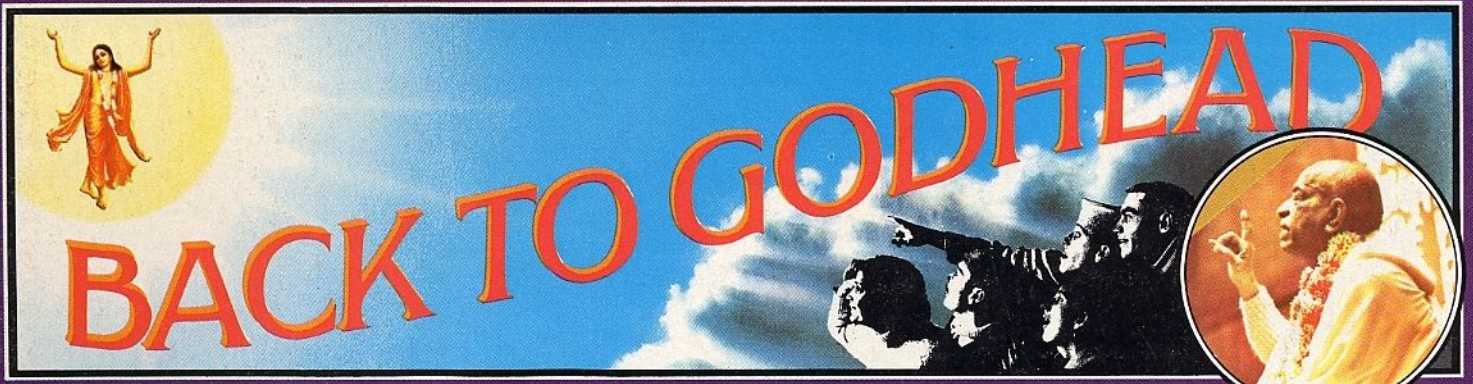
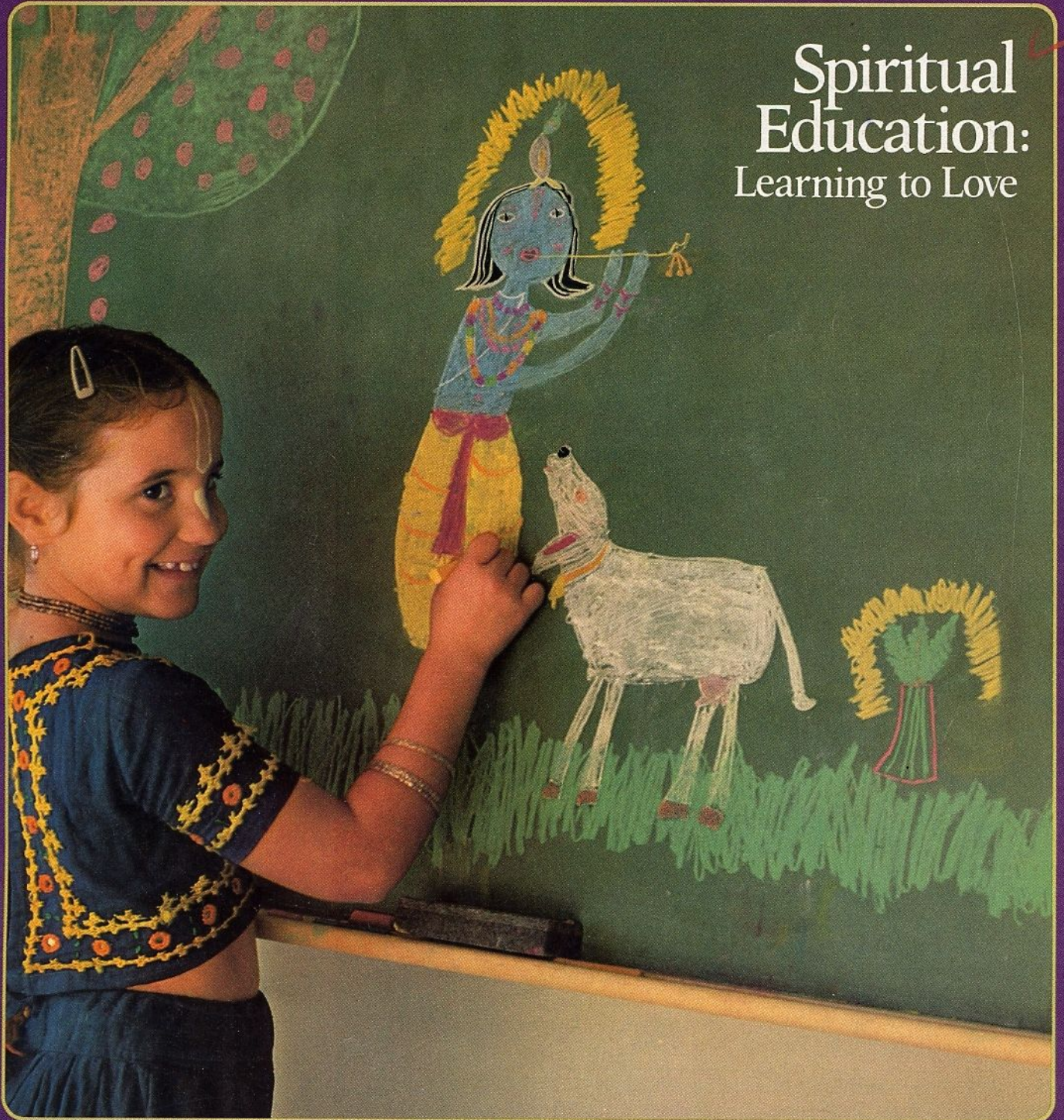


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol.11 No.9

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



Spiritual  
Education:  
Learning to Love



# A short statement of the philosophy of Kṛṣṇa Consciousness

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

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

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

*Pictured: Devotees outside the Portland center of the International Society for Krishna Consciousness.*

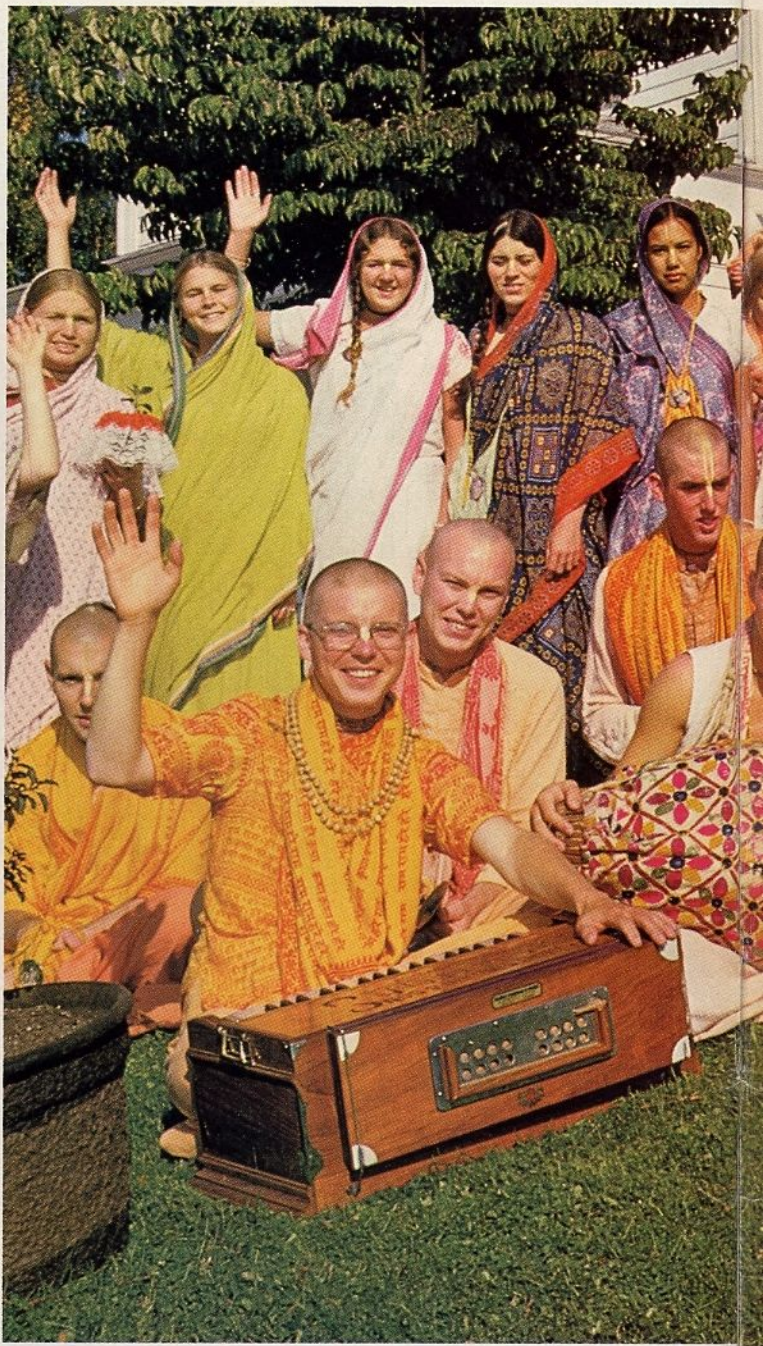


Photo: Muralivadhana dāsa

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





God has an unlimited variety of names. Some of them—Jehovah, Adonai, Buddha, and Allah—are familiar to us, while the names Kṛṣṇa and Rāma may be less so. However, whatever name of God we may accept, all scriptures enjoin us to chant it for spiritual purification.

Muhammad counseled, “Glorify the name of your Lord, the most high” (Koran 87.2). Saint Paul said, “Everyone who calls upon the name of the Lord will be saved” (Romans 10:13).

Lord Buddha declared, “All who sincerely call upon my name will come to me after death, and I will take them to Paradise” (*Vows of Amida Buddha* 18). King David preached, “From the rising of the sun to its setting, the name of the Lord is to be praised” (Psalms 113:3). And the world’s oldest scriptures, the *Vedas* of India, emphatically state, “Chant the holy name, chant the holy name, chant the holy name of the Lord. In this age of quarrel there is no

other way, no other way, no other way to attain spiritual enlightenment” (*Bṛhan-nāradya Purāṇa*).

The special design of the Hare Kṛṣṇa chant makes it easy to repeat and pleasant to hear. Spoken or sung, by yourself or in a group, *Hare Kṛṣṇa* invariably produces a joyful state of spiritual awareness—Kṛṣṇa consciousness.

Find out more about Kṛṣṇa consciousness in this issue of *BACK TO GODHEAD* magazine.





Photo: Visākha-devī dāśī

His Divine Grace

**A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA**

*Founder-Ācārya of the International Society for Krishna Consciousness*



# BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Vol.11 No. 9

## FOUNDER

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

His Divine Grace

**A. C. Bhaktivedānta Swami Prabhupāda**

## BHAKTIVEDANTA BOOK TRUST

COORDINATOR His Holiness Rāmeśvara Svāmī

EDITOR IN CHIEF Jagannātha Suta dāsa

ASSOCIATE EDITORS Dāmodara dāsa, Draviḍa dāsa,  
Jagajivana dāsa

CONTRIBUTING EDITORS Dharmādhyakṣa dāsa,  
Viśākhā-devī dāsī

RESEARCH EDITOR Karuṇāsindhu dāsa

SANSKRIT EDITOR Gopīparāṇadhana dāsa

ART DIRECTOR Rāmaprasāda dāsa

PRODUCTION MANAGER Śrīkānta dāsa

ILLUSTRATORS Baradrāja dāsa, Caruhāsa dāsa,  
Jayarāma dāsa, Muralīdhara dāsa, Parīkṣit dāsa,  
Puṣkara dāsa, Dhṛti-devī dāsī, Jadurāṇī-devī dāsī

PHOTOGRAPHERS Bhārgava dāsa, Muralivadana  
dāsa, Vilāsa-vigraha dāsa, Yadubara dāsa, Nityatṛptā-  
devī dāsī, Viśākhā-devī dāsī

TECHNICIANS Arcita dāsa, Gadāgraja dāsa,  
Madhuśūdana dāsa, Mākhana-taskara dāsa,  
Rakṣovanda dāsa, Śirṅheśvara dāsa, Yamarāja dāsa,  
Yugala-kīśora dāsa

COPY EDITORS Candanācārya dāsa, Gopīparāṇadhana  
dāsa, Jayaśacinandana dāsa

COMPOSITORS Balāi-devī dāsī, Pūrṇacandra-devī dāsī

Published monthly, \$6.00 per year (\$7.00  
outside USA), by the Bhaktivedānta Book Trust,  
3764 Watska Ave., Los Angeles, Calif. 90034.

© 1976 Bhaktivedānta Book Trust  
All rights reserved. Printed in USA.

## PRONUNCIATION OF SANSKRIT WORDS

Sanskrit words and names in BACK TO GODHEAD are spelled according to a system that scholars throughout the world use to show how to pronounce each word. Vowels in Sanskrit are pronounced almost as in Italian. The sound of the short *a* is like the *u* in *but*. The long *ā* is like the *a* in *far* and held twice as long as the short *a*, and *e* is like the *a* in *evade*. Long *ī* is like the *i* in *pique*. The vowel *ī* is pronounced like the *ri* in the English word *rim*. The *c* is pronounced as in the English word *chair*. The aspirated consonants (*ch*, *jh*, *dh*, etc.) are pronounced as in *staunch-heart*, *hedge-hog* and *red-hot*. The two spirants *ś* and *ṣ* are like the English *sh*, and *s* is like the *s* in *sun*. So pronounce *Kṛṣṇa* as KRISHNA and *Caitanya* as CHAITANYA.

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

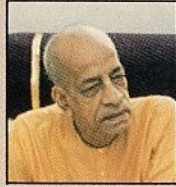
From the beginning, BACK TO GODHEAD magazine was an integral part of ISKCON. In fact, it has often been called "the backbone of the Kṛṣṇa consciousness movement" by Śrīla Prabhupāda, who began writing, printing and distributing it himself in 1944. Over the years, BACK TO GODHEAD has changed in many ways,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

## CONTENTS

### Getting to the Soul of Psychology

5

In this "Age of Anxiety," many of us are looking to psychology and yoga for peace of mind. In an interview with psychologist Dr. Gerald Frazer, His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda talks about how we can overcome physical and mental problems by rising to the spiritual plane.



### How Much Faith Should We Put in Education?

11

After twenty years of schooling, "seven in prestigious universities, under the tutelage of the best professors," a parent realizes he has no practical wisdom to offer his child. A look at today's education by Ravindra Svarūpa dāsa.



### Gurukula: School for the Soul

16

Working with children at ISKCON's primary school in Los Angeles has taught a young instructor that in education it's deeds, not just words, that count. In addition, the school's director replies to some often-asked questions.



### Sinister Father, Saintly Son

24

It's usually true that a son takes after his father. But Prahlāda Mahārāja was a great saint and his father was a great demon. The story of their conflict, from the pages of the five-thousand-year-old *Śrīmad-Bhāgavatam*.



### Kṛṣṇa Meditation

9

### ISKCON News

15

### Kṛṣṇa Conscious Calendar

15

Special Center Section:

### Śrīmad-Bhāgavatam

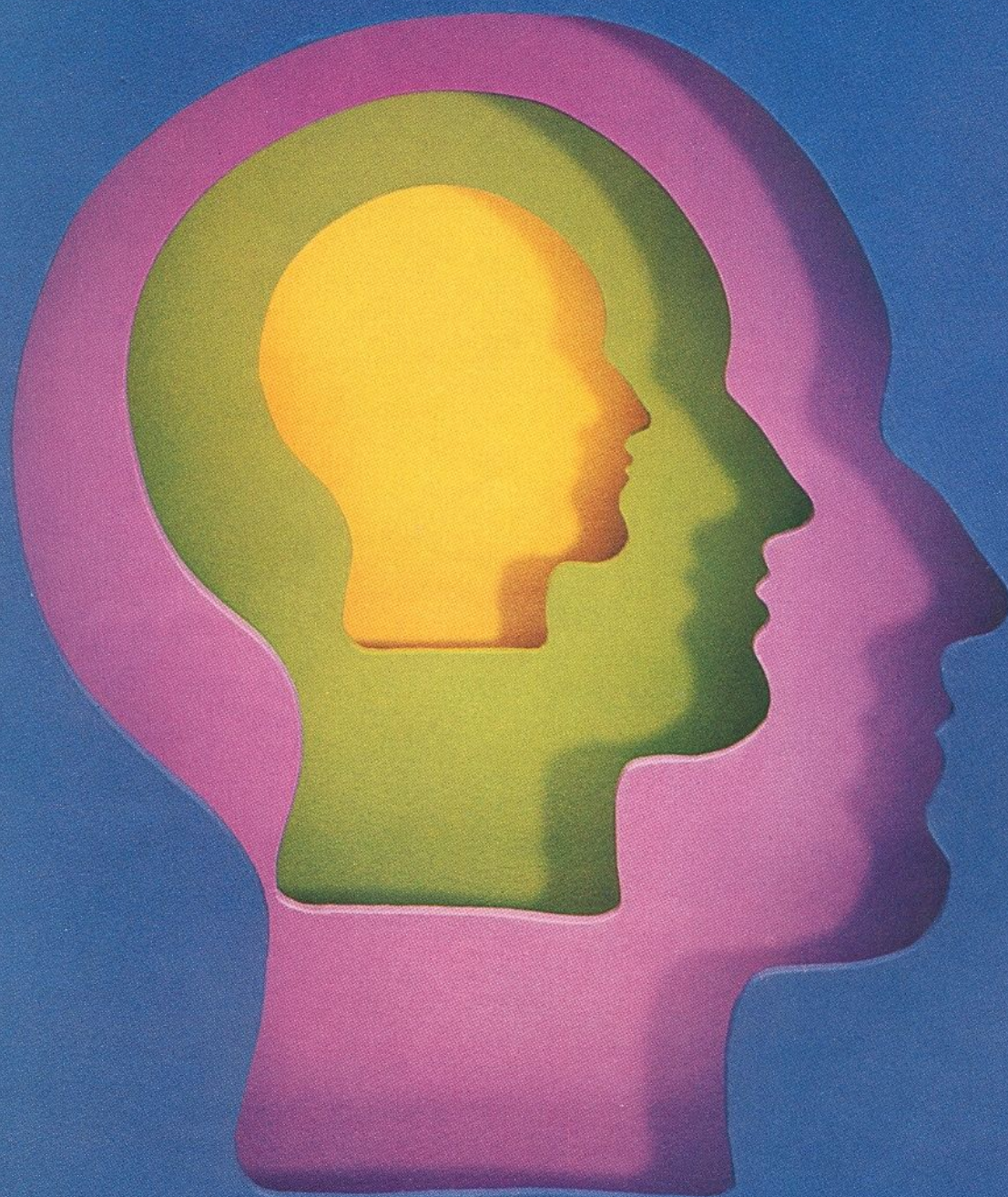
The continuing presentation of India's great spiritual classic. Translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

## ON THE COVER

Seven-year-old Sammohinī-devī dāsī puts the finishing touches on a colorful blackboard portrait of Lord Kṛṣṇa. Like the other students at ISKCON's primary school in Los Angeles, she studies English, history, math, and ancient India's Vedic literatures. The Vedic literatures explain how to spiritualize matter by using it in the Lord's service, and the children at ISKCON's Gurukula are learning the art (see page 16). Photograph by Nityatṛptā-devī dāsī.







“If psychology pushed  
to its deepest truths, it could  
not stop short of arriving  
at spiritual questions.”

—Dr. Rollo May



# Getting to the Soul of Psychology

On October 3, 1972, psychologist Dr. Gerald Frazer visited His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda at ISKCON's world headquarters, in Los Angeles. Their conversation follows.

**Dr. Frazer:** I am curious to know what you do when one of your students has a problem on the physical or emotional platform. Do you help that person over his problem by getting him to transcend it, by rising above it?

**Śrīla Prabhupāda:** Yes, we speak only on the transcendental platform, not on the bodily or mental or intellectual platform. We recognize four platforms: the bodily or sensual platform; then, above that, the mental platform; above that, the intellectual platform; and above that, the spiritual platform.

First of all, our direct perception is on the sensual platform, by sense perception (*indriyāni parāṇy āhuḥ*). For example, now I am directly seeing your tape recorder—this is the sensual platform. But if you describe your tape recorder to me, then I see it on the mental platform. These two visions—sensual and mental—are different. And when an electronics expert thinks of how to improve the tape recorder, he is seeing on the intellectual platform. That is another vision. So, even in the material realm, there are three visions, three platforms: sensual, mental, and intellectual. And above all these is the spiritual platform. On this platform is the soul, who experiences the world through the material senses, mind, and intelligence.

So, we speak on the spiritual platform. We know that if someone is spiritually sound, then he will be intellectually, mentally, and physically sound as well.

That is our proposition. When you have one hundred dollars, then you also have fifty dollars, twenty-five dollars, and ten dollars. So, we train our students spiritually. For spiritual understanding, they have to rise early in the morning, they have to take a bath, they can eat only *kṛṣṇa-prasāda* [vegetarian foods offered to Lord Kṛṣṇa], and they refrain from certain things. In this way, their physical and hygienic problems are automatically solved. We don't spend very much in doctor's bills. In the last seven years, I have not had one doctor's bill. And most of our students are not troubled by physical disease.

Good health actually depends on the presence of the spirit soul within the body. Within your body is you, the spirit soul. And because the spirit soul is there, your body looks healthy. But as soon as the spirit soul is gone from your body, your body will immediately begin to decompose. This is the distinction between a living body and a dead body. When the spirit soul is within a body, it is called a living body, and as soon as the spirit soul is not there, it is called a dead body. Therefore, you should always keep yourself spiritually fit. Then you will keep mentally, intellectually, and physically fit.

Now, as far as the spirit soul is concerned, do you have any conception of it?

**Dr. Frazer:** Some conception.

**Śrīla Prabhupāda:** And what is that?

**Dr. Frazer:** My words cannot describe it very well. It is the inexpressible, ineffable essence of both me and you.

**Śrīla Prabhupāda:** No, that is not an explanation. That is a negation. Unless we actually perceive and know the spirit soul, there is no question of spiritual knowledge.

**Dr. Frazer:** When you talk about the spirit soul, you seem to refer to that part of me I feel most when I am not using my physical senses.

**Śrīla Prabhupāda:** Your physical senses are working due to the presence of the spirit soul. You are moving your hand because the spirit soul is within you. And as soon as the spirit soul is gone from your body, your body becomes simply a lump of matter.

**Dr. Frazer:** So, matter is separate from the spirit soul?

**Śrīla Prabhupāda:** Yes. The soul is the vital force, the moving force, that is in you, that is in me, that is in the ant, that is in the elephant, that is everywhere.

**Dr. Frazer:** Is it in our bodies after we are dead?

**Śrīla Prabhupāda:** Death means you are gone from your body. But other spirit souls are there in your body in so many germs, parasites, and so on. There are innumerable individual spirit souls in your body.

