to you."

The Bhaṭṭācārya felt great compassion for the king and wanted to help him as much as he could. He blessed the king that he might receive the mercy of the Lord by making this suggestion: "There is one way to see Lord Caitanya directly. On the day of the Ratha-yātrā festival, He will dance before the Deity in great ecstatic love. Afterward He will enter the Guṇḍicā garden. At that time you should go there alone, in plain dress, and read the five chapters from the *Śrīmad-Bhāgavatam* about Kṛṣṇa's dancing with the *gopīs* [cowherd girls]. Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love, and He will embrace you, knowing you to be a pure devotee. Do not worry: the Lord has already changed His mind about you due to Rāmānanda Rāya's description of your pure love for Him." After thus encouraging the king, Sārvabhauma Bhaṭṭācārya returned home. In the days that followed, Rāmānanda Rāya would remind the Lord of the king's desire to see Him. Using expert diplomacy, Rāmānanda Rāya gradually softened the Lord's heart.

"My Lord," Rāmānanda Rāya said, "You are the Supreme Personality of Godhead. You have nothing to fear from anyone."

Śrī Caitanya Mahāprabhu objected, "I am not the Supreme Personality of Godhead. I am just an ordinary human being, and I fear public opinion. As soon as the general public finds a little fault in a sannyasi, they advertise it like wildfire.

A black spot of ink on a white cloth cannot be hidden; it is always very prominent.” (Actually, of course, Lord Caitanya was the Supreme Personality of Godhead and couldn’t be harmed in the least by public opinion. Yet He knew that if people found any discrepancy in His behavior—such as associating with a worldly-minded king—their criticism would hamper His mission of preaching Kṛṣṇa consciousness.)

“My dear Lord, You have delivered so many sinful people. King Pratāparudra is actually the Lord’s servant and devotee.”

“There may be much milk in a big pot,” Śrī Caitanya Mahāprabhu replied, “but if it is contaminated by one drop of liquor, it is untouchable. The king certainly possesses many good qualities, but simply by taking the title of ‘King,’ he has infected everything. However, if you are still very eager for Me to meet the king, please bring his son to Me first. The *Vedas* say the son represents the father. So meeting Mahārāja Pratāparudra’s son would be just as good as meeting the king himself.”

Rāmānanda Rāya then went to tell the king about his talk with Śrī Caitanya Mahāprabhu, and following the Lord’s order, he brought back the king’s son to

see Him. The young prince’s blackish complexion, large lotus eyes, yellow garments, and jeweled ornaments reminded everyone of Lord Kṛṣṇa.

“Here is a great devotee,” Śrī Caitanya Mahāprabhu said, “for anyone who sees him remembers the Supreme Personality of Godhead, Kṛṣṇa. Just by sending Me this boy, the king has put Me very much in his debt.” Seeing all this, the devotees praised the boy for his great spiritual fortune. Rāmānanda took him back to the king’s palace. The king was very glad to hear of his son’s experience, and when he embraced him, he also felt ecstatic love—just as if he had touched Śrī Caitanya Mahāprabhu directly.

At last the day came for Lord Jagannātha’s annual Ratha-yātrā festival. After bathing early in the morning, Śrī Caitanya Mahāprabhu saw Lord Jagannātha transferred from His throne to the car, while musicians created a tumult and thousands looked on. Although King Pratāparudra was the exalted owner of the royal throne, he wanted to do some menial service for Lord Jagannātha. Therefore, he personally swept the road with a gold-handled broom and sprinkled the road with sandalwood-scented water. Seeing the king sweeping

the street and sprinkling it with water, Śrī Caitanya Mahāprabhu became very happy.

As the huge cars moved along the road toward the Guṇḍicā temple, the devotees danced and chanted Hare Kṛṣṇa with great enthusiasm. Śrī Caitanya Mahāprabhu divided the devotees into seven parties, with two drums in each group. Mahārāja Pratāparudra was astonished by the *sankīrtana* (congregational chanting of the Lord’s holy names). All the devotees chanted the holy names in great ecstasy, with tears falling from their eyes, and Lord Caitanya wandered through all seven groups chanting, “Hari! Hari!” Raising His arms, He shouted, “All glories to Lord Jagannātha!”

King Pratāparudra could hardly believe his eyes when he saw Lord Caitanya appear simultaneously in all seven *sankīrtana* groups. The king became stunned with ecstatic love. Although the Lord had previously rebuffed the king, He now showered His favor upon him by revealing His mystic power.

Although the other devotees could not see the Lord appearing in seven places, they were also overwhelmed with transcendental ecstasy just to see His dancing. Everyone was dancing and chanting,

King Pratāparudra, in the simple clothes of a devotee, fell down and touched the lotus feet of Lord Caitanya.



and the sound echoed all around as Śrī Caitanya Mahāprabhu danced and wandered through the crowd.

