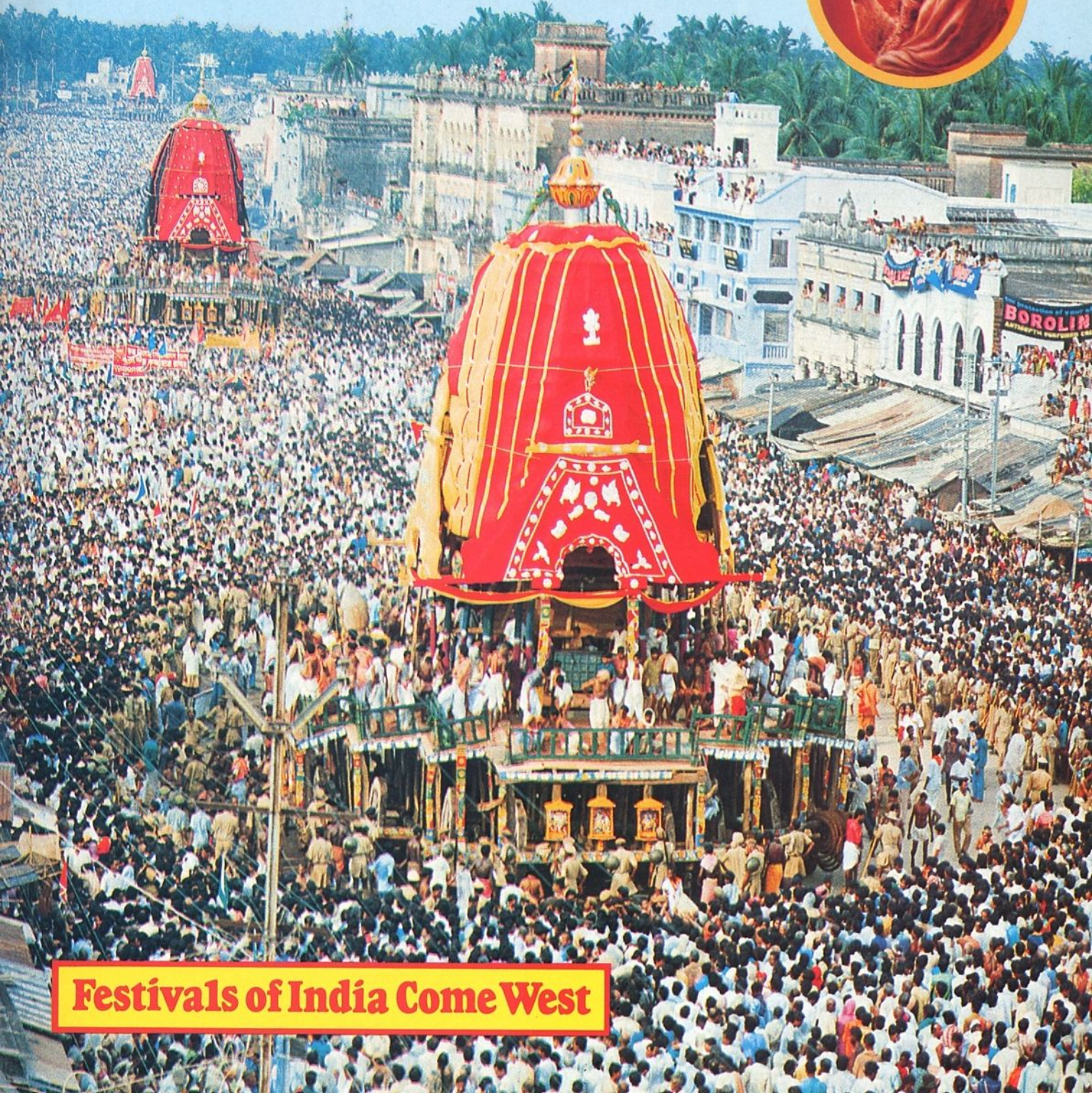
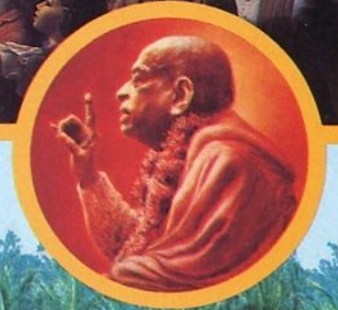


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

Vol.20 No.7

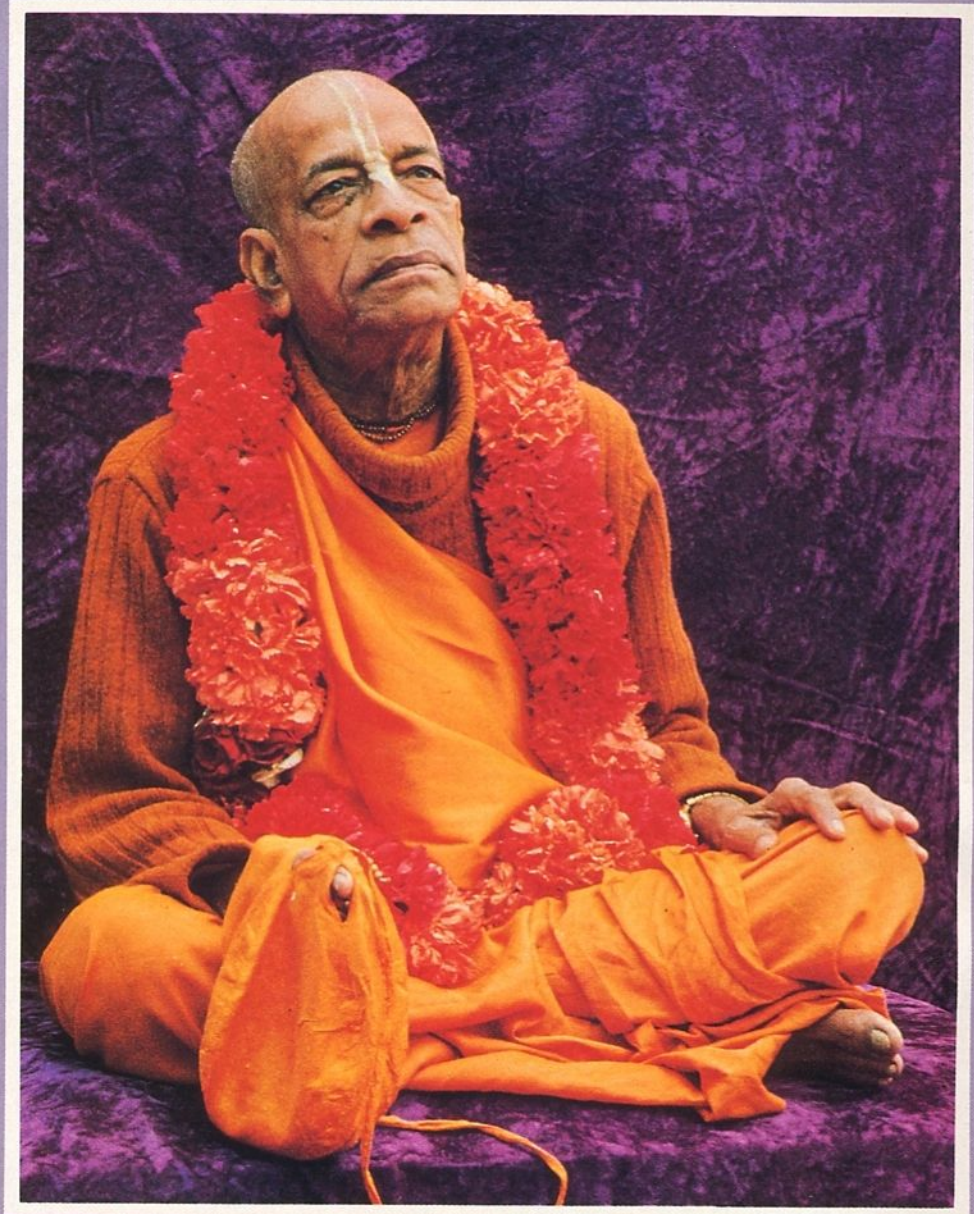
THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



Festivals of India Come West

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,

Founder-Ācārya of the International Society for Krishna Consciousness, came to America in 1965, at age sixty-nine, to fulfill his spiritual master's request that he teach the science of Kṛṣṇa consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literature, and these are now standard in universities world-wide. Meanwhile, traveling almost nonstop, Śrīla Prabhupāda molded his international society into a worldwide confederation of *āśramas*, schools, temples, and farm communities. He passed away in 1977 in India's Vṛndāvana, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started. Advanced disciples throughout the world have been authorized to serve in the position of spiritual master, initiating disciples of their own. And these disciples, in turn, become linked with Śrīla Prabhupāda through the transcendental system of disciplic succession.



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

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

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His Divine Grace
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PRONUNCIATION. We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short *a* like the *u* in *but*, long *ā* like the *a* in *far* (and hold it twice as long as the short *a*). Pronounce *e* like the *a* in *evade*, long *ī* like the *i* in *pique*. Pronounce the vowel *ṛ* like the *ri* in *rim*, and *ṛ* like the *ch* in *chair*. Pronounce the aspirated consonants (*ch*, *jh*, *dh*, etc.) as in *staunch-heart*, *hedg-hog*, and *red-hot*. Finally, pronounce the sibilants *ś* and *ṣ* like *sh*. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

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

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COVER: Hundreds of thousands of eager pilgrims annually flock to the ancient Ratha-yātrā parade in Purī, India. Ratha-yātrā and other Indian festivals are now celebrated in the West as a result of the Hare Kṛṣṇa movement's efforts to unite India's spiritual culture with the West's technological know-how. (Please see article on page 24.)



The Science of REINCARNATION

A conversation in 1975 between
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness,
and Mike Robinson, a reporter for the London Broadcasting Company.

Mike Robinson: Can you tell me what you believe—what the philosophy of the Hare Kṛṣṇa movement is?

Śrīla Prabhupāda: Yes. Kṛṣṇa consciousness is not a question of belief; it is a science. The first step is to know the difference between a living body and a dead body. What is the difference? The difference is that when someone dies, the spirit soul, or the living force, leaves the body. And therefore the body is called “dead.” So, there are two things: one, this body; and the other, the living force within the body. We speak of the living force within the body. That is the difference between the science of Kṛṣṇa consciousness, which is spiritual, and ordinary, material science. As such, in the beginning it is very, very difficult for an ordinary man to appreciate our movement. One must first understand that he is a soul, or something other than his body.

Mike Robinson: And when will we understand that?

Śrīla Prabhupāda: You can understand at any moment, but it requires a little intelligence. For example, as a child grows, he becomes a boy, the boy becomes a young man, the young man becomes an adult, and the adult becomes an old man. Throughout all this time, although his body is changing from a child to an old man, he still feels

himself to be the same person, with the same identity. Just see: the body is changing, but the occupier of the body, the soul, is remaining the same. So we should logically conclude that when our present body dies, we get another body. This is called transmigration of the soul.

Mike Robinson: So when people die it is just the physical body that dies?

Śrīla Prabhupāda: Yes. That is explained elaborately in the *Bhagavad-gītā* [2.20]: *na jāyate mriyate vā kadācin . . . na hanyate hanyamāne śarīre.*

Mike Robinson: Do you quote references very often?

Śrīla Prabhupāda: Yes, we quote many references. Kṛṣṇa consciousness is a serious education, not an ordinary religion. [To a devotee:] Find that verse in the *Bhagavad-gītā*.

Disciple:

*na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāsvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

“For the soul, there is never birth or death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying, and primeval. He is not slain when the body is slain” [Bg. 2.20].

Mike Robinson: Thank you very much for

reading that. So can you explain to me just a bit more? If the soul is undying, does everybody's soul go to be with God when they die?

Śrīla Prabhupāda: Not necessarily. If one is qualified—if he qualifies himself in this life to go back home, back to Godhead—then he can go. If he does not qualify himself, then he gets another material body. And there are 8,400,000 different bodily forms. According to his desires and *karma*, the laws of nature give him a suitable body. It is just like when a man contracts some disease and then develops that disease. Is that difficult to understand?

Mike Robinson: It's very difficult to understand all of it.

Śrīla Prabhupāda: Suppose somebody has contracted smallpox. So, after seven days he develops the symptoms. What is that period called?

Mike Robinson: Incubation?

Śrīla Prabhupāda: Incubation. So you cannot avoid it. If you have contracted some disease it will develop, by nature's law. Similarly, during this life you associate with various modes of material nature, and that association will decide what kind of body you are going to get in the next life. That is strictly under the laws of nature. Everyone is controlled by the laws of nature—they're completely dependent—

but out of ignorance people think that they are free. They're not free; they're *imagining* that they're free, but they are completely under the laws of nature. So, your next birth will be decided according to your activities—sinful or pious, as the case may be.

Mike Robinson: Your Grace, could you go back over that just for a minute? You said that nobody is free. Are you saying that if we live a good life, we in some way determine a good future for ourselves?

Śrīla Prabhupāda: Yes.

Mike Robinson: So we are free to choose what we believe to be important? Religion is important, because if we believe in God and lead a good life—

Śrīla Prabhupāda: It is not a question of belief. Do not bring in this question of belief. It is law. For instance, there is a government. You may believe or not believe, but if you break the law, you'll be punished by the government. Similarly, whether you believe or don't believe, there is a God. If you don't believe in God, and independently do whatever you like, then you'll be punished by the laws of nature.

Mike Robinson: I see. Does it matter what religion you believe? Would it matter if one was a devotee of Kṛṣṇa?

Śrīla Prabhupāda: It is not a question of religion. It is a question of science. You are a spiritual being, but because you are materially conditioned, you are under the laws of material nature. So you may believe in the Christian religion, and I may believe in the Hindu religion, but that does not mean that you are going to become an old man and I am not. We're talking of the science of growing old. This is natural law. It is not that because you are Christian you are becoming old, or because I am Hindu I am not becoming old. Everyone is becoming old. So, similarly, all the laws of nature are applicable to everyone. Whether you believe this religion or that religion, it doesn't matter.

Mike Robinson: So, you're saying that there's only one God controlling all of us?

Śrīla Prabhupāda: There's one God, and one nature's law, and we are all under that nature's law. We are controlled by the Supreme. So if we think that we are free or that we can do anything, that is our foolishness.

Mike Robinson: I see. Can you explain to me what difference it makes, being a member of the Hare Kṛṣṇa movement?

Śrīla Prabhupāda: The Hare Kṛṣṇa movement is meant for those who are serious about understanding this science. There's no question of our being some sectarian group. No. Anyone can join. Students in college can be admitted. You may be a Christian, you may be a Hindu, you may be a Mohammedan—it doesn't matter. The Kṛṣṇa consciousness movement admits anyone who wants to understand the

science of God.

Mike Robinson: And what difference would it make to someone being taught how to be a Hare Kṛṣṇa person?

Śrīla Prabhupāda: His real education would begin. The first thing is to understand that you are a spirit soul. And because you are a spirit soul, you are changing your body. This is the *ABC* of spiritual understanding. So, when your body is finished, annihilated, you are not finished. You are getting another body, just as you may change your coat and shirt. If you come to see me tomorrow wearing a different shirt and a different coat, does that mean you are a different person? No. Similarly, each time you die you change bodies, but *you*, the spirit soul within the body, remain the same. This point has to be understood; then one can make further progress in the

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to everyone.*

science of Kṛṣṇa consciousness.

Mike Robinson: I am beginning to understand, but what I'm finding difficult is how this ties in with the large number of your people we see handing out Hare Kṛṣṇa literature on Oxford Street.

Śrīla Prabhupāda: This literature is meant to convince people about the need for spiritual life.

Mike Robinson: And you're really not concerned whether or not they join the Hare Kṛṣṇa movement?

Śrīla Prabhupāda: It doesn't matter. Our mission is to educate them. People are in ignorance; they are living in a fool's paradise, thinking that when their body is finished, everything is finished. That is their foolishness.

Mike Robinson: And you are basically just concerned to tell them that there is a spiritual dimension to life?

Śrīla Prabhupāda: Our first concern is to tell you that you are not this body, that the body is your covering—your shirt and coat—and that within the body you are living.

Mike Robinson: Yes, I think I've got that now. If we could go on from there—you said that how you lived made a difference in your life after death, that there are natural laws that determine your next life. How does the process of transmigration work?

Śrīla Prabhupāda: The process is very subtle. The spirit soul is invisible to our material eyes. It is atomic in size. After the destruction of the gross body, which is made up of the senses, blood, bone, fat, and so forth, the subtle body of mind, intelligence, and ego goes on working. So at the time of death this subtle body carries the small spirit soul to another gross body. The process is just like air carrying a fragrance. Nobody can see where this rose fragrance is coming from, but we know that it is being carried by the air. You cannot see how, but it is being done. Similarly, the process of transmigration of the soul is very subtle. According to the condition of the mind at the time of death, the minute spirit soul enters into the womb of a particular mother through the semen of a father, and then the soul develops a particular type of body given by the mother. It may be a human being, it may be a cat, a dog, or anything.

Mike Robinson: Are you saying that we were something else before this life?

Śrīla Prabhupāda: Yes.

Mike Robinson: And we keep coming back as something else the next time?

Śrīla Prabhupāda: Yes, because you are eternal. According to your work, you are simply changing bodies. Therefore, you should want to know how to stop this business, how you can remain in your original, spiritual body. That is Kṛṣṇa consciousness.

Mike Robinson: I see. So if I become Kṛṣṇa conscious, I wouldn't risk coming back as a dog?

Śrīla Prabhupāda: No. [*To a devotee:*] Find this verse: *janma karma ca me divyam . . .*

Disciple:

*janma karma ca me divyam
evam yo veti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna” [Bg. 4.9].

Śrīla Prabhupāda: God is saying, “Anyone who understands Me is free from birth and death.” But one cannot understand God by materialistic speculation. That is not possible. One must first come to the

spiritual platform. Then he gets the intelligence required to understand God. And when he understands God, he does not get any more material bodies. He goes back home, back to Godhead. He lives eternally; no more changing of body.

Mike Robinson: I see. Now, you've read twice from your scriptures. Where do these scriptures come from? Can you briefly explain that?

Śrīla Prabhupāda: Our scriptures are coming from the Vedic literature, which has existed from the beginning of creation. Whenever there is some new material creation—like this microphone, for instance—there is also some literature explaining how to deal with it. Isn't that so?

Mike Robinson: Yes, that's right, there is.

Śrīla Prabhupāda: And that literature comes along with the creation of the microphone.

Mike Robinson: That's right, yes.

Śrīla Prabhupāda: So, similarly, the Vedic literature comes along with the cosmic creation, to explain how to deal with it.

Mike Robinson: I see. So, these scriptures have been in existence since the beginning of creation. Now, if we could move on to something I believe you feel very strongly about. What is the main difference between Kṛṣṇa consciousness and the other Eastern disciplines being taught in the West?

Śrīla Prabhupāda: The difference is that we are following the original literature, and they are manufacturing their own literature. That is the difference. When there is some question on spiritual matters, you must consult the original literature, not some literature issued by a bogus man.

Mike Robinson: What about the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa—

Śrīla Prabhupāda: Chanting Hare Kṛṣṇa is the easiest process to become purified, especially in this age, when people are so dull that they cannot very easily understand spiritual knowledge. If one chants Hare Kṛṣṇa, then his brain becomes purified, and he can understand spiritual things.

Mike Robinson: Can you tell me how you are guided in what you do?

Śrīla Prabhupāda: We take guidance from the Vedic literature.

Mike Robinson: From the scriptures you have quoted.

Śrīla Prabhupāda: Yes, it's all in the literatures. We're explaining them in English. But we're not manufacturing anything. If we were to manufacture knowledge, then everything would be spoiled. The Vedic literature is something like the literature that explains how to set up this microphone. It says, "Do it like this: some of the screws should be on this side, around the metal." You cannot make any change; then everything would be spoiled. Similarly, because we are not manufacturing anything, one simply has to read one of our

books, and he will receive real spiritual knowledge.

Mike Robinson: How can the philosophy of Kṛṣṇa consciousness affect the way people live?

Śrīla Prabhupāda: It can relieve people's suffering. People are suffering because they are misunderstanding themselves to be the body. If you think that you are your coat and shirt, and you very carefully wash the coat and shirt but you forget to eat, will you be happy?

Mike Robinson: No, I wouldn't.