**Dr. Frazer:** Individual spirit souls?

**Śrīla Prabhupāda:** Yes. You are an individual, I am an individual, everyone is an individual.



**Dr. Frazer:** And what is there about all spirit souls that is the same?

**Śrīla Prabhupāda:** The quality is the same. Just as (since you are a human being and I am a human being) you have two hands and I have two hands, you have two legs and I have two legs, and so on. But still, you and I are different. That



*“If you do not understand spiritual life, you remain like an animal, in ignorance.”*

is individuality. Understanding that is Kṛṣṇa consciousness.

**Dr. Frazer:** What happens when someone comes to you, and he is caught up in a problem in, say, the physical or mental plane, and he can't understand the spiritual plane. Do you tie him into the spiritual plane so that he can transcend his problem?

**Śrīla Prabhupāda:** Yes, that is the purpose of the Kṛṣṇa consciousness movement. If someone comes to the Kṛṣṇa conscious platform, then he has no more problems, either physical, mental, or intellectual.

**Dr. Frazer:** What I am especially curious about is how you bring someone to Kṛṣṇa consciousness when he approaches you. Do you have a healing process?

**Śrīla Prabhupāda:** Yes. Just as you heal by some psychiatric process, so we also

heal by this Kṛṣṇa consciousness.

**Dr. Frazer:** Could you say a bit about that process?

**Śrīla Prabhupāda:** It is the chanting of the Hare Kṛṣṇa mantra. This chanting is just like the process for curing snakebite. Have you seen snake charmers in India? We have them there still. If someone is bitten by a snake and is lying unconscious, the snake charmer can gradually awaken him by chanting a certain mantra. This is a material process. Similarly, we are spirit souls, and everyone of us is either psychologically or physically diseased. So, by this chanting of Hare Kṛṣṇa we awaken the consciousness that cures all our physical, mental, and intellectual diseases.

**Dr. Frazer:** It would seem that someone would have to have a certain kind of mentality for the chanting to be of assistance.

**Śrīla Prabhupāda:** No. We create the healthy mentality simply by chanting. We chant, and we ask him to join us in chanting. Then he is cured intellectually, mentally, and physically.

**Dr. Frazer:** There are many people who would not do that. They seek healing from other individuals and not from themselves—not from what they can achieve through internal concentration or chanting. They are not used to looking within.

**Śrīla Prabhupāda:** Nevertheless, we have so many students who have been cured of all mental, physical, and intellectual problems simply by chanting. There are so many students. You can talk to any of them.

**Dr. Frazer:** After they've gone through the process to get to Kṛṣṇa consciousness, do your students stay in the temple, or do they go out into the community and work at regular jobs?

**Śrīla Prabhupāda:** Some of them do that. This student [*gestures toward a devotee*] is a doctor of chemistry. He is doing his job, but he is in Kṛṣṇa consciousness. And there are many professors and many workers in our movement. One doesn't have to live in the temple. No. He can live outside, but he keeps his Kṛṣṇa consciousness. However, within the temple it is easier to remain Kṛṣṇa conscious because of the association of devotees. Their association is an important influence.

**Dr. Frazer:** Do you teach control of the body?

**Śrīla Prabhupāda:** Yes. No meat-eating, no intoxication, no illicit sex, no gambling. These are some of the no's. And there are so many yeses. Do's and do not's; that is control of the body. Our students do not go to the cinema or restaurants. They do not even smoke,

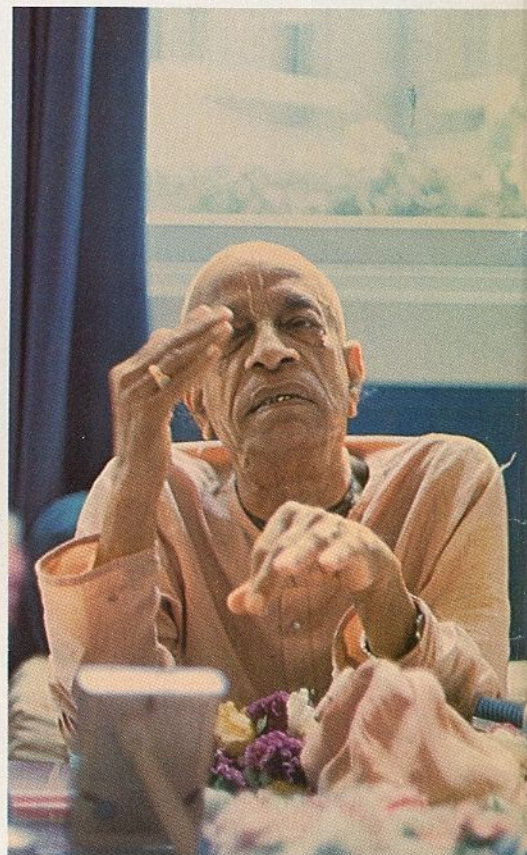
drink tea or coffee—nothing. We have no such expenditures, and almost no doctor's bills.

**Dr. Frazer:** You said no illicit sex. What is permissible sex?

**Śrīla Prabhupāda:** Permissible sex means, first of all, sex only with one's wife. One must be married, and with his wife he can have sex once in a month after the menstrual period. And when his wife is pregnant, no more sex life. This is permissible sex.

**Dr. Frazer:** Do you impose any punishment for illicit sex?

**Śrīla Prabhupāda:** Punishment will be there automatically, by nature's way. As soon as you violate nature's law, you will be punished. Suppose you are eating. If you eat a little more than you need, you will be punished. That is nature's law. If you have too much sex, then you become impotent. That is nature's punishment for too much sex indulgence. And if you indulge in all these prohibited things—illicit sex, intoxication, meat-eating, and gambling—then you will never understand spiritual consciousness. That is the greatest punishment. If you do not understand spiritual life, you remain like an animal, in ignorance. So,



*“The animals cannot be educated about God, but human beings can.”*



in spite of getting the chance of a human body, if we remain like animals, is this not the greatest punishment?

**Dr. Frazer:** I suppose it is, but how can we end this ignorance?

**Śrīla Prabhupāda:** As soon as you understand God, then your knowledge is perfect. If you do not understand God, then your knowledge is imperfect. The animals cannot be educated about God, but human beings can. Therefore, there are so many scriptures in the human society. But if you don't take advantage of this human life to understand God, then you remain an animal.

**Dr. Frazer:** Have you seen people who have understood God, who have been Kṛṣṇa conscious, but who have regressed back to the bodily, mental, or intellectual platforms?

**Śrīla Prabhupāda:** Yes. Just as you may be cured of a disease but again become infected and have a relapse, so you may also become Kṛṣṇa conscious but again fall down into material life. But if you always keep yourself spiritually fit, then there is no chance of downfall.

**Dr. Frazer:** Could you tell me what the essence of Kṛṣṇa consciousness is?

**Śrīla Prabhupāda:** To understand God.

**Dr. Frazer:** To understand God and to do what is most natural—to follow the natural laws?

**Śrīla Prabhupāda:** The essence of Kṛṣṇa consciousness is to know God and to love Him. That is our proposition. Human life is meant for understanding God and loving Him.

**Dr. Frazer:** I can easily follow what you are saying. Kṛṣṇa consciousness seems to involve doing what's most natural. Overeating, overindulging in sex, overdoing anything is not natural.

**Śrīla Prabhupāda:** First of all, the basic principle of understanding is that you are a spirit soul—you are not your body. But because you have accepted a body, you have to suffer so many bodily troubles. All our troubles are due to this material body. Therefore, this material body itself is our problem.

**Dr. Frazer:** Since, as you mentioned before, the spirit soul and the body are always different, does the perfectly realized soul feel physical distress? In other words, can someone in Kṛṣṇa consciousness get a physical disease?

**Śrīla Prabhupāda:** The body is subject to physical disease. How can I avoid it? But if I do not identify with my body, then the disease will not bother me. For example, suppose two men are sitting in a very nice car. Somehow or other the car is damaged. The man who possesses the car is afflicted, but the other man is not, although they are both sitting in the same car. Why is this? Can you explain

this psychologically? The owner is afflicted—he is concerned—but his friend is not concerned. What is the cause of the owner's distress?

**Dr. Frazer:** His possession.

**Śrīla Prabhupāda:** Yes. The owner is absorbed in possession: "Oh, my car is ruined!" But because the friend has no sense of possession, he is not affected. In the same way, the body is different from the soul, and when you come to the consciousness of not possessing your body, then there is no trouble.

**Dr. Frazer:** So, someone in Kṛṣṇa consciousness may come down with a bodily illness, but he won't be afflicted by it spiritually?

**Śrīla Prabhupāda:** No, he won't be afflicted. He is just like the man who is perfectly detached from his car: "All right, the car is damaged. I will lose some money, but it doesn't matter." But another man, who is very much absorbed in possession, thinks, "Oh, my car is damaged!" In the same way, one who is absorbed in bodily identification is more afflicted, and one who is not absorbed, who knows that he is not his body, is not afflicted. It is a question of consciousness. A Kṛṣṇa conscious person may become diseased, but he simply says, "Oh, it comes and goes. It doesn't matter. Let me do my duty. Hare Kṛṣṇa." This is the difference. It is a question of development of consciousness.

**Dr. Frazer:** What do you do when someone preoccupied with bad thoughts comes to you?

**Śrīla Prabhupāda:** When someone is absorbed in thoughts of Kṛṣṇa, there is no scope for bad thoughts. You can think of only one subject matter at a time, so if you are absorbed twenty-four hours a day in thoughts of Kṛṣṇa, then there is no question of bad thoughts.

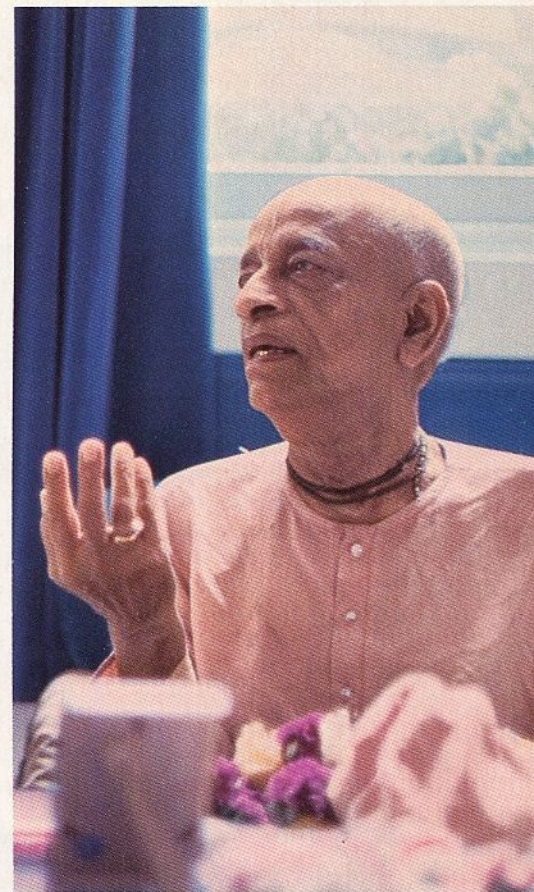
**Dr. Frazer:** If I understand you correctly, Kṛṣṇa conscious people are cured of bad thoughts just by getting away from them—not by *expressing* the thoughts and getting away from them, but by *not* expressing the thoughts and getting away from them.

**Śrīla Prabhupāda:** The process is like this: a man comes to our society with bad thoughts, but by chanting, chanting, he becomes relieved of these bad thoughts.

**Dr. Frazer:** He doesn't talk about the bad thoughts to anyone?

**Śrīla Prabhupāda:** He may talk or not talk; it doesn't matter. But the bad thoughts go away.

**Dr. Frazer:** One thing I don't quite understand. You and the people around you often seek to proselytize strangers, to involve new people. Why is that?



*"Human life is meant for understanding God and loving Him."*

**Śrīla Prabhupāda:** You also proselytize. When a madman goes to you, you turn him into a sane man. Is that not proselytizing?

**Dr. Frazer:** Yes, but he comes to me. Your people go out to other people.

**Śrīla Prabhupāda:** So we are better friends to those who are suffering. You charge fees, but we canvass without any personal gain. Therefore, we are better friends than you.

**Dr. Frazer:** What if someone says no to you?

**Śrīla Prabhupāda:** Then it is no. Suppose a fruit vendor is canvassing, "Here is a nice mango." That does not mean everyone will buy. The mango is good. Because someone does not buy it, that does not mean the mango is bad. It is his misfortune that he did not buy the nice mango.

**Dr. Frazer:** I was just thinking of what you said about charging a fee. How else could professional people make a living?

**Śrīla Prabhupāda:** Of course. You are a professional, but we are not professionals. We distribute our knowledge without demanding a personal salary.



We distribute such an exalted thing—Kṛṣṇa consciousness—without any desire for our own profit.

**Dr. Frazer:** Yet it seems to me that when a person joins you he gives you his time, he gives you his energy—

**Śrīla Prabhupāda:** Yes, he gives everything. Take these devotees, for instance. They have given everything. Why do they give everything? We don't charge anything. Do you think they are all fools to give everything for Kṛṣṇa? What is your idea?

**Dr. Frazer:** They may do whatever they wish. They want to give everything.

**Śrīla Prabhupāda:** Yes. And that is natural—to give everything to Kṛṣṇa. That is the sane condition. To withhold anything from Kṛṣṇa is an insane condition. It is something like stealing from this temple. Suppose someone takes this box without my knowledge. He will be in tribulation: "Oh, I have taken this without Swamiji's knowledge! What will he think?" But he is cured of all this trouble when he returns the box. Similarly, everything belongs to Kṛṣṇa. Everything belongs to God. Nothing belongs to me, not even this body. Therefore, to offer everything to Kṛṣṇa is the sane condition of life. So, when someone comes to Kṛṣṇa consciousness, he returns every-

thing that he has received from Kṛṣṇa. This is sanity. Everyone else is a thief, enjoying another's property and claiming it to be his. For example, take your country, the United States of America. Do you think it is actually your country? Two hundred years ago it did not belong to you; it belonged to the red Indians. Now you are claiming it to be your country. Why? After another two hundred years it might belong to others. So, why is it your country now? Similarly, God has given us this life, God has given us this body, God has given us this mind, God has given us everything. Therefore, everything belongs to God, and to come to this understanding is called Kṛṣṇa consciousness.

**Dr. Frazer:** What about other philosophical studies—

**Śrīla Prabhupāda:** Actually, by philosophical study we have to understand that everything belongs to God. That is the original philosophy: *iśāvāśyam idam sarvam*: "Everything belongs to God." You, I, and everyone else belong to God, and since we are all children of God, we have the right to use God's property—but not more than what we require. Now, you are God's son, I am God's son, and everything is God's property. So, you may enjoy your father's prop-

erty, and I may enjoy it, but when you encroach on my property so that I starve, that is illegal. If we accept that everything belongs to God, and that we are all sons of God—every one of us, even animals, insects, birds, bees, trees—then we all have the right to use God's property—but no more than what is required. That is God consciousness.


**Dr. Frazer:** Well, I certainly agree with that, but again, my own conflict is whether Kṛṣṇa consciousness is the only consciousness for everyone.

**Śrīla Prabhupāda:** Other consciousness is partial. Kṛṣṇa consciousness is full. For instance, American national consciousness—that is partial. But when you speak of Kṛṣṇa consciousness, that is complete.

**Dr. Frazer:** How is it more complete than Hinduism?

**Śrīla Prabhupāda:** We are talking of God, not Hinduism or Christianity. God is for everyone. God is neither Hindu nor Christian; He is for everyone. Simply love God. It doesn't matter whether you are Hindu or Christian or Muslim or whatever.

**Dr. Frazer:** Thank you for seeing me and talking with me.

**Śrīla Prabhupāda:** Thank you very much. Hare Kṛṣṇa. 

## SOUNDS OF TRANSCENDENCE

Beyond the realm of time and space.



**Link Up** to the most important spiritual master in the world today with a Golden Avatar tape subscription. Each week you'll receive lectures, interviews, classes, and intimate conversations with His Divine Grace.

### Set A

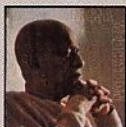
One cassette a week for four weeks, \$8.  
(outside U.S.A. and Canada, \$10.)

### Set B

One cassette a week for ten weeks, \$19.  
(outside U.S.A. and Canada, \$24.)

### Set C

Three cassettes a week for six weeks, \$35.  
(outside U.S.A. and Canada, \$42.)



### Kṛṣṇa Meditation

His Divine Grace sings and plays harmonium. Pure devotional music in praise of Kṛṣṇa.  
Single LP.....\$4.95 **R1**  
Cassette.....\$3.95 **C1**



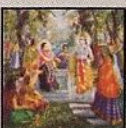
### Govinda

His Divine Grace sings classic prayers with sarod accompaniment.  
Single LP.....\$4.95 **R2**  
Cassette.....\$3.95 **C2**



### India

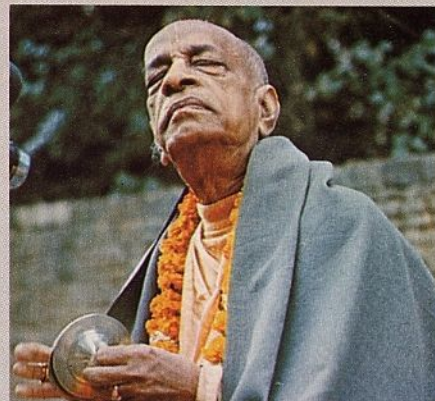
Acyutānanda Svāmī sings Bengali Vaiṣṇava songs.  
Single LP.....\$4.95 **R3**  
Cassette.....\$3.95 **C3**



### Gopinātha

A beautiful arrangement of this Bengali song blending both Eastern and Western instruments.  
45 rpm.....\$1.25 **R4**

(outside U.S.A. and Canada please add \$1.00 postage)



**Yes, please send me these Kṛṣṇa conscious tape cassettes and records today!**

**R1**     **R3**     **C1**     **Set A**  
 **R2**     **R4**     **C2**     **Set B**  
 **C3**     **Set C**

Enclosed please find \$ \_\_\_\_\_ total payment in cash, check, or money order payable to Golden Avatar Productions, 3764 Watseka Ave., Los Angeles, CA 90034

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP \_\_\_\_\_



# Kṛṣṇa Meditation



Illustration: Muralidhara dāsa

**K**ṛṣṇa was very pleased with the atmosphere of the Vṛndāvana forest, where flowers bloomed and bees and drones hummed jubilantly. While the birds, trees, and branches were all looking very happy, Kṛṣṇa, tending the cows and accompanied by Śrī Balarāma and the cowherd boys, began to vibrate His transcendental flute. When the cowherd girls of Vṛndāvana heard the sweet vibration, they began to talk among themselves about how nicely Kṛṣṇa was playing His flute. They also described how Kṛṣṇa dressed, decorated with a peacock feather on His head (just like a dancing actor) and with blue flowers pushed over His ear.

His garment glowed yellow-gold, and He wore a vaijayanṭī garland around His neck. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So the cowherd girls remembered Him entering the Vṛndāvana forest, which is always glorified by the footprints of Kṛṣṇa and His companions.

---

One of the reasons why Lord Kṛṣṇa appeared five thousand years ago was to give us subject matter for meditation. This description of Kṛṣṇa entering the forest of Vṛndāvana is taken from Kṛṣṇa, the Supreme Personality of Godhead, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.







# HOW MUCH FAITH SHOULD WE PUT IN EDUCATION?

*With theories being established, taught, and discarded like disposable napkins, a father wonders whether his child will get a real education.*

by Ravindra Svarūpa dāsa

In the summer of 1970, I felt for the first time the fear that parents know when their child ventures out into the world. My daughter Emily wasn't even three years old, a toddler. Yet one morning, as I watched her walking down the street to play, I suddenly saw her facing the whole sweep of her future.

At moments like this, a person really comes face-to-face with the question of education. I started to think of what I could teach her to help her through the assorted puzzles of this world. And, much to my dismay, I realized that I had nothing to say.

Not that I was uneducated, by ordinary standards. I had majored in philosophy in college, studied literature for a year in graduate school, and had gone on to two years' study in religion, also in graduate school. Yet, though I'd pondered for some seven years the greatest works of human thought (and in prestigious universities, under the tutelage of the best professors), all that came to mind as I watched my daughter playing were the hollow slogans of the day: "Be cool," "Don't get hung up."

I marveled. Was this all I had gotten from my education? Surely I had studied many sides of many issues, explored the world-views of many cultures and the *zeitgeists* of many ages, traced out the thought waves of many geniuses. Still, for certain, I knew nothing. There was nothing I could give my child. And who could say she would learn anything more from her years of schooling than I had learned from mine?

Now, as I look back, I am amazed at my gullibility. I remember being a college freshman, tremulously but hopefully taking my seat in the old high-ceilinged lecture room where shining dust slowly swirled in the bars of sunlight. "Introduction to Philosophy," read my schedule card. Now, I thought, I would really find the answers to the questions that persistently troubled me: "Who am I?" "Where did I come from?" "Where am I going?"

"What is philosophy?" asked the instructor, a thin young Englishman with blond (almost whitish) hair and a very confident manner. He began writing our answers on the blackboard.

I raised my hand. "Philosophy means trying to find out who you are, where you've come from, and where you're going."

He wrote it down.

"Yes," said the instructor, slowly and carefully, "there is a person in this department who goes around asking those questions"—he paused—"and I reply, 'My name is Kevin Wright, I am coming from College Hall, and I am going to Bennett Hall!'" He stood grinning at me.

I was dumbstruck—and ashamed of my naiveté. *Here* was philosophy! The great professional thinkers of the day had concluded that real philosophers don't bother with the kind of childish questions that bothered me.

But I remained bothered, nonetheless. By my senior year I knew well what the inquirer in *The Rubāiyāt of Omar Khayyām* had meant when he said:

Myself when young did eagerly frequent  
Doctor and Saint,  
and heard great argument  
About it and about: but evermore  
Came out by the same door  
where in I went.

"Why are you in philosophy?" I asked one up-and-coming young professor.

"To win arguments," he replied.

Another advised me, "Success in philosophy is understanding clearly what you're confused about."

I still didn't know anything after several years of graduate school, but by then I had devised a practical test by which to judge competing philosophies. This test had nothing to do with the process of argument and speculation—from that I derived only frustration. The arguments, counterarguments, and counter-counterarguments were interminable. Besides that, to be famous as a philosopher, you had to put forth a new position; mere agreement would put an early end to your career. Therefore, since I was awash in an endless, stormy sea of differing philosophies, and since there was no hope of establishing once and for all any single



philosophy as true, when various teachers would argue their positions I would just think to myself, "If I accept your philosophy, I'll at best become the same kind of person as you. Is that what I want to be?" This was my practical test, and on that basis I never found any philosophy I could accept.

It was in that same year, 1970, after twenty years of schooling, that I finally found my first real teacher: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Here was a man I could follow. Perfectly calm and self-assured, he radiated a personal warmth and a sincerity of purpose that were completely lacking in my previous teachers. And when he spoke the philosophy of Kṛṣṇa consciousness, every syllable seemed to carry the weight of eternal truth. No tinge of doubt or cynicism or flippancy marred his words.

