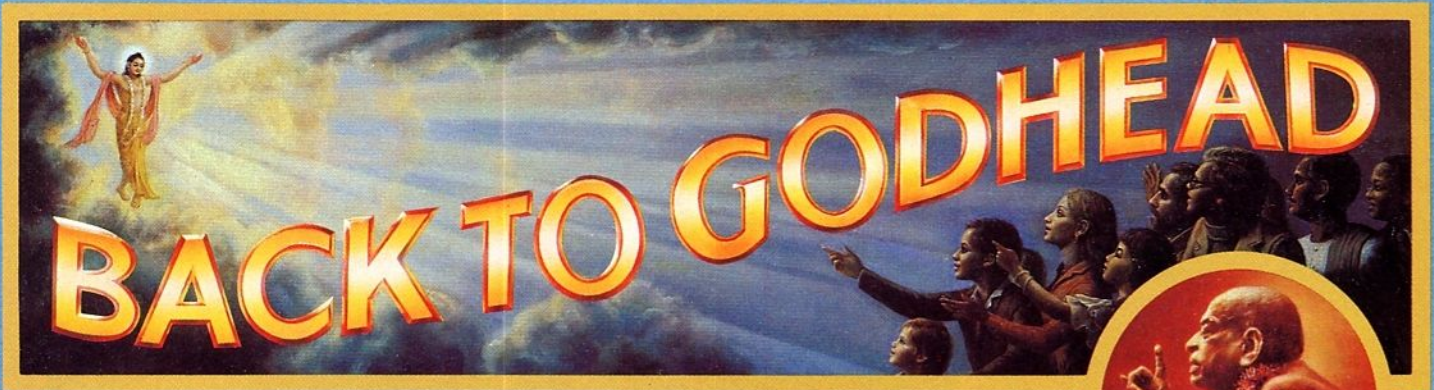


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



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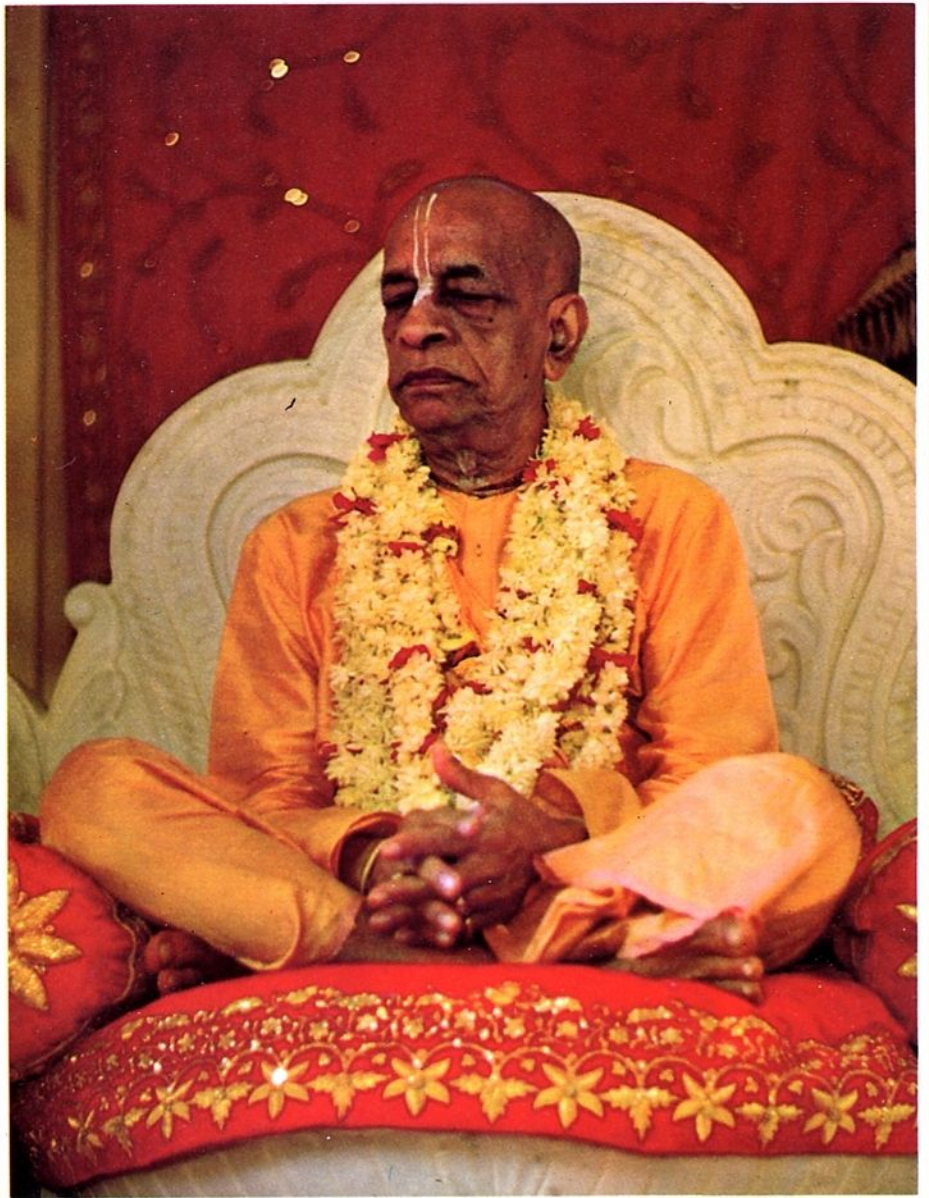
THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

A Walking Tour of Holy India



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 worldwide. Meanwhile, traveling almost nonstop, Śrīla Prabhupāda molded his international society into a worldwide confederation of *āśramas*, schools, temples, and farm communities. He passed away in 1977 in India's Vṛndāvana, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started. 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 disciple 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
A. C. Bhaktivedānta Swamī Prabhupāda

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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 *r* like the *ri* in *rim*, and *e* like the *ch* in *chair*. Pronounce the aspirated consonants (*ch*, *jh*, *dh*, etc.) as in *staunch*-heart, *hedgehog*, 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* (*dāsi* for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

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COVER: Riding on an ox cart, deities of Śrīla Prabhupāda and Lord Caitanya and Lord Nityānanda are the inspirational nucleus of one of recent history's most ambitious walking pilgrimages. Please see special section beginning on page 24. (Photo by Yamarāja dāsa.)

“DO NOT SPOIL THIS HUMAN LIFE”

Even the animals enjoy sense pleasure.
What is the extra dimension for human beings?

A lecture in Tittenhurst, England, in September 1969
by HIS DIVINE GRACE
A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

*nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭhān kāmān arhate vid-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyāṁ tv anantam*

“My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one’s heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.”

— *Srīmad-Bhāgavatam* 5.5.1

This is a verse spoken by King R̥ṣabhadeva to His sons. King R̥ṣabhadeva was an incarnation of Kṛṣṇa who lived long, long ago. He was the emperor of the whole world. So, here He instructs His one hundred sons. All of His sons had assembled together, and the King, before His retirement, was instructing them.

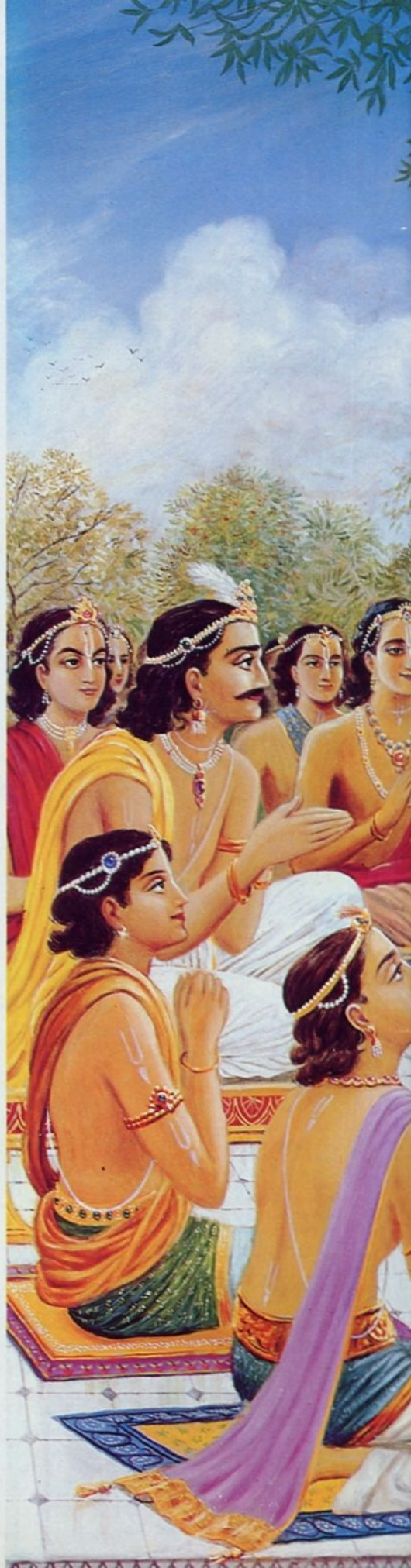
Now, why was the King retiring? That is the Vedic system. Whether one is a king or an ordinary human being, at a certain age he must retire and search out Kṛṣṇa. It is not that if you are a king and have ample opportunities for sense enjoyment you should indulge in sense enjoyment up to the point of death, without retiring from family life. No.

The aim of the Vedic system is to elevate oneself to the perfection of Kṛṣṇa

consciousness. In *Bhagavad-gītā* [15.15], Kṛṣṇa says, *vedaiś ca sarvair aham eva vedyaḥ*: “The whole Vedic system is designed to enable one to know Me.” So, if you follow the Vedic system, the ultimate objective of your life should be to know Kṛṣṇa. That is corroborated by Lord Kṛṣṇa Himself, the original compiler of the *Vedas*.

Unfortunately, in the modern so-called civilization, neither the leaders nor family men retire and search out Kṛṣṇa. Even a

Long ago, the Supreme Personality of Godhead descended as Mahārāja R̥ṣabhadeva, who ruled the earth as an ideal emperor. Once, in the presence of many enlightened brāhmaṇas in the place known as Brahmāvarta, He instructed His one hundred sons in the most essential knowledge for human beings.





poor man living with his family in great difficulty will not retire if you ask him to. He'll not be agreeable. He's suffering, he's not happy living with his family members, but if I ask, "Why are you taking so much trouble with the family? Why not come and live with us in the Kṛṣṇa consciousness society?" he'll not agree because he has no Vedic training. Up to the end of his life, he'll stick to his family.

In our country we have seen many old politicians—seventy-five years old, eighty years old—refuse to retire. And in your country, England, Mr. Churchill would not give up politics until he was forced to by death. Our Gandhi was killed by a rival political group; then he was forced to retire. When India attained independence, I wrote Gandhi a letter: "Mahatma Gandhi, you started your struggle with the Britishers, demanding that they should go and that the Indians should have their independence. Now you have attained independence, and the Britishers are gone. So now preach the *Bhagavad-gītā*. You have some influence. You are known throughout the whole world as a very saintly person, and you also present yourself as a great scholar of *Bhagavad-gītā*. Why don't you take up the *Bhagavad-gītā* and preach?"

There was no reply. He was still busy with politics, so much so that his own assistants became disgusted. Just see the intoxication of the materialistic way of life! He was considered a *mahātmā*, a great personality, and he got his *svarāj* [independence]. Still, he would not give up politics until he was forced to. Similarly, Jawaharlal Nehru refused to retire.

So, nobody will retire until he is killed by somebody or killed by the laws of nature. This is the disease: no one can give up his position, family members, and opulence. *Daivī hy eṣā guṇa-mayī mama māyā duratayā*: "The material energy is very powerful, and no one can overcome it." *Māyā* [illusion] is so strong that even an old man advertising himself as very pious cannot give up politics. He thinks, "If I leave the political field, my countrymen will suffer and so many disasters will happen." But actually, things will go on very nicely without him. In your country many great politicians have come and gone, but the people are still living, and things are going on. Similarly, in India, many Gandhis have come and gone, but things are going on.

How things are going on is explained in the *Bhagavad-gītā* [3.27]:

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate*

Everything is being done by the laws of nature, under God's supervision, and you cannot change anything. There is a plan—God's plan—and it will be carried out.

On retiring from His duties as emperor,

Lord R̥ṣabhadeva accepted the feature of *avadhūta*, a great saintly person without material cares, and He passed through human society like a blind, deaf, and dumb man. He was always being threatened and abused, yet He remained equipoised, understanding that the body is meant for such an end. He completely understood that matter and spirit are separate and that the spiritual self is eternal.

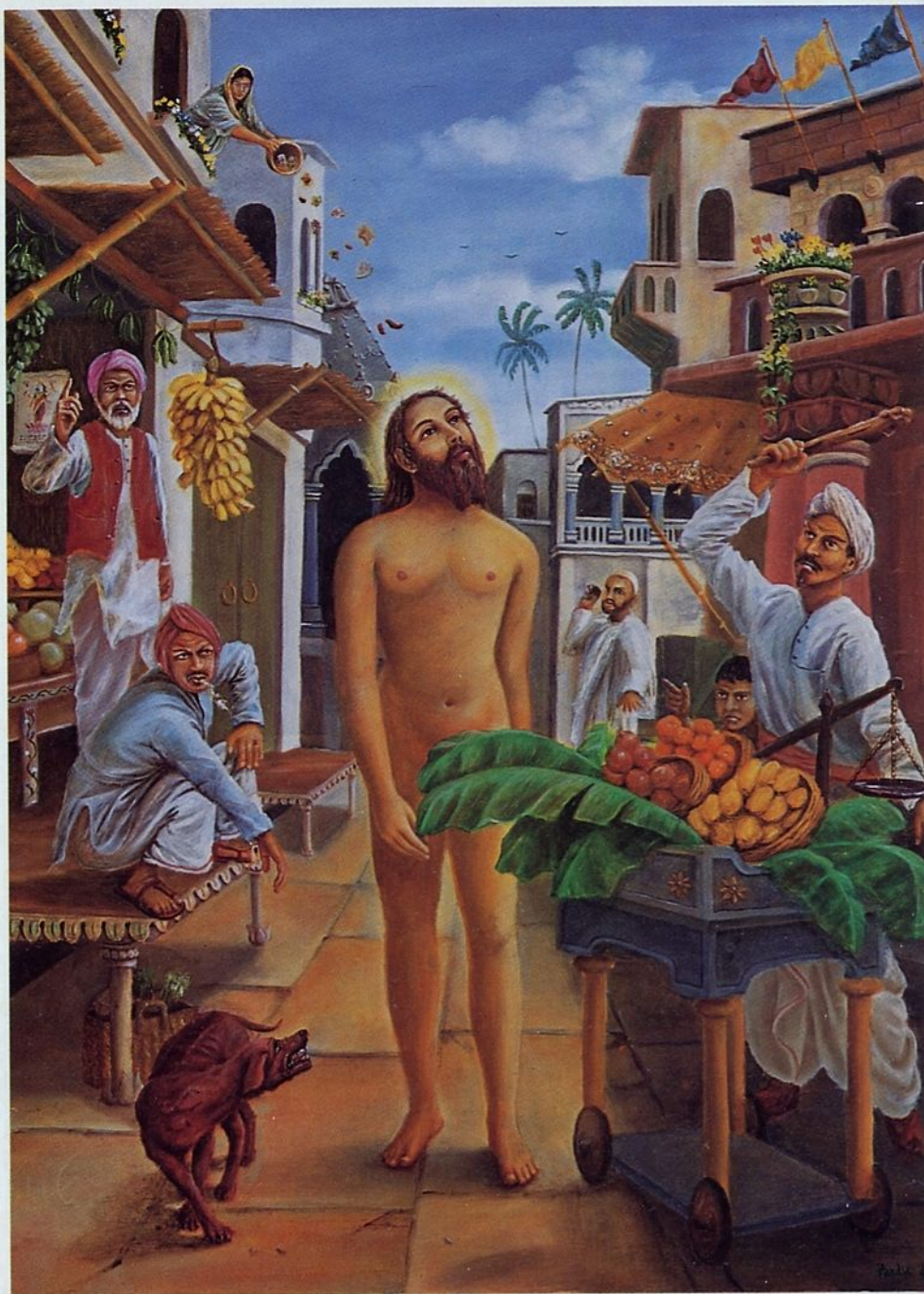
You don't have to bother yourself, thinking that without you everything will be topsy-turvy. No. You cannot do anything. You are falsely thinking that your leadership is very much needed. No.

I was also thinking in that way. When I was a householder, several times my Guru Mahārāja gave me an indication that I should give up my family life and become a *sannyāsī* [renunciant] and spread this Kṛṣṇa consciousness movement. But I was thinking, "If I go away, my wife and my children—they will suffer." But actually, although I left my family in 1954, fifteen years ago, they are still living and I am still living. They are not dying in my absence, and I am not suffering without being with my family. On the other hand, by Kṛṣṇa's grace, I now have better family members. I have got many children in a foreign country, and they are taking such nice care of me. I could not expect such care from my own children.

This is God's grace. We should depend on Kṛṣṇa. If Kṛṣṇa is pleased with us, wherever we go everyone will be pleased, everyone will be kind. And if Kṛṣṇa is displeased with us, even in our family life we'll not be comfortable.

So, King R̥ṣabhadeva was retiring. He had one hundred obedient sons, He was the emperor of the whole world, He was an incarnation of the God, everything was at His command—still He was retiring. That is the Vedic system. There are many similar instances. King R̥ṣabhadeva's son Bharata Mahārāja also retired. So did Parīkṣit Mahārāja and his grandfather, Yudhiṣṭhira. They all voluntarily retired.

