

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

BACK TO GODHEAD

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THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



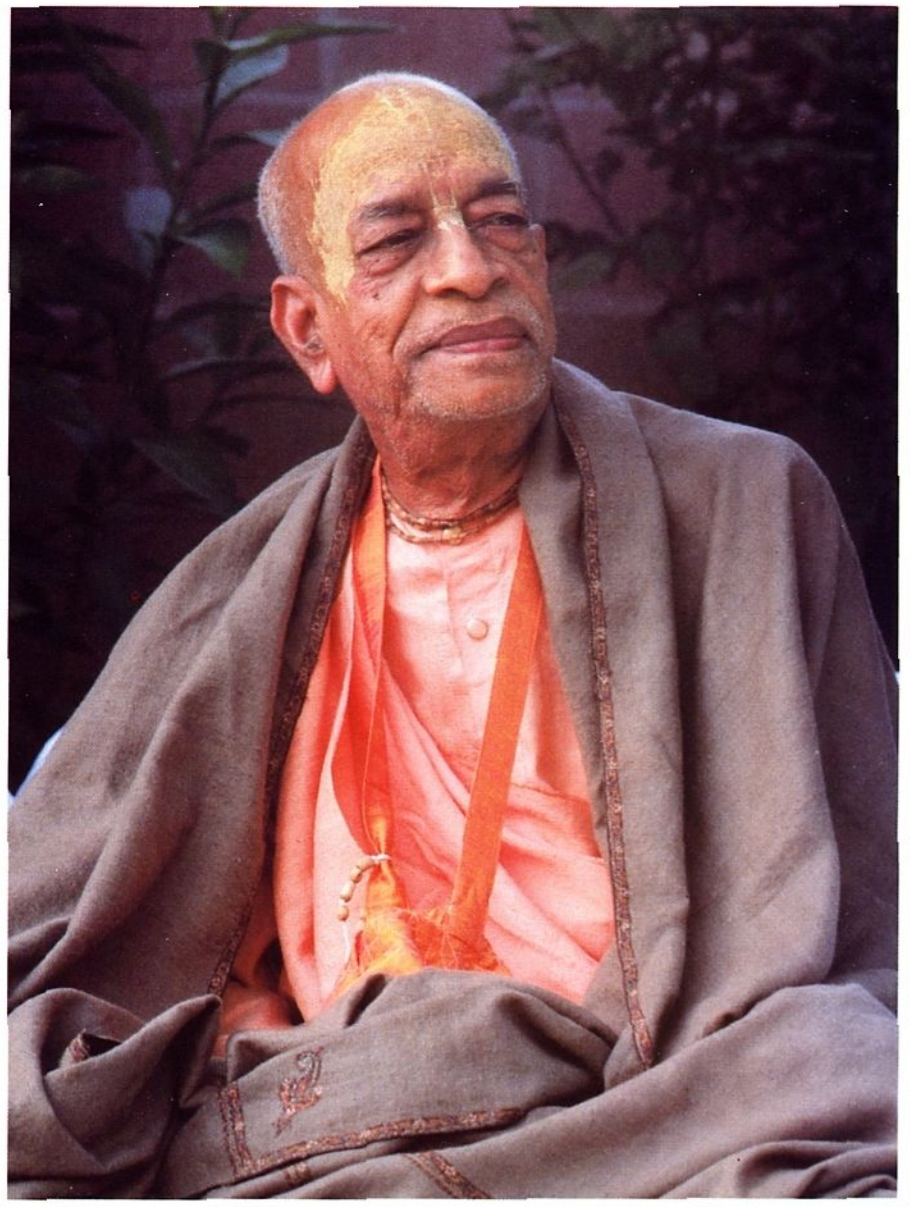
SPECIAL ISSUE:

**Celebrating the 500th Anniversary
Of Lord Caitanya's Appearance**

His Divine Grace A. C. Bhaktivedānta 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.

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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 *u* 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 *pieque*. Pronounce the vowel *ṛ* like the *r* in *rim*, and *e* like the *eh* in *chair*. Pronounce the aspirated consonants (*ch*, *jh*, *dh*, etc.) as in *staunch-heart*, *hedg-hog*, and *red-hot*. Finally, pronounce the sibilants *ś* and *ṣ* like *sh*. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

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

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COVER: Hundreds of Western Hare Kṛṣṇa devotees travel to Māyāpur, West Bengal, this March to celebrate the anniversary of Lord Caitanya's appearance there five hundred years ago (see page 23). They'll be joined by tens of thousands of Indian pilgrims at ISKCON's Māyāpur temple, where among the many attractions are fifty terra-cotta murals depicting Lord Caitanya's pastimes. Here Śrīla Īśvara Puri, Lord Caitanya's spiritual master, initiates Him into the chanting of Hare Kṛṣṇa. (Sculptor: Uddhaya Baug; painter: Dinesh C. Mandal)



The Teachings Of Lord Caitanya

Five thousand years ago, Lord Kṛṣṇa taught us to understand the eternal truth.
Forty-five centuries later, Lord Caitanya showed us how to live it.

A lecture in New York in March 1968
by HIS DIVINE GRACE

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

There is no difference between the teachings of Lord Caitanya and the teachings of Lord Kṛṣṇa in the *Bhagavad-gītā*. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in the *Bhagavad-gītā* is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul.

The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakaśāyī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master.

In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the Lord's interest, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent scholars of the world misunderstand these demands and urge the general mass of people to reject

them. At the end of the Ninth Chapter of *Bhagavad-gītā*, Kṛṣṇa directly says, "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me, and worship Me. Being completely absorbed in Me, surely you will come to Me" [Bg. 9.34]. But the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Supreme Personality of Godhead. The impersonalistic, Māyāvāda philosophers don't accept that the ultimate aspect of the Absolute Truth is the Personality of Godhead.

If one desires to understand the sun as it is, one must first face the sunshine, then enter the sun globe, and, after entering into that globe, come face to face with the sun's predominating deity. Due to a poor fund of knowledge, the Māyāvāda philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The *Upaniṣads* confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Supreme Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the king of Vraja. Lord Caitanya also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between Lord Kṛṣṇa's name, quality, form, pastimes, entourage, and paraphernalia and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels

(*gopīs*, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Lord Caitanya also recommended the *Śrīmad-Bhāgavatam* as the spotless narration of transcendental knowledge, and He said that the highest goal in life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of *sāṅkhya-yoga*, the *sāṅkhya* system of philosophy. This authorized system of *yoga* recommends meditation on the transcendental form of Lord Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect *samādhi*. This perfect *samādhi* is verified in *Bhagavad-gītā*, where Lord Kṛṣṇa says, "And of all *yogīs*, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is most intimately united with Me in *yoga* and is the highest of all. That is my opinion" [Bg. 6.47].

Lord Caitanya instructed the mass of people in the *sāṅkhya* philosophy of *acintya-bhedābheda-tatva*, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration.

(continued on page 32)

Lord Caitanya chanted Kṛṣṇa's names (lower half of picture) and recommended worship of Kṛṣṇa in the mood of the damsels of Vraja (top half of picture), who loved Kṛṣṇa without a motive for material or spiritual gain.



ROGER ANNEY

Lord Kṛṣṇa's Cuisine

Inviting the Lord to Dinner

"If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it." — *Bhagavad-gītā*

by VIŚĀKHA-DEVĪ DĀSĪ

Śrī Caitanya Mahāprabhu spent the first twenty-four years of His earthly pastimes in Navadvīpa, West Bengal, where He played the perfect child, student, scholar, and householder. At the end of His twenty-fourth year, He entered the renounced order (*sannyāsa*), completely dedicating Himself to the service of the Supreme Personality of Godhead, Kṛṣṇa. Of course, Lord Caitanya was Kṛṣṇa Himself, playing the part of a pure devotee; He was, therefore, already perfect and did not require to enter the renounced order. This was His transcendental pastime.

Śacīdevī, the Lord's beloved mother, was grief-stricken by her son's renunciation. Of course, she wanted her divine son to fulfill His spiritual mission, but the thought of being separated from Him was unbearable. To resolve this problem, she requested Him to make His headquarters at Purī, a city in Orissa on the Bay of Bengal. There He would be unfettered by family ties, but because people frequently traveled between Navadvīpa and Purī, Śacīdevī would often hear of His activities.

Thus, although the Lord and His mother

were apparently separated by hundreds of miles, strong transcendental love united them. Lord Caitanya once explained this to a devotee in Purī who was about to return to Navadvīpa. The Lord spoke as follows (*Śrī Caitanya-caritāmṛta*):

Take this *prasādam* [food offered to the Deity of Lord Jagannātha] and this cloth and deliver them to My mother, Śacīdevī. I am subordinate to the love of My mother, and it is My duty to serve her in return. I am staying here in Jagannātha Purī to comply with her orders. However, at intervals I shall go to see her. Indeed, I go there daily to see her. She is able to feel My presence, although she does not believe it to be true.

One day in Navadvīpa, My mother offered food to her Deity. She offered rice cooked from *salī* paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried *patola* with *nimba* leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy, and many other foods. Taking the food upon her lap, Mother was crying to think that all that food was very dear to Me.

My mother was thinking, "Nimāi [Lord Caitanya's childhood name] is not here. Who will accept all this food?" As she meditated upon Me in this way, her eyes filled with tears. While she was thinking thus and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away. She then began to wonder who had eaten all that food. "Why is the plate empty?" she wondered.

She began to wonder if there had actually been anything on the plate in the first place. She thought that some animal might have come and eaten everything. She thought, "Perhaps by mistake I did not put any food on the plate." So thinking, she went into the kitchen and saw the pots. When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished. She then offered another plate to the Deity.

Now when she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety. Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

Such an incident took place just one month back. You can ask her about this and make her believe that I actually go there.

Atheists and impersonalists, who think that the Supreme Lord is nonexistent or has no senses, cannot understand this pastime. To them it is simply mythology. But in actuality, Lord Caitanya's pastimes are transcendental and thus inconceivable to mundane philosophers.

The Lord promises in the *Bhagavad-gītā* that "If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it." He is not speaking metaphorically. Because He is absolute, His hearing, seeing, and smelling are wholly identical with His eating and tasting. In other words, His senses are interchangeable: one sense can perform the function

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

Bengali Mixed Vegetable Stew (*Bengali Tarkari*)

Preparation and cooking time: 35 minutes

5 medium-size potatoes, peeled and diced
1 large eggplant, diced
12 ounces squash, diced
1 pound peas or cut green beans
3 tablespoons ghee (clarified butter) or vegetable oil
1½ teaspoons black mustard seeds
2 dried chilies, crushed
3 bay leaves
1 teaspoon fenugreek seeds
1 teaspoon anise seeds
1 teaspoon ground cumin
2 cups water
2 teaspoons brown sugar
2 teaspoons salt
2 lemons, quartered
6 sprigs of parsley

1. Heat the ghee or oil in a nonstick saucepan over a medium flame. Toss in the mustard seeds, chilies, bay leaves, and fenugreek seeds. Cover the pan to prevent the mustard seeds from jumping out. When the mustard seeds stop sputtering and the fenugreek seeds darken, add the anise seeds and ground cumin. Then immediately put in the diced potatoes. Turn the potatoes for about 8 minutes, until golden brown on all sides. Add more ghee if needed. Then add the squash and eggplant. Keep cooking and stirring for 5 more minutes.

2. Next add the peas or green beans along with the water, and cover. Cook over a medium-low flame, stirring gently every 5 minutes or so. After 15 minutes, add the sugar and salt, stir to mix, and cook slowly on the same low flame until the vegetables are tender and the sauce is thick.

3. Before offering to Kṛṣṇa, garnish each portion with a lemon wedge and parsley sprig.

Cauliflower, Potato, and Curd Stew (*Alu phul gobhi paneer sabji*)

Preparation and cooking time: 30 minutes

1 tablespoon ghee or vegetable oil
½ teaspoon black mustard seeds
2 fresh chilies, seeded and minced
1 tablespoon grated fresh ginger
2 bay leaves
1 teaspoon turmeric
1 teaspoon ground coriander
1 teaspoon ground cinnamon
2 cups water

4 potatoes
8 ounces pressed *paneer* (curd)
1 medium-size cauliflower
2 teaspoons salt
½ teaspoon *garam masālā*
2 tablespoons chopped fresh coriander or parsley leaves

1. Peel and cube the potatoes, and cube the *paneer*. Then wash and trim the cauliflower, and cut into flowerets.

2. Heat the ghee or oil in a medium-sized saucepan over a medium flame. Toss in the mustard seeds and cover the pot. When the seeds finish popping, add the chilies, ginger, and bay leaves. Stir for 30 seconds. Now stir in the powdered spices—except for the *garam masālā*—and immediately add the water. Bring to a rapid boil; then lower the flame and simmer gently.

3. While this liquid *masālā* is simmering, deep-fry separately the potato cubes and the *paneer* cubes until they are golden brown. Then drain them. Now deep-fry the cauliflower flowerets until lightly browned and partially cooked. Put the cauliflower into the liquid *masālā*, cover, and cook over a low flame. After 5 minutes, lift the cover, drop in the fried potatoes and *paneer* cubes, stir once, and cook for 2 or 3 minutes more, until all the ingredients are heated thoroughly.

4. Season with the salt and *garam masālā*, and sprinkle in the fresh coriander or parsley leaves. Mix and offer to Kṛṣṇa hot.

Peas and Curd in Tomato Sauce (*Matar paneer*)

Preparation and cooking time: 25 minutes

8 ounces *paneer* (curd)
ghee or vegetable oil for deep-frying
4 teaspoons salt
2 teaspoons turmeric
2 tablespoons ghee
½ teaspoon cumin seeds
1 or 2 fresh chilies, seeded and minced
1 teaspoon grated fresh ginger
¼ teaspoon asafoetida
1 pound frozen or fresh peas, shelled
1 cup water
6 tomatoes
1½ tablespoons lemon juice
1 teaspoon *garam masālā*

1. Chop the tomatoes.

2. Knead the *paneer* well until it is smooth and soft, and then form it into grape-size balls. Deep-fry the *paneer* balls in ghee or vegetable oil until they are crisp and golden brown. Remove them from the ghee with a slotted spoon and drop them into a solution of

3 teaspoons salt, 2 teaspoons turmeric, and 2 cups warm water or whey. Let them soak.

3. In a medium-size saucepan, heat the 2 tablespoons of ghee over a medium flame. Then add the cumin seeds, followed by the minced chilies and grated ginger. When the cumin seeds are brown (in about 30 to 45 seconds), toss in the asafoetida and, a few seconds later, the peas. Now add the water, cover the pan, and cook the peas until tender. Then add the tomatoes and curd balls, and cook over the same medium flame for 5 more minutes.

4. Just before offering to Kṛṣṇa, add a generous squeeze of lemon, and season with the remaining salt and the *garam masālā*.