I was with him a few years later when he dramatically demonstrated why my so-called education had been such a disaster. Sitting behind his desk in a room filled with his students, Śrīla Prabhupāda had just been introduced to a professor from a large university who had brought along several students of his own.

"What do you teach?" Śrīla Prabhupāda inquired.

"Hinduism," answered the professor.

"And what is that Hinduism?"

"I don't know," came the immediate response.

"You don't know?" repeated Śrīla Prabhupāda, his eyebrows raised in astonishment. Then he asked the question that went with Socratic directness to the basic defect of Western education:

"If you don't know, how can you teach?"

The professor was caught by surprise; evidently, this idea had never occurred to him. He tried to evade the question by giving many reasons *why* he didn't know, but Śrīla Prabhupāda pressed his point. The logic of it was inescapable: If you don't know something, how can you possibly teach it?

Śrīla Prabhupāda made a further point. A person who does not know something, but who teaches it anyway, is a cheater. Again the logic was inescapable: the professor was constrained to admit, in front of Śrīla Prabhupāda's students and his own, that he himself was indeed a cheater.

So, I had been cheated, and what was to prevent my children from being cheated also? Education means to acquire knowledge from a teacher, but if the so-called teacher has no knowledge, how is education possible? Of course, he may instruct us in a technical skill or practical craft, but Śrīla Prabhupāda, like the ancient Greeks, doesn't count that as actual knowledge; it is *techne*, "know-how," the mere mastery of a trade.

But the educators are keeping up the bluff. Finding themselves unable to know the truth, they fashion their own ignorance into philosophical doctrine and teach *that* as the truth. Their thinking seems to go something like this: "If we can't find out who we are or where we've come from, then such questions are meaningless. If we can't discover a standard of knowledge free from cultural or historical bias, then there is no such standard." At least in this way they can give courses in ignorance and award doctorates to the most distinguished. And, they hope, perhaps no one will notice—the emperor has no clothes.

But a few of us are noticing, under the tutelage of His Divine Grace Śrīla Prabhupāda. I can remember the very moment when the root of Western education's problem became clear to me...

It was still and quiet, just past dawn, and a mist hung over Philadelphia's Schuylkill River. An occasional motorist speeding along the river road

could observe (with some surprise, no doubt) a small band of people walking slowly along the bank. Śrīla Prabhupāda and a group of his disciples were taking a morning walk. The steady tapping of his cane on the pavement underscored the cadence of his soft, low voice.

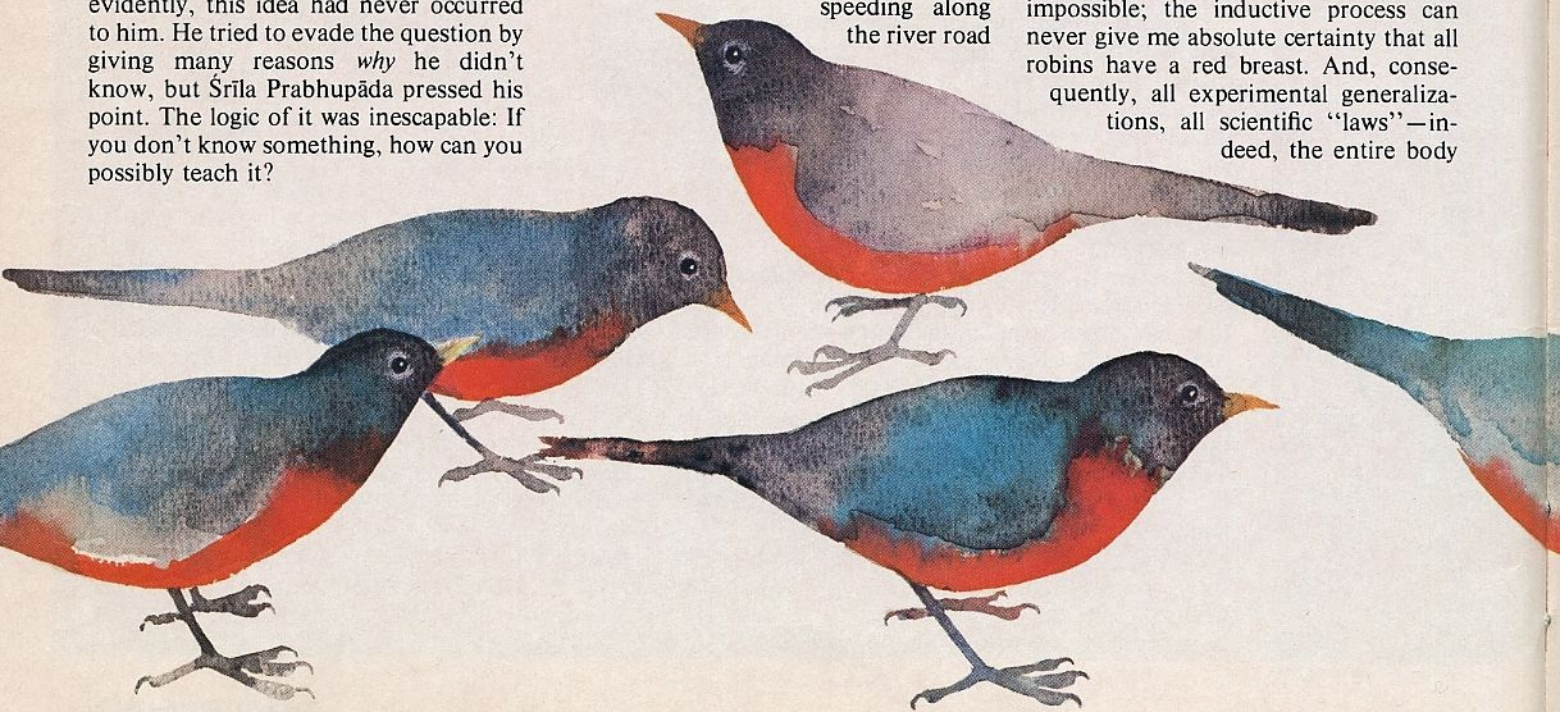
"Your Western knowledge is defective," Śrīla Prabhupāda said. He stopped and stood firm. "It is like this: I see that one man has died, and another, and another, and so on." He checked off the deaths in the air with small strokes of his cane. "Still, I think that I might not die. Just because so many have died, does it follow that I must also die? Don't your scientists believe like that—that even though so many have died, they themselves might not? This is the defect. Your process of knowledge is 'the ascending process.' That process is defective, because it always leaves some doubt. All your so-called knowledge is based on this defective principle."

I felt elated. Of course! I recalled the philosophy texts. It was the "Problem of Induction"! Suppose I want to find out whether all robins are red-breasted, and I examine *n* number of robins (*n* can be any great number, even a million). My premises and conclusions proceed something like this:

1. Robin 1 has a red breast.
2. Robin 2 has a red breast.
3. Robin 3 has a red breast.
- .....
- n*. Robin *n* has a red breast.

Therefore, all robins are red-breasted.

Yet, although all my premises are true, the conclusion can still be false, for there is no guarantee that "robin *n* + 1" won't have a blue or green breast. Only if I examine every single robin can my conclusion be guaranteed. Of course, this test is impossible; the inductive process can never give me absolute certainty that all robins have a red breast. And, consequently, all experimental generalizations, all scientific "laws"—indeed, the entire body





of mundane knowledge, which rests inevitably on the inductive process—is doubtful.

“But we know we shall die,” Prabhupāda was continuing. “How? Not by speculation, but because Lord Kṛṣṇa says in the *Bhagavad-gītā* [2.27], *jātasya hi dhruvo mṛtyur*: ‘For one who has taken birth, death is certain.’ Therefore, because God says I must die, and He has perfect knowledge—is that not the definition of God, that He has no defect?—because He says it, therefore we can accept it as true.”

“But, Śrīla Prabhupāda,” I interjected, “Western philosophers like John Stuart Mill, David Hume, and Bertrand Russell have also noticed this difficulty with induction. But their reaction was to become skeptics.”

“Skeptics!” exclaimed Śrīla Prabhupāda. “Skepticism is not allowed! That is another speculation!”

“Another speculation?”

“Yes! ‘Because I cannot know; therefore, no one can know.’ Just see what rascaldom this is! ‘I am ignorant, so everyone must be ignorant.’”

In other words, the skeptic understands that because of the defect in induction, he can have no knowledge. But then, on the basis of that same faulty inductive process, he claims that no one can have any knowledge. This is “another speculation,” and thus completely unacceptable.

“This is my challenge,” said Śrīla Prabhupāda. “I am challenging that all your Western knowledge is defective. You have no knowledge. I have come here to give you actual knowledge and defeat these rascal speculators!” Prabhupāda’s fiery eyes darted at us. His words carried real authority. After all, he had behind him a five-thousand-year line of

*Suppose I want to know whether all robins are red-breasted. If I make a test, I may find that robin 1, robin 2, robin 3, up to robin n are all red-breasted. But there’s no guarantee that robin n + 1 won’t have a blue or green breast.*

spiritual masters coming from Lord Kṛṣṇa Himself.

In the car driving back to the temple, Śrīla Prabhupāda added, “I could understand if they would simply say, ‘I don’t know.’ But instead they say, ‘Maybe,’ ... ‘perhaps,’ ... ‘it could be,’ ... ‘it might be.’ You are a resident of this city,” Śrīla Prabhupāda continued, turning to me, “and a visitor here may ask you directions. Is it very good, if you don’t know, still to say, ‘Go this way’; ‘try going that way’? Better just to tell him, ‘I don’t know.’ Similarly, the so-called educators speculate, put forth big theories, and thus mislead everyone.”

I remembered that when I was in college, mankind had supposedly emerged five million years ago, and civilization had spread into Europe from Mesopotamia. But these days, humans seem to have appeared three million years ago, and European ruins predate Mesopotamian ones. The old teaching, being false, never was knowledge, and the new teaching is equally liable to change any day. In fact, a revision in the theories of human prehistory occurs practically every week.

Someone digs a hole, discovers a few bones, and constructs a theory that supposedly explains all the evidence. Then “those in the know” teach this theory as fact. Meanwhile the digging continues, fresh evidence contradicts the established theory, and a new theory emerges to become the new teaching. Then another hole ... and another ... and another ... The “learned sector” establishes, teaches, and discards theories like disposable napkins. At no point is there even the remote approximation of knowledge, since all these theories about the distant human past are based on diggings covering only an infinitesimal fraction of the earth’s surface. Nevertheless, so-called scientists disseminate so many “facts” about human prehistory, which the innocent public then accepts.

But can real knowledge and truth change on a week-to-week basis? If the authorities or experts keep changing their teachings, can we call such teachings knowledge? And if the experts are not transmitting knowledge, can we say that they are educating us? We’re seeing our great expert leaders are blind, and when the blind lead the blind, everyone falls into the ditch.

In *The Underachieving School*, educational critic and teacher John Holt vividly describes his frustrating experiences with obsolescent and amorphous knowledge. He argues that teachers and students are wasting their time and may as well “abandon the panicky quest for certainty and understanding and order and ... be willing to swim, to suspend themselves—I think of a bird in air or a fish in water—in the uncertainty and confusion and bafflement in which it is our fate to live for the rest of our lives.”

Here is the cop-out of today’s educator. Confusion is king. But, just as the word *hot* implies that somewhere there is something that’s cold, the very word *blind* implies that somewhere there is someone who can see. Should we really “abandon ... certainty and understanding and order” and so readily embrace “uncertainty and confusion and bafflement”? Śrīla Prabhupāda gives us good reason to think otherwise.

*The son of a career military officer, Ravindra Svarūpa dāsa was born in 1944. He, his wife Saudāmanī-devī dāsī, their six-year-old son Yudhiṣṭhira, and their nine-year-old daughter Lalitā (Emily) came to the Kṛṣṇa consciousness movement in 1971. Since then, Ravindra Svarūpa has coordinated ISKCON’s Philadelphia center. After receiving his B.A. in philosophy from the University of Pennsylvania, in 1966, he went on to graduate work, first at the University of Massachusetts and now at Philadelphia’s Temple University. He will submit his Ph.D. dissertation in April, 1977.*

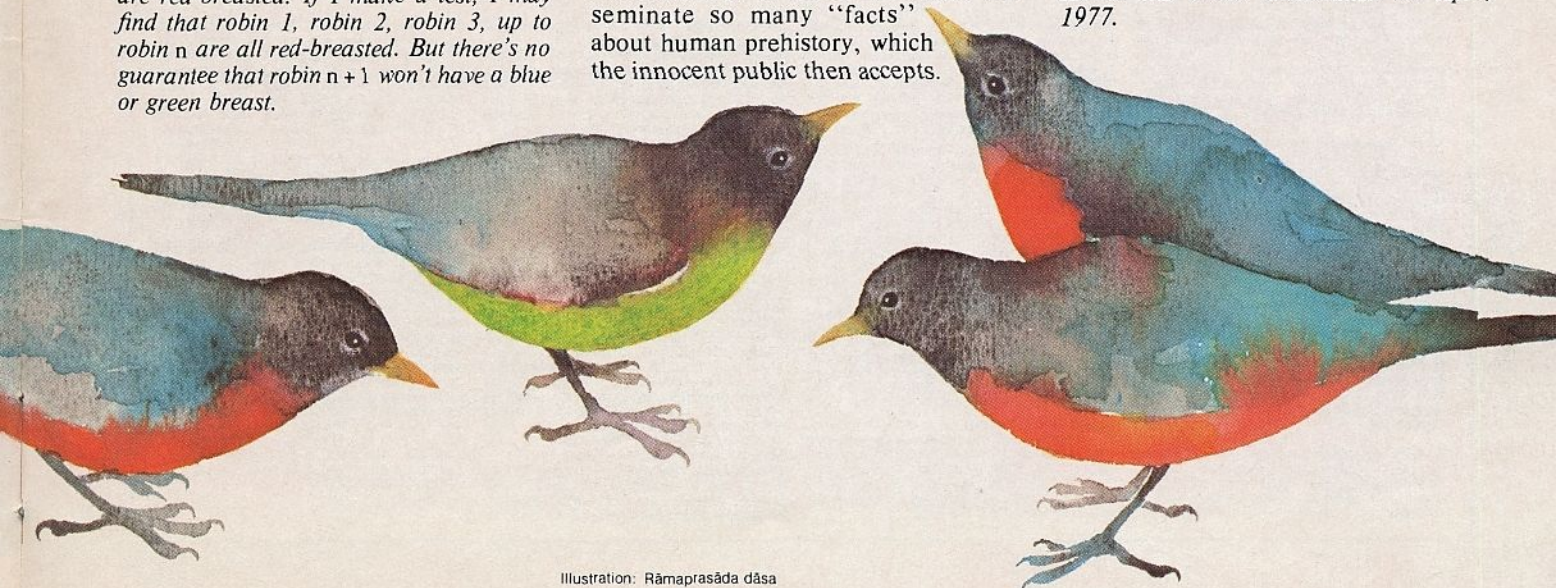


Illustration: Rāmaprasāda dāsa



# Feast



*Enjoy a full-course yoga dinner... and plays, music, and mantra meditation... every Sunday at the ISKCON center nearest you.*

**AFRICA:** Durban (Natal), S. Africa—ISKCON, c/o Popatlal Kara, 201 Grey St.; Johannesburg, S. Africa—59 Muller St., Yeoville 2001 / 43-2006; Mombasa, Kenya—Maungano Rd., P.O. Box 82224, E. Africa; Nairobi, Kenya—Muhoroni Close, Ngara Rd., P.O. Box 28946, E. Africa / 331568; Port Louis, Mauritius—P.O. Box 718.

**ASIA:** Ahmedabad, India—1687 Kadwa Pal, Darapur, Ahmedabad-1, Gujarat; Bombay, India—Hare Krishna Land, Gandhi Gram Rd., Juhu, Bombay 400 054 / 579-373; Calcutta, India—3 Albert Rd., Calcutta 700017 / 44-3757; Hong Kong—38 Mody Rd., 4th fl., Tsim Sha Tsui, Kowloon / 3688061; Hyderabad, India—Hare Krishna Land, Nampally Station Rd., A.P.; Jakarta, Indonesia—c/o Śrīmatī Aravindāksī Dāsī, Jln Angkasa Dalam 11/19; Madras, India—50, Aspiran Gardens, 2nd St., Kilpauk, Madras 10 / 612515; Mayapur, India—ISKCON International Center, P.O. Sree Mayapur Dham, W. Bengal (District Nadia); New Delhi, India—21A Feroze Gandhi Rd., Lajpat Nagar III, New Delhi 110024 / 392-742; Tehran, Iran—P.O. Box 86-1540, Niavaran / 281-645; Tokyo, Japan—Saitama-ken, Tokorozawa-shi, Mikajima Ohaza 2884 / 0429-24-5932; Vrindavan, India—Krishna-Balarama Mandir, Chattikara Rd., Raman Reti, Mathura, U.P.

**EUROPE:** Amsterdam, Holland—Herengracht 96 / 020-249-410; Edinburgh, Scotland—14 Forrest Rd., Edinburgh EH1 2QN / 031-225-4797; (Frankfurt a. Main), W. Germany—6241 Schloss Rettershof, bei Königstein-Taunus / 06174-21357;

Geneva, Switzerland—Chateau Banquet, 94, Rue de Lausanne Ch. 1202 / (022)32.63.60; London, England—7 Bury Pl., Bloomsbury, London WC1 / 01-405-1463; Paris, France—4 rue Le Sueur, Paris 75016 / 727-0202; Rome, Italy—Viale Di Porta Ardeatina No. 53 (Cristo Foro Colombo No. 2) / 5740416; Stockholm, Sweden—Grevatan 18, Stockholm 11453 / 08-607-881.

**LATIN AMERICA:** Bogotá, Colombia—Carrera 6ª No. 57-00 / 48-49-51; Buenos Aires, Argentina—Calle Ecuador 473 / 86-36-73; Caracas, Venezuela—Calle Luis Roche No. 61, Colinas de Los Chaguaramos; Mexico City, Mexico—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico City 18 D.F. / (905)277-3124; Quito, Ecuador—Tamayo 1317 / 230859; Rio de Janeiro, Brazil—Estrada Velha da Tijuca, 102, Usina; San Augustine, Trinidad and Tobago—Gordon St. at Santa Margarita Circular Rd., San Augustine, Trinidad and Tobago / 662-4605; San Juan, Puerto Rico—Calle Italia 1957, Ocean Park, Santurce 00911; San Pedro, Costa Rica—c/o ISKCON, C.3a A.4, Montes de Oca / 25-44-57; Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 36; Sao Paulo, S.P., Brazil—Rua Pandiá Calógeras, 84, Liberdade 01525 / 278-0138.

**SOUTH SEAS:** Adelaide, Australia—13-A Frome St., SA / 020-253-160; Auckland, New Zealand—67 Gribblehurst Rd., Mt. Albert / 688-666; Lautoka, Fiji—P.O. Box 125; Melbourne, Australia—197 Danks St., Albert Park, Melbourne, Victoria 3206 / 329-9844; Sydney, Australia—50 Buckingham St., Surry Hills, NSW 2010 / 698-9141.

**UNITED STATES AND CANADA:** Ann Arbor, Michigan—718 W. Madison St. 48103 / (313)-665-6304; Atlanta, Georgia—1287 Ponce de Leon Ave. NE 30306 / (404)378-9182; Baltimore, Maryland—200 Bloomsbury Ave., Catonsville 21228 / (301)788-6783; Berkeley, California—2334 Stuart St. 94705 / (415)843-7874; Boston, Massachusetts—72 Commonwealth Ave. 02116 / (617)-247-7300; Buffalo, New York—132 Bidwell Pkwy. 14221 / (716)852-0291; Charlotte, North Carolina—Rt. 7, Box 870, Mallard Creek Rd. 28213 / (704)596-5151; Chicago, Illinois—1014 Emerson St., Evanston 60201 / (312)491-0844; Cleveland, Ohio—15720 Euclid Ave., E. Cleveland 44112 / (216)851-9367; Dallas, Texas—5430 Gurley Ave. 75223 / (214)827-6330; Denver, Colorado—1400 Cherry St. 80220 / (303)333-5461; Detroit, Michigan—383 Lenox 48215 / (313)824-6000; Gainesville, Florida—921 S.W. Depot Ave. 32601 / (904)377-1496; Honolulu, Hawaii—51 Coelmo Way 96817 / (808)595-3947; Houston, Texas—1111 Rosalie St. 77004 / (713)526-9880; Laguna Beach, California—644 S. Coast Hwy. 92651 / (714)494-9172; Las Vegas, Nevada—2600 Demetrius Las Vegas 89101 / (702)842-0968; Los Angeles, California—3764 Watska Ave. 90034 / (213)871-0717; Miami, Florida—10900 Coral Way 33165 / (305)552-1766; Montreal, Canada—1626 Pie IX Blvd., Que. H1V 2C5 / (514)527-1101; New Orleans, Louisiana—2936 Esplanade Ave. 70119 / (504)488-7433; New York, New York—340 W. 55th St. 10019 / (212)765-8610; Ottawa, Canada—224 Besserer St., Ont. / (613)236-9091; Philadelphia, Pennsylvania—424 E. Woodlawn St.

19144 / (215)849-1767; Pittsburgh, Pennsylvania—4628 Forbes Ave. 15213 / (412)683-7700; Portland, Oregon—2805 S.E. Hawthorne St. 97214 / (503)234-1755; Rādhā-Dāmodara traveling temples—c/o ISKCON, New York, St. Louis, Missouri—4544 Laclede Ave. 63108 / (314)-361-1224; San Diego, California—3300 Third Ave. 92103 / (714)291-7775; Seattle, Washington—400, 18th Ave., East 98102 / (206)329-9348; Toronto, Canada—243 Avenue Rd., Ont. M5R 2J6 / (416)922-5415; Vancouver, Canada—1774 W. 16th Ave., Vancouver 9, B.C. V6J 2M1 / (604)-732-8422; Washington, D.C.—10310 Oaklyn Rd., Potomac, Maryland 20854 / (301)299-2100.

**ISKCON FARMS THROUGHOUT THE WORLD:** Bridesville, B.C., Canada—Rock Mt. Rd., V0H 1B0 / (604)446-2436; Buffalo, New York—(contact ISKCON Buffalo); Carriere, Mississippi—Rt. No. 2, Box 449, 39426 / (601)798-6705; Delaplaine, Virginia—Rt. No. 1, Box 22, 22025 / (703)364-2156; Indre, France—Lucay-Le-Male, 36600 Valency Chateau d'Oublaise; London, England—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire / WD2 8EP / Radlett 7244; Mayapur, India—(contact ISKCON Mayapur); Mulberry, Tennessee—Rt. No. 1, Box 146A, 37359 / (615)-759-7058; New Vrindaban, West Virginia—R.D. No. 1, Box 620, Moundsville 26041 / (304)-845-2790; Petropolis, Brazil—(contact ISKCON Sao Paulo); Port Royal, Pennsylvania—R.D. No. 1, 17082 / (717)527-2493.



