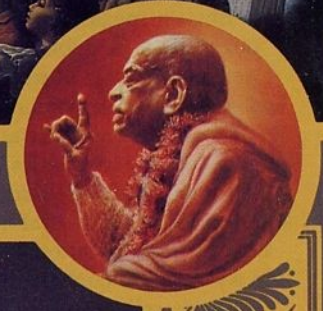


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

Vol.21 No.1

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



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 disciplic succession.



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

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

The Magazine of the Hare Krishna Movement

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His Divine Grace
A. C. Bhaktivedānta Swami Prabhupāda

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MANAGING EDITOR Śeṣa dāsa

ASSOCIATE EDITORS Draviḍa dāsa,

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Viśākhā-devī dāsī

DESIGN Yamarāja dāsa, Tapasya dāsa

CIRCULATION Ādi-keśava dāsa

PRODUCTION MANAGER Rāmanātha-sukha dāsa

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SANSKRIT EDITOR Kuśakrathā dāsa

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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 *e* in *evade*, long *ī* like the *i* in *pique*. Pronounce the vowel *ṛ* like the *ri* in *rim*, and *ṛ* like the *ch* in *chair*. Pronounce the aspirated consonants (*ch*, *jh*, *dh*, etc.) as in *staunch-heart*, *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* (*dāsī* for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

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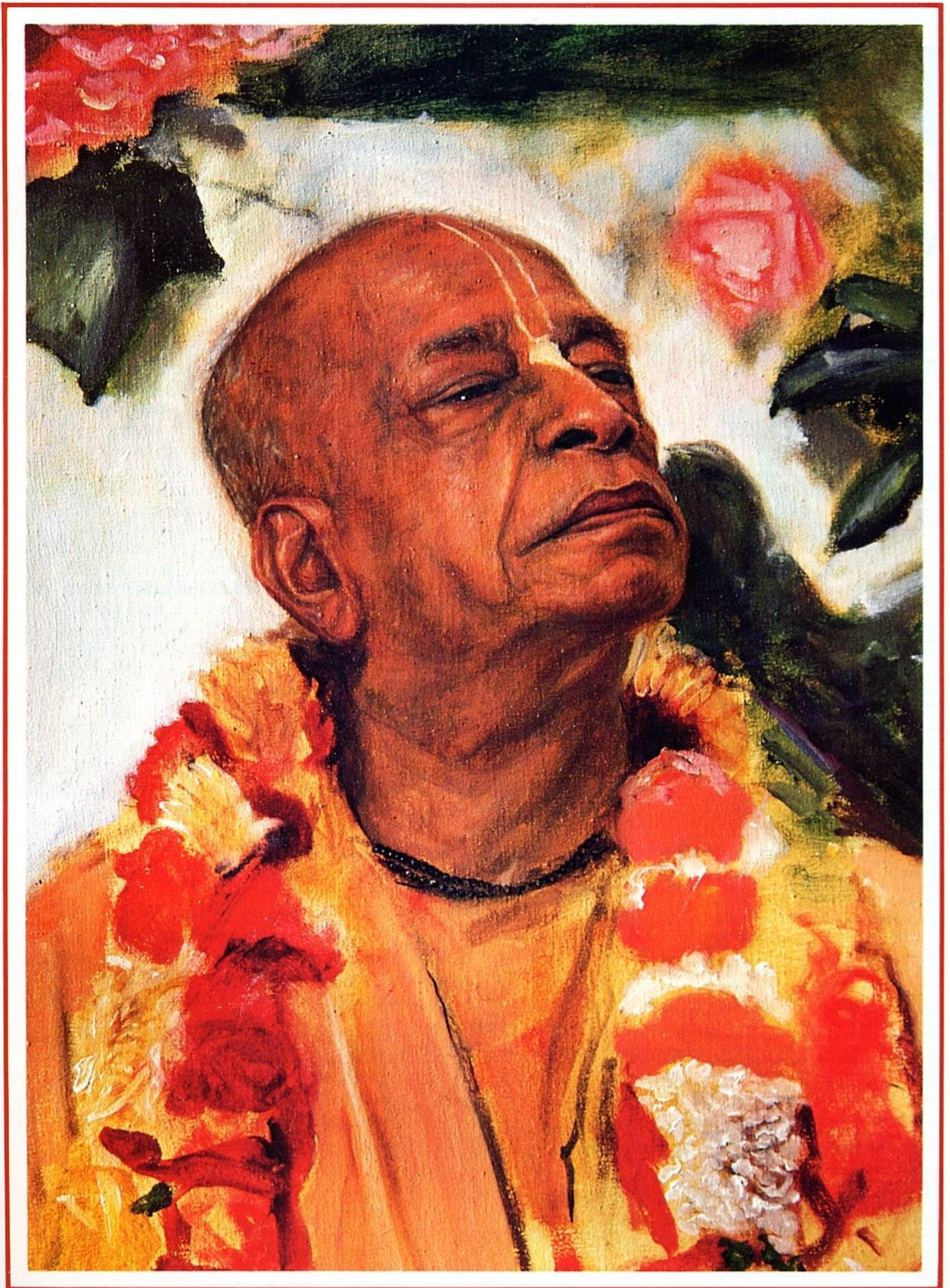
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COVER: When the eastern horizon became tinged with the redness of the rising sun, Lord Caitanya journeyed through Navadvīpa and called out to the sleeping souls, "Wake up! Take shelter of the holy name of Kṛṣṇa!" Please see the article on page 26. (Photo by Viśākhā-devī dāsī)



TWO WORLDS

As eternal spirit souls in this temporary material world,
we are out of our element. But there is a way home.

A lecture in Toronto in June 1976
by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

*aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya mān nīvarante
mṛtyu-saṁsāra-vartmani*

“Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.” (*Bhagavad-gītā* 9.3)

Here Lord Kṛṣṇa is instructing us that there are two paths we can follow: One takes us back home, back to Godhead, and the other forces us to remain in this material world, which is full of miseries, especially birth, old age, disease, and death. These are the two paths open to us.

Actually, we living entities are not subjected to birth, old age, disease, and death. We are eternal, part and parcel of Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead, and we are part and parcel of Him, just as a father may have many children, and every child is part and parcel of the father. So Kṛṣṇa, the Supreme Lord, is the supreme father, and we living entities are all His children, part and parcel of God.

Qualitatively we are one with Kṛṣṇa, just as a small particle of gold is still gold. It is not qualitatively different from a big lump of gold.

Still, although we are small particles of Kṛṣṇa, the Supreme Personality of Godhead, somehow we have fallen into this material world. We are like sparks that are no longer in the fire. When a small spark is dancing within the fire, it is brilliant—it is also fire. And if it falls on your clothes, it will immediately begin to burn, or the spark will make a black spot. I have had this experience. Although the spark is small it is still fire, and therefore it burns. Similarly, we are small particles of spirit, part and parcel of God, and therefore we possess His qualities in minute quantity.

Now, when a spark falls out of a fire, there may be three conditions: The spark may fall on the ground, it may fall on the water, or it may fall on some dry grass. If the spark falls on dry grass, the spark may start another fire. If it falls on the ground, the spark may continue as fire for some time and then become extinguished. And if the spark falls on water, it is finished.

Similarly, the material world is composed

of three modes of nature—goodness, passion, and ignorance. If we acquire the quality of goodness, there is a chance of knowledge and enlightenment—the “fire” can again be generated. And if we acquire the mode of passion, our spiritual enlightenment is likely to soon be extinguished. But if we fall down in the water—the mode of ignorance—our consciousness is finished.

In our fallen condition in this material world, the modes of passion and ignorance are very prominent. The symptoms of these modes are unlimited desires and greediness. And the symptom of the mode of goodness is enlightenment. If we cultivate brahminical qualifications, we will rise to the platform of the mode of goodness. Kṛṣṇa describes the brahminical qualifications in the *Bhagavad-gītā* [18.42]:

*śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānaṁ āstikyaṁ
brahma-karma svabhāva-jam*

If we cultivate this kind of life—to be truthful, peaceful, and tolerant, to be men of wisdom, knowledge, and faith in God and the scriptures—then we are *brāhmaṇas*.

To be a *brāhmaṇa* means that one has a chance of understanding Brahman (*brahma jānātīti brāhmaṇah*). Human life is meant for inquiring about Brahman. This is declared in the first aphorism of the *Vedānta-sūtra*: *athāto brahma-jijñāsā*.

So, the gist of the whole Vedic literature is given in the *Bhagavad-gītā*, which is spoken by the Supreme Personality of Godhead, Kṛṣṇa. Therefore the *Bhagavad-gītā* is a very important book. In other scriptures, sometimes the representative or servant of God is speaking. They are also teaching the science of God, but according to time and circumstances they may modify God's teachings. But here in the *Bhagavad-gītā* the Supreme Personality of Godhead, Kṛṣṇa, is Himself speaking.

For the Indians who are present here, it is a great fortune that you have taken your birth in the country where Kṛṣṇa appeared. Such a birth is not an ordinary thing. Why? Because to take birth in India means to automatically be advanced in spiritual knowledge. Therefore, even though India is in such a fallen condition, if you go to any village the people will very easily understand Kṛṣṇa consciousness. By birthright they have the knowledge.

In Vṛndāvana, when we walk on the street the cart drivers, the milkmen carrying milk—they all immediately offer respects: "Ah, Swamiji." The other day we were taking our morning walk and we entered a field. The cultivators came to receive us: "Swamiji, it is our great fortune that you have come to our field." But in this country, if I would have entered a field perhaps the owner would have brought a charge of trespassing or even shot me. So that is the difference between Indians and others: by birthright the Indian people are Kṛṣṇa conscious.

My request to you Indians here in a foreign country is, Please don't forget your heritage. That is my request. Remain an Indian, with Indian culture. Here is the temple of Kṛṣṇa, and we are distributing Kṛṣṇa culture all over the world. Don't miss this opportunity; take advantage of it.

The duty of every Indian is to help the mission of Lord Śrī Caitanya Mahāprabhu. Especially to the Indians He said,

*bhārata bhūmite haila
manuṣya-janma jara
janma sārthaka kari'
kara para-upakāra*

"The duty of one who has taken birth in India is to first of all make his own life successful and then to perform welfare activities for all others."

The idea is that since India is enriched with Vedic knowledge, those who are born in India should take advantage of this facility and then spread that knowledge. Especially those who are in the higher ranks should do this—the *brāhmaṇas*

[intellectuals], *kṣatriyas* [administrators], and *vaiśyas* [businessmen]. Learn the art of Kṛṣṇa consciousness, make your life perfect, and then distribute the knowledge all over the world. This is your duty, and this is the order of Caitanya Mahāprabhu.

Lord Kṛṣṇa spoke the *Bhagavad-gītā* five thousand years ago, but it was not broadly preached. It was spoken on the Battlefield of Kurukṣetra, so Arjuna knew it, and some of his friends. But Caitanya Mahāprabhu, who is also Lord Kṛṣṇa, took the role of a devotee of Kṛṣṇa and distributed Kṛṣṇa consciousness freely. He wanted every Indian to seriously take up Kṛṣṇa consciousness, make his life perfect, and then distribute the knowledge. This is every Indian's duty.

Now, in this ninth chapter of *Bhagavad-gītā* Kṛṣṇa is speaking plainly about *bhakti*, devotional service to the Supreme Lord.

**Just as we receive
sound from distant
places via radio,
we receive the
chanting of Hare
Kṛṣṇa from the
spiritual world. This
sound is not
produced in this
material world; it is
brought from the
spiritual world.**

He calls this knowledge *rāja-guhyam*, "most confidential." In the previous verse He said, *rāja-vidyā rāja-guhyam*: "Kṛṣṇa consciousness is the king of education, and it is very confidential." Therefore Kṛṣṇa consciousness cannot be understood by an ordinary man. Suppose you go to a bank. A few persons in the bank—the manager or the cashier or the accountant—may know everything confidential about the bank's dealings. But the clerks and customers don't know. Similarly, the knowledge Kṛṣṇa speaks in *Bhagavad-gītā* is very confidential (*guhyam guhyatamam*). In other words, it is very, very important and not easily understood by the common man.

Therefore, Kṛṣṇa says, "I am personally speaking this confidential knowledge to enlighten people like you, Arjuna, not for the people in general." Arjuna was not an ordinary person. He was born in a royal

family, and he was so exalted that he could speak with Kṛṣṇa face to face. So this confidential knowledge of the *Bhagavad-gītā* is not for ordinary persons.

But still, as Kṛṣṇa says, the process of Kṛṣṇa consciousness is *susukham kartum avyayam*: It is so easy to perform that everyone can do it. These American and Canadian boys—what are they doing here in this temple? Chanting Hare Kṛṣṇa, dancing, and eating *prasādam* [food offered to Kṛṣṇa]. What is the difficulty? Chant Hare Kṛṣṇa in ecstasy, dance nicely, and when you become hungry and tired, take nice *prasādam*. Simply by this process you will become advanced in Kṛṣṇa consciousness, and then you will be able to understand *Bhagavad-gītā*. What is the difficulty?

There is no need of discussing philosophy or becoming a mystic magician or juggler or bluffer or cheater. No. Simply accept this simple process. Come here and chant the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and automatically you'll become ecstatic, because this Hare Kṛṣṇa *mahā-mantra* is not an ordinary sound. It is a spiritual sound. As Narottama dāsa Ṭhākura has sung, *golokera prema-dhana harināma saṅkīrtana*. Just as we receive sound from distant places via radio, we receive the chanting of Hare Kṛṣṇa from the spiritual world. This sound is not produced in this material world; it is brought from the spiritual world.

In the spiritual world there are eternally liberated devotees who are ecstatically enjoying so much—simply by chanting Hare Kṛṣṇa and dancing. And the scriptures describe that in the spiritual world there is no sex. Just imagine! Here in this material world, sex is considered the highest pleasure. But in the spiritual world, although men and women are very beautiful, there is no sex because everyone is enjoying the higher pleasure of Kṛṣṇa consciousness.

Also, in the spiritual world no one ever becomes old, because in that place there is no birth, old age, disease, or death. Old age is due to the material body. Otherwise, the spirit soul is everlastingly young. Actually, we are hampered on account of the material bodily engagement.

So, as I have already explained, if you like you can become free from the bondage of this material body, or if you like you can continue your material way of life, changing from one material body to another, perpetually. In the present verse Kṛṣṇa describes this process as *mṛtyu-samsāra-vartmani*, "the path of repeated death in the material world." Why? Because if you are engaged in a material body—whether a cat's body or a dog's body or a human being's body or a demigod's body or even Brahmā's body—you have to die. There is no escape. Kṛṣṇa further says, *apṛāya*

mām, “You don’t get Me.” So you have two alternatives: either you get Kṛṣṇa and go back home, back to Godhead, or you remain in this material world and repeatedly get a body and die again, struggling through the cycle of birth, old age, disease, and death.

Now, because Kṛṣṇa is our supreme father, or supreme friend, He is helping us by speaking the knowledge of *Bhagavad-gītā*. So we should be very eager to accept His instructions. If we do not, then, Kṛṣṇa says, *mṛtyu-saṁsāra-vartmani*: We will “travel on the path of repeated birth and death in this material world.”

That is the result if one is not interested in performing his occupational duty, or *dharma*. What is this *dharma*? At the end of the *Bhagavad-gītā* Kṛṣṇa clearly says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: “Just give up all other duties and surrender unto Me.” This is real *dharma*. And anything except this is bogus *dharma*, cheating. In another place in the *Bhagavad-gītā* [4.8] Kṛṣṇa says, *dharmasamsthāpanārthāya sambhavāmi yuge yuge*: “To reestablish the real religious system, I appear age after age.” Kṛṣṇa comes here, or He sends His representative—his son or devotee or servant. In this way Kṛṣṇa tries to enlighten the whole human society.

So, you should take advantage of Kṛṣṇa’s instructions. If you don’t, if you have no faith in them, no interest, then you will suffer. This human form of life is a chance to accept the system of religion offered by God Himself. And it is our duty to accept it. But if one is not interested, then the result, says Kṛṣṇa, is that “One cannot get Me.” And if we don’t get Kṛṣṇa, what is the wrong there? It is very, very wrong. As Kṛṣṇa says, *nivartante mṛtyu-saṁsāra-vartmani*: “One remains in the cycle of birth and death.”

That cycle is not very pleasing. We are working so hard to make nice roads, nice cars, nice skyscrapers, and other nice facilities. Why? To become happy. But when we are called by death, we will cry, “Oh, I am attempting to build this, and now I am dying!” This is very painful.

That is the way of nature. You may try to become happy in this material world, but nature will kick you out. She will not allow you to stay here. Kṛṣṇa describes this world as *duḥkhālayam aśāsvatam*: temporary and full of miseries. It is very troublesome to get money and make nice material arrangements. And after you’ve undergone severe hardship and gotten some money and built big, big buildings or purchased a car, you have to work so hard just to keep it all intact. That is also very difficult.

