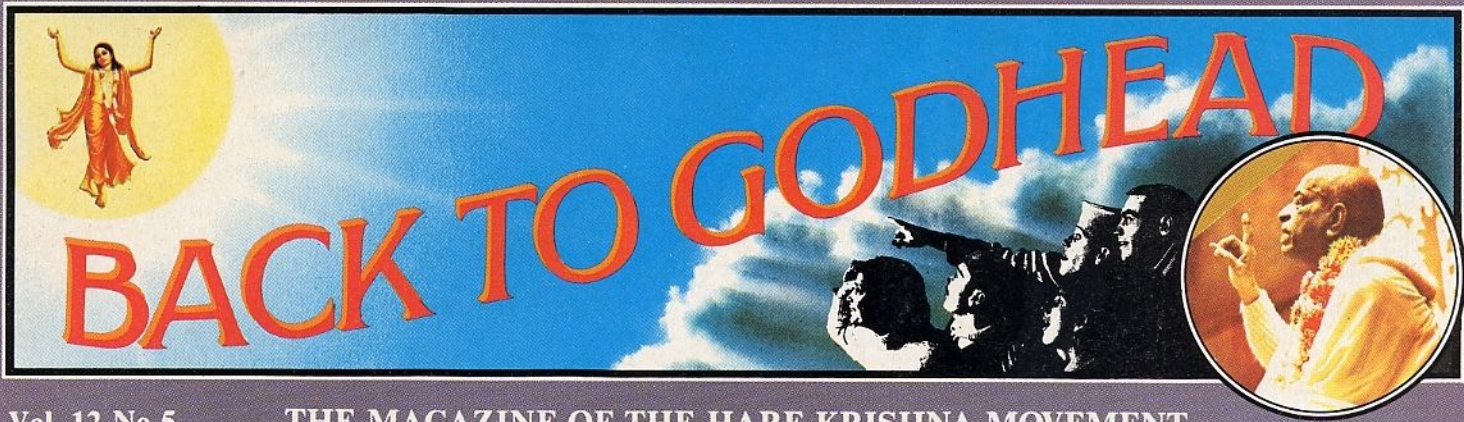


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol. 12 No.5

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

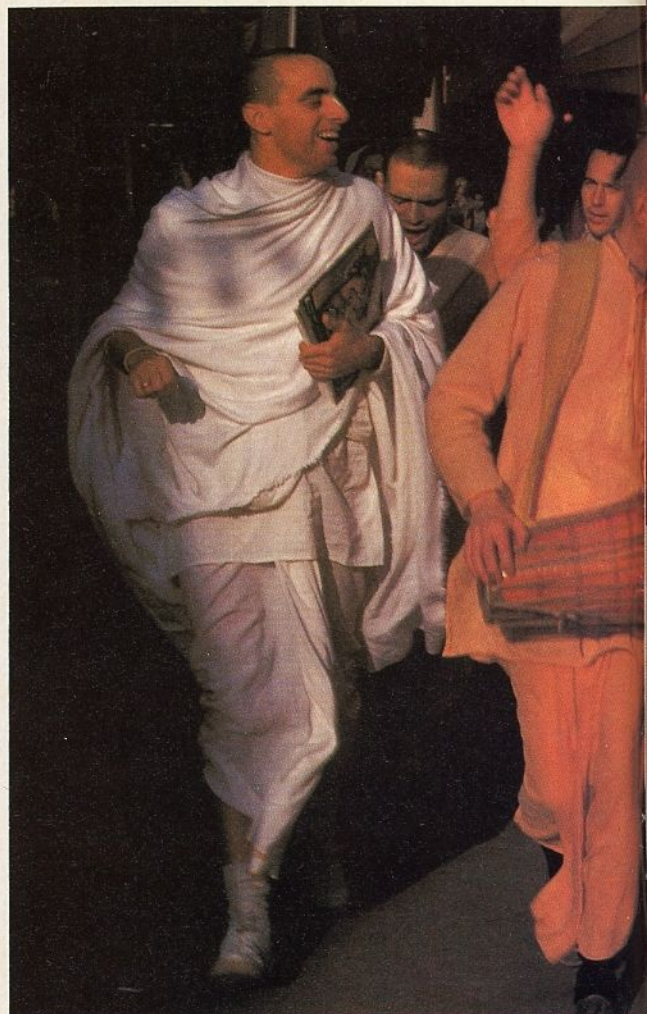


A short statement of the philosophy of Kṛṣṇa Consciousness

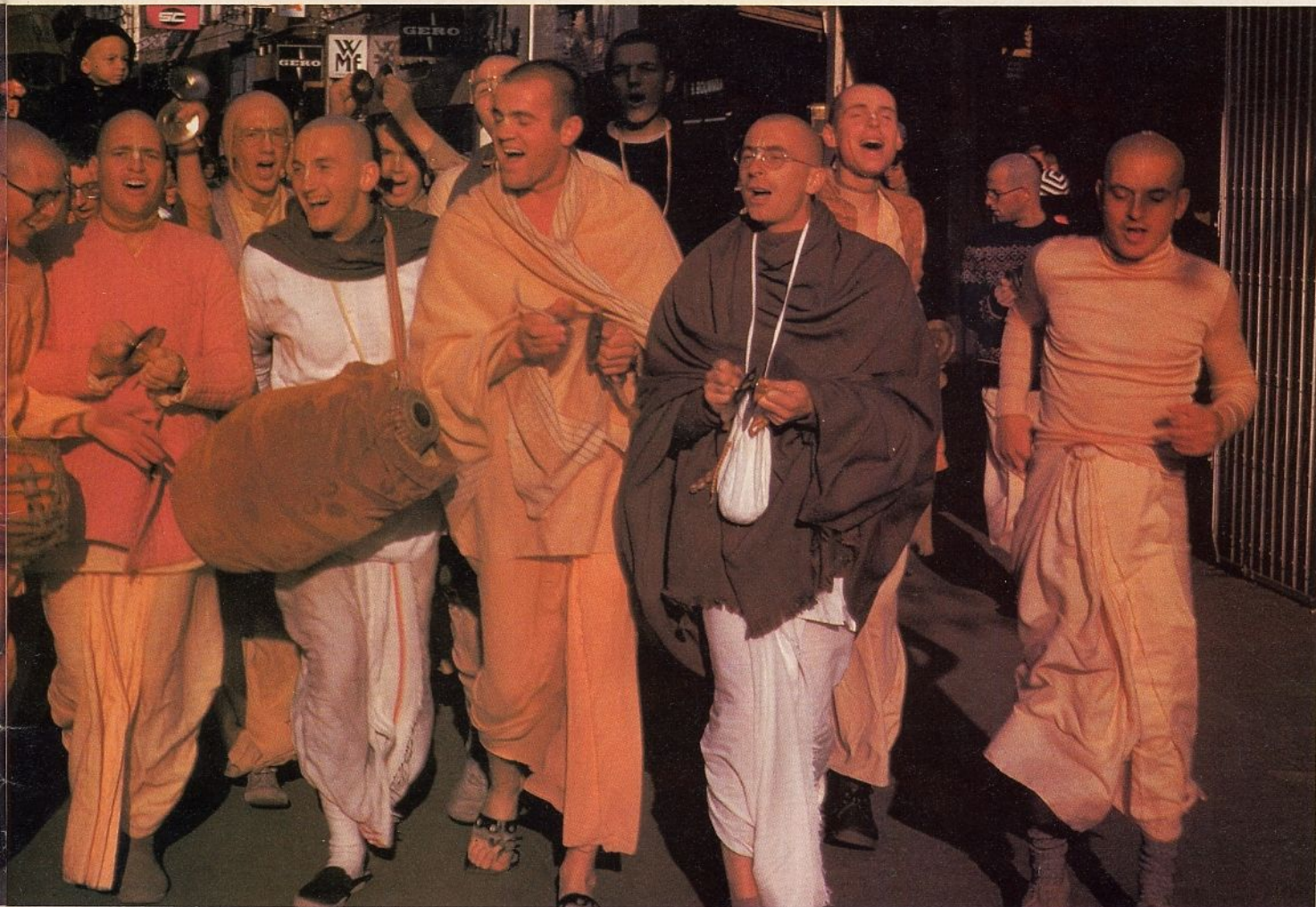
The International Society for Krishna Consciousness (ISKCON) is a worldwide community of devotees practicing bhakti-yoga, the eternal science of loving service to God. The Society was founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, a pure devotee of God representing an unbroken 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 (top) chanting Hare Kṛṣṇa in downtown Amsterdam and (bottom) standing before the Amsterdam center of the International Society for Krishna Consciousness.