When the servants of Lord Jagannātha had pulled the cars as far as the Guṇḍicā garden, they stopped, and all the devotees offered the Deities some simple food they had prepared. The king with his queens, the ministers, and all other residents of Jagannātha Purī offered preparations to the Lord, and a large crowd gathered to watch.

At that time Lord Caitanya stopped His dancing and went into the garden to rest. The Lord was covered with perspiration, and He enjoyed the cool, fragrant breezes in the garden. All the devotees who were chanting and dancing with Him also went there and rested under each and every tree.

While Śrī Caitanya Mahāprabhu was resting in ecstasy, Mahārāja Pratāparudra entered the garden. Following Sārvabhauma Bhaṭṭācārya's instructions, the king had replaced his royal garments with the simple clothes of a devotee. He was so humble that he first offered respects with folded hands to all the devotees in the garden. Then, taking courage, he fell down and touched the lotus feet of the Lord. Then the king started to recite the verses about Kṛṣṇa's dancing with the *gopīs*. When Lord Caitanya heard these verses, He was

pleased beyond limit and said again and again, "Go on reciting! Go on reciting!"

Then Mahārāja Pratāparudra recited a very special verse:

My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities who can eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and they are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers (*Bhāg.* 10.31.9).

As soon as the king recited this verse, Śrī Caitanya Mahāprabhu embraced him and cried, "You are the most munificent! You are the most munificent!" The Lord rose in ecstatic love and embraced the king, exclaiming, "You have given me invaluable gems, but I have nothing to give you in return!" Saying this, the Lord began to recite the same verse again and again. Both the king and Lord Caitanya were trembling, and tears were flowing from their eyes. Finally the Lord asked, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of Lord Kṛṣṇa's pastimes."

The king replied, "My Lord, I am

most obedient to You. It is my ambition that You accept me as the servant of Your servants." Then Śrī Caitanya Mahāprabhu displayed some of His divine opulences to the king, but forbade him to disclose these secrets to anyone. Although Śrī Caitanya Mahāprabhu knew who the king was, He pretended not to know.

Seeing that the king had received the Lord's special mercy, the devotees became blissful and praised his good fortune. After submissively offering prayers to the devotees and obeisances to Śrī Caitanya Mahāprabhu, the king left the garden.

In this way, Mahārāja Pratāparudra received the mercy of Lord Caitanya. Ordinarily, the king would not have had a chance to meet the Lord, but when the Lord saw that he was serving Lord Jagannātha as a menial sweeper, He bestowed His full mercy upon him. In the years that followed, Mahārāja Pratāparudra had many more opportunities to render service to Lord Jagannātha, and he maintained his humble attitude in spite of his wealth and power. Even to this day, Mahārāja Pratāparudra's descendants remember his example. At the Ratha-yātrā festival each year, the present king of Orissa takes a gold-handled broom and sweeps the road in front of Lord Jagannātha's car.

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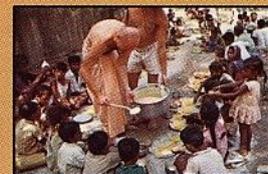
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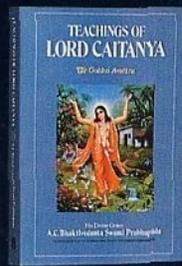
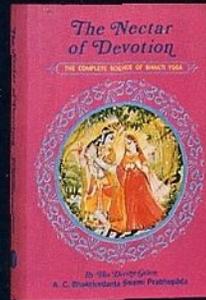
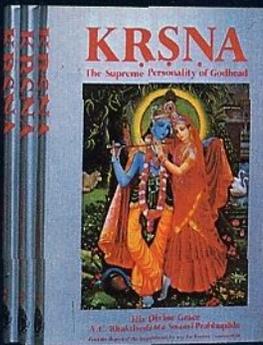
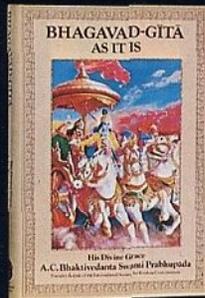


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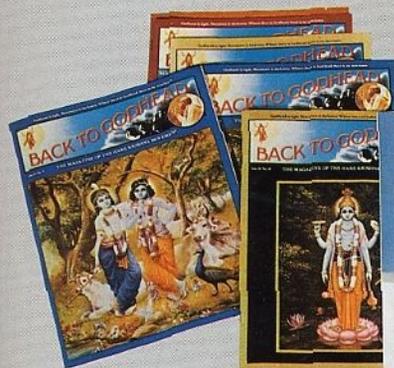
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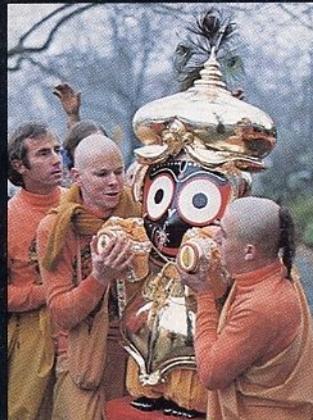
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