Śrīla Prabhupāda: Similarly, everyone is simply washing the "coat and shirt" of the body, but forgetting about the soul within the body. They have no information about what is within the "coat and shirt" of the body. Ask anybody what he is, and he will say, "Yes, I am an Englishman," or, "I am

Most religious people say, "We believe." But what is the value of this belief? You may believe something which is not actually correct. Some Christians say, "We believe that the animals have no soul." That is not correct.

an Indian." And if we say, "I can see you have an English or an Indian body, but what are you?"—that he cannot say.

Mike Robinson: I see.

Śrīla Prabhupāda: The whole modern civilization operates on the misunderstanding that the material body is the self (*dehātma-buddhi*). This is the mentality of the cats and dogs. Suppose I try to enter England, and you stop me at the border: "I am an Englishman," you say, "but you are Indian. Why have you come here?" and the dog barks, "*Rau rau*, why are you coming?" So what is the difference in mentality? The dog is thinking he's a dog and I'm a stranger, and you are thinking you are an Englishman and I am an Indian. There's no difference in mentality. So if you keep people in the darkness of a dog's mentality and declare that you are advancing in civilization, you are most misguided.

Mike Robinson: Now, moving on to another point, I gather the Hare Kṛṣṇa movement has some concern for areas of the world where there is suffering.

Śrīla Prabhupāda: Yes, we have the only concern. Others are simply avoiding the main problems: birth, old age, disease, and death. Others have no solution to these problems; they are being misguided. They are being kept in darkness. Let us start to give them light.

Mike Robinson: Yes, but apart from giving spiritual enlightenment, are you also concerned for people's physical well-being?

Śrīla Prabhupāda: Physical well-being automatically follows spiritual well-being.

Mike Robinson: And how does that work?

Śrīla Prabhupāda: Suppose you have a car. So, naturally, you take care of the car as well as yourself. But you don't identify yourself as the car. You don't say, "I am this car." That is nonsense. But this is what people are doing. They are taking too much care of the bodily "car," thinking that the "car" is the self. They forget that they are different from the "car," that they are a spirit soul and have a different business. Just as no one can drink petrol and be satisfied, so no one can be satisfied with bodily activities. He must find out the proper food for the soul. If a man thinks, "I am a car, and I must drink this petrol," he is considered insane. Similarly, one who thinks that he is this body, and who tries to become happy with bodily pleasures, is also insane.

Mike Robinson: There's a quote here that I'd like you to comment on. I was given this literature by your people before I came, and one of the things you say here is that "Religion without a rational basis is just sentiment." Can you explain that?

Śrīla Prabhupāda: Most religious people say, "We believe . . ." But what is the value of this belief? You may believe something which is not actually correct. For instance, some of the Christian people say, "We believe that animals have no soul." That is not correct. They believe animals have no soul because they want to eat the animals, but actually animals do have a soul.

Mike Robinson: How do you know that the animal has a soul?

Śrīla Prabhupāda: You can know, also. Here is the scientific proof: the animal eats, you eat; the animal sleeps, you sleep; the animal has sex, you have sex; the animal defends, you also defend. Then what is the difference between you and the animal? How can you say that you have a soul but the animal doesn't?

Mike Robinson: I can see that completely. But the Christian scriptures say—

Śrīla Prabhupāda: Don't bring in any scriptures; this is a commonsense topic. Try to understand. The animal is eating, you are eating; the animal is sleeping, you are

(continued on page 13)

Lord Kṛṣṇa's Cuisine

AN OFFERING OF LOVE

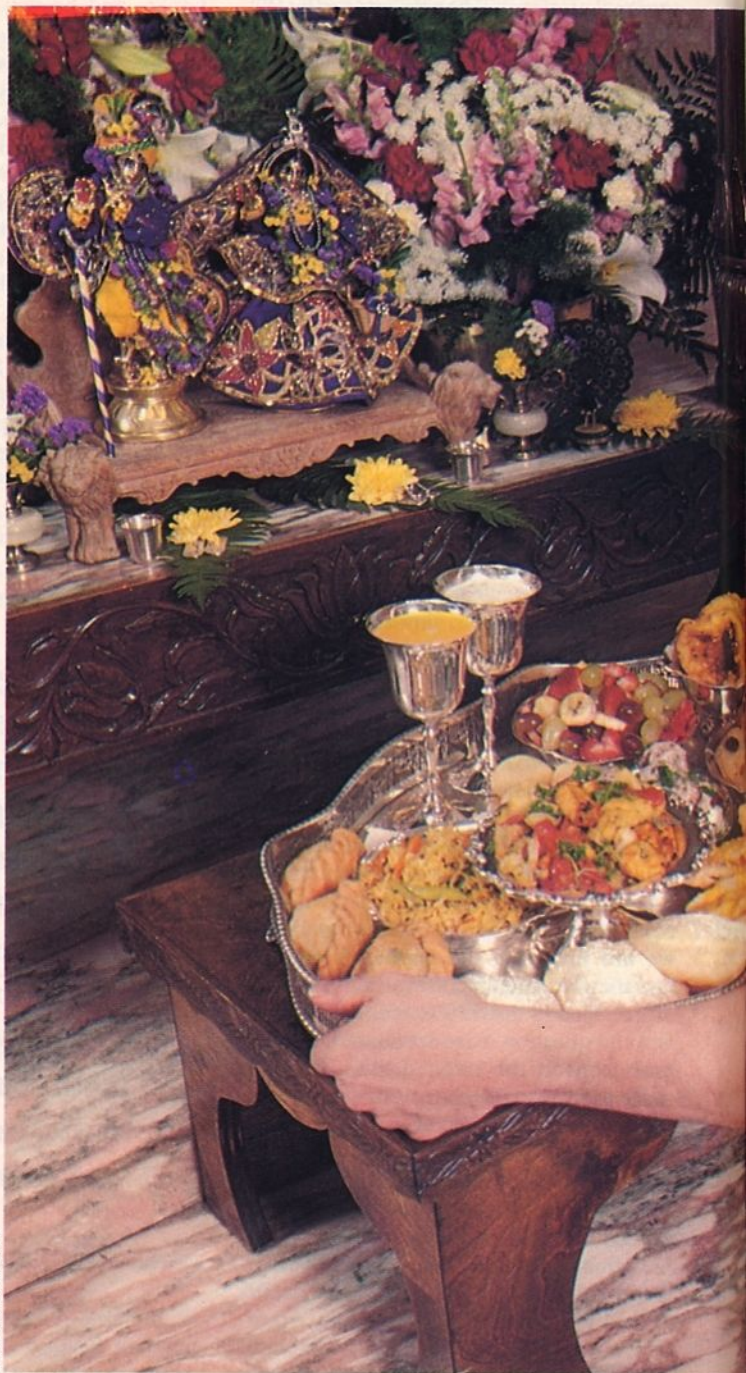
The Sunday Love Feast,
a tasty tradition at the Hare Kṛṣṇa center,
is much more than just a good meal.

by VIŚĀKHĀ-DEVĪ DĀSĪ

Back in August of 1965, Śrīla Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness (ISKCON), was crossing the Atlantic aboard the steamship *Jaladuta*. At that time there was no worldwide Hare Kṛṣṇa movement. But Śrīla Prabhupāda was crossing the ocean to carry the message of Kṛṣṇa consciousness to the Western world. For days he'd been feeling seasick and dizzy, yet on August 20, the appearance-day anniversary of Lord Kṛṣṇa, he spoke to the crew about Lord Kṛṣṇa's philosophy and fed them *prasādam* (food offered to Kṛṣṇa) that he'd cooked himself.

And later, in America, Śrīla Prabhupāda regularly cooked and distributed *prasādam*—to his suburban hosts near Pittsburgh, to a *haṭha-yoga* teacher in uptown New York, to the guests who attended his evening lectures, and to the hungry spiritual seekers who began coming to his New York storefront for lunch each day. But it wasn't until Śrīla Prabhupāda had been in America for a year that he began the "Love Feast."

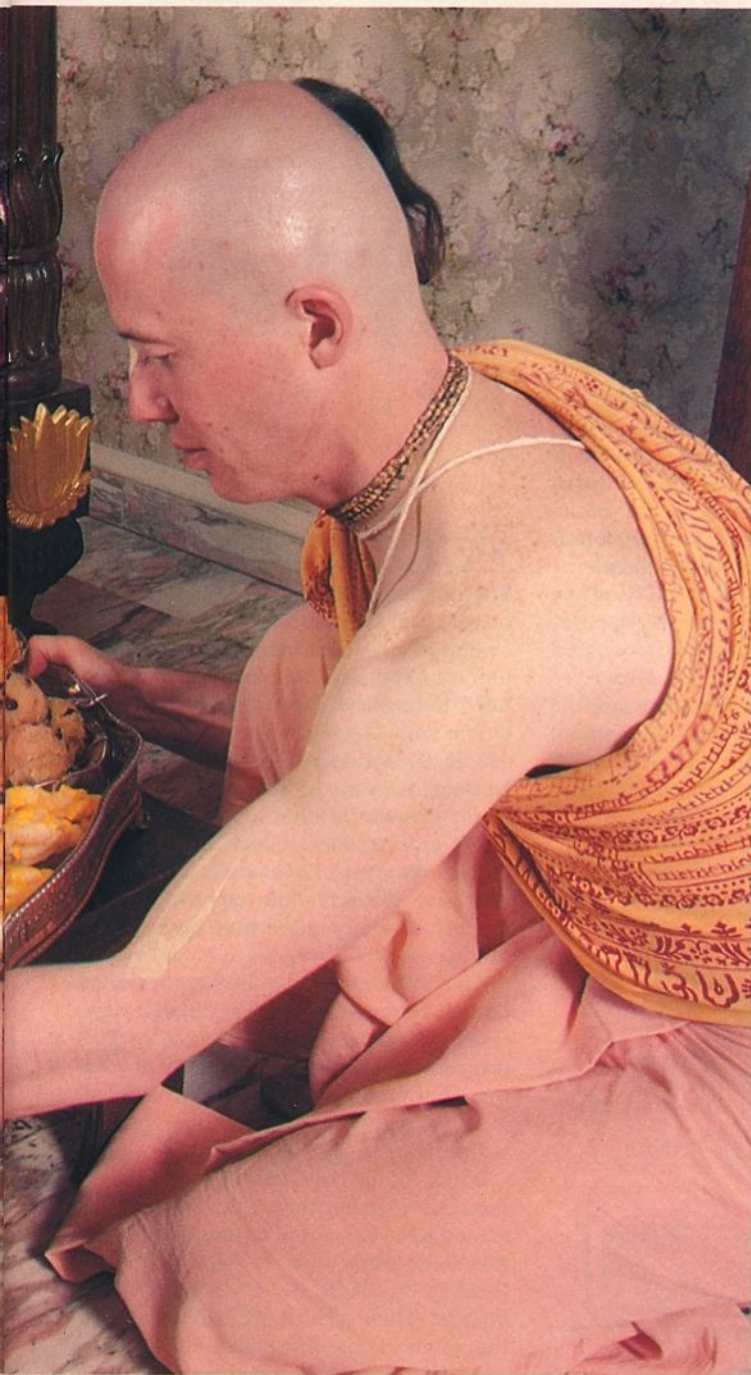
So it was that late one Saturday night in the fall of 1966, one devotee was stirring sweet rice in the small kitchen in the storefront temple at 26 Second Avenue, while others were frying *samosās*, kneading and rolling *purī* dough, spicing vegetable dishes, cutting apples for a chutney, making golden ghee-fried milk balls (called *gulābjāmun*s), and working on some half dozen other preparations,



BALIMAHARAJA DĀSĪ

all under Śrīla Prabhupāda's direct supervision. This was all in preparation for one of the first of ISKCON's Sunday Love Feasts, and the devotees, who had advertised the new program in the Lower East Side neighborhood, were expecting about fifty guests.

Word spread quickly about the exotic and delicious vegetarian feasts the Hare Kṛṣṇa devotees were having. Before long, each Sunday the small temple room and courtyard would fill with guests eager to try the delicacies the devotees were generously serving. Over the years that followed, Śrīla Prabhupāda opened many other temples, and in each one his Sunday feast program became a standard activity that continues today in the 175



Hare Kṛṣṇa temples worldwide.

We sincerely request you to visit us soon for an enjoyable summer Sunday evening (see the list on pages 20–21 for the Hare Kṛṣṇa temple nearest you). We'd like you to try the dishes we've made for Kṛṣṇa's pleasure. As you can see from the photo of Lord Kṛṣṇa's plate, we try to please Him with variety and opulence. As for the taste—that you can judge for yourself when you come.

Perhaps it seems odd that we cook this extraordinary meal and offer it to God on His own silver plate before anyone else (including the cook) has tasted it. Actually, this is an important part of the science of devotion. God is not in need of anything from anyone; He is self-sufficient. Yet He eagerly

accepts whatever His devotee offers Him in love. In other words, although God is the proprietor of everything and is full and complete in Himself, and although He is the reservoir of all pleasure, still His pleasure increases unlimitedly (as does ours) when we serve Him with love.

The process of pleasing the Supreme is called *bhakti*, or service to the Lord with devotion. For those inclined toward philosophy, *bhakti* can be intensely philosophical; for those inclined toward activity, it can be most active. *Bhakti* can be as passive as hearing about Kṛṣṇa, as arduous as fighting for Him, and as nectarean as caring for Him and feeding Him.

To Lord Kṛṣṇa, *bhakti* is the most important qualification a person can have. In the *Bhagavad-gītā* (18.55) Kṛṣṇa says, "One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God." In other words, God is hungry not for our food, but for our *bhakti*. And in exchange for our *bhakti*, He gives Himself.

The dishes that you see in the photograph, like all the dishes the devotees offer to Kṛṣṇa, contain no meat, fish, or eggs. They, like the hundreds of thousands of other dishes we can offer, are made with combinations of vegetables, grains, fruits, milk, nuts, water and sweeteners. This is because Lord Kṛṣṇa advises, "If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it" (Bg. 9.26).

And why the silver plate?

God, Śrīla Prabhupāda has explained, is the original owner of all wealth. Whatever wealth we may have ultimately belongs to God, for He is its origin, its creator. A devotee, therefore, sees that all wealth should be used in the service of its owner, Kṛṣṇa. So whatever wealth a devotee has he uses in the service of Kṛṣṇa. If the devotee had the means, he would offer meals to the Lord on pure gold. Silver, after all, is still not quite the best.

Eating the food that's been offered to Kṛṣṇa with such love and devotion brings about an inner wealth that can't be purchased with any amount of money. This is the wealth of spiritual life. Śrīla Prabhupāda writes, "Preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa, and bowing down and praying for Him to accept such a humble offering enable one to advance steadily in life, to purify the body, and to create fine brain tissues, which will lead to clear thinking. When one offers Kṛṣṇa food, Kṛṣṇa directly accepts such eatables, and one becomes Kṛṣṇa-ized by eating such remnants."

Please, come and join us for the Sunday Love Feast. It's a transcendental experience we'd like to share with you.



THE VEDIC

Transcendental Comment

NOTHING COMES FROM NOTHING

by Kuṇḍalī dāsa

Every month I get *Acts and Facts*, the newsletter of the Institute for Creation Research (ICR), a Christian organization out to demolish the evolutionists. The newsletter brings me spirited updates on the latest round in a seemingly endless series of debates between the God-fearing creationists and the atheistic evolutionists.

The creationists believe that the Holy Bible is the absolute word of God and hence the last word on creation, any contradiction being false, diabolical, and unfit to be taught in the schools. At the very least, they declare, the biblical version should be presented as an alternative to the atheistic theory of evolution.

The evolutionists object to the creationists' claim on the ground that the Bible teaches religion, not science. The biblical version of creation is not supported by any hard scientific facts—proof, the evolutionists say, that the universe was not created but rather evolved from a tiny point of concentrated matter the size of a pinhead.

Mysteriously, this pinhead of inert matter grew and grew until it became a good-sized chunk. Just as mysteriously, the chunk exploded. And the universe came into being. Gradually, over a period of many millions of years, from the random pushes and pulls of subatomic particles, the pieces fell into place and the creation—oops, sorry, wrong word—existence, as we know it, developed.

The evolution theory doesn't deny the need or possibility of a transcendent creator. After all, even a tiny pinhead speck of concentrated matter has to come from somewhere.

Whence came the speck? Right now the evolutionists have no stock answer to this question. They are determined, however, to come up with an alternative to God. At all costs, they want to avoid resorting to mysticism.

How this dispute will finally be settled, if it is ever to be settled, is of paramount concern to the people at ICR, and for good reason. Should the evolution theory

be established as incontrovertible in its present form, it would put holes big enough to pass a church through in the Christians' claim that the Bible is the absolute word of God—a welcome event, no doubt, in the minds of those who believe religion is holding back the progress of civilization.

I am not prepared to settle this issue one way or the other, because the Kṛṣṇa consciousness version of creation*—which I cannot present in this limited space—supports neither the evolutionists nor the creationists. But, isn't there something about atheistic evolution that confounds logic and common sense?



Atheism asks us to agree that everything came from nothing. In other words, on the question of how the universe came about, atheism says, "No intelligence, no designer, no creator—nothing was involved. It just happened of its own accord."

To put it another way, atheism favors Absolute Ignorance over Absolute Wisdom in trying to explain all the achievements of creative skill. Let's try applying this practically. Sit back and imagine for a few moments someone successfully convincing you that this short essay had no author. . . . It's absurd, isn't it?

*The Vedic explanation of creation appeared in BACK TO GODHEAD 19.9 in the article "How He Creates."

DVĀRAKĀ "DISCOVERED"

by Rāmanātha-sukha dāsa

Archeologists report that they may have found the remains of an ancient city beneath the waters of the Arabian Sea off the coast of Gujarat. Wax seals, earthenware, and other artifacts have been attributed to Dvārakā, the ancient capital of Lord Kṛṣṇa, the Supreme Personality of Godhead.

S. R. Rao, resident archeologist at India's National Institute of Oceanography, led a diving expedition a few miles off the coast of Gujarat last December, locating a vast temple complex. Subsequent laboratory tests have shown that the temple flourished as part of a city more than three thousand years ago.

The diving expedition used sophisticated underwater vacuum tubes and side-scan sonar to locate the Dvārakā site. "This project is helping us to learn about our history, our culture, and our religion," said V. V. Varadachari, the oceanography institute's director.

Critics of the government-funded expedition have complained that the money should have been used to improve the nation's education system, since 185,000 of India's schools do not even have chalkboards. These critics are not impressed that modern scientific technology is being used for a spiritual purpose—to find a principal location of the Supreme Lord's earthly pastimes.

At least in one sense the critics are correct: Most of India's six hundred million citizens already know from reading the *Śrīmad-Bhāgavatam* and other Vedic literatures that Lord Kṛṣṇa had a kingdom off the west coast of India. They don't need their scriptural knowledge confirmed through archeology.

THE DESCENT OF MICKEY MOUSE

by Nayanābhirāma dāsa

I was sitting in the lobby of the Hare Kṛṣṇa movement's international guest-

OBSERVER

ary on the Issues of the Day

house in Vr̥ndāvana, India, when I happened to notice a copy of the *Hindustan Times*. Curious to find out what was happening in the world, I leafed through the paper and came upon an unusually large advertisement with this heading: The Real Mickey Mouse from Disneyland, U.S.A., is here! "Oh, no," I groaned. "Mickey Mouse in India! What next?"

I couldn't believe my eyes. I thought I must have either been dreaming or become delirious from too much sun. But "No," the ad copy reassured me, "you're not dreaming. Mickey is coming all the way from Disneyland to meet you all, in an afternoon of laughter, fun, elephant rides, games, eats, and more. . . . So be there, kids. Mickey's dying to meet all of you. . . . Tomorrow at the Oberoi Intercontinental Hotel, the gates of funland will swing open for you." The celebrated rodent was to arrive on a special Pan Am flight from Los Angeles the next day.