Fried Cabbage and Potatoes (*Bandgobhi alu sabji*)

Preparation and cooking time: 30 minutes

1 pound cabbage (a small head)
4 medium-size potatoes
4 medium-size ripe tomatoes
1 tablespoon fresh ginger, peeled and grated
1 teaspoon turmeric
¼–½ teaspoon cayenne pepper
2 cloves (or ¼ teaspoon ground cloves)
2 cardamom pods (or ¼ teaspoon ground)
1 3-inch cinnamon stick (or ½ tsp. ground)
1½ teaspoons salt
½ teaspoon sugar
5 tablespoons ghee or vegetable oil
½ cup water

1. Wash the cabbage, shred it, and let it drain. With an electric coffee grinder or a mortar and pestle, grind the cloves, cardamom, and cinnamon stick into a powder and set aside.

2. Peel and cube the potatoes, and cut each tomato into 8 wedges.

3. In a nonstick saucepan, heat 3 tablespoons of the ghee or vegetable oil over a moderate flame. Put the cubed potatoes in the pan and stir-fry them, scraping the bottom of the pan frequently, until they are lightly browned. Remove them from the pan and set them aside.

4. Put the remaining 2 tablespoons of ghee or vegetable oil in the same saucepan and stir-fry the grated ginger. Add the cayenne pepper and turmeric, and continue to fry for a few seconds more. Now add the shredded cabbage and fry for 3 or 4 more minutes, stirring regularly to mix it with the spices and prevent scorching. Add the tomatoes, fried potatoes, salt, sugar, and water. Cover the pan and simmer over a low flame until all the vegetables are tender.

5. Before offering to Kṛṣṇa, sprinkle the previously prepared ground sweet spices over the top and mix gently.

of any other. Therefore, when food is offered to the Lord with love, the Lord may physically eat the food, as He did for His exalted mother Śacīdevī. Or He may eat simply by hearing the sincere prayers of His devotee or simply by glancing at the food on the plate or by smelling the aroma. In any case, the fortunate devotee who makes an offering of love directly relishes

the Lord's association, just as the Lord directly relishes the love of His devotee.

Śacīdevī is not an ordinary devotee, and we cannot imitate her ecstatic emotions or her intense and pure love of God. But we can follow her example. We can prepare vegetarian dishes that the Lord enjoys, offer them to Him, meditate on Him, and hope to please Him with our humble ef-

fort. If our attempt is serious and sincere—wherever and whoever we are—the Lord will surely come, for He is not hindered by time, place, circumstance, or any other material condition.

When the simple, transcendental ingredients of love and devotion are in the offering, Lord Caitanya is present. A cook can know no greater reward. ❀

THE VEDIC

Transcendental Comment

MISS CONCEPTION

by Dvārakādhīśa-devī dāsī

We came across a disconcerting ad recently in *Time* magazine. Across the top of the page was a large black-and-white photograph of a schoolgirl sitting at her desk in an empty classroom. With her snub nose and pleated skirt she couldn't have been but thirteen or fourteen. She was gazing despondently into the camera, perhaps in the throes of math anxiety. But no. Below the picture was this bold caption: "Do I look like a mother to you?"

The text beneath this perplexing query explained the plight of the girl, and of millions of other fourteen-year-old girls in the United States, forty percent of whom will become pregnant before the age of twenty. Almost always unwanted, these pregnancies create an enormous burden on society, we are informed, giving rise to such problems as malnutrition, disease, unemployment, and child abuse. Moreover, says *Time*, the real tragedy is that each of the young mothers is "robbed of her childhood and her hope."

Certainly a sobering picture. Then the real blame for this shocking state of affairs is revealed: an "increasingly vocal and violent minority" who stand in opposition to the option of "legal and safe abortions." The ad goes on to decry the policies of these antiabortionists, who want to "outlaw abortion for all women, regardless of circumstances. Even if her life or health is endangered by pregnancy. Even if she is a victim of rape or incest. And even if she is too young to be a mother."

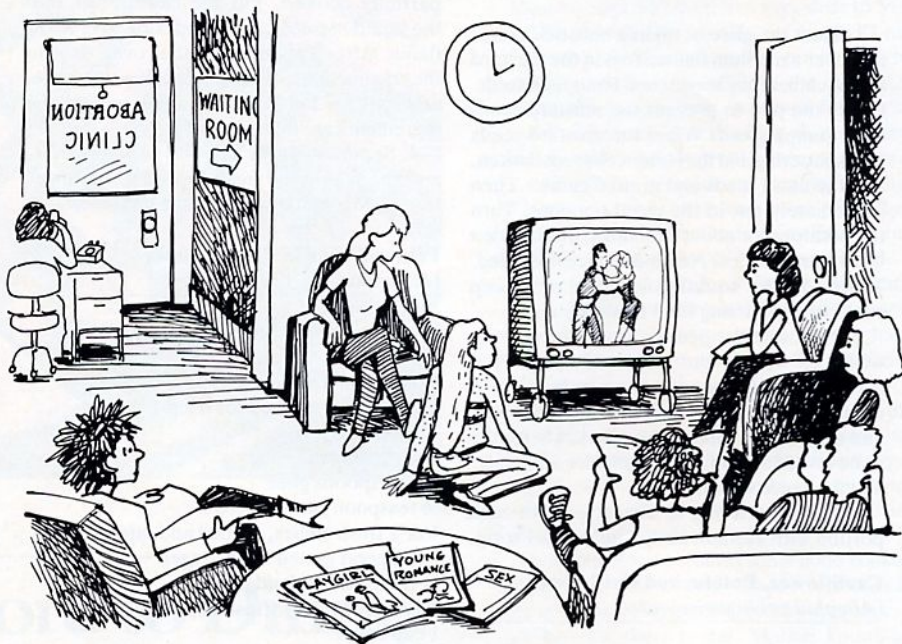
But let's look at the circumstances surrounding these pregnancies. Do the facts show that nearly half the teenage girls in this country will become pregnant because of rape or incest? Or that they will fall into the category of serious health risks? Of course not. How are all these children getting pregnant in the first place? How is it that fourteen-year-old girls are forced to confront the overwhelming decision of whether they should bear an illegitimate child or kill it by abortion? What is the *real* threat to their childhood and hope?

Sexual promiscuity has become such an

accepted part of today's society that we don't even consider the enormous price we pay for such freedom. Moral restraints have disintegrated into useless reminders of archaic repression, as the sexual drive becomes an increasingly prominent expression of "self-growth." What is in reality only a minor aspect of human life has become the glamorous symbol of liberation.

time they hit their twelfth year, they are well informed about what is expected of them. How can we be surprised when there is "accidental" pregnancy?

Beyond the agonies of the adolescent struggling to meet the demands of an active sex life, society as a whole bears a heavy burden for its raging sexual passion. Sexual deviations such as homosexuality and incest



Consider the influence of the media. Virtually from the time they are old enough to be propped up, children are sitting for hours a day before a television screen. Before their eyes the scene is created again and again: boy meets girl, boy loses girl, and so on. Little cartoon boy bunny rabbits chase little cartoon girl bunny rabbits. Every adult who crosses the screen appears preoccupied with pursuing the opposite sex. And every show is punctuated by sixty-second reminders of the ideals of passionate living: be active, be sexy.

Then the children enter a school system that teaches them all the principles of sex. It is assumed that they will be sexually active, and to protect themselves from unwanted pregnancy they are encouraged to become familiar with various methods of birth control. (These are children who haven't even reached puberty.) By the

grow increasingly common—and even acceptable. And there's a big problem of abused children, even within the family. Diseases, some incurable, are passed by careless sexual encounters. Families are weakened as parents divorce and separate. Human relations revolve around superficial attractions. Self-gratification is a legitimate philosophy. Churches modify moral codes to placate a promiscuous congregation. All these anomalies and more are fueled by one thing: the increasing demand for free sexual expression.

Naturally, moralistic convictions that curb this widespread promiscuity are quite unpopular. Yet it has been cited by the greatest saintly persons that sexual attraction forms the very core of materialistic life. Although we are all of a sublime spiritual nature, this is forgotten when we identify with the material body. To forget

OBSERVER

ary on the Issues of the Day

your spiritual identity means that you will never see beyond the pains and pleasures of your body. If the highest happiness you know of is that which brings pleasure to the body, your desire for sex becomes very strong; its allurements keeps you blind to the possibility of spiritual elevation.

For a spiritual entity to remain trapped in such degraded consciousness is utterly stifling. Aside from the innumerable discomforts that result from unrestrained sexual activity, there is the further problem that sex never truly satisfies. You'll always feel that craving for something more. No matter how many partners you find, no matter how beautiful your body, no matter how remarkable your prowess . . . the craving will always be there. To increase sexual activity, says the Vedic literature, is to fuel the insatiable fire of material desire. It won't bring you the pleasure you want.

Learning the science of the soul and uplifting the consciousness will bring relief from the torments of sexual agitation. And simultaneously it will solve the problems that come with sexual promiscuity. Human beings are endowed with an intelligence that allows them to cultivate higher knowledge and thus become free from the shackles of sex desire. To fail to use this intelligence is to waste our most valuable God-given resource. And a society of such people is condemned to suffer the ghastly consequences of unrestrained sex: disease, abortion, child abuse, unwanted pregnancy.

Rather than teach our children artificial methods of birth control, we should teach them sense control and spiritual realization. Thus unwanted pregnancies and all the other anomalies of unrestricted sex will be eradicated, not through puritanical restraint, but through understanding of the purpose of human life.

Although spiritual realization is much more than mere antiabortion politics, one who is spiritually aware automatically respects the sacredness of all life. Such a person would never condone killing others as a matter of convenience. To the spiritually enlightened, the violence of abortion as a method of birth control is the most appalling crime. To encourage or support legal abortion, therefore, is to become implicated in the reactions for such sinfulness—

reactions so severe that you would never wish them upon a fourteen-year-old girl.

Think again about the picture. Consider: "Does she look like a murderess to you?" Without transcendental knowledge, what hope does she have?

NATURE'S UNSHAKABLE LAWS

by Baṭu Gopāla dāsa

In the aftermath of two devastating natural disasters, an earthquake in Mexico City and a volcanic eruption in Colombia, public attention was attracted briefly to the efforts of scientists trying to understand the causes of such large-scale calamities.

Some geologists study the movement of enormous masses of rock that make up the earth's crust. When these masses overlap and work against each other, tremendous stress results. The predominant theory is that if this stress is released all at once, the violent readjustment can cause an earthquake or a sudden expulsion of trapped magma from a volcano.

Is there a reliable, accurate way to predict

such disasters? As yet scientists have found none. They place seismographs along known fault lines and study minute changes in the level of underground water. They observe the behavior of animals that sometimes seem to mysteriously sense an impending earthquake. They even consult psychics. Yet despite all their years of research, millions of dollars spent, and volumes of data gathered, they have not sufficiently understood the principles of nature. Therefore they were powerless to control—or even to predict—these two greatly destructive natural disasters.

Perhaps today's scientists are overlooking an obvious and important aspect of the very phenomena they study. To a student of the Vedic literature this certainly appears to be the case. There appears to be a blind spot in the investigations of the earth scientists, a blind spot that is the result of a basic error in their premises.

Scientists generally assume that earthquakes, volcanoes, and all other natural events are produced by unconscious and essentially random forces. They are confident, therefore, that given enough time

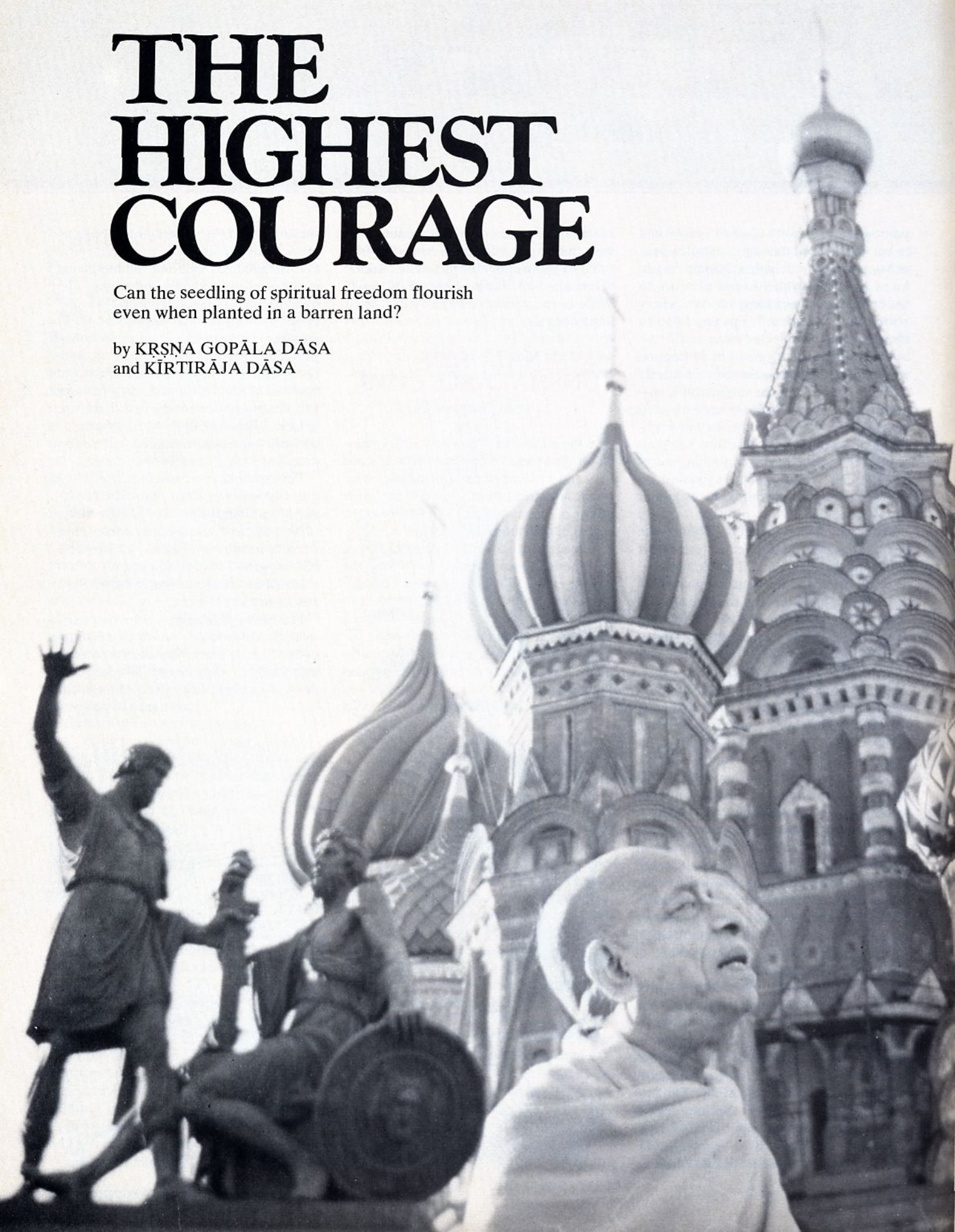
(continued on page 32)



THE HIGHEST COURAGE

Can the seedling of spiritual freedom flourish
even when planted in a barren land?

by KRṢṂA GOPĀLA DĀSA
and KĪRTIRĀJA DĀSA





Every human being has a need and a right to practice spiritual life. When governments deny this right, all of us are threatened. In the Soviet Union today, members of the International Society for Krishna Consciousness are being incarcerated and abused for their religious views. To ignore this injustice is to call into question one's own right to live and work in freedom.