And ultimately there is no guarantee that you will be able to enjoy your material facilities. Today you may be the proprietor of a big house and a big motorcar, but

after death you may have to accept the body of a cockroach in the house or the car. Your future situation is not in your hands; it is determined by the laws of nature. If you have worked in such a way that you have no right to possess a car anymore, and if you have great attachment for your car when you are dying, then you may have to accept the body of a cockroach in the same car. No one knows about these laws of nature. As Kṛṣṇa says in the *Bhagavad-gītā* [3.27],

*prakṛteḥ kriyamāṇāni
gunaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātāmā
kartāham iti manyate*

“The rascals do not know how material nature works. Although they are under the control of nature, they think, ‘I am independent; I am doing everything.’”

Listen to what Kṛṣṇa says. Then your life will be successful. If you don’t accept Kṛṣṇa’s words, which are plainly spoken in Bhagavad-gītā, then you have to remain in the cycle of repeated birth and death. This is the plain truth.

So, after death we have to accept another body. Just as we have given up our childhood body and accepted a boyhood body, and given up our boyhood body and accepted an adult body, we will have to accept another body at the time of death. And that body will be created by nature according to our *karma*. Then we begin another chapter. Whether you become a demigod or a dog or a cockroach or a human being, from the date of your next birth you will begin another chapter. Again the miseries of growing up, changing bodies, adjusting things according to the circumstances. This is *mṛtyu-saṁsāra-vartmani*, the cycle of repeated birth and death.

If you want to avoid this botheration, listen to what Kṛṣṇa says. Then your life will be successful. But if you don’t accept Kṛṣṇa’s words, which are very plainly spoken in *Bhagavad-gītā*, then you have

to remain in this *mṛtyu-saṁsāra-vartmani*. This is the plain truth. There is no doubt about it. You may be very proud of your strong body or your social or political position, but after death your fate is not under your control. It is under the control of the material nature. So don’t be falsely proud. Don’t be fooled by false egotism into thinking, “I am free. I can do whatever I like.” Then you’ll suffer and remain on the path of repeated birth and death.

There are 8,400,000 species. We have obtained this human form only after having gone through many, many births in the evolutionary process. Now is the time to understand our position. What is that position? That we are eternally part and parcel of God. As Kṛṣṇa says in the *Bhagavad-gītā* [15.7],

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

“The living entities are eternally part and parcel of Me. But the foolish rascals are creating mental concoctions and speculations to become happy in this material world.”

According to one’s mentality, one gets a certain type of body, which is composed of senses. The pig has a tongue and we also have a tongue, but the pig likes to taste stool with his tongue, while we don’t. Because our bodies are different, our tongues prefer to enjoy different tastes.

During our present life we create a certain type of mentality. If we live like dogs or hogs, that mentality will give us the senses and body of a dog or hog in our next life, and we will acquire a dog’s or hog’s sense of taste. Similarly, we can acquire a demigod’s sense of taste. But the principle of tasting remains the same.

So, in this way things are going on, and Kṛṣṇa describes them very widely and expressively in the *Bhagavad-gītā*. Every human being is expected to receive this knowledge directly from Kṛṣṇa. Don’t interpret it according to your whims. Take it as it is and be benefited.

This Kṛṣṇa consciousness movement is trying to enlighten people in the principles of *Bhagavad-gītā*. These principles are universal; there is no restriction. It is not that if you are not a *brāhmaṇa* or an Indian or a Sanskrit scholar, you cannot take up Kṛṣṇa consciousness. No. Kṛṣṇa says, *mām hi pārtha vyapāśritya ye ’pi syuḥ pāpāyonayaḥ*: “Never mind whether one is an Indian or a *brāhmaṇa* or this or that. Even if one is born in the lowest social position, if he surrenders to Me he can achieve perfection.” So Kṛṣṇa consciousness is universal, and it is easy and happy to perform. Take advantage of it and be happy. That is my request.

Hare Kṛṣṇa. Thank you very much. 🙏



ROGER ANNEY

Lord Kṛṣṇa's Cuisine

Awakening Our Spiritual Taste

Whether it's a spicy chutney or a cooling *raita*, food offered to Kṛṣṇa enlivens our spiritual senses.

by DRUTAKARMĀ DĀSA

When your taste buds lose their edge after savoring several mouthfuls of the mild main course of a vegetarian feast, take a spoonful of chutney. Immediately your tired tongue will awaken to a tingle of spices and irresistible fruit-flavored sweetness. Now you can return to the main course with your digestion and your palate stimulated. But when the main course itself is hot and spicy, your tongue craves a different kind of relief—the kind that can only be provided by a *raita*: crisp fresh vegetables in a cooling, soothing yogurt sauce.

Our tongues seem to crave an endless variety of delightful tastes. Actually, all of our senses hunger after their various objects. The eye delights in seeing beautiful forms and colors, the skin in feeling the pleasures of touching and caressing, the nose in smelling delectable aromas and perfumes, and the ears in hearing music

and sweet voices. Yet although the senses hunger after pleasure, they are inevitably subjected to the pain and suffering of disease, old age, and death.

The *Vedas* tell us that the pleasures of the material senses are temporary because the material senses themselves are temporary. The *Vedas* also inform us that the conscious self who experiences the pains and pleasures of the material senses is an indestructible entity distinct from the temporary body. The self's natural position is to live an eternal life of full knowledge and pleasure in association with the Supreme Self, Kṛṣṇa. Reestablishing the soul in its connection with Kṛṣṇa is accomplished by the process of *bhakti-yoga*, the *yoga* of devotion.

The basic principle of *bhakti-yoga* is to transfer the activities of the senses from material sense objects to spiritual sense objects. For example, rather than using

our ears to hear songs that celebrate sense gratification, we can use them to hear the transcendental sound of the Hare Kṛṣṇa *mantra*, which has the power to free the soul from the material world. In the case of the tongue, we can use it to taste transcendental food, vegetarian dishes prepared and offered in sacrifice to the Supreme Personality of Godhead.

In the *Bhagavad-gītā* (3.13), Kṛṣṇa says, "The devotees of the Lord are released from all kinds of sins because they eat food which is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin." If we eat food that has been offered to Kṛṣṇa, we can obtain liberation from material existence. Food not offered to Kṛṣṇa, even vegetarian food, remains material, and eating it keeps one in the cycle of repeated birth, disease, old age, and death.

By Kṛṣṇa's inconceivable power, food

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

Fresh Coriander Chutney (*Dhanya Chatni*)

Preparation time: 15 minutes

6 ounces fresh coriander leaves (weight without stems)
4 tablespoons grated coconut
2 tablespoons fresh ginger, grated
1 or 2 fresh chilies, chopped (use to taste)
4 tablespoons lemon or lime juice
8 ounces plain yogurt
1 teaspoon sugar
1 teaspoon salt
½ teaspoon cumin seeds, roasted and ground

1. Thoroughly wash the coriander leaves and chop them fine. In an electric blender, mix the leaves, coconut, ginger, chilies, and lemon juice until they form a paste.

2. In a bowl, combine the yogurt, sugar, salt, and cumin with the paste from the blender. Mix well. Cover and refrigerate until ready to offer to Kṛṣṇa.

Date and Tamarind Chutney (*Khajur Imli Ki Chatni*)

Preparation time: 35 minutes

3 ounces tamarind
1½ cups water
7 ounces dates, pitted and chopped
1 teaspoon sugar
½ teaspoon salt
½ teaspoon ground cumin
1 pinch of cayenne pepper

1. Break the lump of tamarind into small pieces and boil them in the water for 10 minutes. Then pour the tamarind and water through a strainer. With a wooden spoon, push as much pulp as possible through the strainer into the water, scraping the bottom of the strainer every few seconds. Continue until all the pulp has been extracted from the seeds and fiber.

2. To this juice add all the other ingredients. Cook, uncovered, over a medium flame until most of the liquid evaporates and the chutney is the consistency of marmalade. Offer to Kṛṣṇa alone or with savories.

Green Mango Chutney (*Aam Chatni*)

Preparation time: 15 minutes

1 large green mango
1 fresh chili
½ teaspoon fresh ginger, grated
1 teaspoon salt
1 teaspoon sugar (optional)
2 tablespoons fresh mint leaves

Peel the mango, cut the fruit off in strips, and scrape the remaining fruit off the seed. Chop the fruit and mix it with all the other ingredients. Now grind the mixture in an electric blender (or with a mortar and pestle) to form a thick pulp. Offer to Kṛṣṇa.

Spinach and Yogurt Salad (*Palak Ka Raita*)

Preparation time: 20 minutes

1 pound fresh spinach
1½ cups plain yogurt
1 teaspoon cumin seeds, dry-roasted and ground
½ teaspoon *garam masālā*
¼ teaspoon ground black pepper
1 teaspoon salt

1. Remove the stalks from the spinach and wash the leaves in several changes of water. Then plunge the leaves in boiling water for a few seconds to wilt them. Drain, press out the excess water, and chop the leaves coarse.

2. Put the yogurt in a large bowl with the spinach and other ingredients. Mix with a fork. Offer to Kṛṣṇa.

Cucumber and Yogurt Salad (*Kakri Raita*)

Preparation time: 15 minutes

½ teaspoon cumin seeds
2 medium-size cucumbers
1 cup plain yogurt
½ teaspoon *garam masālā*
½ teaspoon salt
¼ teaspoon ground black pepper
2 pinches of asafetida (optional)

Dry-roast the cumin seeds and grind them

into a powder. Wash the cucumbers and grate them through the large holes of a metal grater. Squeeze out the excess liquid, combine the grated cucumber with all the other ingredients in a mixing bowl, and toss. Offer to Kṛṣṇa.

Chick-Pea-Flour Pearls in Seasoned Yogurt (*Bundi Raita*)

Preparation time: 30 minutes

4 ounces chick-pea flour
3 teaspoons salt
½ cup cold water
1 cup warm water
2 cups plain yogurt
½ teaspoon ground cumin
a pinch of cayenne pepper
ghee (clarified butter) or vegetable oil for deep frying
2 pinches of paprika
2 teaspoons fresh coriander or parsley leaves, chopped fine

1. Sift the chick-pea flour into a large mixing bowl and add ½ teaspoon of salt. Slowly pour in the cold water, stirring constantly, until you have a thick, smooth batter. Set aside. Dissolve 2 teaspoons of salt in the warm water and set aside. Put the yogurt in a bowl with the remaining ½ teaspoon of salt, the ground cumin (reserve a little for garnishing later), and the cayenne pepper. Mix well and refrigerate.

2. Heat the ghee or vegetable oil over a medium flame. The ghee is hot enough when a drop of batter put into it immediately rises to the surface and sizzles. Over the ghee hold a colander with ⅛-inch holes. With the help of a spatula push several spoonfuls of batter through the holes. Cover the surface of the ghee with droplets. The *bundis*, or pearls, should cook slowly for about 5 minutes, or until golden yellow. Don't let them turn brown. Drop them into the salted water to soak. Transform all the batter into *bundis* and let them soak for 20 minutes.

3. Remove the *bundis* from the water and squeeze gently between the palms of your hands to remove excess water. Be careful not to break them. Now mix most of the *bundis* into the yogurt and use the rest as a garnish. Sprinkle with the ground cumin, paprika, and chopped coriander leaves. Chill and offer to Kṛṣṇa.

offered to Him becomes transformed from matter to spirit. Such food is called *prasādam*, the Lord's mercy, and is considered nondifferent from Kṛṣṇa.

A great Kṛṣṇa conscious spiritual master, Śrīla Bhaktivinoda Thākura, wrote a prayer explaining the role of *prasādam* in spiritual life: "O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable; it is very difficult to conquer

the tongue in this world. But You, dear Kṛṣṇa, are so very kind to us and have given us such nice *prasādam* just to conquer the tongue."

The taste of *prasādam* is wholly divine—not just a tingle on the taste buds but a genuine spiritual experience that touches the soul. Lord Caitanya, an incarnation of Kṛṣṇa who appeared five hundred years ago in India to propagate the chanting of the holy names of God, once said about *prasādam*, "Everyone has tasted these material substances before. However, in these ingredients there are extraordinary

tastes and uncommon fragrances. Just taste them and see the difference in the experience. Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own. Therefore, it is to be understood that the spiritual nectar of Lord Kṛṣṇa's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities."

By using this month's recipes for *raitas* and chutneys in preparing *prasādam*, you are guaranteed an exciting taste of Kṛṣṇa conscious life.



COUNTING THE WAYS

The Vedic science of *rasas* (relationships) reveals to us the many ways of loving God.

by MATHUREŚA DĀSA

“How do I love thee? Let me count the ways.”

One, two, three, four, five.

Poet Elizabeth Barrett Browning had something else in mind when she penned her beatific “How do I love thee?” question, but the Vedic literature of ancient India, highly poetic itself, answers that there are primarily five ways that an “I” and a “thee” can love each other: (1) in a mood of reverence, (2) in a mood of service, (3) in a mood of friendship, (4) in a mood of parental, or protective, affection, and (5) in a mood of conjugal affection.

Browning fans might think these five categories constitute a relatively cold



analysis of love's ways. Even a cold analyst might take exception. What would Sigmund Freud have to say? Does his Oedipus complex fit into the parental mood or the conjugal mood, or not fit at all? And how about Carl Jung? If these five categories exist, then why in his extensive research in the fields of personality and self-discovery did he never discover them? Erich Fromm does list five types of love in his book *The Art of Loving*, but they differ from the Vedic types.

Nevertheless, the five loving moods, while not listed in the writings of modern poets and psychoanalysts, are easy to recognize in our own everyday lives. The Sanskrit term for

these moods is *rasa*, a word that also carries the connotations of "relationship" and "taste." We taste loving relationships in these five *rasas*. For clarification, let us count the ways again, briefly elaborating on each *rasa*.

1. Reverence. We revere, or stand in awe of, persons we consider greater than ourselves—a politician, a famous artist or athlete, a successful businessman. Knowledge of someone's achievements and social position is an important factor in invoking our respect. Reverence is sometimes called the neutral *rasa* because it involves only passive admiration, not an active exchange with the revered person. In the strictest sense, therefore, it is not a

Kṛṣṇa, the original person, is no less a person than we are. Most religions teach us to respect God as the almighty father, the awe-inspiring Supreme Lord. But we overlook His true greatness and power if we ignore that He can relate to His devotees in various loving relationships. He enjoys lunching with His friends, fetching His father's wooden slippers, and embracing His eternal consort, Śrīmatī Rādhārāṇī.

loving mood, although it may foster love.

2. Loving service. When reverence intensifies, it inspires us to perform service, which is the next *rasa*. Out of admiration for a political candidate, for example, we may help in his election campaign, or at least vote for him. Our feeling of reverence is still there, but we act on it. Not only in the political field but in other social situations as well, the voluntary rendering of service develops from a foreground of reverence and respect. Service rendered strictly for money, or involuntarily out of fear, is not love.

3. Friendship. When the *rasa* of service intensifies, it may develop into friendship. Again the example of a politician: through prolonged service in his or her campaign, you may come to know the candidate personally, and the candidate, instead of treating you like a servant, may begin to confide in you as a friend. The *rasa* of friendship contains the previous two *rasas*, but since friendship involves equality and familiarity, the *rasa* of awe and reverence diminishes markedly. Your friend's awe-inspiring credentials are not as important as his individual qualities.

4. Parental affection. Intensify friendship and add to it a feeling of protective superiority toward the object of your affection, and you have the parental *rasa*. Parenthood ordinarily denotes the relationship between a biological father and mother and their children. But we cannot confine the parental *rasa* to biological kin. Men and women often show parental affection for others' children or for each other.

5. Conjugal affection. This topmost *rasa* includes the previous four. In addition to respect, service, friendship, and protective affection, conjugal lovers enjoy erotic exchanges as well as feelings of exclusive intimacy.

So there it is. Are these five *rasas* not apparent in our daily affairs? Vedic authorities assert that any other categories of love we might perceive are merely subdivisions of these.

The concept of *rasa* encompasses not just loving relationships but unloving ones as well. When the five primary *rasas* are disturbed, or when they are absent altogether, seven secondary *rasas* take over.

Aach! More counting of the ways? Yes, just one last tally. The secondary *rasas* are: (1) anger, (2) wonder, (3) comedy, (4) chivalry, (5) mercy, (6) dread, and (7) ghastliness. Secondary *rasas* vary in intensity—from the dread of a visit to the dentist to the horror of losing a child, parent, or other loved one. The story of Romeo and Juliet is one famous example of a secondary *rasa*, ghastliness, resulting from the disruption of a primary *rasa*, conjugal love. These twelve *rasas*, five primary and seven secondary, constitute the sum total of personal relationships in every

society. Life is an ocean of *rasa*.

The Vedic science of *rasa* provides an interesting and useful analytical framework for the study of interpersonal psychology. We could discuss current high divorce rates, for example, in terms of the negative effect that secondary *rasas* have on family members when the primary marital and parental relationships are broken. Or we could advocate friendly relationships between nations, since in the absence of friendship dreadful and ghastly wars are likely. But it is also interesting and far more useful to understand that the great self-realized authors of the Vedic literature have given us the science of *rasa* first and foremost to help us reawaken our eternal loving relationship with the Supreme Personality of Godhead, Lord Kṛṣṇa.