Two days later, the story of Mickey's descent on Delhi appeared in the *Hindustan Times*:

MUTE MICKEY DELIGHTS KIDS

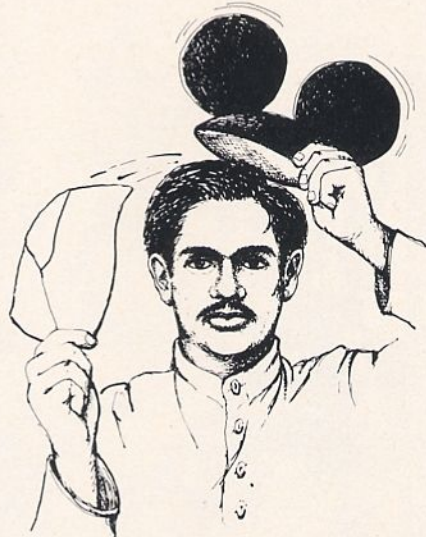
New Delhi (Feb. 22). Every child's prayer "We want Mickey Mouse!" was answered this afternoon as the flippy-floppy, beaming sweetheart of the millions, none other than the real Mickey from Disneyland, descended on the lawns of the Hotel Oberoi Intercontinental bringing a twinkle into many an innocent eye. . . ."

At his press conference, Mickey Mouse was accompanied by his spokesperson and interpreter, Melissa Tyler, the official "Disneyland Ambassador to the World." Asked by one of the journalists what he had to say, Mickey replied through Ms. Tyler, "Keep a smile on your face."

A reassuring message in troubled times such as these. And not difficult for one wearing a mask (such as Mickey's) with a painted smile. But aside from the spoiled kids from Delhi's posh suburbs stuffing their pudgy faces with the gratis goodies, there were few others who could take advantage of the munificent Mouse's hospitality. India's numberless homeless and destitute children, who work for a pittance in conditions of Dickensian squalor, would never see Mickey Mouse or tuck in to the

funland goodies.

No matter, for Mickey's real message, that of ever-expanding consumerism, would be heard loud and clear by those that count, that is, India's affluent upper class. The fact is that Mickey Mouse is America's best and most popular ambassador to the world—"best" in the sense that he promotes American materialistic values of consumerism. Like the Hollywood movie in which, as Marshall MacLuhan observed, "all the ordinary people have cars, refrigerators, and electric stoves," so Mickey Mouse, a personification of that Hollywood fantasyland, is one big advertisement



for consumer goods.

One of the Disney ads, for example, offered a free Disney gift with every purchase. Among the products listed were Disney calendars, musical greeting cards, Mickey Mouse hats, diaries, and autograph books. The whole idea behind consumerism is to expand markets by fostering artificial desires for goods no one really needs. After all, who really needs a Mouseketeer hat or a Mickey Mouse autograph book? But seeking to expand its markets, Walt Disney Productions has sent Mickey Mouse around the world to create a "need" for the superfluous.

Unlike the West, India is not yet fully geared for consumerism. Most Indian shops, barely larger than kiosks, carry little

more than the basic necessities of life. There is no impulse buying of unnecessary items. If you need something, you ask for it, or have it made to order. Nor is there much advertising in the newspapers, a lack that accounts for their skimpiness.

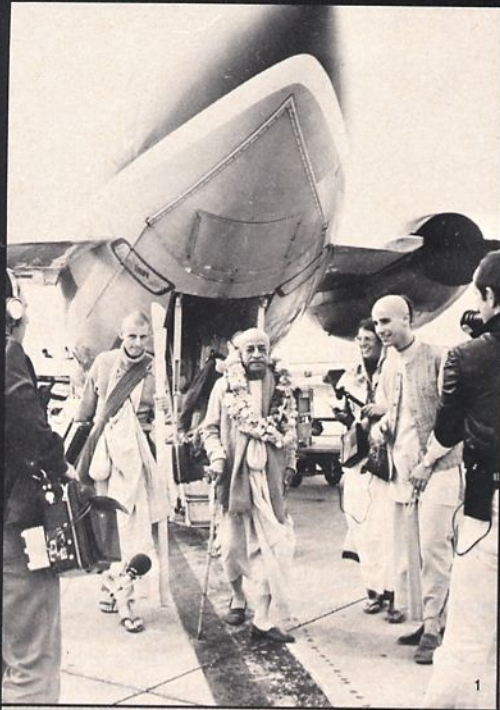
It was the British imperialists, pressed by a need to expand their markets, who first introduced consumerism into India and began eroding her traditional Vedic culture. British propaganda did not simply aim to establish consumerism per se, but to create a demand for British goods exclusively. To do this the British had to first establish the inferiority of anything "native" (a derogatory term when used by imperialists), which included everything from their heathen religion and philosophy to customs, mores, and culture, all of which the British found incomprehensible.

The British propaganda has been so ingrained in the Indian mind that even today, if you look at advertisements in India's glossy movie magazines or on urban billboards, you'll find English-looking models enjoying British products such as Britannia (white) bread or glucose biscuits with their English tea.

Gandhi understood that the way to break the imperial yoke would be for Indians to boycott British goods. Hence, he and his followers burned all the British-milled cloth and wore their own homespun cloth instead, which is what Indians had worn long before there were any British factories. Seeing no need for heavy industry, which he believed deleterious to the human spirit, Gandhi wanted to revive the cottage industries. Since independence in 1947, however, there have been many great changes, and India has come a long way toward modernization. Now the mills of Bombay and Ahmedabad have replaced those of Manchester and Lancashire, and India, believe it or not, ranks among the top ten industrialized nations in the world.

Although British imperialism is long gone, American and Japanese goods have replaced the British ones. Like consumers all over the world, Indians are mad after the latest electronic gadgets and state-of-the-art technology.

The insidiousness of Mickey Mouse's
(continued on page 35)



A Prophecy Fulfilled

Lord Caitanya launched His mission of mercy in West Bengal. Five hundred years later, Śrīla Prabhupāda took that mission to heart—and to the entire world.

by ŚEṢA DĀSA

The flat, verdant ricelands of West Bengal's district of Nadia appear timeless and remote. Farmers till the soil with oxen and wooden plows in this land seemingly unconcerned with today's modern world. Yet Śrī Caitanya Mahāprabhu, who appeared here five hundred years ago, predicted that the spiritual movement He started here would be broadcast all over the world and would indeed change the direction of civilization.

Śrī Caitanya inaugurated the *saṅkīrtana* movement of the congregational chanting of the holy names of God. While living here in Nadia, He would travel from village to village, chanting Hare Kṛṣṇa, Hare

Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The mission of the Lord is always to deliver the fallen souls, and this chanting works powerfully to reawaken the natural love of God dormant in our hearts. Lord Caitanya, therefore, was fulfilling His mission of mercy simply by chanting and dancing.

Later, after entering the renounced order, (*sannyāsa*), Lord Caitanya traveled throughout the Indian subcontinent chanting the holy names and dancing in ecstatic love of God. The Lord's chanting would inspire others to chant and their chanting would inspire still others. In this way the *saṅkīrtana* movement spread (and is continuing to spread) to every city, town, and village.

Lord Caitanya broadcast His message with *mṛdaṅga* drums and hand cymbals and traveled on foot. He did not spread His movement outside of India, although His plan was that all the peoples of the world would one day take up chanting the holy names and thus awaken their dormant love of God. To fulfill this vision, Lord Caitanya requested His devotees to continue the momentum He had begun in the land of Nadia.

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, chief disciples of Śrī Caitanya Mahāprabhu, were dispatched to Vṛndāvana, the place of Kṛṣṇa's childhood

Lord Caitanya, who traversed the beautiful Māyāpur countryside (below) five hundred years ago, desired that the chanting of Kṛṣṇa's names be spread all over the world, a desire Śrīla Prabhupāda fulfilled. Śrīla Prabhupāda, the jet-age *guru* (1), circled the globe fourteen times in twelve years. He met, among others, the mayor of Geneva (2) and German author Baron von Durkheim (3), and he brought his Western disciples back to Māyāpur (4) to construct a spiritual city. Whether he was in London (5), Nairobi (6), Moscow (7), Rome (8), Hamburg (9), or Paris (10), Śrīla Prabhupāda encouraged everyone to serve Kṛṣṇa and to chant His holy names. He spoke warmly with everyone, as seen here in London's Conway Hall (11) and at the Hare Kṛṣṇa temple in New York City (12).



5



10



11



12



pastimes. There, in pursuance of the Lord's order, they authored many books explaining Lord Caitanya's teachings—not by creative speculation, but by respectfully and extensively citing the Vedic literature. Rūpa Gosvāmī and Sanātana Gosvāmī wrote and preached, and their disciples and their disciples' disciples heard and repeated the teachings. Thus the teachings of Lord Caitanya have been purely preserved throughout the five centuries since the Lord's appearance.

In 1896 the teachings of Lord Caitanya reached the West. Śrīla Bhaktivinoda Thākura, foremost of Nadia's disciplic followers of Lord Caitanya, sent a small book he had written in English to McGill University in Montreal. The book was part of his plan to spiritualize Western civilization. He predicted that soon devotees from all over the world would come together in the land of Nadia to worship Lord Caitanya.

Śrīla Bhaktivinoda's son, Śrīla Bhaktisiddhānta Sarasvatī, expanded upon his father's desire, utilizing modern means of transportation and communication, especially the printing press, to spread the *saṅkīrtana* movement. Śrīla Bhaktisiddhānta likened the printing press to a big drum, a *brhat mṛdaṅga*. An ordinary *mṛdaṅga* is heard only within a small radius, but the printing press can be "heard" all over the world. Since in Lord Caitanya's mission the book and drum carry the same message, to call the printing press a *brhat mṛdaṅga* is most fitting. And Śrīla Bhaktisiddhānta played his big *mṛdaṅga*, writing many volumes of transcendental literature in Bengali and English and encouraging his disciples to do the same.

Śrīla Bhaktisiddhānta wanted to send his disciples to influential Western countries to preach. He saw that a preacher's travel was no longer limited by geographical and cultural considerations. Modern transportation and communication had made the entire world into a great global community, with tremendous potential for spreading the movement of Lord Caitanya. Most sincere Vaiṣṇavas of the day simply saw the Western countries and their technological advancements as synonymous with materialism. How could a follower of Lord Caitanya, they reasoned, go to the West or use Western gadgets and machines? But Śrīla Bhaktisiddhānta simply saw the opportunity to fulfill the great desire of Lord Caitanya.

In Calcutta in 1922, Śrīla Bhaktisiddhānta took an immediate interest in young Abhay Charan De. Although Abhay Charan was later to be initiated by Śrīla Bhaktisiddhānta and eventually to become known the world over as Śrīla Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness, at their first meeting he was startled

to hear this venerable saint request him to take Lord Caitanya's *saṅkīrtana* movement to the English-speaking world. Abhay argued against Śrīla Bhaktisiddhānta's proposal. India was a dependent nation under British rule; who would listen? But Śrīla Bhaktisiddhānta defeated this argument, stressing that Lord Caitanya's *saṅkīrtana* movement was transcendental to politics. The movement that Lord Caitanya had begun in Nadia, Śrīla Bhaktisiddhānta Sarasvatī explained, was not dependent upon any material circumstances. It would, by the pure desire of the Supreme Lord and His devotees, spread throughout the world. Abhay Charan heard and accepted the instructions of his spiritual master and started to mold his life by them.

It was not until August of 1965, after many years of preparation and struggle,

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Wherever he went
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that Śrīla Prabhupāda boarded the steamship *Jaladuta* for New York City, the heart of Western civilization. Alone, and with little more than his simple *sannyāsī* garb and forty rupees, he arrived in the completely strange and foreign land of America. But he had his copies of his translation of *Śrīmad-Bhāgavatam*, and he carried the holy name of Kṛṣṇa. He was the emissary of Lord Caitanya.

Using a pair of hand cymbals he had brought with him, Śrīla Prabhupāda began his mission, chanting with a small band of young seekers on New York's Lower East Side. With the help of a friend, Śrīla Prabhupāda made a record album, chanting Hare Kṛṣṇa to the accompaniment of a harmonium and a borrowed *mṛdaṅga* drum. As news of the Indian swami and his chant spread, more and more young people began joining him at his small storefront for

morning and evening classes and chanting.

Embarking in January 1967 on his first airplane journey, Śrīla Prabhupāda took the *saṅkīrtana* movement to San Francisco. There he chanted in Golden Gate Park, drawing thousands of hippies anxious for the alternative answers the *saṅkīrtana* movement offered. Śrīla Prabhupāda had outlined these alternatives in the books that he was translating:

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education, and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship, and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the respiritualization of the entire human society.

Lord Caitanya's movement was not to be confined to the limited geographical boundaries of India or the countercultural world of America's hippies. It was the spiritual movement of the age, meant for delivering all fallen souls from the sufferings of material existence.

Through his personal example, his writings, and his spoken instructions, Śrīla Prabhupāda inspired his disciples to take up Lord Caitanya's cause. Within one year of his journey to San Francisco, he had completed his first world tour and had sent three couples to London. Within a short time, they had enlisted the help of Beatle George Harrison and had recorded the Hare Kṛṣṇa chant for Apple Records. This record became a number-one hit on popular music charts all over Europe. And on the sidewalks of major cities of America and Europe, it became common to see *saṅkīrtana* parties composed mainly of Western young people dressed in the fashion of Lord Caitanya, playing *mṛdaṅga* drums and hand cymbals and chanting Hare Kṛṣṇa.

As Lord Caitanya's international movement grew, Śrīla Prabhupāda instructed his disciples to increase the distribution of the books he had written. This was also *saṅkīrtana*, he explained.

Śrīla Prabhupāda led the expansion of Lord Caitanya's *saṅkīrtana* movement, circling the globe once or twice every year. Wherever he went he preached to government and religious leaders, as well as to the common man. His unshakable faith made him confident that if anyone objectively heard the message of Lord Caitanya, then that person's life would be transformed. In his translation of *Caitanya-caritāmṛta* he wrote, "The Kṛṣṇa consciousness movement has spread all over the world within a

(continued on page 35)

REINCARNATION

(continued from page 5)

sleeping; the animal is defending, you are defending; the animal is having sex, you are having sex; the animals have children, you have children; they have a living place, you have a living place. If the animal's body is cut, there is blood; if your body is cut, there is blood. So, all these similarities are there. Now, why do you deny this one similarity, the presence of the soul? This is not logical. You have studied logic? In logic there is something called analogy. Analogy means drawing a conclusion by finding many points of similarity. If there are so many points of similarity between human beings and animals, why deny one similarity? That is not logic. That is not science.

Mike Robinson: But if you take that argument and use it the other way—

Śrīla Prabhupāda: There is no other way. If you are not arguing on the basis of logic, then you are not rational.

Mike Robinson: Yes, OK, but let's start from another hypothesis. Suppose we assume that a human being has no soul—

Śrīla Prabhupāda: Then you must explain the difference between a living body and a dead body. I have already explained this at the beginning. As soon as the living force, the soul, is gone from the body, even the most beautiful body has no value. No one cares for it. But now, if I touch your hair, there will be a fight. That is the distinction between a living body and a dead body. In a living body the soul is there, and in a dead body the soul is not there. As soon as the soul leaves the body, the body has no value. It is useless. This is very simple to understand, but even the biggest so-called scientists and philosophers are too dull-headed to understand it. Modern society is in a very abominable condition. There is no man with a real brain.

Mike Robinson: Are you referring to all the scientists who fail to understand the spiritual dimensions of life?

Śrīla Prabhupāda: Yes. Real science means full knowledge of everything material and spiritual.

Mike Robinson: But you were a chemist in secular life, were you not?

Śrīla Prabhupāda: Yes, but it doesn't require any great intelligence to become a chemist. Any commonsense man can do it.

Mike Robinson: But presumably you think that material science is also important, even if today's scientists are dull-headed.

Śrīla Prabhupāda: Material science is important just so far. It is not all-important.

Mike Robinson: I see. Can I come back to a question I had from before? When we were differing a few minutes ago you were saying, "Don't bring the scriptures in; just use common sense." But what part do the

scriptures play in your religion? How important are they?

Śrīla Prabhupāda: Our religion is a science. When we say that a child grows into a boy, it is science. It is not religion. Every child grows into a boy. What is the question of religion? Every man dies. What is the question of religion? And when a man dies, the body becomes useless. What is the question of religion? It is science. Whether you're Christian or Hindu or Moslem, when you die your body becomes useless. This is science. When your relative dies, you cannot say, "We are Christian; we believe he has not died." No, he has died. Whether you are Christian or Hindu or Moslem, he has died. So when we speak, we speak on this basis: that the body is important only as long as the soul is in the body. When the soul is not there,

**Religion also means
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learning to
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supreme controller
and obey Him.**

it is useless. This science is applicable to everyone, and we are trying to educate people on this basis.

Mike Robinson: But if I understand you correctly, you seem to be educating people on a purely scientific basis. Where does religion come into it at all?

Śrīla Prabhupāda: Religion also means science. People have wrongly taken religion to mean faith—"I believe." [To a devotee:] Look up the word *religion* in the dictionary.

Disciple: Under *religion* the dictionary says, "recognition of superhuman control or power, and especially of a personal God entitled to obedience, and effecting such recognition with the proper mental attitude."

Śrīla Prabhupāda: Yes. Religion means learning to obey the supreme controller. So, you may be Christian and I may be

Hindu; it doesn't matter. We must both accept that there is a supreme controller. Everyone has to accept that; that is real religion. Not this "We believe animals have no soul." That is not religion. That is most unscientific. Religion means scientific understanding of the supreme controller: to understand the supreme controller and obey Him—that's all. In the state, the good citizen is he who understands the government and obeys the laws of the government. He is a good citizen. And the bad citizen is the one who doesn't care for the government. So, if you become a bad citizen by ignoring God's government, then you are irreligious. And if you are a good citizen, then you are religious.


Mike Robinson: I see. Can you tell me what you believe to be the meaning of life? Why do we exist in the first place?

Śrīla Prabhupāda: The meaning of life is to enjoy. But now you are on a false platform of life, and therefore you are suffering instead of enjoying. Everywhere we see the struggle for existence. Everyone is struggling, but what is their enjoyment in the end? They are simply suffering and dying. Therefore, although life means enjoyment, at the present moment your life is not enjoyment. But if you come to the real spiritual platform of life, then you'll enjoy.

Mike Robinson: Can you explain to me, finally, some of the stages you go through in spiritual life? What are the spiritual stages that a new devotee of Kṛṣṇa goes through?

Śrīla Prabhupāda: The first is that you are inquisitive. "So," you say, "what is this Kṛṣṇa consciousness movement? Let me study it." This is called *śraddhā*, or faith. This is the beginning. Then, if you are serious, you mix with those who are cultivating this knowledge. You try to understand how they are feeling. Then you'll feel, "Why not become one of them?" And when you become one of them, then all your misgivings soon go away. You become more faithful, and then you get a real taste for Kṛṣṇa consciousness. Why aren't these boys going to see the cinema? Why don't they eat meat or go to the nightclub? Because their taste has changed. They hate all these things now. In this way, you make progress. First, faith, then association with devotees, then removal of all misgivings, then firm faith, then taste, then God realization, and then love of God, the perfection. That is first-class religion. Not some ritualistic ceremony of "I believe, you believe." That is not religion. That is cheating. Real religion means to develop your love for God. That is the perfection of religion.

Mike Robinson: Thank you very much for talking with me. It's been a pleasure talking to you.

Śrīla Prabhupāda: Hare Kṛṣṇa. 

ŚRĪLA PRABHUPĀDA SPEAKS OUT

On Social Revolution

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and members of the United Nations World Health Organization took place in Geneva on June 6, 1974.

Śrīla Prabhupāda: All over the world, or anywhere in the world, you can make this experiment, just as we are doing. Live very simply, be self-sufficient; get your necessities not from factories but from the farmland. And glorify God's holy names.

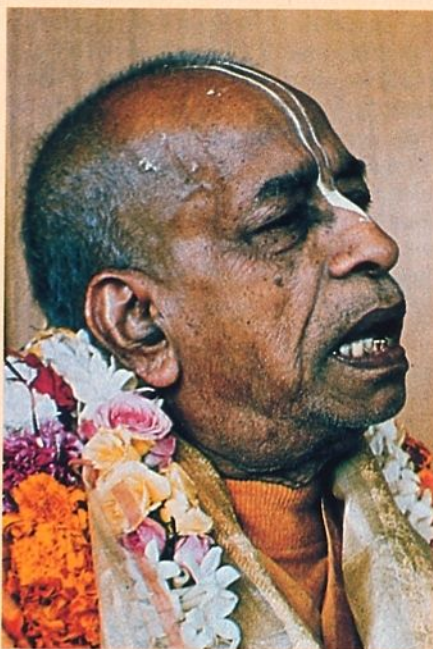
In this industrial set-up, capitalist or communist, only a few big men can be happy—so-called happy—at the expense of the other people. And because the others are being exploited or simply left unemployed by this corrupt few, the others also become corrupt. They try to avoid all work and sit idly. Or else they do not work honestly. And so many other things.