The followers of Kṛṣṇa consciousness number in the hundreds of millions in India, and thousands more are practicing Kṛṣṇa consciousness throughout the world. They follow the universal philosophy presented in the ancient Vedic scripture, the *Bhagavad-gītā*.

According to Lord Kṛṣṇa, the speaker of the *Bhagavad-gītā*, human beings are not the only living creatures with rights. Every living entity is an eternal living spirit, a part of God, and thus he has a right to live. But beyond this universal right to life, the human species has special rights and responsibilities. Specifically, we human beings have the chance to develop higher consciousness and realize our original, spiritual identity.

At present this spiritual identity is covered by the illusory material nature, so that we mostly identify ourselves with the physical body. Thus we accept designations like black or white, American or Russian, man or woman. But through the teachings of Lord Kṛṣṇa in the *Bhagavad-gītā*, we free ourselves of all material designations and develop our knowledge of the self and of God. In this way not only do we improve the quality of our life in this world, but at the end of this life we can return to the spiritual world and enjoy eternal life. To come to this awareness by reading bona fide Vedic literature and by associating with devotees of Kṛṣṇa is the greatest opportunity in this human form of life. To deny or obstruct a person from this is the greatest criminal act and the worst violation of human rights.

It is the duty of the government to allow and even encourage the citizens to lead a healthy life free from sin and crime. It is not the job of governments—in the name of national security or other mundane concerns—to suppress religious life.

In ancient Vedic civilization, the kings were enlightened, and providing for the citizens' spiritual life they took to be their main priority. Thus the kings were called *rājarsis*, learned rulers.

In the absence of enlightened government leaders, the people must themselves raise an appeal and call on those governments where oppression occurs to honor the eternal principles of religious life. This takes courage. And nowhere is this courage more evident than among the Kṛṣṇa conscious devotees in the Soviet Union.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness, first brought Kṛṣṇa consciousness to the U.S.S.R. in June of 1971, during a brief visit to Moscow on the invitation of Grigoriy Kotovsky, head of the India Department at the U.S.S.R. Academy of Sciences.

While shopping for produce near Red Square one day, Śrīla Prabhupāda's servant met two young men—one the son of an Indian diplomat; the other, Anatoli Pinyayev, a technician working at Moscow State University. Anatoli and his Indian friend accompanied

(continued on page 33)

Śrīla Prabhupāda at St. Basil's Cathedral in Moscow's Red Square in 1971.



The Glories of LORD CAITANYA

Part 13: The Śikṣāṣṭaka Prayers

Although widely renowned as a preceptor and scholar, Lord Caitanya composed only eight verses. They contain the essence of His teachings.

by KUṆḌALĪ DĀSA

This is the last installment in a special series of articles commemorating the five-hundredth anniversary of Śrī Caitanya Mahāprabhu's appearance in Māyāpur, West Bengal. By His life and teachings, Lord Caitanya inaugurated the Hare Kṛṣṇa movement in India. If you'd like to learn more about India's most influential mystic saint and philosopher and the most merciful incarnation of Godhead, we suggest you read Śrī Caitanya-caritāmṛta, an authentic account of Lord Caitanya's life and precepts. Scholars of language, philosophy, and religious history around the world consider Śrīla Prabhupāda's seventeen-volume English translation of this Bengali classic true to the original. The volumes are available at your local Hare Kṛṣṇa center.

Lord Caitanya remained on earth for forty-eight years. The first twenty-four He spent in Navadvīpa, West Bengal, His birthplace. After entering the renowned order, *sannyāsa*, He traveled on foot through north and south India for six

years. His final eighteen years He spent in Purī, a holy city in Orissa. Here, in the association of His most intimate devotees, He constantly relished discussing and meditating on the most intimate spiritual pastimes of Lord Kṛṣṇa and His eternal consort, Śrīmatī Rādhārāṇī, reveling in ecstatic love of God.

Śrī Caitanya would celebrate His jubilation by glorifying Kṛṣṇa with songs and verses composed by great devotees or by chanting Hare Kṛṣṇa. These verses would in turn produce different states of transcendental mellows within His mind and body. Thus sometimes He lamented because of feeling separation from Kṛṣṇa. At other times He felt powerful ecstatic emotions of anger, greed, or humility. Sometimes He felt great eagerness, at other times great satisfaction.

Day and night for twelve years these symptoms repeatedly occurred, along with various transformations in the Lord's body: His bodily hair would stand on end, His limbs would slacken, and His eyes would incessantly flood with tears. The mere recitation of a song or a verse about Kṛṣṇa, and especially about Rādhārāṇī, would elicit such intense symptoms of spiritual ecstasy that Śrī Caitanya would become distraught and weep torrents of tears, sometimes even losing external consciousness.

Sometimes the Lord would become so absorbed in a particular emotion that He would stay up all night reciting or listening to relevant verses and relishing their transcendental tastes. On one such occasion, in the company of Svarūpa Dāmodara and Rāmānanda Rāya, Śrī Caitanya recited the verses of His *Śikṣāṣṭaka* prayers, the only verses He composed, and commented on their meanings and emotions. "My dear Svarūpa Dāmodara and Rāmānanda Rāya," the Lord began, "know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali [the present age of quarrel and deceit]." After explaining further how the chanting of Kṛṣṇa's names frees one from undesirable habits, awakens good fortune, and initiates "the flow of waves of love of God," the Lord quoted the first verse of His *Śikṣāṣṭaka*.

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spread the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

Recalling Kṛṣṇa's transcendental pastimes with the damsels of Vraja, Lord Caitanya was disturbed by strong feelings of love for Kṛṣṇa. In that transcendental mood, He recited the *Śikṣāṣṭaka* prayers to Svarūpa Dāmodara and Rāmānanda Rāya.

Lord Caitanya explained that *saṅkīrtana*, the congregational chanting of God's holy names, ultimately leads to direct association with Kṛṣṇa and the rendering of devotional service in transcendental bliss. Thus *saṅkīrtana* immerses one in an ocean of divine love. While thinking like this, the Lord felt transcendental lamentation and humility. Then He recited another verse:

My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

In commenting on this verse, Śrī Caitanya explained that the Supreme Personality of Godhead is absolute and that His names are also absolute. He appears with His numerous names and thus makes Himself easily available to any chanter of those holy names, regardless of time or place. Each name is perfect and can purify anyone's heart. Taking Himself as an average man, however, Śrī Caitanya lamented His misfortune in not having any attachment for chanting the holy name of Kṛṣṇa.

This lamentation led Him to recite the third verse of the *Śikṣāṣṭaka*, describing how a devotee should chant so as to awaken his dormant love for Kṛṣṇa.

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

A pure devotee is prideless, giving up the passion for honor and respect. Though he is in fact a very exalted soul, he thinks himself lower than straw in the street. And like a tree, which tolerates abuse, heat, wind, rain, and yet gives fruits, flowers, and shelter without discriminating against anyone, a devotee tolerates all abuses and gives shelter to all. Knowing Kṛṣṇa is present in the heart of all living beings, he offers all respect to others, even to the animals and insects. Such a humble soul is able to chant Kṛṣṇa's names constantly.

As Lord Caitanya spoke on these points, deeper feelings of humility welled up within Him. The author of *Śrī Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, comments that a devotee fully situated in love of Godhead is so humble he never thinks himself a devotee; rather, he thinks, "I do not even have a drop of love for Kṛṣṇa." Exemplifying this mentality of a pure devotee, Śrī Caitanya recited the fourth verse of His composition, begging for devo-

tional service as if He had no love for Kṛṣṇa.

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife, or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

Here the Lord decries all the standard pursuits and ambitions of persons who have no knowledge of transcendence and who sometimes scoff at the devotees of God for giving up the so-called pleasures and responsibilities esteemed by materialistic men. Lord Caitanya prays for devotional service "life after life" to show us that rendering service to God is the true desirable goal of life. Again placing Himself as a forlorn conditioned soul, Śrī Caitanya entreated the Supreme Lord.

O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts, I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

Fallen souls in this material world labor very, very hard in their attempt to lord it over nature's resources. They have no knowledge that their labor simply binds them in an intricate cycle of action and reaction, of repeated birth and death, life after life. They sentimentally think the material world a place of enjoyment, when



The house in Puri, India, where Lord Caitanya resided for the last twelve years of His appearance.

in reality it is a place of bondage, suffering, illusion, and ignorance. Śrī Caitanya teaches us that to free ourselves from this illusion we must forsake our selfish desires to enjoy wealth, women, followers; and we must humbly supplicate the Personality of Godhead to kindly reinstate us as the servants of His lotus feet.

Further humility and eagerness then awoke in Lord Caitanya, and He prayed to chant the holy name of Kṛṣṇa in ecstatic love.

My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?

In commenting on this verse, the Lord explains that a life without love of God is useless. He therefore prays to be accepted as the eternal servant of Kṛṣṇa and to receive ecstatic love as His “salary.” After speaking thus, various feelings of distress, lamentation, and humility arose in His mind, and He began speaking like a madman.

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.

In His agitated, despairing state of separation from Kṛṣṇa, a day seemed never to end; each moment seemed an eternity. One moment felt so excruciatingly painful that the Lord described Himself as “burning alive in a slow fire.” Yet far from being any ordinary madness and suffering of this material world, the Lord’s pain and emotion were the highest transcendental ecstasy. In the mood of Śrīmatī Rādhārāṇī—whose mind becomes agitated whenever Kṛṣṇa tests Her love by feigning indifference to Her, and in whom the ecstatic symptoms of envy, eagerness, humility, zeal, and supplication would sometimes combine—Lord Caitanya recited the last verse of His *Śikṣāṣṭaka*. This verse of advanced devotion voices Rādhārāṇī’s sentiments while speaking to Her close friends.

Let Kṛṣṇa tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still none other than the worshipable Lord of My heart.

Rādhārāṇī is the topmost devotee of Kṛṣṇa. In this verse She expresses the purest sentiments of love between lover and beloved, which is the essence of Lord Caitanya’s teachings: the highest love is realized when one loves Kṛṣṇa as the Lord of one’s life unconditionally. Unconditional love means that the beloved may or may not reciprocate that love, but it makes



The room where Lord Caitanya lived and shared His ecstatic moods with His intimate associates.

no difference to the lover. This is the standard of love taught by Lord Caitanya. If Kṛṣṇa derives happiness by putting His devotee in distress, that distress becomes the devotee’s happiness. In other words, the only happiness for an unconditional lover is the happiness of the beloved, even at the cost of his or her own happiness.

This standard of love cannot be realized in this material world. Sometimes it is said that a mother’s love is the purest love in this world, but we often see nowadays that mothers kill their own unborn children rather than tolerate inconvenience on their child’s behalf. Still, even if somehow we were to catch a glimpse of unconditional love in our material relationships, the hap-

piness of such love would be marred by fear of infidelity, disease, old age, and the other inevitable shortcomings of material existence. Finally, death separates even the most ardent lovers. Practically speaking, therefore, there is no comparison between eternal love of God and the temporary, so-called loving relationships of this material world. Transcendental love is like gold; mundane love is like iron.

Kavirāja Gosvāmī concludes this portion of his narrative on the life and precepts of Śrī Caitanya Mahāprabhu by explaining that it was only to advertise the pure standard of love that the Lord came to this material world, composed the *Śikṣāṣṭaka* verses, and explained their meanings. ❀

ŚRĪLA PRABHUPĀDA SPEAKS OUT

The Illusioned Society

This is a continuation of a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and a guest—Dr. Christian Hauser, a psychiatrist—that took place in Stockholm in September 1973.

Dr. Hauser: Although these designations—“I am Chinese,” “I am African,” “I am American”—all these are false, still they sort of drive society on.

Śrīla Prabhupāda: Yes. Therefore we say this society is illusioned—because it is driven on by *māyā*, illusion.

You remember how on our morning walk I showed you an example of illusion. When we look into a pool of water, we may think we are seeing the sun—but in fact, we are seeing only the sun’s reflection, an illusion.

“This is *māyā*, illusion,” I told you. In the pool there is no sun, but it appears like a sun. Exactly like a sun. And it even appears to be illuminating. Now, one who is less intelligent—he’ll look and say, “Oh, here is a sun! Another sun!” So he’s a madman. One who thinks the sun’s reflection in a pool is the real sun—he’s illusioned. He’s mad.

And if one looks at all these bodies we have in this temporary world—these material reflections of our spiritual bodies—and if he thinks, “Oh, here is my real self!” he’s a madman. He is in illusion.

So as you can see, our Kṛṣṇa consciousness movement is truly a psychiatric movement.

Dr. Hauser: Oh, yes, yes. In a way. I . . . yes.

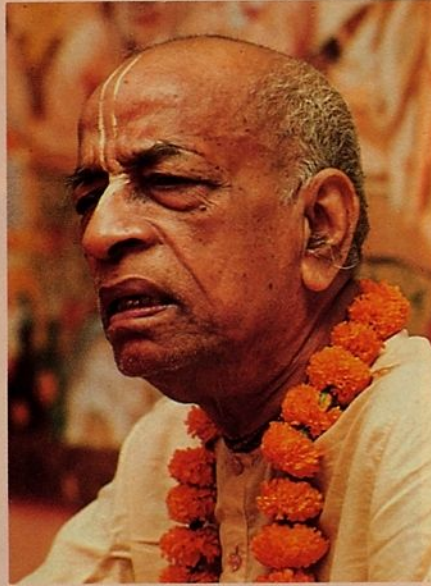
Śrīla Prabhupāda: Yes. We are taking people out of the illusioned, dreaming state to the awakened state of spiritual consciousness, Kṛṣṇa consciousness.

Dr. Hauser: But it also seems to me that by gaining this consciousness, you can skip a lot of the hard work that it takes in ordinary analysis or in group therapy, for example.

Śrīla Prabhupāda: Yes. No hard work.

Dr. Hauser: But you surely have to work a lot with yourself to gain this spiritual insight.

Śrīla Prabhupāda: No. It is very easy. Very easy. For instance, we recommend



this chanting of the Hare Kṛṣṇa *mantra*. Anyone can chant. Even a child can chant.

Dr. Hauser: I was saying that you seem not to need specific processes directed toward insight, although you are probably after the same kind of insight as we in the field of psychiatry.