Kṛṣṇa is no less a person than we are,

**There are many
obstacles to a
meaningful exchange
of *rasa* between a
human and a dog.
We naturally restrict
“counting of the
ways” to our
own kind. Man to
man. Dog to
dog. Salamander
to salamander.**

which means that He can also relate to others in twelve *rasas*. In fact, He is the original person, the primeval cause of all causes. The conception of God as an enjoyer of *rasa* does not originate in the human imagination. No. Kṛṣṇa is *our* origin. We reflect *His* qualities. Although God is great and we are small, we are qualitatively equal to Him. Therefore, just as you can know something of the Atlantic Ocean by tasting one drop of ocean water, you can know something of Kṛṣṇa by observing yourself.

Observe myself? How? By looking in the mirror?

Not exactly. In the *Bhagavad-gītā* Kṛṣṇa explains that the self, the individual person, is not the physical body but an eternal spirit soul dwelling in the body. The body is temporary clothing covering the eternal soul. Not only in the human body but in

every living body in all species of life—the plants, aquatics, insects, birds, beasts, and human beings—there is an individual soul. The proof of the soul's presence is that even the animals exchange *rasa*, showing affection for mates, children, parents, and so on. So to observe the self means to observe not the body but how a living entity exchanges *rasas*.

In general we see that *rasas* are exchanged only with members of the same species. It is sometimes said that the dog is man's best friend, but there are in fact many obstacles to a meaningful exchange of *rasa* between a human being and a dog, or between a human being and any other species. We naturally restrict “counting of the ways” to our own kind. Man to man. Dog to dog. Salamander to salamander.

On the spiritual platform, however, every person, whatever his temporary bodily covering, is of the same quality, the same species, as the Supreme Personality of Godhead, Lord Kṛṣṇa. Exchange of *rasa* with Kṛṣṇa is therefore natural for everyone. Most religious traditions teach us to respect God as the all-great, all-powerful, all-knowing Supreme, and to serve Him in the mood of awe and reverence. This is certainly correct, but we overlook His true greatness and power if we ignore that He can also relate to others in the higher *rasas* of friendship, parenthood, and conjugal love. The *Nārada-pañcarātra* clearly states that pure love of God means to completely transfer our affection to the Supreme Person and to completely repose all sense of kinship in Him. The pure devotee takes Kṛṣṇa as everything—master, friend, child, lover—and relates affectionately to everyone else as fellow servants of Kṛṣṇa.

Mundane affairs in this temporary physical world appear more interesting to us than religious or spiritual pursuits precisely because mundane affairs hold the promise of varieties of personal exchanges in each of the twelve *rasas*, whereas religious advancement, we falsely believe, does not. Without at least some preliminary knowledge of the completeness of God's personality, of His ability to exchange *rasa*, it is difficult, if not impossible, even to revere Him. How can you revere a nonentity? Ignorant of the Vedic science of Kṛṣṇa consciousness, people gradually take to agnosticism, atheism, and lip-service-ism.

The Vedic literature doesn't recommend that we imagine ourselves to be intimate friends of the Supreme Person. Kṛṣṇa is certainly able to share friendship and parental and conjugal affection with us, but to comprehend the spiritual nature of loving affairs with Kṛṣṇa we must first fully understand that we are infinitesimal spirit souls and that Kṛṣṇa is the Supreme Soul. Until we are acquainted with our non-physical, spiritual identity as members of Kṛṣṇa's “species,” reverently recognizing

Kṛṣṇa's supreme, all-powerful position, we cannot even begin to experience an exchange of *rasa* with Him. Intimacy with the Lord, if we desire it, is possible only after we qualify ourselves.

It is also a mistake to think that Kṛṣṇa's loving affairs are exactly like the affairs we experience in the material world. There are similarities, but material loving affairs are temporary and therefore bound to disappoint us, whereas spiritual *rasa* is eternal, pure, unlimited, and ever-increasingly satisfying. In particular, we should not equate Kṛṣṇa's conjugal affairs, which are sometimes graphically depicted in books on Eastern religion, with the affairs of ordinary, or even extraordinary, men and women. Again, the two appear similar, but there is a gulf of difference.

The affairs of men and women on this tiny planet do not interest Kṛṣṇa, the all-powerful creator and maintainer of millions of universes. Even Kṛṣṇa's confidential devotees, who glorify His pastimes of conjugal love, have no attraction for material love affairs. Lord Caitanya, who inaugurated the modern Kṛṣṇa consciousness movement five hundred years ago, taught that there is no better worship of Kṛṣṇa than that displayed by the damsels of Vraja, who worshiped Him in conjugal love. Yet Lord Caitanya was a strict renunciant and, although not disrespectful toward women, avoided even distant association with them. Conjugal love of Kṛṣṇa is therefore not the conjugal love we know of in the material world. The material is a perverted reflection of the spiritual.

Accompanied by His confidential devotees, Kṛṣṇa occasionally visits the material world, appearing in human society to display His transcendental pastimes and demonstrate to the embodied souls, who are absorbed in temporary loves, that He is Rasarāja, the king of loving affairs. He thus invites us to reawaken our eternal spiritual *rasa* with Him. Pure devotees of Kṛṣṇa have recorded His earthly pastimes in epic works such as the *Mahābhārata* (of which the *Gītā* is one chapter), the *Śrīmad-Bhāgavatam*, and the *Rāmāyaṇa*. Through these great literatures one can relish the Lord's pastimes with His devotees, learn the art and science of devotion, and gradually rise to the pure devotional platform.

Unfortunately, when Kṛṣṇa mercifully appears, many foolish people mistake Him for an ordinary human being. They discount His superhuman pastimes or take them for myths and ignore the Vedic teachings, which establish beyond doubt His supreme dominion over all that be. We should not be misled by such confused persons, who cannot see beyond counting the paltry ways of love in this material world; instead we should take advantage of Kṛṣṇa's mercy and help the ones we truly love to do the same. ❀

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 pages 20–21) every Sunday afternoon. And come hungry.

Chanting the Holy N

Now the people of this politically tense

Text and photos by
SUHOTRA SWAMI

In its mission to spread pure Vaiṣṇava *dharma*, service to God, around the globe, the International Society for Krishna Consciousness (ISKCON) is faced with the challenge of establishing unity in diversity: One absolute spiritual principle must be adapted to the various social and cultural conditions of this relative world.

The one absolute spiritual principle is the transcendental teaching of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead Himself in a golden form, who incarnated five hundred years ago in West Bengal, India. Lord Caitanya personally descended to teach Kṛṣṇa consciousness in its most essential and accessible form: *hari-nāma saṅkīrtana*, the congregational chanting of the holy names of God.

Lord Caitanya's *saṅkīrtana* movement attracted literally millions of followers from all corners of the Indian subcontinent. They were caught up in the waves of ecstatic bliss generated by this simple process of *mantra yoga*, which enables one to transcend the limitations of the fragile human condition and link one's consciousness with the Supreme, ending the cycle of repeated birth and death.

But Lord Caitanya's plan for delivering souls from the bondage of the bodily conception was not limited to the predominantly Hindu culture of South Asia. In the *Caitanya-bhāgavata*, a sixteenth-century classic on Lord Caitanya's life and teachings, the Lord clearly prophesies that the chanting of His holy name will be heard in every town and village of the entire world. Fulfilling that prophecy was the main goal of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda when he founded the Kṛṣṇa consciousness Society in New York in 1966.

Śrīla Prabhupāda encouraged the Western disciples to use their native entrepreneurial spirit to transport the *saṅkīrtana* mission across the cultural divide separating the Occident from the Orient. That's why *saṅkīrtana* has taken so many forms in the modern world—from the distribution of *Bhagavad-gītā* in international airports to interisland cruises by ISKCON preachers



“Wall City” resounds with Kṛṣṇa's names when devotees chant in downtown West Berlin (above). *The Spiritual Skyliner*, a custom-made mobile temple (above right), makes tours into the city from West Germany; here it's parked at the Reichstag Museum. At right, a devotee hands a sweet to a member of the Soviet military mission who is returning to East Berlin after an official visit to the American sector.

in Hawaii, from underground study cells of Śrīla Prabhupāda's teachings in the Soviet Union to construction of a “spiritual Disneyland” in West Virginia.

In West Germany, devotees have evolved a preaching strategy adapted from the *nāma-haṭṭa* program established by Śrīla Bhaktivinoda Ṭhākura in India during the last century. The aim of *nāma-haṭṭa* (“the marketplace of the holy name”) is to add Kṛṣṇa consciousness to the lives of ordinary people from all walks of life, without demanding that they undergo a radical break from society. In other words, a *nāma-haṭṭī*



transforms his home into a temple, practices Kṛṣṇa consciousness with his family, and attempts to interest others in Kṛṣṇa consciousness through whatever social and occupational channels he has access to.

Names in West Berlin

city have something to sing about.



The German *nāma-haṭṭa* encompasses centers in Hamburg, Flensburg, Regensburg, and Berlin. These centers, which supplement the outreach activities of Germany's four official ISKCON centers, are periodically visited by ISKCON preachers, who encourage the *nāma-haṭṭīs* in their own practice of Kṛṣṇa consciousness and assist them in expanding the *saṅkīrtana* mission in their local area.

One such party of traveling preachers is headed by Avināśacandra dāsa, a disciple of Śrīla Prabhupāda's who joined ISKCON when it was first established in Germany in the late sixties. Avināśacandra and eight other devotees converted a bus into a traveling temple, complete with Śrī Śrī Gaura-Nitāi Deities, and christened it *The Spiritual Skyliner*.

Among the most exciting tours are the visits to Berlin, which entail a ninety-mile journey from the eastern border of West Germany through the communist German Democratic Republic. Berlin, known by

the European youth subculture as "Wall City," is a burgeoning neo-Bohemia that some social commentators have compared to San Francisco in its hippie heyday. At any rate, the large concentration of young people makes Berlin a fruitful ground for spreading Kṛṣṇa consciousness.

From 1871 to 1945, during its Imperial, Weimar, and Nazi periods, Berlin was the capital of the German Reich. Today the city is truly an international metropolis where the principal political currents of modern Western society converge. Since the end of the Second World War, Berlin has been administered by the Allied occupational authorities (the United States, the Soviet Union, Great Britain, and France). Their presence has exerted no mean influence upon the local German *kultur*. The result has made the city a trendy tourist attraction for everyone.

Berlin's best-known tourist magnet, of course, is the infamous Berlin Wall, built by the Communists in 1961 to prevent the

1,000,000 Berliners living in the Russian zone from entering capitalistic West Berlin (population: 2,000,000). Zigzagging along its 100-mile path, the wall cuts through parks, squares, cemeteries, waterways, and 62 city streets. It is guarded around the clock by 14,000 soldiers manning 252 watchtowers, 136 bunkers, and 7 crossing points. Since its construction, more than 70 East Germans have been killed trying to escape to the West.

The *nāma-haṭṭa* center is within sight of the Berlin Wall, just two blocks from Checkpoint Charlie, where, on October 25, 1961, a tank-to-tank showdown between Russian and American troops came within a hairsbreadth of starting World War III. The center is permanently staffed by two enthusiastic aspiring devotees, Udo and Dirk, and serves a congregation of some thirty others. Every Sunday the *nāma-haṭṭīs* hold a feast that attracts as many as a hundred guests. And when the devotees from West Germany visit, everyone takes to the streets for *hari-nāma saṅkīrtana*.

Avināśacandra describes his efforts to bring the holy name to Wall City: "West Berlin is at once a *Weltstadt* [world city] and an isolated island. Because of its insularity, it is not hard to make an impact here. We simply park the bus at a busy location—for instance, in front of the Kaiser Wilhelm Memorial Church, in the center of town—and go out on processional *kīrtana*. If you do this every day for a week or two, the whole city will be talking about it for a month afterwards. Sometimes a radio reporter will come to the bus for an interview. We have a video player running constantly in the bus window, showing Kṛṣṇa conscious films, and we distribute *prasādam* sweets and magazines to the people gathered outside. And, of course, the devotees hand out invitations to the Sunday feast held at the center.

"Berlin is very analogous to the material world. It's like a prison—a very comfortable prison, no doubt, featuring a grand array of sense pleasures—but on all sides it is bordered by gloom. People here never shake off the nagging fear that they are trapped and that at any moment Russians may come bursting through the wall with

(continued on page 35)

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Escaping the Dream

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and a guest—Dr. Christian Hauser, a psychiatrist—took place in Stockholm on September 10, 1973.

Dr. Hauser: You know, I met your student James before he was your student. And I must say he was a very aimless person—a person who hadn't found anything very specific in life. He floated about very much. But when I met him yesterday, he was very happy; he felt happy about himself and his new life as a devotee, and that made me very happy. I liked James very much.

Śrīla Prabhupāda: Yes, Kṛṣṇa consciousness is the original status of the living entity. For instance, a young child is always conscious that "I am the son of such-and-such person." This consciousness is natural.

A person may go mad. But when he's cured, he immediately understands, "I belong to such-and-such family, and I am such-and-such gentleman's son."

Similarly, once in contact with this material nature, the spiritual spark, the living entity—he's in madness. Even though we are all part and parcel of Kṛṣṇa and our original consciousness of Kṛṣṇa cannot be broken, somehow here in this world we have forgotten our relationship with Kṛṣṇa. This is madness.

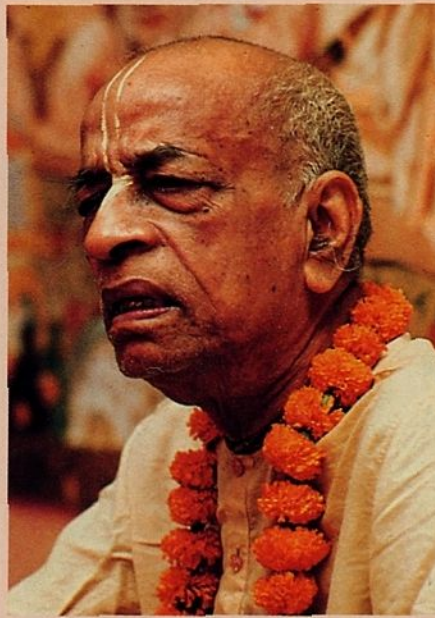
You are a psychiatrist. You know very well—every man in this material world is more or less a madman.

Dr. Hauser: Or he has the germ within himself.

Śrīla Prabhupāda: There is a Bengali poem that says, *piśāce paile jana mote channa haya/ māyāra grasta jīvera sei daśā upajaya*: "Anyone who is living within this material energy—he is as if haunted by a ghost." Do you have any experience of a man haunted by a ghost, or possessed?

Dr. Hauser: Oh, yes. That's very often a symptom of a psychosis. They feel that they are persecuted by foreign powers.

Śrīla Prabhupāda: Yes. Foreign powers. That is the idea. Our material conception of life—it is as if we are haunted by a foreign power. It is madness. "I am Christian." "I am Hindu." "I am Muslim." "I am English." "I am German." These conceptions are all haunted. Mad. Because the soul is pure. *Asaṅgo 'yaṁ puruṣaḥ*: the pure spirit soul has no connection with



any designations of the body.

For instance, in a dream we see so many things that have nothing to do with us. This is our nighttime dream, and we recognize it when we wake up.

Unfortunately, when we wake up, generally we go back into our daytime dream. "I am this." "I am that." "I am white." "I am black." "I am American." And so forth.

At night, when we dream, we are in a different situation and we forget everything from the daytime. And again, in the daytime we forget everything from the nighttime. But actually we are entering another dream.

When we leave our nighttime dream, we forget all about it, and we see it for what it was—a temporary situation, a dream. But our daytime situation is also temporary; it is also a dream. We have got to know the permanent reality: I am the permanent spiritual observer within this temporary material situation, nighttime and daytime.

The difficulty is, most of us see these two dreams and recognize only one as a dream; we take the daytime dream as the permanent reality. When someone takes a dream state as reality, you treat him, do you not?

Dr. Hauser: Hmm. Yes.

Śrīla Prabhupāda: So for practical purposes, everyone who is in contact with this temporary material energy is mad. And we are trying to take him out of this mad,

dreaming condition. That is the sum and substance of the International Society for Krishna Consciousness.

Dr. Hauser: But does he stop dreaming? I mean, substantially, does he stop . . . does one stop dreaming?

Śrīla Prabhupāda: Yes, in the sense we are using the word: the soul no longer identifies with what is not his eternal self or with what is not his eternal duty. He knows, "I am separate from this dreaming condition." So when one knows himself to be simply the observer and not actually a part of the dream, then he's cured.

Dr. Hauser: But the dreaming of the night also has another function.

Śrīla Prabhupāda: No, that is not the idea. Dreaming at night and dreaming during the day are the same thing. Superficial, illusory. Simply their durations are different—at night you dream for a number of minutes, and during the day you dream for a number of hours.