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



Many people in our materialistic world are feeling a void in their lives—a lack of *something* that they can't quite put their finger on. To fill this void, many are taking up “consciousness-raising” or “meditational” techniques. Several individuals and groups have marketed various techniques to a largely innocent public, with some mentioning that most of their methods are “inspired by” or “adopted from” the spiritual disciplines of India. What these entrepreneurs have really done is to water down and exploit genuine spirituality.

However, one spiritual teacher has consistently refused to compromise. And from Harvard to Oxford to the Sorbonne, the world's leading scholars agree: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is delivering India's sacred devotional culture *as it is*.

The key to understanding this culture and elevating ourselves to clear consciousness—Kṛṣṇa consciousness—is the simple, easy, yet sublime process of chanting the Hare Kṛṣṇa *mahā-mantra*. *Mahā* means “great,” *man* means “mind,” and *tra* means “release.” *Mahā-mantra*, then, means “the great chanting for releasing the mind from illusion.” The *mahā-mantra* consists of three names for God: *Hare* (God's pleasure energy), *Kṛṣṇa* (God, the all-attractive Supreme Personality), and *Rāma* (God, the reservoir of all pleasure). Śrīla Prabhupāda explains that simply by chanting and hearing these sounds, “one can achieve all the benefits of spiritual life.”

India's most respected spiritual books and teachers all bear out Śrīla Prabhupāda's statement. For instance, six centuries ago Śrīdhara Svāmī said, “If one always chants the holy name of the Lord with great devotion in the morning and evening, one can become free from all material miseries.”

If the process is so easy, can we learn it from anyone? The *Padma Purāṇa* explains, “Unless one receives his mantra from a bona fide spiritual master in the authorized disciplic succession, his mantra will be without any effect.” Śrīla Prabhupāda, the foremost teacher in the *Brahma-Madhva-Gauḍīya* disciplic succession, freely offers the Hare Kṛṣṇa *mahā-mantra* to fill whatever void may exist in our lives.