# ŚRĪMAD-BHĀGAVATAM

*The Beautiful Story of the Personality of Godhead*

This is the continuing presentation of *Śrīmad-Bhāgavatam*, India's great spiritual classic written 5,000 years ago by Kṛṣṇa Dvaipāyana Vyāsa, and now presented in a new translation with commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. *Śrīmad-Bhāgavatam* provides the key to how humanity can become united in peace, prosperity and friendship around a common cause. That common cause is the spiritual oneness of all living beings, and the *Śrīmad-Bhāgavatam* presents a revolutionary ideology which can serve as the basis for the re-spiritualization of society. There is no lack of mundane scientific advancement in today's world, but what is lacking is knowledge of the science of God. Therefore, in a world suffering from universal discord, anxiety and confusion, there is no more important literature than this brilliant *Śrīmad-Bhāgavatam*. If you would like to obtain any single volume or the entire series of the *Bhāgavatam* currently in print, use coupon on last page.

## First Canto "Creation"

CHAPTER SEVEN

### The Son of Droṇa Punished

(continued)

TEXT 48

येः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः ।  
तत् कुलं प्रदहत्याशु सानुबन्धं शुचार्पितम् ॥४८॥

*yaiḥ kopitaṁ brahma-kulaṁ  
rājanyair ajitātmaḥiḥ  
tat kulaṁ pradahaty āśu  
sānubandhaṁ śucārpitam*

*yaiḥ*—by those; *kopitam*—enraged; *brahma-kulam*—the order of the *brāhmaṇas*; *rājanyaiḥ*—by the administrative order; *ajita*—unrestricted; *ātmaḥiḥ*—by oneself; *tat*—that; *kulam*—family; *pradahati*—is burnt up; *āśu*—within no time; *sa-anubandham*—together with family members; *śucārpitam*—being put into grief.

TRANSLATION

If the kingly administrative order, which is unrestricted in sense control, offends the *brāhmaṇa* order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all.

PURPORT

The *brāhmaṇa* order of society, or the spiritually advanced caste or community and the members of such highly elevated families, were always held in great esteem by the other subordinate castes, namely the administrative kingly order, mercantile order and the laborers.

TEXT 49

सूत उवाच

धर्म्यं न्याय्यं सकरुणं निर्व्यलीकं समं महत् ।  
राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः ॥४९॥

*sūta uvāca  
dharmyaṁ nyāyyaṁ sa-karuṇaṁ  
nirvyalīkaṁ samaṁ mahat*

*rājā dharma-suto rājñyāḥ  
pratyānandad vaco dvijāḥ*

*sūtaḥ uvāca*—Sūta Gosvāmī said; *dharmyam*—just to the principles of religion; *nyāyyaṁ*—justice; *sa-karuṇam*—full of mercy; *nirvyalīkam*—without duplicity in *dharma*; *samaṁ*—equity; *mahat*—glorious; *rājā*—the King; *dharma-sutaḥ*—son; *rājñyāḥ*—by the Queen; *pratyānandat*—supported; *vacaḥ*—statements; *dvijāḥ*—O *brāhmaṇas*.

TRANSLATION

Sūta Gosvāmī said: O *brāhmaṇas*, King Yudhiṣṭhira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity and were without duplicity.

PURPORT

Mahārāja Yudhiṣṭhira, who was the son of Dharmarāja or Yamarāja, fully supported the words of Queen Draupadī in asking Arjuna to release Aśvatthāmā. One should not tolerate the humiliation of a member of a great family. Arjuna and his family were indebted to the family of Droṇācārya because of Arjuna's learning the military science from him. If ingratitude were shown to such a benevolent family, it was not at all justified from the moral standpoint. The wife of Droṇācārya, who was the half body of the great soul, must be treated with compassion, and she should not be put into grief because of her son's death. That is compassion. Such statements by Draupadī are without duplicity because actions should be taken with full knowledge. The feeling of equality was there because Draupadī spoke out of her personal experience. A barren woman cannot understand the grief of a mother. Draupadī was herself a mother, and therefore her calculation of the depth of Kṛpī's grief was quite to the point. And it was glorious because she wanted to show proper respect to a great family.

TEXT 50

नकुलः सहदेवश्च युयुधानो धनंजयः ।  
भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः ॥५०॥

*nakulaḥ sahadevaś ca  
yuyudhāno dhanāñjayaḥ  
bhagavān devakī-putro  
ye cānye yāś ca yoṣitaḥ*

*nakulaḥ*—Nakula; *sahadevaḥ*—Sahadeva; *ca*—and; *yuyudhānaḥ*—Sātyaki; *dhanāñjayaḥ*—Arjuna; *bhagavān*—the Personality of Godhead; *devakī-putraḥ*—the son of Devakī, Lord Śrī Kṛṣṇa; *ye*—those; *ca*—and; *anye*—others; *yāḥ*—those; *ca*—and; *yoṣitaḥ*—ladies.

TRANSLATION

The younger brothers of the King, Nakula and Sahadeva and also Sātyaki and Arjuna, the Personality of Godhead Lord Śrī Kṛṣṇa, son of Devakī, and the ladies and others all unanimously agreed with the King.



## TEXT 51

तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः ।  
न भर्तुर्नत्स्मिन्शार्थे योऽहन् सुप्तान् शिशून् वृथा ॥५१॥

*tatrāhāmarṣito bhīmas  
tasya śreyān vadhaḥ smṛtaḥ  
na bhartur nātmanaś cārthe  
yo 'han suptān śiśūn vṛthā*

*tatra*—thereupon; *āha*—said; *amarṣitaḥ*—in an angry mood; *bhīmaḥ*—Bhīma; *tasya*—his; *śreyān*—ultimate good; *vadhaḥ*—killing; *smṛtaḥ*—recorded; *na*—not; *bhartuḥ*—of the master; *na*—nor; *ātmanaḥ*—of his own self; *ca*—and; *arthe*—for the sake of; *yaḥ*—one who; *ahan*—killed; *suptān*—sleeping; *śiśūn*—children; *vṛthā*—without purpose.

## TRANSLATION

Bhīma, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.

## TEXT 52

निशम्य भीमगदितं द्रौपद्याश्च चतुर्भुजः ।  
आलोक्य वदनं सख्युरिदमाह हसन्निव ॥५२॥

*nīsamya bhīma-gaditān  
draupadyāś ca catur-bhujāḥ  
ālokyā vadanam sakhyur  
idam āha hasann iva*

*nīsamya*—just after hearing; *bhīma*—Bhīma; *gaditam*—spoken by; *draupadyāḥ*—of Draupadī; *ca*—and; *catur-bhujāḥ*—the four-handed (Personality of Godhead); *ālokyā*—having seen; *vadanam*—the face; *sakhyuḥ*—of His friend; *idam*—this; *āha*—said; *hasan*—smiling; *iva*—as if.

## TRANSLATION

Caturbhujāḥ [the four-armed one], or the Personality of Godhead, after hearing the words of Bhīma, Draupadī and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.

## PURPORT

Lord Śrī Kṛṣṇa had two arms, and why He is designated as four-armed is explained by Śrīdhara Svāmī. Both Bhīma and Draupadī held opposite views about killing Aśvatthāmā. Bhīma wanted him to be immediately killed, whereas Draupadī wanted to save him. We can imagine Bhīma ready to kill while Draupadī is obstructing him. And in order to prevent both of them, the Lord discovered another two arms. Originally, the primeval Lord Śrī Kṛṣṇa displays only two arms, but in His Nārāyaṇa feature He exhibits four. In His Nārāyaṇa feature He resides with His devotees in the Vaikuṅṭha planets, while in His original Śrī Kṛṣṇa feature He resides in the Kṛṣṇaloka planet far, far above the Vaikuṅṭha planets in the spiritual sky. Therefore, if Śrī Kṛṣṇa is called *caturbhujāḥ*, there is no contradiction. If need be He can display hundreds of arms, as He exhibited in His *viśva-rūpā* shown to Arjuna. Therefore, one who can display hundreds and thousands of arms can also manifest four whenever needed.

When Arjuna was perplexed about what to do with Aśvatthāmā, Lord Śrī Kṛṣṇa, as very dear friend of Arjuna, voluntarily took up the matter just to make a solution. And He was smiling also.

## TEXTS 53-54

## श्रीभगवानुवाच

ब्रह्मवन्धुर्न हन्तव्य आततायी वधार्हणः ।  
मयैवोभयमान्नातं परिपाह्यनुशासनम् ॥५३॥  
कुरु प्रतिश्रुतं सत्यं यत्सत्सान्त्वयता प्रियाम् ।  
प्रियं च भीमसेनस्य पाञ्चाल्या मङ्गमेव च ॥५४॥

*śrī bhagavān uvāca  
brahma-bandhur na hantavya  
ātatāyī vadhār-haṇaḥ  
mayāvobhayam āmnātaṁ  
paripāhy anuśāsanam  
kuru pratiśrutam satyaṁ  
yat tat sāntvayatā priyām  
priyaṁ ca bhīma-senasya  
pāñcālyā mahyam eva ca*

*śrī bhagavān*—the Personality of Godhead; *uvāca*—said; *brahma-bandhuḥ*—the relative of a *brāhmaṇa*; *na*—not; *hantavyaḥ*—to be killed; *ātatāyī*—the aggressor; *vadhār-haṇaḥ*—is due to be killed; *mayā*—by Me; *eva*—certainly; *ubhayam*—both; *āmnātam*—described according to rulings of the authority; *paripāhi*—just carry out; *anuśāsanam*—rulings; *kuru*—just abide by; *pratiśrutam*—as promised by; *satyaṁ*—truth; *yat tat*—that which; *sāntvayatā*—while pacifying; *priyām*—dear wife; *priyam*—satisfaction; *ca*—also; *bhīma-senasya*—of Śrī Bhīmasena; *pāñcālyāḥ*—of Draupadī; *mahyam*—unto Me also; *eva*—certainly; *ca*—and.

## TRANSLATION

The Personality of Godhead Śrī Kṛṣṇa said: A friend of a *brāhmaṇa* is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhīmasena and Me.

## PURPORT

Arjuna was perplexed because Aśvatthāmā was to be killed as well as spared according to different scriptures cited by different persons. As a *brahma-bandhu*, or a worthless son of a *brāhmaṇa*. Aśvatthāmā was not to be killed, but he was at the same time an aggressor also. And according to the rulings of Manu, an aggressor, even though he be a *brāhmaṇa* (and what to speak of an unworthy son of a *brāhmaṇa*), is to be killed. Droṇācārya was certainly a *brāhmaṇa* in the true sense of the term, but because he stood in the battlefield he was killed. But although Aśvatthāmā was an aggressor, he stood without any fighting weapons. The ruling is that an aggressor, when he is without weapon or chariot, cannot be killed. All these were certainly perplexities. Besides that, Arjuna had to keep the promise he had made before Draupadī just to pacify her. But he also had to satisfy both Bhīma and Kṛṣṇa, who advised killing him. This dilemma was present before Arjuna, and the solution was awarded by Kṛṣṇa.

## TEXT 55

## सूत उवाच

अर्जुनः सहसाऽज्ञाय हरेर्हार्दमयासिना ।  
मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् ॥५५॥

*sūta uvāca  
arjunaḥ sahasā 'jñāya  
harer hārdam athāsina  
maṇim jahāra mūrdhanyaṁ  
dviḥjasya saha mūrdhajam*

*sūtaḥ*—Sūta Gosvāmī; *uvāca*—said; *arjunaḥ*—Arjuna; *sahasā*—just at that time; *ajñāya*—knowing it; *hareḥ*—of the Lord; *hārdam*—motive; *atha*—thus; *asinā*—by the sword; *maṇim*—the jewel; *jahāra*—separated; *mūrdhanyaṁ*—on the head; *dviḥjasya*—of the twice-born; *saha*—with; *mūrdhajam*—hairs.

## TRANSLATION

Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Aśvatthāmā.

## PURPORT

Contradictory orders of different persons are impossible to carry out. Therefore a compromise was selected by Arjuna by his sharp intelligence,



and he separated the jewel from the head of Aśvatthāmā which was as good as cutting off his head, and yet his life was saved for all practical purposes. Here Aśvatthāmā is indicated as twice-born. Certainly he was twice-born, but he fell down from his position, and therefore he was properly punished.

TEXT 56

विमुच्य रशनावद्धं बालहत्याहतप्रभम् ।  
तेजसा मणिना हीनं शिविराभिरयापयत् ॥५६॥

*vimucya raśanābaddham  
bāla-hatyā-hata-prabham  
tejasā maṇinā hīnam  
śibirān nirayāpayat*

*vimucya*—after releasing him; *raśanā-baddham*—from the bondage of ropes; *bāla-hatyā*—infanticide; *hata-prabham*—loss of bodily luster; *tejasā*—of the strength of; *maṇinā*—by the jewel; *hīnam*—being deprived of; *śibirāt*—from the camp; *niraya-apayat*—drove him out.

TRANSLATION

He [Aśvatthāmā] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel from his head, he lost even more strength. Thus he was unbound and driven out of the camp.

PURPORT

Thus being insulted, the humiliated Aśvatthāmā was simultaneously killed and not killed by the intelligence of Lord Kṛṣṇa and Arjuna.

TEXT 57

वपनं द्रविणादानं स्थानान्निर्घापणं तथा ।  
एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥५७॥

*vapanam draviṇādānaṁ  
sthānān niryāpaṇam tathā  
eṣa hi brahmabandhūnām  
vadhō nānyo 'sti daihikaḥ*

*vapanam*—cleaving the hairs from the head; *draviṇa*—wealth; *adānam*—forfeiting; *sthānān*—from the residence; *niryāpaṇam*—driving away; *tathā*—also; *eṣaḥ*—all these; *hi*—certainly; *brahma-bandhūnām*—of the relatives of the *brāhmaṇa*; *vadhaḥ*—killing; *na*—not; *anyaḥ*—any other method; *asti*—there is; *daihikaḥ*—in the matter of the body.

TRANSLATION

Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a *brāhmaṇa*. There is no injunction for killing the body.

TEXT 58

पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया ।  
स्वानां मृतानां यत्कृत्यं चकुर्निर्हरणादिकम् ॥५८॥

*putra-śokāturāḥ sarve  
pāṇḍavāḥ saha kṛṣṇayā  
svānām mṛtānām yat kṛtyam  
cakrur nirharāṇādikam*

*putra*—son; *śoka*—bereavement; *āturāḥ*—overwhelmed with; *sarve*—all of them; *pāṇḍavāḥ*—the sons of Pāṇḍu; *saha*—along with; *kṛṣṇayā*—with Draupadī; *svānām*—of the kinsmen; *mṛtānām*—of the dead; *yat*—what; *kṛtyam*—ought to be done; *cakruḥ*—did perform; *nirharāṇa-adikam*—undertakable.

TRANSLATION

Thereafter, the sons of Pāṇḍu and Draupadī, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives.

Thus end the Bhaktivedanta purports of the First Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Son of Droṇa Punished."

CHAPTER EIGHT

Prayers by Queen Kuntī  
and Parikṣit Saved

TEXT 1

सुत उवाच  
अथ ते सम्परेतानां खानामुदकमिच्छताम् ।  
दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥ १ ॥

*sūta uvāca  
atha te samparetānām  
svānām udakam icchatām  
dātum sa kṛṣṇā gaṅgāyām  
puraskṛtya yayuḥ striyaḥ*

*sūtaḥ uvāca*—Sūta said; *atha*—thus; *te*—the Pāṇḍavas; *samparetānām*—of the dead; *svānām*—of the relatives; *udakam*—water; *icchatām*—willing to have; *dātum*—to deliver; *sa kṛṣṇāḥ*—along with Lord Kṛṣṇa; *gaṅgāyām*—on the Ganges; *puraskṛtya*—putting in the front; *yayuḥ*—went; *striyaḥ*—the women.

TRANSLATION

Sūta Gosvāmī said: Thereafter the Pāṇḍavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Lord Kṛṣṇa. The ladies walked in front.

PURPORT

To date it is the custom in the Hindu society to go to the Ganges or to any other sacred river to take bath when death occurs in the family. Each of the family members pours out a potful of the Ganges water for the departed soul and walks in a procession, with the ladies in the front. The Pāṇḍavas also followed the rules more than five thousand years ago. Lord Kṛṣṇa, being a cousin of the Pāṇḍavas, is also amongst the family members.

TEXT 2

ते निनीयोदकं सर्वे विलप्य च भृशं पुनः ।  
आप्लुता हरिपादाब्जरजःपूतसरिञ्जले ॥ २ ॥

*te ninīyodakam sarve  
vilapya ca bhṛśam punaḥ  
āplutā hari-pādābja-  
rajaḥ pūta sarīj jale*

*te*—all of them; *ninīya*—having offered; *udakam*—water; *sarve*—every one of them; *vilapya*—having lamented; *ca*—and; *bhṛśam*—sufficiently; *punaḥ*—again; *āplutāḥ*—took bath; *hari-pādābja*—lotus feet of the Lord; *rajaḥ*—dust; *pūta*—purified; *sarīj*—of the Ganges; *jale*—in the water.

TRANSLATION

Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water is sanctified due to being mixed with the dust of the lotus feet of the Lord.



## TEXT 3

तत्रासीनं कुरुपतिं धृतराष्ट्रं सहानुजम् ।  
गान्धारीं पुत्रशोकातो पृथां कृष्णां च माधवः ॥ ३ ॥

*tatrāsīnaṁ kuru-patiṁ  
dhṛtarāṣṭraṁ sahānujam  
gāndhārīṁ putra-śokārtāṁ  
pṛthāṁ kṛṣṇāṁ ca mādhaveḥ*

*tatra*—there; *āsīnam*—sitting; *kuru-patiṁ*—the King of the Kurus; *dhṛtarāṣṭram*—Dhṛtarāṣṭra; *saha anujam*—with his younger brother; *gāndhārīṁ*—Gāndhārī; *putra*—son; *śoka-artāṁ*—overtaken by bereavement; *pṛthāṁ*—Kuntī; *kṛṣṇām*—Draupadī; *ca*—also; *mādhavaḥ*—Lord Śrī Kṛṣṇa.

## TRANSLATION

There the King of the Kurus, Mahārāja Yudhiṣṭhira, along with his younger brothers, Dhṛtarāṣṭra, Gāndhārī, Kuntī, Draupadī and also Lord Kṛṣṇa, all sat, overwhelmed with grief.

## PURPORT

The Battle of Kurukṣetra was fought between family members, and thus all affected persons were also family members like Mahārāja Yudhiṣṭhira and brothers, Kuntī, Draupadī, Subhadrā, Dhṛtarāṣṭra, Gāndhārī and her daughters-in-law, etc. All the principal dead bodies were in some way or other related with each other, and therefore the family grief was combined. Lord Kṛṣṇa was also one of them as a cousin of the Pāṇḍavas and nephew of Kuntī, as well as brother of Subhadrā, etc. The Lord was, therefore, equally sympathetic toward all of them, and therefore He began to pacify them befittingly.

## TEXT 4

सान्त्वयामास मुनिभिर्हतबन्धूञ् शुचार्पितान् ।  
भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥ ४ ॥

*sāntvayāmāsa munibhir  
hata-bandhūñ śucārpitān  
bhūteṣu kālasya gatim  
darśayan napratikriyām*

*sāntvayāmāsa*—pacified; *munibhiḥ*—along with the *munis* present there; *hata-bandhūñ*—those who lost their friends and relatives; *śucārpitān*—all shocked and affected; *bhūteṣu*—unto the living beings; *kālasya*—of the supreme law of the Almighty; *gatim*—reactions; *darśayan*—demonstrated; *na*—no; *pratikriyām*—remedial measures.

## TRANSLATION

Lord Śrī Kṛṣṇa and the *munis* began to pacify those who were shocked and affected, citing the stringent laws of the Almighty and their reactions upon living beings.

## PURPORT

The stringent laws of nature under the order of the Supreme Personality of Godhead cannot be altered by any living entity. The living entities are eternally under the subjugation of the Almighty Lord. The Lord makes all the laws and orders, and these laws and orders are generally called *dharma* or religion. No one can create any religious formula. Bona fide religion is to abide by the orders of the Lord. The Lord's orders are clearly declared in the *Bhagavad-gītā*. Everyone should follow Him only or His orders, and that will make all happy, both materially and spiritually. As long as we are in the material world, it is our duty to follow the orders of the Lord, and if by the grace of the Lord we are liberated from the clutches of the material world, then in our liberated stage also we can render transcendental loving service unto the Lord. In our material stage we can neither see ourselves nor the Lord for want of spiritual vision. But when we are liberated from the material affection and are situated in our original

spiritual form we can see both ourselves as well as the Lord face to face. *Mukti* means to be reinstated in one's original spiritual status after giving up the material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this spiritual liberty. Unfortunately, under the influence of illusory material energy, we accept this spot-life for a few years only as our permanent existence and thus become illusioned by possessing so-called country, home, land, children, wife, community, wealth, etc., which are false representations created by *māyā* (illusion). And under the dictation of *māyā*, we fight with one another to protect these false possessions. By cultivating spiritual knowledge, we can realize that we have nothing to do with all this material paraphernalia. Then at once we become free from material attachment. And this clearance of the misgivings of material existence at once takes place by association of the Lord's devotees who are able to inject the transcendental sound into the depth of the bewildered heart and thus make him practically liberated from all lamentation and illusion. That is a summary of the pacifying measures for those affected by the reaction of stringent material laws, exhibited in the forms of birth, death, old age and disease, insoluble factors of material existence. The victims of war, namely, the family members of the Kurus, were lamenting the problems of death, and the Lord pacified them on the basis of knowledge.

## TEXT 5

साधयित्वाजातशत्रोः स्वं राज्यं कितवैर्हृतम् ।  
घातयित्वासतो राज्ञः कचस्पर्शक्षतायुषः ॥ ५ ॥

*sādhayitvājāta-śatroḥ  
svaṁ rājyaṁ kitavair hṛtam  
ghātayitvāsato rājñah  
kaca-sparśakṣatāyusaḥ*

*sādhayitvā*—having executed; *ajāta-śatroḥ*—of one who has no enemy; *svam rājyam*—own kingdom; *kitavaiḥ*—by the clever (Duryodhana and party); *hṛtam*—usurped; *ghātayitvā*—having killed; *asataḥ*—the unscrupulous; *rājñah*—of the queen's; *kaca*—bunch of hair; *sparśa*—roughly handled; *kṣata*—decreased; *āyusaḥ*—by the duration of life.

## TRANSLATION

The clever Duryodhana and his party cunningly usurped the kingdom of Yudhiṣṭhira, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life being decreased for their having roughly handled the hair of Queen Draupadī.

## PURPORT

In the glorious days, or before the advent of the age of Kali, the *brāhmaṇas*, the cows, the women, the children and the old men were properly given protection.

1. The protection of the *brāhmaṇas* maintains the institution of *varṇa* and *āśrama*, the most scientific culture for attainment of spiritual life.

2. The protection of cows maintains the most miraculous form of food, i.e., milk for maintaining the finer tissues of the brain for understanding higher aims of life.

3. The protection of women maintains the chastity of society by which we can get a good generation for peace, tranquility and progress of life.