But in the daytime if you think that you are English or you are Swedish, or that you are Hindu or Muslim, that is also a dream. You are none of these, any more than you are part of your nighttime dream. Because of madness, sometimes we take it, "This daytime dream is a fact," or "That daytime dream is a fact." But none of them are facts. Under their sway, we may accept them as facts, but none of them are facts.

So, once again, sanity means *sarvopādhivinirmuktaṁ tat-paratvena nirmalam*: I have to become completely free from all dreamlike designations. For instance, during a nighttime dream I may think, "I have now become a king," or "I am the proprietor of a factory." But none of these are reality. They are only dreams. Similarly, in the daytime I may think, "I am Russian," "I am African," "I am this," or "I am that." But that, too, is all a dream.

In reality, I am a spirit soul, part and parcel of the Supreme Spirit, and my duty, my nature, is to serve Him. It is all very simple. So sanity requires that I become free from this dreaming condition, liberated from all kinds of false designations.

Dr. Hauser: But some of these false . . . false designations also are the necessary machinery of our society.

Śrīla Prabhupāda: Yes. That society is also false.

(To be continued.)

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 TEN

Divisions of the Creation

In this installment of our continuing presentation of *Śrīmad-Bhāgavatam*, the great sage Maitreya tells Vidura, an eternal associate of the Lord, about the calculation of time from the atom.

TEXT 30

अतः परं प्रवक्ष्यामि वंशान्मन्वन्तराणि च ।
एवं रजःप्लुतः स्रष्टा कल्पादिष्व्वात्मभूर्हरिः ।
सृजत्यमोघसङ्कल्प आत्मैवात्मानमात्मना ॥३०॥

ataḥ param pravakṣyāmi
vaṁśān manvantarāṇi ca
evam rajaḥ-plutaḥ sraṣṭā
kalpādiṣu ātmabhūr hariḥ
sṛjaty amogha-saṅkalpa
ātmaivātmānam ātmanā

ataḥ—here; param—after; pravakṣyāmi—I shall explain; vaṁśān—descendants; manvantarāṇi—different advents of Manus; ca—and; evam—thus; rajaḥ-plutaḥ—infused with the mode of passion; sraṣṭā—the creator; kalpa-ādiṣu—in different millenniums; ātma-bhūḥ—self-advent; hariḥ—the Personality of Godhead; sṛjati—creates; amogha—unfailing; saṅkalpaḥ—determination; ātmā eva—He Himself; ātmanā—Himself; ātmanā—by His own energy.

TRANSLATION

Now I shall describe the descendants of the Manus. The creator, Brahmā, as the incarnation of the passion mode of the Personality of Godhead, creates the universal affairs with unfailing desires in every millennium by the force of the Lord’s energy.

PURPORT

The cosmic manifestation is an expansion of one of the many energies of the Supreme Personality of Godhead; the creator and the created are both emanations of the same Supreme Truth, as stated in the beginning of the *Bhāgavatam*: *janmādy asya yataḥ*.

Thus end the Bhaktivedanta purports of the Third Canto, Tenth Chapter, of the *Śrīmad-Bhāgavatam*, entitled “Divisions of the Creation.”

CHAPTER ELEVEN

Calculation of Time, From the Atom

TEXT 1

मैत्रेय उवाच

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा ।
परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः

maitreya uvāca
caramaḥ sad-viśeṣāṇām
aneko ’saṁyutaḥ sadā
paramāṇuḥ sa vijñeyo
nṛṇām aikya-bhramo yataḥ

maitreyaḥ uvāca—Maitreya said; caramaḥ—ultimate; sat—effect; viśeṣāṇām—symptoms; anekaḥ—innumerable; asaṁyutaḥ—unmixed; sadā—always; parama-aṇuḥ—atoms; saḥ—that; vijñeyaḥ—should be understood; nṛṇām—of men; aikya—oneness; bhramaḥ—mistaken; yataḥ—from which.

TRANSLATION

The material manifestation’s ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.

PURPORT

The atomic description of the *Śrīmad-Bhāgavatam* is almost the same as the modern science of atomism, and this is further described in the *Paramāṇu-vāda* of Kaṇāda. In modern science also, the atom is accepted as the ultimate indivisible particle of which the universe is composed. *Śrīmad-Bhāgavatam* is the full text of all descriptions of knowledge, including the theory of atomism. The atom is the minute subtle form of eternal time.

TEXT 2

सत एव पदार्थस्य स्वरूपावस्थितस्य यत् ।
कैवल्यं परममहानविशेषो निरन्तरः ॥ २ ॥

sata eva padārthasya
svarūpāvasthitasya yat
kaivalyaṁ parama-mahān
aviśeṣo nirantaraḥ

sataḥ—of the effective manifestation; eva—certainly; pada-arthasya—of physical bodies; svarūpa-avasthitasya—staying in the same form even to the time of dissolution; yat—that which; kaivalyam—oneness; parama—the supreme; mahān—unlimited; aviśeṣaḥ—forms; nirantaraḥ—eternally.

TRANSLATION

Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.

TEXT 3

एवं कालोऽप्यनुमितः सौक्ष्म्ये स्थौल्ये च सत्तम ।
संस्थानश्रुक्त्या भगवानव्यक्तो व्यक्तश्रुत्विभुः ॥ ३ ॥

evam kālo 'py anumitah
saukṣmye sthauḷye ca sattama
samsthāna-bhuktyā bhagavān
avyakto vyakta-bhug vibhuḥ

evam—thus; kālah—time; api—also; anumitah—measured; saukṣmye—in the subtle; sthauḷye—in the gross forms; ca—also; sattama—O best; samsthāna—combinations of the atoms; bhuktyā—by the motion; bhagavān—the Supreme Personality of Godhead; avyaktaḥ—unmanifested; vyakta-bhug—controlling all physical movement; vibhuḥ—the great potential.

TRANSLATION

One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.

TEXT 4

स कालः परमाणुवै यो भुङ्क्ते परमाणुताम् ।
सतोऽविशेषभुग्यस्तु स कालः परमो महान् ॥ ४ ॥

sa kālah paramāṇur vai
yo bhuṅkte paramāṇutām
sato 'viśeṣa-bhug yas tu
sa kālah paramo mahān

saḥ—that; kālah—eternal time; parama-āṇuḥ—atomic; vai—certainly; yaḥ—which; bhuṅkte—passes through; parama-āṇutām—the space of an atom; sataḥ—of the entire aggregate; aviśeṣa-bhug—passing through the nondual exhibition; yaḥ tu—which; saḥ—that; kālah—time; paramaḥ—the supreme; mahān—the great.

TRANSLATION

Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.

PURPORT

Time and space are two correlative terms. Time is measured in terms of its covering a certain space of atoms. Standard time is calculated in terms of the movement of the sun. The time covered by the sun in passing over an atom is calculated as atomic time. The greatest time of all covers the entire existence of the nondual manifestation. All the planets rotate and cover space, and space is calculated in terms of atoms. Each planet has its particular orbit for rotating, in which it moves without deviation, and similarly the sun has its orbit. The complete calculation of the time of creation, maintenance and dissolution, measured in terms of the circulation of the total planetary systems until the end of creation, is known as the supreme kāla.

TEXT 5

अणुद्वौ परमाणू स्वात्रसरेणुन्नयः स्मृतः ।
जालार्करश्म्यवगतः खमेवानुपतन्नगात् ॥ ५ ॥

aṇur dvau paramāṇū syāt
trasareṇuḥ trayāḥ smṛtaḥ
jālārka-raśmy-avagataḥ
kham evānupatanṅ agāt

aṇuḥ—double atom; dvau—two; parama-āṇu—atoms; syāt—become; trasareṇuḥ—hexatom; trayāḥ—three; smṛtaḥ—considered; jāla-arka—of sunshine through the holes of a window screen; raśmi—by the rays; avagataḥ—can be known; kham eva—towards the sky; anupatanṅ agāt—going up.

TRANSLATION

The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky.

PURPORT

The atom is described as an invisible particle, but when six such atoms combine together, they are called a trasareṇu, and this is visible in the sunshine pouring through the holes of a window screen.

TEXT 6

त्रसरेणुत्रिकं भुङ्क्ते यः कालः स त्रुटिः स्मृतः ।
शतभागस्तु वेधः स्यात्त्रिभिस्तु लवः स्मृतः ॥ ६ ॥

trasareṇu-trikaṁ bhuṅkte
yaḥ kālah sa trutiḥ smṛtaḥ
śata-bhāgas tu vedhaḥ syāt
tais tribhis tu lavaḥ smṛtaḥ

trasareṇu-trikaṁ—combination of three hexatoms; bhuṅkte—as they take time to integrate; yaḥ—that which; kālah—duration of time; saḥ—that; trutiḥ—by the name truti; smṛtaḥ—is called; śata-bhāgaḥ—one hundred trutiḥ; tu—but; vedhaḥ—called a vedha; syāt—it so happens; taiḥ—by them; tribhiḥ—three times; tu—but; lavaḥ—lava; smṛtaḥ—so called.

TRANSLATION

The time duration needed for the integration of three trasareṇus is called a truti, and one hundred trutiḥ make one vedha. Three vedhas make one lava.

PURPORT

It is calculated that if a second is divided into 1687.5 parts, each part is the duration of a truti, which is the time occupied in the integration of eighteen atomic particles. Such a combination of atoms into different bodies creates the calculation of material time. The sun is the central point for calculating all different durations.

TEXT 7

निमेषस्त्रिलवो ज्ञेय आम्रातस्ते त्रयः क्षणः ।
क्षणान् पञ्च विदुः काष्ठां लघु ता दश पञ्च च ॥ ७ ॥

nimeṣas tri-lavo jñeya
āmnātas te trayāḥ kṣaṇaḥ
kṣaṇān pañca viduḥ kāṣṭhāṁ
laghu tā daśa pañca ca

nimeṣaḥ—the duration of time called a nimeṣa; tri-lavaḥ—the duration of three lavas; jñeyaḥ—is to be known; āmnātaḥ—it is so called; te—they; trayāḥ—three; kṣaṇaḥ—the duration of time called a kṣaṇa; kṣaṇān—such kṣaṇas; pañca—five; viduḥ—one should understand; kāṣṭhāṁ—the duration of time called a kāṣṭhā; laghu—the duration of time called a laghu; tāḥ—those; daśa pañca—fifteen; ca—also.

TRANSLATION

The duration of time of three lavas is equal to one nimeṣa, the combination of three nimeṣas makes one kṣaṇa, five kṣaṇas combined together make one kāṣṭhā, and fifteen kāṣṭhās make one laghu.

PURPORT

By calculation it is found that one laghu is equal to two minutes. The atomic calculation of time in terms of Vedic wisdom may be converted into present time with this understanding.

TEXT 8

लघूनि वै समाम्नाता दश पञ्च च नाडिका ।
ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम् ॥ ८ ॥

*laghūni vai samāmnātā
daśa pañca ca nādikā
te dve muhūrtaḥ praharaḥ
ṣaḍ yāmaḥ sapta vā nṛṇām*

laghūni—such *laghus* (each of two minutes); *vai*—exactly; *samāmnātā*—is called; *daśa pañca*—fifteen; *ca*—also; *nādikā*—a *nādikā*; *te*—of them; *dve*—two; *muhūrtaḥ*—a moment; *praharaḥ*—three hours; *ṣaḍ*—six; *yāmaḥ*—one fourth of a day or night; *sapta*—seven; *vā*—or; *nṛṇām*—of human calculation.

TRANSLATION

Fifteen *laghus* make one *nādikā*, which is also called a *daṇḍa*. Two *daṇḍas* make one *muhūrta*, and six or seven *daṇḍas* make one fourth of a day or night, according to human calculation.

TEXT 9

द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः ।
स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम् ॥ ९ ॥

*dvādaśārdha-palomanānam
caturbhiḥ catur-aṅgulaiḥ
svarṇa-māṣaiḥ kṛta-cchidraṁ
yāvat praśtha-jala-plutam*

dvādaśa-ardha—six; *pala*—of the scale of weight; *unmānam*—measuring pot; *caturbhiḥ*—by weight of four; *catur-aṅgulaiḥ*—four fingers by measure; *svaṛṇa*—of gold; *māṣaiḥ*—of the weight; *kṛta-cchidraṁ*—making a hole; *yāvat*—as long as; *praśtha*—measuring one *praśtha*; *jala-plutam*—filled by water.

TRANSLATION

The measuring pot for one *nādikā*, or *daṇḍa*, can be prepared with a six-pala-weight [fourteen ounce] pot of copper, in which a hole is bored with a gold probe weighing four *māṣa* and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one *daṇḍa*.

PURPORT

It is advised herein that the bore in the copper measuring pot must be made with a probe weighing not more than four *māṣa* and measuring not longer than four fingers. This regulates the diameter of the hole. The pot is submerged in water, and the overflowing time is called a *daṇḍa*. This is another way of measuring the duration of a *daṇḍa*, just as time is measured by sand in a glass. It appears that in the days of Vedic civilization there was no dearth of knowledge in physics, chemistry or higher mathematics. Measurements were calculated in different ways, as simply as could be done.

TEXT 10

यामाश्चत्वारश्वत्वारो मर्त्यानामहनी उभे ।
पञ्चः पञ्चदशहानि शुक्लः कृष्णश्च मानद ॥१०॥

*yāmāś catvāraś catvāro
martyānām ahanī ubhe
pañcaḥ pañca-daśāhani
śuklaḥ kṛṣṇaś ca mānada*

yāmāḥ—three hours; *catvāraḥ*—four; *catvāraḥ*—and four; *martyānām*—of the human beings; *ahanī*—duration of day; *ubhe*—both day and night; *pañcaḥ*—fortnight; *pañca-daśa*—fifteen; *ahanī*—days; *śuklaḥ*—white; *kṛṣṇaḥ*—black; *ca*—also; *mānada*—measured.

TRANSLATION

It is calculated that there are four *praharas*, which are also called *yāmas*, in the day and four in the night of the human being. Similarly, fifteen days and nights are a fortnight, and there are two fortnights, white and black, in a month.

TEXT 11

तयोः समुच्चयो मासः पितृणां तदहर्निशम् ।
द्वौ तावतुः षडयनं दक्षिणं चोत्तरं दिवि ॥११॥

*tayoḥ samuccayo māsaḥ
pitṛṇāṁ tad ahar-niśam
dvau tāv ituh ṣaḍ ayanam
dakṣiṇam cottaram divi*

tayoḥ—of them; *samuccayaḥ*—aggregate; *māsaḥ*—month; *pitṛ-ṇām*—of the *Pitā* planets; *tad*—that (month); *ahaḥ-niśam*—day and night; *dvau*—two; *tau*—months; *ituh*—a season; *ṣaḍ*—six; *ayanam*—the movement of the sun in six months; *dakṣiṇam*—southern; *ca*—also; *uttaram*—northern; *divi*—in the heavens.

TRANSLATION

The aggregate of two fortnights is one month, and that period is one complete day and night for the *Pitā* planets. Two of such months comprise one season, and six months comprise one complete movement of the sun from south to north.

TEXT 12

अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः ।
संवत्सरशतं नृणां परमायुर्निरूपितम् ॥१२॥

*ayane cāhanī prāhur
vatsaro dvādaśa smṛtaḥ
saṁvatsara-śataṁ nṛṇāṁ
paramāyur nirūpitam*

ayane—in the solar movement (of six months); *ca*—and; *ahanī*—a day of the demigods; *prāhuḥ*—it is said; *vatsaraḥ*—one calendar year; *dvādaśa*—twelve months; *smṛtaḥ*—is so called; *saṁvatsara-śataṁ*—one hundred years; *nṛṇāṁ*—of human beings; *parama-āyuh*—duration of life; *nirūpitam*—is estimated.

TRANSLATION

Two solar movements make one day and night of the demigods, and that combination of day and night is one complete calendar year for the human being. The human being has a duration of life of one hundred years.

TEXT 13

ग्रहर्क्षताराचक्रस्यः परमाण्वादिना जगत् ।
संवत्सरावसानेन पर्येत्यनिमिषो विभुः ॥१३॥

*graharkṣa-tārā-cakra-sthaḥ
paramāṅv-ādinā jagat
saṁvatsarāvasānena
paryety animiṣo vibhuḥ*

graha—influential planets like the moon; *ṛkṣa*—luminaries like *Aśvini*; *tārā*—stars; *cakra-sthaḥ*—in the orbit; *parama-aṅv-ādinā*—along with the atoms; *jagat*—the entire universe; *saṁvatsara-avasānena*—by the end of one year; *paryety*—completes its orbit; *animiṣaḥ*—the eternal time; *vibhuḥ*—the Almighty.

TRANSLATION

Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal *kāla*.

PURPORT

In the *Brahma-saṁhitā* it is stated that the sun is the eye of the Supreme and it rotates in its particular orbit of time. Similarly, beginning from the sun down to the atom, all bodies are under the influence of the *kāla-cakra*, or the orbit of eternal time, and each of them has a scheduled orbital time of one *saṁvatsara*.