In the Vedic social system, at a very young age, whether you are the son of a king or the son of an ordinary man, you must go to the *āśrama* of a spiritual master and live there as his servant. That is called *brahmacarya*. A *brahmacārī's* life is to serve the spiritual master as a menial servant. Whatever the spiritual master asks, the *brahmacārī* will do. It is very strict. Whatever the *brahmacārī* collects, he gives to the spiritual master; it is the spiritual master's property, not his own. And if the spiritual master forgets to call a disciple for lunch—"My dear son, come and take your *prasādam*"—then the disciple should not take *prasādam*. He should fast. Of course, the spiritual master does not forget,



but these are some of the many injunctions. *Brahmacarya* is the beginning of life, and these injunctions must be followed even if one is the son of a king, or even if one is the Supreme Personality of Godhead Himself. Kṛṣṇa also underwent this discipline for some time when He was a *brahmacārī*.

Then, after *brahmacārī* life, one may marry and live with his wife and children, but for at most twenty-five years. Then one should retire. The husband and wife travel from one place of pilgrimage to another. Their minds are peaceful because their children are grown up and can take care of themselves. And when the husband is completely free from all family at-

tachment, he takes *sannyāsa*, complete renunciation. This is the process: *brahmacarya*, *gṛhastha*, *vānaprastha*, and *sannyāsa*.

Now, before retirement, it is the duty of the father to instruct his sons how to look after the family affairs, their personal affairs, their spiritual advancement—everything. So here R̥ṣabhadeva is instructing, "My dear sons, do not think that this human body is equal to the body of the cats and dogs and hogs." He particularly mentions *viḍ-bhujām*, "the stool-eaters," or hogs. As in the human society the dog-eater is considered the lowest, so in the animal society the stool-eating hog is considered the lowest. Like human beings, animals are of different gradations accord-

ing to their eating process. As it is said, "You are what you eat."

So, eating is very important. If you eat like cats and dogs, you'll become cats and dogs, even in the human form of life. If you behave like cats and dogs, you become cats and dogs, even in the human form of life. Similarly, if you work very hard like cats and dogs or hogs, then what is the value of your human life? Human life should be very sober, peaceful, full of knowledge, full of bliss, devoted to Kṛṣṇa. These are the signs of purity. Simply working hard like an animal and eating like an animal—no.

Ṛṣabhadeva instructed His sons, "My dear sons, this human form of life is not meant for living like the hogs." Everyone has a body, but the human body is special. A human being should not live like the hogs. The whole day and night the hogs are searching after stool and sex. If a human being spends his whole day and night searching after food and sex, then he's missing the opportunity of human life.

Human life should be regulated. You should eat in a certain way, you should have sex in a certain way, you should sleep in a certain way, you should act in a certain way, you should think in a certain way. You cannot act unrestrictedly. The law-books are meant for human society, not for animal society. If the human society does not abide by any laws, then it is not human society; it is animal society.

So, if we should not spoil this human form of life by acting like the hogs, then what is human life meant for? King Ṛṣabhadeva says, *tapo divyam*: austerity and penance. You should voluntarily accept some regulative principles, even if they are not very much to your liking. For example, from the very beginning of their lives, our students have been accustomed to certain habits, but we say, "You cannot do this," and they are following our instruction. This is *tapasya*, austerity. Suppose one is habituated to smoking and the spiritual master says, "You cannot smoke." So, if the student gives up smoking he may feel some inconvenience, some discomfort, but because the spiritual master has ordered him, he gives it up. This is *tapasya*.

To accept a spiritual master means to voluntarily agree to abide by the rules and regulations given by a great personality. This is what being a disciple means—to voluntarily agree, "Yes, sir. Whatever you say, I accept." The Sanskrit word *śiṣya* means "one who abides by the rules," and in English there is the word *disciple*, which is related to the word *discipline*. So a disciple becomes disciplined by the spiritual master. "Even at the inconvenience of my personal comfort, I must abide by the orders of my spiritual master." This is how a disciple thinks.

And how does the spiritual master know which orders to give? He does not concoct any rules and regulations. He refers to the *śāstra* [scriptures]. Therefore Narottama dāsa Ṭhākura says, *sādhu-śāstra-guru-vākya hr̥daya koriya aikya*: "Make the words of the saintly persons, the *śāstra*, and the spiritual master one with your heart." If you want to know if someone is a spiritual master, then you should check his words against those of the scriptures and the saintly persons. These three—*guru*, *śāstra*, and *sādhu*—should corroborate one another. If the spiritual master says something that is not in the *śāstra*, that is not good. Similarly, a saintly person, a *sādhu*, also does not disregard the regulative principles of *śāstra*. In the *Bhagavad-gītā* [16.23] Kṛṣṇa says, *yaḥ śāstra-vidhīm utstjya*, "A

***The husband and
wife travel to places
of pilgrimage.
Their minds are
peaceful because their
children are grown
up. And when the
husband is completely
free from family
attachment, he takes
sannyāsa, complete
renunciation.***

person who gives up obedience to the rules of the scriptures," *variate kāmā-kāraṭaḥ*, "and acts in his own way, according to his whims," *na sa siddhim avāpnoti*, "he cannot attain perfection," *na sukhaṁ na parāṁ gatim*, "nor can he be happy, what to speak of attaining liberation."

So *tapasya* means to voluntarily obey the rules of the scriptures, the spiritual master, and saintly persons and to mold your life in that way. Ṛṣabhadeva is thus instructing His sons: "My dear sons, don't spoil your valuable human life by living like cats and dogs and hogs. Utilize your life by voluntarily accepting the rules of the *śāstra*, the spiritual master, and saintly persons."

Then the question may be raised, "Why this injunction? Why shall I not live like an animal? Why do I have to live under the regulative principles of the scriptures and saintly persons and the spiritual master?"

Ṛṣabhadeva answers, *yena sattvaṁ śud-dhyet*: "If you accept these principles of life, then your existential condition will become purified." At the present moment, we are contaminated by the modes of material nature, mostly ignorance and passion. So Ṛṣabhadeva is advising His sons that if they abide by the rules of the *śāstra*, *guru*, and *sādhu*, they will be purified of these modes.

Then the question may be raised, "What is the need of purification?" The answer: *yasmād brahma-saukhyam tv anantam*. "When your existential condition becomes purified, you will be situated on the transcendental platform of blissful life." You are hankering after happiness, pleasure. So, when your existence becomes purified and you are placed on the transcendental platform, you will enjoy eternal happiness.

Everyone is searching after happiness. Why are you struggling so hard in this material existence? For happiness. Why are you after sense gratification? For happiness. Why do you want to possess so many things? For happiness. Why do you want to become beautiful? For happiness. Why do you want to eat so many things? For happiness. In everything, happiness is your ultimate goal.

But the happiness you are now deriving—that is temporary. You may become happy by intoxication, but for how long? That happiness is temporary. You may become happy by sex indulgence, but for how long? That happiness lasts for a few seconds or a few minutes only. But if you want eternal, continuous happiness, you have to purify your existential condition and place yourself in the transcendental position. Then you will feel eternal happiness.

The Vedic literature says, *ramante yogino 'nante*. The *yogīs* enjoy sense gratification. But where? *Anante*—with the Supreme. The word *ramante* means "to enjoy sense gratification." For example, one of Lord Kṛṣṇa's name is Rādhāramaṇa. This means He enjoys sense gratification with Śrīmatī Rādhārāṇī. But His sense gratification is not the same as ours. We should not think it is. Material sense gratification is a perverted reflection of spiritual sense gratification.

The whole process of devotional service is aimed at gratifying Lord Kṛṣṇa's senses (*hr̥ṣikeṇa hr̥ṣikeśa-sevanam*). *Hr̥ṣikeṇa* means "with the senses," and *hr̥ṣikeśa-sevanam* means "serving the master of the senses." The master of the senses is Kṛṣṇa. So, when you apply your senses in the service of Kṛṣṇa's sense gratification, that is transcendental. And when you employ your senses for your own sense gratification, that is material. That is the difference.

When you are situated on the transcendental platform, when your existential

(continued on page 12)



ROGER ANNEY

Lord Kṛṣṇa's Cuisine

Puris—Pure and Simple

These deep-fried puffed breads with thin crispy crusts are quick and delectable.

by VIŚĀKHĀ-DEVĪ DĀSĪ

“Up until near my twentieth year I always ate *puris*,” Śrīla Prabhupāda once related when he was traveling with one of his disciples. He had just finished his packed lunch and was relaxing as he spoke. “I had no taste for *capātis* [flat breads] and on principle would not even

eat them. It was awkward to go to a friend's home and not eat if they were served. But somehow I never would have to eat them.” He laughed remembering this story.

“When I was a little boy,” Śrīla Prabhupāda continued, “my father condoned my favorite tastes. He would return home from

work long after I had been sent to bed, but regularly he would allow me to get up, and we would sit together and eat fresh hot *puris* with hot milk. For me it is hard to see how Westerners enjoy dry bread when there is something as wonderful as *puris*.”

Fresh *puris*—deep-fried puffed breads with thin, crispy, light-brown crusts—are among the finest breads in the world. Their wholesome taste and high nutrition value derive largely from the purity of the ingredients and the simplicity with which they're made. They are best when served still warm from cooking.

Puris are appropriate for all sorts of meals. Because they're deep-fried, they keep well, which makes them ideal on picnics or when you're traveling. Their delicious flavor makes them ideal for festive occasions like parties, special dinners, and weddings. You can have them in the morning with jam or *halavā*, in the afternoon with soup and vegetables, or in the evening with milk, as Śrīla Prabhupāda and his father did.

Traditionally, *puris* are made from golden wheat that has been stone ground into a fine, beige-colored flour called *atta*. Since *atta* is whole wheat, it's a good source of natural fiber. Also present in *atta* is the nut-flavored wheat germ, high in protein, iron, and vitamins B and E. And, of course, *atta* contains the endosperm, which constitutes the bulk of the wheat grain and is rich in complex proteins. (When these proteins are moistened they form the elasticlike gluten that allows *purī* dough to be kneaded and shaped.) Almost all Indian grocery stores carry *atta*, but if it's difficult for you to get, try using the whole-wheat flour, bread flour, or whole-wheat pastry flour that's available in supermarkets and health-food or gourmet stores. For best results, coarsely ground flours should be sieved to remove large flakes of bran. (These can be saved for other dishes.) You'll find that the fine flour that results from sieving yields a smooth dough that responds readily to kneading and rolling out.

If the *puris* you make aren't perfect the first time, don't be disheartened. They'll be delicious anyway, and your ability to make them will improve with patient practice. Keep in mind that the consistency of the dough, your technique for rolling the dough, and the temperature of the frying ghee or oil must all be correct.

There is another factor for successfully cooking *puris*, one that is on a higher platform and is really the point of Lord Kṛṣṇa's cuisine: to spiritualize our consciousness.

We can do this by cooking *puris* (or any other vegetarian dish) with Kṛṣṇa in mind and by offering the food to Kṛṣṇa with love and devotion. Since that which is connected to Kṛṣṇa becomes of the same spiritual nature as Kṛṣṇa Himself, not only do the cook and the food become spiri-

(Recipes from *The Hare Krishna Book of Vegetarian Cooking*, by Ādi-rāja dāsa)

Deep-Fried Puffed Bread (Purī)

Preparation time: 15 minutes
Rolling and cooking time: 2 minutes per purī
Servings: 12

1½ cups whole-wheat flour
¾ cup white flour
½ teaspoon salt
1 heaping tablespoon butter or ghee (clarified butter)
¾ cup warm water
ghee or vegetable oil for deep-frying

1. Sift the two flours and the salt into a mixing bowl, and rub in the tablespoon of butter or ghee with your fingertips. Slowly add the water, and mix until all the flour sticks together and you can knead it. Put a little ghee on your hands and knead the dough for 5 to 8 minutes, until it is smooth and firm.

2. In a wok or saucepan heat the ghee or oil over a medium-high flame. Meanwhile, smear a few drops of ghee on the rolling surface. Don't use flour—it burns and discolors the ghee. Shape the dough into 12 patties, and roll them out thin and even.

3. When the ghee begins to smoke, lower the flame to medium. Lay a purī on the surface of the ghee, being careful not to burn your fingers. The purī will sink for a second, then rise to the surface and sputter. Immediately submerge it with soft, swift pushes, using the back of a slotted spoon, until it inflates like a balloon. Fry the other side for a few seconds; then remove the purī from the ghee and stand it on edge in a colander to drain. (When your skill increases, fry several purīs at a time.) Cook all the purīs in the same way.

4. Offer the hot purīs to Kṛṣṇa with any meal or as a snack with apple sauce, honey, jam, or fresh cheese.

Banana Purīs (Kela Purī)

Preparation time: 15 minutes
Standing time: 15 minutes
Rolling and cooking time: 3 minutes per purī
Servings: 12

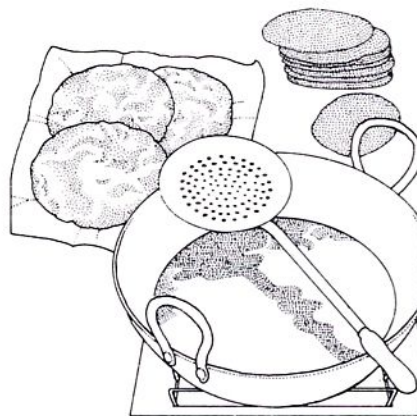
1¾ cups whole-wheat flour
⅓ cup chick-pea flour
½ teaspoon cayenne pepper
1 teaspoon turmeric
1 teaspoon cumin seeds
1 teaspoon salt
1 heaping tablespoon melted butter or ghee
2 ripe bananas

2 teaspoons brown sugar
ghee or vegetable oil for deep-frying

1. Sift the two flours and the salt into a large mixing bowl, and add the spices and salt. Drizzle the melted ghee or butter over the top, and rub into the flour until the flour resembles coarse bread crumbs.

2. In another bowl, mash the bananas into a smooth paste. Stir the sugar into the mashed bananas, then pour the mixture into the other ingredients, mixing thoroughly so that all the flour sticks together. If more moisture is needed to bind the flour, add more mashed banana or a tablespoon or two of warm water. If the dough is too sticky, add more flour. Knead the dough for several minutes, until it is smooth and fairly firm. Then set it aside.

3. Let the dough stand for 15 to 30 minutes. Then roll and deep-fry the *kela purīs* as in the recipe for purīs. Offer to Kṛṣṇa hot.



Thick, Leavened Purīs (Bhatura)

Preparation time: 20 minutes
Standing time: overnight plus two hours
Rolling and cooking time: 4 minutes per purī
Servings: 15

Commercial yeast is seldom used in Vedic breads. Batter is left in a warm place to ferment. In hot climates, batter will ferment in two hours; in colder climates baking powder is used to speed up the process.

2 cups plain yogurt
2 teaspoons brown sugar
½ teaspoon baking powder
¾ cup white flour
1½ cups *atta* or sifted whole-wheat flour
2 teaspoons salt
1 heaping tablespoon ghee or butter
¾ cup warm water
ghee or vegetable oil for deep-frying

1. Start the night before, by mixing together the yogurt, sugar, baking powder, and white

flour in a large bowl. Cover the bowl with a cloth, and set it aside in a warm place overnight to allow natural fermentation to take place. The mixture is ready for the next step when bubbles appear on the surface.

2. In another bowl, mix together the *atta* or sifted whole-wheat flour with the salt, and rub the ghee or butter into it with your fingertips. Into this bowl, add the fermented mixture and the warm water. Work it with your hands until it holds together and forms a dough. Knead the dough for 5 to 10 minutes, or until it is silky smooth. Add a little flour if it is too wet. Now gather it into a compact ball, cover it with a damp cloth, and set it aside in a warm place.

3. After 2 hours, knead the dough again. Form it into 15 balls and roll them into 5-inch discs. Heat the ghee and deep-fry the *bhaturas* exactly as you would the purīs. Then offer them to Kṛṣṇa.

(Recipe by Yamunā-devī dāśī)

Spiced Wheat Flat Purīs (Masala Purīs)

Preparation time: 40 minutes
Standing time: ½–2 hours
Servings: 15

1½ cups well-sieved whole-wheat flour
½ cup unbleached white pastry flour
¼ teaspoon cayenne or paprika powder
½ teaspoon turmeric powder
2 teaspoons coriander powder
1½ teaspoons cumin powder
½ teaspoon salt
2 tablespoons ghee
½ to ¾ cup warm water
about 3 cups ghee or vegetable oil for deep-frying

1. Combine the sieved wheat flour, white flour, powdered spices, and salt in a large mixing bowl. Add the ghee and, using your fingertips, rub the ghee into the flour mixture until it reaches the consistency of dry oatmeal.

2. Pour in just under ½ cup of water and mix vigorously, adding enough water to prepare a slightly stiff but pliable dough. Knead with the knuckles or palms, using a little melted ghee, for about 10 minutes, or until the dough is smooth and elastic. Gather the dough into a ball, spread a film of ghee over the surface, place it in a bowl, and drape the surface with a damp cloth. Then allow the dough to rest for ½ to several hours at room temperature.

3. Roll, shape, and fry the purīs as directed in the basic purī recipe on this page. Offer to Kṛṣṇa hot.

tualized, but those who eat that *kṛṣṇa-prasādam*, or spiritual food, also become spiritualized, Kṛṣṇa-ized.

This is why the Lord advises in *Bhagavad-gītā* (9.27–28), “Whatever you do, what-

ever you eat, whatever you offer or give away, and whatever austerities you perform—do that as an offering to Me.” And what is the result of such consciousness? The Lord explains: “In this way you will

be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.”

THE VEDIC

Transcendental Comment

A NEW WRINKLE ON AN AGE-OLD PROBLEM

by Dvārakādhīṣa-devī dāsi

Three generations of women were waiting at the bus stop. The eldest woman, wearing a loose floral print over her ample form, appeared to be somewhere in her fifties. She was leaning back against the bench, listening wearily to her daughter's spirited attacks on the welfare office. The

fresh and pleasing, one was full with flesh and assurance, and the third was gaunt and weathered. I wondered if they could see the pattern of destiny as it was so profoundly exposed under the hot summer sun.