Śrīla Prabhupāda: Yes, but the traditional Vedic method is so very easy. We ask our students to refrain from four prohibited activities, namely illicit sex, gambling, intoxication, and meat-eating. Avoid these prohibited activities—and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chant the Lord’s holy names. Then you will become sane, Kṛṣṇa conscious. It is very easy.

Dr. Hauser: Yes, it sounds easy. I hope it works.

Śrīla Prabhupāda: All around you here, you see the examples of how well it works. You see how godly and sane these students are. And what has caused this? I have not given them a bribe or anything so that they will conduct themselves in a godly way and talk favorably. [Laughter.] You can talk with them and find out the cause for their godly, sane behavior.

Dr. Hauser: Yes, I’ve talked to them, and that’s why I’m here.

Śrīla Prabhupāda: So you know. The process is simple and easy.

Dr. Hauser: Yes.

Śrīla Prabhupāda: And we don’t charge anything. But you charge, of course, something.

Dr. Hauser: Oh, yes. [Laughter.]

Śrīla Prabhupāda: But we don’t charge anything. It’s free. In 1965 I delivered this treatment to America, and now it is becoming effective all over the world.

So I think you should adopt this means. It is such a simple method: don’t charge anything; simply ask people to chant the Lord’s holy names and to avoid these four prohibited activities. They’ll be cured.

Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: by following these simple spiritual means, we free ourselves from all our dreamlike, illusory designations—those dirty things that now cover our heart.

And then, *hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam bhaktir ucyate:* as soon as these illusory designations are gone and we know that our bodies—temporary though they may be—belong to God, not to China or Germany or England, then we can engage our bodies in the service of the Lord. That is Kṛṣṇa consciousness.

Dr. Hauser: But one . . . one very normal problem that I meet very often in patients is insecurity. People lack the security to feel that they can believe in something. Always there is . . . very often there is an ambivalence. “Should I believe? Should I not believe? I have a doubt.” You should understand. Swaying to and fro.

Śrīla Prabhupāda: No, you can experience. It is not a matter of belief or disbelief. Suppose you are hungry. I give you some food. I say, “You are hungry—take this food.” So, when you take this food, you’ll experience. “Yes, my hunger is now satisfied.” It is not a matter of belief or disbelief. “I can feel it. I’m getting strength.” You experience it directly.

Of course, if you don’t eat the food, then how can you experience that your hunger is satisfied? You must eat. So we say, “Chant Hare Kṛṣṇa.” Immediately the relief begins.

(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 ELEVEN

Calculation of Time, From the Atom

As our serialized presentation of Śrīmad-Bhāgavatam continues, the great sage Maitreya describes to Vidura, an eternal associate of the Lord, the divisions of time in the life of the first created living being, Brahmā, and the cause of all causes, Lord Kṛṣṇa.

TEXT 22

त्रिलोक्या युगसाहस्रं बहिराब्रह्मणो दिनम् ।
तावत्येव निशा तात यन्निमीलति विश्वसृक् ॥२२॥

*tri-lokyā yuga-sāhasraṁ
bahir ābrahmaṇo dinam
tāvaty eva niśā tāta
yan nimilati viśva-sṛk*

tri-lokyāḥ—of the three worlds; *yuga*—the four *yugas*; *sāhasraṁ*—one thousand; *bahir*—outside of; *ābrahmaṇaḥ*—up to Brahmāloka; *dinam*—is a day; *tāvati*—a similar (period); *eva*—certainly; *niśā*—is night; *tāta*—O dear one; *yat*—because; *nimilati*—goes to sleep; *viśva-sṛk*—Brahmā.

TRANSLATION

Outside of the three planetary systems [Svarga, Martya and Pātāla], the four *yugas* multiplied by one thousand comprise one day on the planet of Brahmā. A similar period comprises a night of Brahmā, in which the creator of the universe goes to sleep.

PURPORT

When Brahmā goes to sleep in his nighttime, the three planetary systems below Brahmāloka are all submerged in the water of devastation. In his sleeping condition, Brahmā dreams about the Garbhodakaśāyī Viṣṇu and takes instruction from the Lord for the rehabilitation of the devastated area of space.

TEXT 23

निशावसान आरब्धो लोककल्पोऽनुवर्तते ।
यावदिदं भगवतो मनू भुञ्जंश्चतुर्दश ॥२३॥

*niśāvasāna ārabdhō
loka-kalpo 'nuvartate
yāvad dinam bhagavato
manūn bhujjaṅś catur-daśa*

niśā—night; *avasāne*—termination; *ārabdhah*—beginning from; *loka-kalpaḥ*—further creation of the three worlds; *anuvartate*—follows; *yāvad*—until; *dinam*—the daytime; *bhagavataḥ*—of the lord (Brahmā); *manūn*—the Manus; *bhujjaṅś*—existing through; *catur-daśa*—fourteen.

TRANSLATION

After the end of Brahmā’s night, the creation of the three worlds begins again in the daytime of Brahmā, and they continue to exist through the life durations of fourteen consecutive Manus, or fathers of mankind.

PURPORT

At the end of the life of each Manu there are shorter dissolutions also.

TEXT 24

स्वं स्वं कालं मनुष्यं साधिकां षोडशसप्ततिम् ॥२४॥

*svaṁ svaṁ kālaṁ manuṣyaṁ
sādhikāṁ hy eka-saptatim*

svam—own; *svam*—accordingly; *kālam*—duration of life; *manuḥ*—Manu; *bhunkte*—enjoys; *sa-adhikāṁ*—a little more than; *hi*—certainly; *eka-saptatim*—seventy-one.

TRANSLATION

Each and every Manu enjoys a life of a little more than seventy-one sets of four millenniums.

PURPORT

The duration of life of a Manu comprises seventy-one sets of four millenniums, as described in the *Viṣṇu Purāṇa*. The duration of life of one Manu is about 852,000 years in the calculation of the demigods, or, in the calculation of human beings, 306,720,000 years.

TEXT 25

मन्वन्तरेषु मनुवस्तदंश्या ऋषयः सुराः ।
भवन्ति चैव युगपत्सुरेश्वाणु ये च तान् ॥२५॥

*manvantareṣu manavaḥ
tat-varṣyā ṛṣayaḥ surāḥ
bhavanti caiva yugapat
sureśāś cānu ye ca tān*

manu-antareṣu—after the dissolution of each and every Manu; *manavaḥ*—other Manus; *tat-varṣyāḥ*—and their descendants; *ṛṣayaḥ*—the seven famous sages; *surāḥ*—devotees of the Lord; *bhavanti*—flourish; *ca eva*—also all of them; *yugapat*—simultaneously; *sura-iśāḥ*—demigods like Indra; *ca*—and; *anu*—followers; *ye*—all; *ca*—also; *tān*—them.

TRANSLATION

After the dissolution of each and every Manu, the next Manu comes in order, along with his descendants, who rule over the different planets; but the seven famous sages, and demigods like Indra and their followers, such as the Gandharvas, all appear simultaneously with Manu.

PURPORT

There are fourteen Manus in one day of Brahmā, and each of them has different descendants.

TEXT 26

एष दैनन्दिनः सर्गो ब्राह्मल्लोक्यवर्तनः ।
तिर्यङ्मृत्पितृदेवानां सम्भवो यत्र कर्मभिः ॥२६॥

*eṣa dainan-dinaḥ sargaḥ
brāhmaḥ trailokya-vartanaḥ
tiryaṅ-nṛ-pitr-devānāḥ
sambhavo yatra karmabhiḥ*

eṣaḥ—all these creations; *dainam-dinaḥ*—daily; *sargaḥ*—creation; *brāhmaḥ*—in terms of the days of Brahmā; *trailokya-vartanaḥ*—revolution of the three worlds; *tiryak*—animals lower than the human beings; *nṛ*—human beings; *pitṛ*—of the Pitā planets; *devānām*—of the demigods; *sambhavaḥ*—appearance; *yatra*—wherein; *karmabhiḥ*—in the cycle of fruitive activities.

TRANSLATION

In the creation, during Brahmā's day, the three planetary systems—Svarga, Martya and Pātāla—revolve, and the inhabitants, including the lower animals, human beings, demigods and Pitās, appear and disappear in terms of their fruitive activities.

TEXT 27

मन्वन्तरेषु भगवान् बिभ्रत्सत्त्वं स्वमूर्तिभिः ।
मन्वादिभिरिदं विश्वमवत्युदितपौरुषः ॥२७॥

*manvantareṣu bhagavān
bibhṛat sattvaṁ sva-mūrtibhiḥ
manv-ādibhir idam viśvaṁ
avaty udita-pauruṣaḥ*

manu-antareṣu—in each change of Manu; *bhagavān*—the Personality of Godhead; *bibhṛat*—manifesting; *sattvaṁ*—His internal potency; *sva-mūrtibhiḥ*—by His different incarnations; *manv-ādibhiḥ*—as Manu; *idam*—this; *viśvaṁ*—the universe; *avati*—maintains; *udita*—discovering; *pauruṣaḥ*—divine potencies.

TRANSLATION

In each and every change of Manu, the Supreme Personality of Godhead appears by manifesting His internal potency in different incarnations, as Manu and others. Thus He maintains the universe by discovered power.

TEXT 28

तमोमात्राण्युपादाय प्रतिसंरुद्धविक्रमः ।
कालेनानुगतशेषे आस्ते तूष्णीं दिनात्यये ॥२८॥

*tamo-mātrām upādāya
pratisaṁruddha-vikramaḥ
kālenānugatāśeṣa
āste tūṣṇīm dinātyaye*

tamaḥ—the mode of ignorance, or the darkness of night; *mātrām*—an insignificant portion only; *upādāya*—accepting; *pratisaṁruddha-vikramaḥ*—suspending all power of manifestation; *kālena*—by means of the eternal *kāla*; *anugata*—merged in; *aśeṣaḥ*—innumerable living entities; *āste*—remains; *tūṣṇīm*—silent; *dina-atyaye*—at the end of the day.

TRANSLATION

At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time,

the innumerable living entities remain merged in that dissolution, and everything is silent.

PURPORT

This verse is an explanation of the night of Brahmā, which is the effect of the influence of time in touch with an insignificant portion of the modes of material nature in darkness. The dissolution of the three worlds is effected by the incarnation of darkness, Rudra, represented by the fire of eternal time which blazes over the three worlds. These three worlds are known as Bhūḥ, Bhuvah and Svah (Pātāla, Martya and Svarga). The innumerable living entities merge into that dissolution, which appears to be the dropping of the curtain of the scene of the Supreme Lord's energy, and so everything becomes silent.

TEXT 29

तमेवान्वपिधीयन्ते लोका भूरादयस्त्रयः ।
निशायामनुवृत्तायां निर्मुक्तशशिभास्करम् ॥२९॥

*tam evānv api dhīyante
lokā bhūr-ādayas trayah
niśāyām anuvṛttāyām
nirmukta-śaśi-bhāskaram*

tam—that; *eva*—certainly; *anu*—after; *api dhīyante*—are out of sight; *lokāḥ*—the planets; *bhūḥ-ādayaḥ*—the three worlds, Bhūḥ, Bhuvah and Svah; *trayaḥ*—three; *niśāyām*—in the night; *anuvṛttāyām*—ordinary; *nirmukta*—without glare; *śaśi*—the moon; *bhāskaram*—the sun.

TRANSLATION

When the night of Brahmā ensues, all the three worlds are out of sight, and the sun and the moon are without glare, just as in the due course of an ordinary night.

PURPORT

It is understood that the glare of the sun and moon disappear from the sphere of the three worlds, but the sun and the moon themselves do not vanish. They appear in the remaining portion of the universe, which is beyond the sphere of the three worlds. The portion in dissolution remains without sunrays or moonglow. It all remains dark and full of water, and there are indefatigable winds, as explained in the following verses.

TEXT 30

त्रिलोक्यां दह्यमानायां शक्त्या सङ्कर्षणाग्निना ।
यान्त्युष्मणा महर्लोकान्नं भृगवादयोऽर्दिताः ॥३०॥

*tri-lokyāṁ dahyamānāyām
śaktyā saṅkarṣaṇāgninā
yānty uṣmaṇā maharlokāṅ
janam bhṛgu-ādayo 'rditāḥ*

tri-lokyām—when the spheres of the three worlds; *dahyamānāyām*—being set ablaze; *śaktyā*—by the potency; *saṅkarṣaṇa*—from the mouth of Saṅkarṣaṇa; *agninā*—by the fire; *yānti*—they go; *uṣmaṇā*—heated by the warmth; *mahaḥ-lokāṅ*—from Maharloka; *janam*—to Janaloka; *bhṛgu*—the sage Bhṛgu; *ādayaḥ*—and others; *arditāḥ*—being so distressed.

TRANSLATION

The devastation takes place due to the fire emanating from the mouth of Saṅkarṣaṇa, and thus great sages like Bhṛgu and other inhabitants of Maharloka transport themselves to Janaloka, being distressed by the warmth of the blazing fire which rages through the three worlds below.

TEXT 31

तत्र त्रिभुवनं सद्यः कल्पान्तैर्धितसिन्धवः ।
प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः ॥३१॥

tāvat tri-bhuvanāṃ sadyaḥ
kalpāntāidhita-sindhavaḥ
plāvayanty utkaṭāṭopa-
caṇḍa-vāteritormayaḥ

tāvat—then; tri-bhuvanāṃ—all the three worlds; sadyaḥ—immediately after; kalpa-anta—in the beginning of the devastation; edhita—inflated; sindhavaḥ—all the oceans; plāvayanti—inundate; utkaṭa—violent; āṭopa—agitation; caṇḍa—hurricane; vāta—by winds; irita—blown; ūrmayaḥ—waves.

TRANSLATION

At the beginning of the devastation all the seas overflow, and hurricane winds blow very violently. Thus the waves of the seas become ferocious, and in no time at all the three worlds are full of water.

PURPORT

It is said that the blazing fire from the mouth of Śaṅkarṣaṇa rages for one hundred years of the demigods, or 36,000 human years. Then for another 36,000 years there are torrents of rain, accompanied by violent winds and waves, and the seas and oceans overflow. These reactions of 72,000 years are the beginning of the partial devastation of the three worlds. People forget all these devastations of the worlds and think themselves happy in the material progress of civilization. This is called māyā, or “that which is not.”

TEXT 32

अन्तः स तस्मिन् सलिल आस्तेऽनन्तासनो हरिः ।
योगनिद्रानिमिलाक्षः स्तूयमानो जनालयैः ॥३२॥

antaḥ sa tasmin salila
āste 'nantāsano hariḥ
yoga-nidrā-nimilākṣaḥ
stūyamāno janālayaiḥ

antaḥ—within; saḥ—that; tasmin—in that; salile—water; āste—there is; ananta—Ananta; āsanaḥ—on the seat of; hariḥ—the Lord; yoga—mystic; nidrā—sleep; nimila-akṣaḥ—eyes closed; stūya-mānaḥ—being glorified; jana-ālayaiḥ—by the inhabitants of the Janaloka planets.