TEXT 14

संवत्सरः परिवत्सर इडावत्सर एव च ।
अनुवत्सरो वत्सरश्च विदुरैवं प्रमाष्यते ॥१४॥

saṁvatsaraḥ parivatsaraḥ
idā-vatsara eva ca
anuvatsaro vatsaraś ca
viduraivaṁ prabhāṣyate

saṁvatsaraḥ—orbit of the sun; *parivatsaraḥ*—circumambulation of Bṛhaspati; *idā-vatsaraḥ*—orbit of the stars; *eva*—as they are; *ca*—also; *anuvatsaraḥ*—orbit of the moon; *vatsaraḥ*—one calendar year; *ca*—also; *vidura*—O Vidura; *evam*—thus; *prabhāṣyate*—they are so told.

TRANSLATION

There are five different names for the orbits of the sun, moon, stars and luminaries in the firmament, and they each have their own *saṁvatsara*.

PURPORT

The subject matters of physics, chemistry, mathematics, astronomy, time and space dealt with in the above verses of *Śrīmad-Bhāgavatam* are certainly very interesting to students of the particular subject, but as far as we are concerned, we cannot explain them very thoroughly in terms of technical knowledge. The subject is summarized by the statement that above all the different branches of knowledge is the supreme control of *kāla*, the plenary representation of the Supreme Personality of Godhead. Nothing exists without Him, and therefore everything, however wonderful it may appear to our meager knowledge, is but the work of the magical wand of the Supreme Lord. As far as time is concerned, we beg to subjoin herewith a table of timings in terms of the modern clock.

One <i>truṭi</i> - 8/13,500 second	One <i>laghu</i> - 2 minutes
One <i>vedha</i> - 8/135 second	One <i>daṇḍa</i> - 30 minutes
One <i>lava</i> - 8/45 second	One <i>prahara</i> - 3 hours
One <i>nimeṣa</i> - 8/15 second	One day - 12 hours
One <i>kṣana</i> - 8/5 second	One night - 12 hours
One <i>kāṣṭhā</i> - 8 seconds	One <i>pakṣa</i> - 15 days

Two *pakṣas* comprise one month, and twelve months comprise one calendar year, or one full orbit of the sun. A human being is expected to live up to one hundred years. That is the way of the controlling measure of eternal time.

The *Brahma-saṁhitā* (5.52) affirms this control in this way:

yac-caḥṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñāyā bhramati saṁbhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light."

TEXT 15

यः सृज्यशक्तिमुरुधोच्छ्रसयन् स्वशक्त्या
पुंसोऽभ्रमाय दिवि धावति भूतमेदः ।

कालाख्यया गुणमयं क्रतुभिर्वितन्वं-
स्तस्मै बलिं हरत वत्सरपञ्चकाय ॥१५॥

yaḥ sṛjya-śaktim urudhocchvasayan sva-śaktyā
puṁso 'bhramāya divi dhāvati bhūta-bhedaḥ
kālākhyaḥ guṇamayam kratubhir vitanvaṁs
tasmai balim harata vatsara-pañcakāya

yaḥ—one who; *sṛjya*—of creation; *śaktim*—the seeds; *urudhā*—in various ways; *ucchvasayan*—invigorating; *sva-śaktyā*—by his own energy; *puṁsaḥ*—of the living entity; *abhramāya*—to dissipate darkness; *divi*—during the daytime; *dhāvati*—moves; *bhūta-bhedaḥ*—distinct from all other material form; *kāla-ākhyāyā*—by the name eternal time; *guṇa-mayam*—the material results; *kratubhiḥ*—by offerings; *vitanvan*—enlarging; *tasmai*—unto him; *balim*—ingredients of offerings; *harata*—one should offer; *vatsara-pañcakāya*—offerings every five years.

TRANSLATION

O Vidura, the sun enlivens all living entities with his unlimited heat and light. He diminishes the duration of life of all living entities in order to release them from their illusion of material attachment, and he enlarges the path of elevation to the heavenly kingdom. He thus moves in the firmament with great velocity, and therefore everyone should offer him respects once every five years with all ingredients of worship.

TEXT 16

विदुर उवाच

पितृदेवमनुष्याणामायुः परमिदं स्मृतम् ।
परेषां गतिमाचक्ष्व ये स्युःकल्पाद् बहिर्विदः ॥१६॥

vidura uvāca
pitṛ-deva-manuṣyāṇām
āyuh param idam smṛtam
pareṣām gatim ācakṣva
ye syuh kalpād bahir vidah

viduraḥ uvāca—Vidura said; *pitṛ*—the Pitā planets; *deva*—the heavenly planets; *manuṣyāṇām*—and that of the human beings; *āyuh*—duration of life; *param*—final; *idam*—in their own measurement; *smṛtam*—calculated; *pareṣām*—of the superior living entities; *gatim*—duration of life; *ācakṣva*—kindly calculate; *ye*—all those who; *syuh*—are; *kalpāt*—from the millennium; *bahir*—outside; *vidah*—greatly learned.

TRANSLATION

Vidura said: I now understand the life durations of the residents of the Pitā planets and heavenly planets as well as that of the human beings. Now kindly inform me of the durations of life of those greatly learned living entities who are beyond the range of a kalpa.

PURPORT

The partial dissolution of the universe that takes place at the end of Brahmā's day does not affect all the planetary systems. The planets of highly learned living entities like the sages Sanaka and Bṛghu are not affected by the dissolutions of the millenniums. All the planets are of different types, and each is controlled by a different *kāla-cakra*, or schedule of eternal time. The time of the earth planet is not applicable to other, more elevated planets. Therefore, Vidura herein inquires about the duration of life on other planets.

TEXT 17

भगवान् वेद कालस्य गतिं भगवतो ननु ।
विश्वं विचक्षते धीरा योगराद्धेन चक्षुषा ॥१७॥

*bhagavān veda kālasya
gatiṁ bhagavato nanu
viśvaṁ vicakṣate dhīrā
yoga-rāddhena cakṣuṣā*

bhagavān—O spiritually powerful one; *veda*—you know; *kālasya*—of the eternal time; *gatiṁ*—movements; *bhagavataḥ*—of the Supreme Personality of Godhead; *nanu*—as a matter of course; *viśvaṁ*—the whole universe; *vicakṣate*—see; *dhīrāḥ*—those who are self-realized; *yoga-rāddhena*—by dint of mystic vision; *cakṣuṣā*—by the eyes.

TRANSLATION

O spiritually powerful one, you can understand the movements of eternal time, which is the controlling form of the Supreme Personality of Godhead. Because you are a self-realized person, you can see everything by the power of mystic vision.

PURPORT

Those who have reached the highest perfectional stage of mystic power and can see everything in the past, present and future are called *tri-kāla-jñās*. Similarly, the devotees of the Lord can see everything clearly that is in the revealed scriptures. The devotees of Lord Śrī Kṛṣṇa can very easily understand the science of Kṛṣṇa, as well as the situation of the material and spiritual creations, without difficulty. Devotees do not have to endeavor for any *yoga-siddhi*, or perfection in mystic powers. They are competent to understand everything by the grace of the Lord, who is sitting in everyone's heart.

TEXT 18

मैत्रेय उवाच

*कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् ।
दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥१८॥*

*maitreya uvāca
kṛtaṁ tretā dvāparaṁ ca
kaliś ceti catur-yugam
divyair dvādaśabhir varṣaiḥ
sāvadhānaṁ nirūpitam*

maitreyaḥ uvāca—Maitreya said; *kṛtam*—the age of Satya; *tretā*—the age of Tretā; *dvāparam*—the age of Dvāpara; *ca*—also; *kaliḥ*—the age of Kali; *ca*—and; *iti*—thus; *catuḥ-yugam*—four millenniums; *divyair*—of the demigods; *dvādaśabhiḥ*—twelve; *varṣaiḥ*—thousands of years; *sa-avadhānam*—approximately; *nirūpitam*—ascertained.

TRANSLATION

Maitreya said: O Vidura, the four millenniums are called the Satya, Tretā, Dvāpara and Kali yugas. The aggregate number of years of all of these combined is equal to twelve thousand years of the demigods.

PURPORT

The years of the demigods are equal to 360 years of humankind. As will be clarified in the subsequent verses, 12,000 of the demigods' years, including the transitional periods which are called *yuga-sandhyās*, comprise the total of the aforementioned four millenniums. Thus the aggregate of the above-mentioned four millenniums is 4,320,000 years.

TEXT 19

*चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् ।
संख्यातानि सहस्राणि द्विगुणानि शतानि च ॥१९॥*

*catvāri trīṇi dve caikam
kṛtādiṣu yathā-kramam
saṅkhyātāni sahasrāṇi
dvi-guṇāni śatāni ca*

catvāri—four; *trīṇi*—three; *dve*—two; *ca*—also; *ekam*—one; *kṛtādiṣu*—in the Satya-yuga; *yathā-kramam*—and subsequently others; *saṅkhyātāni*—numbering; *saḥsārāṇi*—thousands; *dvi-guṇāni*—twice; *śatāni*—hundreds; *ca*—also.

TRANSLATION

The duration of the Satya millennium equals 4,800 years of the demigods; the duration of the Tretā millennium equals 3,600 years of the demigods; the duration of the Dvāpara millennium equals 2,400 years; and that of the Kali millennium is 1,200 years of the demigods.

PURPORT

As aforementioned, one year of the demigods is equal to 360 years of the human beings. The duration of the Satya-yuga is therefore 4,800 X 360, or 1,728,000 years. The duration of the Tretā-yuga is 3,600 X 360, or 1,296,000 years. The duration of the Dvāpara-yuga is 2,400 X 360, or 864,000 years. And the last, the Kali-yuga, is 1,200 X 360, or 432,000 years.

TEXT 20

*संख्यासंख्यांशयोरन्तर्यः कालः शतसंख्ययोः ।
तमेवाहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते ॥२०॥*

*sandhyā-sandhyāṁśayor antar
yaḥ kālah śata-saṅkhyayoh
tam evāhur yugam taj-jñā
yatra dharmo vidhīyate*

sandhyā—transitional period before; *sandhyā-āṁśayoh*—and transitional period after; *antah*—within; *yaḥ*—that which; *kālah*—duration of time; *śata-saṅkhyayoh*—hundreds of years; *tam eva*—that period; *āhuh*—they call; *yugam*—millennium; *taj-jñāḥ*—the expert astronomers; *yatra*—wherein; *dharmah*—religion; *vidhīyate*—is performed.

TRANSLATION

The transitional periods before and after every millennium, which are a few hundred years as aforementioned, are known as *yuga-sandhyās*, or the conjunctions of two millenniums, according to the expert astronomers. In those periods all kinds of religious activities are performed.

TEXT 21

*धर्मश्चतुष्पान्मनुजान् कृते समनुवर्तते ।
स एवान्येष्वधर्मेण व्येति पादेन वर्धता ॥२१॥*

*dharmas catuṣ-pān manujān
kṛte samanuvartate
sa evānyeṣv adharmeṇa
vyeti pādēna vardhatā*

dharmah—religion; *catuḥ-pāt*—complete four dimensions; *manujān*—mankind; *kṛte*—in the Satya-yuga; *samanuvartate*—properly maintained; *saḥ*—that; *eva*—certainly; *anyeṣu*—in other; *adharmeṇa*—by the influence of irreligion; *vyeti*—declined; *pādēna*—by one part; *vardhatā*—gradually increasing proportionately.

TRANSLATION

O Vidura, in the Satya millennium mankind properly and completely maintained the principles of religion, but in other millenniums religion gradually decreased by one part as irreligion was proportionately admitted.

PURPORT

In the Satya millennium, complete execution of religious principles prevailed. Gradually, the principles of religion decreased by one part in each of the subsequent millenniums. In other words, at present there is one part religion and three parts irreligion. Therefore people in this age are not very happy.

(continued in next issue)

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Melbourne—Crossways, 1st Fl., 11-15 Elizabeth St., Vic. 3000/ (03) 622800
Surfer's Paradise—Healthy, Wealthy, and Wise, 2995 Gold Coast Hwy., Q'land 4217
Sydney—Gopal's, 18-A Darcy St., Parramatta, N.S.W. 2150/ (02) 635-0638
Sydney—Govinda's and Govinda's Take-away (both at ISKCON Sydney)
Sydney—Hare Kṛṣṇa Free Food Centre, 231 Victoria St., King's Cross, N.S.W. 2011

Krishna Consciousness AND THE WORLD

C. Bhaktivedanta Swami Prabhupāda

NEW ZEALAND AND FIJI

Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: R.D. 2, Kumeu, Auckland)/ 4128075
Christchurch, New Zealand—83 Bealey Ave. (mail: P.O. Box 2298, Christchurch)/ (3) 61965
Labasa, Fiji—Delailabasa (mail: Box 133)/ 82912
Lautoka, Fiji—5 Tavewa Ave. (mail: P.O. Box 125)/ 61-633, ext. 48
Rakira, Fiji—Rewasa (mail: Box 129)/ 94243
Suva, Fiji—P.O. Box 6376, Nasinu/ 391-282
Wellington, New Zealand—2 Kensington St. (mail: P.O. Box 2753, Wellington)/ 850876

RESTAURANT

Auckland, New Zealand—Gopal's, 1st fl., Civic House, 291 Queen St./ (9) 34885
Lautoka, Fiji—Gopal's, Cnr. — Yasawa St. & Naviti St./ 62990
Suva, Fiji—Cnr. — Pratt St. & Joske St. (opp. Reserve Bank)/ 314154

AFRICA

Abeokuta, Nigeria—Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)
Accra, Ghana—582 Bk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
Benin City, Nigeria—Karo Estate Rd., off Upper Mission Rd., (mail: P.O. Box 3681)
Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)
Chatsworth, South Africa—P.O. Box 56003, Chatsworth, Natal 4030/ 435815
Durban (Natal), S. Africa—P.O. Box 212, Cato Ridge, Natal 3680/ (325) 219-19
Ibadan, Nigeria—Oba Akintoba St., opp. Unibadan (mail: P.O. Box 9996 U.I.)
Johannesburg, South Africa—69 Misty Hills, Box 723, Muldersdrif 1747/ 666-2716
Kitwe, Zambia—P.O. Box 20242
Lagos, Nigeria—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)
Mauritius—White House, Celicourt Antelme St., Quatre Bornes (mail: P.O. Box 108, Quatre Bornes, Mauritius)/ 46804
Mombasa, Kenya—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ 312248
Nkawkaw, Ghana—P.O. Box 69, Nkawkaw
Nairobi, Kenya—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ 744365
Port Harcourt, Nigeria—2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)
Warri, Nigeria—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri)/ 053-230-262

FARM COMMUNITY

Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Accueil
RESTAURANT
Mauritius—Govinda's, 78, St. Jean Rd., Quatre Bornes/ 42409

ASIA

INDIA

Agartala, Tripura—Assam-Agartala Rd., Banamalipur, 799001
Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935
Bamanbore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd., Rajkot 360 003)
Bangalore, Karnataka—210, Bellary Road, Sadashiva Nagar, 560 080/ 361 539
Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/ 66499
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 054/ 626-860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 44634
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Parganas
Gauhati, Assam—Post Bag No. 127, 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Madras, Tamil Nadu—232 Kilpaik Garden Road, Madras 600 010/ 662286
Māyāpur, W. Bengal—Shree Māyāpur Chandrodya Mandir, P.O. Shree Māyāpur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Ingkhon, Tidin Rd.
Nagpur, Maharashtra—70, Hill Road, Ramnagar, 440010/ 33513
New Delhi—M-119 Greater Kailash 1, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Kṛṣṇa Āśrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar Road No. 12, 800 016/ 50765
Peta-Kakani, Andhra Pradesh—Guntur District
Pune, Maharashtra—4 Tarapoor Rd.
Silchar, Assam—Ambikapatti, Silchar—788004, Cachar District
Siliguri, W. Bengal—Subash Pally, Siliguri
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—T. C. 24/1485, WC Hospital Rd., Thycaud, 695 014/ 68197
Vindāvan, U.P.—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178

FARM COMMUNITIES

Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluk, Hyderabad District, 501 401
Māyāpur, W. Bengal—(contact Māyāpur)

RESTAURANTS

Bombay—Govinda's (at Hare Krishna Land)

Vindāvan—Krishna-Balarām Mandir Guesthouse

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Putha-Osoth, New Road/ 233-2488
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ 108 (city office and mail: 23 Nandan Kanan, 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 Kesadaran Kṛṣṇa Indonesia, Jl. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Sri Kunj Kamaladi/ 2-16368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ 730172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ 707410

Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
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. Moraes 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
Porto Alegre, RS—Rua Tomas Flores, 331, Bonfim
Recife, PE—Rua Maria Digna Carneiro, 6960, Candelas, Jaboatão
Ribeirão Preto, SP—Rua Cerqueira Cesar, 480, Centro
Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/ (021) 285-5643
Salvador, BA—Rua Alvaro 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 COMMUNITIES

Pindamonhangaba, SP (New Gokula)—Bairro Riberão Grande/ (0122) 42-2466
Vrajabhumi—(contact ISKCON Rio)

MEXICO

Guadalajara—Morelos No. 1514, Sector Hidalgo, Jalisco/ 26-12-78
Mexico City—Gov. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Mexico City—Tingitana'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—Ticatemé No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.
Vera Cruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Guadalupe-Manjara 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
Lima, Peru—Jiron Junin No. 415/ 289491
Trujillo—Bolivar 738

FARM COMMUNITY

Asociacion Krishna—Correo De Bella Vista, DPTO. De San Martín

RESTAURANTS

Arequipa—(at ISKCON Arequipa)
Chosica—(at ISKCON Chosica)
Cuzco—Calle Espaderos 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
Calí, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—Calle Valparaíso con Callejón Wash., Quinta "Mamá Vieja," El Paraíso/ 461-6559
Christ Church, Barbados—31 Goodland Park/ (809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongtuen, 588/ 23150
Córdoba, Argentina—Montevideo 950, Paso de los Andes/ (051) 262229
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Cuenca, Ecuador—Pje. Paucarbamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58
Georgetown, Guyana—24 Uivlught Front, West Coast Demerara
Guayaquil, Ecuador—Velez 1915 (between Carchi & Tulcan)/ 36-16-47
La Paz, Bolivia—Calle 16 Obrajes 460, (mail: P.O. Box 10278)/ 783556
Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolívar
Montevideo, Uruguay—Pablo de María 1427
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—Carrón 641 Amazonas/ 520466
San Jose, Costa Rica—100 mtrs. sureste de apros. Torre Blanca, Urbanización Carmoli, 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, Nunoa/ 392734
Santo Domingo, Dominican Republic—Calle Cayetano Rodríguez No. 254
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas

FARM COMMUNITIES

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

Guyana—Seawell Village, Corentyne, East Berbice

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

Dpto. de La Libertad

RESTAURANTS

Cuenca, Ecuador—Govinda's, Anexo Hotel, Crespo
Guayaquil, Ecuador—Govinda's (contact Guayaquil)
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, Pada-yātrā Touring Party, Hare Krishna Land, Juhu, Bombay 400 054, India.