Every physical body ages. It's a fact of life. The rich, the beautiful, the intellectual—everyone witnesses the deterioration of his or her body due to age. And we are puzzled: Why does time ravage our bodies, while within we are still full of youthful desire?

croach. Faced with mounting evidence that we *will* grow old and die, we may resort to various psychological schemes for relief. Some people enter their senior years with wild abandon, acting more like teenagers than adults. They smear color into pallid cheeks and force weakening bodies to endure strenuous exercises. Thinking young and struggling to play hard, many older people desperately cling to a youth that will never return. Unfortunately, this only increases their attachment to that which they are destined to lose. Thinking young may be better than thinking old, but it can't make us young. And it certainly can't save us from death. Consequently, our most ardent desires for youth and immortality are frustrated. What we need is reassurance that indications of advancing age do not signal the end of all hopes for happiness.

This reassurance can be found by studying the Vedic scriptures under the guidance of a spiritual master. This will help us to understand that the physical body has no relation to the eternal soul (the self) within. The hapless soul is illusioned, thinking himself to be the physical body. And this mistaken identity is the source of his greatest fear and pain. He sees his body deteriorating, yet he has no knowledge of his destiny after death. Although old age and death are both foreign elements for the pure spirit soul, his attachment to the physical body and identification with it force him to think that he is aging unto death. This is *māyā*, or illusion.

Independent of this illusion of bodily identification, the eternal soul possesses a consciousness rich with unlimited fulfillment and happiness, free from the annoyances of old age and death. The real self, the pure spiritual entity, is eternally linked with the Supreme Lord, the source of all pleasure. When this consciousness is awakened, fear of death and old age are banished. This point is explained by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda:

Apparently a devotee may grow old, but he is not subjected to the symptoms of defeat experienced by a common man in old age. Consequently, old age does not make a



middle woman (the daughter) seemed the most animated of the group, fanning herself with a newspaper and expressing herself with vigor. The youngest, a twelve-year-old girl, gazed absently at the passers-by, singing under her breath and holding a large shopping bag between her bony knees. All three faces bore the family markings: wide brown eyes, prominent cheekbones, receding jaw. Yet a certain difference caught my eye. One face was

Instinctively we loathe this gradual deterioration of our physical and mental faculties. Every grey hair, every wrinkle, suddenly becomes a threat. Soon we will lose our energy, our eyesight, our memories, our physical beauty. And we feel that universal dread that underlies all human existence: we must die.

We long for permanence. Although aging is foretold by our very birth, we nevertheless fight to stave off its insidious en-

OBSERVER

ary on the Issues of the Day

devotee fearful of death, as a common man is fearful of death. A devotee knows that after death he is going back home, back to Godhead; therefore he has no fear of death. Thus instead of depressing a devotee, advanced age helps him become fearless and thus happy. (*Śrīmad-Bhāgavatam* 4.27.24, purport)

ZOOLOGICAL HYPOCRISY

by Ācārya-devī dāśī

On a recent trip to New York I visited the Bronx Zoo. My husband and my brother-in-law taking turns behind my two-year-old son in his stroller, we toured the bird sanctuary and the reptile house, at

Parks and Recreation—that's one more voice against man's cruelty toward other species—I also detected hypocrisy. After all, only an hour earlier my brother-in-law, a vegetarian, had gone to a zoo concession stand to buy lunch. "It's disgusting," he had said on returning empty-handed. "They don't serve anything here but meat!"

That's hypocrisy. You have a group of people who, on the one hand, work diligently to protect panthers, whales, and seals, yet who, on the other hand, blatantly support the slaughter of cows.

Eating meat, say India's ancient Vedic scriptures, is violent, irresponsible, and risky. They especially warn us that a heavy curse of karmic punishment befalls all who

manitarian campaigns as "Save the Seals" and "Save the Whales," it's ironic that they shun the most important campaign—to save the human beings from becoming animals. In the transcendental sense, human beings are the real endangered species, since so many people seem bent on risking everything for the dubious benefits of indiscriminate eating. It would appear that man is his own worst enemy, his own natural predator.

I still consider the officials of the Bronx Zoo hypocrites for advertising themselves as the kindly custodians of the animal kingdom. But I have to admit that in citing man as the most dangerous animal in the world, they are far more accurate than they imagine.

A HIGH PRICE FOR TOMATOES

by Rasaprada dāsa

Newly arisen amid the rice paddies and cabbage fields just forty miles outside Tokyo is the city of Tsukuba, Japan's "City for Science," recently illustrated in *Smithsonian* magazine. Tsukuba Science City, as it's now known, was conceived twenty years ago for bringing together the most advanced technological minds in Japan. Today it has become a scientific metropolis. Thus, among many of its thirty thousand residents, Tsukuba is referred to somewhat wryly as "brain city."

A recent science expo at Tsukuba introduced several million visitors to the city's innovative developments in laser technology, robotics, and computer science. Visitors also encountered a dazzling array of futuristic architectural mock-ups.

For the more down-to-earth, Tsukuba's expo boasted the latest in high-tech tomatoes. A massive overhead rotating lens system selects and focuses the sun's most beneficial rays, causing a single plant to produce up to ten thousand tomatoes.

In spite of all the tomatoes, however, as well as the many other fascinations at Tsukuba's twenty-first-century technological wonderland, something, many residents say, is missing. Tsukuba may be a city of

(continued on page 13)



last coming to a particularly large and prominent sign: "The Most Dangerous Animal in the World."

Curiously I read of the beast that could quickly and easily annihilate all other species. Instinctively I drew back within the darkened chamber, raising my eyes to peer through the bars. And then I saw it—a mirror!

While I appreciated the conservationists down at the New York City Department of

associate with the heinous crime of cow slaughter. Of course, we may not accept the Vedic scriptures—that's voluntary. But *karma*, you'll find, is mandatory. No one is exempt from *karma*'s stringent control. And, as the law of *karma* says, you reap what you sow. The animal killer, the flesh eater, is risking repeated births among the animal species, forfeiting for perhaps eons his chances for higher consciousness.

With conservationists backing such hu-



I ♥ MAGNUM
ROCK N' ROLL
I ♥ FAC-MAN
I ♥ CHRI...TV
I ♥ my GOD
I ♥ BASEBALL
I ♥ it!
FLYING
AUTO RACING
WOMEN
Vacations, Weekends, & Fridays...
BRUCE
I ♥ LOVE
MEN

The Many Loves of AUTO MAN

In Vedic society “love” of dogs, cats, country, relatives,
and humanity goes by a different name.

by MATHUREŚA DĀSA

There’s a long history to bumper stickers. It began with Stone Age cave-dwellers, who sometimes painted pictures on the walls of their homes. Later on, the Egyptians invented pyramids and decorated them with hieroglyphics. After that, Rome was built, and people were busy inscribing mottos and decrees on columns, architraves, Rosetta stones—wherever an inscription might catch the eye.

With civilization ploughing on through the twentieth century, man’s penchant for publication has led him to put his mark on, among other things, the bumper of his car. Future hieroglyphists will attempt to decipher the messages and slogans adorning bumper stickers dating from this, the Age of the Auto.

In particular, archeologists might have fun with stickers from the “I love” series. “I love” stickers feature, in place of the word “love,” a valentine heart and, after the heart, you name it, whatever turns you on. I love my baby, my car, my motorcycle, my country. I love dogs, cats, horses, parakeets. I love mother, father, boys, girls. The object of love may be represented in words or pictures, so that “I love my Doberman pinscher,” for instance, might have “I,” the valentine heart, and a dashing Doberman profile.

Adding a solemn note to the often frivolous “I love” series, “I love God” stickers (or equally rapturous, “God loves me”) are making their bumper debut. “I love God” stickers raise an intriguing question for anthropologists and linguists: Why do residents of the Auto Age use only one word, “love,” or one pictograph, the red heart, to denote affection, be it affection for dog, for God, or for anything in between? Language reflects culture, revealing the important elements in the day-to-day lives of a people. Eskimos have many words for snow, Arabs many words for sand and camel. Does Auto Man’s use of the word “love” for both God and dog indicate that spiritual knowledge—knowledge of the Supreme Lord and of our relationship with Him—is a negligible element in Auto Age culture?

These questions would not occur to your run-of-the-mill anthropologist, but they might to one a little familiar with the Sanskrit language, with Vedic culture, or with the translations of the ancient Vedic literature published by the Hare Kṛṣṇa movement. In the detailed Vedic descriptions of the science of God realization, there are hundreds of words denoting love of God in its many stages and varieties, words that do not apply to our affection

for anyone or anything but the Supreme. In Vedic culture, “love” of dogs, cats, country, relatives, family members, humanity, and so on, goes by a different name.

The *Caitanya-caritāmṛta* (Ādi-līlā 4.165) asserts:

*ātmendriya-prīti-vāñchā—tāre bali ‘kāma’
kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma*

In Sanskrit the generic term for love of God is *prema*, whereas the term for love of other things is *kāma*. *Prema* denotes the desire to satisfy the senses of Kṛṣṇa, the Supreme Personality of Godhead, which might appear to be an awfully mundane definition of love of God, since what we call love in the mundane world also centers on sense satisfaction. To show affection for a friend, relative, or any fellow human being, we exchange food pleasing to our senses of taste and smell, clothing pleasing to the eye and touch, words pleasing to the ears, thoughts pleasing to the mind and intelligence. Our ideas of love are probably most closely associated with sexual pleasure, which is the grand finale of all sense enjoyment, involving an intense combination of seeing, touching, smelling, tasting, and pleasing words.

Love of God also revolves around sense

satisfaction, but it is not ordinary love because Kṛṣṇa does not have ordinary senses. His senses are so extraordinary that the Vedic literature, to prevent us from confusing Kṛṣṇa with lesser persons, sometimes says that He is sense-less, or, in other words, impersonal. The *Śvetāśvatara Upaniṣad* states that the Supreme Lord has no eyes yet sees everything, no ears yet hears everything, no hands yet accepts all that is offered to Him in love. “No eyes,” “no ears,” and “no hands” means that His eyes, ears, and hands are not like ours. With His eyes Kṛṣṇa can see past, present, and future, in every corner of the universe and beyond the universe. He can hear the prayers of all His devotees. He can reach out to accept any offering, however great or small. Kṛṣṇa’s senses are unlimited and all-pervading.

If we don’t understand that God is a sentient being, a person, it is useless to talk of loving Him. And until we understand the transcendental nature of His senses, we won’t know *how* to love Him. Kṛṣṇa can not only hear our prayers and reach out to accept our offerings wherever we might be, but through that hearing and reaching out He can also taste, smell, and speak. The *Brahma-saṁhitā* explains that all of Kṛṣṇa’s senses are fully interchangeable: He can see with His ears, taste with His eyes, hear with His tongue. When devotees offer delicious food to the Lord, praying that He kindly accept what they have lovingly cooked, Kṛṣṇa tastes the offering simply by hearing the prayers. With such knowledge of Kṛṣṇa’s transcendental personality, devotees are eager to love Him, offering Him not only food but fragrant flowers, luxurious clothing, and whatever else the Vedic literature recommends for His satisfaction.

Although *prema* (love of God) and *kāma* (love of anything else) both involve sense satisfaction, the difference between the two, according to the *Caitanya-caritāmṛta*, is as great as the difference between gold and iron. *Kāma*, which means lust, the selfish desire for our own sense pleasure, is like iron compared to *prema*’s gold.

Lust?! Is an altruist or a responsible parent lusty? Was the Live Aid concert, which raised more than \$50 million to feed the starving in Ethiopia, a gross act of selfishness? Of course not. Not according to common definitions of lust, anyway.

The Vedic definition, however, is uncommon, for to comprehend it we first need to acquaint ourselves with our eternal, spiritual identity. The *Bhagavad-gītā* explains that we are not our physical bodies, but individual spirit souls residing within the body, and eternal parts of the Supreme Soul, Lord Kṛṣṇa. As parts of Kṛṣṇa, our eternal function is to serve Him, just as a finger’s function, as part of the body, is to serve the entire body. The finger picks up food and gives it to the stomach. In that way the finger is fully nourished, although it does not eat directly. Similarly, serving Kṛṣṇa nourishes and satisfies our spiritual selves.

Kṛṣṇa does not force us to serve Him, however. We have the freedom to serve Him or not. And when we desire not to serve, Kṛṣṇa obliges us with a material body to veil our true spiritual identity, and with a material world to facilitate our desires.

The *Kaṭha Upaniṣad* declares:

*nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān*

Both Kṛṣṇa and those who inhabit material bodies are eternal persons, but Kṛṣṇa, the Supreme Eternal, provides for everyone else. He gives us sunlight, rain, food, and shelter, continuously fulfilling our desires to enjoy apart from Him. Everything you could possibly put on a bumper sticker after the words “I love” is a gift of the Supreme Lord. Yet we accept these gifts without gratitude, using them to gratify our temporary bodies (another gift), forgetting our eternal, reciprocal obligation to satisfy Kṛṣṇa. This is selfishness. This is lust.

There is no qualitative difference between an excessive, indiscriminate desire for sexual pleasure (which is how we might ordinarily define lust) and the relatively

selfless desire to feed the starving or to minister to the diseased and homeless. Both desires cater to the physical senses—our own or those of others—not to Kṛṣṇa’s senses.

Lust also invades the realm of religion when we, recognizing that God is almighty, beg Him to use His might to satisfy our bodily cravings—the very cravings that beleaguer us only because we have forgotten our loving relationship with Him. “I love God” on my bumper may impress you as more pious than “I love my Chrysler,” but if my affection for God depends on His willingness to please me, then “love” is the wrong word.

It’s not just that lusty activities fail to satisfy Kṛṣṇa. One may argue, after all, that Kṛṣṇa is not so important. Feeding Africa’s starving millions is a more pressing matter than worrying about God or haggling over definitions of love and lust. But the trouble is that activities which cater to the physical body fail to satisfy *anyone*, because as Kṛṣṇa’s eternal parts and parcels, we derive our satisfaction from His.

The tragedy of Live Aid and other extremely well-intentioned, well-organized altruistic efforts, the tragedy of *all* body-centered endeavors, is a tragedy of mistaken identity. Ignorant of the spiritual position of all living entities in their relationship with Kṛṣṇa, we are attempting to nourish the body without feeding the stomach.

Thus in Africa ten years ago millions were starving, millions more starve today, and unless we learn how to send Kṛṣṇa consciousness in addition to our shipments of rice and wheat, millions will starve in the future.

So if a Kṛṣṇa-conscious archeologist were to excavate an auto junkyard in the year 5000 and take a gander at a few “I love” bumper stickers, he might be able to tell you a thing or two about what went wrong with Auto Man. Then again, if Auto Man himself were to dig deeply into the Vedic science of love of God, future generations might have a happier tale to tell. 🙏

HUMAN LIFE

(continued from page 5)

condition is purified by *tapasya*, by voluntarily accepting austerity and penance under the guidance of the spiritual master, the scriptures, and saintly persons—at that time it will be possible for you to satisfy the senses of Kṛṣṇa, and then *you* will be fully satisfied. How? Here is an example: the different parts of your body cannot enjoy independently of the whole body. Your fingers can pick up a nice piece of

cake, but they cannot enjoy it. But if the fingers pick up the piece of cake and put it into the mouth, it goes to the stomach; then there is some secretion from the stomach and it turns into blood; then the blood is spread to different parts of the body, and your finger is nourished. This is the process for satisfying the various parts of the body.

Similarly, we can enjoy sense gratification—but through Kṛṣṇa. If you satisfy Kṛṣṇa’s senses, you feel complete sense gratification. The *gopīs* [the cowherd girls

in Kṛṣṇa’s spiritual abode] are the perfect example. Of all the devotees, the *gopīs* are the supreme.

So, this is the process of human life: We have to purify our present existential condition by voluntarily accepting the regulative principles given by the spiritual master, the scriptures, and saintly persons. Then we become purified. At that time we engage our senses in the service of Lord Kṛṣṇa, and then we actually enjoy transcendental sense gratification.

Thank you very much. Hare Kṛṣṇa. 🙏

HIGH PRICE

(continued from page 9)

brains, they say, but it has no soul.

"I just don't feel at home here the way I did in Tokyo" says Dr. Srigeru Yamane, an electrotechnical research scientist. Although Tsukuba was also intended to serve as an alternative living area for Tokyo's burgeoning population, many Tsukubaites now long for the shoulder-to-shoulder togetherness they once had back in the swarming megalopolis. "It's hard to explain to a foreigner," says Dr. Yamane, "but any Japanese understands it—we Japanese like being close together. Despite the space, the green lawns, the clean air—or maybe because of them—I feel spiritually disjointed here."

Spiritually disjointed? Most of us are probably familiar with how occupational circumstances can separate an individual from comfortable social surroundings and family relationships. We all feel a little "disjointed" at times. But we may not be so aware of how our entanglement in technological endeavors may bar us from the most important necessity of human life, spiritual realization.

From the time-honored Vedic literature, we can understand that human intelligence is meant for cultivating knowledge of our original nature as eternal, spiritual beings, part and parcel of God. A society that squanders its resources in technological competition, therefore, is misusing those resources, especially the resource of higher intelligence.

Ultimately, any truly progressive society must provide for the spiritual benefit of everyone while also providing prosperity, harmony, and unity. This is only possible spiritually, by centering all activities (from agriculture to computer science) on the satisfaction of the Supreme Personality of Godhead. The attempt to develop society around any conception other than pleasing the Supreme Personality of Godhead will always fall short of providing the spiritual nourishment we require.

"But what about all those tomatoes?" one may ask. "Isn't that a wonderful accomplishment, even without God in the center?" But as Kṛṣṇa explains in the *Bhagavad-gītā*, "Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor." Since the tomato plant originally came from Kṛṣṇa, the sun originates from Kṛṣṇa, the elements used in the elaborate lens system came from Kṛṣṇa, and even the intelligence required to put it all together is also coming from Kṛṣṇa, the credit, as well as the tomatoes, should be offered to Kṛṣṇa. A society ignorant of the principles of God consciousness—even a "brain city"—is doomed to remain a society with no soul. ❁

CHANT!