4. The protection of children gives the human form of life its best chance to prepare the way of liberty from material bondage. Such protection of children begins from the very day of begetting a child by the purificatory process of *Garbhādhāna-saṁskāra*, the beginning of pure life.

5. The protection of the old men gives them a chance to prepare themselves for better life after death. This complete outlook is based on factors leading to successful humanity as against the civilization of polished cats and dogs.

The killing of these innocent creatures is totally forbidden because even by insulting them one loses one's duration of life. In the age of Kali they are not properly protected, and therefore the duration of life of the present generation has shortened considerably. In the *Bhagavad-gītā* it is stated that when the women become unchaste for want of proper pro-



tection, there are unwanted children called *varṇa-saiṅkaras*. To insult a chaste woman means to bring about disaster in the duration of life. Duḥśāsana, a brother of Duryodhana, insulted Draupadī, an ideal chaste lady, and therefore the miscreants died untimely. These are some of the stringent laws of the Lord, mentioned above.

## TEXT 6

याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः ।  
तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् ॥ ६ ॥

*yājayitvāśvamedhais taṁ  
tribhir uttamakalpakaiḥ  
tat-yaśaḥ pāvanam dikṣu  
śata-manyor ivātanot*

*yājayitvā*—by performing; *śvamedhaiḥ*—*yajña* in which a horse is sacrificed; *taṁ*—him (King Yudhiṣṭhira); *tribhiḥ*—three; *uttama*—best; *kalpakaiḥ*—supplied with proper ingredients and performed by able priests; *tat*—that; *yaśaḥ*—fame; *pāvanam*—virtuous; *dikṣu*—all directions; *śata-manyoḥ*—like the one who performed one hundred such sacrifices; *iva*—like; *atanot*—performed.

## TRANSLATION

Lord Śrī Kṛṣṇa caused three well-performed *Śvamedha-yajñas* [horse sacrifices] to be conducted by Mahārāja Yudhiṣṭhira and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.

## PURPORT

This is something like the preface of the performances of *Śvamedha-yajña* by Mahārāja Yudhiṣṭhira. The comparison of Mahārāja Yudhiṣṭhira to the King of heaven is significant. The King of heaven is thousands and thousands of times greater than Mahārāja Yudhiṣṭhira in opulence, yet the fame of Mahārāja Yudhiṣṭhira was not less. The reason is that Mahārāja Yudhiṣṭhira was a pure devotee of the Lord, and by His grace only he was on the level of the King of heaven, even though King Yudhiṣṭhira performed only three *yajñas*, whereas the King of heaven performed hundreds. That is the prerogative of the devotee of the Lord. The Lord is equal to everyone, but a devotee of the Lord is more glorified because he is always in touch with the all-great. The sun rays are equally distributed, but still there are some places which are dark always. This is not due to the sun but to the receptive power. Similarly, those who are cent percent devotees of the Lord get the full-fledged mercy of the Lord, which is always equally distributed everywhere.

## TEXT 7

आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः ।  
द्वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः ॥ ७ ॥

*āmantrya pāṇḍu-putrāṁś ca  
śaineyoddhava-sāmyutaḥ  
dvaipāyanādibhir vipraiḥ  
pūjitaiḥ pratipūjitaḥ*

*āmantrya*—inviting; *pāṇḍu-putrān*—all the sons of Pāṇḍu; *ca*—also; *śaineya*—Satyaki; *uddhava*—Uddhava; *sāmyutaḥ*—accompanied; *dvaipāyana-ādibhiḥ*—by the *rṣis* like Vedavyāsa, etc.; *vipraiḥ*—by the *brāhmaṇas*; *pūjitaiḥ*—being worshiped; *pratipūjitaḥ*—also the Lord reciprocated equally.

## TRANSLATION

Lord Śrī Kṛṣṇa then prepared for His departure. He invited the sons of Pāṇḍu, after having been worshiped by the *brāhmaṇas*, headed by Śrīla Vyāsadeva. The Lord also reciprocated greetings.

## PURPORT

Apparently Lord Śrī Kṛṣṇa was a *kṣatriya* and was not worshipable by the *brāhmaṇas*. But the *brāhmaṇas* present there, headed by Śrīla

Vyāsadeva, all knew Him to be the Personality of Godhead, and therefore they worshiped Him, but the Lord reciprocated the greetings just to honor the social order that a *kṣatriya* is obedient to the orders of the *brāhmaṇas*. Although Lord Śrī Kṛṣṇa was always offered the respects of the Supreme Lord from all responsible quarters, the Lord never deviated from the customary usages between the four orders of society. The Lord purposely observed all these social customs so that others would follow Him in the future.

## TEXT 8

गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः ।  
उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥ ८ ॥

*gantum kṛtamatiḥ brahman  
dvārakāṁ ratham āsthitaḥ  
upalebhe 'bhidhāvantīm  
uttarām bhaya-vihvalām*

*gantum*—just desiring to start; *kṛtamatiḥ*—having decided; *brahman*—O *brāhmaṇa*; *dvārakāṁ*—towards Dvārakā; *ratham*—on the chariot; *āsthitaḥ*—seated; *upalebhe*—saw; *abhidhāvantīm*—coming hurriedly; *uttarām*—Uttarā; *bhaya-vihvalām*—being afraid.

## TRANSLATION

As soon as He seated Himself on the chariot to start for Dvārakā, He saw Uttarā hurrying toward Him in fear.

## PURPORT

All members of the family of the Pāṇḍavas were completely dependent on the protection of the Lord, and therefore the Lord also protected all of them in all circumstances. The Lord protects everyone, but one who depends completely upon Him is especially looked after by the Lord. The father is more attentive to the little son who is exclusively dependent on the father.

## TEXT 9

उत्तरोवाच  
पाहि पाहि महायोगिन्देवदेव जगत्पते ।  
नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ ९ ॥

*uttarovāca  
pāhi pāhi mahā-yogin  
deva-deva jagat-pate  
nānyam tvad abhayaṁ paśye  
yatra mṛtyuḥ parasparam*

*uttaraḥ uvāca*—Uttarā said; *pāhi pāhi*—protect, protect; *mahā-yogin*—the greatest mystic; *deva-deva*—the worshipable of the worshiped; *jagat-pate*—O Lord of the universe; *na*—not; *anyam*—anyone else; *tvat*—Your; *abhayaṁ*—fearlessness; *paśye*—do I see; *yatra*—where there is; *mṛtyuḥ*—death; *parasparam*—in the world of duality.

## TRANSLATION

Uttarā said: O Lord of lords, Lord of the universe! You are the greatest of the mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.

## PURPORT

This material world is the world of duality in contrast with the oneness of the absolute realm. The world of duality is composed of matter and spirit, whereas the absolute world is complete spirit without any tinge of the material qualities. In the dual world everyone is falsely trying to become the master of the world, whereas in the absolute world the Lord is the Absolute Lord and all others are His absolute servitors. In the world of duality everyone is *envious* of all others, and death is inevitable due to the dual existence of matter and spirit. The Lord is the only shelter of fearless-



ness for the surrendered soul. No one can save himself from the cruel hands of death in the material world without having surrendered himself at the lotus feet of the Lord.

## TEXT 10

अभिद्रवति मामीश शरस्तप्तस्यसो विभो ।  
कामं दहतु मां नाथ मामे गर्भो निपात्यताम् ॥१०॥

*abhidravati mām īśa  
śaras taptāyaso vibho  
kāmaṁ dahatu mām nātha  
mā me garbho nipātyatām*

*abhidravati*—coming towards; *mām*—me; *īśa*—O Lord; *śaraḥ*—the arrow; *tapta*—fiery; *ayasah*—iron; *vibho*—the great; *kāmam*—desire; *dahatu*—let it burn; *mām*—me; *nātha*—my protector; *mā*—not; *me*—my; *garbhaḥ*—embryo; *nipātyatām*—be aborted.

## TRANSLATION

O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.

## PURPORT

This incidence took place after the death of Abhimanyu, the husband of Uttarā. As the widow of Abhimanyu, she should have followed the path of her husband, but because she was pregnant and Mahārāja Parīkṣit, a great devotee of the Lord, was lying in embryo, she was responsible for his protection. The mother of a child has a great responsibility in giving all protection to the child, and therefore she was not ashamed to express this frankly before Lord Kṛṣṇa. Uttarā was the daughter of a great king, the wife of a great hero and student of a great devotee, and later she was the mother of a good king also. She was fortunate in every respect.

## TEXT 11

सूत उवाच

उपधाय वचस्तस्या भगवान् भक्तवत्सलः ।  
अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत ॥११॥

*sūta uvāca  
upadhārya vacas tasyā  
bhagavān bhakta-vatsalah  
apāṇḍavam idaṁ kartuṁ  
drauṇer astram abudhyata*

*sūtaḥ uvāca*—Sūta Gosvāmī said; *upadhārya*—by hearing her patiently; *vacaḥ*—words; *tasyāḥ*—her; *bhagavān*—the Personality of Godhead; *bhaktavatsalah*—He who is very much affectionate towards His devotees; *apāṇḍavam*—without the existence of the Pāṇḍavas' descendants; *idaṁ*—this; *kartum*—in order to do it; *drauṇeh*—of the son of Droṇācārya; *astram*—weapon; *abudhyata*—understood it.

## TRANSLATION

Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, who is always very much affectionate to His devotees, having patiently heard her words, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the brahmāstra to finish the last life in the Pāṇḍava family.

## PURPORT

The Lord is impartial in every respect, but still He is inclined towards His devotees because there is a great necessity of this for everyone's well-being. The Pāṇḍava family is a family of devotees, and therefore the Lord wanted them to rule the world. That was the reason that He vanquished the rule of the company of Duryodhana and established the rule of

Mahārāja Yudhiṣṭhira. Therefore, He wanted to protect Mahārāja Parīkṣit also, who was lying in embryo. He did not like the idea that the world should be without the Pāṇḍavas, the ideal family of devotees.

## TEXT 12

तर्हीवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान् ।  
आत्मनोऽभिमुखान्दीप्तानालक्ष्यास्त्राप्युपाददुः ॥१२॥

*tarhi evātha muni-śreṣṭha  
pāṇḍavāḥ pañca sāyakān  
ātmano'bhimukhān dīptān  
ālakṣyāstrāṇy upādaduḥ*

*tarhi*—for that; *eva*—also; *atha*—therefore; *muni-śreṣṭha*—O chief amongst the munis; *pāṇḍavāḥ*—all the sons of Pāṇḍu; *pañca*—five; *sāyakān*—weapons; *ātmanaḥ*—own selves; *abhimukhān*—towards; *dīptān*—glaring; *ālakṣya*—seeing it; *astrāṇi*—weapon; *upādaduḥ*—took up.

## TRANSLATION

O foremost amongst the great thinkers [munis] [Śaunaka], seeing the glaring brahmāstra proceeding towards them, the Pāṇḍavas took up their five respective weapons.

## PURPORT

The *brahmāstras* are finer than the nuclear weapons. Aśvatthāmā discharged the *brahmāstras* simply to kill the Pāṇḍavas, namely the five brothers headed by Mahārāja Yudhiṣṭhira and their only grandson lying within the womb of Uttarā. Therefore the *brahmāstra*, more effective and finer than the atomic weapons, was not as blind as the atomic bombs. When the atomic bombs are discharged they do not discriminate between the target and others. Mainly the atomic bombs do harm to the innocent because there is no control. The *brahmāstra* is not like that. It marks out the target and proceeds accordingly without harming the innocent.

## TEXT 13

व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम् ।  
सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥१३॥

*vyasanam vīkṣya tat teṣām  
ananya-viṣayātmanām  
sudarśanena svāstreṇa  
svānām rakṣāṁ vyadhāt vibhuḥ*

*vyasanam*—great danger; *vīkṣya*—having observed it; *tat*—that; *teṣām*—their; *ananya*—any other; *viṣaya*—means; *ātmanām*—thus inclined; *sudarśanena*—by the wheel of Śrī Kṛṣṇa; *sva astreṇa*—by the weapon; *svānām*—of His own devotees; *rakṣām*—protection; *vyadhāt*—did it; *vibhuḥ*—the Almighty.

## TRANSLATION

The Almighty Personality of Godhead Śrī Kṛṣṇa, having observed that a great danger was befalling His unalloyed devotees who were fully surrendered souls, at once took up His Sudarśana disc in order to protect them.

## PURPORT

The *brahmāstra* or the supreme weapon released by Aśvatthāmā was something similar to the nuclear weapon but with more radiation and heat. This *brahmāstra* is the product of a more subtle science, being the product of a finer sound or *mantra* recorded in the *Vedas*. Another advantage of this weapon is that it is not blind like the nuclear weapon because it can be directed only to the target and nothing else. Aśvatthāmā released the weapon just to finish all the male members of Pāṇḍu's family; therefore in one sense it was more dangerous than the atomic bombs because it could penetrate even the most protected place and would never miss the target. Knowing all this, Lord Śrī Kṛṣṇa took up



at once His personal weapon to protect His devotees, who did not know anyone other than Kṛṣṇa. In the *Bhagavad-gītā* the Lord has clearly promised that His devotees are never to be vanquished. And He behaves according to the quality or degree of the devotional service by the devotees. Here the word *ananya-viṣayātmanām* is significant. The Pāṇḍavas were cent percent dependent on the protection of the Lord, although they were all great warriors themselves. But the Lord neglects even the greatest warrior and also vanquishes them in no time. When the Lord saw that there was no time for the Pāṇḍavas to counteract the *brahmāstra* of Aśvatthāmā, He took up the weapon even at the risk of breaking His own vow. Although the Battle of Kurukṣetra was almost finished, still, according to His vow, He should not have taken up His own weapon. But the emergency was more important than the vow. He is better known as the *bhakta-vatsala*, or the lover of His devotee, and thus He preferred to continue as *bhakta-vatsala* than to be a worldly moralist who never breaks his solemn vow.

## TEXT 14

अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।  
स्वामययाऽऽवृणोद्गर्भं वैरात्र्याः कुरुतन्तवे ॥१४॥

*antaḥsthaḥ sarva-bhūtānām  
ātmā yogeśvaro hariḥ  
svamāyayā"vr̥ṇod garbhaṁ  
vairāṭyāḥ kuru-tantave*

*antaḥsthaḥ*—being within; *sarva*—all; *bhūtānām*—of the living beings; *ātmā*—soul; *yoga-īśvaraḥ*—the Lord of all mysticism; *hariḥ*—the Supreme Lord; *svamāyayā*—by the personal energy; *avr̥ṇot*—covered; *garbham*—embryo; *vairāṭyāḥ*—of Uttarā; *kuru-tantave*—for the progeny of Mahārāja Kuru.

## TRANSLATION

The Lord of supreme mysticism Śrī Kṛṣṇa resides within everyone's heart as the Paramātmā. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttarā by His personal energy.

## PURPORT

The Lord of supreme mysticism can simultaneously reside within everyone's heart, or even within the atoms, by His Paramātmā feature, His plenary portion. Therefore, from within the body of Uttarā He covered the embryo to save Mahārāja Parīkṣit and protect the progeny of Mahārāja Kuru in which King Pāṇḍu was also a descendant. Both the sons of Dhṛtarāṣṭra and those of Pāṇḍu all belonged to the same dynasty of Mahārāja Kuru; therefore both of them were generally known as Kurus. But particularly, when there were differences between the two brothers' families, the sons of Dhṛtarāṣṭra were known as Kurus while the sons of Pāṇḍu were known as Pāṇḍavas. Since the sons and grandsons of Dhṛtarāṣṭra were all killed in the Battle of Kurukṣetra, the last son of the dynasty is thus designated as the son of the Kurus.

## TEXT 15

यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।  
वैष्णवं तेज आसाद्य समशाम्यद् भृगुद्वह ॥१५॥

*yadyapy astram brahma-śiraḥ  
tv amogham cāpratikriyam  
vaiṣṇavam teja āsādyā  
samaśāmyad bhṛgūdvaha*

*yadyapi*—although; *astram*—weapons; *brahma*—Brahma; *śiraḥ*—supreme; *tv*—but; *amogham*—without check; *ca*—and; *apratikriyam*—not to be counteracted; *vaiṣṇavam*—in relation with Viṣṇu; *tejaḥ*—strength; *āsādyā*—being confronted with; *samaśāmyat*—was neutralized; *bhṛgūdvaha*—O glory of the family of Bhṛgu.

## TRANSLATION

O Śaunaka, although the supreme brahmāstra weapon released by Aśvatthāmā was irresistible and without check or counteraction, when

confronted by the strength of Viṣṇu [Lord Kṛṣṇa], it was neutralized and foiled.

## PURPORT

In the *Bhagavad-gītā* it is said that the *brahmajyoti* or the glowing effulgence transcendental is resting on Lord Śrī Kṛṣṇa. In other words, the glowing effulgence known as *brahmatejas* is nothing but the rays of the Lord, just as the sun rays are rays of the sun disc. So this Brahma weapon also, although materially irresistible, could not surpass the supreme strength of the Lord. The weapon called *brahmāśtras*, released by Aśvatthāmā, was neutralized and foiled by Lord Śrī Kṛṣṇa by His own energy; that is to say, He did not wait for any other's help because He is absolute.

## TEXT 16

मा मंस्या ह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते ।  
य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥१६॥

*mā maṁsthā hy etad āścaryam  
sarvāścaryamaye'cyute  
ya idam māyayā devyā  
sṛjaty avati hantya ajaḥ*

*mā*—do not; *maṁsthāḥ*—think it; *hi*—certainly; *etad*—all these; *āścaryam*—wonderful; *sarva*—all; *āścaryamaye*—in the all-mysterious; *acyute*—the infallible; *yaḥ*—one who; *idam*—this (creation); *māyayā*—by His energy; *devyā*—transcendental; *sṛjati*—creates; *avati*—maintains; *hanti*—annihilates; *ajaḥ*—unborn.

## TRANSLATION

O brāhmaṇas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. It is so because He, by His own transcendental energy, maintains and annihilates all material things, although He Himself is unborn.

## PURPORT

The activities of the Lord are always inconceivable to the tiny brain of the living entities. Nothing is impossible for the Supreme Lord, but all His actions are wonderful for us, and thus He is always beyond the range of our conceivable limits. The Lord is the all-powerful, all-perfect Personality of Godhead. The Lord is cent percent perfect, whereas others, namely Brahmā, Nārāyaṇa, Śiva, the demigods and all other living beings, possess only different percentages of such perfection. No one is equal to or greater than Him. He is unrivalled.

## TEXT 17

ब्रह्मतेजोविनिर्मुक्तैरतमजैः सह कृष्णया ।  
प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥१७॥

*brahma-tejo vinirmuktair  
ātmajaiḥ saha kṛṣṇayā  
prayāṇābhimukham kṛṣṇam  
idam āha pṛthā satī*

*brahma-tejaḥ*—radiation of the brahmāstra; *vinirmuktaiḥ*—being saved from; *ātmajaiḥ*—along with her sons; *saha*—with; *kṛṣṇayā*—Draupadī; *prayāṇa*—outgoing; *abhimukham*—towards; *kṛṣṇam*—unto Lord Kṛṣṇa; *idam*—this; *āha*—said; *pṛthā*—Kuntī; *satī*—chaste, devoted to the Lord.

## TRANSLATION

Thus saved from the radiation of the brahmāstra, Kuntī, the chaste devotee of the Lord, and her five sons and Draupadī, addressed Lord Kṛṣṇa as He started for home.

## PURPORT

Kuntī is described herein as *satī*, or chaste, due to her unalloyed devotion to Lord Śrī Kṛṣṇa. Her mind will just now be expressed in the follow-



ing prayers for Lord Kṛṣṇa. A chaste devotee of the Lord does not look to others, namely any other living being or demigod, even for deliverance from danger. That was all along the characteristic of the whole family of the Pāṇḍavas. They knew nothing except Kṛṣṇa, and therefore the Lord was also always ready to help them in all respects and in all circumstances. That is the transcendental nature of the Lord. He reciprocates the dependence of the devotee. One should not, therefore, look for help from imperfect living beings or demigods, but one should look for all help from Lord Kṛṣṇa, who is competent to save His devotees. Such a chaste devotee also never asks the Lord for help, but the Lord, out of His own accord, is always anxious to render it.

## TEXT 18

कुन्त्युवाच

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतेः परम् ।  
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥१८॥

kuntī uvāca

namasye puruṣaṁ tvādyam  
īśvaraṁ prakṛteḥ param  
alakṣyaṁ sarva-bhūtānām  
antar bahir avasthitam

kuntī uvāca—Śrīmatī Kuntī said; namasye—let me bow down; puruṣaṁ—the Supreme Person; tvā—although; ādyam—the original; īśvaram—the controller; prakṛteḥ—of the material cosmos; param—beyond; alakṣyam—the invisible; sarva—all; bhūtānām—of living beings; antaḥ—within; bahiḥ—without; avasthitam—existing.

## TRANSLATION

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

## PURPORT

Śrīmatī Kuntīdevī was quite aware that Kṛṣṇa was the original personality of Godhead, although He was playing the part of her nephew. Such an enlightened lady could not commit a mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the original *puruṣa* beyond the material cosmos. Although all living entities are also transcendental, they are neither original nor infallible. The living entities are apt to fall down under the clutches of material nature, but the Lord is never like that. In the *Vedas*, therefore, He is described as the chief amongst all living entities. Then again He is addressed as *īśvara*, or the controller. The living entities or the demigods like Indra, Candra, Sūrya, etc., are also to some extent *īśvara*, but none of them is the supreme *īśvara* or the ultimate controller. He is the *paramēśvara*, or the Supersoul. He is both within and without. Although He was present before Śrīmatī Kuntī as her nephew, He was also within her and everyone else. In the *Bhagavad-gītā* the Lord says (Bg. 15.15), "I am situated in everyone's heart, and due to Me only one remembers, forgets and is cognizant, etc. Through all the *Vedas* I am to be known because I am the compiler of the *Vedas*, and I am the teacher of the *Vedānta*." Queen Kuntī affirms that the Lord, although both within and without all living beings, is still invisible. The Lord is, so to speak, a puzzle for the common man. Queen Kuntī experienced personally that Lord Kṛṣṇa was present before her, yet He entered within the womb of Uttarā to save her embryo from the attack of Aśvatthāmā's *brahmāstra*. Kuntī herself was puzzled whether Śrī Kṛṣṇa is all-pervasive or localized. In fact, He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called the *māyā* energy of the Supreme Lord, and it controls the limited vision of the rebelled soul. It is explained as follows.

## TEXT 19

मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।  
न लक्ष्यसे मूढदृशा नदो नाश्रधरो यथा ॥१९॥

māyā-javanikācchannam  
ajñādhokṣajam avyayam  
na lakṣyase mūḍha-dṛṣā  
naṣo nāṣyadharo yathā

māyā—deluding; javanikā—curtain; ācchannam—covered by; ajñā—ignorant; adhokṣajam—beyond the range of material conception (transcendental); avyayam—irreproachable; na—not; lakṣyase—observed; mūḍha-dṛṣā—by the foolish observer; naṣaḥ—artist; nāṣya-dharāḥ—dressed as a player; yathā—as.