TRANSLATION

The Supreme Lord, the Personality of Godhead, lies down in the water on the seat of Ananta, with His eyes closed, and the inhabitants of the Janaloka planets offer their glorious prayers unto the Lord with folded hands.

PURPORT

We should not understand the sleeping condition of the Lord to be the same as our sleep. Here the word *yoga-nidrā* is specifically mentioned, which indicates that the Lord's sleeping condition is also a manifestation of His internal potency. Whenever the word *yoga* is used it should be understood to refer to that which is transcendental. In the transcendental stage all activities are always present, and they are glorified by prayers of great sages like Bhṛgu.

TEXT 33

एवंविधैरहोरात्रैः कालगत्योपलक्षितैः ।
अपक्षितमिवास्यापि परमायुर्वयःशतम् ॥३३॥

evam-vidhair aho-rātraiḥ
kāla-gatyopalakṣitaiḥ
apakṣitam ivāsyāpi
paramāyur vayaḥ-śatam

evam—thus; vidhaiḥ—by the process of; ahaḥ—days; rātraiḥ—by nights; kāla-gatya—advancement of time; upalakṣitaiḥ—by such symptoms; apakṣitam—declined; iva—just like; asya—his; api—al-

though; parama-āyuh—duration of life; vayaḥ—years; śatam—one hundred.

TRANSLATION

Thus the process of the exhaustion of the duration of life exists for every one of the living beings, including Lord Brahmā. One's life endures for only one hundred years, in terms of the times in the different planets.

PURPORT

Every living being lives for one hundred years in terms of the times in different planets for different entities. These one hundred years of life are not equal in every case. The longest duration of one hundred years belongs to Brahmā, but although the life of Brahmā is very long, it expires in the course of time. Brahmā is also afraid of his death, and thus he performs devotional service to the Lord, just to release himself from the clutches of illusory energy. Animals, of course, have no sense of responsibility, but even humans, who have developed a sense of responsibility, while away their valuable time without engaging in devotional service to the Lord; they live merrily, unafraid of impending death. This is the madness of human society. The madman has no responsibility in life. Similarly, a human being who does not develop a sense of responsibility before he dies is no better than the madman who tries to enjoy material life very happily without concern for the future. It is necessary that every human being be responsible in preparing himself for the next life, even if he has a duration of life like that of Brahmā, the greatest of all living creatures within the universe.

TEXT 34

यदर्धमायुषस्तस्य परार्धमभिधीयते ।
पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते ॥३४॥

yad ardham āyusaḥ tasya
parārdham abhidhīyate
pūrvaḥ parārdho 'pakrānto
hy aparo 'dya pravartate

yat—that which; ardham—half; āyusaḥ—of the duration of life; tasya—his; parārdham—a parārdha; abhidhīyate—is called; pūrvaḥ—the former; para-ardhaḥ—half of the duration of life; apakrāntaḥ—having passed; hi—certainly; aparaḥ—the latter; adya—in this millennium; pravartate—shall begin.

TRANSLATION

The one hundred years of Brahmā's life are divided into two parts, the first half and the second half. The first half of the duration of Brahmā's life is already over, and the second half is now current.

PURPORT

The duration of one hundred years in the life of Brahmā has already been discussed in many places in this work, and it is described in *Bhagavad-gītā* (8.17) also. Fifty years of the life of Brahmā are already over, and fifty years are yet to be completed; then, for Brahmā also, death is inevitable.

TEXT 35

पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् ।
कल्पो यत्राभवद्ब्रह्मा शब्दब्रह्मेति यं विदुः ॥३५॥

pūrvasyādau parārdhasya
brāhmo nāma mahān abhūt
kalpo yatrābhavad brahmā
śabda-brahmeti yaṃ viduḥ

pūrvasya—of the first half; ādau—in the beginning; para-ardhasya—of the superior half; brāhmaḥ—Brāhma-kalpa; nāma—of the name; mahān—very great; abhūt—was manifest; kalpaḥ—millennium; yatra—whereupon; abhavat—appeared; brahmā—Lord

Brahmā; *śabda-brahma* iti—the sounds of the Vedas; *yam*—which; *viduḥ*—they know.

TRANSLATION

In the beginning of the first half of Brahmā's life, there was a millennium called Brāhma-kalpa, wherein Lord Brahmā appeared. The birth of the Vedas was simultaneous with Brahmā's birth.

PURPORT

According to *Padma Purāṇa (Prabhāsa-khaṇḍa)*, in thirty days of Brahmā many kalpas take place, such as the Vārāha-kalpa and Piṭṛ-kalpa. Thirty days make one month of Brahmā, beginning from the full moon to the disappearance of the moon. Twelve such months complete one year, and fifty years complete one *parārdha*, or one half the duration of the life of Brahmā. The Śveta-varāha appearance of the Lord is the first birthday of Brahmā. The birth date of Brahmā is in the month of March, according to Hindu astronomical calculation. This statement is reproduced from the explanation of Śrīla Viśvanātha Cakravartī Thākura.

TEXT 36

तस्यैव चान्ते कल्पोऽभूद् यं पाद्ममभिचक्षते ।
यद्दरेर्नाभिसरस आसील्लोकसरोरुहम् ॥३६॥

*tasyaiva cānte kalpo 'bhūd
yam pādmam abhicaṣate
yad dharer nābhi-sarasa
āsīl loka-saroruham*

tasya—of the Brāhma-kalpa; *eva*—certainly; *ca*—also; *ante*—at the end of; *kalpaḥ*—millennium; *abhūt*—came into existence; *yam*—which; *pādmam*—Pādma; *abhicaṣate*—is called; *yat*—in which; *hareḥ*—of the Personality of Godhead; *nābhi*—in the navel; *sarasaḥ*—from the reservoir of water; *āsīt*—there was; *loka*—of the universe; *saroruham*—lotus.

TRANSLATION

The millennium which followed the first Brāhma millennium is known as the Pādma-kalpa because in that millennium the universal lotus flower grew out of the navel reservoir of water of the Personality of Godhead, Hari.

PURPORT

The millennium following the Brāhma-kalpa is known as the Pādma-kalpa because the universal lotus grows in that millennium. The Pādma-kalpa is also called the Piṭṛ-kalpa in certain *Purāṇas*.

TEXT 37

अयं तु कथितः कल्पो द्वितीयस्यापि भारत ।
वाराह इति विख्यातो यत्रासीच्छूकरो हरिः ॥३७॥

*ayam tu kathitaḥ kalpo
dviṭṭiyasyāpi bhārata
vārāha iti vikhyāto
yatrāsīc chūkarō hariḥ*

ayam—this; *tu*—but; *kathitaḥ*—known as; *kalpaḥ*—the current millennium; *dviṭṭiyasya*—of the second half; *api*—certainly; *bhārata*—O descendant of Bharata; *vārāhaḥ*—Vārāha; *iti*—thus; *vikhyātaḥ*—is celebrated; *yatra*—in which; *āsīt*—appeared; *śūkarah*—hog shape; *hariḥ*—the Personality of Godhead.

TRANSLATION

O descendant of Bharata, the first millennium in the second half of the life of Brahmā is also known as the Vārāha millennium because the Personality of Godhead appeared in that millennium as the hog incarnation.

PURPORT

The different millenniums known as the Brāhma, Pādma and Vārāha kalpas appear a little puzzling for the layman. There are some scholars who think these kalpas to be one and the same. According to Śrīla Viśvanātha Cakravartī, the Brāhma-kalpa in the beginning of the first half appears to be the Pādma-kalpa. We can, however, simply abide by the text and understand that the present millennium is in the second half of the duration of the life of Brahmā.

TEXT 38

कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते ।
अव्याकृतस्यानन्तस्य ह्यनादेर्जगदात्मनः ॥३८॥

*kālo 'yam dvi-parārdhākhyo
nimeṣa upacaryate
avyākṛtasyānantasya
hy anādeḥ jagad-ātmanah*

kālah—eternal time; *ayam*—this (as measured by Brahmā's duration of life); *dvi-parārdha-ākhyah*—measured by the two halves of Brahmā's life; *nimeṣah*—less than a second; *upacaryate*—is so measured; *avyākṛtasya*—of one who is unchanged; *anantasya*—of the unlimited; *hi*—certainly; *anādeḥ*—of the beginningless; *jagad-ātmanah*—of the soul of the universe.

TRANSLATION

The duration of the two parts of Brahmā's life, as above mentioned, is calculated to be equal to one nimeṣa [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe.

PURPORT

The great sage Maitreya has given a considerable description of the time of different dimensions, beginning from the atom up to the duration of the life of Brahmā. Now he attempts to give some idea of the time of the unlimited Personality of Godhead. He just gives a hint of His unlimited time by the standard of the life of Brahmā. The entire duration of the life of Brahmā is calculated to be less than a second of the Lord's time, and it is explained in the *Brahma-saṁhitā* (5.48) as follows:

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the Supreme Personality of Godhead, the cause of all causes, whose plenary portion is Mahā-Viṣṇu. All the heads of the innumerable universes [the Brahmās] live only by taking shelter of the time occupied by one of His breaths." The impersonalists do not believe in the form of the Lord, and thus they would hardly believe in the Lord's sleeping. Their idea is obtained by a poor fund of knowledge; they calculate everything in terms of man's capacity. They think that the existence of the Supreme is just the opposite of active human existence; because the human being has senses, the Supreme must be without sense perception; because the human being has a form, the Supreme must be formless; and because the human being sleeps, the Supreme must not sleep. *Śrīmad-Bhāgavatam*, however, does not agree with such impersonalists. It is clearly stated herein that the Supreme Lord rests in *yoga-nidrā*, as previously discussed. And because He sleeps, naturally He must breathe, and the *Brahma-saṁhitā* confirms that within His breathing period innumerable Brahmās take birth and die.

There is complete agreement between *Śrīmad-Bhāgavatam* and the *Brahma-saṁhitā*. Eternal time is never lost along with the life of Brahmā. It continues, but it has no ability to control the Supreme Personality of Godhead because the Lord is the controller of time. In the spiritual world there is undoubtedly time, but it has no control over activities. Time is unlimited, and the spiritual world is also unlimited, since everything there exists on the absolute plane.

TEXT 39

कालोऽयं परमाणादिद्विपरार्धान्त ईश्वरः ।
नैवेशितुं प्रभुर्भूत ईश्वरो धाममानिनाम् ॥३९॥

*kālo 'yaṁ paramāṇv-ādir
dvi-parārdhānta īśvaraḥ
naiveśitum prabhur bhūmna
īśvaro dhāma-māninām*

kālah—the eternal time; *ayam*—this; *parama-ānu*—atom; *ādih*—beginning from; *dvi-parārdha*—two superdurations of time; *antaḥ*—to the end; *īśvaraḥ*—controller; *na*—never; *eva*—certainly; *īśitum*—to control; *prabhuh*—capable; *bhūmnaḥ*—of the Supreme; *īśvaraḥ*—controller; *dhāma-māninām*—of those who are body conscious.

TRANSLATION

Eternal time is certainly the controller of different dimensions, from that of the atom up to the superdivisions of the duration of Brahmā's life; but, nevertheless, it is controlled by the Supreme. Time can control only those who are body conscious, even up to the Satyaloka or the other higher planets of the universe.

TEXT 40

विकारैः सहितो युक्तैर्विशेषादिभिरावृतः ।
आण्डकोशो बहिरयं पञ्चाशत्कोटिविस्तृतः ॥४०॥

*vikāraiḥ sahito yuktair
viśeṣādibhir āvṛtaḥ
āṇḍakośo bahir ayam
pañcāśat-koṭi-viśṛtaḥ*

vikāraiḥ—by the transformation of the elements; *sahitah*—along with; *yuktaiḥ*—being so amalgamated; *viśeṣa*—manifestations; *ādibhiḥ*—by them; *āvṛtaḥ*—covered; *āṇḍa-kośaḥ*—the universe; *bahih*—outside; *ayam*—this; *pañcāśat*—fifty; *koṭi*—ten million; *viśṛtaḥ*—widespread.

TRANSLATION

This phenomenal material world is expanded to a diameter of four billion miles, as a combination of eight material elements transformed into sixteen further categories, within and without, as follows.

PURPORT

As explained before, the entire material world is a display of sixteen diversities and eight material elements. The analytical studies of the material world are the subject matter of Sāṅkhya philosophy. The first sixteen diversities are the eleven senses and five sense objects, and the eight elements are the gross and subtle matter, namely earth, water, fire, air, sky, mind, intelligence and ego. All these combined together are distributed throughout the entire universe, which extends diametrically to four billion miles. Besides this universe of our experience, there are innumerable other universes. Some of them are bigger than the present one, and all of them are clustered together under similar material elements as described below.

TEXT 41

दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत् ।
लक्ष्यतेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः ॥४१॥

*daśottarādhikair yatra
praviṣṭaḥ paramāṇuvat
lakṣyate 'ntar-gatāś cānye
koṭīśo hy aṇḍa-rāśayaḥ*

daśa-uttara-adhikaiḥ—with ten times greater thickness; *yatra*—in which; *praviṣṭaḥ*—entered; *parama-ānu-vat*—like atoms; *lakṣyate*—it (the mass of universes) appears; *antaḥ-gatāḥ*—come together; *ca*—and;

anye—in the other; *koṭīśaḥ*—clustered; *hi*—for; *aṇḍa-rāśayaḥ*—huge combination of universes.

TRANSLATION

The layers of elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.

PURPORT

The coverings of the universes are also constituted of the elements of earth, water, fire, air and ether, and each is ten times thicker than the one before. The first covering of the universe is earth, and it is ten times thicker than the universe itself. If the universe is four billion miles in size, then the size of the earthly covering of the universe is four billion times ten. The covering of water is ten times greater than the earthly covering, the covering of fire is ten times greater than the watery covering, the covering of air is ten times greater than that of the fire, the covering of ether is ten times greater still than that of air, and so on. The universe within the coverings of matter appears to be like an atom in comparison to the coverings, and the number of universes is unknown even to those who can estimate the coverings of the universes.

TEXT 42

तदाहुरक्षरं ब्रह्म सर्वकारणकारणम् ।
विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः ॥४२॥

*tad āhur akṣaram brahma
sarva-kāraṇa-kāraṇam
viṣṇor dhāma param sāksāt
puruṣasya mahātmanaḥ*

tat—that; *āhuh*—is said; *akṣaram*—infallible; *brahma*—the supreme; *sarva-kāraṇa*—all causes; *kāraṇam*—the supreme cause; *viṣṇor dhāma*—the spiritual abode of Viṣṇu; *param*—the supreme; *sāksāt*—without doubt; *puruṣasya*—of the *puruṣa* incarnation; *mahātmanaḥ*—of the Mahā-Viṣṇu.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is therefore said to be the original cause of all causes. Thus the spiritual abode of Viṣṇu is eternal without a doubt, and it is also the abode of Mahā-Viṣṇu, the origin of all manifestations.