So the only remedy is that everyone should live naturally and chant God's holy names. Become God conscious. This remedy is simple, and here you can see some of the results. My young European and American students—they had been addicted to drugs and drinking and smoking and so many other modern bad habits. But now, just see how sober they are and how they are glorifying the Lord's holy names.

You can change the world and make everything all right, provided you take this instruction. There is no other remedy. If you choose not to listen, what can be done? The remedy—the right medicine—is there. But if you don't take the medicine, how will the disease be cured?

W.H.O. member: You referred earlier to the unfortunate departure of villagers to the city. You pointed out that in city life, the villagers become factory workers, and then so many evils follow. And you suggested as a solution that if we live in the villages and work the land for a mere three months, we'll have food to eat for the whole year.

But I'd like to point out that there is such a vast amount of unemployment in our towns and villages. Many people there are feeling doomed. They cannot



produce enough food for themselves, because they do not have access to the land. The mercantile people use it for their own purposes. And this is why so many of the ordinary people are unemployed. This is why they go into the cities. It is not necessarily that "the good life" in the city attracts them, but that they don't have access to the land. The land is not used by the mercantile group, and the ordinary people are not able to live in the villages as free men and grow enough food for themselves.

Now, the mercantile group are exploiting. They are exploiting. So unless there is some kind of revolution by which you can curb the power of this mercantile group, how can you hope that someday people will be able to live in their villages and grow their own food on the land?

Śrīla Prabhupāda: The thing is, the government has the duty to see that nobody is unemployed. That is good government.

In the Vedic system, society has four natural groupings. The *brāhmaṇas*, or thoughtful group, instruct and advise. The *kṣatriyas*, or dynamic group, protect and organize. Then the *vaiśyas*, or mercantile group, look after the land and cows and see to food production.

And the *śūdras*, or laboring group, assist the other groups.

Now, this means that the government should be composed of dynamic *kṣatriyas*, who will protect everyone else and make sure the various groupings are doing their duties. The government has to see that everyone is properly employed. Then the whole problem of unemployment will be solved.

W.H.O. member: But at present the mercantile group are also in the government. In fact, they are entrenched. They have a very strong voice in the government, and in many instances they are outright officials in the government.

Śrīla Prabhupāda: No—that means bad government.

W.H.O. member: Yes, that is . . . that is true.

Śrīla Prabhupāda: That is bad government. The mercantile group should have nothing to do with the government. Otherwise, how can the government see—with no ulterior motives—about everyone's employment?

The government should encourage the mercantile group to use their ingenuity freely, but not to devise unnatural industries that come and go and leave people unemployed. The government has to see that everyone is properly employed.

W.H.O. member: That's what I am looking forward to—the day when the Kṛṣṇa consciousness movement can become a real revolutionary movement that will change the face of society.

Śrīla Prabhupāda: Yes. I think it will bring revolution, because the American and European people are taking it to heart. I have introduced it to them, and they're very intelligent—they take everything very seriously.

We have been working only a few years, and yet we have spread this movement all over the world. If people take it seriously, it will go on, and there will be revolution. Because we are not working whimsically, capriciously. We are taking authoritative direction from the *śāstra*, the scripture. There is so much information here. People can read all these books and get information. If they take it seriously, it will bring revolution. 🌸

ŚRĪMAD-BHĀGAVATAM

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

Third Canto: “The Status Quo”

CHAPTER EIGHT Manifestation of Brahmā From Garbhodakaśāyī Viṣṇu

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, the great sage Maitreya tells Vidura, an eternal associate of Lord Kṛṣṇa, about the activities of Brahmā, the first being created by the Lord.

TEXT 13

तस्यार्थसूक्ष्माभिनिविष्टदृष्टे-
रन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्मः
सूप्यस्तदाभिद्यत नाभिदेशात् ॥१३॥

*tasyārtha-sūkṣmābhiniṣṭa-drṣṭer
antar-gato 'rtho rajasā tanīyān
guṇena kālānugatena viddhaḥ
sūpyas tadābhidyata nābhi-deśāt*

tasya—His; *artha*—subject; *sūkṣma*—subtle; *abhiniṣṭa-drṣṭeh*—of one whose attention was fixed; *antaḥ-gataḥ*—internal; *arthaḥ*—purpose; *rajasā*—by the mode of passion of material nature; *tanīyān*—very subtle; *guṇena*—by the qualities; *kāla-anugatena*—in due course of time; *viddhaḥ*—agitated; *sūsyān*—generating; *tadā*—then; *abhidyata*—pierced through; *nābhi-deśāt*—from the abdomen.

TRANSLATION

The subtle subject matter of creation, on which the Lord’s attention was fixed, was agitated by the material mode of passion, and thus the subtle form of creation pierced through His abdomen.

TEXT 14

स पद्मकोशः सहस्रोदतिष्ठत्
कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं
विद्योतयन्नर्कं इवात्मयोनिः ॥१४॥

*sa padma-kośaḥ sahasrodatiṣṭhat
kālena karma-pratibodhanena
sva-rociṣā tat salilam viśālam
vidyotayann arka ivāma-yoniḥ*

saḥ—that; *padma-kośaḥ*—bud of a lotus flower; *saḥasā*—suddenly; *udatiṣṭhat*—appeared; *kālena*—by time; *karma*—fruitive activities; *pratibodhanena*—awakening; *sva-rociṣā*—by its own effulgence; *tat*—

that; *salilam*—water of devastation; *viśālam*—vast; *vidyotayan*—illuminating; *arkaḥ*—the sun; *iva*—like; *āma-yoniḥ*—generating from the Personality of Viṣṇu.

TRANSLATION

Piercing through, this sum total form of the fruitive activity of the living entities took the shape of the bud of a lotus flower generated from the Personality of Viṣṇu, and by His supreme will it illuminated everything, like the sun, and dried up the vast waters of devastation.

TEXT 15

तल्लोकपद्मं स उ एव विष्णुः
प्रावीविशत्सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता
स्वयम्भुवं यं स वदन्ति सोऽभूत् ॥१५॥

*tal loka-padmaṁ sa u eva viṣṇuḥ
prāvīviśat sarva-guṇāvabhāsam
tasmin svayam vedamayo vidhātā
svayambhuvaṁ yaṁ sma vadanti so 'bhūt*

tat—that; *loka*—universal; *padmam*—lotus flower; *saḥ*—He; *u*—certainly; *eva*—factually; *viṣṇuḥ*—the Lord; *prāvīviśat*—entered into; *sarva*—all; *guṇa-avabhāsam*—reservoir of all modes of nature; *tasmin*—in which; *svayam*—in person; *veda-mayaḥ*—the personality of Vedic wisdom; *vidhātā*—controller of the universe; *svayam-bhuvam*—self-born; *yaṁ*—whom; *sma*—in the past; *vadanti*—do say; *saḥ*—he; *abhūt*—generated.

TRANSLATION

Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated.

PURPORT

This lotus flower is the universal *virāṭ* form, or the gigantic form of the Lord in the material world. It becomes amalgamated in the Personality of Godhead Viṣṇu, in His abdomen, at the time of dissolution, and it becomes manifest at the time of creation. This is due to Garbhodakaśāyī Viṣṇu, who enters into each of the universes. In this form is the sum total of all the fruitive activities of the living entities conditioned by material nature, and the first of them, namely Brahmā, or the controller of the universe, is generated from this lotus flower. This first-born living being, unlike all the others, has no material father, and thus he is called self-born, or *svayambhū*. He goes to sleep with Nārāyaṇa at the time of devastation, and when there is another creation, he is born in this way. From this description we have the conception of three—the gross *virāṭ* form, the subtle Hiraṇyagarbha and the material creative force, Brahmā.

TEXT 16

तस्यां स चाम्बोरुहकर्णिकाया-
मवस्थितो लोकमपश्यमानः ।
परिक्रमन् व्योम्नि विवृत्तनेत्र-
श्रत्वारि लेभेऽनुदिशं मुखानि ॥१६॥

*tasyām sa cāmbho-ruha-karṇikāyām
avasthito lokam apaśyamānaḥ
parikraman vyomni vivṛtta-netraś
catvāri lebhe 'nudiśaṁ mukhāni*

tasyām—in that; *ca*—and; *ambhaḥ*—water; *ruha-karṇikāyām*—whorl of the lotus; *avasthitaḥ*—being situated; *lokam*—the world; *apaśyamānaḥ*—without being able to see; *parikraman*—circumambulating; *vyomni*—in space; *vivṛtta-netraḥ*—while moving the eyes; *catvāri*—four; *lebhe*—achieved; *anudiśam*—in terms of direction; *mukhāni*—heads.

TRANSLATION

Brahmā, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

TEXT 17

तस्माद्युगान्तश्वासनावघूर्ण-
जलोर्मिचक्रात्सलिलाद्विरूढम् ।
उपाश्रितः कञ्जमु लोकतत्त्वं
नात्मानमद्वाविददादिदेवः ॥१७॥

*tasmād yugānta-śvasanāvaghūrṇa-
jalormi-cakrāt salilād virūḍham
upāśritaḥ kañjam u loka-tattvaṁ
nātmānam addhāvidad ādi-devaḥ*

tasmāt—from there; *yuga-anta*—at the end of the millennium; *śvasana*—the air of devastation; *avaghūrṇa*—because of movement; *jala*—water; *ūrmī-cakrāt*—out of the circle of waves; *salilāt*—from the water; *virūḍham*—situated on them; *upāśritaḥ*—having the shelter of; *kañjam*—lotus flower; *u*—in astonishment; *loka-tattvaṁ*—the mystery of creation; *na*—not; *ātmānam*—himself; *addhā*—perfectly; *avidat*—could understand; *ādi-devaḥ*—the first demigod.

TRANSLATION

Lord Brahmā, situated in that lotus, could not perfectly understand the creation, the lotus or himself. At the end of the millennium the air of devastation began to move the water and the lotus in great circular waves.

PURPORT

Lord Brahmā was perplexed about his creation, the lotus and the world, even though he tried to understand them for one millennium, which is beyond calculation in the solar years of human beings. No one, therefore, can know the mystery of the creation and cosmic manifestation simply by mental speculation. The human being is so limited in his capacity that without the help of the Supreme he can hardly understand the mystery of the will of the Lord in terms of creation, continuance and destruction.

TEXT 18

क एष योऽसावहमञ्जष्टु
एतत्कुतो वाञ्जमनन्यदप्सु ।

अस्ति ह्यधस्तादिह किञ्चनैत-
दधिष्ठितं यत्र सता नु भान्यम् ॥१८॥

*ka eṣa yo 'sāv aham abja-prṣṭha
etat kuto vābjam ananyad apsu
asti hy adhastād iha kiñcanaīd
adhiṣṭhitam yatra satā nu bhānyam*

kaḥ—who; *eṣaḥ*—this; *yaḥ asau aham*—that I am; *abja-prṣṭhe*—on top of the lotus; *etat*—this; *kutaḥ*—wherefrom; *vā*—either; *bjam*—lotus flower; *ananyat*—otherwise; *apsu*—in the water; *asti*—there is; *hi*—certainly; *adhastāt*—from below; *iha*—in this; *kiñcana*—anything; *etat*—this; *adhiṣṭhitam*—situated; *yatra*—wherein; *satā*—automatically; *nu*—or not; *bhānyam*—must be.

TRANSLATION

Lord Brahmā, in his ignorance, contemplated: Who am I that am situated on the top of this lotus? Wherefrom has it sprouted? There must be something downwards, and that from which this lotus has grown must be within the water.

PURPORT

The subject matter of the speculations of Brahmā in the beginning regarding the creation of the cosmic manifestation is still a subject matter for mental speculators. The most intelligent man is he who tries to find the cause of his personal existence and that of the whole cosmic creation and thus tries to find the ultimate cause. If his attempt is properly executed with penances and perseverance, it is sure to be crowned with success.

TEXT 19

स इत्यमुद्रीक्ष्य तदब्जनाल-
नाडीभिरन्तर्जलमाविवेश ।
नार्वाभ्यातस्तत्त्वरनालनाल-
नाभिं विचिन्वंस्तदविन्दताजः ॥१९॥

*sa ittham udvīkṣya tad-abja-nāla-
nāḍībhir antar-jalam āviveśa
nārvāg-gatas tat-khara-nāla-nāla-
nābhim vicinvaṁs tad avindatājaḥ*

saḥ—he (Brahmā); *ittham*—in this way; *udvīkṣya*—contemplating; *tat*—that; *abja*—lotus; *nāla*—stem; *nāḍībhīḥ*—by the pipe; *antah-jalam*—within the water; *āviveśa*—entered into; *na*—not; *arvāk-gataḥ*—in spite of going inside; *tat-khara-nāla*—the stem of the lotus; *nāla*—pipe; *nābhim*—of the navel; *vicinvan*—thinking much of it; *tat*—that; *avindata*—understood; *ajāḥ*—the self-born.

TRANSLATION

Lord Brahmā, thus contemplating, entered the water through the channel of the stem of the lotus. But in spite of entering the stem and going nearer to the navel of Viṣṇu, he could not trace out the root.

PURPORT

By dint of one's personal endeavor one may go nearer to the Lord, but without the Lord's mercy one cannot reach the ultimate point. Such understanding of the Lord is possible only by devotional service, as confirmed in *Bhagavad-gītā* (18.55): *bhaktiā mām abhijānāti yāvān yas cāsmi tattvataḥ*.

TEXT 20

तमस्यपारे विदुरात्मसर्गं
विचिन्वतोऽभूत्सुमहांस्त्रिणोमिः ।
यो देहभाजां भयमीरयाणः
परिक्षिणोत्यायुरजस्य हेतिः ॥२०॥

tamasy apāre vidurātma-sargam
vicinvato 'bhūt sumahāns tri-ṅemiḥ
yo deha-bhājām bhayam irayāṇaḥ
parikṣinoty āyur ajasya hetih

tasmāsi apāre—because of an ignorant way of searching; vidura—O Vidura; ātma-sargam—the cause of his creation; vicinvataḥ—while contemplating; abhūt—it so became; su-mahān—very great; tri-ṅemiḥ—time of three dimensions; yaḥ—which; deha-bhājām—of the embodied; bhayam—fearfulness; irayāṇaḥ—generating; parikṣinoti—diminishing the one hundred years; āyur—duration of life; ajasya—of the self-born; hetih—the wheel of eternal time.

TRANSLATION

O Vidura, while searching in that way about his existence, Brahmā reached his ultimate time, which is the eternal wheel in the hand of Viṣṇu and which generates fear in the mind of the living entity like the fear of death.

TEXT 21

ततो निवृत्तोऽप्रतिलब्धकामः
स्वधिष्यमासाद्य पुनः स देवः ।
शनैर्जितश्वासनिवृत्तचित्तो
न्यषीददारूढसमाधियोगः ॥२१॥

tato nivṛtto 'pratilabdha-kāmaḥ
sva-dhiṣṇyam āsādy punaḥ sa devaḥ
śanair jita-śvāsa-nivṛtta-citto
nyaṣīdat ārūḍha-samādhi-yogaḥ

tataḥ—thereafter; nivṛttaḥ—retired from that endeavor; apratilabdha-kāmaḥ—without achievement of the desired destination; svadhiṣṇyam—own seat; āsādy—reaching; punaḥ—again; saḥ—he; devaḥ—the demigod; śanaiḥ—without delay; jita-śvāsa—controlling the breathing; nivṛtta—retired; cittaḥ—intelligence; nyaṣīdat—sat down; ārūḍha—in confidence; samādhi-yogaḥ—in meditation on the Lord.

TRANSLATION

Thereafter, being unable to achieve the desired destination, he retired from such searching and came back again to the top of the lotus. Thus, controlling all objectives, he concentrated his mind on the Supreme Lord.

PURPORT

Samādhi involves concentrating the mind upon the supreme cause of all, even if one is unaware of whether His actual nature is personal, impersonal or localized. Concentration of the mind on the Supreme is certainly a form of devotional service. To cease from personal sense endeavors and to concentrate on the supreme cause is a sign of self-surrender, and when self-surrender is present, that is a sure sign of devotional service. Each and every living entity needs to engage in devotional service to the Lord if he wishes to understand the ultimate cause of his existence.

TEXT 22

कालेन सोऽजः पुरुषायुषाम्भि-
प्रवृत्तयोगेन विरूढबोधः ।
स्वयं तदन्तर्हृदयेऽवभात-
मपश्यतापश्यत यन्न पूर्वम् ॥२२॥

kālena so 'jaḥ puruṣāyusaḥ
pravṛtta-yogena virūḍha-bodhaḥ
svayam tad antar-hṛdaye 'vabhātam
apaśyatāpaśyata yan na pūrvam

kālena—in due course of time; saḥ—he; ajaḥ—the self-born Brahmā; puruṣa-āyusaḥ—by the duration of his age; abhipravṛtta—being engaged; yogena—in meditation; virūḍha—developed; bodhaḥ—intelligence; svayam—automatically; tat antaḥ-hṛdaye—in the heart; avabhātam—manifested; apaśyata—saw; apaśyata—did see; yat—which; na—not; pūrvam—before.

TRANSLATION

At the end of Brahmā's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavor.

PURPORT

The Supreme Lord can be experienced only through the process of devotional service and not by one's personal endeavor in mental speculation. The age of Brahmā is calculated in terms of divya years, which are distinct from the solar years of human beings. The divya years are calculated in *Bhagavad-gītā* (8.17): sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ. Brahmā's one day is equal to one thousand times the aggregate of the four yugas (calculated to be 4,300,000 years). On that basis, Brahmā meditated for one hundred years before he could understand the supreme cause of all causes, and then he wrote the *Brahma-saṁhūta*, which is approved and recognized by Lord Caitanya and in which he sings, govindam ādi-puruṣam tam aham bhajāmi. One has to wait for the mercy of the Lord before one can either render service unto Him or know Him as He is.

TEXT 23

मृणालगौरायतशेषभोग-
पर्यङ्क एकं पुरुषं शयानम् ।
फणातपत्रायुतमूर्धरत्न-
द्युभिर्हेतध्वान्तयुगान्ततोये ॥२३॥

mṛṅāla-gaurāyata-śeṣa-bhoga-
paryāṅka ekaṁ puruṣam śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

mṛṅāla—lotus flower; gaura—white all over; āyata—gigantic; śeṣa-bhoga—body of Śeṣa-nāga; paryāṅke—on the bed; ekaṁ—alone; puruṣam—the Supreme Person; śayānam—was lying; phaṇātapatra—umbrella of a serpent hood; āyuta—bedecked with; mūrdha—head; ratna—jewels; dyubhiḥ—by the rays; hata-dhvānta—darkness dissipated; yuga-anta—devastation; toyē—in the water.

TRANSLATION

Brahmā could see that on the water there was a gigantic lotuslike white bedstead, the body of Śeṣa-nāga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Śeṣa-nāga, and that illumination dissipated all the darkness of those regions.

TEXT 24

प्रेक्षां क्षिपन्तं हरितोपलद्रेः
सन्ध्याभ्रनीवेरुरुक्ममूर्धः ।
रत्नोदधारौषधिसौमनस्य
वनस्रजो वेणुभुजाङ्घ्रिपाङ्घ्रेः ॥२४॥

prekṣām kṣipantaṁ haritopalādreḥ
sandhyābhra-niver uru-rukma-mūrdhnaḥ
ratnodadhārauṣadhi-saumanasya
vana-srajo veṇu-bhujāṅghripāṅghreḥ

prekṣām—the panorama; *kṣipantam*—deriding; *harita*—green; *upala*—coral; *adreh*—of the hell; *sandhyā-abra-niveḥ*—of the dress of the evening sky; *uru*—great; *rukma*—gold; *mūrdhnaḥ*—on the summit; *ratna*—jewels; *udadhāra*—waterfalls; *auśadhi*—herbs; *saumanasya*—of the scenery; *vana-srajaḥ*—flower garland; *veṇu*—dress; *bhuja*—hands; *aṅghripa*—trees; *aṅghreh*—legs.

TRANSLATION

The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves and flower garlands, mocked the scene on the mountain.

PURPORT

The panoramic beauty of nature, which strikes one with wonder, may be taken as a perverted reflection of the transcendental body of the Lord. One who is therefore attracted by the beauty of the Lord is no longer attracted by the beauty of material nature, although he does not minimize its beauty. In *Bhagavad-gītā* (2.59) it is described that one who is attracted by *param*, the Supreme, is no longer attracted by anything inferior.