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

Chanting these sixteen words gradually destroys all the ill effects of this age of quarrel and hypocrisy. "Kṛṣṇa" and "Rāma" are names of God. "Hare" is the most intimate and effective way of addressing or invoking God. And since God is absolute, He and His names are one, so you're in His company whenever you chant. Try it—alone or with friends. Silently or at the top of your lungs. Chant the Hare Kṛṣṇa *mantra*. It's free. It works.

The Sunday Feast

What's multicolored, multicourse, carefully prepared from the purest, freshest vegetarian ingredients, mildly seasoned with herbs and spices, offered to Lord Kṛṣṇa with love and devotion, and served free to all comers in a blissful, genial atmosphere until no one can eat another bite?

For the answer, visit your local Hare Kṛṣṇa center (see page 22) every Sunday afternoon. And come hungry.

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Give God the Nobel Prize

The following conversation took place between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples on an early-morning walk in Geneva, on June 6, 1974.

Śrīla Prabhupāda: Just look at this fig. In this one fig, you find thousands of seeds—and each tiny seed can produce another tree as big as the original fig tree. Inside each little seed is a whole new fig tree.

Now, where is that chemist who can do such a thing: first, make a tree, and then, make the tree bear fruit, and next, make the fruit produce seeds—and finally, make the seeds produce still more trees? Just tell me. Where is that chemist?

Disciple: They talk very proudly, Śrīla Prabhupāda, but none of these chemists and such can do any of these things.

Śrīla Prabhupāda: Once a big chemist came to me and admitted, “Our chemical advancement, our scientific advancement, is like a man who has learned to bark. So many natural dogs are already barking, but no one pays any attention. But if a man artificially learns the art of barking, oh, so many people will go to see—and even purchase tickets for ten dollars, twenty dollars. Just to see an artificial dog. Our scientific advancement is like this.”

If a man makes an artificial imitation of nature, say by barking, people go to see and even pay money. When it comes to the natural barking, no one cares. And when these big so-called scientific rascals claim they can manufacture life, people give all sorts of praise and awards. As for God’s perfect, natural process—millions and millions of beings born at each moment—no one cares. People don’t give God’s process very much credit.

The fool who concocts some utopian scheme for creating living beings from dead material chemicals—he is given all credit, you see: the Nobel Prize. “Oh, here is a creative genius.” And nature is injecting millions and millions of souls into material bodies at every moment—the arrangement of God—and no one cares. This is rascaldom.



Even if we suppose you *could* manufacture a man or animal in your laboratory, what would be your credit? After all, a single man or animal created by you, and millions and millions created by the Lord. So we want to give credit to Kṛṣṇa, who is really creating all these living beings we see every day.

Disciple: Prabhupāda, you remember Aldous Huxley, who predicted in *Brave New World* a process of genetically screening babies, of breeding men for certain traits. The idea would be to take one strain of traits and breed a class of working men, take another strain of traits and breed a class of administrators, and take still another strain of traits and breed a class of cultured advisors and scholars.

Śrīla Prabhupāda: Once again, that is already present in God’s natural arrangement. *Guṇa-karma-vibhāgaśah:* according to one’s qualities and activities in his past life, in this present life he gets a fitting body. If one has cultivated the qualities and activities of ignorance, he gets an ignorant body and must live by manual labor. If one has cultivated the qualities and activities of striving passion, he gets a passionate body and must live by taking charge of others—administration.

If one has cultivated the qualities and activities of enlightenment, he gets an enlightened body and must live by enlightening and advising others.

So you see, God has already made such a perfect arrangement. Every soul receives the body he desires and deserves, and the social order receives citizens with required traits. Not that you have to “breed” these traits. By His natural arrangement, the Lord equips particular souls with particular kinds of bodies. Why even try imitating what God and nature already do perfectly?

I told that scientist who visited me, “You scientists—you are simply wasting time.” Childish. They are just imitating the dog’s barking. The scientist pays no attention, gives no credit to the real dog doing the real barking. Actually, that is today’s situation. When the natural dog barks, that is not science. When the artificial, imitation dog barks, that is science. Isn’t it so? To whatever degree the scientist succeeds in artificially imitating what the Lord’s natural arrangement is already doing—that is science.

Disciple: When you heard, Prabhupāda, about the scientists claiming they can now produce babies in a test tube, you said, “But that is already being done in the mother’s womb. The womb is the perfect test tube.”

Śrīla Prabhupāda: Yes. Nature is already doing everything with utter perfection. But some puffed-up scientist will make a shabby imitation—using the ingredients nature supplies—and get the Nobel Prize.

And what to speak of actually creating a baby—let us see the scientists produce even one blade of grass in their proud laboratories.

Disciple: They should give the Lord and Mother Nature the Nobel Prize.

Śrīla Prabhupāda: Yes, yes.

Disciple: Really, I think they should give you the Nobel Prize. You’ve taken so many foolish atheists and created devotees of God.

Śrīla Prabhupāda: Oh, I—I am a “natural dog,” so they’ll not give me any prize. [Laughs.] They will award the prize to the artificial dogs.

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 NINE

Brahmā's Prayers for Creative Energy

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, Lord Viṣṇu, an eternal expansion of the Supreme Personality of Godhead, is responding to the prayers of Brahmā, the first created being and the demigod who creates this cosmic world.

TEXT 35

ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः ।
यन्मनो मयि निर्वद्धं प्रजाः संसृजतोऽपि ते ॥३५॥

*ṛṣim ādyaṁ na badhnāti
pāpīyāṁs tvāṁ rajo-guṇaḥ
yan mano mayi nirbaddhaṁ
prajāḥ saṁsṛjato 'pi te*

ṛṣim—unto the great sage; ādyaṁ—the first of the kind; na—never; badhnāti—encroaches; pāpīyāṁs—vicious; tvāṁ—you; rajo-guṇaḥ—the material mode of passion; yat—because; manaḥ—mind; mayi—in Me; nirbaddham—compact in; prajāḥ—progeny; saṁsṛjataḥ—generating; api—in spite of; te—your.

TRANSLATION

You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny, the vicious mode of passion will never encroach upon you.

PURPORT

The same assurance is given to Brahmā in the Second Canto, Chapter Nine, verse 36. Being so favored by the Lord, Brahmā's schemes and plans are all infallible. If sometimes Brahmā is seen to be bewildered, as, in the Tenth Canto, he is bewildered by seeing the action of the internal potency, that is also for his further advancement in transcendental service. Arjuna is found to be similarly bewildered. All such bewilderment of the pure devotees of the Lord is specifically meant for their further advancement in knowledge of the Lord.

TEXT 36

ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम् ।
यन्मां त्वं मन्यसेऽयुक्तं भूतेन्द्रियगुणात्मभिः ॥३६॥

*jñāto 'haṁ bhavatā tv adya
duruvijñeyo 'pi dehinām
yan māṁ tvaṁ manyase 'yuktam
bhūtendriya-guṇātmabhiḥ*

jñātaḥ—known; aham—Myself; bhavatā—by you; tu—but; adya—today; duḥ—difficult; vijñeyah—to be known; api—in spite of;

dehinām—for the conditioned soul; yat—because; mām—Me; tvam—you; manyase—understand; ayuktam—without being made of; bhūta—material elements; indriya—material senses; guṇa—material modes; ātmabhiḥ—and false ego like the conditioned soul.

TRANSLATION

Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

PURPORT

Knowledge of the Supreme Absolute Truth does not necessitate negation of the material manifestation but understanding of spiritual existence as it is. To think that because material existence is realized in forms therefore spiritual existence must be formless is only a negative material conception of spirit. The real spiritual conception is that spiritual form is not material form. Brahmā appreciated the eternal form of the Lord in that way, and the Personality of Godhead approved of Brahmā's spiritual conception. In *Bhagavad-gītā* the Lord condemned the material conception of Kṛṣṇa's body which arises because He is apparently present like a man. The Lord may appear in any of His many, many spiritual forms, but He is not materially composed, nor has He any difference between body and self. That is the way of conceiving the spiritual form of the Lord.

TEXT 37

तुभ्यं मद्विचिकित्सायामात्मा मे दर्शितोऽबहिः ।
नालेन सलिले मूलं पुष्करस्य विचिन्वतः ॥३७॥

*tubhyaṁ mad-vicikitsāyām
ātmā me darśito 'bahiḥ
nālena salile mūlam
puṣkarasya vicinvataḥ*

tubhyam—unto you; mat—Me; vicikitsāyām—on your trying to know; ātmā—self; me—of Myself; darśitaḥ—exhibited; abahiḥ—from within; nālena—through the stem; salile—in the water; mūlam—root; puṣkarasya—of the lotus, the primeval source; vicinvataḥ—contemplating.

TRANSLATION

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

PURPORT

The Personality of Godhead can be experienced only by His causeless mercy, not by mental speculation or with the help of the material senses. Material senses cannot approach the transcendental understanding of the Supreme Personality of Godhead. He can be appreciated only by submissive devotional service when He reveals Himself before the devotee.

Only by love of Godhead can one know God, and not otherwise. The Personality of Godhead cannot be seen with the material eyes, but He can be seen from within by spiritual eyes opened by the ointment of love of Godhead. As long as one's spiritual eyes are closed due to the dirty covering of matter, one cannot see the Lord. But when the dirt is removed by the process of devotional service, one can see the Lord, without a doubt. Brahmā's personal endeavor to see the root of the lotus pipe failed, but when the Lord was satisfied by his penance and devotion, He revealed Himself from within with no external endeavor.

TEXT 38

यच्चकर्थाङ्ग मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम् ।
यद्वा तपसि ते निष्ठा स एष मदनुग्रहः ॥३८॥

*yac cakarthāṅga mat-stotram
mat-kathābhyudayāṅkitam
yad vā tapasi te niṣṭhā
sa eṣa mad-anugrahaḥ*

yat—that which; *cakārtha*—performed; *āṅga*—O Brahmā; *mat-stotram*—prayers for Me; *mat-kathā*—words regarding My activities; *abhyudaya-aṅkitam*—enumerating My transcendental glories; *yat*—or that; *vā*—either; *tapasi*—in penance; *te*—your; *niṣṭhā*—faith; *saḥ*—that; *eṣaḥ*—all these; *mat*—My; *anugrahaḥ*—causeless mercy.

TRANSLATION

O Brahmā, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand Me, and your firm faith in Me—all these are to be considered My causeless mercy.

PURPORT

When a living entity desires to serve the Lord in transcendental loving service, the Lord helps the devotee in so many ways as the *caitya-guru*, or the spiritual master within, and thus the devotee can perform many wonderful activities beyond material estimation. By the mercy of the Lord even a layman can compose prayers of the highest spiritual perfection. Such spiritual perfection is not limited by material qualifications but is developed by dint of one's sincere endeavor to render transcendental service. Voluntary endeavor is the only qualification for spiritual perfection. Material acquisitions of wealth or education are not considered.

TEXT 39

प्रीतोऽहमस्तु भद्रं ते लोकानां विजयेच्छया ।
यदस्तौषीर्गुणमयं निर्गुणं मानुवर्णयन् ॥३९॥

*prīto 'ham astu bhadraṁ te
lokānām vijayecchaya
yad astauṣīr guṇamayam
nirguṇam mānuvarṇayan*

prītaḥ—pleased; *aham*—Myself; *astu*—let it be so; *bhadram*—all benediction; *te*—unto you; *lokānām*—of the planets; *vijaya*—for glorification; *icchayā*—by your desire; *yat*—that which; *astauṣiḥ*—you prayed for; *guṇa-mayam*—describing all transcendental qualities; *nirguṇam*—although I am free from all material qualities; *mā*—Me; *anuvārṇayan*—nicely describing.

TRANSLATION

I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.

PURPORT

A pure devotee of the Lord like Brahmā and those in his line of disciplic succession always desire that the Lord be known all over the universe by each and every one of the living entities. That desire of the devotee is always blessed by the Lord. The impersonalist sometimes prays for the mercy of the Personality of Godhead Nārāyaṇa as the embodiment of material goodness, but such prayers do not satisfy the Lord because He is not thereby glorified in terms of His actual transcendental qualities. The pure devotees of the Lord are always most dear to Him, although He is always kind and merciful to all living entities. Here the word *guṇamayam* is significant because it indicates the Lord's possessing transcendental qualities.

TEXT 40

य एतेन पुमाभित्यं स्तुत्वा स्तोत्रेण मां भजेत् ।
तस्याशु सम्प्रसीदेयं सर्वकामवरेश्वरः ॥४०॥

*ya etena pumān nityam
stutvā stotreṇa mām bhajet
tasyāśu samprasīdeyam
sarva-kāma-vareśvaraḥ*

yaḥ—anyone who; *etena*—by this; *pumān*—human being; *nityam*—regularly; *stutvā*—praying; *stotreṇa*—by the verses; *mām*—Me; *bhajet*—may worship; *tasya*—his; *āśu*—very soon; *samprasīdeyam*—I shall fulfill; *sarva*—all; *kāma*—desires; *vara-īśvaraḥ*—the Lord of all benediction.

TRANSLATION

Any human being who prays like Brahmā, and who thus worships Me, shall very soon be blessed with the fulfillment of all his desires, for I am the Lord of all benediction.

PURPORT

The prayers offered by Brahmā cannot be chanted by anyone who desires to fulfill his own sense gratification. Such prayers can be selected only by a person who wants to satisfy the Lord in His service. The Lord certainly fulfills all desires in regard to transcendental loving service, but He cannot fulfill the whims of nondevotees, even when such casual devotees offer Him the best of prayers.

TEXT 41

पूर्तेन तपसा यज्ञैर्नैर्योगसमाधिना ।
राद्धं निःश्रेयसं पुंसां मत्प्रीतित्त्वविन्मतम् ॥४१॥

*pūrtena tapasā yajñair
dānair yoga-samādhinā
rāddham niḥśreyasam puṁsām
mat-prītiḥ tattvavin-matam*

pūrtena—by traditional good work; *tapasā*—by penances; *yajñaiḥ*—by sacrifices; *dānaiḥ*—by charities; *yoga*—by mysticism; *samādhinā*—by trance; *rāddham*—success; *niḥśreyasam*—ultimately beneficial; *puṁsām*—of the human being; *mat*—of Me; *prītiḥ*—satisfaction; *tattva-vit*—expert transcendentalist; *matam*—opinion.

TRANSLATION

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

PURPORT

There are many traditionally pious activities in human society, such as altruism, philanthropy, nationalism, internationalism, charity, sacrifice, penance, and even meditation in trance, and all of them can be fully

beneficial only when they lead to the satisfaction of the Supreme Personality of Godhead. The perfection of any activity—social, political, religious or philanthropic—is to satisfy the Supreme Lord. This secret of success is known to the devotee of the Lord, as exemplified by Arjuna on the Battlefield of Kurukṣetra. As a good, nonviolent man, Arjuna did not want to fight with his kinsmen, but when he understood that Kṛṣṇa wanted the fight and had arranged it at Kurukṣetra, he gave up his own satisfaction and fought for the satisfaction of the Lord. That is the right decision for all intelligent men. One's only concern should be to satisfy the Lord by one's activities. If the Lord is satisfied by an action, whatever it may be, then it is successful. Otherwise, it is simply a waste of time. That is the standard of all sacrifice, penance, austerity, mystic trance and other good and pious work.

TEXT 42

अहमात्मात्मनां धातः प्रेष्ठः सन् प्रेयसामपि ।
अतो मयि रतिं कुर्याद्देहादिर्यत्कृते प्रियः ॥४२॥

*aham ātmāmanām dhātaḥ
preṣṭhaḥ san preyasām api
ato mayi ratim kuryād
dehādīr yat-kṛte priyaḥ*

aham—I am; *ātmā*—the Supersoul; *ātmānām*—of all other souls; *dhātaḥ*—director; *preṣṭhaḥ*—the dearest; *san*—being; *preyasām*—of all dear things; *api*—certainly; *ataḥ*—therefore; *mayi*—unto Me; *ratim*—attachment; *kuryāt*—one should do; *deha-ādīḥ*—the body and mind; *yat-kṛte*—on whose account; *priyaḥ*—very dear.

TRANSLATION

I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

PURPORT

The Supreme Lord, the Personality of Godhead, is the dearest in both the conditioned and liberated states. When a person does not know that the Lord is the only dearest object, then he is in the conditioned state of life, and when one knows perfectly well that the Lord is the only dearest object, he is considered to be liberated. There are degrees of knowing one's relationship with the Lord, depending on the degree of realization as to why the Supreme Lord is the dearest object of every living being. The real reason is clearly stated in *Bhagavad-gītā* (15.7). *Mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: the living entities are eternally parts and parcels of the Supreme Lord. The living entity is called the *ātmā*, and the Lord is called the Paramātmā. The living entity is called Brahman, and the Lord is called the Parabrahman, or the Parameśvara. *Īśvaraḥ paramaḥ kṛṣṇaḥ*. The conditioned souls, who do not have self-realization, accept the material body as the dearest. The idea of the dearest is then spread all over the body, both concentrated and extended. The attachment for one's own body and its extensions like children and relatives is actually developed on the basis of the real living entity. As soon as the real living entity is out of the body, even the body of the most dear son is no longer attractive. Therefore the living spark, or eternal part of the Supreme, is the real basis of affection, and not the body. Because the living entities are also parts of the whole living entity, that supreme living entity is the factual basis of affection for all. One who has forgotten the basic principle of his love for everything has only flickering love because he is in *māyā*. The more one is affected by the principle of *māyā*, the more he is detached from the basic principle of love. One cannot factually love anything unless he is fully developed in the loving service of the Lord.