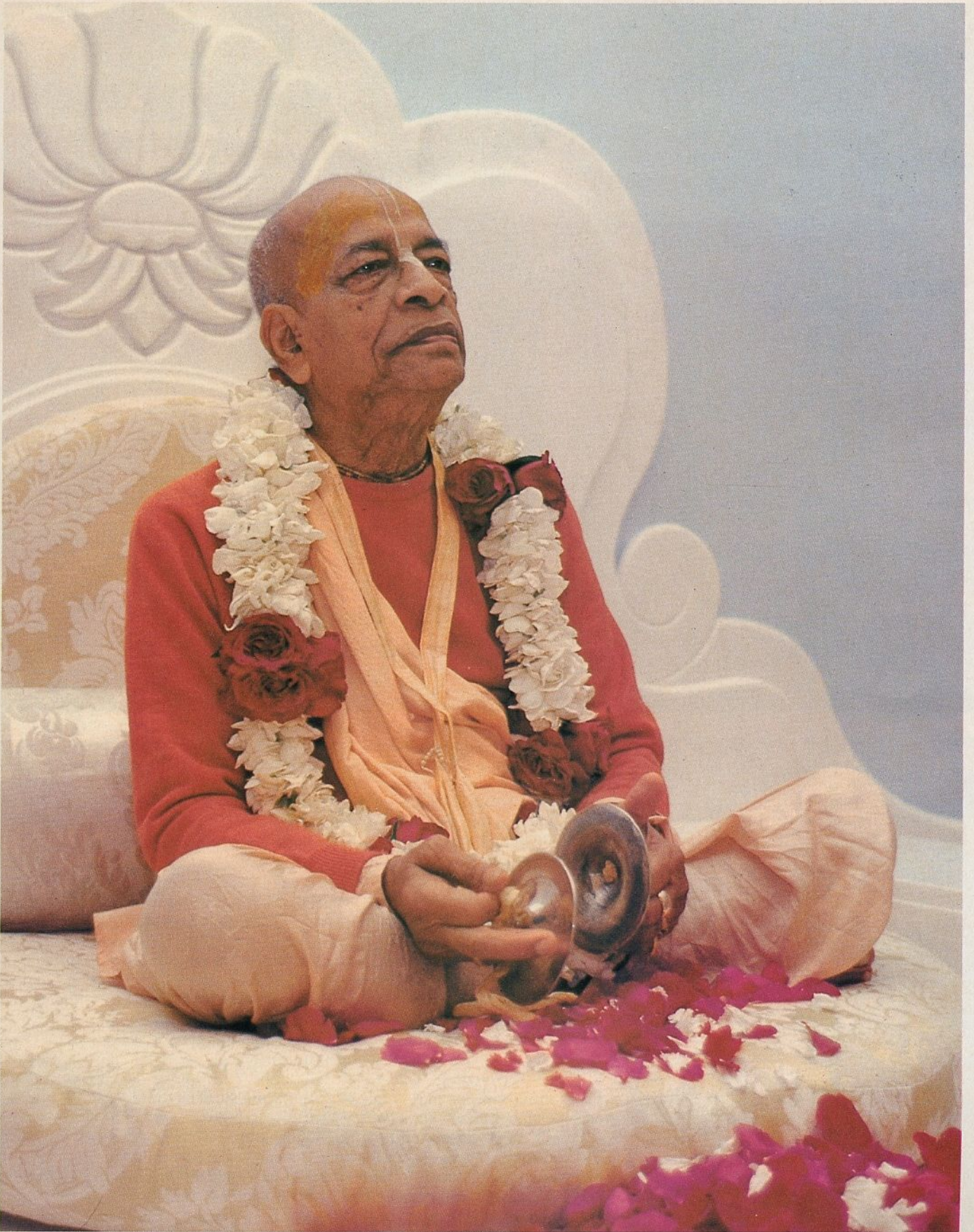


Photo: Viśākhā-devī dāśī (Washington, D. C.)

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. 12 No. 5

FOUNDER

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

His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

EDITOR IN CHIEF Satsvarūpa dāsa Goswami

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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 **prique**. The vowel **ṛ** is pronounced like the **ri** in the English word **rim**. The **ṛ** is pronounced as in the English word **chair**. The aspirated consonants (**ch**, **jh**, **dh**, etc.) are pronounced as in **staunch**, **heart**, **hedgehog** 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**.

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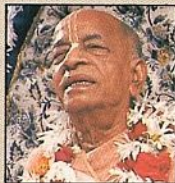
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◀ The founder and original editor of

BACK TO GODHEAD is His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. In September, 1965, Śrīla Prabhupāda arrived in the United States. In July, 1966, in a storefront in New York City, he began the International Society for Krishna Consciousness. And from those beginning days, BACK TO GODHEAD has been an integral part of ISKCON.