TEXT 25

आयामतो विस्तरतः स्वमान-
देहेन लोकत्रयसंग्रहेण ।
विक्रिदिव्याभरणान्शुकानां
कृतश्रियापाश्रितवेषदेहम् ॥२५॥

āyāmato vistarataḥ sva-māna-
dehena loka-traya-saṅgrahaṇa
vicitra-divyābharaṇāṅśukānām
kṛta-śriyāpāśrita-veṣa-deham

āyāmataḥ—by length; *vistarataḥ*—by breadth; *sva-māna*—by His own measurement; *dehena*—by the transcendental body; *loka-traya*—the three (upper, middle and lower) planetary systems; *saṅgrahaṇa*—by total absorption; *vicitra*—variegated; *divya*—transcendental; *ābharaṇa-āṅśukānām*—rays of the ornaments; *kṛta-śriyā apāśrita*—beauty created by those dresses and ornaments; *veṣa*—dressed; *deham*—transcendental body.

TRANSLATION

His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.

PURPORT

The length and breadth of the transcendental body of the Supreme Personality of Godhead could only be measured by His own measurement because He is all-pervading throughout the complete cosmic manifestation. The beauty of material nature is due to His personal beauty, yet He is always magnificently dressed and ornamented to prove His transcendental variegatedness, which is so important in the advancement of spiritual knowledge.

TEXT 26

पुंसां स्वकामाय विविक्तमार्गै-
रभ्यर्चतां कामदुघाड्प्रियवन्नम् ।

प्रदर्शयन्तं कृपया नखेन्दु-
मयूरविभ्रान्जुलिचारुपत्रम् ॥२६॥

puṁsām sva-kāmāya vivikta-mārgair
abhyarcatām kāma-dughāṅghri-padmam
pradarśayantam kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cāru-patram

puṁsām—of the human being; *sva-kāmāya*—according to the desire; *vivikta-mārgair*—by the path of devotional service; *abhyarcatām*—worshiped; *kāma-dughā-āṅghri-padmam*—the lotus feet of the Lord, which can award all desired fruits; *pradarśayantam*—while showing them; *kṛpayā*—by causeless mercy; *nakha*—nails; *indu*—moonlike; *mayūkha*—rays; *bhinna*—divided; *āṅguli*—figures; *cāru-patram*—very beautiful.

TRANSLATION

The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.

PURPORT

The Lord fulfills the desires of everyone just as one desires. Pure devotees are interested in achieving the transcendental service of the Lord, which is nondifferent from Him. Therefore, the Lord is the only desire of the pure devotees, and devotional service is the only spotless process for achieving His favor. Śrīla Rūpa Gosvāmī says in his *Bhakti-rasāmṛta-sindhu* (1.1.11) that pure devotional service is *jñāna-karmādy-anāvṛtam*: pure devotional service is without any tinge of speculative knowledge and fruitive activities. Such devotional service is able to award the pure devotee the highest result, namely direct association with the Supreme Personality of Godhead, Lord Kṛṣṇa. According to the *Gopāla-tāpanī Upaniṣad*, the Lord showed one of the many thousands of petals of His lotus feet. It is said: *brāhmaṇo 'sāv anavarataṁ me dhyātaḥ stutaḥ parārdhānte so 'budhyata gopa-veśo me purastāt āvir-babhūva*. After penetrating for millions of years, Lord Brahmā could understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy, and thus he recorded his experience in the *Brahma-saṁhitā* in the famous prayer, *govindam ādi-puruṣam tam aham bhajāmi*.

TEXT 27

मुखेन लोकार्तिहरस्मितेन
परिस्फुरत्कुण्डलमण्डितेन ।
शोणायितेनाधरविम्बभासा
प्रत्यर्हयन्तं सुनसेन सुम्ना ॥२७॥

mukhena lokārti-hara-smiteṇa
parisphurat-kuṇḍala-maṇḍiteṇa
śoṇāyitenādharā-bimba-bhāsā
pratyarhayantam sunasena subhrvā

mukhena—by a gesture of the face; *loka-ārti-hara*—vanquisher of the distress of the devotees; *smiteṇa*—by smiling; *parisphurat*—dazzling; *kuṇḍala*—earrings; *maṇḍiteṇa*—decorated with; *śoṇāyiteṇa*—acknowledging; *adhara*—of His lips; *bimba*—reflection; *bhāsā*—rays; *pratyarhayantam*—reciprocating; *su-nasena*—by His pleasing nose; *subhrvā*—and pleasing eyebrows.

TRANSLATION

He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His

face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.

PURPORT

Devotional service to the Lord is very much obliging to Him. There are many transcendentalists in different fields of spiritual activities, but devotional service to the Lord is unique. Devotees do not ask anything from the Lord in exchange for their service. Even the most desirable liberation is refused by devotees, although offered by the Lord. Thus the Lord becomes a kind of debtor to the devotees, and He can only try to repay the devotees' service with His ever-enchanting smile. The devotees are ever satisfied by the smiling face of the Lord, and they become enlivened. And by seeing the devotees so enlivened, the Lord Himself is further satisfied. So there is continuous transcendental competition between the Lord and His devotees by such reciprocation of service and acknowledgment.

TEXT 28

कदम्बकिञ्जल्कपिशङ्गवाससा
खलङ्कृतं मेखलया नितम्बे ।
हारेण चानन्तधनेन वत्स
श्रीवत्सवक्षःस्थलवल्लभेन ॥२८॥

*kadamba-kiñjalka-piṣaṅga-vāsasā
svalaṅkṛtaṁ mekhalayā nitambe
hāreṇ cānanta-dhanena vatsa
śrīvatsa-vakṣaḥ-sthala-vallabhena*

kadamba-kiñjalka—saffron dust of the *kadamba* flower; *piṣaṅga*—dress of the color; *vāsasā*—by clothing; *su-alaṅkṛtaṁ*—well decorated; *mekhalayā*—by the belt; *nitambe*—on the waist; *hāreṇ*—by the garland; *ca*—also; *ananta*—highly; *dhanena*—valuable; *vatsa*—my dear Vidura; *śrīvatsa*—of the transcendental marking; *vakṣaḥ-sthala*—on the chest; *vallabhena*—very pleasing.

TRANSLATION

O my dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the *kadamba* flower, and it was encircled by a well-decorated belt. His chest was decorated with the *śrīvatsa* marking and a necklace of unlimited value.

TEXT 29

पारार्थकेयूरमणिप्रवेक-
पर्यस्तदोर्दण्डसहस्रशाखम् ।
अन्यक्तमूलं भुवनाङ्घ्रिपेन्द्र-
महीन्द्रभोगैरधिवीतवल्गुम् ॥२९॥

*parārdhya-keyūra-maṇi-praveka-
paryasta-doraṇḍa-sahasra-śākhā
avyakta-mūlam bhuvanāṅghripendram
ahindra-bhogair adhivīta-valgam*

parārdhya—very valuable; *keyūra*—ornaments; *maṇi-praveka*—highly valuable jewels; *paryasta*—disseminating; *doraṇḍa*—arms; *sahasra-śākhā*—with thousands of branches; *avyakta-mūlam*—self-situated; *bhuvana*—universal; *aṅghripa*—trees; *indram*—the Lord; *ahi-indra*—Anantadeva; *bhogaiḥ*—by hoods; *adhivīta*—surrounded; *valgam*—shoulders.

TRANSLATION

As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta.

PURPORT

The word *avyakta-mūlam* is significant here. Generally, no one can see the roots of a tree. But as far as the Lord is concerned, He is the root of Himself because there is no other separate cause of His standing but He Himself. In the *Vedas* it is said that the Lord is *svāśrayāśraya*; He is His own support, and there is no other support for Him. Therefore, *avyakta* means the Supreme Lord Himself and no one else.

TEXT 30

चराचरौको भगवन्महीध्र-
महीन्द्रबन्धुं सलिलोपगूढम् ।
किरीटसाहस्रहिरण्यशृङ्ग-
माविर्भवत्कौस्तुभरत्नगर्भम् ॥३०॥

*carācarauko bhagavan-mahīdhram
ahindra-bandhuṁ salilopagūḍham
kīriṭa-sāhasra-hiraṇya-śṛṅgam
āvīrbhavat kaustubha-ratna-garbhām*

cara—moving animals; *acara*—nonmoving trees; *okaḥ*—the place or situation; *bhagavat*—the Personality of Godhead; *mahīdhram*—the mountain; *ahi-indra*—Śrī Anantadeva; *bandhum*—friend; *salila*—water; *upagūḍham*—submerged; *kīriṭa*—helmets; *sāhasra*—thousands; *hiraṇya*—gold; *śṛṅgam*—peaks; *āvīrbhavat*—manifested; *kaustubha*—the Kaustubha jewel; *ratna-garbhām*—ocean.

TRANSLATION

Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-nāga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation.

TEXT 31

निवीतमान्नायमधुव्रतत्रियया
स्वकीर्तिमय्या वनमालया हरिम् ।
सूर्येन्दुवाय्वग्न्यगमं त्रिधामभिः
परिक्रमत्प्राधनिकैर्दुरासदम् ॥३१॥

*nīvitam āmnāya-madhu-vrata-śrīyā
sva-kīrti-mayyā vana-mālayā harim
sūryendu-vāyva-agnya-agamaṁ tri-dhāmabhiḥ
parikramat-prāadhanikaḥ durāsadam*

nīvitam—so being enclosed; *āmnāya*—Vedic wisdom; *madhu-vrata-śrīyā*—sweet sound in beauty; *sva-kīrti-mayyā*—by His own glories; *vana-mālayā*—flower garland; *harim*—unto the Lord; *sūrya*—the sun; *indu*—the moon; *vāyu*—the air; *agni*—the fire; *agamaṁ*—unapproachable; *tri-dhāmabhiḥ*—by the three planetary systems; *parikramat*—circumambulating; *prāadhanikaḥ*—for fighting; *durāsadam*—very difficult to reach.

TRANSLATION

Lord Brahmā, thus looking upon the Lord in the shape of a mountain, concluded that He was Hari, the Personality of Godhead. He saw that the garland of flowers on His chest glorified Him with Vedic wisdom in sweet songs and looked very beautiful. He was protected by the Sudarśana wheel for fighting, and even the sun, moon, air, fire, etc., could not have access to Him.

(continued in next issue)

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Sydney—112 Darlinghurst Rd., Darlinghurst, New South Wales 2010 (mail: P. O. Box 159, Kings Cross, N.S.W. 2011/ (02) 357-5162

FARM COMMUNITIES

Colo (Bhaktivedanta Ashram)—Upper Colo Rd., Central Colo, New South Wales 2756 (mail: Lot 11 Upper Colo Rd., Colo, N.S.W. 2756/ (045) 75-5284

Murwillumbah (New Govardhana)—'Eungella', Tyalgum Rd. via Murwillumbah, New South Wales 2484 (mail: P. O. Box 687/ (066) 72-1903

Riverina (New Gaudadhesh)—Old Renmark Rd., via Wentworth, New South Wales 2648 (mail: P. O. Box 2446, Mildura, Victoria 3500/ (050) 27-8226

RESTAURANTS

Adelaide—Govinda's (at ISKCON Adelaide)

Cairns—Gopal's (at ISKCON Cairns)

Melbourne—Gopal's, 139 Swanston St., / (03) 63-1578

Melbourne—Crossways, 1st Fl., 11-15 Elizabeth St./ (03) 62-2800

Surfer's Paradise—Gopal's, 2995 Gold Coast Hwy./ 075-501642

Sydney—Gopal's, 18-A Darcy St., Parramatta/ (02) 635-0638

Sydney—Govinda's and Govinda's Take-away (both at ISKCON Sydney)

Krishna Consciousness AND THE WORLD

C. Bhaktivedanta Swami Prabhupāda

Sydney—Hare Kṛṣṇa Free Food Centre, Victoria St., King's Cross

NEW ZEALAND AND FIJI

Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course)

(mail: c/o R.D. 2, Kumeu, Auckland/412-8075)

Christchurch, New Zealand—83 Bealey Ave. (mail: P.O. Box 2298, Christchurch)/61-965

Lautoka, Fiji—5 Tavewa Ave. (mail: P.O. Box 125)/61-633, ext. 48

Suva, Fiji—P.O. Box 6376, Nasinu/391-282

Wellington, New Zealand—2 Kensington St., Wellington/850 876

(mail: P.O. Box 2753, Wellington)

RESTAURANT

Auckland, New Zealand—Gopal's, 1st fl., Civic House, 291 Queen St./3-4885

AFRICA

Abeokuta, Nigeria—Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)

Accra, Ghana—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)

Benin City, Nigeria—Karo Estate Rd., off Upper Mission Rd., (mail: P.O. Box 3681)

Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VH5)

Durban (Natal), S. Africa—P.O. Box 212, Cat Ridge, Natal 3680/ (325) 219-19

Ibadan, Nigeria—Oba Akintoba St., opp. Unibadan (mail: P.O. Box 9996 U.I.)

Kitwe, Zambia—P.O. Box 20242

Lagos, Nigeria—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku

(mail: P.O. Box 8793, Lagos)

Mauritius—White House, Celicourt Antelme St., Quatre Bornes (mail: P.O. Box 108,

Quatre Bornes, Mauritius)/46804

Mombasa, Kenya—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224,

Mombasa)/312248

Nkawkaw, Ghana—P.O. Box 69, Nkawkaw

Nairobi, Kenya—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/744365

Port Harcourt, Nigeria—2 Eligham Rd. (corner of Obana Obhan St.), G.R.A. II

(mail: P.O. Box 4429, Trans Amadi)

Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)

Warri, Nigeria—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri)/053-230-262

FARM COMMUNITY

Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Acceuil

RESTAURANT

Mauritius—Govinda's, 78, St. Jean Rd., Quatre Bornes/42409

ASIA

INDIA

Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/449935

Bamanore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd.,

Rajkot 360 003)

Bangalore, Karnataka—210, Bellary Road, Upper Palace Orchards, Sadashiv Nagar, 560 080/361539

Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/66499

Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/53125

Bombay, Maharashtra—Hare Krishna Land, Juhu 400 054/626-860

Calcutta, W. Bengal—3 Albert Rd., 700 017/443757

Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/44634

Chhaya, Haridaspur, W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaya, Haridaspur,

P.S. Bongaon, Dist. 24 Pargonas

Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazar/108

(city office and mail: 23 Nandan Nanan, Chittagong/20-2219)

Gauhati, Assam—Post Bag No. 127, 781 001

Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/51018

Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001

Madras, Tamil Nadu—232 Kilpaik Garden Road, Madras 600 010/662286

Māyāpūr, W. Bengal—Shree Māyāpūr Chandrodya Mandir, P.O. Shree Māyāpūr Dham (Dist. Nadia)

New Delhi—M-119 Greater Kailash I, 110 048/6412058

Pandharpur, Maharashtra—Hare Kṛṣṇa Āśrama, across Chandrabhaga River, Dist. Sholapur, 413304

Patna, Bihar—Rajendra Nagar, Road No. 12, 800 016

Pune, Maharashtra—4 Tarapur Rd.

Silchar, Assam—Mahaprabhu Colony, Malugram, Cachar District, 788002

Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395005/84215

Tirupati, A.P.—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/2285

Trivandrum, Kerala—TC224/1485, W/C Hospital Rd., Thycaud, 695014/68197

Vindāvan, U.P.—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura/178

FARM COMMUNITIES

Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluc, Hyderabad District, 501 401

Māyāpūr, W. Bengal—(contact Māyāpūr)

RESTAURANTS

Bombay—Govinda's (at Hare Krishna Land)

Vindāvan—Krishna-Balarām Mandir Guesthouse

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar

Bangkok, Thailand—139, Soi Purtha-Osoth, New Road/233-2488

Hong Kong—5 Homantin St., Flat 23, Colwood/3-7122630

Jakarta, Indonesia—Yavasan Kesadaran Kṛṣṇa Indonesia, Jl. Kamboja 10-12, Tomang Raya/599 301

Kathmandu, Nepal—Sri Kunj, Kamaladi

Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yari, Kuala Lumpur/730172

Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/707410

Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)

Tehran, Iran—Keshavarz, Dehkedeh Ave., Kamran St., No. 58

Tel Aviv, Israel—P.O. Box 48163, Tel Aviv 61480

Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541

FARM COMMUNITY

Cebu, Philippines (Hare Kṛṣṇa Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/83254

RESTAURANT

Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA

BRAZIL

Belem, PA—Av. Gentil Birencourt, Passagem McDowell, 96 (entre Dr. Moraes e Benj. Constant)

Belo Horizonte, MG—Av. Genílio Vargas, 167, Funcionários/223-2776

Brasília, DF—MSPW Quadra 13, conj. 6, Casa 8/553-1173

Campo Grande, MS—Av. Julio de Castilhos, 1762, Santo Amaro

Curitiba, PR—Av. Sete de Setembro, 1594, Alto da Rua Quinze

Florianópolis, SC—Rua Ivo Reis Montenegro, 421, Itaguacú

Fortaleza, CE—Rua José Lourenço, 2114, Aldeota

Manaus, AM—Rua Leopoldo Neves, 387, B. São Raimundo

Pôrto Alegre, RS—Rua Tomas Flores, 327, Bonfim/27-3078

Recife, PE—Av. Parnamirim, 329, Parnamirim/ (081) 268-1908

Ribeirão Preto, SP—Rua Campos Sales, 542, Centro

Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/285-5643

Salvador, BA—Rua Álvaro Adorno, 17, Brotas/ (071) 244-1072

Santos, SP—C. P. 2125, Gonzaga

São Luis, MA—Av. Casemiro Junior, 564, Anil

São Paulo, SP—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855-01000)/63-1674

São Paulo, SP—Rua Paraíso, 642, Paraíso

Teresópolis, RJ—Vrajabhum/742-3011

Vitória, ES—Rua César Helal, 288, Bento Ferreira

FARM COMMUNITY

Pindamonhangaba, SP (New Gokula)—Ribeiro Grande (mail: C.P. 108, 12.400 Pinda)

MEXICO

Guadalajara—Morelos No. 1514 Sector Hildago, Jalisco/26-12-78

Mexico City—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132

Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./548-9323

Monterrey—General Albino Espinoza, 345 Pte., Zona Centro, Monterrey, N.L./42-67-66

Morelia—Ticatem No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.

Puebla—Rio Nazas 5016, Col. San Manuel/459047

Vera Cruz—Calle 3, Cerebales No. 784, Fraccionamiento Reforma/50759

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Gauda-Manḍala Bhūmi)—(contact Mexico City)

PERU

Arequipa—Jerusalem 402/229523

Cuzco—San Juan de Dios 285 Altos/222 353

Chosica—Jr. Chile 136

Huancayo—Av. Giraldez 652

Lima—Avenida San Martin 135 Barranco/670405

Trujillo—Jr. Bolívar 768

FARM COMMUNITIES

Gauranga Sevak—Bellavista, Hvallaga, San Martin

Merced—(contact ISKCON Huancayo)

RESTAURANTS

Arequipa—(at ISKCON Arequipa)

Cuzco—Calle Espaderos 128 (near Plaza de Armas)

Lima—Jr. Azangaro 149

Miraflores—Av. Schell 634

OTHER COUNTRIES

Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431) Buenos Aires

Cali, Colombia—Avenida 9 Norte, 17-33/621688

Caracas, Venezuela—Calle Luis Roche 61, Colinas de los Chaguaramos/751-3026

Cochabamba, Bolivia—P.O. Box 3988/46441

Concepción, Chile—Nongüen, 588/23150

Córdoba, Argentina—Ramirez de Arellano 680, (5000) Alta Córdoba

Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice

Georgetown, Guyana—24 Uityvlugt Front, West Coast Demerara

Guayaquil, Ecuador—V. E. Estrada 110, Circunvalacion Norte/382439

La Paz, Bolivia—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes)/785023

Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolivar

Montevideo, Uruguay—Casilla 10,531, Suc. Pluna

Panama, Republic of Panama—Via las Cubres, entrada Villa Zaita, frente a INPSA No. 10

(mail: P.O. Box 6-29-54, Panama)/681070

Quito, Ecuador—Carron 641 Amazonas/520466

San Jose, Costa Rica—100 mtrs. sureste de aptos Torre Blanca Urbanización Carmiol, Montes

de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)

San Salvador, El Salvador—67 Avenida Sur No. 15, Colonia Escalon

Santiago, Chile—Estudiantes, 150

Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254

Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguana

FARM COMMUNITIES

Guayaquil, Ecuador (Nuevo Nilacala)—(contact Guayaquil)

Guyana—Seawell Village, Corentyne, East Berbice

San Salvador, El Salvador—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán,

Dpto. de La Libertad

RESTAURANTS

Guayaquil, Ecuador—Govinda's (contact Guayaquil)

Quito, Ecuador—Govinda's, Esmeracosa 853 y Venezuela/511083

San José, Costa Rica—50 metros al este de la casa amarilla, Avenida 7, No. 1325

San Salvador, El Salvador—Govinda's, 7ª Calle Oriente No. 155/218035

Santiago, Chile—Govinda's (contact Santiago)

For Your Information

RESOURCES

Radio KHQN, ISKCON's Utah station, offers taped, serialized programs. Each series consists of from thirty to one hundred half-hour programs and is based on ISKCON publications and the Vedic literature. Programs include such topics as Kṛṣṇa, Śrīla Prabhupāda, *Mahābhārata*, *Rāmāyaṇa*, plus programs on diet, reincarnation, science, abortion, and issues of the day. A demo is available for \$1.50 that includes samples of each series. Cost is \$3.00 per sixty-minute tape (postage paid in U.S. only). Write KHQN, P.O. Box 379, Spanish Fork, UT 84660, or call (801) 798-3559.