In the present verse, stress is given to focusing love upon the Supreme Personality of Godhead. The word *kuryāt* is significant here. This means "one must have it." It is just to stress that we must have more and more attachment to the principle of love. The influence of *māyā* is experienced

by the part and parcel spiritual entity, but it cannot influence the Supersoul, the Paramātmā. The Māyāvādī philosophers, accepting the influence of *māyā* on the living entity, want to become one with the Paramātmā. But because they have no actual love for Paramātmā, they remain ever entrapped by the influence of *māyā* and are unable to approach the vicinity of Paramātmā. This inability is due to their lack of affection for the Paramātmā. A rich miser does not know how to utilize his wealth, and therefore, in spite of his being very rich, his miserly behavior keeps him everlastingly a poor man. On the other hand, a person who knows how to utilize wealth can quickly become a rich man, even with a small credit balance.

The eyes and the sun are very intimately related because without sunlight the eyes are unable to see. But the other parts of the body, being attached to the sun as a source of warmth, take more advantage of the sun than do the eyes. Without possessing affection for the sun, the eyes cannot bear the rays of the sun; or, in other words, such eyes have no capacity to understand the utility of the sun's rays. Similarly, the empiric philosophers, despite their theoretical knowledge of Brahman, cannot utilize the mercy of the Supreme Brahman because they lack affection. So many impersonal philosophers remain everlastingly under the influence of *māyā* because, although they indulge in theoretical knowledge of Brahman, they do not develop affection for Brahman nor do they have any scope for development of affection because of their defective method. A devotee of the sun-god, even though devoid of eyesight, can see the sun-god as he is even from this planet, whereas one who is not a devotee of the sun cannot even bear the glaring sunlight. Similarly, by devotional service, even though one is not on the level of a *jñānī*, one can see the Personality of Godhead within himself due to his development of pure love. In all circumstances one should try to develop love of Godhead, and that will solve all contending problems.

TEXT 43

सर्ववेदमयेनेदमात्मनात्मात्मयोनिना ।
प्रजाः सृज यथापूर्वं याश्च मय्यनुशेरते ॥४३॥

*sarva-veda-mayenedam
ātmanātmātmā-yoninā
prajāḥ sṛja yathā-pūrvam
yāś ca mayy anuśerate*

sarva—all; *veda-mayena*—under complete Vedic wisdom; *idam*—this; *ātmanā*—by the body; *ātmā*—you; *ātma-yoninā*—directly born of the Lord; *prajāḥ*—living entities; *sṛja*—generate; *yathā-pūrvam*—as it was hereinbefore; *yāḥ*—which; *ca*—also; *mayi*—in Me; *anuśerate*—lie.

TRANSLATION

By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body you have directly received from Me, the supreme cause of everything.

TEXT 44

मैत्रेय उवाच
तस्मा एवं जगत्स्रष्ट्रे प्रधानपुरुषेश्वरः ।
व्यज्येदं स्वेन रूपेण कञ्जनामस्तिरोदधे ॥४४॥

*maitreya uvāca
tasmā evaṁ jagat-sraṣṭre
pradhāna-puruṣeśvaraḥ
vyajyedaṁ svēna rūpeṇa
kañjana-nābhas tirodadhe*

maitreyaḥ uvāca—the sage Maitreya said; *tasmai*—unto him; *evaṁ*—thus; *jagat-sraṣṭre*—unto the creator of the universe; *pradhāna-puruṣa-īśvaraḥ*—the primeval Lord, the Personality of Godhead; *vyajya*

idam—after instructing this; *svena*—in His person; *rūpeṇa*—by the form; *kañja-nābhah*—the Personality of Godhead Nārāyaṇa; *tirodadhe*—disappeared.

TRANSLATION

The sage Maitreya said: After instructing Brahmā, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Nārāyaṇa, disappeared.

PURPORT

Before his activity in creating the universe, Brahmā saw the Lord. That is the explanation of the *catuh-śloki Bhāgavatam*. When the creation awaited Brahmā's activity, Brahmā saw the Lord, and therefore the Lord existed in His personal form before the creation. His eternal form is not created by the attempt of Brahmā, as imagined by less intelligent men. The Personality of Godhead appeared as He is before Brahmā, and He disappeared from him in the same form, which is not materially tinged.

Thus end the Bhaktivedanta purports of the Third Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Brahmā's Prayers for Creative Energy."

CHAPTER TEN

Divisions of the Creation

TEXT 1

विदुर उवाच

अन्तर्हिते भगवति ब्रह्मा लोकपितामहः ।
प्रजाः ससर्ज कतिधा देहिकीर्मानसीर्विभुः ॥ १ ॥

vidura uvāca
antarhite bhagavati
brahmā loka-pitāmahaḥ
prajāḥ sasarja katidhā
daihikīr mānāsīr vibhuḥ

viduraḥ uvāca—Śrī Vidura said; *antarhite*—after the disappearance; *bhagavati*—of the Personality of Godhead; *brahmā*—the first created living being; *loka-pitāmahaḥ*—the grandfather of all planetary inhabitants; *prajāḥ*—generations; *sasarja*—created; *katidhā*—how many; *daihikīḥ*—from his body; *mānāsīḥ*—from his mind; *vibhuḥ*—the great.

TRANSLATION

Śrī Vidura said: O great sage, please let me know how Brahmā, the grandfather of the planetary inhabitants, created the bodies of the living entities from his own body and mind after the disappearance of the Supreme Personality of Godhead.

TEXT 2

ये च मे भगवन् पृष्टास्त्वग्यर्था बहुवित्तम ।
तान् वदस्वानुपूर्व्येण छिन्धि नः सर्वसंशयान् ॥ २ ॥

ye ca me bhagavan prṣṭās
tvay arthā bahuvittama
tān vadasvānupūrvyena
chindhi naḥ sarva-saṁśayān

ye—all those; *ca*—also; *me*—by me; *bhagavan*—O powerful one; *prṣṭāḥ*—inquired; *tvayī*—unto you; *arthāḥ*—purpose; *bahu-vit-tama*—O greatly learned one; *tān*—all of them; *vadasva*—kindly describe; *ānupūrvyena*—from beginning to end; *chindhi*—kindly eradicate; *naḥ*—my; *sarva*—all; *saṁśayān*—doubts.

TRANSLATION

O greatly learned one, kindly eradicate all my doubts, and let me know of all that I have inquired from you from the beginning to the end.

PURPORT

Vidura asked all relevant questions of Maitreya because he knew well that Maitreya was the right person to reply to all the points of his inquiries. One must be confident about the qualifications of his teacher; one should not approach a layman for replies to specific spiritual inquiries. Such inquiries, when replied to with imaginative answers by the teacher, are a program for wasting time.

TEXT 3

सूत उवाच

एवं सञ्चोदितस्तेन क्षत्रा कौषारविर्षुनिः ।
प्रीतः प्रत्याह तान् प्रश्नान् हृदिस्थानथ भार्गव ॥ ३ ॥

sūta uvāca
evam sañcoditas tena
kṣattrā kauṣāravir muniḥ
prītaḥ pratyāha tān praśnān
hr̥di-sthān atha bhārgava

sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *evam*—thus; *sañcoditaḥ*—being enlivened; *tena*—by him; *kṣattrā*—by Vidura; *kauṣāravīḥ*—the son of Kuṣāra; *muniḥ*—great sage; *prītaḥ*—being pleased; *pratyāha*—replied; *tān*—those; *praśnān*—questions; *hr̥di-sthān*—from the core of his heart; *atha*—thus; *bhārgava*—O son of Bhṛgu.

TRANSLATION

Sūta Gosvāmī said: O son of Bhṛgu, the great sage Maitreya Muni, thus hearing from Vidura, felt very much enlivened. Everything was in his heart, and thus he began to reply to the questions one after another.

PURPORT

The phrase *sūta uvāca* ("Sūta Gosvāmī said") appears to indicate a break in the discourse between Mahārāja Parikṣit and Śukadeva Gosvāmī. While Śukadeva Gosvāmī was speaking to Mahārāja Parikṣit, Sūta Gosvāmī was only one member of a large audience. But Sūta Gosvāmī was speaking to the sages of Naimiṣāranya, headed by the sage Śaunaka, a descendant of Śukadeva Gosvāmī. This, however, does not make any substantial difference in the topics under discussion.

TEXT 4

मैत्रेय उवाच

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः ।
आत्मन्यात्मानमावेश्य यथाह भगवानजः ॥ ४ ॥

maitreya uvāca
virinco 'pi tathā cakre
divyaṁ varṣa-śataṁ tapaḥ
ātmāny ātmānam āveśya
yathāha bhagavān ajaḥ

maitreyaḥ uvāca—the great sage Maitreya said; *virincaḥ*—Brahmā; *api*—also; *tathā*—in that manner; *cakre*—performed; *divyaṁ*—celestial; *varṣa-śataṁ*—one hundred years; *tapaḥ*—penances; *ātmāni*—unto the Lord; *ātmānam*—his own self; *āveśya*—engaging; *yathā āha*—as it was spoken; *bhagavān*—the Personality of Godhead; *ajaḥ*—the unborn.

TRANSLATION

The greatly learned sage Maitreya said: O Vidura, Brahmā thus engaged himself in penances for one hundred celestial years, as

advised by the Personality of Godhead, and applied himself in devotional service to the Lord.

PURPORT

That Brahmā engaged himself for the Personality of Godhead, Nārāyaṇa, means that he engaged himself in the service of the Lord; that is the highest penance one can perform for any number of years. There is no retirement from such service, which is eternal and ever encouraging.

TEXT 5

तद्विलोक्याब्जसम्भृतो वायुना यदधिष्ठितः ।
पद्मममश्च तत्कालकृतवीर्येण कम्पितम् ॥ ५ ॥

*tad vilokyābja-sambhūto
vāyunā yad-adhiṣṭhitah
padmam ambhaś ca tat-kāla-
kṛta-vīryeṇa kampitam*

tad vilokya—looking into that; *abja-sambhūtaḥ*—whose source of birth was a lotus; *vāyunā*—by the air; *yat*—that; *adhiṣṭhitah*—on which he was situated; *padmam*—lotus; *ambhaḥ*—water; *ca*—also; *tat-kāla-kṛta*—which was effected by eternal time; *vīryeṇa*—by its inherent force; *kampitam*—trembling.

TRANSLATION

Thereafter Brahmā saw that both the lotus on which he was situated and the water on which the lotus was growing were trembling due to a strong, violent wind.

PURPORT

The material world is called illusory because it is a place of forgetfulness of the transcendental service of the Lord. Thus one engaged in the the Lord's devotional service in the material world may sometimes be very much disturbed by awkward circumstances. There is a declaration of war between the two parties, the illusory energy and the devotee, and sometimes the weak devotees fall victim to the onslaught of the powerful illusory energy. Lord Brahmā, however, was sufficiently strong, by the causeless mercy of the Lord, and he could not be victimized by the material energy, although it gave him cause for anxiety when it managed to totter the existence of his position.

TEXT 6

तपसा ह्येधमानेन विद्यया चात्मसंस्थया ।
विष्टुद्धविज्ञानबलो न्यपाद् वायुं सहाम्भसा ॥ ६ ॥

*tapasā hy edhamānena
vidyayā cātma-saṁsthayā
vivṛddha-vijñāna-balo
nyapād vāyuṁ sahāmbhasā*

tapasā—by penance; *hi*—certainly; *edhamānena*—increasing; *vidyayā*—by transcendental knowledge; *ca*—also; *ātma*—self; *saṁsthayā*—situated in the self; *vivṛddha*—matured; *vijñāna*—practical knowledge; *balah*—power; *nyapāt*—drank; *vāyum*—the wind; *sahāmbhasā*—along with the water.

TRANSLATION

Long penance and transcendental knowledge of self-realization had matured Brahmā in practical knowledge, and thus he drank the wind completely, along with the water.

PURPORT

Lord Brahmā's struggle for existence is a personal example of the continued fight between the living entities in the material world and the il-

lusory energy called *māyā*. Beginning from Brahmā down to this age, the living entities are struggling with the forces of material nature. By advanced knowledge in science and transcendental realization, one can try to control the material energy, which works against our endeavors, and in the modern age advanced material scientific knowledge and penance have played very wonderful roles in controlling the powers of the material energy. Such control of the material energy, however, can be most successfully carried out if one is a soul surrendered unto the Supreme Personality of Godhead and carries out His order in the spirit of loving transcendental service.

TEXT 7

तद्विलोक्य विषद्व्यापि पुष्करं यदधिष्ठितम् ।
अनेन लोकान् प्राग्लीनान् कल्पितास्तीत्यचिन्तयत् ॥ ७ ॥

*tad vilokya viyat-vyāpi
puṣkaram yad-adhiṣṭitam
anena lokān prāg-līnān
kalpitāsmity acintayat*

tad vilokya—looking into that; *viyat-vyāpi*—extensively widespread; *puṣkaram*—the lotus; *yat*—that which; *adhiṣṭitam*—he was situated; *anena*—by this; *lokān*—all the planets; *prāk-līnān*—previously merged in dissolution; *kalpitā smi*—I shall create; *iti*—thus; *acintayat*—he thought.

TRANSLATION

Thereafter he saw that the lotus on which he was situated was spread throughout the universe, and he contemplated how to create all the planets, which were previously merged in that very same lotus.

PURPORT

The seeds of all the planets in the universe were impregnated in the lotus on which Brahmā was situated. All the planets were already generated by the Lord, and all the living entities were also born in Brahmā. The material world and the living entities were all already generated in seedling forms by the Supreme Personality of Godhead, and Brahmā was to disseminate the same seedlings all over the universe. The real creation is therefore called *sarga*, and, later on, the manifestation by Brahmā is called *visarga*.

TEXT 8

पद्मकोशं तदाविश्य भगवत्कर्मचोदितः ।
एकं व्यभाङ्गीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥ ८ ॥

*padma-kośam tadāviśya
bhagavat-karma-coditah
ekam vyabhāṅkṣīd urudhā
tridhā bhāvyaṁ dvi-saptadhā*

padma-kośam—the whorl of the lotus; *tadā*—then; *āviśya*—entering into; *bhagavat*—by the Supreme Personality of Godhead; *karma*—in activities; *coditah*—being encouraged by; *ekam*—one; *vyabhāṅkṣīt*—divided into; *urudhā*—great division; *tridhā*—three divisions; *bhāvyaṁ*—capable of further creation; *dvi-saptadhā*—fourteen divisions.

TRANSLATION

Thus engaged in the service of the Supreme Personality of Godhead, Lord Brahmā entered into the whorl of the lotus, and as it spread all over the universe he divided it into three divisions of worlds and later into fourteen divisions.

(continued in next issue)

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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

Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia,
P.S. Bongaon, Dist. 24 Pargonas

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 Kilpauk Garden Road, Madras 600 010/ 662286

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

Moirang, Manipur—Nongban Inghon, Tidim Rd.

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

Peta-Kakani, Andhra Pradesh—Guntur District

Pune, Maharashtra—4 Tarapur Rd.

Silchar, Assam—Ambikapatti, Silchar—788004, Cachar District

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—7C224/1485, W/C Hospital Rd., Thychaud, 695014/ 68197

Wrindāvan, 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

Mâyapur, W. Bengal—(contact Mâyapur)

RESTAURANTS

Bombay—Govinda's (at Hare Krishna Land)

Wrindāvan—Krishna-Balarām Mandir Guesthouse

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar

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

Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ 108
(city office and mail: 23 Nandan Kanon, Chittagong/ 20-2219)

Colombo, Sri Lanka—188 New Chetty St., Colombo 13/ 33325

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

Jakarta, Indonesia—Yayasan Kessadaran Kṛṣṇa Indonesia, J.L. Kamboja 10-12, Tomang Raya/ 599 301

Kathmandu, Nepal—Śrī Kunj Kamaladi/ 2-16368

Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yarl, 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 Bitencourt, Passagem MacDowell, 96 (entre Dr. Morais e Benj. Constant)

Belo Horizonte, MG—Av. Getúlio Vargas, 167, Funcionários/ (031)223-2776

Brasília, DF—MSPW Quadra 13, conj. 6, Casa 8/ (061) 553-1173

Curitiba, PR—Av. 7 de Setembro, 1594, Alto da Rua 15/ (041) 264-6634

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

Fortaleza, CE—Rua José Lourenço, 2114, Aldeota

Goiania, GO—Rua 104 Bloco 14, Setor Sul

Manaus, AM—Rua dos Andradas, 465, Centro

Pindamonhangaba, SP—Av. Cel. Fernando Prestes, 405

aPôrto Alegre, RS—Rua Tomas Flores, 331, Bonfim

Recife, PE—Rua Maria Digna Carneiro, 6960, Candeias, Jaboatão

Ribeirão Preto, SP—Rua Cerqueira Cesar, 480, Centro

Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/ (021) 285-5643

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

Santos, SP—Rua Antonio Bento, 92

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

Vitória, ES—Rua Chafic Murad, 218, Praia do Soá

FARM COMMUNITY

Pindamonhangaba, SP (New Gokula)—Bairro Riberao Grande/ (0122) 42-2466

Vrajabhumi—(contact ISKCON Rio)

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—Calle Casas Grandes, No. 320-A (second floor), Col. Mitras Centro/ 483600

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

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

FARM COMMUNITY

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

PERU

Arequipa—Jerusalem 402/ 229523

Cuzco—San Juan de Dios 285 Altos/ 222353

Chosica—Parque Echenique 122

Huancayo—(contact ISKCON Lima)

Lima—Avenida San Martín 135, Barranco/ 670405

Trujillo—Bolívar 378

FARM COMMUNITIES

Asociacion Krishna—Correo De Bella Vista, DPTO, De San Martin

RESTAURANTS

Arequipa—(at ISKCON Arequipa)

Chosica—(at ISKCON Chosica)

Cuzco—Calle Espáderos 128 (near Plaza de Armas)

Lima—Av. Grau 137, Barranco

Lima—Av. Schell 634, Miraflores

OTHER COUNTRIES

Bogota, Colombia—Carrera 44A, No. 22D-bis-57/ 269-3118

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

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

Caracas, Venezuela—Calle Valparaíso con Callejón Wash., Quinta "Mamá Vieja," El Paraiso/ 461-6559

Christ Church, Barbados—31 Goodland Park/ (809) 42-84209

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

Concepción, Chile—Nongüen, 588/ 23150

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

Crabwood Creek, Guyana—24 Uirvlugt Front, West Coast Demerara

Georgetown, Guyana—Grant 1803, Sec. D. Corentyne, Berbice

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

La Paz, Bolivia—Calle 16 Obrajes 460, (mail: P.O. Box 10278)/ 783556

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

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

Panama, Republic of Panama—Via las Cumbres, 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—Avenida Universitaria 1132, Media Quadra al sur de la Embajada
Americana, San Salvador (mail: P.O. Box 1506)/ 25-96-17

Santiago, Chile—Manuel Carvallo-771, Nuncio, Santiago/ 392734

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

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

FARM COMMUNITIES

Guayaquil, Ecuador (Nuevo Nilácala)—(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, Esmeraldas 853 y Venezuela/ 511083

San Salvador, El Salvador—25 Avenida Norte 1132

Santiago, Chile—Govinda's (contact Santiago)

For Your Information

RESOURCES

Prepare your child to go back to Godhead. ISKCON now has more than twenty primary and secondary schools worldwide, and some of these schools are now prepared to accept students from outside their local communities. Here's your opportunity to give your child a strong spiritual foundation, in addition to standard academic knowledge.