## TRANSLATION

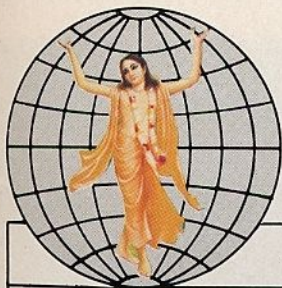
Being beyond the range of limited sense perception, the eternally irreproachable factor covered by the curtain of deluding energy, You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

## PURPORT

In the *Bhagavad-gītā* the Lord affirms that less intelligent persons mistake Lord Śrī Kṛṣṇa to be an ordinary man like us, and thus they deride Him. The same is confirmed herein by Queen Kuntī. The less intelligent persons are those who rebel against the authority of the Lord. Such persons are known as *asuras*. The *asuras* cannot recognize the Lord's authority. When the Lord appears Himself amongst us, as Rāma, Nṛsiṁha, Varāha or in His original form as Kṛṣṇa, He performs many wonderful acts which are humanly impossible. As we shall find in the Tenth Canto of this great literature, Lord Śrī Kṛṣṇa exhibited His humanly impossible activities even from the days of His lying in the lap of His mother. He killed the Pūtānā witch, although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby, and He sucked out her very life also. Similarly, He lifted the Govardhana Hill, just as a boy picks up a frog's umbrella, and stood several days continually just to give protection to the residents of Vṛndāvana. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the *Purāṇas*, *Itihāsas* (histories), *Upaniṣads*, etc. He has delivered wonderful instructions in the shape of the *Bhagavad-gītā*. He has shown marvelous capacities as a hero, as a householder, as a teacher and as a renouncer. He is accepted as the Supreme Personality of Godhead by such authoritative personalities as Vyāsa, Devala, Asita, Nārada, Madhva, Śaṅkara, Rāmānuja, Śrī Caitanya Mahāprabhu, Jīva Gosvāmī, Viśvanātha Cakravartī, Bhaktisiddhānta Sarasvatī and all other authorities of the line. He has Himself declared as much in many places of the authentic literatures. And yet there is a class of men with demoniac mentality who are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy which results from various misdeeds in the past and present. Such persons could not recognize Lord Śrī Kṛṣṇa even when He was present before them. Another difficulty is that those who depend more on their imperfect senses cannot realize Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything through their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as *adhokṣaja*, or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything, but we must admit that we can observe things under certain material conditions only, which are also beyond our control. The Lord is beyond the observation of sense perception. Queen Kuntī accepts this deficiency of the conditioned soul, especially of the woman class who are less intelligent. For less intelligent men there must be such things as temples, mosques or churches so that they may begin to recognize the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent men, such beginning of spiritual life is essential, and only foolish men decry the establishment of such places of worship, which are required to raise the standard of spiritual attributes for the mass of people. For less intelligent persons, bowing down before the authority of the Lord, as is generally done in the temples, mosques or churches, is as beneficial as it is for the advanced devotees to meditate upon Him by active service.

(continued in next issue)





# ISKCON NEWS

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

## UN Conference Welcomes Vedic Alternative

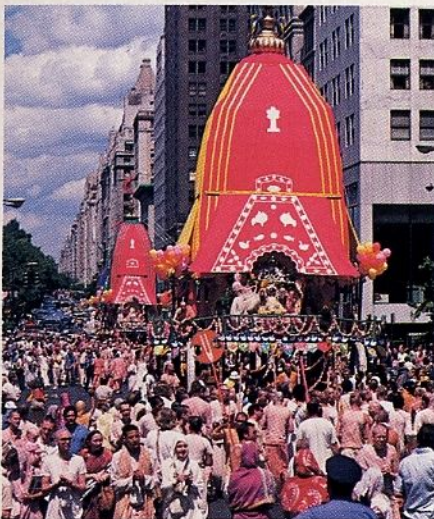
This June, in Vancouver, Canada, 4,500 delegates from 135 countries met in an atmosphere of emergency. Their goal: to improve human living conditions worldwide. This gathering, called the United Nations Conference on Human Settlements—"Habitat," for short—included both governmental meetings and (for the first time in UN history) a meeting of authorized nongovernmental organizations ("NGO's").

ISKCON representatives, including Gurudāsa Svāmī, Revatīnandana Svāmī, and Dharmādhyaśa dāsa, addressed many assemblies and seminars during the two weeks of NGO meetings. ISKCON's outdoor tent-exhibit, entitled "Simple Living, High Thinking," drew rousing applause from thousands of visitors. According to the *New York Times*, most countries wanted to "free themselves from Western ideas on planning and from dependence on Western tech-

nology." As a result, considerable praise went to ISKCON's plans for a model city in Māyāpura, India (based on both classical Vedic town planning and the latest natural technology, such as wind-mill power units and methane gas converters).

Besides Indian delegates who pledged their support, Ronald Seigal, head of the International Assistance Division of the Department of Housing and Urban Development, invited the devotees to Washington for further discussions on the Māyāpura project.

## New York Celebrates Festival of the Chariots



had made possible. "Actually," Prabhupāda explained, "it is Lord Kṛṣṇa who has made this festival possible. He wants everyone, all over the world, to chant Hare Kṛṣṇa and be happy."

An estimated ninety thousand people saw the Festival of the Chariots (Rathayātrā), a transcendental parade that moved down Fifth Avenue from Central Park to the West Village. Many helped pull the three mammoth chariots, with their bright red and yellow canopies and huge wooden wheels. Along with the chanting and dancing devotees there were young people, housewives, and businessmen—all taking part in this commemoration of Lord Kṛṣṇa's return journey to His beloved Vṛndāvana.

One business executive who watched the festivities from his office in the World Trade Center commented, "It looked like the most beautiful thing I'd ever seen." At the park, everyone enjoyed Śrīla Prabhupāda's talk and a feast of *kṛṣṇa-prasāda*, spiritual food.

All three major television networks and the *New York Times* and *Daily News* confirmed the festival's success. Rathayātrā celebrations in eleven other cities (including San Francisco, London, and Paris) met with similar response.

## Anthropologist Applauds Śrīmad-Bhāgavatam

How did the ancients live, and what could they teach us about living? With so much interest today in the cultural riches of "lost" civilizations, Doctor Thomas J. Maloney, Professor of Anthropology at Southern Illinois University, has this to say about *Śrīmad-Bhāgavatam*, translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda:

"As a text to be studied by anthropology students, this work has some very attractive points. It is always difficult to see things from the cultural viewpoint of others, but this work makes this empathetic view much easier. The vivid illustrations add to the easy transference from one culture to the other... The 'working' translation and the more poetic English version are, of course, invaluable, and the purports are of great value..."

(To order any or all of the volumes of *Śrīmad-Bhāgavatam*, please use the coupon on last page.)

"In 1966, Śrīla Prabhupāda, when you had just arrived here in New York from India, you would go alone to Tompkins Square Park and chant Hare Kṛṣṇa. Now, ten years later, thousands of people have come here to Washington Square Park to hear you." It was Sunday, July 18. Kīrtanānanda Svāmī, an early disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, was speaking to his spiritual master at the climax of an event that Śrīla Prabhupāda

## Kṛṣṇa Conscious Calendar

Year 490, Caitanya Era

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The year is full of Kṛṣṇa conscious festivals, and some of the upcoming ones are listed here. The devotees of the ISKCON center nearest you will gladly tell you about the meaning of these festivals.

Sept. 1	Sept. 4	Sept. 5	Sept. 6	Sept. 7	Sept. 8	Oct. 3
Rādhāśtami (appearance of Śrīmatī Rādhārānī).	Parvā Ekādāśī (fasting from grains and beans).	Break-fast after sunrise, before 9:30 A.M. Appearance of Śrīla Jīva Gosvāmī.	Appearance of Thākura Bhaktivinode.	Ananta-caturdāśī-vrata. Disappearance of Haridāsa Thākura.	Viśvarūpa-mahotsava (the acceptance of sanniyāsa by Lord Śrī Caitanya's brother Viśvarūpa). Full moon.	Rāmacandra-vijayotsava (celebration of Rāma's victory over Rāvaṇa). Appearance of Madhvācārya.
Oct. 4	Oct. 5	Oct. 8	Oct. 13	Oct. 16		
Pāpāṅkuṣā Ekādāśī (fasting from grains and beans). Beginning of Kārtika-vrata.	Break-fast after sunrise, before 8:07 A.M. Disappearance of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Kṛpāpāda Kavirāja Gosvāmī.	Śrādhvā Rāsa-yātrā of Lord Kṛṣṇa. Disappearance of Murārī Cūpa. Full Moon.	Disappearance of Narotīra dāsa Thākura.	Bathing festival at Rādhī-kuṅḍa Bahulāśtami.		



---

# GURUKULA: School for the Soul

*A young teacher talks about what it's like to work with the children at ISKCON's primary school in Los Angeles.*

—by *Dvārakānātha dāsa*

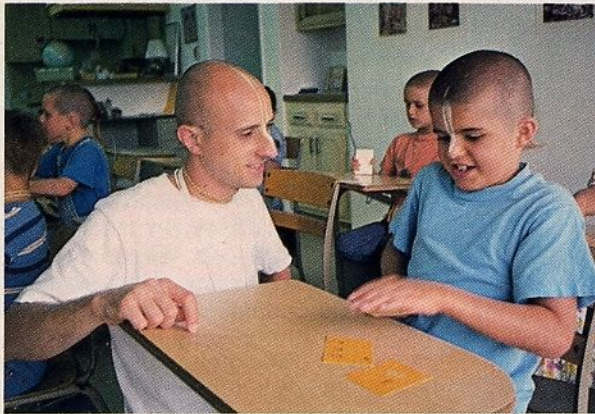
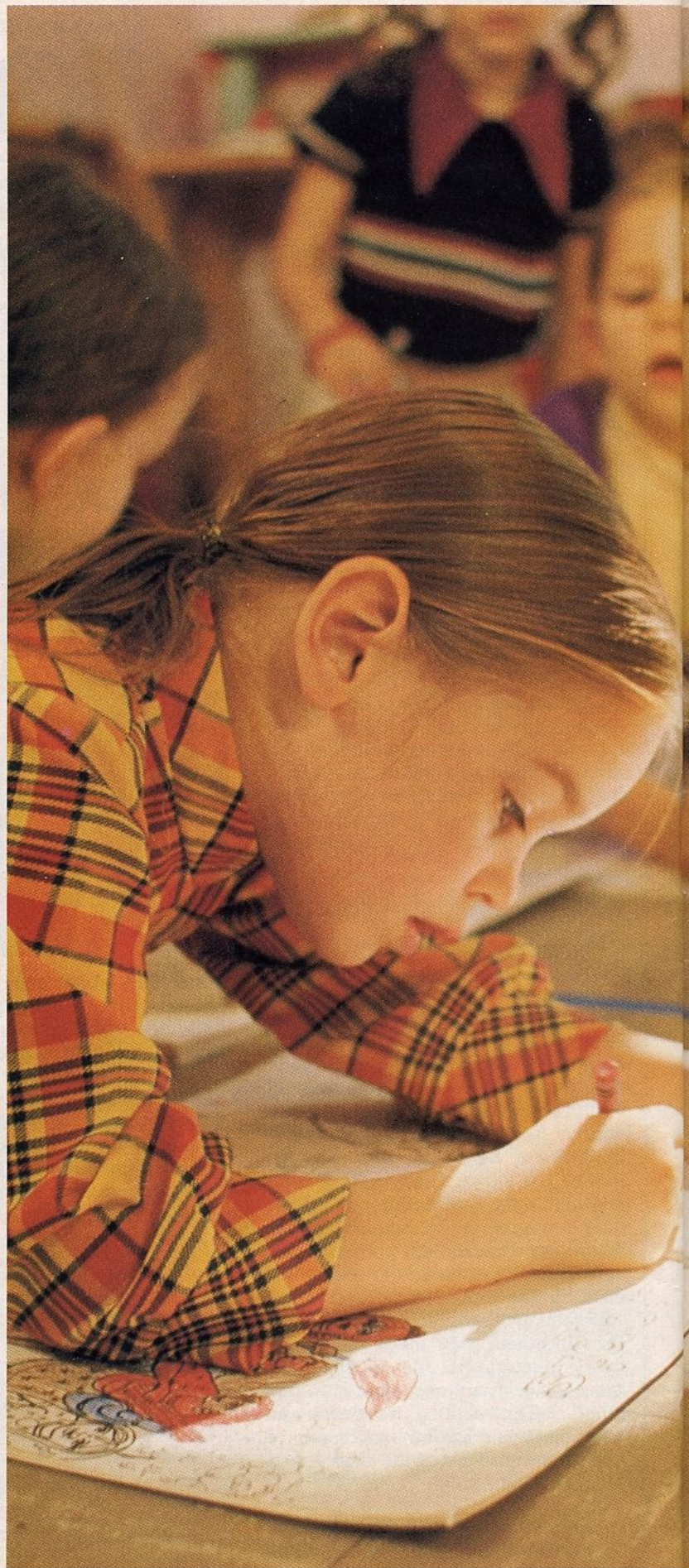


Photo: Vilāsa-vigraha dāsa

*Born thirty-one years ago, in Cleveland, Ohio, Dvārakānātha dāsa graduated from the University of Florida. In 1972 he began work at ISKCON's Gurukula in Dallas as a math and English teacher, and the following year he served as the school's assistant headmaster. In 1974 Dvārakānātha took his present post as a children's counselor in Dallas and continues in this capacity at ISKCON's Los Angeles center, where he lives with his wife Kṛṣṇapriyā-devī dāsī and their three children (Kāmeśī-devī dāsī, eleven; Sammohinī-devī dāsī, seven; and Uddhava dāsa, three).*

---

When I started working as a counselor, I began spending more time with the children. I was surprised to find out how difficult it was, and how much responsibility I'd taken on. Before, I'd taken care of the children on an academic level, and then on an executive level, but now I had to tend to their more personal spiritual and material needs. The boys I worked with were between four and eight





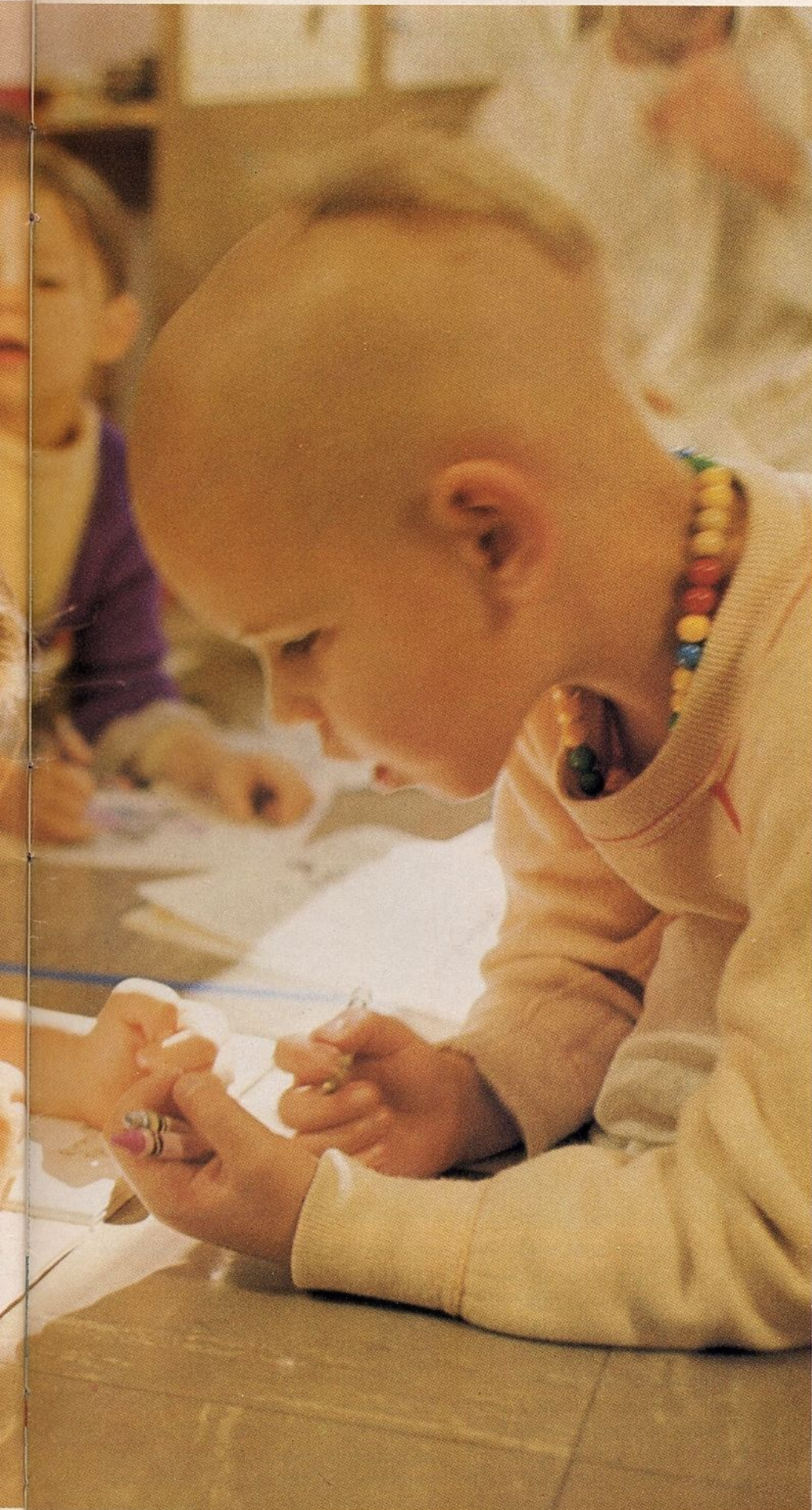


Photo: Muralivadana dāsa



years old, and I had to see that they stayed orderly and clean, that they learned how to take care of themselves physically, and that they also took care of their belongings (clothing, crayons, books, and so on). And their living space had to be kept up, too. Also, because Gurukula's standard of personal behavior is very demanding—in a sense, higher than what most adults are accustomed to—I had to set a good example of behavior for the children to follow.

After a short time, though, working so closely with the children got to be very wonderful, because I could see them spontaneously growing more and more Kṛṣṇa conscious in their daily activities. Inside the classroom they were a bit formal, but outside the classroom they showed their advancement spontaneously. I could tell that they were naturally becoming devotional: they wanted to serve, and they were very friendly.

*(continued on page 20)*

*Gurukula means "the guru's house." Here, students make themselves at home with Kṛṣṇa's Coloring Book (center).*

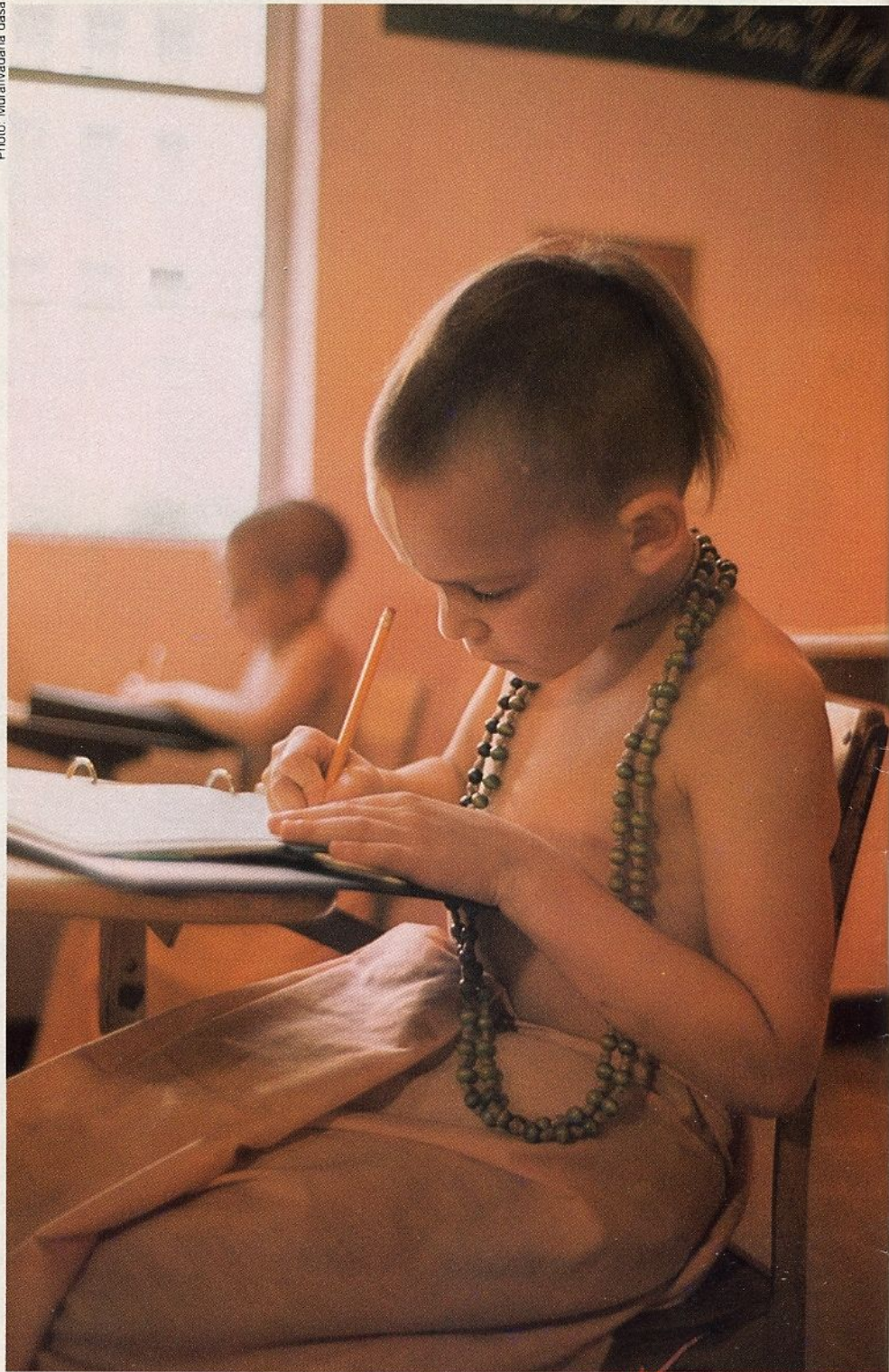
*A colorful crayon drawing (above) of Lord Kṛṣṇa and His beloved Rādhārāṇī, by Dvārakānātha's seven-year-old daughter, Sammohinī-devī dāsī.*



Photo: Viśākhā-devī dāśī



Photo: Muralivadana dāśa



## The school's director, Jagadīśa dāśa, replies to some often-asked questions.

**BTG:** How does Gurukula fit in with today's society?

**Jagadīśa dāśa:** Today many people, especially the leaders, have given up the idea of good character and God consciousness. But with that mentality, no one can be peaceful or happy.