Enjoy the writings of Śrīla Satsvarūpa dāsa Goswami, one of the present spiritual masters in the Hare Kṛṣṇa movement. The author of a six-volume biography of Śrīla Prabhupāda, he continues to produce essays, poems, and other writings for everyone interested in Kṛṣṇa consciousness. For a list of publications, write The Gītā-nāgarī Press, P.O. Box 149, Line Lexington, PA 18932.

Plain living, high thinking. Get out of the city—away from the noise, pollution, and the anxiety and madness of city life. Come back to a simpler, more natural way of life. Live close to the earth, close to God. The Hare Kṛṣṇa movement has thirty-four farm communities throughout the world. These are sacred places where your spirit can unfold. And at the same time, they're realistic, practical places, where you can build a sane, stable life for yourself and, if you're married, for your family.

To find out more, get in touch with the ISKCON farm community nearest you (you'll find them in the list of centers on pages 20–21 of this magazine).

Or write or call Paramānanda dāsa, who is the ISKCON minister for farm communities. His address is the Gītā-nāgarī Farm, R.D. No. 1, Box 839, Port Royal, Pennsylvania 17082; phone: (717) 527-4101.

Kṛṣṇa Conscious Tape Cassettes

In the *yoga* system of Kṛṣṇa consciousness, the most important method of spiritual advancement is to hear the transcendental sound of Kṛṣṇa's holy name and teachings. By hearing this sound from a pure devotee of Kṛṣṇa, you can make strong and steady progress on the path back to Godhead.

The Bhaktivedanta Tape Ministry offers a treasure of recordings on high-quality C-60 and C-90 cassettes: Śrīla Prabhupāda leading the congregational chanting of Hare Kṛṣṇa, Śrīla Prabhupāda singing traditional songs of God realization and explaining their meaning, Śrīla Prabhupāda's classes on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, his conversations about transcendental enlightenment with devotees and guests.

For current selections or information about obtaining a subscription, check with the Hare Kṛṣṇa center nearest you.

Going to Bombay?

Visit the ISKCON cultural center—Hare Krishna Land, in beautiful Juhu Beach. A short ride from the Bombay airports, Hare Krishna Land features a gorgeous traditional Kṛṣṇa temple, together with a multistory modern guesthouse, Govinda's pure vegetarian *prasādam* restaurant, musical and theatrical performances in the 425-seat auditorium, and a sublime atmosphere of spiritual realization in the association of Kṛṣṇa's devotees.

For further information, inquire at your local ISKCON center or get directly in touch with ISKCON in Bombay.

If you're a scientific person, apply your mind to the science of self-realization. Read *Mechanistic and Nonmechanistic Science*, an investigation into the nature of consciousness and form, by Richard L. Thompson.

In this book, Dr. Thompson shows how physics breaks down when it tries to deal with consciousness. He examines how biology runs in circles when it tries to account for complex forms of life. For scientists seeking a unified view of the world, he suggests looking beyond theories that boil everything down to impersonal arrangements of numbers. And he gives some revolutionary ideas of what science has yet to find. Includes rigorous technical sections you can read if they're for you, or skip over without hindrance if they're not.

245 pages, softbound.

For your copy, check with the gift store at the Hare Kṛṣṇa center nearest you.

This summer, visit Prabhupāda's Palace of Gold. You'll find peace and inspiration in this spiritual place of pilgrimage. Tour the gardens, the gilded walkways, the marble halls and rooms. See the inspired works of devotee-painters, sculptors, and craftsmen. And enjoy delicious *kṛṣṇa-prasādam*, spiritual food, in the Palace of Gold Restaurant.

It's at New Vrindaban, the 3,000-acre Hare Kṛṣṇa community in the scenic West Virginia hills. Kṛṣṇa's devotees are here to welcome you, and we have a comfortable guesthouse where you can stay overnight.

The Palace of Gold is open throughout the year, with special festivals during the summer months. A schedule of festivals and events is available.

For more information, write to Prabhupāda's Palace of Gold, Hare Kṛṣṇa Ridge, New Vrindaban, West Virginia 26041. Or call (304) 843-1600.

Tired of media stereotypes of the Hare Kṛṣṇa movement? Want to understand who the Hare Kṛṣṇa people really are and what they're about? Then read *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West*, a collection of interviews with Harvey Cox, Larry Shinn, Thomas Hopkins, A. L. Basham, and Srivatsa Goswami conducted by the book's editor, Steven J. Gelberg, the Hare Kṛṣṇa movement's director for interreligious affairs. Together, these dia-

logues shed much light on relevant historical, sociological, psychological, and theological issues surrounding the movement. This book will help you understand the logic and appeal of the Hare Kṛṣṇa movement.

276 pages, softbound.

Order from a bookstore or check the gift shop of the Hare Kṛṣṇa center nearest you.

FESTIVALS & CALENDAR

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The devotees at the Hare Kṛṣṇa center nearest you will gladly tell you more about the meaning of the festivals listed here.

Month of Vāmana

(June 4–July 2)

July 2—Cāturmāsya begins. Fasting from spinach for one month. Also, disappearance anniversary of Śrīla Sanātāna Gosvāmī, one of the chief disciples of Lord Caitanya and the author of many books on Kṛṣṇa consciousness.

Month of Śrīdhara

(First half: July 3–July 18)

July 5—Appearance anniversary of Śrīla Bhagavān Goswami Gurudeva, one of the present spiritual masters in the Hare Kṛṣṇa movement.

July 6—Atlantic City Ratha-yātrā. Call (215) 247-4600.

July 7—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, the great follower of Śrī Caitanya Mahāprabhu who established the Rādhā-ramaṇa temple in Vṛndāvana.

July 13—Kāmikā Ekādaśī. Fasting from grains and beans.

Month of Puruṣottamādhika

(July 19–August 16)

This is a leap month. Cāturmāsya is not observed during this month.

July 20–21—Toronto Ratha-yātrā. Call (416) 922-5415.

July 27—Eighth Annual Ratha-yātrā Country-style at the Gītā-nāgarī farm community near Port Royal, Pennsylvania. Call (717) 527-4101.

July 28—Śuddhā Ekādaśī. Fasting from grains and beans.

August 12—Śuddhā Ekādaśī. Fasting from grains and beans.



Every Town and Village

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

Devotee Alfred Ford Named Top Collector

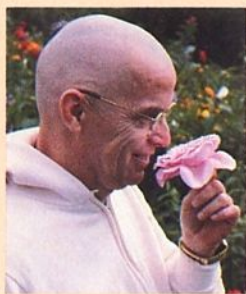


Recently *Art and Antiques* magazine named the top one hundred collectors in America. Its list includes Alfred Brush Ford of the Ford dynasty, also known as Ambarīṣa dāsa, a devotee in the Hare Kṛṣṇa movement. In 1980 Ambarīṣa opened the Ramayan Art Gallery (pictured above) in Detroit. This fall his large collection of Oriental art will go on permanent display at the Bhaktivedanta Cultural Center, formerly the Fisher Mansion, which Ambarīṣa spent \$2.25 million to purchase and develop into a gorgeous showplace for Kṛṣṇa culture.

Ground Broken for New Vrindaban's Temple of Understanding

New Vrindaban, West Virginia

On May 31 Śrīla Kīrtanānanda Swamī Bhaktipāda, one of the present spiritual masters in the Kṛṣṇa consciousness movement, presided over a



BALU MAHARAJA DASA

ground-breaking ceremony here for the Temple of Understanding. The new temple will be the world's largest Kṛṣṇa temple and the most ambitious architectural project of its kind since the construction of the

great temple in Tanjore, India, in the eleventh century.

The temple will be twenty times larger than the famous Prabhupāda's Palace of Gold. Designed to accommodate 1,200 visitors at one time, it will stand 216 feet high and will include a theater, art gallery, planetarium, museum, cafeteria, and gift shop. The temple and plaza area will occupy 200,000 square feet.

Completion of the temple complex is scheduled for 1992. The temple proper will be open to the public in 1988.

U.S. Congressman Allen Mollohan was on hand at the ceremony to deliver the keynote speech.

ISKCON Float Wins a Top Prize in Melbourne Parade

Melbourne, Australia—Devotees here recently participated in the 1985 Myer Moomba Parade, the largest annual parade in the southern hemisphere. Their float won the Ministry of Arts Award for the most original float, one of the top three awards.

The float's fourteen-foot-high pink lotus flower captured everyone's attention. In the whorl of the lotus, seated upon a golden throne, sat Balarāma dāsa and his wife, Śrī Lekhā-devī dāsī, dressed to portray Lord Kṛṣṇa and Śrīmatī Rādhārāṇī. Balarāma dāsa is ISKCON's regional secretary for the State of Victoria.



At the center of the float was a sculpture of two swans swimming on a pond, and on either side, wearing colorful Indian costumes, sat devotee women and children portraying the cowherd girlfriends (*gopīs*) of Rādhā and Kṛṣṇa.

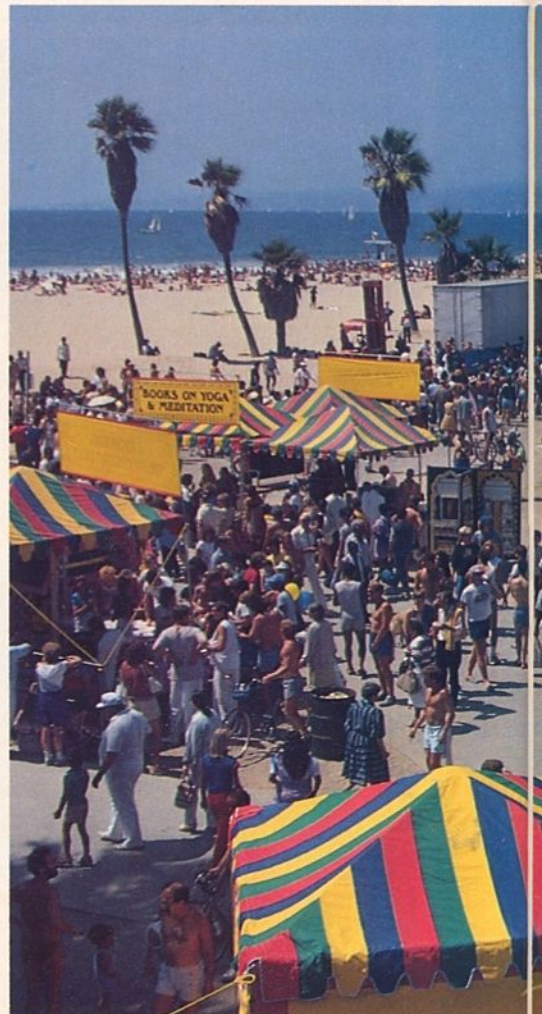
Sculpted peacocks, butterflies whose wings moved in the breeze, frogs, white birds, a bull, a cow, and two calves completed the scene. Devotees danced in front of the float and chanted Hare Kṛṣṇa to the accompaniment of drums and hand cymbals.

Six hundred thousand spectators viewed the parade, which was also televised across Australia, in Japan, and as far away as England. One television broadcaster described the float's depiction of the lovely scene and then added that the devotees distribute two thousand free meals a week in Melbourne.

At the end of the parade all the floats remained on display in a large park, where the devotees distributed tens of thousands of books and snacks.

The *Adelaide Advertiser* commented that the devotees "showed the rest of Melbourne what a real float should look like."

Festivals of India



The Hare Kṛṣṇa movement expands its presentation of India's ancient spiritual culture with a traveling festival.

by MATHUREŚA DĀSA

College Avenue curves uphill and past the modern campus of San Diego State University. It is spring, shortly after midnight in midweek, and the avenue is nearly deserted. Laughter and loud music drift from nearby dormitory parties. Fifty yards from the avenue, with the party ruckus out of earshot, the main campus quadrangle is silent.

Silent, that is, except for a soft, hollow rattle . . . clang . . . clang. From a bright yellow tractor-trailer parked on the quadrangle corner near the student center, a crew of Hare Kṛṣṇa devotees unloads eight-foot aluminum tent-poles in the semi-darkness, spreading them in rectangular, dominolike patterns on the brick-and-cement sidewalk. Over the next five hours the devotees will assemble ten brightly colored tents topped by three-foot-high yellow banners reading "The Science of Reincarnation," "Transcendental Art," "The Search for the Kingdom of God," and so on.

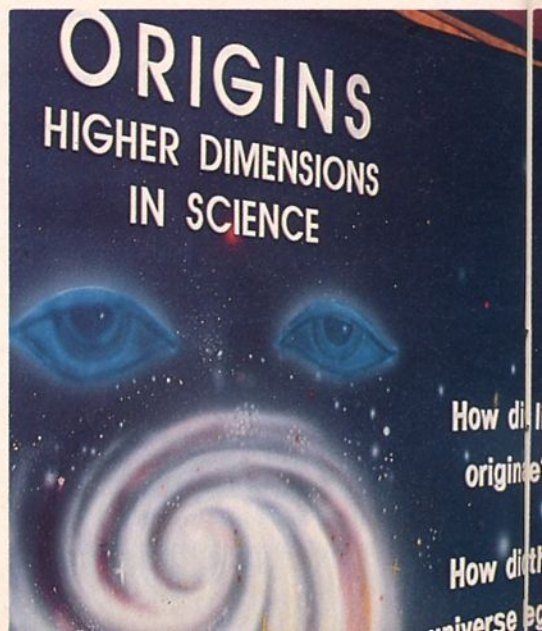
The devotees have to work at night because the locations, usually parks or col-

lege campuses, are too crowded during the day. "The students saw nothing here a few hours ago," crew leader Madhuha dāsa explains, setting down an armload of poles, "but tomorrow morning . . . there's definitely a surprise factor."

Madhuha is one of the creators and directors of the traveling Festival of India, which he and other devotees began in 1979 with funds supplied by the Bhaktivedanta Book Trust (BBT), the publishing arm of the Hare Kṛṣṇa movement. A presentation of some important aspects of India's ancient Vedic culture, the festival shows how Vedic concepts and the Vedic lifestyle are ever relevant in guiding human society and in fulfilling man's quest for timeless knowledge. The festival is always "a surprise," both visually and culturally, although the devotees arrange for the sites weeks and even months in advance and advertise energetically.

One of the festival exhibits, *Origins: Higher Dimensions in Science*, confronts the questions "How did life originate?" and "Life from chemicals: fact or fantasy?"

NITYA-TRPTĀ-DEVĪ DĀSĪ



India Come West



Crisscrossing North America in the Festival's tractor-trailer, Madhuha dāsa (below) transports exhibits such as "Origins" (bottom left), which illustrates the many faults in modern scientific theories. A festival hostess (far left) passes out souvenir balloons at a Pacific coast festival site (left).



NITYA-TRIPĀ-DEVĪDĀSĪ



NITYA-TRIPĀ-DEVĪDĀSĪ

Strolling into the Origins tent, a festival-goer reads the following on a row of laminated panels amid photos and illustrations: "A fundamental tenet of modern science is that everything that exists can be broken down into simple mathematical expressions and explained by the laws of physics. But consciousness—complete with memories, feelings, perception, desires, and sense of selfhood—eludes such descriptions."

The festival exhibits are based on books published by the BBT. Consisting of commentary and translations of the Vedic literatures, the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (founder and spiritual master of the Hare Kṛṣṇa movement) explain that life and consciousness are not products of chemical evolution but rather symptoms of the eternal soul situated in the bodies of all living

entities. The eternal soul animates the temporary body. Chemicals alone are always lifeless.

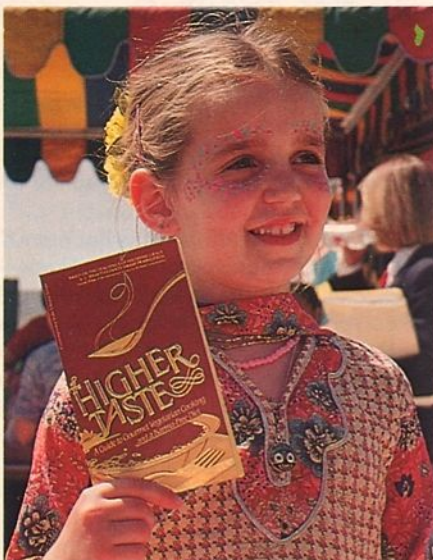
That we are not our bodies but eternal souls is the first principle of spiritual knowledge. Enunciated in the *Bhagavad-gītā* and other Vedic texts, this principle has been taught by followers of Śrīla Prabhupāda for nearly twenty years, primarily through book distribution. The Origins exhibit at the Festival of India spells out the we-are-not-the-body principle by exposing the faults in popular scientific theories such as the "life from chemicals" theory, the "big bang" theory, the evolutionary theory, and so on. The exhibit quotes, among others, Albert Einstein and T. H. Huxley and concludes with the Vedic explanations of life and consciousness.

By 6 A.M. Madhuha and his crew have finished assembling the tents, and most of the laminated exhibit panels are in place. An early-rising SDSU student is already examining the paintings in the Transcendental Art tent—colorful pictures of many of Kṛṣṇa's incarnations, of Kṛṣṇa speaking the *Bhagavad-gītā* on the Battlefield of

Devotees find many ways to communicate with students at a San Diego State University festival (right). Festival coordinator Śrīla Rāmeśvara Swami (below), one of the present spiritual masters in the Hare Kṛṣṇa movement, answers questions from festival visitors with insights from the Kṛṣṇa consciousness philosophy. A young devotee (bottom left) offers ISKCON's *Higher Taste* vegetarian cookbook to passersby. Visitors sample the recipes for themselves at the refreshment booth, and a devotee hands out literature to the curious (below center and right).



NITYA-TRIPATA-DEVIDASI



NITYA-TRIPATA-DEVIDASI



NITYA-TRIPATA-DEVIDASI

Kurukṣetra, and of such unusual scenes as an emaciated mystic *yogī* meditating high in the Himalayas.