For more information, write to Śrī Rāma dāsa, ISKCON Gurukula Education Office, P.O. Box 388, Lake Huntington, N.Y. 12752.

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 dialogues 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.

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.

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.

Own a full set of Śrīla Prabhupāda's books.

Now you can have a full library of the Vedic classics in your home. Translated and explained by the world's foremost scholar and devotee, these books open up new realms of spiritual life. Each book is a deluxe, beautifully illustrated hardbound volume. And now we make it far easier for you than ever before to get a full set of Śrīla Prabhupāda's books. For details, check with the Hare Kṛṣṇa center nearest you.

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.

Join the Hare Kṛṣṇa walking tour of sacred India. You're with Hare Kṛṣṇa devotees from around the world, touring India by foot, visiting her most sacred places. Guided by two senior ISKCON *sannyāsīs*, you travel from village to village, town to town, seeing spiritual India as it really is, up close, and getting to know her people. Every evening you take part in an ecstatic festival, with chanting, dancing, and giving out *kṛṣṇa-prasādam* (food offered to Kṛṣṇa). It's a once-in-a-lifetime event, celebrating 500 years since the advent of Lord Caitanya Mahāprabhu.

It's already underway, so join now. Stay a few weeks, a few months. Or stay all the way till March, for the grand celebrations at Lord Caitanya's birthplace, Śrīdhāma Māyāpur, West Bengal. It's a spiritual experience you'll remember the rest of your life.

For free details, write Śrīdhara Swami, Pādāyātrā Touring Party, Hare Krishna Land, Juhu, Bombay 400 054, India.

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 Dāmodara

(October 29–November 27)

November 3—Disappearance anniversary of Śrīla Narottama dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

November 4—Appearance anniversary of Śrīla Harikeśa Swami Viṣṇupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

November 9—Ramā Ekādaśī. Fasting from grains and beans.

November 12—Diwali (the festival of illuminating Kṛṣṇa's temples with lamps). Call your local Hare Kṛṣṇa temple for details.

November 13—Govardhana-pūjā (festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill). Call your local Hare Kṛṣṇa center for details.

November 16—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon.

November 17—Appearance anniversary of Śrīla Hridayananda Goswami Ācāryadeva, one of the present spiritual masters in the Hare Kṛṣṇa movement.

November 19—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six *gōsvāmīs* of Vṛndāvana.

November 22—Disappearance anniversary of Śrīla Gaurakīśora dāsa Bābājī, the spiritual master of Śrīla Prabhupāda's *guru*, Śrīla Bhaktisiddhānta. Fasting till noon.

November 23—Utthānā Ekādaśī. Fasting from grains and beans.

November 27—Last day of Dāmodara-vrata and Cāturmāsya-vrata.

Month of Keśava

(November 28–December 27)

December 8—Utpannā Ekādaśī. Fasting from grains and beans. Also, appearance anniversary of Śrīla Satsvarūpa dāsa Goswami Gurupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

December 17—Appearance anniversary of Śrīla Bhaktisvarūpa Dāmodara Swami Śrīpāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

December 23—Vyañjuli Mahā-dvādaśī. Fasting from grains and beans.



Every Town and Village

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

Float Parade Is Part of ISKCON Festival in Calcutta



One of the floats featured Lakṣmī-Nārāyaṇa (the goddess of fortune and the Supreme Lord, Nārāyaṇa, her husband) and Brahmā atop a lotus flower.

Calcutta—Three chariots carrying Jagannātha, Balarāma, and Subhadrā, along with five decorated dioramas depicting the Vedic heritage of Bengal, recently journeyed through this city as part of ISKCON's annual Ratha-yātrā festival. Instead of one chariot, as in previous years, the devotees prepared three (with heights of fifty feet, forty feet, and twenty feet). In addition, a special float parade, sponsored by local companies, was a new feature. This being the five-hundredth anniversary of the appearance of Lord Caitanya, the devotees made elaborate arrangements to make the celebration special.

The traditionally mammoth procession drew two million people this year and was telecast nationally.

Following the celebration, Justice Bhagwati P. Bannerjee and Justice M. M. Dutt inaugurated a seven-day Hare Kṛṣṇa festival at the Maidan park. There the devotees displayed the floats, erected a fifty-foot-high tent to serve as Lord Jagannātha's temple, held early-morning and evening programs that drew twenty-five thousand people daily and forty thousand on the weekend, and nightly fed ten thousand. The programs included lectures, videos, and colorful Vedic fire sacrifices.

Dedication of Krishnaland in Vancouver Coincides with Lord Caitanya's Quincentennial

Vancouver—Lord Caitanya's outstretched arms beckon commuters, the curious, and devotees to visit a new attraction here called Krishnaland, the eight-acre Vedic community at the ISKCON center. The recently unveiled statue of Lord Caitanya in a dancing pose (sculpted by Subrata

Lahiri) stands in a garden with a fountain and at thirty feet, is the tallest freestanding statue in Canada.

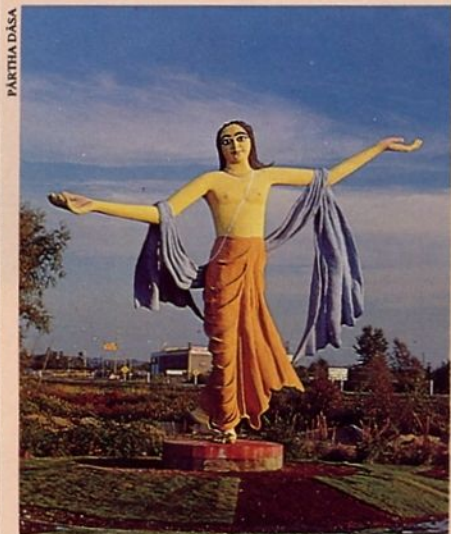
At the dedication ceremony, Elwood N. Veitch, member of the legislative assembly, commended the devotees and requested that they continue to foster "the spiritual

growth of all our people." Jagadish C. Sharma, India's consul general, requested everyone present to make next year's five-hundredth-anniversary celebration of Lord Caitanya's appearance an internationally recognized occasion.

ISKCON has been invited to participate in the 1986 World Exposition in British Columbia. Some thirty countries will take part, and visitors are expected from all over the world. The ISKCON devotees plan to sponsor the Ratha-yātrā parade and a Festival of India as part of the exposition. These exciting developments ensure that Lord Caitanya's appearance anniversary will be widely recognized and celebrated in western Canada next year.

Vancouver's ISKCON temple has become a major spiritual center in western Canada. The heart of the community is the lavish Vedic-style temple (completed in 1983), which has become a center of worship for thousands of Indians. The temple, with its stained-glass windows, marble floors, carved pillars and arches, and exotic murals, has attracted widespread media coverage. Forty members of Vancouver's school board visited ISKCON's elementary school last year, and since then, many schools have sent their classes for a guided tour of the community.

Future developments for Krishnaland will include a restaurant, a museum, and a cultural center featuring a garden of statues and dioramas.



A thirty-foot-high statue of Lord Caitanya now stands in Burnaby, British Columbia, in full view of Marine Way, a road that carries thirty-five thousand cars daily.



PADA

A Walking Tour



In India, going on pilgrimage to places where the Supreme Lord performed His pastimes is as popular, or more so, than sightseeing is in the West. Every year hundreds of millions of Indians journey by plane, train, bus, auto, ox cart, and on foot to ancient temples and to holy cities. The word *pada-yātrā* (literally “walking festival”) refers to any extended walking tour of sacred places. Thus *pada-yātrā* is an integral part of India’s honored pilgrimage tradition. Five hundred years ago, when the Supreme Personality of Godhead, Kṛṣṇa, descended as Lord Caitanya to play the part of His own devotee, He performed *pada-yātrā*, traveling on foot all over South India and inspiring everyone to chant Kṛṣṇa’s holy names. To

-YĀTRĀ!

of Holy India



YAMARAJA DASA

commemorate the appearance and travels of Lord Caitanya, a *pada-yātrā* organized by the International Society for Krishna Consciousness has been touring around the entire Indian subcontinent, visiting many of the same pilgrimage sites Lord Caitanya visited.

This special section features an article by His Holiness Lokanātha Swami, the *pada-yātrā*'s chief organizer. His Holiness Jayādvaita Swami, another *pada-yātrā* leader, delivers a provoking commentary on the influence of Western culture on India's village life. His Holiness Jagatguru Swami tells us about the South Indian city of Śrī Raṅgam and of Lord Caitanya's historic visit there five centuries ago.

On the Road With Lord Caitanya

Pada-yātrā's chief organizer tells how this roundabout tour of India is a direct route to Lord Caitanya's mercy.

by LOKANĀTHA SWAMI



The ISKCON pilgrims perform *saṅkīrtana*, the congregational chanting of the Hare Kṛṣṇa mantra, as they travel on the simple country roads in South India, here near Madurai in Tamil Nadu.



In 1976, Śrīla Prabhupāda asked me to start a party that would travel in India by bullock cart to the towns and villages in India and perform *kīrtana* [congregational chanting of Hare Kṛṣṇa]. That program was successful, and Śrīla Prabhupāda was very pleased. Then in '77 he expressed a transcendental desire to go himself on a cart pulled by bullocks and circumambulate Vṛndāvana. From there he would continue all over India. Śrīla Prabhupāda was very ill at the time, and the devotees serving him felt his fragile body would be unable to survive the rough treatment of the roads. Ultimately, this desire of His Divine Grace remained unfulfilled.

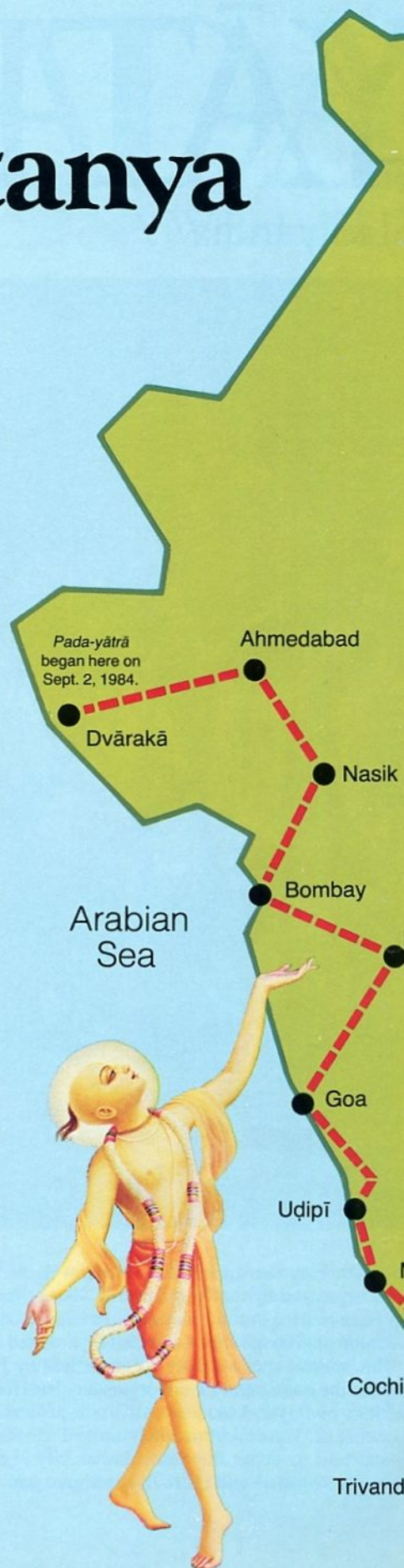
Then, as the five-hundredth anniversary of Lord Caitanya's appearance approached, Śrīla Jayapatāka Swami Ācāryapāda was considering traversing the same route as the one Lord Caitanya traveled. Śrīla Ācāryapāda knew I was experienced in

traveling from village to village, so he wrote me about his proposal. Later on, the leading devotees approved the plan for a *pada-yātrā* to visit the same places that Lord Caitanya had visited some five hundred years ago. I find this a matchless way to commemorate the five-hundredth birthday of Lord Caitanya Mahāprabhu.

Aims and Objectives

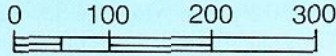
The main objective is to please Lord Caitanya by glorifying Him. Lord Caitanya is Kṛṣṇa Himself in the role of His own devotee. There is much evidence in the scriptures that proves this fact, but even in India many people still do not know this; they take Lord Caitanya for one of the great saints. The *pada-yātrā* is rectifying this misunderstanding by establishing that Lord Caitanya is the Supreme Personality of Godhead.

We also want to introduce Śrīla Prabhupāda as the specially empowered representative of Lord Caitanya who fulfilled His prediction that the holy name of Kṛṣṇa

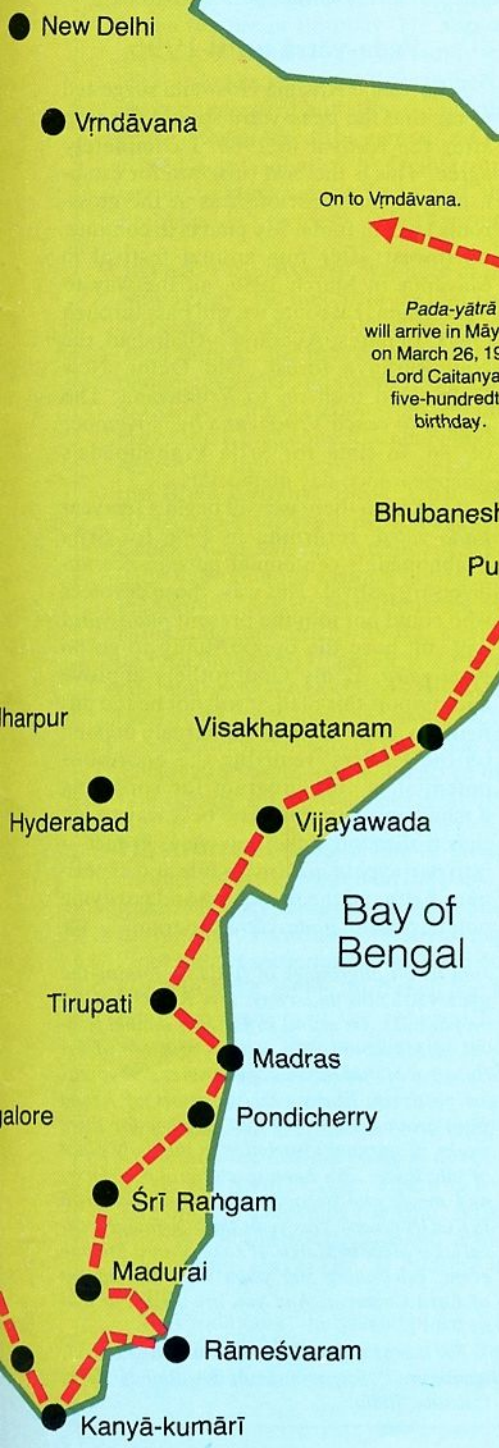


INDIA

Scale of Miles



Note: Omission of northeast India due to limited space.



will be preached in every town and village in the world.

The *pada-yātrā* is made up of devotees from all over the world. As the party travels the countryside, people see devotees from many countries and understand they represent even more devotees in their native lands. Thus the people can at once appreciate Śrīla Prabhupāda's glorious position. Also, Indian people who see foreigners practicing Kṛṣṇa consciousness strictly and sincerely are shocked into re-creating their faith and interest in their own religion and culture. Indian culture is the richest and most ancient surviving culture in the world, but present-day Indians are misled by the allure of the Western culture, which is based on the ignorant misconception that the body is the self. *Pada-yātrā* inspires them to take a second look at their cultural heritage.

Indian people who see so many Western devotees of Kṛṣṇa joyfully engaged in Kṛṣṇa consciousness are deeply impressed, because they know that these Western men and women have left the very society and value system that India is trying to imitate. In addition, we distribute thousands of books explaining the authentic understanding of the Indian spiritual traditions. The people read these books and appreciate, many for the first time, the true purport of the scriptures: unalloyed devotion to Kṛṣṇa, the Supreme Personality of Godhead. Then the people are inspired to change their lives by chanting Hare Kṛṣṇa.

Another effect we are having is to further the integration of the Indian nation. A God-centered conception of life can keep this nation united. Without it, materialism

and self-centeredness prevail, and materialistic people can never remain united for long. Kṛṣṇa consciousness, on the other hand, teaches one to be selfless, to sacrifice one's selfish interest for the sake of the greater whole. This sense of putting oneself last comes only from putting Kṛṣṇa in the center. Our *pada-yātrā* party, made up of people from all over the world, is a miniature example of this principle.

Is the Attempt Worthwhile?