All of us in this world—we're connected with one another; we're like the limbs and branches of a tree. And we're connected with God; He's like the tree's root. So if we all water the root, if we serve the Lord, then the tree—our whole world—will flourish. So we want the students at Gurukula to develop ideal character. They'll have one aim in life: to serve the Lord and all living beings.

**BTG:** But how will these children function in society? They may develop "ideal character," but how will they live in the everyday world twenty years from now?

**Jagadīśa dāśa:** In the *Bhagavad-gītā*, Lord Kṛṣṇa explains that according to the qualities of an individual's work, he can serve in society in any one of four ways. The *Bhagavad-gītā* describes the

intellectual like this: "Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work" (Bg. 18.42). *Brāhmaṇas* are especially meant to teach the other classes and guide society along the spiritual path. So, when a child shows intellectual traits, we train him accordingly.

Then Kṛṣṇa describes the administra-

tors: "Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the *kṣatriyas*" (Bg. 18.43).

The *brāhmaṇas* are men of first-class intelligence, the *kṣatriyas* are men of second-class intelligence, and below the *kṣatriyas* are *vaiśyas* and *sūdras*. So for the two other divisions of society, "farming, cow protection, and business





Photo: Muralivardana dāsa



are the kinds of work suitable for the *vaiśyas*, and for the *śūdras* there is labor and service to others" (Bg. 18.44).

Gurukula is especially meant to develop progressive persons who understand the spiritual values of life and make a contribution to human society. We are educating these boys and girls how to live a proper human life, whatever the social conditions. Then, wher-

ever they may live and whatever they may do, if they remain Kṛṣṇa conscious they will be happy and successful. This is the real point of Gurukula.

**BTG:** Could you tell us a little bit about what the children learn in terms of traditional subjects like math, science, social studies, history, and geography?

**Jagadīśa dāsa:** They learn English, math, geography, history, and so on, so that they can understand the modern world and be able to relate with people in an intelligent way. But the main thing is that the child learns the principles of Kṛṣṇa consciousness.

**BTG:** How do you determine your teachers' qualifications?

**Jagadīśa dāsa:** Our teachers are all good devotees. That's the first prerequisite. They must carefully follow the regulative principles: no meat-eating, no gambling, no illicit sex, no intoxication. They must also be exemplary in their behavior: chanting the Hare Kṛṣṇa mantra, attending temple functions, always keeping clean, and so forth. Basically they have to exhibit the characteristics of *brāhmaṇas* (as I mentioned before, cleanliness,

truthfulness, austerity, self-control, and so on). And if they have some material qualifications, so much the better. Most of our academic teachers do have teaching certificates, and they've had some teaching experience before coming to the movement.

**BTG:** Could you describe a typical day for a child in Gurukula?

**Jagadīśa dāsa:** The children rise early (along with their parents and teachers) and attend the temple functions from four-thirty till eight o'clock in the morning. This morning program provides the children with a firm Kṛṣṇa conscious foundation for the rest of the day. At eight o'clock the children take breakfast, and by nine-thirty they're in class. The first class period of the day stresses English and lasts until lunch, with a break in the middle to attend services in the temple. After lunch the older children chant the verses of *Bhagavad-gītā* in the original Sanskrit language, and they learn the Sanskrit alphabet and grammar. This afternoon session lasts an hour to an hour and a half; then there's math, geography, and history. After three-thirty the older children have free time, and the younger children have free time after two o'clock.

**BTG:** How does discipline fit into Gurukula's educational picture?

**Jagadīśa dāsa:** In his letters to us, Śrīla Prabhupāda has said that the children need two things: learning and love. As far as discipline, there should be no permissiveness, but at the same time there should be no strong punishment. Our teachers can help the children to become self-disciplined because they themselves are self-disciplined. That's the Kṛṣṇa conscious way to teach: not just by precept, but by example.

*An eight-year-old prepares a lesson in Sanskrit, the world's oldest language (opposite page, left).*

*The three R's form the core of an academic curriculum that emphasizes spiritual understanding (opposite page, right).*

*Teachers and counselors have close, friendly relationships with both younger and older students (top).*

*ISKCON's Gurukula in Māyāpura, India (bottom). There are eight Gurukulas worldwide.*



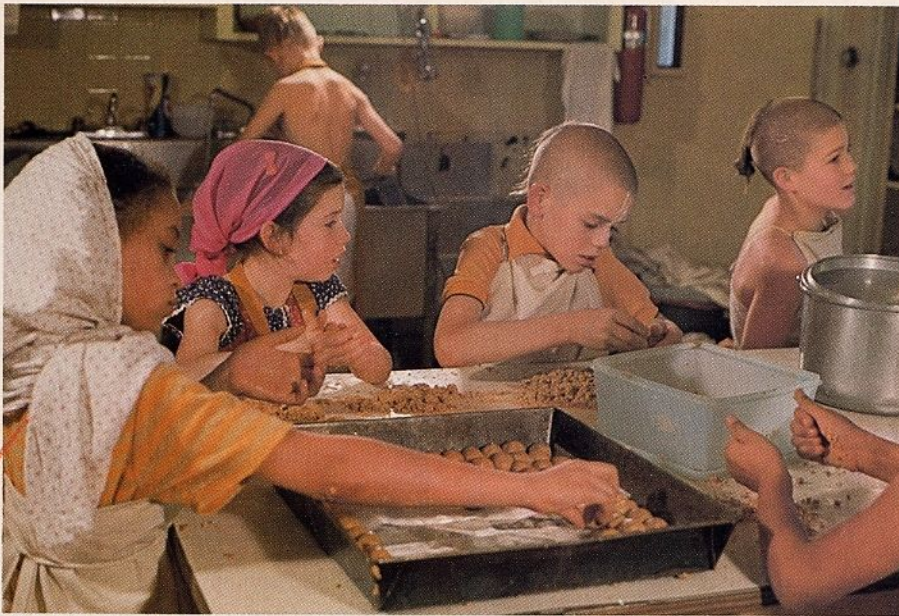


Photo: Muralivardana dāsa

(continued from page 17)

Sometimes I felt personally very moved by this. They'd give me presents (whatever little things they had), and when a new boy would move in, the others would treat him like an old friend and help him out by teaching him the ropes.

Once, when I told the children that Kṛṣṇa consciousness is practical, they asked what I meant by that. I explained that just as they have many chores and duties to perform (folding their clothes, cleaning their rooms, going to school, and so on), other children all over the world have the same kinds of chores to do. So, I told them, whether they were at Gurukula or not, they'd be doing these things anyway. But at Gurukula, because they're doing these simple things for Kṛṣṇa, they're advancing spiritually. Right away they understood, and they appreciated this idea very much. I was surprised that they caught on so quickly, but Śrīla Prabhupāda has said that these children, for the most part, have taken birth in ISKCON especially to finish up their devotional service. In their last life they didn't quite perfect it, so this time they've been given the association of devotees from an early age. It is because of this previous experience that they so much appreciate being en-



Photo: Muralivardana dāsa

gaged in Kṛṣṇa's service.

Another thing the children appreciate a lot is their schedule. After all, human beings are creatures of habit. We like to have our activities regulated. If we have no plan in our daily lives, then we're always in anxiety, wondering what's going to happen next. So, having a schedule makes life simple for the children at Gurukula, because they know what they're going to be doing during the day. We feel they need this sense of security. But their schedule isn't so regimented that they lose their personal identity. There's still variety—some days we alter the usual schedule. By contrast, a very common situation in America today is that both the parents work and the



children have to come home to an empty house. They have to get their own food, don't know what to do, watch tv. Very often they end up getting into trouble. But the Gurukula children are very well taken care of. I think you'll find that when a child is well taken care of, his day is well structured. His parents don't want him to run wild. So, some people



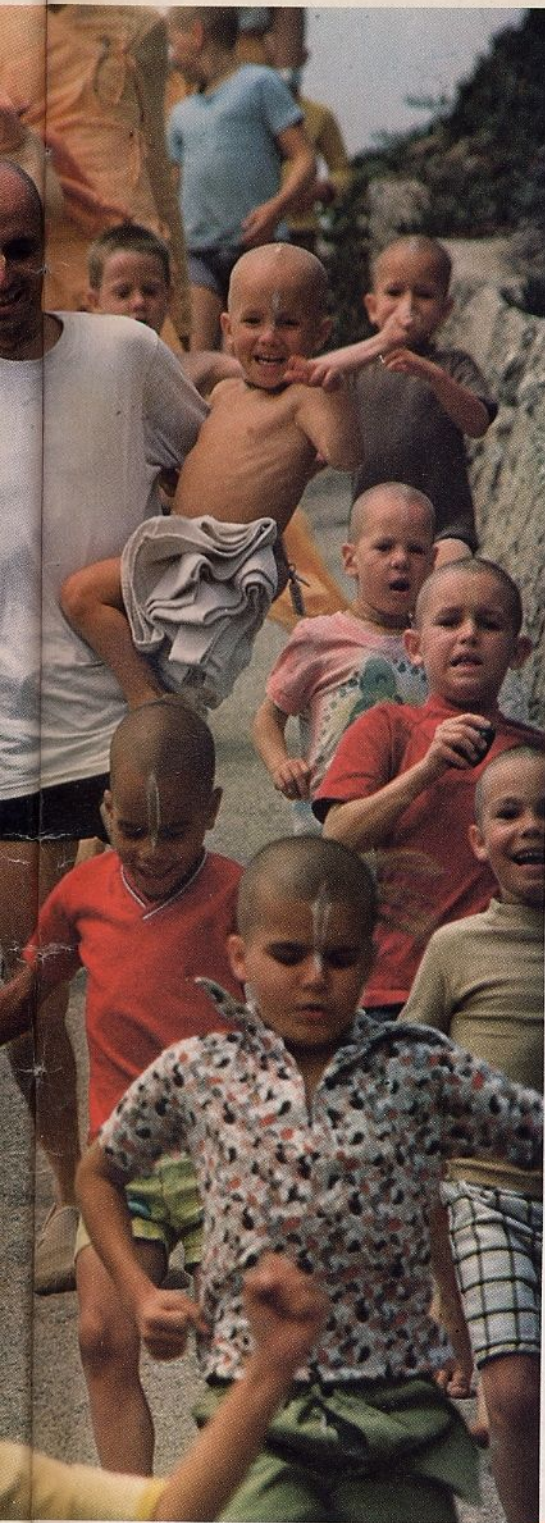


Photo: Vilasa-vigraha dāsa



think our children are forced to behave in a way we impose on them, but in reality we're just giving them the care they want and need.

True, by usual American standards, their life is austere. But isn't this good? Haven't so many of us, children of the affluent society, complained that our upbringing was too soft? Our parents handed us every-

thing on a silver platter; we didn't have to work for it. That was bad for our character. A lot of times we had to invent obstacles to overcome, just to develop some moral fiber. We had a lot of pleasures, maybe, but they were all meaningless, purposeless. At Gurukula, though, the children are getting pleasure from something different—purposeful service to the Lord, and to humanity. They don't just agitate their senses by watching tv or playing with more toys than they need.

For most kids toys are a very important part of life. But not for our children. They have just a few simple things, like blocks, balls, things for digging in the sand. Beyond these, they use their imagination to make

toys. They're more self-reliant than the usual, pampered child. They use sticks and things—whatever they can find. They're naturally happy by just

*Cooking delicious food to offer the Lord is an important part of the students' cultural experience (opposite page, upper left.)*

*Fresh-air activities at New Vrindavan, ISKCON's West Virginia farm community, attract many families where children study and play at the Gurukula there (opposite page, lower left).*

*Charging down to the waves, Dvārakānātha and the boys keep in shape at Santa Monica beach (center).*

*"Next, you take the front part and fold it like this. . . ." A new student learns the traditional art of tying a dhoti (above).*



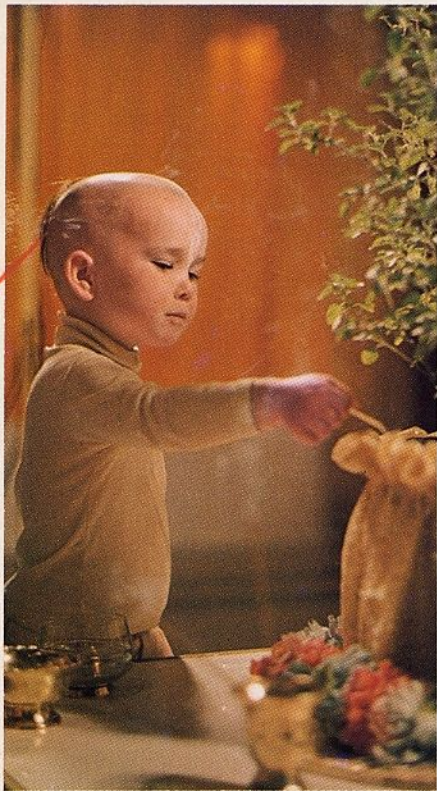


Photo: Muralivadana dasa

using their imagination and creativity. Also, rather than solving their problems for them, I try to get our children to figure things out for themselves. I could take the easy way out by just giving them something else to distract them, or by just buying another toy. But when they have to solve their problems in their own way, the result is much more satisfactory.

One thing the children like very much is to reenact Kṛṣṇa's pastimes. While I was with the four- and five-year-olds in Dallas, every day after the morning services we used to play in a sunny upstairs hallway. I would let the children play freely while I chanted Hare Kṛṣṇa on my beads. The whole time they'd put on plays of Kṛṣṇa's adventures. One boy was a good leader, and, using me as the audience, he'd organize the others in some pretty good dramatic performances. They were simple skits—one day a cardboard box became Matsya, the fish incarnation. A couple of boys climbed in as the personified *Vedas*, and they went swimming around the hallway. For another play, the boys used two steps



Photo: Visakha-devi dasi

leading up to the bathroom as a chariot. Four boys got in front as horses, and Kṛṣṇa and Arjuna rode their chariot on the Kurukṣetra battlefield.

Of course, when there *is* a toy around, they'll play with it, because toys are designed to attract children. So they play with it for a while. But they usually get little satisfaction from it and end up fighting over it. That's the general fate of toys. But when there aren't so many toys around, or when they get bored with them, they go back to reenacting stories they've heard about Kṛṣṇa. Children are imaginative, and they live well in a simple setting. Toys tend to complicate life.

If someone hears about Gurukula second- or third-hand, he might

think the children are deprived. But anybody who's actually visited Gurukula can attest to the fact that the students are very happy. Our critics are always trying to find reasons why the children shouldn't be happy, but the fact is that they are happy. In Dallas, I once had to do jury duty, and I got into a conversation about Gurukula with a woman waiting next to me. She accused us of brainwashing the children, and her main gripe was that we "don't let them watch tv." But I pointed out that tv is filled with violence, sex, commercials that induce us to act in certain ways, and stories that portray certain life-styles and activities as ideal. I turned her argument around by pointing out that *she* was brainwashing *her* children to be violent, sex-hungry,



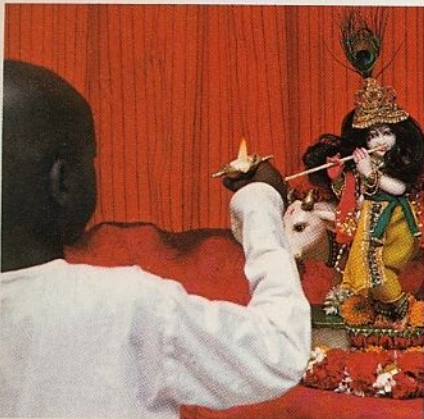


Photo: Bhārgava dāsa

and so on. Well, she couldn't say anything to that. The fact is that every parent and every teacher conditions the minds of the children in their care. The issue is not "brainwashing," but rather the intrinsic value of what's being taught. Everybody's conditioned. But *how* we are conditioned; that's the point. Is it harmful conditioning or beneficial conditioning?

Common sense tells us that a child has to be protected. A child crossing the street has to be protected. We

may be restrictive, but it's a good thing for the child. Anyway, when a child reaches a certain age he can be allowed to cross the street by himself. So, when our students are older and can understand the intricacies of society for themselves, then their exposure to these things won't be harmful. But when they're young, they're very easily molded, and they have to be carefully protected.

We have to remember that the Gurukula children are acquiring not only an education but also a simple and pure culture: they're learning devotion. Their education has a purpose. Śrīla Prabhupāda has said the Gurukula students should grow up to be the leaders of our country. They won't be recluses. They'll be serving American society, and world society. Sometimes it may seem that we're trying to build a kind of isolationist religious community, like the Amish have. But our students won't be restricted in that way. They'll be able to perform any activity in society. Of

course, we're mostly interested in producing teachers and advisors, because we feel this is the most critical need of society. The main problem in the world today is that there aren't enough intellectual leaders who are devotees of God; this affects all the other social classes very much. So, our general principle is that if a student has a strong character and a good working understanding of Kṛṣṇa consciousness, he can apply his Kṛṣṇa consciousness to whatever he does in life and be an ideal example in society. That's the kind of person we want to graduate from Gurukula.

*The students at Gurukula know that Kṛṣṇa is pleased when they water Tulasī, His favorite plant (opposite page, left).*

*Each morning and evening, the children dance and sing in the temple's festive atmosphere (opposite page, right and above).*

*With respect and love, a student makes an offering to the Lord (bottom).*



# SINISTER FATHER

*“Like father like son,” the saying goes. So how was it that the most sinister personality ever to darken the universe fathered a great saint?*

*Adapted from Śrīmad-Bhāgavatam, translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.*

A vicious storm raged through the darkness. Fierce winds hissed again and again and uprooted gigantic trees. Thick clouds covered the sky, and lightning flashed as though laughing. The ocean with its high waves wailed as if stricken with sorrow. Jackals and dogs howled ominously, and birds flew shrieking from their nests. The twin demons Hirāṇyakaśipu and Hirāṇyākṣa were being born.

Day by day, year after year, they grew more powerful, more evil, and more dominant over all the other demons, who made alliances with them. Then, under the direction of Hirāṇyākṣa and Hirāṇyakaśipu, the demons set out to conquer the demigods, their arch-enemies and the administrators of the universe. In their war for universal power, the demons enjoyed many victories, but at last Lord Viṣṇu [Kṛṣṇa] Himself killed Hirāṇyākṣa. His brother's death overwhelmed Hirāṇyakaśipu with grief and rage. He bit his lips and gazed upward with eyes whose blazing anger filled the sky with smoke. He took up his trident, glanced around fiercely, bared his terrible teeth, and began to speak to his demon friends.

“O my friends,” he roared, “Lord Viṣṇu is supposed to behave equally toward the demigods and the demons, but now He has taken the demigods' side and killed my very dear brother Hirāṇyākṣa. For this I shall sever His

*Hirāṇyakaśipu threw Prahlāda from his lap onto the ground. “He is a traitor, a poisoned limb of the family, and he must be amputated immediately!”*



Illustration: Jadurāṇī-devī dāśī



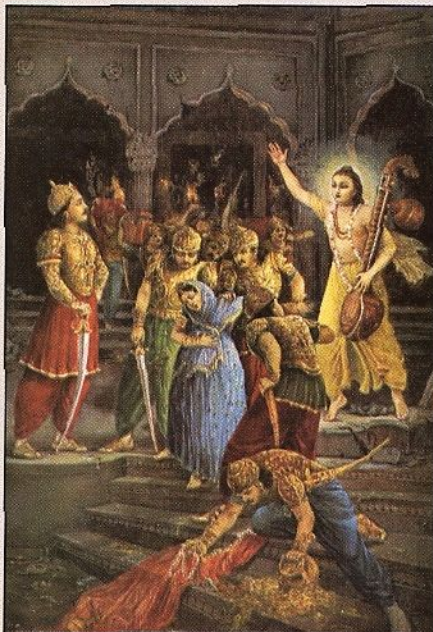
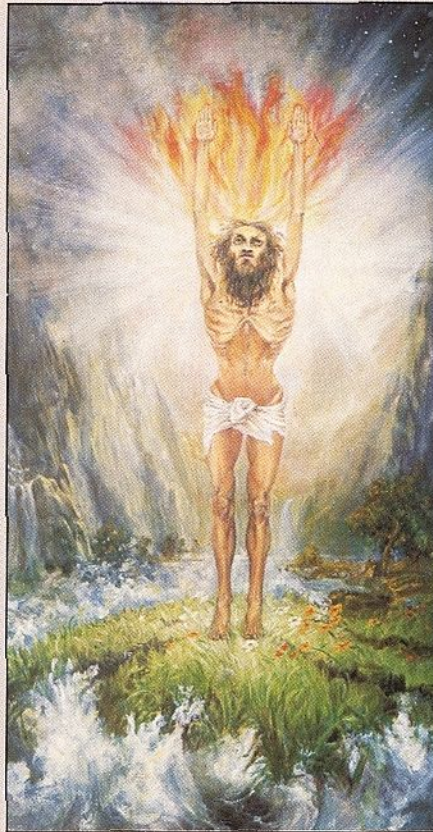
# SAINTLY SON

head from His body! And with His profuse blood I shall please my dead brother Hiraṇyākṣa, who was so fond of sucking blood. Only then shall I be pacified!”

First, Hiraṇyakaśipu sent his demonic friends throughout the world to wreak havoc on the innocent and the pious, and then he set out to fulfill his own evil plans. Hiraṇyakaśipu not only wanted to rule the universe and possess all mystic perfections but also, and most important, he wanted to become immortal. To achieve these seemingly impossible ends, he went to the valley of the Mandara Hill and began performing severe austerities: he stood on his tiptoes and kept his arms held upward and his eyes fixed on the sky.

By the intensity of Hiraṇyakaśipu’s exertion, the hair on his head began shedding a light as brilliant as a supernova. All the rivers and oceans seethed, and all the mountains and islands on the surface of the globe began trembling. Stars and planets fell from the heavens, and fires blazed in all directions. So long did Hiraṇyakaśipu remain in his painful position that grass, bamboo sticks, and finally a huge anthill covered his body. The ants devoured his skin, fat, flesh, and blood, until only his skeleton remained.

Seeing his ghastly condition, the demigods said, “The malicious Hiraṇyakaśipu has been devoured by his own sins, just as a serpent is eaten by small ants.” Thus encouraged, the demigods, headed by Indra, launched a fierce attack upon the demons. Showing unprecedented strength, the demigods massacred the demons, and to save their own lives the demon generals scattered in all directions. They fled from their homes in great haste, forgetting their wives, animals, and household belong-



Illustrations: Dhṛti-devi dāsi

*To become immortal, Hiraṇyakaśipu performed severe austerities (top). Meanwhile, the demigods plundered his palace and arrested his queen, Kayādhū (right). But Nārada pleaded for Prah-*

ings. Finally, the victorious demigods plundered the palace of Hiraṇyakaśipu and arrested the pregnant Queen Kayādhū, one of Hiraṇyakaśipu’s wives.

As King Indra, the leader of the demigods, led Kayādhū away, the great sage Nārada appeared on the scene. “O king of the demigods,” Nārada said, “you should not so mercilessly drag away this chaste wife of another man. Release her immediately!”

But King Indra said, “Within this woman’s womb is the seed of the great demon Hiraṇyakaśipu. Therefore, let her remain in our custody until she gives birth to the child; then we shall release her.”