PURPORT

Lord Mahā-Viṣṇu, who is resting in *yoga-nidrā* on the Causal Ocean and creating innumerable universes by His breathing process, only temporarily appears in the *mahat-tattva* for the temporary manifestation of the material worlds. He is a plenary portion of Lord Śrī Kṛṣṇa, and thus although He is nondifferent from Lord Kṛṣṇa, His formal appearance in the material world as an incarnation is temporary. The original form of the Personality of Godhead is actually the *svarūpa*, or real form, and He eternally resides in the Vaikuṅṭha world (Viṣṇuloka). The word *mahātmanaḥ* is used here to indicate Mahā-Viṣṇu, and His real manifestation is Lord Kṛṣṇa, who is called *parama*, as confirmed in the *Brahma-saṁhitā*:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

“The Supreme Lord is Kṛṣṇa, the original Personality of Godhead known as Govinda. His form is eternal, full of bliss and knowledge, and He is the original cause of all causes.”

Thus end the Bhaktivedanta purports of the Third Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Calculation of Time, From the Atom.”

(continued in next issue)

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

FARM COMMUNITIES

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

Vrajabbumi—(contact ISKCON Rio)

MEXICO

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

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

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

Monterrey—Calle Casas Grandes, No. 320-A (second floor), Col. Mitrás 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 Gauḍa-Manḍala Bhūmi)—(contact Mexico City)

PERU

Arequipa—Jerusalem 402/ 229523

Cuzco—San Juan de Dios 285 Altos/ 222353

Chosica—Parque Echenique 122

Huancayo—(contact ISKCON Lima)

Lima—Avenida San Martín 135, Barranco/ 670405

Lima, Peru—Jiron Junin No. 415/ 289491

Trujillo—Bolívar 738

FARM COMMUNITY

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

RESTAURANTS

Arequipa—(at ISKCON Arequipa)

Chosica—(at ISKCON Chosica)

Cuzco—Calle Espáderos 128 (near Plaza de Armas)

Lima—Av. Grau 137, Barranco

Lima—Av. Schell 634, Miraflores

OTHER COUNTRIES

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

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

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

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

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

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

Concepción, Chile—Nongüen, 588/ 23150

Córdoba, Argentina—Montevideo 950, Paso de los Andes/ (051) 262229

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

Cuenca, Ecuador—Pje. Paucarabamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58

Georgetown, Guyana—24 Uirvught 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

Medellín, 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—Carron 641 Amazonas/ 520466

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

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

San Salvador, El Salvador—Avenida Universitaria 1132, Media Quadra al sur de la Embajada

Americana, San Salvador (mail: P.O. Box 1506)/ 25-96-17

Santiago, Chile—Manuel Carvallo 771, Nunoa/ 392734

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

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

FARM COMMUNITIES

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

Guayaquil—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

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.

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

“At present, it seems the more ‘educated’ one becomes, the less he believes in God, in God's law, and in the next life. . . . Thus modern education prepares men to become animals. If there is no education to teach a human being whether or not he is this body, he remains no better than an ass.” Read the complete compilation of Śrīla Prabhupāda's words on *gurukula*, the Kṛṣṇa conscious educational system. *Śrīla Prabhupāda on Gurukula* is available from the ISKCON Ministry of Education, P.O. Box 11093, Dallas, TX 75223. \$3.50 plus \$1 postage; \$2 overseas postage.

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.

ISKCON REVIEW, a biannual, interdisciplinary journal dedicated to the academic study of ISKCON, includes articles from both inside and outside the movement, in-depth interviews with devotees, book reviews, and so on. To subscribe for one year, mail a check or money order for \$6 payable to ISKCON (\$10 foreign) to Śubhānanda dāsa, Editor,

ISKCON REVIEW, 41 W. Allens Lane, Philadelphia, PA 19119.

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

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

The Palace of Gold is open throughout the year, with special festivals during the summer and fall months. A schedule of festivals and events is available. For more information, write to Prabhupāda's Palace of Gold, Hare Kṛṣṇa Ridge, New Vrindaban, West Virginia 26041. Or call (304) 843-1600.

Teach your children songs about Kṛṣṇa. The book *Songs of India*, composed, written, and illustrated by Bhavatāriṇī-devī dāsī, contains sheet music, and pictures to color, and it's accompanied by a cassette tape of the songs. Available from Bhava Productions, 3764 Watska Ave., Los Angeles, CA 90034.

Note to Subscribers. Planning to move? Let us know when and where so we can keep your BACK TO GODHEAD coming without a break.

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 Mādhava (January 26–February 24)

February 2—Disappearance anniversary of Śrīla Locana dāsa Thākura.

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

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

February 13—Appearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, direct followers of Lord Caitanya. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Thākura, a Vaiṣṇava ācārya and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā-devī, consort of Lord Caitanya.

February 16—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon, followed by feasting.

February 18—Disappearance anniversary of Śrīpāda Madhvācārya, a famous Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

February 19—Disappearance anniversary of Śrīla Rāmānujācārya, a famous eleventh-century philosopher and spiritual master.

February 20—Bhaimī Ekādaśī. Fasting from grains and beans.

February 21—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

February 22—Appearance anniversary of Lord Nityānanda, a close associate of Lord Caitanya and an incarnation of Lord Kṛṣṇa's brother, Balarāma. Fasting till moonrise.

February 24—Appearance anniversary of Narottama dāsa Thākura, the famous spiritual master who composed many devotional songs in Bengali and who is part of the disciplic line from Lord Caitanya.

Month of Govinda (February 25–March 26)

March 1—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. Fasting till noon, followed by feasting.

March 6—Vijayā Ekādaśī. Fasting from grains and beans.

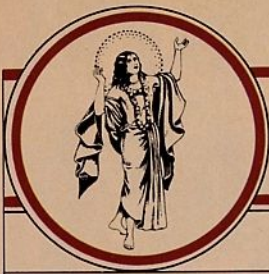
March 7—Disappearance anniversary of Śrīla Īsvara Purī Gosvāmī, the spiritual master of Lord Caitanya.

March 9—Śrī Śiva-rātri (appearance anniversary of Lord Śiva).

March 11—Disappearance anniversary of Jagannātha dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Thākura's discovery of Lord Caitanya's birthplace.

March 23—Āmalakī Ekādaśī. Fasting from grains and beans. Also, disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

March 26—Śrī Gaura-pūrnīmā, appearance anniversary of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by feasting.



Every Town and Village

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



Srila Bhaktisvarupa Damodara Swami Sripada (right) presents a photograph of ISKCON's Bombay Deity to Shri Giani Zail Singh, the president of India (left).

India's President Attends ISKCON Conference

Bombay—The honorable president of India, Shri Giani Zail Singh, recently accepted the invitation of Dr. T. D. Singh (Śrīla Bhaktisvarūpa Dāmodara Swami Śrīpāda, one of ISKCON's present spiritual masters) to attend the last day of the World Congress for the Synthesis of Science and Religion. Dr. T. D. Singh is the director of the Bhaktivedanta Institute, which organized this historic congress here in January as part of the festivities commemorating the five-hundredth anniversary of Lord Caitanya's appearance day.

In a meeting with Dr. Singh and His Holiness Kṛṣṇa-Balarāma Swami last winter, President Singh promised to attend the congress. At that time he had expressed great concern for the border areas in eastern India, since he felt that the Vedic culture was being forgotten there. The younger generation there seem to have lost their feelings for the rich heritage of India, he observed. To Dr. Singh the president said, "Since you are from that area [Manipur], you should preach very strongly about the Vedic culture for the well-being of the masses. We have nothing against other religious groups, but our children should be brought up in a predominantly Vedic

atmosphere."

President Singh was pleasantly surprised to know that Dr. T. D. Singh is planning to build a huge cultural center in his native district of Manipur for the propagation of Vedic culture, art, and science. Dr. Singh presented the president with a Hindi copy of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*.

Speaking in Hindi to Kṛṣṇa-Balarāma Swami, President Singh said, "Science is meant for man, and man is meant for religion. 'Religion' is not an adequate translation of the term *dharma*. This world congress is very nice because it is combining religion and science. I always thought and meditated how religion and science should be combined. It's greatly appreciated that you have taken up such a big task."

International Crowd Converges on Māyāpur

Māyāpur, West Bengal—Over a thousand ISKCON devotees from five continents have registered to attend the festival here this March marking the five-hundredth anniversary of Lord Caitanya's appearance.

ISKCON leaders in India will welcome both the devotees and tens of thousands of Indian pilgrims this year.

The festival begins on March 11 with an international parade through the streets of Calcutta. The parade will feature five floats depicting the pastimes of Lord Caitanya, and the devotees will carry the flags of their respective nations to demonstrate the unity of Lord Caitanya's movement.

Arriving in Māyāpur the following day, the festivalgoers will spend the next week making outings by foot, bus, and boat to holy places in the surrounding area. Seminars on topics ranging from book distribution and computer programming to Bengali cooking and music will occupy the second week.

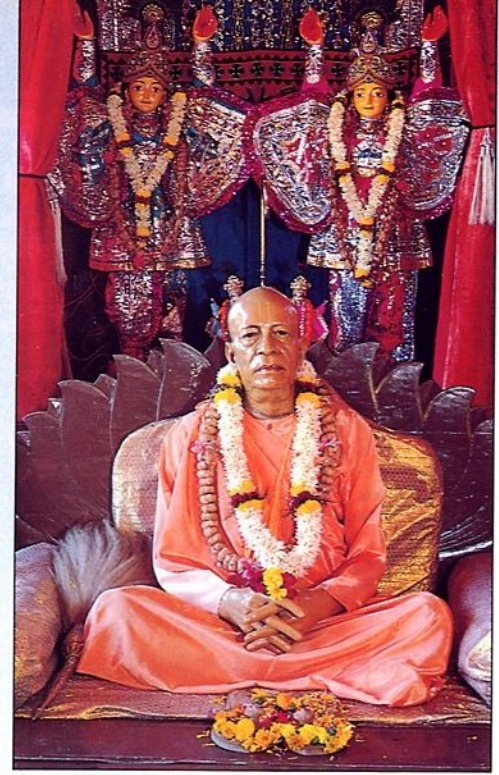
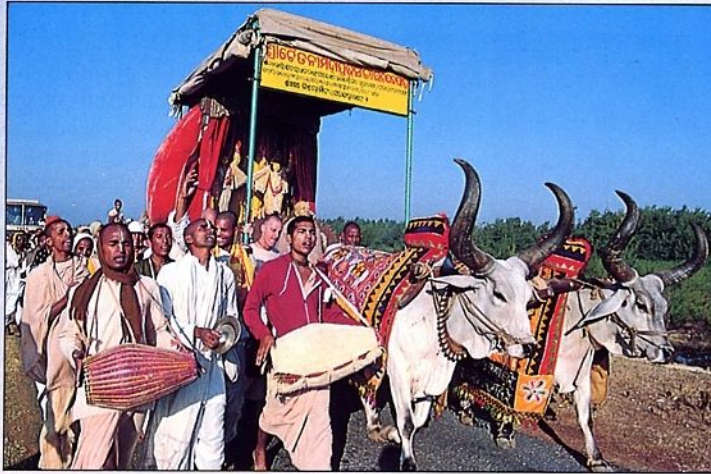
ISKCON's beautiful Māyāpur project features carefully tended gardens decorated with fountains and ponds, and a miniature zoo with two elephants, a flock of flamingoes, and other exotic animals. Fifty new terra-cotta murals and twenty sculptural displays will delight this year's visitors, who also will take advantage of the many shops and food stands. This is the sixteenth year ISKCON devotees have traveled to Māyāpur en masse to celebrate Lord Caitanya's appearance anniversary.

Fiancée Fasts, Frees Moscow Hospital Inmate

Stockholm, Sweden—ISKCON devotee Mitravindā-devī dāśī (Marie-Anne Farrow) fasted for twenty-one days outside the Soviet Embassy here to secure the release of her devotee-fiancé from a Moscow psychiatric hospital. Dressed in her wedding gown and carrying a large photo of Vedavyāsa dāśa (Valentin Z. Yurov), Mitravindā attracted the attention of journalists—and of the Soviet consul general, who tried to persuade her to end her demonstration. Mitravindā refused, and Soviet authorities later released Vedavyāsa and flew him to Stockholm.

Through the cooperation of the Swedish government, Vedavyāsa was able to visit the United States, where he rallied support for the release of twenty-five other devotees imprisoned in Soviet hospitals, prisons, and labor camps. (Please see the article on page 8.) Amnesty International has received information about the plight of these devotees, has adopted them all as "prisoners of conscience," and has begun work to gain their release.

Up and off before dawn. With Lakṣmī the elephant taking the lead, devotees cluster around the Deity cart (below and bottom), chanting Hare Kṛṣṇa as the caravan starts for the next village. On the cart (right) are the deities of Śrīla Prabhupāda, Lord Caitanya, and Lord Nityānanda.



On Pilgrimage

ENTERING ORISSA

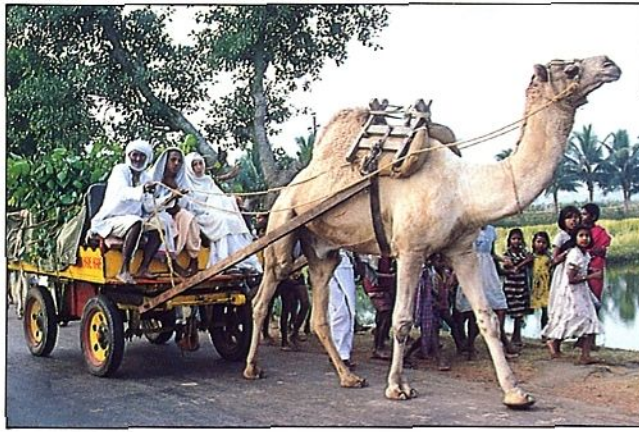
Garlands, incense, elephants, jostling crowds,
thousands of cheering voices: *pada-yātrā*—a walking tour
of holy India—arrives in the land of Lord Caitanya.

by JAYĀDVAITA SWAMI

PHOTOS BY YAMARĀJA DĀSA



The *pada-yātrā* camel is a strange sight in Orissa (right). It hauls supplies and occasionally some foot-weary devotees. Below, Rukmiṇī-devī dāsi distributes hundreds of books daily.



Nearly as much as France differs from Italy, Germany, or Greece, Orissa differs from the other states of India. It has its own language, its own food, its own customs—and its own way of receiving the *pada-yātrā*.