Since we started on September 2 last year, we've gone almost three thousand kilometers, and the response throughout the journey has been overwhelmingly favorable, way beyond our expectations. We've reached millions. Every day thousands of people get the opportunity to realize the divinity of Lord Caitanya Mahāprabhu. In the association of His devotees they feel inspired to regularly chant the Hare Kṛṣṇa *mantra*, the greatest prayer for deliverance in this quarrelsome age.

One man who attended our program in the evening approached me the next day, as we were leaving his village. He had been so inspired by our program that he had begun reading Śrīla Prabhupāda's *Bhagavad-gītā As It Is* immediately and then finished five rounds of Hare Kṛṣṇa chanting before he went to bed. This man said he had taken a vow to do this daily, and he had wanted to start the very same day. We consider this kind of response the perfection of the *pada-yātrā*.

Another thing the *pada-yātrā* is doing is clearing up any misconceptions rural people may have about the International Society for Krishna Consciousness (ISKCON) by giving them firsthand information. For example, some people accuse ISKCON of being an organization for rich city people. But when they see the devotees walking through the countryside, satisfied with the accommodations and food offered by the villagers and working hard to spread Kṛṣṇa



On April 23, 1985, the *pada-yātrā* entered Kanyā-kumārī, the city at the southernmost tip of India.

consciousness, they realize the devotees are genuinely interested in the welfare of all the people.

Another example: Some people think ISKCON devotees are idle hippie types. But when the people see that the devotees are happily following our four regulative principles—giving up meat-eating, intoxication, illicit sex, and gambling—and that they're always chanting the holy name of Kṛṣṇa as they walk along the road, the people can understand that this is a serious movement. *Pada-yātrā* is gaining a good name for ISKCON.

Enthusiastic Responses

Many cabinet ministers, chief ministers, members of parliament, mayors, municipal commissioners, religionists, and scholars have received and appreciated the *pada-yātrā* devotees. So this program is a success on many levels. Śrīla Prabhupāda would have been very pleased with it, and his pleasure is something that really matters to us.

For the devotees of Indian origin it's easier than for the foreign devotees. The weather sometimes gets very hot, and people aren't used to the heat. Out in the countryside we don't have the kind of facilities we're accustomed to in the cities. We often have to answer nature's call in the fields and stay in places with no real privacy. In the villages we sometimes get first-class facilities, but usually we get a big hall, and the whole party has to spend the night there with no partitions, no privacy. This is actually a very good thing, because it teaches detachment, tolerance, and humility. Kṛṣṇa consciousness is meant for austerity, not soft living. Devotees are grateful for the purification and for the advancement in Kṛṣṇa consciousness they're making on this *pada-yātrā*.

A Big Job

Obviously, maintaining a party of one hundred devotees, five bullocks, a camel, and an elephant is not going to be easy. But the hospitality in the villages is really wonderful. That is what keeps us going. In the Indian cultural tradition one is trained to receive guests—especially *sādhus*, or saintly persons—as if God Himself had come to your home. This is changing with the times, but it is still dominant here in the Indian villages. Our advance party goes ahead and tells the people that the *pada-yātrā* is coming and what accommodations we'll need. The news spreads quickly by word of mouth, and things begin to happen. The people arrange some accommodations, either in a school or a big temple, and they always feed us and usually our animals. Then there is always a nearby river or well to wash clothes and take our bath in. Sometimes we stay in

dharmasālas, dormitories meant exclusively for mendicant *sādhus* and pilgrims.

The villagers give us other things as well. In Rajkot, Gujarat, a man donated 150 pairs of shoes. Last winter, some patron members of ISKCON sent us blankets and sweaters. One of them personally came out to meet the party and deliver his gifts of warm clothes. And from some of the ISKCON temples in India we also get regular monthly cash contributions and sometimes free books for distribution. By the mercy of the devotees, villagers, and others, help keeps trickling in in one form or another.

Longest Pada-yātrā In History

This is the first *pada-yātrā* ISKCON has organized. The *Times of India*, the leading

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daily paper, has described it as "a *mahā-pada-yātrā*," the longest *pada-yātrā* in history, and with international participation. It is unique in many ways, but *pada-yātrās* are not uncommon in India. Whether for economic or spiritual reasons, individually or collectively, people prefer walking to holy places. It sometimes takes them weeks, but it is a common practice.

Of course, though the real purpose of a *pada-yātrā* is to give one a chance to make spiritual advancement, politicians sometimes use it for political purposes. Gandhi's 241-mile trek in 1930 in defiance of the Salt Act imposed by the British is the most famous *pada-yātrā* in this century. A more recent attempt by another politician—a walk from Kanyā-kumārī, the southernmost tip of India, to New Delhi—failed to give him the popularity he hoped for.

Now, ISKCON has already started two processions outside of India, in Mauritius and in Brazil, because of the success of this one in India. One of our devotees from Gainesville, Florida, spoke to me earlier this year and said he wants to start one in the United States. When I was in America two years ago, the devotees in Washington, D.C., had a chanting party on a bullock cart; it got a lot of attention from the press. Also, the devotees on the Gītā-nāgarī farm in Pennsylvania sometimes distribute *prasādam* [food offered to Kṛṣṇa] in the villages and towns from bullock carts. So I think there is scope for this type of program in other parts of the world.

Pada-yātrā until 1996

Śrīla Tamal Krishna Goswami suggested to me that the *pada-yātrā* should not stop after the festival in 1986. I completely agree. This is the best program for establishing Kṛṣṇa consciousness at the grass-roots level in India. My plan is to continue northwest after our annual festival in Māyāpur in March 1986, all the way to Vṛndāvana. En route we will pass through Gayā, Benares, Ayodhyā, Allahabad, the Naimiṣāraṇya forest, Old Delhi, New Delhi, and then on to Vṛndāvana. The idea is to reach Vṛndāvana by November of '86, in time for Śrīla Prabhupāda's disappearance-day memorial.

Then from there we will begin a ten-year *pada-yātrā*, returning in 1996 for Śrīla Prabhupāda's centennial appearance anniversary festival. This way, those devotees who could not join the present *pada-yātrā* will still have the opportunity to go on *pada-yātrā*. If my Godbrothers approve and support this plan, it will not be too difficult to achieve. It would largely depend on the leaders' realizing the enormous potential of this program for spreading Kṛṣṇa consciousness. The best way to get that realization—the only way, in fact—is to participate in it for a while and experience firsthand the preaching and purifying potency of the *pada-yātrā* program. 🙏

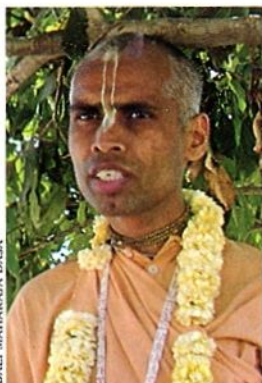
Join us on pilgrimage in India by joining the pada-yātrā now underway. (See RESOURCES on page 22). Or attend ISKCON's annual festival in Māyāpur, West Bengal, the site of Śrī Caitanya Mahāprabhu's appearance and youthful pastimes. Every year, devotees of Kṛṣṇa from around the world join together for three weeks of spiritual association at this holy place of pilgrimage. We have special group airfares, and meals and accommodations at our own ISKCON center. This year, the pilgrimage festival takes place in March. It's a once-in-a-lifetime event, celebrating 500 years since the advent of Lord Caitanya. And you are invited to join us.

For more information, write to India Festival, attention: Pañcaratna dāsa, 1A Rainey Park, Calcutta, India.

People of Pada-yātrā

Lokanātha Swami was born in Aravade, a small village in the Indian state of Maharashtra. In 1971, while he was pursuing a degree in chemistry at a Bombay university, he met the Hare Kṛṣṇa devotees for the first time. Śrīla Prabhupāda and a group of his American and European disciples were holding a spiritual festival at Bombay's Cross Maidan park, and Lokanātha attended every evening, relishing Prabhupāda's lectures and watching the Western devotees with great interest.

In 1972 Lokanātha decided to join the Hare Kṛṣṇa temple in Bombay. He also decided to quit school, even though his family and friends back in Aravade were at first strongly opposed. He soon received initiation from Śrīla Prabhupāda and a few years later entered the renounced order, *sannyāsa*. He has served as president of the Delhi temple and has traveled and lectured extensively in India and abroad. In 1976, at Śrīla Prabhupāda's request, he led a group of devotees from Vṛn-



BALI MAHARAJA DĀSA

Jayādvaiva Swami was born in Jersey City, New Jersey. He met Śrīla Prabhupāda in 1968 at the age of eighteen. When he joined the New York temple, his first engagements were stapling pamphlets and typing. Now he is known in ISKCON for his scholarship and understanding of the Kṛṣṇa consciousness philosophy. He served for many years as a senior member of the Bhaktivedanta Book Trust, editing the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Śrī Caitanya-caritāmṛta*. As editor of Śrīla Prabhupāda's voluminous writings, he deeply imbibed the formidable Kṛṣṇa consciousness philosophy, as his numerous articles for BACK TO GODHEAD and his thousands of public lectures attest. He has been closely associated with BACK TO GODHEAD since its early years, most recently serving for six years as senior editor.

Since the early years of the Kṛṣṇa consciousness movement, Jayādvaiva Swami has been known for his serious determination, sharp wit, and speaking ability. From the beginning



YAMARAJA DĀSA

Havirdhana dāsa is one of the leaders assisting Lokanātha Swami on the *pada-yātrā* program. Prior to joining the Kṛṣṇa consciousness movement, Havirdhana made two trips to India "looking for something positive to do with myself." In 1979, on his third such trip from England, his homeland, he realized Kṛṣṇa consciousness was the positive alternative to the diverse occupations he had previously tried but had found unfulfilling. "I was traveling around India," he relates, "and I had remained for some time in Rishikesh. A devotee met me there and said, 'Come down to Vṛndāvana. The biggest festival of the year, Kṛṣṇa's birthday, is coming soon.' I asked around about Vṛndāvana, and everyone told me it's very nice there. So I went."

In Vṛndāvana, the sacred place of Lord Kṛṣṇa's childhood pastimes, Havirdhana stayed at the ISKCON center, the Krishna-Balarām temple, and helped out with the festival



YAMARAJA DĀSA

dāvana, just south of Delhi, to Māyāpur, West Bengal, traveling by ox cart.

Lokanātha Swami is the *pada-yātrā*'s chief organizer and has been leading the festival since its beginning in September 1983. He is well known in the International Society for Krishna Consciousness (ISKCON) for his humility and innate appreciation of Kṛṣṇa consciousness. Renowned as a leader of *kīrtanas* (congregational chanting of God's holy names to the accompaniment of Indian drums and cymbals), he has preached effectively all over India, inspiring large crowds to join in the chanting. His presence has helped maintain the momentum of the *pada-yātrā*.

Śrīla Prabhupāda, shortly before passing away in 1977, expressed a strong desire to go on pilgrimage, riding in a ox cart, to all the holy places in India. That petition served as the inspiration for Lokanātha Swami, who sees the *pada-yātrā* as his chance to fulfill one of Śrīla Prabhupāda's last requests.

he was a simple and renounced disciple of Śrīla Prabhupāda. So it was natural that he eventually took formal initiation into the *sannyāsa* order of renunciation. It was thus that he received the title "Swami" (one who is master of his senses).

Just prior to his going to India to travel with the *pada-yātrā*, Jayādvaiva Swami served in Europe, where he directed the publication of BACK TO GODHEAD in several languages. Now that he is walking with the *pada-yātrā*, getting a rare, intimate look at the people and culture of India, he is informing—and provoking—the readers of BACK TO GODHEAD with front-line reporting and incisive commentary from such places as Uḍipī, Rāmeśvaram, Tirupati,

and Madras. And there's more to come.

With India's population being predominantly rural, the *pada-yātrā* is affecting the lives of hundreds of millions who live in the villages. And Jayādvaiva Swami, as a vital member of the *pada-yātrā*, works to revive their God consciousness.

preparations. He chanted Hare Kṛṣṇa with the devotees and attended classes on the devotional science of Kṛṣṇa consciousness. After the festival, he stayed on; he was becoming more and more convinced that Kṛṣṇa consciousness would lead him to the Absolute Truth. Six months later he asked for initiation, thus formalizing his commitment to the spiritual path of devotion to Lord Kṛṣṇa.

Although in his six years of active membership in the Kṛṣṇa consciousness movement Havirdhana has held a number of posts, none of them has been as inspiring to him as *pada-yātrā*. He has been involved with the *pada-yātrā* since it began in September of 1984.

Says Havirdhana: "I cannot see anything else for me but *pada-yātrā*. After we reach Māyāpur, I would like to go on to Vṛndāvana and come around again, through Bombay and South India. The preaching impact of this program is just incredible. Every day we are reaching hundreds of people."



On Pilgrimage

FILTERING THE WATERS

Reflecting on the transmogrified face of Indian culture.

by JAYĀDVAITA SWAMI

It's the middle of the evening in Rāmeśvaram, one of the holiest cities in the Hindu world. The majestic temple of Śiva turns quiet. Its towers disappear into the night. The god inside is said to be sleeping now. The temple elephant closes its eyes and rests on its side for sleep.

Midway along the temple's southern wall, a street lamp casts light and shadow on what remains of an old gate, pale yellow, partly reconstructed in cement. Old granite slabs, grey and heavy, lie scattered between the wall and the road.

Across the road, from among the little shops, food stalls, and pilgrims' hotels, a loudspeaker plays toward the gate. This might be the sound of Vedic hymns. Or special songs composed in honor of the temple? No way.

It's cinema music—Indian cinema music. Blasting away into the night. Love songs blended in the studios of Madras and poured onto celluloid to give Tamil box-office films their special taste.

Does the Indian heart thirst for the ancient elixir of immortality? Come on now—give us cinema, Cinema, CI-NE-MA! And not that artsy Satyajit Raj stuff either. Give us heavy punches, hot kisses, broken hearts, and murder. Heroes, superstars—magazines with scandals and gossip. And give us songs, lots of songs. We really, really go for those songs.

This is not to say that India has ceased to

be a land of spirituality. Deep, strong spiritual currents still nourish the Indian life, as India's rivers nourish her soil. But those divine cultural waters float pretty thick with junk nowadays. From Madras, Calcutta, Delhi, Bombay, tributaries swirl it downstream to the towns and villages.

So in the little village of Silaiman, seven kilometers out of Madurai, we find crowds of chattering farm people migrating down the roads at 10 P.M. to their mud-and-grass homes from the village cinema, a spacious hall of bamboo and palm thatch with a clunky old British projector and grey metal cone loudspeakers that stamp all directions with tinny soundtracks. If you're walking around at one in the morning, you'll find dogs, cows, hogs, chickens, donkeys, buffalo, and people, asleep in a village fog of song and dialogue.

In Vembar, another village, nearby homes on two sides of us send out waves of cinema songs top volume all day and night till three in the morning. It's a local custom: the day before your family celebrates a marriage, you play cinema songs to invite all the neighbors to the holy event. ("May this union be sanctified, O Lord, by the blessed cultural waters from Calcutta, Madras, and Bombay.")

This has all happened pretty fast. "Even fifty years ago," Śrīla Prabhupāda writes (he was writing back in 1965), "the social structure of all Indians was so arranged

that they would not read any literature that was not connected with the activities of the Lord. They would not play any drama not connected with the Lord. Nor would they visit a place that was not holy and sanctified by the pastimes of the Lord. Therefore, even the common man in the village would talk about *Rāmāyaṇa* and *Mahābhārata*, *Gītā* and *Bhāgavatam*, even from his very childhood."

That's the way the villages used to be. "But by the influence of the Age of Kali," Śrīla Prabhupāda continues, "they have been dragged to the civilization of the dogs and hogs, laboring for bread without any sense of transcendental knowledge."

This "sense of transcendental knowledge" is the essence of human life. The living being is essentially a transcendental entity, eternal, blissful, and full of knowledge, but when he forgets he is a tiny soul dependent on the Supreme Lord, he leaves hold of his transcendental sense of who he is, flounders in false ego, and makes a fool of himself in the muck of the material world.

According to how he grasps, material nature sticks him with a body to suit his fantasies, and then makes him act out the role the body requires. The body keeps him busy working hard to eat, sleep, mate, and defend. And when his time's up in one body, material nature kicks him to the next—in one of 8,400,000 species—and

(continued on page 35)



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The Glories of LORD CAITANYA

Part 10: Visit to Śrī Raṅgam

While touring the holy places of pilgrimage, Lord Caitanya spent four months in this culturally prominent South Indian city—and left His indelible transcendental mark.