Kṛṣṇa Conscious Tape Cassettes

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

The Bhaktivedanta Tape Ministry offers a treasure of recordings on high-quality C-60 and C-90 cassettes: Śrīla Prabhupāda leading the congregational chanting of Hare Kṛṣṇa, Śrīla Prabhupāda singing traditional songs of God realization and explaining their meaning, Śrīla

Prabhupāda's classes on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, his conversations about transcendental enlightenment with devotees and guests.

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

For life membership service inquiries and reports, please correspond with your local temple or the International Life Membership Trust, 230A Kenton Road, Harrow, Middlesex HA3 8BY, United Kingdom. The International Life Membership Trust is the coordinating body for life membership in ISKCON and operates under the auspices of the International Life Membership Committee, a committee of the Governing Body Commission of ISKCON.

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 Nārāyaṇa (December 28–January 25)

January 7—Triśrṣā Mahā-dvādaśī. Fasting from grains and beans.

January 11—Appearance anniversary of Śrīla Locana dāsa Ṭhākura, a great spiritual master whose songs perpetuate the simple Kṛṣṇa conscious method of self-realization. Also, disappearance anniversary of Śrīla Jīva Gosvāmī, an intimate follower of Lord Caitanya and the author of numerous highly respected philosophical works.

January 21—Putradā Ekādaśī. Fasting from grains and beans.

Month of Mādhava (January 26–February 24)

January 30—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the principal followers of Lord Caitanya.

January 31—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and the author of *Gīta-govinda*.

February 2—Disappearance anniversary of Śrīla Locana dāsa Ṭhākura.

February 5—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

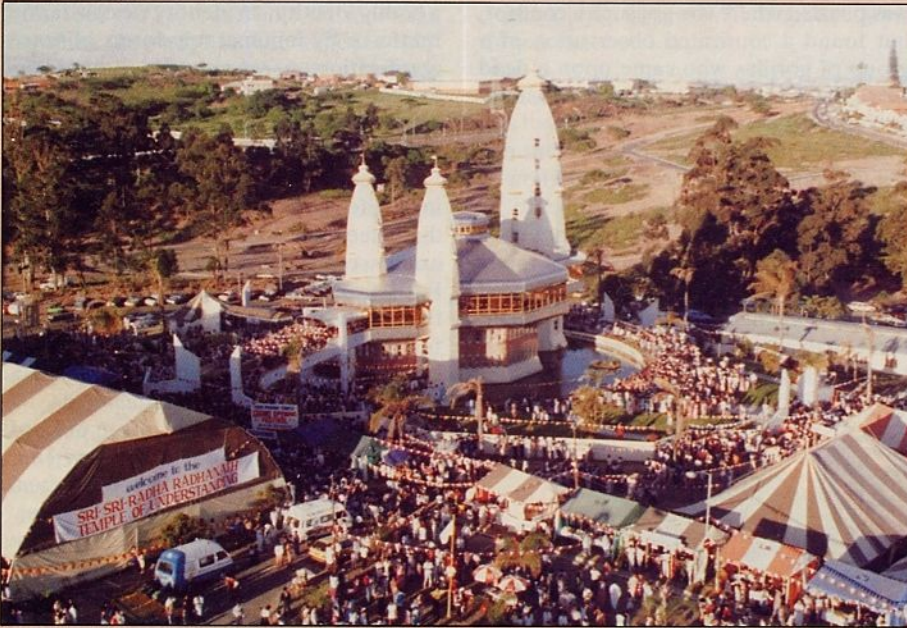
February 12—Appearance anniversary of Śrīla Pañcadraṇḍī Swami Tridāṇḍīpāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.



Every Town and Village

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

ISKCON Temple Opens in South Africa, 100,000 Attend



The new ISKCON temple in Natal attracts thousands of visitors for a festive three-day celebration and stands as a hope that South Africa's violent racial problems can be solved by God consciousness.

Natal, South Africa—A recent three-day festival here marking the grand opening of ISKCON's Śrī Śrī Rādhā-Rādhānātha temple drew 100,000 visitors, including leaders of the Afrikaans, English, black, and Asian communities. Festivities included a Vedic fire ceremony, the installation of beautiful Deities of Rādhā and Kṛṣṇa, a Vedic wedding, feasts of sumptuous *prasādam* (food offered to Kṛṣṇa), and a spectacular fireworks display.

Among the guest speakers at the colorful opening was Mangosuthu Buthelezi, chief minister of the Zulu tribal homeland and president of Inkatha, the largest black political group in South Africa. Buthelezi, though an opponent of apartheid, advocates peaceful negotiations between the country's warring factions.

The ISKCON temple is a "triumph over terrible adversity," Buthelezi said. "The temple's magnificence and spirituality could not be here if racial hatred had already dehumanized us. Sharing across political and racial barriers was made possible by the great religions of the world. There would be no great cultures if there were no great religions."

Presiding over the festival were Śrīa

Bhagavān Gosvāmī and Śrīla Bhaktīrtha Swamī, two of ISKCON's present spiritual masters, who oversee ISKCON's affairs in South and West Africa.

The temple is over 100 feet high and is surrounded by a moat and a lovely park of

gardens, fountains, lawns, walkways, and exotic imported plants. The interior decorations include 557 chandeliers, 45 murals, 6 tons of Portuguese marble, 1,264 square feet of mirrors, and 16,114 stainless steel tiles. The temple also contains a 700-seat auditorium.

Rājarāma dāsa, a devotee-architect, designed the temple according to geometrical formulas found in a classical Sanskrit text on architecture. The devotees started their own construction company and did most of the construction work.

"Kṛṣṇa consciousness brings people together in a way that no other church or organization could," Śrīla Bhaktīrtha said in his opening address. "The devotees in South Africa have vividly demonstrated that all people can live together peacefully through spiritual understanding."

That statement was confirmed by J. N. Reddy, a leading member of the Indian parliament. "This message is one the devotees are showing by their example. It applies not only to South Africa but to the whole world," Reddy said.

Stan Lange, the mayor of Durban, and Amichand Rajbansi, chief minister of the House of Delegates, were also honored guests. Mr. Rajbansi predicted that the temple would soon become a major tourist attraction in South Africa.



Feeling the happiness of the spirit of brotherhood after cutting the ribbon and opening the temple are the guests of honor and the ISKCON hosts: Mangosuthu Buthelezi, Śrīla Bhaktīrtha Swamī, Amichand Rajbansi, Śrīla Bhagavān Goswami, J. N. Reddy, and Stan Lange.

THE VEDIC

Transcendental Comment

THE COMFORTABLE HOLE

by Rūpānuga dāsa

For thirteen years at the Gorilla Foundation in Woodside, California, a developmental psychologist has been teaching sign language to Koko, a female gorilla. Although Koko shows remarkably human emotions and intelligence, her psychologist says she's an average gorilla at best.

Koko's psychologist first tried teaching

was puzzled where she got such a concept, but found a confirmed observation of a group of gorillas who came upon a dead crow, dug a hole, placed the corpse within, and covered it with dirt.

Perhaps this is the most important discovery about Koko: a gorilla can know as much about death as many people do. A person is buried, and that's about it—comfortably “resting in peace.” It's amazing that a civilization as materially advanced as ours officially teaches no more about death than what an average gorilla knows!

a bodily identity, an identity we constantly reinforce by innumerable forms of sense gratification. As we grow older, our identity expands with our attachments—from our bodies to our relatives, friends, community, race, nation, and humanity.

Affection for these things is natural, but in the life of one devoid of self-realization, that affection becomes the cause of miserly existence. Thousands of years ago, on the Battlefield of Kurukṣetra, Arjuna faced the perplexity of material identity and affection by consulting Lord Kṛṣṇa. Thus, by Kṛṣṇa's transcendental advice, Arjuna was able to overcome his attachments.

We should also take advantage of Lord Kṛṣṇa's teachings in the *Bhagavad-gītā*. After all, our attachments, be they spiritual or material, are based upon our education.

The word *education* comes from the Latin *educare*, which means “to bring” or “to call” out (what is already there). Koko's education brought out her realization—which was pretty good for a gorilla—that life ends with the body. But should an intelligent human being be satisfied with a comfortable hole in the ground at the end of life? The opposite of the *krpaṇa* (miser) mentioned above is the *brāhmaṇa*, or one who by developed intelligence is able to use the human body for successfully solving the problems of life. That is the special prerogative of humans over gorillas.



her the same hand signs used by the deaf, but in time Koko began inventing her own sign language. For example, when she was shown a wedding ring, she responded by combining the sign for “finger” with the sign for “bracelet.” Today her working vocabulary is about five hundred words. She initiates about half of her conversations, asks questions, and will even deny things. She also talks to other animals.

The most interesting thing about Koko, however, is her communication of certain abstract concepts, like old age and death. She cried when her pet kitten (which she named All Ball) died. Previously, her keepers phrased questions to her about death: “Why do gorillas die?” they asked. She sighed in return, “Trouble, old.” When asked, “Where do gorillas go when they die?” She answered, “Comfortable hole,” blowing a kiss goodbye. Her psychologist

The *Bṛhad-āraṇyaka Upaniṣad* states, *yo vā etad akṣaram gārgy aviditvāsmā lokāt praiti sa krpaṇaḥ*: “He is a miserly man who does not solve the problems of life as a human being and who thus quits his body like the animals, without understanding the science of self-realization.” *Krpaṇa* means “a miserly person,” one who hoards valuable assets. In other words, the real value of human life escapes the person who neglects self-realization.

Who am I? What is the purpose of life? Why do I have to die? Where am I going? These questions signal the start of self-realization. Too often they're postponed till the last bewildering moment of death.

Such procrastination is due to attachment. To be attached to the body is natural, because we are living in it. But without proper spiritual education, we tend to equate the body with ourselves. We assume

A THIN LAYER OF FEAR

by Dvārakādhīśa-devī dāśī

“It's really prolonged happiness I'm suspicious of,” relates Dustin Hoffman. “Momentary happiness doesn't scare me, but as soon as things are really good, I always have the feeling the rug is about to be pulled out from under me, and I put up a guard. On a beautiful day in California, there's always a thin layer of smog. With me, there's always a thin layer of fear.”

For those languishing on the lower rungs of the socioeconomic ladder, a kind of constant fearfulness seems natural. After all, when your assets are few, it takes a very small blow to demolish everything you have. For such people, fear is never a distant threat, as they struggle to pay the

OBSERVER

ary on the Issues of the Day

bills, feed the kids, and hold the marriage together. The hope is that someday they will achieve a margin of security to cushion them from the threat of disaster. In that peaceful and happy state, they believe, the constant gnaw of anxiety will be silenced by the security of material prosperity.

It is disheartening, then, to hear such sobering testimonies from the top. Nevertheless, a number of tabloids appear to be dedicated to exposing the pain behind the painted smiles—broken homes, enslaving drug habits, suicides. Those who are living the American dream most fully are discovering the very fragile and elusive nature of that dream.

Mr. Hoffman continues, "It's the old too-good-to-be-true business that never leaves me. A big wave of happiness surges over me, like a shaft of light from heaven, and I hear a voice behind it saying, 'Are you sure there isn't an earthquake coming?'"

Material acquisitions do not protect us from anxiety. The paradox is, the more you acquire, the more you stand to lose. With each new embellishment a fresh attachment thrusts forward in our hearts, threatening to slice us with pain if we lose the treasured object. We wonder how we will live without the house in the country, the support of our spouse, or the glory of our careers. These things are heady fuel for fear, as the unwitting possessor grows more and more miserable in their midst.

Fear and worry are actually an intelligent response to our increasing load of material attachments. Only a fool proceeds merrily along, oblivious to his own vulnerability. The unhappy truth is that nothing in the material world lasts forever; we will lose all those things so dear to our hearts. An introspective person observes this and becomes alarmed at the depth of his own materialistic entanglement.

The material fever can be extinguished through spiritual enlightenment. To hear of the rich variegations of spiritual happiness and to become eager for such a life automatically subdues materialistic longings. As spiritual entities we crave tranquility and permanence, and these are possible only when the mind is firmly transcendental to material distractions. The spirit soul never dies, so spiritual pleasure isn't interrupted by the death of the body.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda explains,

Birth and death apply to one's embodiment in the material world. Fear is due to worrying about the future. A person in Kṛṣṇa consciousness has no fear because by his activities he is sure to go back to the spiritual sky, back home, back to Godhead. Therefore his future is very bright. Others, however, do not know what their future holds; they have no knowledge of what the next life holds. So they are therefore in constant anxiety. If we want to get free from anxiety, then the best course is to understand Kṛṣṇa and be always situated in Kṛṣṇa consciousness. In that way we will be free from all fear. [Bg. 10.5, purport]



Awareness of an underlying fearfulness is symptomatic of a person intelligent enough to perceive his own diseased condition. This is a fortunate position for spiritual advancement, which is the real wealth of life. Regardless of social status, anyone can achieve the highest success in life. We simply have to let go and reach for it.

THE FINAL JUDGMENT

by Subhadrā-devī dāśī

In the spring of 1975 an attractive young woman joined some of her friends at a bar to share a few drinks. It was to become a fateful occasion for the entire world. Earlier that evening she had taken several tranquilizers, and as the alcohol mixed with the chemicals in her body, the combination proved deadly. On that evening,

April 14, 1975, twenty-one-year-old Karen Ann Quinlan suddenly fell unconscious.

She was rushed to the hospital, where just before midnight she lapsed into a coma. For the next three months she lingered on in a bare semblance of existence while her anguished parents watched. Recovery appeared hopeless. The Quinlans requested that Karen be removed from the respirator machine, which seemed to maintain the life in her wasting body. They felt that she deserved "to die with dignity." The doctors and administrators at the hospital, however, disagreed. "We don't kill people here," they responded.

In what was to become one of the most complicated legal battles of the decade, the Quinlans argued that to maintain Karen's body "after the dignity, beauty, promise, and meaning of earthly life have vanished" was cruel and unusual punishment. The doctors countered that no court could determine that Karen would, without a doubt, never recover. While the world focused on the emotion-charged debate, Karen Ann lay quietly on her bed, oblivious to the furor, her body curling into the grotesque fetal position that characterizes "the chronic vegetative state."

Finally, the Quinlans won their case on appeal to the New Jersey Supreme Court. On May 22, 1976, the respirator was disconnected. No one could predict if Karen Quinlan would survive the night or if she would linger on for several more months. She continued to live, never regaining consciousness, for more than nine years.