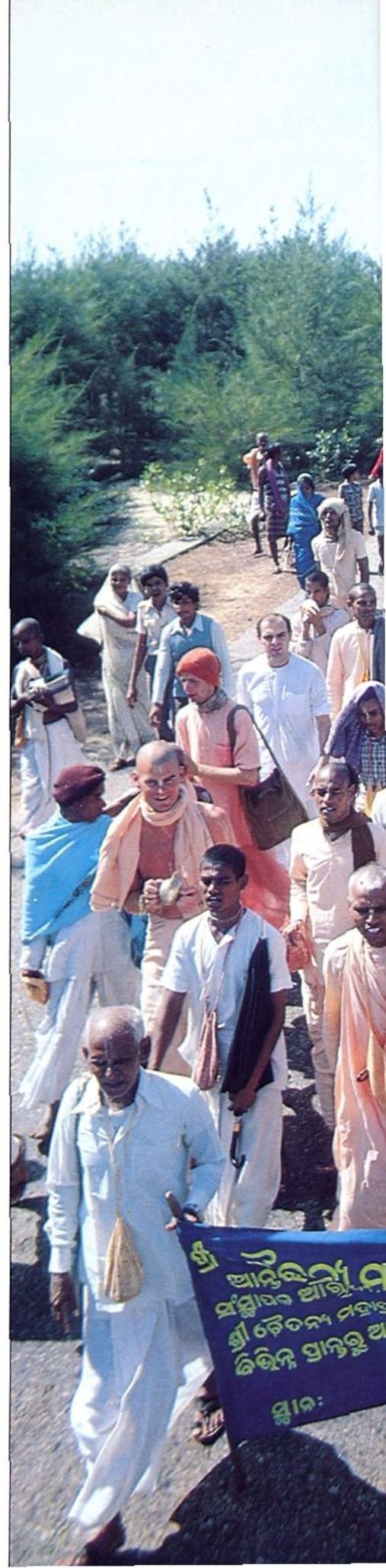
In the state of Kerala, South India, for example, as we walked into a town or village the people would receive us first with five musicians—always five—playing wooden drums and *shenai*. Following them would come a delegation of temple priests, chanting *mantras* in unison from the *Vedas*. Rows of young girls might line the roadside, bearing ghee lamps and tossing flower petals. Leading men would honor us with flower garlands. Sometimes temple elephants, foreheads shining with golden ornaments, would lumber forth to add more weight to the greeting.

But in Orissa, forget the elephants, forget the *shenais*, the orderly rows of petal-throwers. Here it's crowds—five hundred people, a thousand, maybe two thousand or more—and loud, exuberant chanting of the Hare Kṛṣṇa *mahā-mantra*: Hare

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

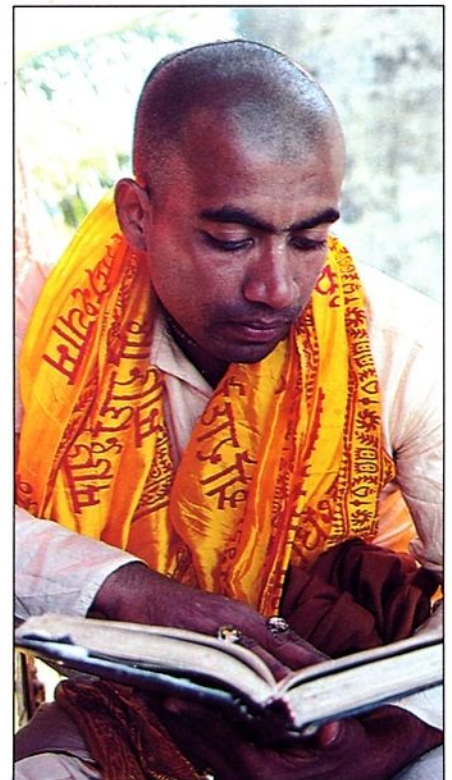
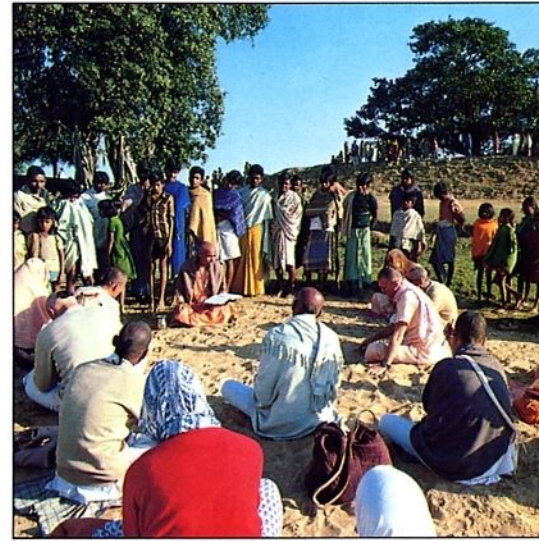
Right now I'm in the southern Orissan town of Kabisurya Nagar in a crowd of maybe two thousand people. And it's *only* two thousand because the *pada-yātrā* has reached today's resting place—an elementary school campus—and the police have closed the gates behind us. But on our way into town the crowds must have come to twenty thousand: five or seven Hare Kṛṣṇa chanting parties . . . streets all festooned . . . welcome gates of banana trees . . . auspicious waterpots topped with mango leaves outside the doorways of people's homes . . . people jostling forward to offer garlands, incense, coconuts, full stalks of banana . . . near-riots as we pull the bananas off the stalks to throw into the crowd and people jump, shout, grab, and tumble to get them . . . Ladies line the rooftops, oscillating their tongues to make a special high-pitched cheer of appreciation that sounds like "ulu-ulu-ulu-ulu-ulu."

Lord Caitanya Mahāprabhu, the original





Internationally represented (left), *pada-yātrā* is showing Oriyas and all Indians the fulfillment of Lord Caitanya's five-hundred-year-old prophecy that in every town and village of the world, Kṛṣṇa's name will be heard. When the *pada-yātrā* stops for breakfast and a reading from the *Caitanya-caritāmṛta* (below), curious onlookers gather, and Indian-born Lokanātha Swami, the chief organizer of the *pada-yātrā*, gives a class in English for the benefit of the Western devotees. Independent reading (bottom) is also encouraged when the time and the shade can be found.





In Orissa, everyone knows the chanting of Hare Kṛṣṇa. Each day as the *paḍa-yātrā* approaches a different village (above left), it is greeted the same way (above right), with great pomp and festivity. Local musicians, colorful dancers, and hundreds of townspeople join the procession in chanting and dancing through the village (right).

father of the Hare Kṛṣṇa movement, spent six years traveling through south India but a full eighteen in Jagannātha Purī, the spiritual focal point of Orissa. So even today, five hundred years later, Orissa still feels Lord Caitanya's influence.

In south India we had to tell people who Lord Caitanya was. Lord Caitanya, we said, was the Supreme Lord, Kṛṣṇa Himself, the Personality of Godhead, descended on earth as a devotee of Kṛṣṇa to teach devotional service and relish performing it Himself. And we had to offer evidence from Vedic scriptures to prove it. Lord Caitanya, we'd also explain, had taught that the best means of self-realization in the present age is the chanting of the Vedic *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

But in Orissa, no need to tell all this. People, even common people, already know Lord Caitanya is God. They already worship Him. And they already chant the Hare Kṛṣṇa *mahā-mantra*.

As we walk along the road, we're greeted by *kīrtana* (chanting) parties of 10, 20, 50, 150. They chant the Hare Kṛṣṇa *mantra* with fervor, and above their heads they carry posters, tacked to bamboo poles, of Lord Caitanya Mahāprabhu dancing with His main companion, Lord Nityānanda.

Yet for the most part these *kīrtana* singers are not what we'd consider pure devotees. Some smell of fish and sugarcane liquor. And when the chanting is over we see singers and *mṛdaṅga* drum players relaxing with a smoke.

Not good.





The Deities evoke a reverential mood (above left), as various eatables offered to Them are distributed to a group of girls (top right). One girl offers Śrīla Prabhupāda a garland (above right). Lokanātha Swami and others (left) are also greeted with garlands and cooling sandalwood pulp.

his teachings are still virtually unknown.

The real person who brought Vedic culture to the West was Śrīla Prabhupāda. He is the one who has put more than five million copies of *Bhagavad-gītā*—in twenty-six languages—into people’s hands. It’s by his efforts that thousands of Americans have become full-time devotees of Kṛṣṇa. It is he who spread Kṛṣṇa consciousness to Europe, Australia, Africa, Japan, and even Russia. The Kṛṣṇa temples opened in the major cities of the West are his, and the Kṛṣṇa devotees chanting Kṛṣṇa’s names in the streets of New York, Tokyo, and London are following him.

All this has been possible because Śrīla Prabhupāda faithfully represented the message of Lord Śrī Kṛṣṇa, as taught by Lord Caitanya Mahāprabhu. In *Bhagavad-gītā* Lord Kṛṣṇa asks us, “Think of Me, become My devotee, worship Me, and offer your homage to Me.” And Lord Caitanya showed us how to do this.

At Lord Caitanya’s request, His most intimate followers explained, step by step, how to advance in Kṛṣṇa consciousness. Although Lord Caitanya relished and revealed the highest sentiments of love of Godhead, what He taught was not a reli-

Chanting Hare Kṛṣṇa can cleanse our hearts of all material dust and dirt. But tobacco, fish, and liquor just throw the dirt back on. To get the full effect of chanting we should chant under the guidance of a pure devotee of the Lord.

In Orissa, therefore, we make a special point of telling people about Lord Caitanya’s most prominent modern emissary, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Though people know Gaura-Nitāi (Lord Caitanya and Lord Nityānanda), they don’t yet know Śrīla Prabhupāda. Often they’ve been awed to hear that some other swami, a hundred years ago, went to America bearing the torchlight of Vedic knowledge. They’d be let down to learn that the swami’s mission in America was a fizzle: a hundred years later, not a single American had become Kṛṣṇa’s devotee, no one had adopted the Vedic culture, and today the swami and

gion of sentimental fervor but a scientific process for developing love of Kṛṣṇa. Love for Kṛṣṇa, He taught, is dormant in the heart of everyone, and as we cleanse our hearts by properly hearing, chanting, and rendering devotional service, that love naturally reawakens.

In the villages and towns of Orissa, love for Kṛṣṇa and Lord Caitanya is already astir—but it still has sleep in its eyes. So as our *pada-yātrā* travels we introduce people to Śrīla Prabhupāda and give them his books, confident that the same powerful emissary who awakened Kṛṣṇa consciousness in the West can here bathe it clean, fresh, and ready to go.

Lord Caitanya desired, “People fortunate enough to be born in India should perfect their lives by Kṛṣṇa consciousness and spread it for the welfare of others.” With Śrīla Prabhupāda’s guidance, the people here in Orissa, already pulled toward Lord Caitanya, can learn how to systematically follow His teachings, and Lord Caitanya’s desire can be fulfilled. ❀

Thousands greet the *pada-yātrā* in the town of Kabisurya Nagar (right).

At the evening program (below and bottom), Guru-prasāda Swami, from Dallas, Texas, speaks in English, which is translated into Oriya, and devotees from around the world chant Hare Kṛṣṇa onstage. In the morning, the *pada-yātrā* is off to the next village, with Lokanātha Swami driving the bullocks (right).



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NATURE'S LAWS

(continued from page 7)

and money for research, man, with his rational intelligence, can eventually prevail over the blind, mechanical processes of material nature.

Such scientists are materialists, seeing the universe as ownerless and driverless, moving along by dumb momentum. If we could only run fast enough, they think, we might be able to jump behind the steering wheel and take control—becoming, in effect, nature's overlords and proprietors.

Disappointing as it may be to such dreamers, however, the universe is neither ownerless nor driverless. It remains firmly and forever the property of the Supreme Personality of Godhead, who has no equal and no superior. He holds absolute control over material nature, and no one, no matter how intelligent or powerful, will ever wrest that control from Him.

In the *Bhagavad-gītā* Śrī Kṛṣṇa declares His sovereignty:

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

"This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again" (Bg. 9.10).

It is thus rightfully said that not a blade of grass moves without the sanction of God. Indeed, the Supreme Lord enters every atom and controls its movements. And the massive plates of rock composing the earth's crust cannot move even an inch without His permission. The notions of the materialistic scientists are thus incomplete. While it is certainly true that natural processes are the direct cause of such phenomena as earthquakes and volcanoes, these are not blind, mechanical processes. A superior intelligence directs

the seemingly random movements of nature. This intelligence is Kṛṣṇa.

"But what kind of God is that?" counters the skeptics. "Why should we love or serve a God who is so merciless that He kills thousands of innocent men, women, and children?"

The "cruelty" of God is manifest in response to a living entity's forgetfulness of his own tiny subordinate position. Through the agency of *karma* (action, and reaction for our past good and bad deeds) we are put into situations that exactly correspond to our previous pious and sinful acts. The Supreme Lord does not relish such punishment, nor does He award it indiscriminately. Rather, it is the unfortunate consequence of our own sins.

The material world is a prison. Only those who are unwilling to follow the laws of God are placed in such an uncomfortable setting. It is a miserable place, devoid of the natural freedoms to which we, as eternal servants of God, are entitled. The Lord's purpose in incarcerating us here is merciful. Here we may live in forgetfulness of God and of our spiritual nature, since that is our primordial desire. But life here is also fraught with terrible tragedies, such as those that occurred in Mexico and Colombia. We are forced to face the fact that death and destruction are the prominent features of material existence. So natural calamities are neither accidents nor cruel, senseless acts of a capricious God.

Actually, death serves two essential functions. It gives justice, and it gives opportunity. It is by death that the individual spiritual souls are moved from one body to the next, according to their past deeds and their particular mentality. Those who are sinful, who have violated the laws of nature, or whose activities have put other living entities into unnecessary difficulty, are brought to justice by the agency of death. At the appointed time they are dragged out of their present bodies, no matter how comfortable they may have been or how well protected by earthquake-proof build-

ings or bodyguards.

What follows for the sinful is arraignment, trial, and sentencing, much like in our customary legal systems. In the court of the Lord of Death, however, no evidence is overlooked. Every detail, every willful deed of the defendant's life, is examined. Nor is the hand of justice ever stayed by the legal maneuvering of a tricky attorney. Justice is always served, and the condemned is placed in a new material body (perhaps in one of the lower species) to serve a term of suffering for his misdeeds.

On the other hand, death represents an opportunity for the pious living entity to improve his position. This can mean acquiring a better body and a better life, with more opportunity for material happiness.

But ultimately it is Kṛṣṇa's desire that we leave the material world altogether, because it is not our real home. As eternal spiritual beings, we belong with the Supreme Person and His liberated devotees in the spiritual world, which is full of light, consciousness, and bliss. That supreme abode of Lord Kṛṣṇa is eternal, and the inhabitants are never troubled by old age, disease, death, or any of the other pains of the material world. Thus death is the means by which the Kṛṣṇa conscious soul sheds the temporary, miserable material body and enters eternal, blissful life.

The material world is literally meant for suffering, and last year's catastrophes in Mexico and Colombia simply magnify the fact. Even if we don't live on a fault line or near an area of volcanic activity, nature has plenty of other ways of striking us down. No one can avoid death. We should, therefore, consider our own preparedness for that final blow.