Nārada replied, “The child within her womb, who will be known as Prahlaḍa, is completely sinless. In fact, he is a great devotee—a powerful servant of Lord Viṣṇu, the Personality of Godhead. You will not be able to kill him.”

Upon hearing this, King Indra honored the words of the exalted saint Nārada and released Queen Kayādhū. Then, having defeated the demons’ armies, the demigods returned to their celestial kingdom.

Nārada brought the queen to his hermitage and, assuring her all protection, he requested, “My dear child, please remain here until your husband returns.” Kayādhū desired the safety of her unborn child, so she stayed in the care of Nārada, serving the sage with great devotion. Because Nārada is naturally very kind to all fallen souls, he instructed her on religion and transcendental knowledge, and his words were free of any material contamination. While the queen heard his teachings, the child within her womb also listened attentively to Nārada’s spiritual message. Thus, even before his birth, Prahlaḍa received his spiritual education.

Meanwhile, other residents of heaven approached Brahmā, the foremost demigod, to complain to him that the scorching light still emanating from Hiraṇyakaśipu’s head had made their planets uninhabitable. Thus informed, Brahmā and the other demigods went to



see Hiraṇyakaśipu to pacify him and end his severe austerities. "I am astonished to see your endurance!" exclaimed Brahmā upon seeing Hiraṇyakaśipu. "Despite being bitten and eaten by worms and ants, you are still keeping your life air circulating within your bones. This is certainly wonderful! By your severe austerities you have won my favor, and I am prepared to give you whatever benedictions you desire." After speaking these words, Brahmā sprinkled spiritual water on the skeleton of Hiraṇyakaśipu. The demon now blossomed forth in a youthful body whose lustrous, golden limbs could withstand the striking of thunderbolts.

At once Hiraṇyakaśipu addressed Brahmā. "Please grant that I not be killed by any created living being; that I not die inside or outside any residence, during daytime or night, nor on the ground or in the sky; that I not be killed by any being created by you, nor by any weapon, nor by any human being or animal—indeed, that I not meet death from any entity, either living or nonliving; that I have no competitor; that I have sole lordship over all living beings and presiding deities; and that I acquire all mystic powers."

After Brahmā had granted him all these requests, Hiraṇyakaśipu exclaimed, "At last, now I am immortal and invincible! Now I shall challenge Viṣṇu and avenge the death of my brother!"

Very swiftly, Hiraṇyakaśipu conquered all the planets in the universe, took up residence in the lavish palace of King Indra, and forced the demigods to bow down at his feet. He even stole the sacrificial oblations meant for the demigods. Hiraṇyakaśipu ruled severely, and he was always drunk on strong-smelling wines and liquors.

During this time Queen Kayādhū returned to the palace of her husband and bore him a son—Prahlaḍa. He was a reservoir of all transcendental qualities because he was an unalloyed devotee of God. Determined to understand the Absolute Truth, he had full control over his senses and mind. He was kind to all living creatures and the best friend of everyone. Toward respectable persons he behaved just like a menial servant, to the poor

he was like a father, and to his equals he was like a sympathetic brother. Always very humble, he considered his teachers, spiritual masters, and older Godbrothers to be as good as the Lord Himself. Indeed, he was completely free of any pride that might have arisen from his good education, riches, beauty, and aristocratic birth.

Hiraṇyakaśipu did not know that Prahlaḍa had already learned devotional service while in the womb of his mother. So, when Prahlaḍa turned five, Hiraṇyakaśipu sent him to school to acquire a materialistic education. Prahlaḍa studied along with the sons of other demons. At school he heard and recited lessons on politics and economics, but he did not like them because they required that he consider one person a friend and another person an enemy.

After Prahlaḍa had attended school for some time, Hiraṇyakaśipu took him on his lap and affectionately inquired, "My dear son, please tell me about your favorite subject in school."

Prahlaḍa replied, "O king of the demons, as far as I have learned from my spiritual master, any person who accepts his temporary body and temporary household life as real is certainly embarrassed by anxiety, having fallen into a dark, dry well filled only with suffering. He should leave home at once, go to the forest, and take shelter of God."

Startled, Hiraṇyakaśipu laughed sar-

donically and said, "Thus is the intelligence of children spoiled by the words of the enemy!" He told his assistants, "Give this boy complete protection at school. Devotees of the Lord may go there in disguise, so take care that his intelligence is not further influenced by them."

After taking Prahlaḍa back to school, Prahlaḍa's teachers (Ṣaṇḍa and Amarka) said to him, "Dear son Prahlaḍa, all peace and good fortune unto you. Now, we are going to ask you a few questions, so please do not speak lies; just reply with the truth. The other boys here are not like you; they do not speak in a deviant way about 'God.' How have you learned these instructions? How has your intelligence been spoiled? Have our enemies polluted you?"

Prahlaḍa answered, "Let me offer my respectful obeisances unto the Personality of Godhead, who deludes those in the material world and thus creates in their minds distinctions such as 'friend' and 'enemy.' Now I am actually seeing this delusion, which I previously heard about from learned authorities.

"Since every one of us is an eternal servant of God, we are not different from one another, but persons who are unable to ascertain the existence of the Lord within themselves always think in terms of 'friend' and 'enemy.' The same Personality of Godhead who has created this situation has given me the intelligence to take the side of your so-called enemy. As iron is attracted by a magnet, I am attracted by the Lord."

Prahlaḍa's teachers were furious.

"Bring me a stick!"

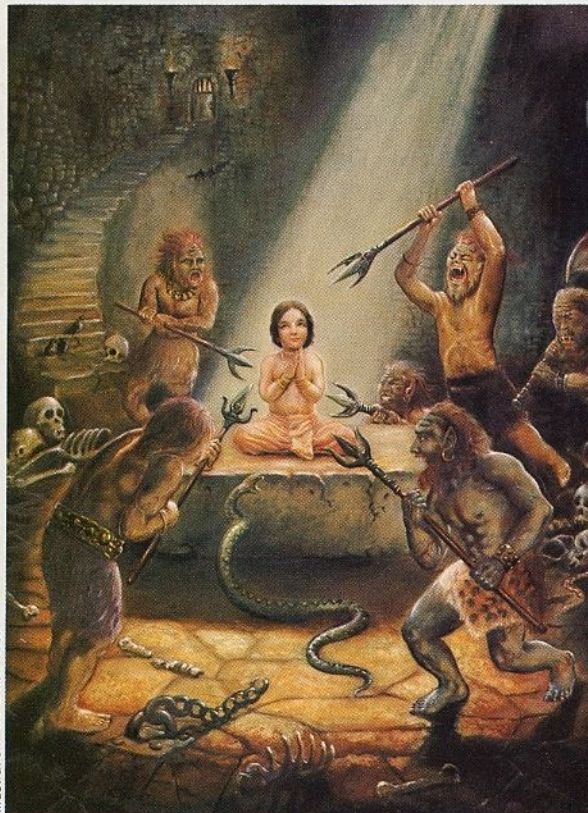
"This Prahlaḍa is damaging our good name!"

"He must be punished!"

Continuously threatening him, Ṣaṇḍa and Amarka started to teach Prahlaḍa about worldly pseudo-religion, money-making, and sense pleasure. After some time, they again presented him to his father. When Hiraṇyakaśipu saw Prahlaḍa bowing down before him, he affectionately showered the child with his blessings and jubilantly embraced him with both his arms. He sat Prahlaḍa on his lap and, with tears gliding down from his eyes onto the child's smiling face, he spoke to his son.

"My dear Prahlaḍa—" he began. "My dear son, for a long time you have heard so many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge."

Fearlessly, Prahlaḍa said, "Hearing and chanting about the holy name, form, qualities, paraphernalia, and pastimes of the Supreme Lord; remembering them; serving the lotus feet of the Lord; offer-



They shouted, "Chop him up!" "Pierce him!"





Illustration: Jadurāñi-devi dāsī

*The Lord grabbed the demon, placed him on His lap, and tore him to pieces.*

ing the Lord respectful worship with sixteen types of paraphernalia; offering prayers to the Lord; becoming His servant; considering the Lord one's best friend; and surrendering to Him (in other words, serving Him with body, mind, and words)—these nine processes are known as pure devotional service, and I consider anyone who has dedicated his life to the service of Lord Viṣṇu through these nine methods to be the most learned person, for he has acquired complete knowledge."

His lips trembling in rage, Hiraṇyakaśipu turned to Śaṅḍa. "What is this nonsense! Some *'brāhmaṇa'* you are! You have disobeyed my order! You have taken shelter of my enemies! You have taught this poor boy about devotional service!"

Śaṅḍa quickly replied, "O King, O enemy of Indra! Whatever your son has said was not taught to him by me or by anyone else. His devotional service has developed spontaneously. Please, give

up your anger. Do not unnecessarily accuse us!"

Hiraṇyakaśipu turned to his son and said, "You rascal! Most fallen member of our family! If your teachers did not teach you this, who did?!"

Prahlāda answered, "Persons who have accepted as their leader a blind man attached to external sense objects cannot understand that the goal of life is to return home, back to Godhead, to engage in the devotional service of Lord Viṣṇu. Only if such persons take shelter of the lotus feet of a devotee of Lord Viṣṇu can they be freed from material contamination."

Blinded by anger, Hiraṇyakaśipu threw Prahlāda from his lap onto the ground. "Servants! Take him away and kill him at once!" he screamed. "By becoming a devotee of Viṣṇu, Prahlāda has become my brother's murderer! He is a traitor, a poisoned limb of the family, and he must be amputated immediately! Kill him without delay!"

The demonic servants of Hiraṇyakaśipu, who had fearful faces, sharp teeth, and reddish beards, then started to strike Prahlāda's tender body with their tridents. They shouted, "Chop him up! Pierce him!"

However, Prahlāda just sat silently and meditated on the Personality of Godhead, and the demons' weapons had no effect on him. Seeing this, Hiraṇyakaśipu became fearful and contrived various ways to kill his son. He threw him beneath elephants' feet; he cast him into the midst of huge, fearful snakes; he cursed him with destructive spells; he hurled him from a hilltop; he conjured up frightening apparitions; he gave him poison; he starved him; he exposed him to severe cold, winds, fire, and water; he even threw heavy stones to crush him. But throughout these trials Prahlāda simply meditated on Lord Viṣṇu, and thus he remained unharmed. Hiraṇyakaśipu became very anxious about what to do next.

But Śaṅḍa and Amarka were still very hopeful that they could change the boy by the force of their teaching. So once again Hiraṇyakaśipu put Prahlāda under their care, and once again they systematically and unceasingly taught Prahlāda about worldly pseudo-religion, business, and sensual satisfaction. But whenever the teachers left the classroom to attend to household affairs, Prahlāda would speak to his classmates about the uselessness of materialism. His friends loved and respected him, and because of their tender age, they had not yet been polluted by their teachers' instructions. Thus they listened attentively to Prahlāda's words.

"A person who is sufficiently intelligent," he told them, "should practice devotional service from the very beginning of life, giving up all other engagements. This human body is rarely achieved, although it is temporary like other bodies. In the human body we can perform devotional service to God, and even a slight amount of sincere devotional service can give us complete perfection.

"The human form of life affords us a chance to return home, back to Godhead. Therefore, all living beings, especially human beings, must serve the lotus feet of Lord Viṣṇu. This devotional service is natural because Lord Viṣṇu, the Personality of Godhead, is the most beloved friend, master, and well-wisher of everyone.

"We should not try merely for sensual pleasure, for it results only in a loss of time and energy, but no actual spiritual profit. But if we try to serve Lord Viṣṇu, then surely we can attain the spiritual



platform of self-realization.”

All the sons of the demons appreciated the transcendental instructions of Prahlaḍa, and they took them very seriously. But Saṅḍa and Amarka became afraid. They saw that by associating with Prahlaḍa their students were becoming devotees of Lord Viṣṇu. When the teachers approached Hiraṇyakaśipu and described the situation, he went into a great rage. Trembling in fury and hissing like a snake trampled underfoot, Hiraṇyakaśipu called for his son.

When Prahlaḍa came before his father, his hands were folded, and he looked peaceful, mild, and gentle. Hiraṇyakaśipu stared at him with crooked eyes and rebuked him harshly: “O most impudent, stupid troublemaker! O scum of the earth, you have violated my power, and therefore you are an obstinate fool! Today I shall send you to your death! Prahlaḍa, you rascal, you know that when I am angry all the planets in the universe tremble! Tell me—by whose power have you become so impudent and fearless?!”

Calmly, Prahlaḍa replied, “My dear king, the source of my strength is the source of yours also, and the source of everyone’s. Whether moving or stationary, superior or inferior, every living being is under the control of the all-powerful Personality of Godhead.”

“You say there is a being superior to me,” said Hiraṇyakaśipu, “but where is He? If He is everywhere, then why is He not present in this pillar who see before you? Do you think He is in this pillar?”

“Yes,” Prahlaḍa answered, “He is there.”

Hiraṇyakaśipu’s rage flared more and more. “Because you are speaking such nonsense,” he said, “I shall now sever your head from your body! Now let me see your most worshipable God come to protect you!”

Then, exactly at that moment, out of the very pillar that Hiraṇyakaśipu had singled out, a wonderful and terrifying form appeared, a form never before seen—half man and half lion, with angry eyes like molten gold, a shining mane that expanded the dimensions of His fearful face, and a razor-sharp tongue that moved about like a dueling sword. The Supreme Personality of Godhead had incarnated in His wrathful form of Nṛsiṃhadeva.

Shocked and bewildered, Hiraṇyakaśipu gazed at the Lord, then picked up his club and attacked him boldly. Nṛsiṃhadeva played with him just as an eagle plays with a snake, allowing him time and again to escape the long, threatening nails of His lotus hands. Finally, the Lord grabbed him and placed him on His lap. Then, in the door-

way of the assembly hall, He very easily tore the demon Hiraṇyakaśipu to pieces.

By His transcendental cleverness, Lord Nṛsiṃhadeva was able to kill Hiraṇyakaśipu without contradicting any of Brahmā’s benedictions. The execution took place neither inside nor outside, but in the doorway; neither on land nor in the sky, but on the Lord’s lap; neither during the day nor during the night, but at twilight; neither by man, beast, or demigod nor by any created being, but by the Personality of Godhead; and not by any weapon, but by the Lord’s own lotus hands.

The demigods showered Lord Nṛsiṃhadeva with flowers and then offered Him respectful prayers, glorifying Him and thanking Him for saving the universe from the oppressive reign of Hiraṇyakaśipu. Prahlaḍa, also, offered the Lord very beautiful prayers, asking Him only for the strength to serve Him and to love Him. When Nṛsiṃhadeva encouraged Prahlaḍa to request some favor, the boy simply asked the Lord to save all people, including his demoniac father, from repeated birth and death in this world. Thanks to the devotional training he received from the pure devotee Nārada, Prahlaḍa made his life successful—he remembered the Lord always and pleased Him with his loving service.

International Society for Krishna Consciousness

## BECOME A PATRON MEMBER

Many people want to devote themselves to Kṛṣṇa consciousness, but because of business, family, or other commitments, they are not able to come and work directly in our programs. They do, however, want to help.

Therefore we have established our ISKCON membership program so everyone can have the opportunity to devote some of their time, energy or money to the Kṛṣṇa consciousness movement.

### You'll help:

book publication



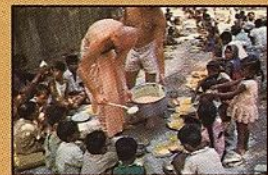
building programs



agricultural projects



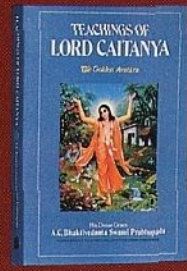
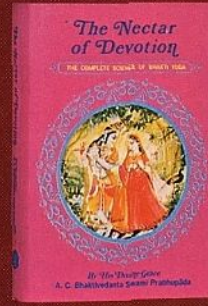
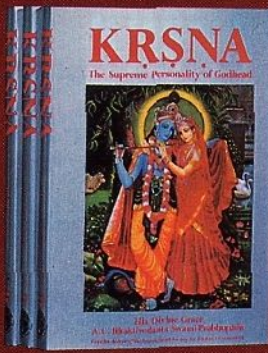
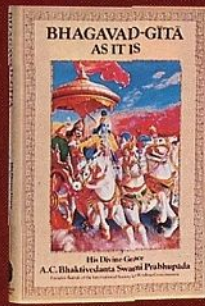
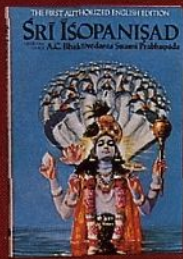
food distribution



Membership benefits include a free subscription to BACK TO GODHEAD magazine and monthly newsletter packages with current ISKCON events, special publications, transcendental photos and even Indian sweets. Above all, you'll get the satisfaction of serving Kṛṣṇa.

*For more information, check appropriate box in coupon on opposite page.*





# FREEDOM IN KNOWLEDGE

Read the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

**Śrī Isopanisad**  
An ideal introduction to the Vedic knowledge. Eighteen verses. Each a perfect meditation.  
\$1.95 (405)

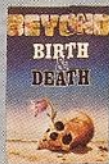
**Bhagavad-gītā As It Is**  
A timeless guide to spiritual perfection. The largest selling, most widely used edition of the Gītā in the Western world. New condensed version.  
Hardbound: \$5.95 (301)  
Softbound: \$2.95 (302)

**Kṛṣṇa, the Supreme Personality of Godhead**  
The Kṛṣṇa stories of the Vedas in a readable short-story format, with accompanying illustrations.  
Hardbound: \$7.95 per volume (307, 308, 309)  
\$19.95 per 3-vol. set (310)  
Softbound: \$1.95 per vol. (311, 312, 313)  
\$4.95 per 3-vol. set (314)

**The Nectar of Devotion**  
(The Complete Science of Bhakti-yoga)  
A step-by-step guidebook on how to become Kṛṣṇa conscious.  
Hardbound: \$7.95 (305)  
Softbound: \$3.95 (306)

**Teachings of Lord Caitanya**  
The essential teachings of Lord Kṛṣṇa's most merciful incarnation.  
Hardbound: \$6.95 (303)  
Softbound: \$4.95 (304)

**Beyond Birth and Death**  
Reincarnation and liberation of the eternal inner self.  
\$ .95 (407)



**Easy Journey to Other Planets**  
Mystic yoga, astral travel, and divine love in the material and spiritual universes.  
\$1.25 (402)



**The Perfection of Yoga**  
Body and mind control that frees you from illusions and false identities.  
\$ .95 (406)



**Kṛṣṇa Consciousness: The Matchless Gift**  
Getting out of the material mire by learning to love.  
\$1.50 (408)



**The Hare Kṛṣṇa Cookbook**  
Vegetarian recipes.  
\$1.95 (503)



**Gopal Coloring Book**  
A pastime for children.  
\$1.95 (502)



**Prahlād Picture and Storybook**  
A transcendental story for children.  
\$1.95 (501)



**Śrīmad-Bhāgavatam**  
The postgraduate science of spiritual realization. The book that begins where the Gītā leaves off.  
Hardbound: \$7.95 per volume. 21 volumes available.  
Canto 1, in 3 parts (211, 212, 213)  
Canto 2, in 2 parts (221, 222)  
Canto 3, in 4 parts (231, 232, 233, 234)  
Canto 4, in 4 parts (241, 242, 243, 244)  
Canto 5, in 2 parts (251, 252)  
Canto 6, in 3 parts (261, 262, 263)  
Canto 7, in 3 parts (271, 272, 273)

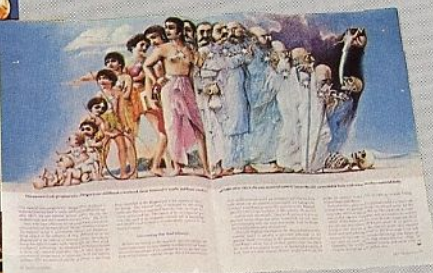


**Śrī Caitanya-caritāmṛta**  
The life and precepts of Kṛṣṇa's most merciful incarnation, described in detail. 17 hardbound volumes. \$7.95 each.  
Ādi-līlā, in 3 parts (111, 112, 113)  
Madhya-līlā, in 9 parts (121, 122, 123, 124, 125, 126, 127, 128, 129)  
Antya-līlā, in 5 parts (131, 132, 133, 134, 135)

## Subscribe

One year for only six dollars

Outside U.S.A., \$7.00



**THE BHAKTIVEDANTA BOOK TRUST**  
3764 Watseka Ave., Los Angeles, California 90034

- Send me information on your membership program.
- Please send me a free book catalog.
- Send me the next twelve issues of BACK TO GODHEAD. My check or money order for \$6 is included.
- Please send the books I've circled below. My check or money order for \$ \_\_\_\_\_ total payment is enclosed.

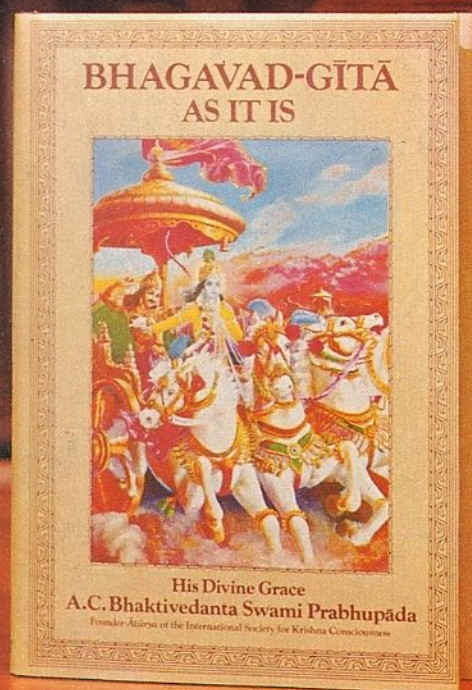
111	125	133	222	243	271	305	312	405
112	126	134	231	244	272	306	313	406
113	127	135	232	251	273	307	314	407
121	128	211	233	252	301	308	315	408
122	129	212	234	261	302	309	401	501
123	131	213	241	262	303	310	402	502
124	132	221	242	263	304	311	404	503

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

If your order is under \$4.95, please add \$.50 for postage. \$4.95 to \$9.95 add \$.70 postage, and over \$9.95 add 6% of total order.



# What if one book said it all?



The voice of wisdom seems to speak in many tongues, through many ages—from Lao-tse's Chinese to Shakespeare's English, from Muhammad's Arabic to Hegel's German. You could get pretty discouraged trying to find the Absolute Truth by reading everything there is to read.

But what if one book said it all—everything you'd ever want to know about cosmic Creation, the mysteries of Time, the workings of Karma, the inner Self, and the Supreme Being, God?

And what if that book were an easily readable, fully illustrated translation of the world's most renowned guidebook on spirituality—the *Bhagavad-gītā*? Wouldn't it be worth \$5.95 to put it on your bookshelf? If you think so, please clip the coupon inside the back cover.

**BHAGAVAD-GĪTĀ AS IT IS.** 330 pages, 56 full-color illustrations, English translation and extensive commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.