Text and photos by
JAGATGURU SWAMI and BHAVĀNANDA RĀYA DĀSA

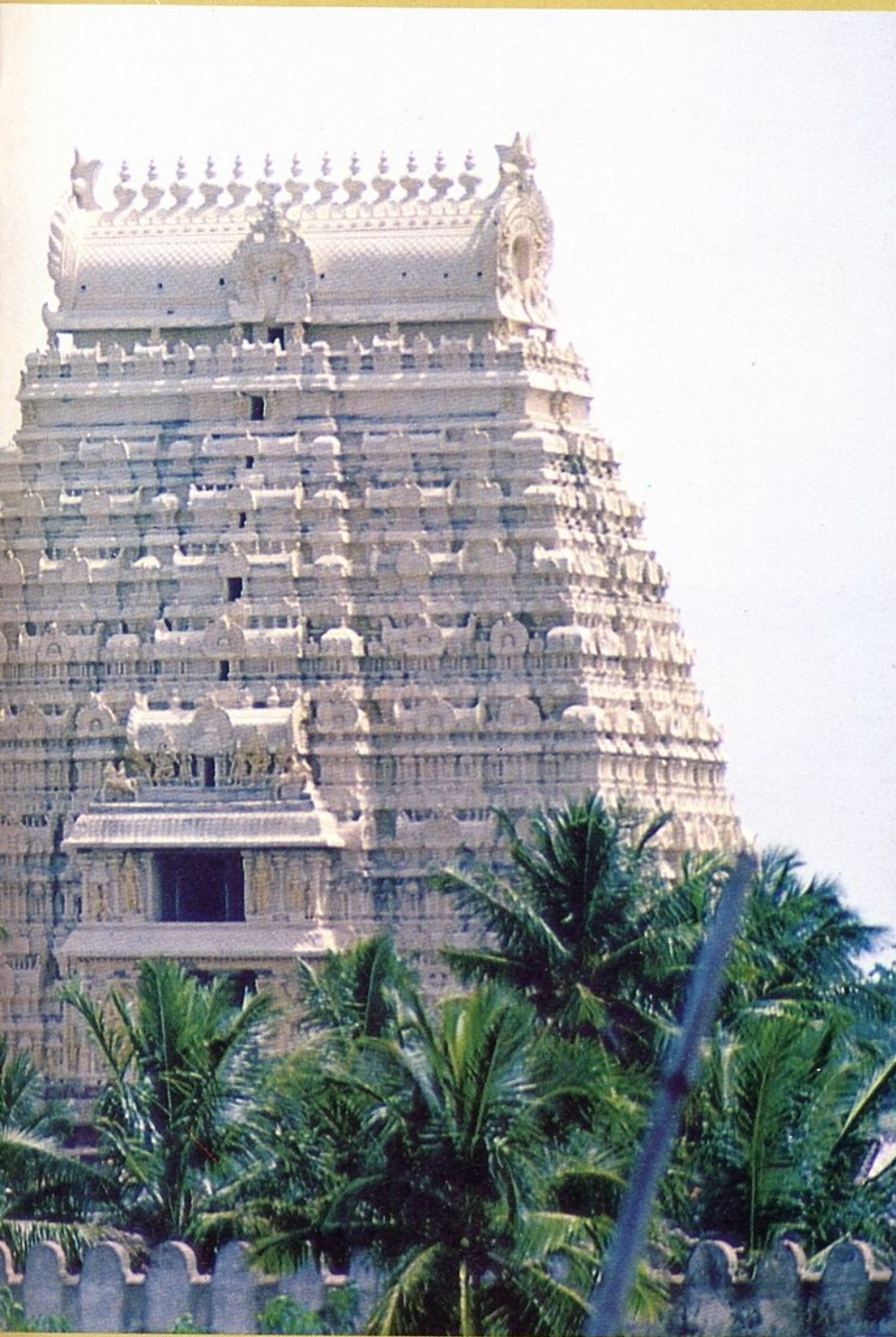


Shortly after entering the renounced order, Lord Caitanya set out on foot to tour the holy places of South India. Chanting God's holy names (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) and absorbed in ecstatic love of God, He turned everyone into a devotee of Lord Kṛṣṇa, the Supreme Personality of Godhead. After having traveled to many holy places in South India, He came to the city of Śrī Raṅgam. A number of significant events

occurred during the Lord's stay here. And as we shall see, the residents of Śrī Raṅgam have not forgotten those events, even though almost five centuries have passed.

On an island in the Kaveri River the Lord saw the city of Śrī Raṅgam. He also saw the beautiful temple of Raṅganātha, the largest Viṣṇu (Kṛṣṇa) temple in all of India, with its seven surrounding concentric walls and its towering *gopuras* (gateways). And when He entered the temple, He began dancing in ecstatic love of God and chanting the holy names. His tall and graceful form was effulgent and golden. His arms reached down to His knees. Lord





Raṅganātha is the largest Viṣṇu temple in India. At left, two of the seven giant *gopuras* (gateways) tower over the countryside and can be seen for miles. Below, a replica of Lord Caitanya's footprints are enshrined in a miniature temple on the city's main road. Each day pilgrims on their way to the Raṅganātha temple stop here to offer flowers.



Caitanya was dressed in the traditional saffron cloth of a *sannyāsī*, a member of the renounced order. And when He began to dance before the Deity, everyone was struck with wonder. The news of Lord Caitanya's arrival quickly spread throughout the city, and many people began to assemble just to see Him.

Having heard about this uncommon personality who had come to Śrī Raṅgam, Vyeṅkaṭa Bhaṭṭa, the head priest of the temple, came forward with great respect and invited Lord Caitanya to dine at his house. Lord Caitanya accepted the invitation, and Vyeṅkaṭa Bhaṭṭa requested Him to remain a guest in his house until the four months of the rainy season (Cātur-māsya) had ended. "Please be merciful to me," Vyeṅkaṭa Bhaṭṭa said, "and stay at my house during Cāturmāsya. Speak about Lord Kṛṣṇa's pastimes and kindly deliver me by Your mercy."

Lord Caitanya agreed, and He passed His days in great happiness, discussing Lord Kṛṣṇa's transcendental pastimes. Sometimes He would perform *saṅkīrtana** through the streets of the city. On seeing the beautiful form of Lord Caitanya and the ecstatic way in which He chanted and danced, the people were astonished. Many thousands of people from various parts of the country came to see the Lord, and after seeing Him they too began chanting Hare Kṛṣṇa in ecstasy. Indeed, after seeing Lord Caitanya, all these people became devotees of Lord Kṛṣṇa, and all their unhappiness and distress vanished. Lord Caitanya was very pleased by all these happenings, and He requested everyone to go out and spread the *saṅkīrtana* movement. The influence



During Lord Caitanya's visit to the South Indian city of Śrī Raṅgam, He was always seen chanting Kṛṣṇa's holy names and dancing. In the painting at left the Lord enters the main temple to dance in ecstatic love of God before the Deity of Lord Raṅganātha.

*The congregational chanting of God's holy names, often to the accompaniment of traditional instruments like *karatālas* (hand cymbals) and *mṛdaṅgas* (two-headed clay drums).



of Lord Caitanya was felt in every home in Śrī Raṅgam.

On one occasion Lord Caitanya came upon a devotee reading the *Bhagavad-gītā*. The Lord observed in the body of that devotee symptoms of ecstatic love of God—hair standing on end, tears welling in the eyes, trembling, and perspiration. The Lord was very pleased to meet this pure devotee. Some people standing nearby, however, were laughing and joking about the way the devotee was reading. Actually he was illiterate. That's why people were laughing at him.

Lord Caitanya asked the devotee, “My dear sir, why are you in such ecstatic love? Which portion of the *Bhagavad-gītā* gives you such transcendental pleasure?”

“I am illiterate,” the devotee replied, “and therefore do not know the meaning of the words. Sometimes I read *Bhagavad-gītā* correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master. Actually I am looking at this picture of Lord Kṛṣṇa sitting as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish. When I see this picture, I am filled with

Lord Caitanya stayed at the house of Vyeṅkaṭa Bhaṭṭa.

Today, a temple of Lord Jagannātha (Kṛṣṇa) marks that spot (above). A dome on the roof (far right) indicates where the Deity stands in the temple below.

The main door of the temple (right) is flanked by colorful reliefs. Above right, reliefs grace courtyard walls. Opposite page, middle: Surrounded by disciples and family members, Rangaraja Bhatta, a direct descendant of Vyeṅkaṭa Bhaṭṭa, is a member of the temple advisory committee.



ecstasy. As long as I read the *Bhagavad-gītā*, I simply see the Lord's beautiful features. It is for this reason that I am reading *Bhagavad-gītā*, and my mind cannot be distracted from this.”

Then, much to everyone's surprise, Lord Caitanya embraced the devotee and proclaimed that he was actually the greatest scholar of the *Bhagavad-gītā* because he


had realized the real purport: love for God, Kṛṣṇa. Being touched by Lord Caitanya, that devotee felt great spiritual ecstasy, and he realized that Lord Caitanya was none other than Lord Kṛṣṇa Himself.

When the four months of the rainy season ended, Lord Caitanya prepared to leave Śrī Raṅgam and continue His pilgrimage. Vyeṅkaṭa Bhaṭṭa, who had developed great



affection for Lord Caitanya, became overwhelmed with lamentation and fainted. All the residents of Śrī Raṅgam felt their hearts ache with love for the great transcendental personality who was leaving them.

Even though almost five centuries have elapsed since the Lord's South India tour, the residents of Śrī Raṅgam have not forgotten the great fortune Lord Caitanya brought to their city. A shrine at the main entrance to the city displays the Lord's footprints and commemorates the Lord's arrival. In another area of the city, what was once the home of Vyeṅkaṭa Bhaṭṭa is now a beautiful little temple. The temple has many paintings depicting Lord Caitanya's pastimes at Śrī Raṅgam. In the central hall of the temple, there is a diorama of Lord Caitanya and a Deity of Lord Kṛṣṇa (Jagannātha).

Amazingly, the family descendants of Vyeṅkaṭa Bhaṭṭa still live at Śrī Raṅgam. The head of the household, Rangaraja Bhatta, continues to carry on the tradition and heritage of his forefathers by serving on the Raṅganātha temple advisory committee. Whenever visited by devotees of the International Society for Krishna Consciousness (ISKCON), Rangaraja Bhatta and his family are always glad to receive them. Rangaraja Bhatta says, "The members of ISKCON, headed by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, are fulfilling the mission of Lord Caitanya and preaching the *saṅkīrtana* movement all over the world. This is very wonderful, because it was predicted by the Lord Himself." 



FILTERING

(continued from page 30)

the same routine starts all over again.

Human life offers the living being the chance to free himself gracefully from this embarrassing series of illusions and get back to the transcendental life to which he rightly belongs. One does this simply by living in relationship with the Supreme Transcendence, the Supreme Lord, the Personality of Godhead.


The Personality of Godhead, Kṛṣṇa, is like the sun, and illusion is like darkness. Wherever there is Kṛṣṇa there can be no illusion. The holy name and glories of Kṛṣṇa are identical with Kṛṣṇa Himself. The Vedic teachings, therefore, call upon us to be happy in this life and achieve spiritual liberation through regular chanting and hearing of the glories of Kṛṣṇa, the Supreme Lord.

The Vedic sages tell us that the best way to fend off the cultural pollution brought on by the degrading Age of Kali is the chanting of the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If we spread this chanting, at least we have a fighting chance that the influence of Kali will weaken and spiritual culture will gain strength and prevail.

Lord Caitanya's *saṅkīrtana pada-yātrā* is therefore touring India to persuade people of the importance of their spiritual heritage and the chanting of the holy name of the Lord. In the *pada-yātrā*, Indian devotees who've gotten back their natural taste for spiritual life walk together with Western devotees who grew up on the sweet goo of sense enjoyment and spit it out for the taste of Kṛṣṇa consciousness. If the Indian people take the *pada-yātrā's* message seriously, they can save their culture and spiritualize their lives. And they can spread the culture of Kṛṣṇa consciousness for the benefit of the entire world.

Human life is meant for spiritual realization. Village life in India used to be arranged in such a way that this realization would come about naturally. Children would gather around their parents and grandparents to hear *rāma-līlā* and *kṛṣṇa-līlā*, the pastimes of the Supreme Lord.

But now I'm having trouble even telling you this. I'm in a peaceful little village, seventy kilometers north of Pondicherry. But while I write, trying my best to concentrate, the villagers we're staying with have gathered in the next room—to watch the cinema, on television.

So what to do now? You can't pass a law, "No Cinema." People wouldn't stand for it. All you can do is be exasperated and sad. And fight the Age of Kali by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. 

NOTES FROM THE EDITOR

Of Men and Machines

Do you like computers?

If you are at heart a humanist, then you would probably answer no. Or you would give a qualified yes. Because you're uneasy around computers. They do a lot of good, you admit, but they also represent a dehumanizing force.

Not that everyone who gets edgy around an IBM PC subscribes to some specific brand of humanism (that plethora of doctrines, all of which essentially hold man to be the measure of all things and human nature to be sovereign). There are lots of people who don't like computers for all kinds of nonhumanistic reasons: economic, aesthetic, theistic. But humanistic thinkers today are definitely wary of computers, even while the electronic age grows in accomplishments and even as computer advocates praise the computer and make great claims for artificial intelligence.

The basic restraint that humanists show in this regard is expressed well by Lewis Mumford in his book *The Myth of the Machine*: "No automatic system can be intelligently run by automatons—or by people who dare not assert human intuition, human autonomy, human purpose."

Pretty humanistic. Nevertheless, the number of people using computers is still growing, and many devout "users" find such antitechnology statements to be excessive. A recent poll revealed that no fewer than sixty-seven percent of working Americans feel that the computer revolution will raise production levels, improve children's education, and increase the standard of living.

Many computer enthusiasts argue that the computer revolution is actually ushering society into a new heyday for humanism. All you need, they say, is a little imaginative vision to see that one day soon the proliferation of home computers will make commuting to the office a thing of the past. Instead, professionals will more and more do their business at home. And the more time people spend at home, the more inclined they become to increase their friendships with their neighbors and generally behave more sociably. Thus some computer advocates say the computer will make for better neighbors and a stronger sense of community. States author and editor Jean Jacques Servan-Schreiber, "It is a source of new life that

has been given to us."

But is the "life" and intelligence of a computer really like our own? The humanists say no. "Any intelligence that may be attributed to [the computer] can have only the faintest relation to human understanding and human intelligence," states Joseph Weinbaum, author of *Computer Power and Human Reason*. "However much intelligence computers attain, now or in the future, theirs must always be an intelligence alien to genuine human problems and concerns."

Indeed, the more human beings rely on artificial intelligence to solve their problems, the more the humanists sense danger. "What is important to realize," states Mumford, "is that automation, in this form [of computers], is an attempt to exercise control, not only of the mechanical process itself, but of the human being who directed it, turning him from an active to a passive agent, and finally eliminating him altogether."

The arguments both for and against computers hinge on a question of values. Computer advocates say the computer contributes to the quality of life in the modern world and is to be valued for that reason. Humanists counter by saying that computers distract us from the thoughts and feelings that human beings should value the most.

Kṛṣṇa conscious devotees, like the humanists, are cautious to avoid overestimating computer technology's attainments and accomplishments. But our reason for feeling this way differs from what most humanists would say.

The human form of life is indeed a glorious thing, and that glory should not be diminished by computer technology—or anything else. But what is the actual value and purpose of this human form of life? Does it reside in "intuition, autonomy, and purpose," as Lewis Mumford has indicated? Or in our concerns and social sympathies, as many other humanists feel?

Even animals exhibit behavior that shows elementary levels of reason, purpose, and emotion. From schools of fish in the ocean to wolf packs in the woods, from colonies of ants to migrating flocks of birds, many species cooperate closely to achieve community goals. And mem-

bers of the same species often show signs of affection for each other. (Mothers within the animal kingdom often show a courage in defending their offspring that is unmatched in contemporary Western culture.)

To know the ultimate value and purpose of human life, we must hear from bona fide Vedic literature such as the *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam*. This literature reveals how all material bodies are but temporary coverings of the eternal soul, a spark of the Supreme Personality of Godhead, Kṛṣṇa. Whereas the material body is temporary and subject to ignorance and suffering, the spirit soul is eternal and full of bliss and knowledge. The human body, however, affords that particular soul living within it the proper intelligence and developed consciousness for comprehending his true identity.

As the *Śrīmad-Bhāgavatam* explains, "The human form of life is of such importance that even demigods desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature" (*Bhāg.* 3.15.24). Therefore, regardless of how advanced our technology may become, if we have no knowledge of our eternal identity, then our education is incomplete.

Sometimes people question the devotees of Kṛṣṇa, asking, "If you condemn material life, why do you use modern conveniences such as automobiles and printing presses and computers?" But it is not the machines and technology of the material world per se that we reject. Rather, we reject the use of material things for any purpose other than the service and glorification of Kṛṣṇa. And whatever is used in this way becomes glorious. Thus the devotees of Kṛṣṇa neither condemn nor glorify computers and other such modern technological amenities. We do understand that the purpose of human life is to know and love and serve Kṛṣṇa, the Supreme Person. To devote one's life to this purpose is the ultimate goal and purpose of human life. —SDG

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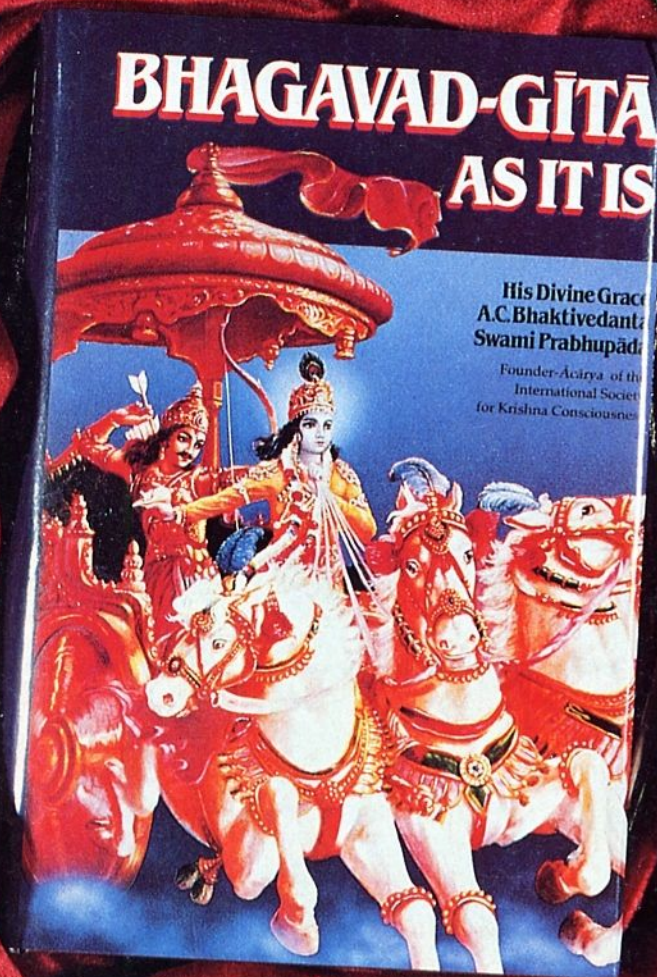
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