When the tiny spirit soul enters the womb of its mother-to-be at the time of conception, it takes up residence. How long that residence will last—that particular individual's life span—is predetermined by the laws of *karma*. These laws dictate the conditions of a specific individual's birth, the course of his life, and the manner of his death. By the time of birth, all that is left for the individual is the role and the script; it is too late to change the final scene. There are numerous examples of inexplicably brief lives, of freak deaths that occur with no apparent cause. And there are also miraculous recoveries, survivals despite insurmountable odds. How many doctors have witnessed one patient

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Journey to

To the casual visitor, this holy land is much like the rest of rural India. To the devotee of Lord Caitanya it is a transcendental paradise.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

First a long and tedious flight. Then retrieving baggage and waiting in long lines to clear Indian immigration and customs. Then four hours on a bus bumping through Calcutta's teeming streets and on through dozens of timeless, dusty villages. Finally the pilgrims sight the temple domes that stand high above the treetops in the holy land of Navadvīpa. They feel relieved and alert with transcendental expectation. Navadvīpa's "skyline," now a familiar sight



Time has all but stopped in Navadvīpa—or so you'd think, seeing the ancient-looking riverboats and temples. At right, bulls plow the land before the seasonal rains arrive, and lush green crops with them (above). Five hundred years ago in this transcendental land, Lord Caitanya appeared and began His great spiritual movement.



Navadvīpa



to thousands of devotees throughout the world, is like a homecoming beacon that announces the journey's end to weary travelers.

To the uninformed, this spacious, flat farming area near the junction of the Ganges and Jalāngī rivers may seem like the rest of rural India. The heavy bulls turning clods of earth with hefty plows, the thatch-roofed mud houses, the ancient-looking riverboats, and the slight, wide-eyed people make the customary sights and conveniences of the West no more significant or relevant than a faint memory.

Navadvīpa, literally "Nine Islands," is a sacred tract of land in West Bengal. The nine islands, sculpted by the fingers of the Ganges as she reaches down to the Bay of Bengal, are dotted with numerous towns and villages and checkered with plots of farmland—wheat, rice, beans, sugar



Spiritualized shopping in the city of Navadvīpa (right), where the goods are for worshipping and remembering Lord Caitanya. For children there are figurines of Lord Caitanya, His arms raised as He chants Kṛṣṇa's holy names (below).



cane—and occasional groves of bananas, coconuts, or papayas.

But Navadvīpa is much more than a quaint, picturesque area where time has all but stopped. It is the birthplace of Lord Caitanya.* It is transcendental.

Lord Caitanya is Kṛṣṇa Himself in the role of His own devotee. He appeared in India five hundred years ago, and His birth was predicted in revealed scriptures like the *Srīmad-Bhāgavatam* and *Mahābhārata*. But unlike other incarnations, He presented Himself not as God but as a devotee of God. He did this for two reasons: He wanted to fully relish the sweetness and depth of a devotee's love, and He wanted to show people how to best evoke their dormant love of God. Because Lord Caitanya benevolently distributed that transcendent love to everyone, He is known as the most munificent incarnation. His method was *saṅkīrtana*, the congregational chanting of the names of God. This, He taught, is the most expedient way to become self-realized in this age.

Śrīla Prabhupāda, the founder and spiritual guide of the Hare Kṛṣṇa movement, referred to Lord Caitanya innumerable times in his writings and lectures, and he

*The present-day town of Navadvīpa is a small city included within the nine islands, but Navadvīpa the town is not the same as Navadvīpa the nine islands. Lord Caitanya took birth on the island of Rudradvīpa, near the present-day town of Māyāpūr.





Spiritualized cooking. All the preparations that the local initiated devotees make are offered to Lord Caitanya with love and devotion, so their cooking is a meditation on the Lord (left). Each week at the Hare Kṛṣṇa center in Māyāpur, as well as in nearby villages (below), *prasādam* (food that has been offered to Kṛṣṇa) is distributed free to all comers on simple leaf plates.



anyone can become a perfect human being.... I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life that will open the field of activity for the pure soul.

The bus rumbles along the narrow winding road, looking incongruous among the bullock carts, rickshas, cows, goats, and pedestrians. The pilgrims peer out the windows. Five centuries ago, Lord Caitanya used to tread this very land daily, and the white-steeped temple that the bus passes marks the place where, on February 18, 1486, the Lord appeared.

The funds to purchase the land and build this temple were raised by the great forefather of the Hare Kṛṣṇa movement, Śrīla Bhaktivinoda Thākura. A century ago Śrīla Bhaktivinoda researched extensively to discover the exact site of Lord Caitanya's birth. After his findings were confirmed by his spiritual master, he personally arranged for the construction of the sacred shrine that still stands today.

Śrīla Bhaktivinoda also published a book revealing the importance of Navadvīpa, and before he passed on, he instructed his son, Śrīla Bhaktisiddhānta, to continue his work. It's because of the service of these great devotees and of Śrīla Bhaktisiddhānta's disciple Śrīla Prabhupāda that Navadvīpa's significance was established.

At Śrīla Prabhupāda's temple, Māyāpur Candrodāya Mandir, just one mile from Lord Caitanya's birthplace, the bus finally

trained his international family of disciples to follow in the footsteps of Lord Caitanya by chanting Hare Kṛṣṇa, dancing, and enjoying *kṛṣṇa-prasādam* (food offered to Kṛṣṇa). In the introduction to his book *Teachings of Lord Caitanya*, Prabhupāda wrote,

Lord Caitanya is the ideal teacher of life's prime necessities. He is the complete reservoir of all mercies and good fortune, and He is worshipable by everyone in this age of disagreement. Everyone can join in His *saṅkīrtana* movement. No previous qualification is necessary. Just by following His teachings,



stops. Each year since 1972 Śrīla Prabhupāda's disciples from all over the world have joined together in Navadvīpa to celebrate the appearance day of Lord Caitanya. And this year will be the largest and grandest celebration—the quincentennial.

What Śrīla Prabhupāda and his predecessors and followers have done in broadcasting the glories of Navadvīpa is similar to what Lord Caitanya and His followers did five hundred years ago to broadcast the glories of Vṛndāvana.

Vṛndāvana is a beautiful area not far from Delhi (but seven hundred miles from

A grand celebration

each year on the anniversary of Lord Caitanya Mahāprabhu's appearance brings an international family of devotees to the Hare Kṛṣṇa center in Māyāpur. At that time, in the city of Navadvīpa, local people chant the Lord's holy names for as long as seventy-two hours nonstop (right).





Navadvīpa) where Lord Kṛṣṇa passed His childhood and youth during His appearance fifty centuries ago. Forty-five centuries later, when Lord Caitanya visited Vṛndāvana, it was a miniscule, relatively unheard-of and undeveloped farming village. Lord Caitanya requested six of His leading disciples to live there, establish temples, excavate the holy places of Kṛṣṇa's pastimes, and write books about Kṛṣṇa consciousness. As a result, Vṛndāvana today is famous among all Hindus and devotees. Hundreds of thousands of pilgrims regularly visit the thousands of temples and

holy places of Vṛndāvana.

In Navadvīpa, Śrīla Bhaktivinoda, Śrīla Bhaktisiddhānta, and Śrīla Prabhupāda have also founded temples, excavated the holy places of Lord Caitanya's pastimes, and written books on Kṛṣṇa consciousness. In one sense Vṛndāvana and Navadvīpa are one, as much as Lord Kṛṣṇa and Lord Caitanya are one, being the same Supreme Person in different features. But in another sense, although one, Vṛndāvana and Navadvīpa are simultaneously different, as are Lord Kṛṣṇa and Lord Caitanya.

Śrīla Bhaktivinoda Ṭhākura describes

the difference in his book *Navadvīpa-dhāma-māhātmya*:

Navadvīpa is the crest jewel of all holy places, being the most merciful of all. In other places of pilgrimage (like Vṛndāvana), an offender is severely punished, but in Navadvīpa the offender is not only forgiven, he is purified and receives the treasure of love of God.

To illustrate this point, Śrīla Bhaktivinoda cites the example of the brothers Jagāi and Mādhāi, who were born in a good family but became drunkards and debauchees. When Mādhāi injured a devotee who had requested him to chant the holy names of God, Lord Caitanya was immediately ready to kill him. But when the Lord saw that Jagāi and Mādhāi were repentant and willing to reform, He forgave them. Later they became renowned for their devotion.

Śrīla Bhaktivinoda continues,

One who lives in Navadvīpa is very fortunate, for he attains ecstatic love for Kṛṣṇa birth after birth. One who happens to go there becomes freed from all offenses. What one attains by traveling to all other holy places is attained just by remembering Navadvīpa, and what *yogīs* attain after ten years is attained in Navadvīpa in three nights. The impersonal liberation one gets after arduous endeavor at other holy places you can get simply by bathing in the Ganges at Navadvīpa. In fact, all material enjoyments and liberation remain as obedient servants to the pure devotees in Navadvīpa.

Therefore, give up all other desires and attractions and simply fix your mind intently on Navadvīpa.

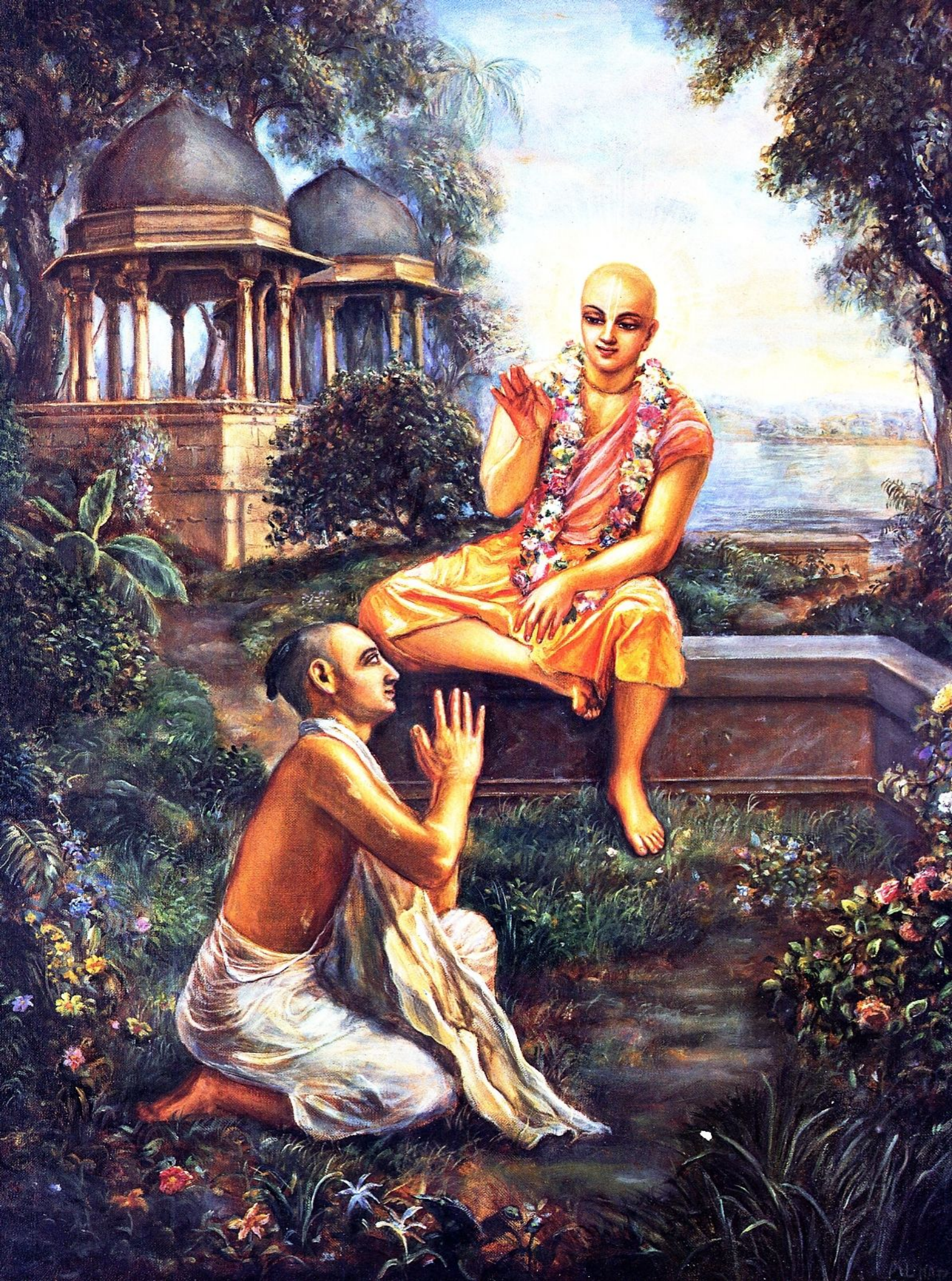
However, reading this and experiencing Navadvīpa may make one doubtful. Sometimes a pilgrim hears mundane cinema songs drift over the Ganges while he's taking his sacred bath. Locals with not-so-innocent stares may inquire about his camera, watch, and tape recorder. And anyone who goes to the city of Navadvīpa, on the western bank of the Ganges, will surely be struck by the lack of cleanliness and organization.

At the end of his book, Śrīla Bhaktivinoda Ṭhākura explains these apparent incongruities:

Since no material thing or person is ever situated in Navadvīpa, a film of dull matter has been spread over it to keep it covered from the materialist. The people who have no relationship with Lord Caitanya simply live on top of that covering, blind to the real truth. Though one is thinking, "I am in Navadvīpa," *māyā* [illusion] happily keeps Navadvīpa far away from that person.

In other words, it takes more than a rattling, grumbling bus to bring a pilgrim to Navadvīpa. For Navadvīpa cannot be reached simply by buying a ticket and going there. It is a transcendental place

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The Glories of LORD CAITANYA

Part 12: Instructions to Rūpa Gosvāmī

On the bank of the Ganges at Prayāga,
Lord Caitanya revealed the ocean of devotional service.

by KUNḌALĪ DĀSA

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

Formerly, in a public debate in India the loser and all his followers became the disciples of the winner. Through this convention, Lord Caitanya Mahāprabhu won thousands of followers to Kṛṣṇa consciousness. His erudition, His skill as a debater and logician, and, most of all, His saintly conduct had no match throughout the length and breadth of India. Followers from all of India's prominent schools of thought—including the Buddhists, the followers of Śaṅkarācārya, and followers of Islam—converted to the Kṛṣṇa consciousness movement of Lord Caitanya.

Yet, surprisingly, until recently Lord Caitanya was less renowned as a leading saint, scholar, and philosopher than certain other well-known thinkers of India—even ones whose philosophy He many times defeated. One major reason for this is that except for His eight-stanza *Śikṣāṣṭaka*, which outlines the path of

Kṛṣṇa consciousness, He left none of His teachings penned by His own hand. Rather, He instructed some of His devotees to write books elaborating on all He taught them. Śrīla Rūpa and Sanātana Gosvāmīs, two brothers, were especially empowered by the Lord to write transcendental literature. Our modern Kṛṣṇa consciousness movement is greatly indebted to these devotees for their executing Lord Caitanya's order, thus preserving the topmost revelation of the Absolute Truth.

After His visit to Vṛndāvana (described in *BACK TO GODHEAD* 20.12), Lord Caitanya went to Prayāga (known today as Allahabad). There Rūpa Gosvāmī and his younger brother, Anupama, approached the Lord one day with pieces of straw between their teeth (symbolizing their humility) and repeatedly offered obeisances at His lotus feet. Feeling great pleasure at seeing them, the Lord embraced them both.

With clasped hands and great humility, Rūpa and Anupama offered prayers to the Lord: "O most munificent incarnation of the Lord! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of

Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

"We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful."

Lord Caitanya Mahāprabhu was greatly pleased by the prayers of the two brothers. Later, for ten consecutive days, at a place called *Daśāśvamedha-ghāṭa*, the Lord instructed Śrīla Rūpa Gosvāmī about *kṛṣṇa-tattva*, the ultimate truth about Lord Kṛṣṇa; *bhakti-tattva*, the truth about devotion to Kṛṣṇa; and *rasa-tattva*, the truth about the transcendental mellows of loving relationships with Kṛṣṇa.

The Lord began: "The ocean of the transcendental mellow of devotional service is so big it is impossible to describe it completely. No one can estimate its length and breadth. Just to help you taste it, I shall

describe one drop.” He then proceeded to describe the nature of the spiritual soul, supporting His statements with references to the Vedic scriptures.

Lord Caitanya next explained that the dimension of the spirit soul is very, very minute: one ten-thousandth the size of the tip of a hair. These infinitesimal living entities are unlimited in number and are of two types: moving and nonmoving. The moving entities are divided into human and nonhuman species, and the human species are further divided into civilized and uncivilized cultures. Those who follow the Vedic principles are counted as civilized. And among these are many who pay only lip service.

Among the serious followers of Vedic culture, the majority are mostly interested in materialistic activities, only a few being progressive enough to inquire into the purpose of human life. Out of many millions of such sincere individuals, one may attain salvation. Out of millions of these liberated souls, a pure devotee of the Supreme Personality of Godhead is a very rare find.

All the souls are wandering throughout the universe lifetime after lifetime in different species, in a never-ending quest for peace and happiness. Sometimes they enjoy heavenly pleasures, and sometimes they suffer hellish miseries. If, however, a soul becomes fortunate, he gets the opportunity to associate with a bona fide spiritual master, by whose grace the seed of the *bhakti-latā*, the creeper of devotional service, is planted within his heart.