Whether it comes by earthquake, volcanic eruption, old age, or any other means, death directly represents the Supreme Personality of Godhead. Death comes either as a feared enemy who carries us to judgment or as the dearest friend who carries us back to Godhead. Death—friend or foe? The choice is ours.

Lord Caitanya

(continued from page 3)

As one practices this sound vibration, he passes through three stages of development: the offensive stage, the clearing stage, and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, he attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest perfection of human life.

Yoga practice is essentially meant for controlling the senses. The central con-

trolling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses either for the acquisition of knowledge or the functioning of the senses in accordance with the will. The subtle activities of the mind are thinking, feeling, and willing. In accordance with one's consciousness, the individual is either polluted or clear. If one's mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage, and paraphernalia), all one's activities—both subtle and gross—become favorable. The *Bhagavad-gītā*'s process of purifying consciousness is the process of

fixing the mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful forms of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, engaging in activities for the Lord's interest, and so on. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in the *Bhagavad-gītā* when Kṛṣṇa tells Arjuna of the knowledge of *yoga* whereby one can work without fruitive results. "O son of Pṛthā, when you act by such intelligence, you can free yourself from the bondage to works" [Bg. 2.39]. A human being is some-

times restricted in sense gratification due to certain circumstances such as disease, but this kind of renunciation will not help. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and the rules of *yoga*, the various sitting postures, and breathing exercises performed in an attempt to withdraw one's senses from the sense objects, are methods meant for those who are too engrossed in the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of *yoga* is recommended for inferior men. Being engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material

attachment, but they generally find that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage his mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice.

Before taking *sannyāsa* (the renounced order), Lord Caitanya was known as Viśvambhara. The word *viśvambhara* refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Śrī Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune.

As confirmed in *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, *Mahābhārata*, and the *Upaniṣads*, He is the Supreme Personality of Godhead, Kṛṣṇa Himself, and He is worshipable by everyone in this age of disagreement. Everyone can join in His *saiṅkīrtana* movement. No prior qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If one is fortunate enough to be attracted by His features, one is sure to be successful in one's mission in life. In other words, those who are interested in attain-

ing spiritual existence can be easily released from the clutches of *māyā* by the grace of Lord Caitanya. The Lord's teachings are nondifferent from Him.

Being engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature, which govern such things. As long as one is engaged in fruitive activity, he is sure to be baffled in his attempt to attain the ultimate goal of life. 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. ❀

COURAGE

(continued from page 9)

Śrīla Prabhupāda's disciple back to the National Hotel, where they met with Śrīla Prabhupāda in his room. Anatoli approached Śrīla Prabhupāda with reverent submission and asked questions about the philosophy of Kṛṣṇa consciousness.

Śrīla Prabhupāda explained the difference between the spirit soul and the body and described the soul's eternal relationship with Kṛṣṇa, the Supreme Personality of Godhead. He spoke of the *Bhagavad-gītā*, of his network of temples around the world, and of his many young men and women disciples all practicing *bhakti-yoga*. He expressed his desire that Kṛṣṇa conscious literature be distributed in the U.S.S.R. and that Soviet devotees meet and quietly chant Hare Kṛṣṇa together.

Anatoli returned on the next two days and learned from Śrīla Prabhupāda the principles of Indian vegetarian cooking and of offering one's food to Kṛṣṇa. In Anatoli's eagerness and intelligence, Śrīla Prabhupāda found the real purpose of his visit to the U.S.S.R. Before leaving the Soviet Union, Śrīla Prabhupāda initiated Anatoli into spiritual life, giving him the name Ananta-śānti dāsa.

For the next ten years, Ananta-śānti traveled widely throughout the Soviet

Union, preaching what he had learned from Śrīla Prabhupāda and what he read in Prabhupāda's books. In April of 1982, Ananta-śānti was arrested by the K.G.B. and charged with "parasitism." He was incarcerated in Psychiatric Hospital No. Five in Moscow, escaping one month later. He continued his Kṛṣṇa conscious mission for a year before he was again arrested.

Today Ananta-śānti is being held in a special psychiatric hospital on the grounds of a prison near Smolensk. He receives heavy doses of neuroleptics, and this causes him to suffer greatly. His wardens refuse even to relieve him of the drug's severe physical and psychological side effects. His body is swelling and his once sharp mind is growing dull.

Other devotees of Kṛṣṇa in the Soviet Union have suffered similar injustices. Olga Kiseleva (Premavatī dāsi), a graduate of the Philological Faculty of Moscow State University and the mother of two young girls, was arrested in August of 1983 while nine months pregnant with a third child. Premavatī was taken to Matroiskaya Tishina State Prison in Moscow. Her diet there was poor, and other prisoners attacked and beat her. Her baby was born with a heart defect and died eleven months later. Premavatī is now a prisoner in a Soviet labor camp and is scheduled to be released on August 29, 1988.

The efforts of Ananta-śānti dāsa, Premavatī dāsi and other courageous Kṛṣṇa conscious pioneers in the Soviet Union have not gone in vain. Two hundred initiated devotees—all disciples of Śrīla Harikeśa Swami—now chant Hare Kṛṣṇa and practice the principles of spiritual life in the U.S.S.R. An estimated ten thousand other Soviets, although not yet initiated, worship Kṛṣṇa as the Supreme Person.

By following the regulative principles of freedom—chanting Hare Kṛṣṇa and avoiding the sins of illicit sex, gambling, meat-eating, and intoxication—everyone can escape the cycle of birth and death and enjoy a life of eternity, bliss, and knowledge. To be thus liberated from the sufferings of this material world and to join Kṛṣṇa on His spiritual planet is the goal of life. To defend the people's right to fully realize their identity as eternal servants of God is the solemn duty of all governments in this world. Those young devotees now practicing Kṛṣṇa consciousness in the Soviet Union exemplify the highest form of courage by disseminating pure spiritual culture amid the ignorance and darkness of atheism and gross materialism. ❀

Readers sympathetic to the devotees' human rights may write or call David Jakupko, Director of Soviet Affairs, International Society for Krishna Consciousness, Almviks Gärd, 15300 Järna, Sweden / (46) 755-52068.

CHANT!

When Lord Kṛṣṇa, The Supreme Personality of Godhead, appeared as Lord Caitanya five hundred years ago, He propagated the chanting of God's names. Lord Caitanya taught that the chanting of any of God's many names elevates the chanter to pure love of God, but He specifically recommended chanting the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.





Painting by Rāmadāsa Abhirāma dāsa

NOTES FROM THE EDITOR

Avatar for All

This issue of BACK TO GODHEAD commemorates the five-hundredth anniversary of the appearance of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, the incarnation of Godhead who appeared in West Bengal in 1486 to propagate the chanting of the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Most of our readers will agree that Lord Caitanya, as the founder and original propagator of the *saṅkīrtana* movement, deserves a place in religious history. Yet some may feel that Lord Caitanya is of interest only to His followers. He may be important to those who chant Hare Kṛṣṇa, they say, but what interest is He to everyone else?"

But Lord Caitanya's pastimes and teachings are relevant to everyone. He is not a sectarian religionist. Rather, He offers a welfare program that can resolve all the anomalies we face in the modern age. By hearing of Him and following His teachings, anyone can solve all life's problems.

The *Caitanya-caritāmṛta*, a voluminous biography of Lord Caitanya composed in the sixteenth century by Kṛṣṇadāsa Kavīrāja, invites us to compare Lord Caitanya's work with that of any other religionist or altruist: "If you are indeed interested in logic and argument, kindly apply them to Śrī Caitanya's mercy. If you do, you will find it strikingly wonderful" (*Ādi-līlā*, 8.45). Unlike the welfare performed by others, Lord Caitanya's gives eternal benefits.

We are all eternal, spiritual beings, originally full of bliss and knowledge, part and parcel of Kṛṣṇa, the Supreme Personality of Godhead. In our unpolluted, liberated status, we eternally live with Kṛṣṇa in the spiritual world, where we render the Lord transcendental loving service. But when a soul tries to enjoy independently of Kṛṣṇa's desires, he must accept a material body and take birth in the material world, where he is always subject to the miseries of birth, old age, disease, and death. No material adjustment can give us ultimate shelter from these miseries.

Because the body is temporary, all efforts to preserve and protect it fail. Those who work to alleviate suffering and to improve the quality of life are certainly well-motivated. But if one has no knowledge of the spirit soul and his relationship with

Kṛṣṇa, one's efforts to help others will prove to be ineffective. Such an ignorant philanthropist may be compared to a rescue worker who attempts to save a drowning man but only pulls the victim's coat out of the water. Ultimately, there are no material solutions to the problems of this world. Only by cultivating scientific knowledge of spiritual truth can one really help others.

To love God is the essence of life and the heart of religion. Every true religionist, regardless of sect or custom, will acknowledge that love of God is the greatest good and the final goal of all. In the course of His lifetime, Śrī Caitanya Mahāprabhu demonstrated this love of God, or *kṛṣṇa-prema*, to the highest degree, and He distributed this love to everyone without regard to race, culture, or other material circumstances.

In the *Bhagavad-gītā*, Lord Kṛṣṇa explains how human society is divided into four orders: *brāhmaṇas*, or priests and teachers; *kṣatriyas*, or soldiers and administrators; *vaiśyas*, or businessmen and farmers; and *śūdras*, or laborers. In this natural *varnāśrama* system of social organization, one's position in society is determined by one's characteristics. When society is organized according to this *varnāśrama* system and Kṛṣṇa is in the center, everyone advances in spiritual life.

In India today *varnāśrama* exists in a perverted form. In this system, a person is artificially restricted by birth to a particular societal role, regardless of his characteristics. The caste system impedes spiritual advancement and burdens the citizens with false ideas of social prestige. Lord Caitanya saw that the Hindu caste system was false, and so He accepted among His most intimate associates people from the lowest caste. Indeed, He even accepted Muslims among His most confidential followers, although the Muslim and Hindu communities were in contention.

Not everyone appreciated Śrī Caitanya's liberality. At one point in His preaching mission, envious caste-conscious Hindus complained to the Muslim government about Lord Caitanya's chanting and dancing, and the Muslim governor sent men to break up the Lord's chanting party. In response to this opposition, Lord Caitanya Himself led one hundred thousand of His

followers to the governor's home. At first the governor was afraid of the Lord and His followers, but after the governor and Caitanya Mahāprabhu sat together and discussed the benefits that come through chanting the holy name of Kṛṣṇa, the governor had a change of heart and became an active supporter of Lord Caitanya's *saṅkīrtana* movement.

Lord Caitanya's benevolence transcends all sectarian divisiveness. Through the chanting of the Hare Kṛṣṇa *mantra*, anyone can develop his innate love of God and elevate himself to the transcendental position, beyond all bodily designation. And chanting Hare Kṛṣṇa is easy. A person who even once utters Kṛṣṇa's holy name immediately advances toward life's ultimate goal, and his chanting will stand to his eternal credit, regardless of his other activities. But to make the most rapid advancement in spiritual life, one should chant Hare Kṛṣṇa in the association of devotees while abstaining from the four pillars of sinful life—eating meat, gambling, taking intoxicants, and engaging in illicit sex. By living purely and chanting Hare Kṛṣṇa, one can return to the spiritual world in this very lifetime.

Lord Caitanya Mahāprabhu prophesied that the chanting of Hare Kṛṣṇa would be heard in every town and village in the world. In March of this year, followers of Lord Caitanya from every corner of the globe are gathering in holy Māyāpur, West Bengal, the place of Lord Caitanya's birth, and there chant Hare Kṛṣṇa in celebration of Lord Caitanya's appearance five hundred years ago. By chanting Hare Kṛṣṇa, blacks and whites, Russians and Americans, Jews and Gentiles, Protestants and Catholics all stand united in the universal, nonsectarian knowledge that while the material body and its designations are temporary, the spirit soul is transcendental and eternally related to the Supreme Personality of Godhead, Kṛṣṇa. Only by becoming situated in the eternal truth of our relation with Kṛṣṇa can we transcend our separatist mentalities and realize our original, global brotherhood and unity. That so many people from all over the world and from every culture can congregate in peace and with a single mind glorify the holy names of God is proof of Lord Caitanya's munificence.—SDG

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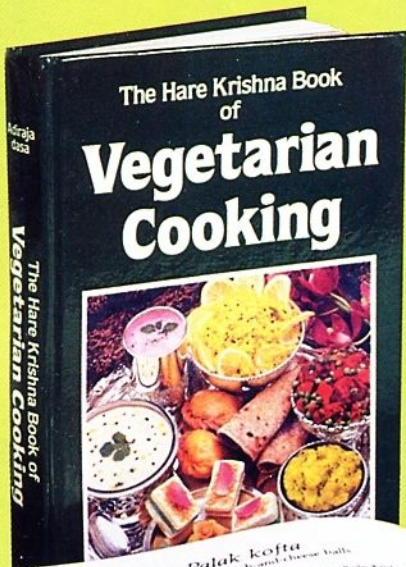
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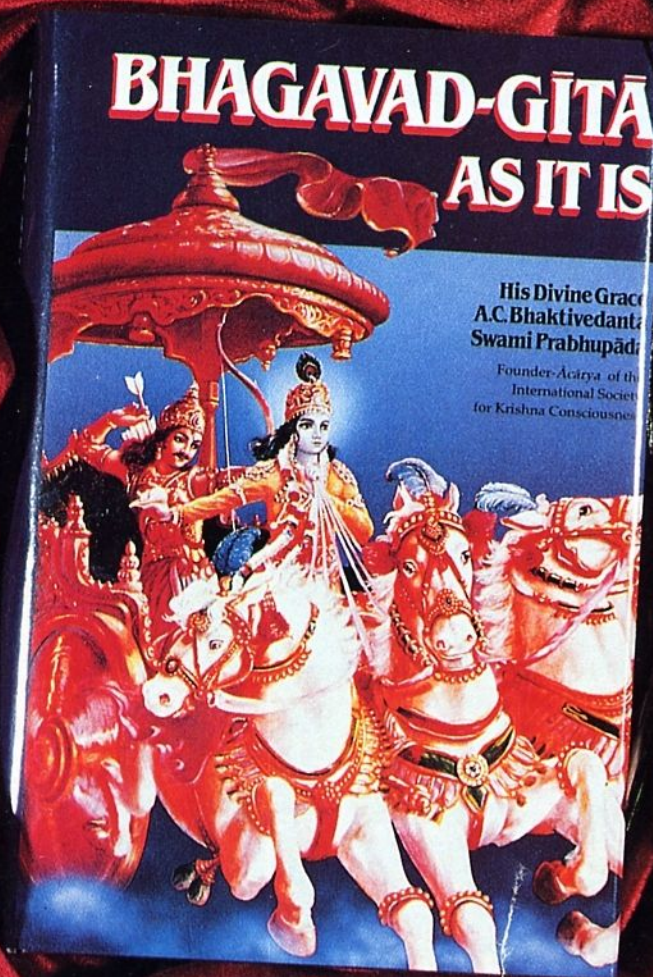
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