Based on Śrīla Prabhupāda's writings, the festival exhibits are like giant walk-through books. Hare Kṛṣṇa devotees are internationally known for distributing their literature in airports and other public places, but people sometimes don't understand that devotees are primarily out to disseminate transcendental knowledge, not

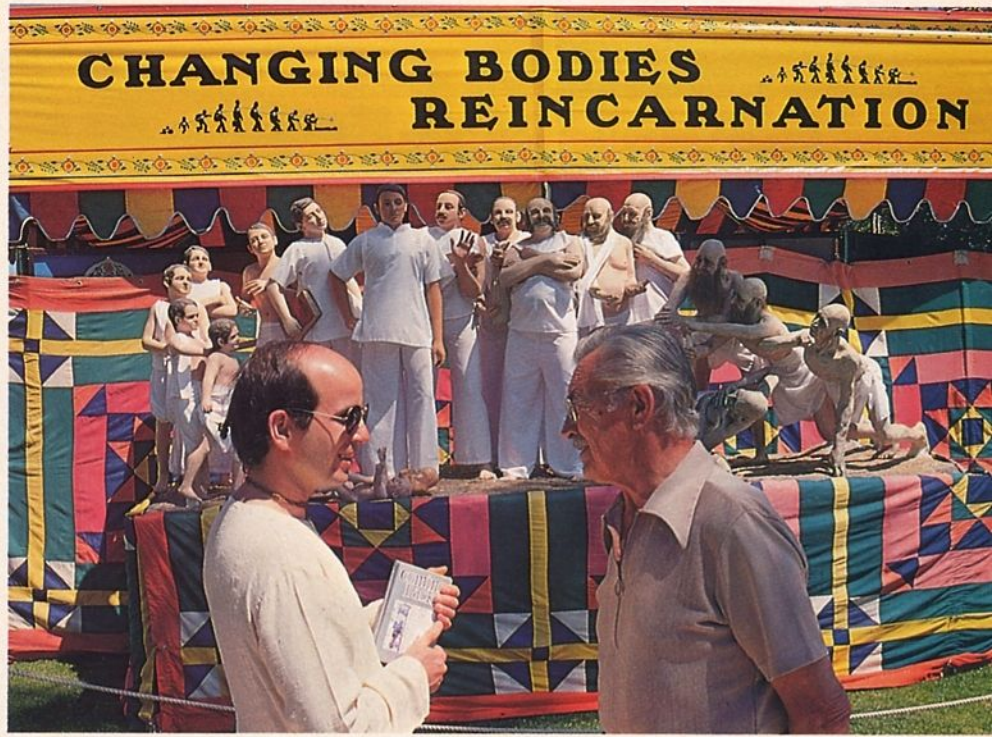
collect money. In some African, Asian, and Eastern Bloc countries devotees distribute the books far below cost, or even pass them out free, depending on the people's economic conditions. In the United States and other countries, on the other hand, books are sold at cost or slightly above. Devotees know that if you hand a free book to a relatively wealthy Westerner, it's likely to soon find its way into a wastebasket.

"Book distribution" is therefore not a

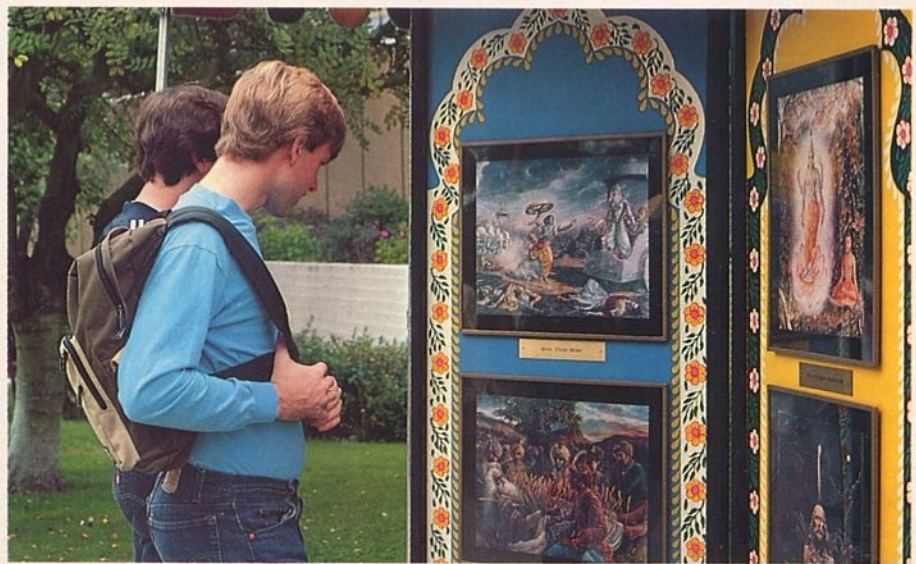
euphemism but a proper label for the practical method devotees use to accomplish the task of distributing Vedic knowledge. By investing hundreds of thousands of dollars in the Festival of India program, the Hare Kṛṣṇa devotees have further committed themselves to their number-one task. There is no admission charge for the festival, and the "books" are tastefully presented with numerous photographs and illustrations. Visitors stroll through the



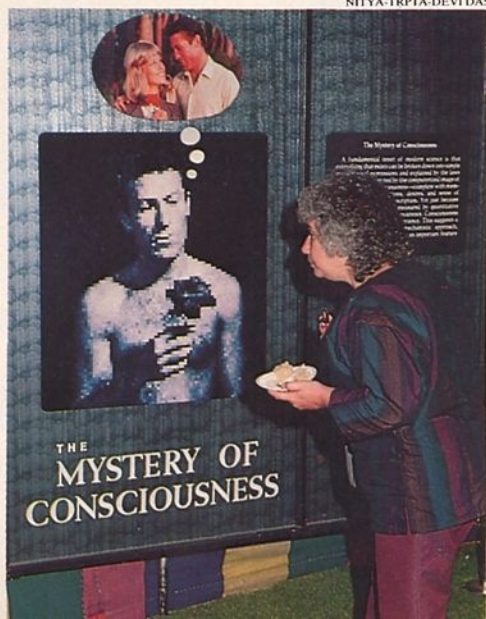
PURNATI-TATVA DASA



NITYA-TRIPATI-DEVI DASI



NITYA-TRIPATI-DEVI DASI



NITYA-TRIPATI-DEVI DASI

tents at their own pace and enjoy the vegetarian refreshments provided by devotees. Coincidentally, when Indira Gandhi visited the United States in 1982, the cultural exchange she and President Reagan agreed to initiate between their countries was also given the name "Festival of India." This year, under the U.S.-India program, many Indian dance and theater troupes will perform in the United States, and American galleries and museums will display

While the body changes from youth to old age, the *Bhagavad-gītā* explains, the self remains the same. With the festival's "Changing Bodies" exhibit as a backdrop (top), young and old discuss the science of reincarnation. Paintings from BBT publications are on display in the Transcendental Art tent (above). At left, a visitor explores "The Mystery of Consciousness" while savoring the mysteriously good tastes of the festival refreshments.



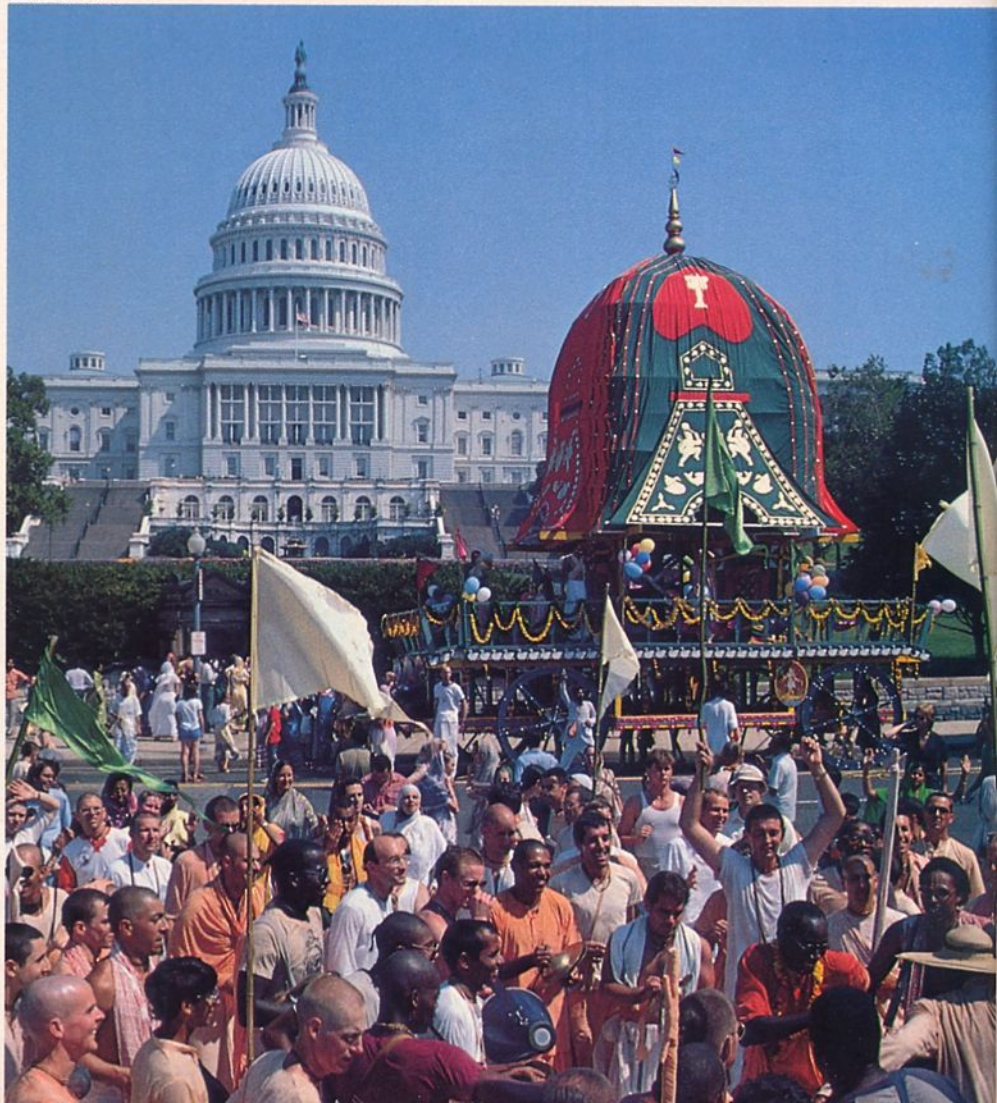
BHARAWA DASA

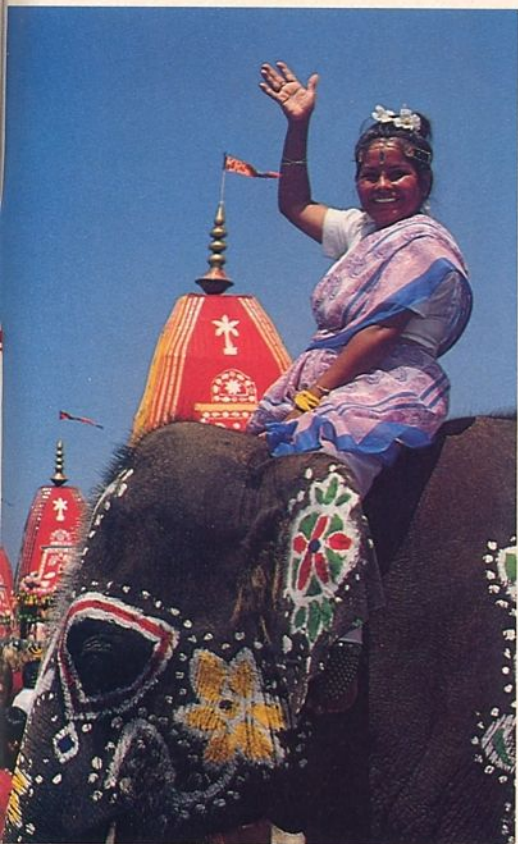
In addition to the traveling festival, the temples of the International Society for Krishna Consciousness sponsor such traditional cultural events as Janmāṣṭamī, the annual celebration of Lord Kṛṣṇa's appearance-day anniversary, shown above at Bhaktivedanta Manor, where thousands of Londoners watch a performance by an Indian dance company. The festival culminates in a midnight worship ceremony and a feast of *prasādam*, vegetarian food offered to Lord Kṛṣṇa.

Indian exhibits. Though the two Festivals of India are not yet officially related, they cover some of the same ground, the devotees emphasizing more the universal features of spiritual Vedic philosophy and culture and how they apply to Western lifestyles and thought.

Śrīla Prabhupāda said many times that a combination of Western technology and Vedic culture could revitalize the war-torn, spiritually impoverished modern world. If a blind man takes a lame man on his shoulders, he said, together they make a perfect team. The Western countries are spiritually blind, unaware of the non-sectarian Vedic science of self-realization, while India is technologically lame. Cooperation between the two could spark a cultural revolution. It was Śrīla Prabhupāda's intention to inaugurate such a joyous revolution. In 1965, in the Preface to his *Śrīmad-Bhāgavatam* translation and commentary, he wrote, "There is need of a clue as to

YAMARĀJA DĀSA

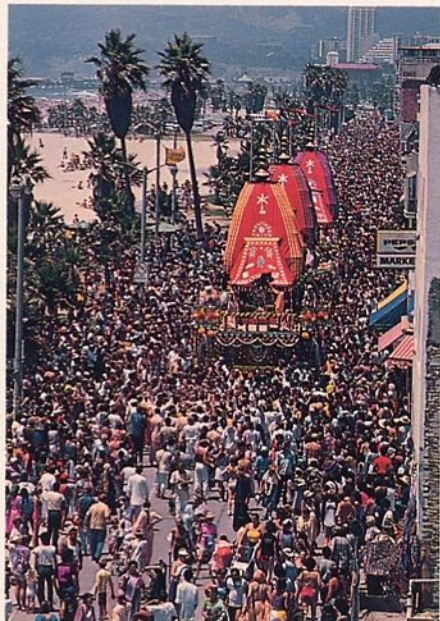




NITYA TRIPATHI DEVI DASTI

how humanity can become one in peace, friendship, and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the respiritualization of the entire human society.”

Carrying on the *Bhāgavatam* tradition,



YADIVARA DASA

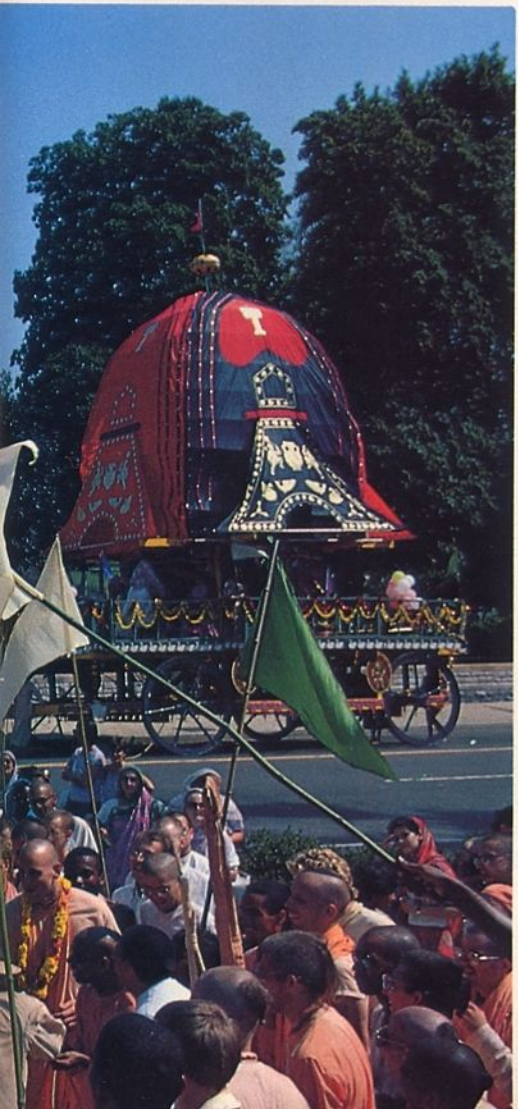
the pictures of Nils Bohr, Socrates, Benjamin Franklin, and others, reading how each of these famous personalities believed in the possibility of a next life. Then the cots pull their bikes to the end of the exhibit to see what the *Bhagavad-gītā* has to say on the matter. Students are also inspecting the other exhibits, talking with the devotees, taking the free books, and sampling the vegetarian snacks.

The theme of East-West collaboration is evident in every detail of the Festival of India program, right down to the festival tents. “When we were getting started in 1979,” says Madhuha, “we used tent material imported from India—the traditional multicolored cloth—and bamboo poles. It was all very authentic-looking, but we ran into problems. We couldn’t set up on paved areas because the stakes holding the tent ropes had to be driven into the ground. That limited our choice of locations, and the tents put a lot of wear and tear on our hosts’ lawns.”

The Indian-made tent cloth, though dazzling, also had drawbacks—it was neither water- nor fireproof. A shower could turn the festival into a sodden mess, and while he was setting up at one college campus, Madhuha recalls with a laugh, the automatic sprinkler system came on at 4 A.M., soaking the tents before the devotees could find the turn-off valve. As for fire hazards, just before an important engagement in Los Angeles a fire marshal showed up at the site, pulled a few fibers from one of the tents, tested them with his butane lighter, and called off the festival.

The devotees consulted with an American tent manufacturer and found solutions to their problems. The present aluminum tent frames stand firmly without rope supports, and the U.S.-made tent material, still brightly colored, is both fire- and waterproof. Perhaps what all this proves, at least microscopically, is that modern American technology is perfectly compatible with and even highly complementary to the ancient Vedic spiritual knowledge and culture. The blind man and the lame man have joined forces!

At 5 P.M. Madhuha returns to the quadrangle with his crew and begins to disassemble the exhibits and tents, loading them carefully into their assigned compartments in the yellow tractor-trailer. Devotees and students linger at the food booth and book table, talking and eating, as the multicolored tents gradually disappear. Madhuha and his crew have two days off before the festival in San Diego’s Balboa Park on Sunday, then a day to drive the exhibits up to Laguna Beach. Later, there will be festivals in San Francisco and Seattle, and by late summer they will have crossed the country and moved halfway down the East Coast. . . . (See festival itinerary on back cover.)



The ancient Festival of the Chariots, known in India as Ratha-yātrā, brightens the U.S. Capitol (left) and Venice Beach in Los Angeles (above), where a joyous celebrant surveys the festival scene from a painted mascot (above left).

the Festival of India, which in the past five years has crisscrossed America and Canada aboard its yellow tractor-trailer, sheds spiritual light on the controversial issues of the day and clarifies some Vedic concepts now popular in the West, such as *karma* and reincarnation.

At eight-thirty Madhuha leaves the completed festival sight to get some much-needed rest, while other devotees arrive to set up book tables and stock the food booth with freshly cooked snacks. By late morning students fill the quadrangle, running to classes, sunning themselves on the steps of the student center, and browsing through the festival tents. Two girls, backpacks over their shoulders, have rolled their bikes into the Reincarnation tent and stand reading:

“Most of us seldom if ever think about death or what happens afterward. Some say that death is the end of everything. Others hold that this life is only one of many we have lived and will live in the future. In fact, more than one-third of the world’s population—about 1.5 billion people—accept reincarnation as a fact.”

Further on, the girls scan quotes beneath



Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare

Japa is a simple, age-old practice. You softly chant the Hare Kṛṣṇa *mantra* (names of God) while fingering a string of 108 beads. Pause long enough on each bead to say the entire *mantra* once. The touch of the beads combines with the sound of your voice to help

you meditate. And because God and His holy names are one, you enter a blissful, anxiety-free meditation on the Absolute.

And what a versatile meditation it is! You can practice alone or with others—anywhere, anytime.



Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Says Śrīla Prabhupāda, who introduced the chanting throughout the world, “The transcendental vibration established by the chanting of Hare Kṛṣṇa is the sublime method for reviving our original, pure consciousness. . . . By chanting this transcendental vi-

bration, we can cleanse all misgivings from our hearts and feel ecstasy coming through from the spiritual stratum. . . . This chanting of Hare Kṛṣṇa is enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness.”

The Glories of LORD CAITANYA

Part 6: Saviors of the Most Fallen

More merciful than the most merciful Lord Caitanya
is Nityānanda Prabhu. Together, He and Lord Caitanya offer
the simplest and most sublime method of self-realization.

by MANDALEŚVARA DĀSA

Continuing a special series of articles commemorating the five-hundredth anniversary of Lord Caitanya's appearance in Māyāpur, West Bengal. By His life and teachings, He inaugurated the Hare Kṛṣṇa movement.

Throughout the world, members of the International Society for Krishna Consciousness worship Lord Caitanya along with His principal associate, Nityānanda Prabhu. The altar of every ISKCON temple is graced either by a worshipable painting or by lovingly dressed and cared-for icons (known in Sanskrit as *mūrtis*) of Nityānanda Prabhu (Nitāi) and Lord Caitanya (Gaura). And in virtually every *kīrtana*, ISKCON devotees raise their voices in the jubilant chant “Nitāi Gaura Hari-bol!”

Just as Lord Caitanya is Kṛṣṇa Himself, so Nityānanda is Balarāma. Śrīla Prabhupāda explains, “There is no difference between the spiritual positions of Lord Caitanya and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of Them are but different manifestations of the Supreme Personality of Godhead.” This Vedic truth is illustrated in the following pastime from the *Śrī Caitanya-caritāmṛta*:

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus

flower, bow, and flute.