Such a fortunate person must carefully tend the seed like a good gardener by watering it regularly with hearing and chanting about the glories of the Supreme Person, Kṛṣṇa. Gradually the seed sprouts and the creeper of devotional service grows and grows, piercing the walls of the universe and entering the spiritual world. When it reaches the spiritual planet Goloka Vṛndāvana, the personal abode of Kṛṣṇa, the creeper of devotion comes to rest at the lotus feet of Kṛṣṇa, where it produces abundant quantities of *prema-phala*, the fruits of love of Kṛṣṇa.

Lord Caitanya warned Śrīla Rūpa Gosvāmī that the candidate for pure devotional service, while cultivating the creeper of devotion, must be careful not to commit offenses to the Vaiṣṇavas, devotees of the Lord. Such offenses He compares to a mad elephant that uproots the devotional creeper, causing it to dry up and die. The gardener must protect his creeper of devotional service from a mad-elephant offense.

Another danger is that weeds of material desires may grow alongside the devotional creeper. The varieties of weeds of material desires are unlimited, and the gardener must be careful not to nourish them while watering his devotional creeper. The suc-

cessful, patient gardener ultimately reaps the fruits of love of God. So relishable are those fruits that the four kinds of material perfection—economic development, sense gratification, religiosity, and liberation—seem pale and insignificant by comparison.

Caitanya Mahāprabhu then compared the gradual development of *prema*, unalloyed love of God, to the different states of sugar. First is the seed of the sugarcane, then the sugarcane plant. Next comes the sweet juice of the sugarcane. When the juice is boiled, it becomes liquid molasses and, later, solid molasses. This then becomes sugar and, finally, rock candy. Similarly, love of God evolves through various stages of development, each more concentrated than the last.

On the platform of pure love, there are still further stages, which develop according to each devotee’s particular attachment to Kṛṣṇa. These stages are five:

Attachment to Kṛṣṇa in awe and reverence is found in all the spiritual planets—except for Goloka Vṛndāvana. There, spontaneous love predominates.

śānta-rati, neutral appreciation of the Lord; *dāśya-rati*, attachment in servitude; *sakhya-rati*, attachment in friendship; *vātsalya-rati*, attachment in parental affection; and *madhura-rati*, attachment in conjugal love.*

Lord Caitanya explained to Rūpa Gosvāmī that attachment to Kṛṣṇa is either in awe and reverence or in pure, spontaneous love. Attachment in awe and reverence is found in all the spiritual planets—except for Goloka Vṛndāvana, the topmost spiritual planet. In the other spiritual planets, the opulences of the Lord are very prominent, and devotional service in neutrality and servitude predominates. But in Goloka Vṛndāvana the prominent relationships with Lord Kṛṣṇa are the fraternal, the parental, and the conjugal—intimate relationships that are actually impeded by feelings of awe and reverence. These devotees experience the Lord’s unlimited opulence, but they are not awed by it, because

*For further discussion of the five kinds of love of God, please see “Counting the Ways,” on page 8.

their emphasis is on a natural, spontaneous loving relationship with Kṛṣṇa.

Each successive stage of love is symptomized by its having all the qualities of the preceding stages plus an increase in feelings of intimacy with the Lord. Servitude, for example, includes neutrality, and fraternal attachment includes neutrality and servitude. Unlike servitude and neutrality, however, fraternity is generally devoid of formality and veneration. The same is true for parental and conjugal love. Devotees situated in parental loving attachment, in addition to having sentiments of neutrality, servitude, and friendship, also think themselves the Lord’s maintainers.

All four relationships mentioned above combine in the relationship of conjugal love. Here attachment for Kṛṣṇa, service to Him, the realized feelings of fraternity, and the feelings of maintenance all increase in intimacy. The intensified taste of complete devotion to the Lord in conjugal love is so wonderful that Lord Caitanya said it cannot be fully described.

Lord Caitanya thus concluded His instructions to Śrīla Rūpa Gosvāmī, saying: “I have simply given a general survey of the mellows of devotional service. You can consider how to adjust and expand this. When one thinks of Kṛṣṇa constantly, love for Him is manifest within the heart. Even though one may be ignorant, one can reach the shore of the ocean of transcendental love by Lord Kṛṣṇa’s mercy.”

Later, Lord Caitanya left Prayāga for Benares, where He gave further instructions on the science of Kṛṣṇa consciousness to Sanātana Gosvāmī, Rūpa’s elder brother. Rūpa Gosvāmī later compiled many books on Kṛṣṇa consciousness, chief of which is the *Bhakti-rasāmṛta-sindhu*, which Śrīla Prabhupāda has rendered into English as *The Nectar of Devotion*.

Lord Caitanya’s imparting the essence of His teachings to Rūpa and Sanātana is a significant lesson in itself, because Rūpa and Sanātana had been ostracized from the brahminical community in which they were born. They were outcastes because they had taken employment in the Muslim government of Bengal. Muslims, being meat-eaters, were considered untouchable by the brahminical orthodoxy. Caitanya Mahāprabhu, however, was very pleased by the surrender and devotion of Rūpa and Sanātana, and He showed that a devotee in Kṛṣṇa consciousness does not consider candidates for spiritual life in terms of material qualifications, but in terms of their sincere desire to transcend the mundane world. Rūpa and Sanātana were among Lord Caitanya’s most intimate devotees; they have set the standard of Kṛṣṇa consciousness for all Lord Caitanya’s followers. Even today devotees of Lord Caitanya are called *rūpānugas*, or followers of Śrīla Rūpa Gosvāmī. ❀

Journey

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where Lord Caitanya eternally resides, just as Kṛṣṇa eternally resides in Vṛndāvana. Pure devotees see Lord Caitanya in Navadvīpa today, chanting and dancing with His associates. Śrīla Bhaktivīnoda explains this in a song:

When the eastern horizon becomes tinged with the redness of sunrise, Lord Caitanya, taking His devotees with Him, journeys through the towns and villages of Navadvīpa.

The *mrdaṅgas* resound and the hand cymbals play in time, and Lord Caitanya calls to the sleeping people, "Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long on the lap of the witch Māyā. I have brought the medicine for destroying the illu-

sion of Māyā. Chant this *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Navadvīpa can be reached by chanting the holy names of God with faith and conviction. In this mood a pilgrim can begin his journey to Navadvīpa, and before long he will surely arrive in that holy land. ❀

West Berlin

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their tanks to break up the party.

"Similarly, everybody everywhere is now trapped within the four walls of birth, death, disease, and old age. We may try to make the best out of it by doing the things West Berliners have become world famous

for—eating opulently, drinking, taking drugs, gambling, engaging in illicit sex of all kinds, living for the moment in grand style—but that's just illusory escapism. If one really wants to escape he's got to get beyond those walls. And that's why we chant Hare Kṛṣṇa. It elevates the consciousness to the transcendental realm of Kṛṣṇa, which is eternally full of knowledge

and bliss."

Berlin, which for the last one hundred years has been the site of many a world-shaking event, is now a world stage for *nāma-saṅkīrtana*. The much-needed balm of the holy name of Kṛṣṇa is the only medicine that can heal the ills of a civilization suffering from a dangerous excess of materialism. ❀

FINAL JUDGMENT

(continued from page 25)

slip away despite impeccable medical attention while another survives despite the worst of circumstances?

Sometimes we credit a person with a great "will to live." But the tenacious die-hard does die, nevertheless. It's not on the merit of personal determination that one is able to maintain his life; ultimately you must be blessed with divine sanction.

This is painfully evident in the story of Karen Ann Quinlan. Certainly in many respects her life ended on April 14, 1975, yet she "lived" for ten more years. The mysterious factor that defies the limits of our logical reasoning is the hand of Kṛṣṇa. Lord Kṛṣṇa Himself proclaims, "I am all-devouring death." In this connection, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda elaborates, "As soon as a man is born, he dies at every moment. Thus death is devouring every living entity

at every moment, but the last stroke is called death itself. That death is Kṛṣṇa" (Bg. 10.34, purport).

The irony of Karen Ann Quinlan's agonizing demise overshadows her brief yet vivacious life. How she lived was forgotten as the world debated how she would die. But in the end the decision wasn't her parents' or the doctors' or judges', but the Supreme Lord's, reminding us once again who is in charge and who makes the final judgment. ❀

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NOTES FROM THE EDITOR

Tribute to a Pure Devotee

The devotees of the International Society for Krishna Consciousness were shocked and dismayed when the senior member of the Society, His Divine Grace Śrīla Kīrtanānanda Swami Bhaktipāda, was brutally and irrationally attacked, struck on the head, and critically injured. Although he has apparently fully recovered by Lord Kṛṣṇa's grace, for several weeks he lay in an intensive care unit of a Pittsburgh hospital, partially paralyzed, lapsing into coma. The members of the International Society for Krishna Consciousness, together with friends in the lay community, felt great sorrow over this incident and prayed for Śrīla Kīrtanānanda Swami's rapid recovery.

Although attacks and assassination attempts are common in the material world, it may be bewildering to hear of such a thing happening to a saintly person. After all, we know that Lord Kṛṣṇa gives His devotees special protection. Yet Vedic literatures like the *Śrīmad-Bhāgavatam* advise against becoming confused or unduly disturbed over incidents such as this attack on Śrīla Kīrtanānanda Swami. Sometimes powerful preachers are put into great difficulties while performing their Kṛṣṇa-conscious duty.

Such was the case with Śrīla Haridāsa Thākura, a great saint of fifteenth-century Bengal and a personal associate of Lord Śrī Caitanya Mahāprabhu. For refusing to compromise his conviction to distribute pure love of God throughout the land, Haridāsa Thākura was arrested by the Muslim ruler and ordered to be beaten in twenty-two marketplaces. Likewise, the exalted transcendentalist Prahlāda Mahārāja underwent severe torture at the hands of his evil father, Hiranyakaśipu; and the five Pāṇḍavas, personal associates of Lord Kṛṣṇa, suffered a long series of painful tribulations. And, of course, Lord Jesus Christ underwent crucifixion for the sake of distributing love of God.

We should not be disturbed on hearing of reverses such as these. Rather, we should understand that these events are part of the plan of the Supreme Personality of Godhead. One who is fixed in God consciousness accepts even enormous reverses as the grace of the Lord, continuing to serve Kṛṣṇa despite all adverse conditions. Such a devotee knows that at the end of his temporary tribulations in this temporary

world, he will return back to Godhead.

We should, however, guard against complacency and against the tendency of taking the saintly person for granted. Familiarity often breeds contempt, and we should take care lest we forget how rare Vaiṣṇavas like Śrīla Kīrtanānanda Swami are.

The Vaiṣṇava is the best friend and well-wisher of all living entities. Without discrimination, he freely distributes pure love of God to everyone through the chanting of the Hare Kṛṣṇa *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By developing our innate love for Kṛṣṇa through the chanting of His holy name, we can qualify ourselves to return to the kingdom of God and there enjoy eternal life with Kṛṣṇa and His associates. By distributing Kṛṣṇa's holy name, the Vaiṣṇava thus performs the greatest welfare work in this world. Whereas others may help to temporarily ease the pain and suffering of this world, the Vaiṣṇava's gift of the holy name releases the sincere chanter from all suffering—now and in the future—and we can experience the original, eternal happiness now dormant within. This is the gift Śrīla Kīrtanānanda Swami (and the other Vaiṣṇavas in the Kṛṣṇa consciousness movement) is freely giving to the world.

Śrīla Bhaktipāda is a truly outstanding leader and teacher of Kṛṣṇa consciousness. He is especially known for developing New Vrindaban, his monumental tribute to the glories of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness. New Vrindaban, near Moundsville, West Virginia, is the home of the world famous Palace of Gold, a beautiful chapel and pilgrimage site devoted to the memory of Śrīla Prabhupāda. Constructed from seventeen varieties of imported and domestic marble and ornamented with gold leaf, the Palace has become an international place of pilgrimage for Indian people from around the world, and it is presently the second largest tourist attraction in the state of West Virginia.

Construction is currently underway on New Vrindaban's Temple of Understanding. When completed, this temple for the worship of Lord Kṛṣṇa and His eternal consort, Śrīmatī Rādhārāṇī, will rise 216

feet in the air. Its seventy thousand tons of granite will make this temple the largest granite structure in the world. With accompanying gardens, fountains, and parks, New Vrindaban is quickly becoming one of the most prominent and important places of religious pilgrimage in the world. New Vrindaban, the largest and most successful Kṛṣṇa conscious community in America, is a hallmark of Śrīla Bhaktipāda's pure God-conscious vision.

As Dr. Donald Sills, a Baptist minister and the president of the Coalition for Religious Freedom, affirms, Śrīla Bhaktipāda and the devotees of the New Vrindaban community are building much more than just a temple; they are building "a community that will reach out, not to a handful of neighbors, but will reach out throughout this nation and around the world, and say that people of God can find common ground upon which they can walk and work together. We must put aside theological differences and find that common ground."

The community spirit among the devotees of New Vrindaban is wonderful. Their dedication to this holy place is a direct and spontaneous expression of their love and faith in Śrīla Bhaktipāda and Śrīla Prabhupāda. As one guest to New Vrindaban recently remarked, "The people here are the happiest, busiest people I have ever met." Through their enthusiasm to please Kṛṣṇa and His pure representative, the devotees of New Vrindaban are perfecting their lives.

Śrīla Kīrtanānanda Swami, a disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda since the summer of 1966, has disciples of his own around the world—in India, Pakistan, Africa, Canada, and the United States. He is an author of transcendental literature, and his recently published *Christ and Kṛṣṇa* has won special favor among scholars. As Klaus Klostermaier, a professor of Religious Studies at the University of Manitoba in Winnipeg, Canada, has written, "*Christ and Kṛṣṇa* . . . is a milestone in interreligious dialogue literature. The concern of the book is not sectarian propaganda but spiritualization of the world, devotion to God and a sane life." Other books by Śrīla Bhaktipāda include *The Song of God*, a summary study of the *Bhagavad-gītā As It Is*, and the newly published *Eternal Love*. —SDG



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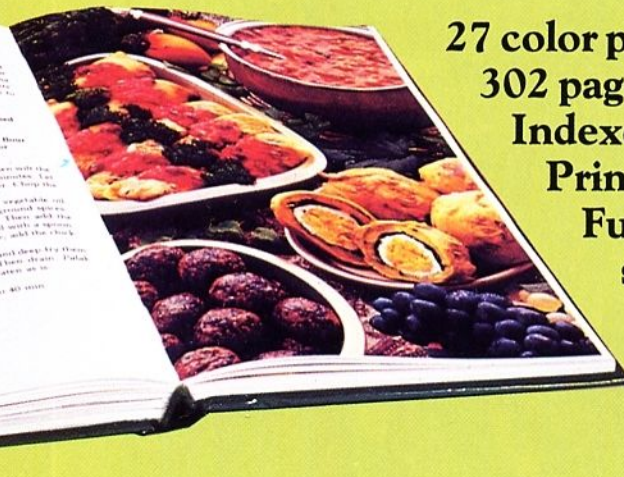
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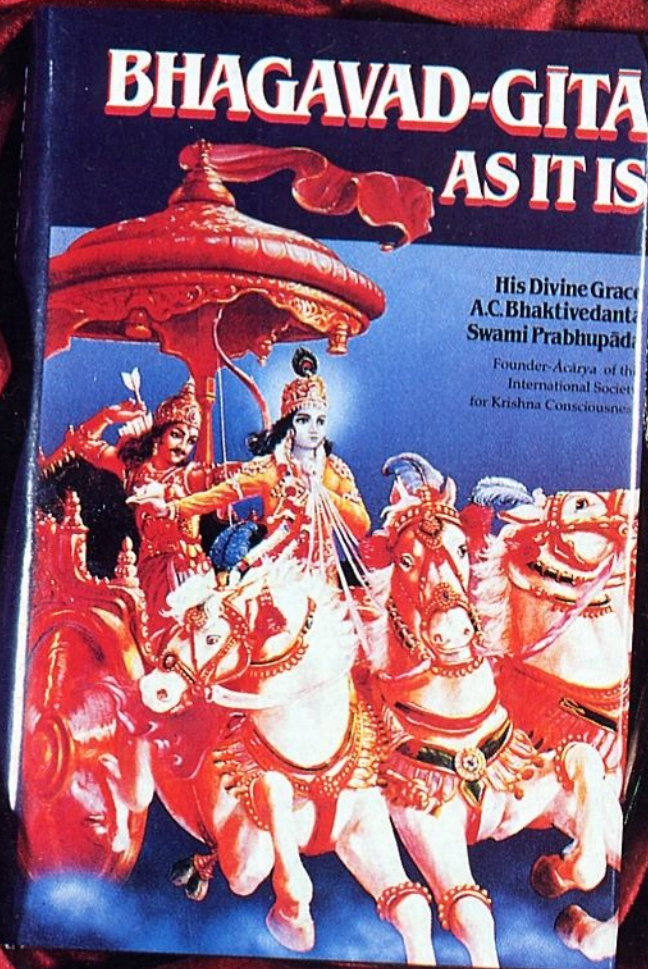
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