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

And the story continues. Though Nityānanda Prabhu is God and therefore one with Lord Caitanya, He is simultaneously a separate personality from Lord Caitanya. And He sees Himself as a servant of Lord Caitanya. So the *Śrī Caitanya-caritāmṛta* informs us, He arranged for a formal ceremony in worship of the Lord. But when, during that ceremony, He went to put a garland around the neck of Lord Caitanya, He saw the Lord assume yet another form of Godhead. This time He saw Himself within Lord Caitanya. “During this special ceremony,” writes Śrīla Prabhupāda, “all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.”

And as They are one, so Their mission is also one. Following Lord Caitanya, Nityānanda Prabhu also popularized the public chanting of the holy names—through His many disciples and personally, by His preaching door to door and by His ecstatic manner of chanting and dancing in divine

love. In fact, Nityānanda Prabhu is sometimes said to be more merciful than the most merciful Lord Caitanya Himself. This is not a contradiction but is simply one aspect of the personality of the manifestation of God who is variously described as the most merciful, the most unconventional, and the funniest. Indeed, *Caitanya-caritāmṛta* states that Nityānanda Prabhu is “very merciful and very funny.”

One pastime—the deliverance of Jagāi and Mādhāi—acquaints us well with the mercy of Nityānanda. One day Nityānanda Prabhu was walking down a main road of Navadvīpa when He came upon a roaring crowd. Upon inquiring, He learned that two drunken brothers, former *brāhmaṇas* now fallen into debauchery, were making fools of themselves before everyone and creating a disturbance. Nityānanda Prabhu concluded that these degraded brothers were ideal recipients of Lord Caitanya's mercy. If these two were to be delivered, He reasoned, then that would glorify Lord Caitanya as the deliverer of the most

“Lord Caitanya and Lord Nityānanda are like the sun and the moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.” (Cc. *Adī-līlā* 1.2)



fallen. With this in mind, He began to push His way through the crowd toward the two brothers.

Emerging into an opening in the center of the crowd, Nityānanda approached the rowdy pair, humbly asking them to chant the holy name of Lord Kṛṣṇa. This enraged the two brothers, however, who began to swear at Nityānanda Prabhu and chase Him. Of course, no one can defame or harm Nityānanda Prabhu, as He is the Supreme Personality of Godhead, but such is His transcendental pastime as a humble yet bold preacher of Kṛṣṇa consciousness. When Lord Caitanya learned later that day that Nityānanda Prabhu had attempted to deliver such fallen persons, He was very happy.

The next day, Nityānanda Prabhu went to see the two brothers, but as soon as He approached them, Mādhāi threw a piece of earthen pot at Him, striking Him on the forehead and causing blood to flow from His transcendental body. This, of course, was a great offense, yet Nityānanda Prabhu, out of His great compassion for these doomed souls, for-

gave them and again humbly requested them to chant Hare Kṛṣṇa.

Jagāi was astounded. Immediately he fell at the feet of Nityānanda Prabhu, begging Him to pardon his foolish brother, an act of divine mercy Lord Nityānanda had dispensed even before Jagāi had requested it. But Mādhāi again turned on Lord Nityānanda to harm Him. This time Jagāi stopped him and implored him to surrender to Nityānanda Prabhu.

Suddenly Lord Caitanya appeared on the scene, furious that someone had offended Nityānanda Prabhu. Invoking His ultimate weapon, the Sudarśana disc, Lord Caitanya prepared to kill the two offenders. But Nityānanda changed the course of events. Although Lord Caitanya was ready to kill the two degraded brothers, Nityānanda Prabhu reminded Him of His mission of delivering the most sinful. In essence, He reminded Lord Caitanya that if He resorted to killing miscreants (as He did in so many other incarnations), there

would be no one left to preach to, since almost everyone in this age is addicted to the same sinful acts

as were Jagāi and Mādhāi. Lord Nityānanda requested that rather than kill them, Lord Caitanya deliver them. Lord Caitanya agreed to accept Jagāi and Mādhāi, but only on the condition that they would reform their behavior. The brothers agreed.

Śrīla Prabhupāda writes in this connection, "This is the specific kindness of Lord Caitanya. In this age no one can say that he is free from sin. It is impossible for anyone to say this. But Lord Caitanya accepts all kinds of sinful persons on the one condition that they promise not to indulge in sinful habits after being spiritually initiated by the bona fide spiritual master."

This pastime of Lord Caitanya and Nityānanda Prabhu demonstrates the especially merciful combination of these two divine personalities, appearing together to deliver the most fallen souls. The *saṅkīrtana* movement of chanting the holy names of Kṛṣṇa is *Their* movement. They began it, and They continue it. Our great fortune is that we are being given the opportunity to participate in it.

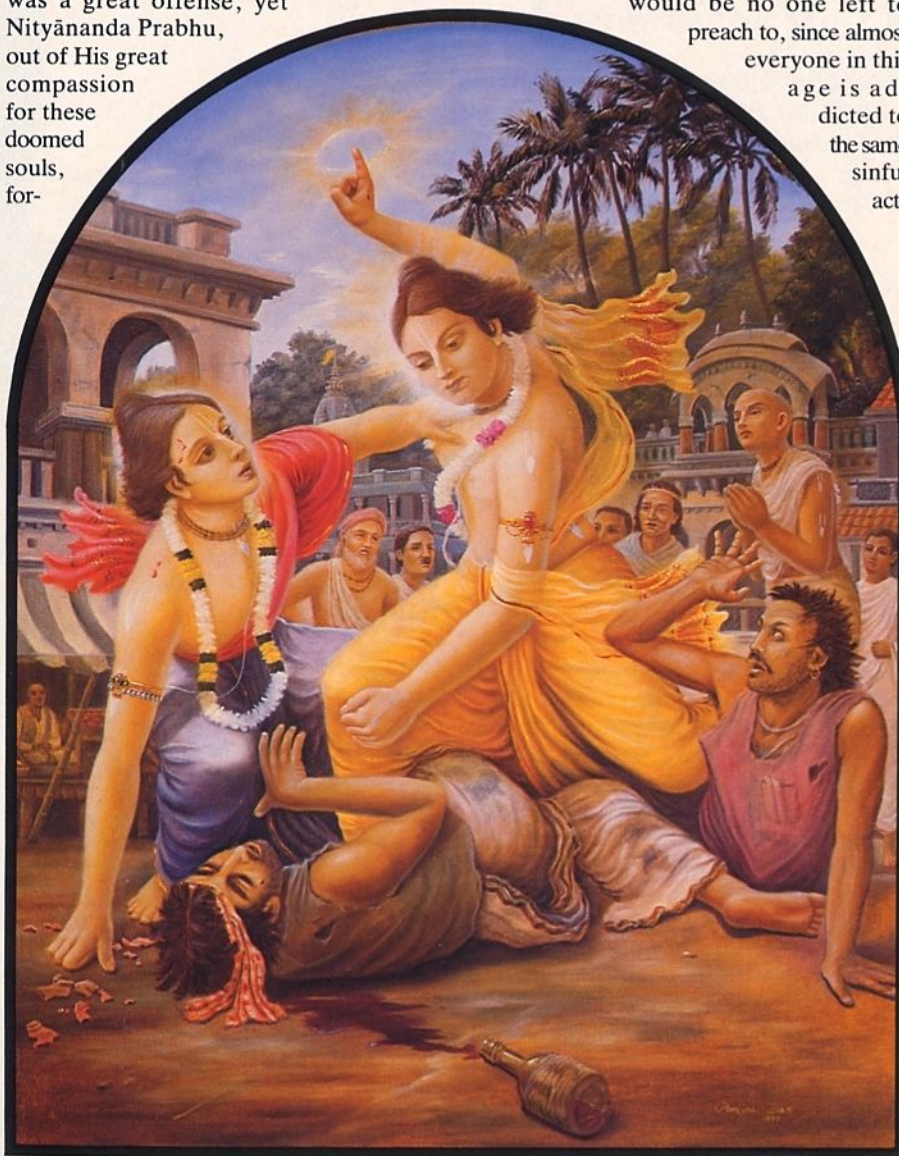
When Śrīla Prabhupāda established the Deities of Lord Caitanya and Lord Nityānanda in ISKCON temples throughout the world, he was acting in perfect accord with the mission and will of Lord Caitanya and Nityānanda Prabhu. Consider these facts:

(1) Lord Caitanya and Lord Nityānanda are the most merciful and munificent manifestations of Godhead. They appear in the most godless age to deliver the most sinful persons. They offer the highest of all spiritual perfections: pure love of God. They teach the simplest and most sublime of all spiritual practices: the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

(2) By Their inconceivable (yet perceivable) presence within Their many Deity forms in temples around the world, Lord Caitanya and Nityānanda Prabhu accept the sincere service of the thousands of converted "Jagāis and Mādhāis" who, like their prototypes, have received the forgiveness and the mercy of Gaura-Nitāi and have given up all sinfulness.

(3) By Their presence within ISKCON temples, within the devotional chanting of ISKCON devotees, and within the hearts of the devotees, Lord Caitanya and Nityānanda Prabhu continue to bless the fallen souls of this age. Thus They direct Their own spiritual movement.

How easy it should be for us to appreciate the wisdom, the compassion, and the munificence of Lord Caitanya and Nityānanda Prabhu. By Their desire and by the subsequent desire of Their servants, transcendental mercy is spreading everywhere. As the *Caitanya-caritāmṛta* states, "I offer my respectful obsequies unto Lord Caitanya and Lord Nityānanda, who are like



Seeing Lord Caitanya flushed with anger, His disc weapon raised above His head, Lord Nityānanda intervened and begged Him not to kill the two debauched brothers.

the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

So, like the sun and moon together, Lord Caitanya and Nityānanda Prabhu have appeared to brighten our lives and dissipate our ignorance. If you want to avoid Them, you'll just have to close your eyes.

A Prophecy Fulfilled

(continued from page 12)

very short time (within five years), and mundane people are very astonished at this. However, by the grace of Lord Śrī Caitanya Mahāprabhu, we understand that everything is possible by the grace of Kṛṣṇa." The thousands of devotees from all over the world who have heard from Śrīla Prabhupāda and who have responded by dedicating their lives to spreading the *saṅkīrtana* movement are proof of the power of *saṅkīrtana*.

During his lifetime Śrīla Prabhupāda traveled around the world fourteen times, visiting major cities on every continent. Yet wherever he went, he usually found himself far from the beloved birthplace of Lord Caitanya in the land of Nadia. He even once referred to an American city he was visiting as "this remote corner of the world"—remote because geographically, culturally, and spiritually, this city was removed from the transcendental atmosphere of that area in West Bengal where Lord Caitanya took His birth and began His *saṅkīrtana* movement.

It was here in Nadia that Śrīla Prabhupāda chose to establish the international headquarters for the Hare Kṛṣṇa movement. And here, annually, in fulfillment of Lord Caitanya's prophecy, devotees from many nations gather to refresh their desire to spread His movement everywhere.

MICKY MOUSE

(continued from page 9)

descent into Delhi became all the more apparent when I noticed in one of the Mickey Mouse ads a picture of the goodies. Nestled in the corner, against a tall tumbler of some frothy drink topped with a cherry and two straws, was a hamburger with all the trimmings. Without saying it in so many words, the ad was implying that if you want to enjoy as they do in the West, you have to eat meat. The suggestion is particularly odious, since India is not only traditionally vegetarian (meat-eaters are called "nonvegetarians"), but is also the only country in the world, aside from Nepal, where the cow is officially protected from slaughter.

The spectacle of Mickey Mouse in Delhi

may at first appear ludicrous, if not harmless, but actually it is rather sad to see Indians, respected all over the world for their profound spiritual culture, throw away their culture for the banal superficialities of American pop culture. It would be a great mistake to give up *dharma* for Disney, Kṛṣṇa for Mickey. Previously, nearly all calendars and notebooks depicted religious scenes of Kṛṣṇa in His various pastimes and incarnations. Now they often display secular subjects ranging from Mickey Mouse and Goofy to naked babes waving the Indian flag, to film stars, politicians, and dogs racing madly on motorcycles. Such mundane iconography can never sat-

isfy the agitated mind of the conditioned soul, for it serves only to perpetuate the idols and mundane ambitions of a godless civilization.

Ironically, as India looks to the West for its technology and iconography, materially exhausted Westerners are turning to India, now more than ever, for spiritual inspiration. Thanks to the success of Śrīla Prabhupāda's efforts to spread Kṛṣṇa consciousness in the West, Westerners have begun to appreciate the higher principles of Vedic civilization. And Indians, seeing the Western interest, have begun to rediscover their own heritage—thinking that if foreigners are taking it up, it must be good.

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NOTES FROM THE EDITOR

Your Own Apocalypse

The word *doomsday* appears so often and in so many different political, military, and religious contexts that the topic has come to puzzle many people. The word derives from the Old English phrase *domes dag* and refers to a day of judgment or trial in which a sentence is pronounced. It also refers to a final cosmic dissolution, "the end of the world." In Christianity, doomsday is often associated with Armageddon, the "Mount of Slaughter" described in the Apocalypse, a visionary disclosure of what the future is supposed to hold. Although such descriptions appear in the literatures of Christianity and other religions, the actual event has been wrongly predicted so often that many scoff at the very idea or regard such descriptions as myths. Nevertheless, it is not uncommon even today to see various prophets, teachers, and religionists interpreting the social and political events of our times in such a way as to show that the end of the world is at hand.

In the fifth century, Sulpicus Severus wrote that the Roman tyrant Nero had reappeared in the world as the Antichrist and that the end of the world was nigh.

A century later Quodvultdeus identified the Book of Revelation's Gog and Magog as the Goths and the Moors and predicted the world to end "in three years and six months."

In a meeting with Richard the Lion-Hearted in 1191, the seer Joachim stated that the Antichrist had already been born in the world and that the day of judgment was forthcoming. (In his lifetime, Joachim's reputation was such that he was consulted in his mountain retreat by four popes and was visited by kings, queens, and other members of royalty.)

European Christians in the thirteenth century regarded Genghis Khan, the beheader of Prester John, as an apocalyptic figure. The popular view was that the world would end in 1265.

In the 1360s, Jan Milicz pronounced Emperor Charles IV to be the Antichrist; once more doomsday was at hand.

William Miller, the founder of the movement that was to spawn the Seventh Day Adventists, predicted the world to end on April 3, 1843; July 7, 1843; March 21, 1844; and October 22, 1844.

More recently, the Jehovah's Witnesses have predicted the world to end sometime in 1975 and also on October 2, 1984. Pres-

ently there are an estimated seven to eight million evangelical Christians who expect the world to end within this generation and quite possibly in the 1980s. The most widely endorsed scenario for Armageddon is that presented by Hal Lindsey in *The Late Great Planet Earth*. (Lindsey is the bestselling author of the decade, his book having sold fifteen million copies.)

Understandably, such predictions and interpretations of the times have made people skeptical about religious pronouncements in general. In more secular circles, however, many regard the destruction of the world as quite possible, even likely.

Since the development of the atom bomb more than forty years ago, human beings have confronted the feasibility of global destruction through nuclear war. In *The Fate of the Earth*, Jonathan Schell gives scientific evidence from a variety of sources to show that if an all-out nuclear war were to occur, not only would no nation win but life on this planet would come to an end. And in recent weeks scientists have described how nuclear war will in all likelihood give rise to what they term a "nuclear winter." According to this view, as firestorms sweep through the bombed cities, soot and ash will rise into the upper atmosphere of the planet to form dust blankets so thick that no sunlight will be able to reach the surface of the earth. The average temperature on earth will then drop an estimated forty degrees, disrupting the ecological balance.

Despite such dark forebodings, many feel that war can be averted. Some argue that since the superpowers know that nuclear war will assure the destruction of everyone, no one will be willing to begin the fighting. Thus the advocates of this policy of "Mutual Assured Destruction" favor the continued development of offensive nuclear weapons. President Reagan has advocated in his Strategic Defense Initiative a space-based nuclear missile defense system designed to destroy nuclear missiles far above the surface of the earth. Such a system would, presumably, dissuade the Soviets from beginning a nuclear war. Said Reagan, "I have called upon the great scientific talents of our country to turn to the cause of strengthening world peace by rendering ballistic missiles impotent and obsolete." It would appear that from either a religious or a political/technological perspective, there is no

clear consensus on the inevitability of the destruction of the world.

Based upon the teachings of the *Vedas*, the Kṛṣṇa conscious perspective does not hold that total cosmic annihilation will occur within our lifetime. Yet, there is one "apocalypse" each of us will experience: death.

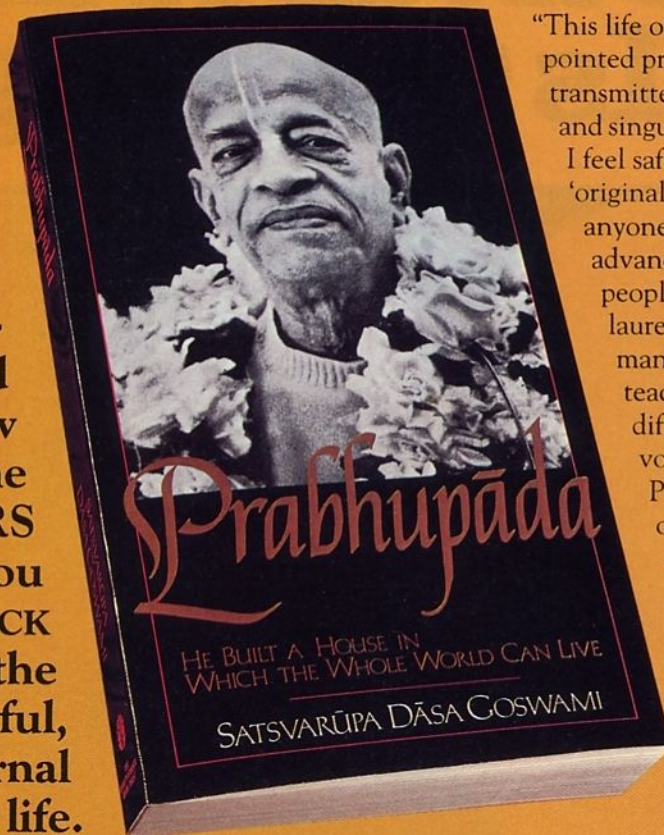
Despite the fact that no one lives forever, people act as if they will never die. The Vedic literature describes how a wise king was once asked, "What is the most amazing thing in the world?" The king replied, "Although the people of the world see that everyone must die, no one really thinks that he will die. This is the most amazing thing in the world." Even the doomsaying evangelists live for this world and minister to their congregations in a materialistic way by promising financial miracles or by providing guidance on attaining success in materialistic endeavors. Most people today absorb themselves in pleasure-seeking, neglecting all the while inevitable death. Yet like a personal apocalypse, each person's death is coming.

Sooner or later we will each face our day of judgment. We don't have to study and interpret the political events of the day to recognize this fact, nor need we resort to Biblical-political wizardry. This "doomsday" will come whether or not Reagan deploys his Star Wars defense system, and whether or not the Russians or the Americans or the terrorist fanatics explode their bombs. With total devastation, our personal apocalypse will strike. For some, it will be "prophesized" by those telltale signs of mortality, disease and old age. For others, it will give no warning. But one by one we will all go to our personal doomsday. This Armageddon will occur by the agency known as time, and, personal beliefs and opinions notwithstanding, it is inevitable.

According to the Vedic scriptures, the self survives death to take on another body. And which particular body a particular soul takes is determined by that individual's thoughts and deeds during his human incarnation. We should rectify our consciousness, therefore, in preparation for our next life. And as for the larger events of a thermonuclear Armageddon, that too may be avoided, but only if people rectify their activities and free themselves of their destined doomsday. Destiny can be changed by Kṛṣṇa consciousness. —SDG

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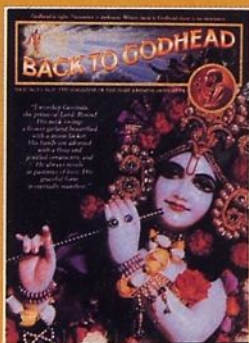
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The Festival of India Is Coming!



From coast to coast in the U.S. and Canada this summer and fall, the Hare Kṛṣṇa movement celebrates the cultural alliance of East and West with a colorful and provocative festival. Enjoy the music and refreshments while browsing through exhibits that spell out the meaning of *karma*, reincarnation, and other concepts from India's ancient Vedic literature. Inspect the collection of transcendental paintings or watch a video show on the benefits of vegetarianism. Come spend a day at the Festival of India. (Please see the article on page 24.)

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