In fact, since 1944, when he started writing, editing, printing, and distributing BACK TO GODHEAD, Śrīla Prabhupāda has often called it "the backbone of the Kṛṣṇa consciousness movement." Although over the years it has changed in some ways, BACK TO GODHEAD remains, in Śrīla Prabhupāda's words, "an instrument for training the mind and educating human nature to rise up to the plane of the spirit soul."

CONTENTS



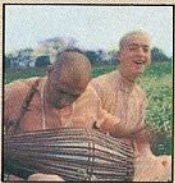
Beyond Animal Technology 4

We do what dogs do—eat, sleep, mate, defend—except that the scientist has given us electric ovens and blankets, supersoft mattresses, and supersonic missiles. But to be truly *human* we need a spiritual technology, says His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.



Man on the Moon: A Case of Mass Brainwashing 10

After promising us the moon, the scientists took billions of our hard-earned tax dollars and showed us a few "moon rocks" in return. Satsvarūpa dāsa Goswami uncloaks the century's biggest hoax.



Spreading the Holy Life Around 19

The French are tired of hypocrites—especially so-called spiritualists, with their dogmas and do-nothing attitudes. So is the holy life a myth? "No," say Kṛṣṇa devotees. "It's a science—*bhakti-yoga*, the science of devotion to God. Learn it and perfect your life." By Yogeśvara dāsa.



Bhagavad-gītā—the Song of God—in English Verse 24

Most English *Gītā*'s contain the opinions of the translator (as if we needed candlelight to see the sun). Here, though, Hiraṇyagarbha dāsa uses his personal poetic style and at the same time leaves Kṛṣṇa's original message intact.

Kṛṣṇa, the Personal Form of God 9

Vaiṣṇava Calendar—facing page 15

Śrīla Prabhupāda Speaks Out 17

Every Town and Village 15

Special Center Section:

Śrīmad-Bhāgavatam

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



ON THE COVER

"Śrīla Prabhupāda (our spiritual master) has called our paintings 'windows to the spiritual world,'" says Bhaktivedanta Book Trust artist Parikṣit dāsa. "That's because we exactly follow the descriptions given in ancient India's Vedic literature." This painting illustrates a verse from *Śrīmad-Bhāgavatam*: "Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling is attractive to everyone. Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see..." (*Bhāg.* 9.24.65).

Beyond Animal Technology

Though today's scientist has devised a lofty technology, essentially he knows about as much as his dog: how to eat well, how to sleep peacefully, how to have an enjoyable sex life, and how to defend against enemies. But what about *human* technology—How is a living body different from a dead body? Who are we really? Where have we come from? Where are we going at death? We can find out all these things . . . from someone who knows.

An excerpt from *Kṛṣṇa Consciousness, the Matchless Gift, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.*

The purpose of this Hare Kṛṣṇa movement is to bring man back to his original consciousness, which is Kṛṣṇa consciousness, clear consciousness. When water falls from the clouds, it is uncontaminated like distilled water, but as soon as it touches the ground it becomes muddy and discolored. Similarly, we are originally pure spirit soul, part and parcel of Kṛṣṇa, and therefore our original constitutional position is as pure as God's. In *Bhagavad-gītā* Śrī Kṛṣṇa says:

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manah saṣṭhānindriyāṇi
prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My fragmental parts, and they are eternal. But due to conditioned life, they are struggling very hard with the six senses, which include the mind” (Bg. 15.7).

Thus all living entities are part and parcel of Kṛṣṇa. By *Kṛṣṇa* it should always be remembered that we are speaking of God, *Kṛṣṇa* denoting the all-attractive Supreme Personality of Godhead. As a fragment of gold is qualitatively the same as a gold reservoir, so the minute particles of Kṛṣṇa's body are therefore qualitatively as good as Kṛṣṇa. The chemical composition of God's body and the eternal spiritual body of the living entity is the same—spiritual. Thus originally, in our uncontaminated condi-

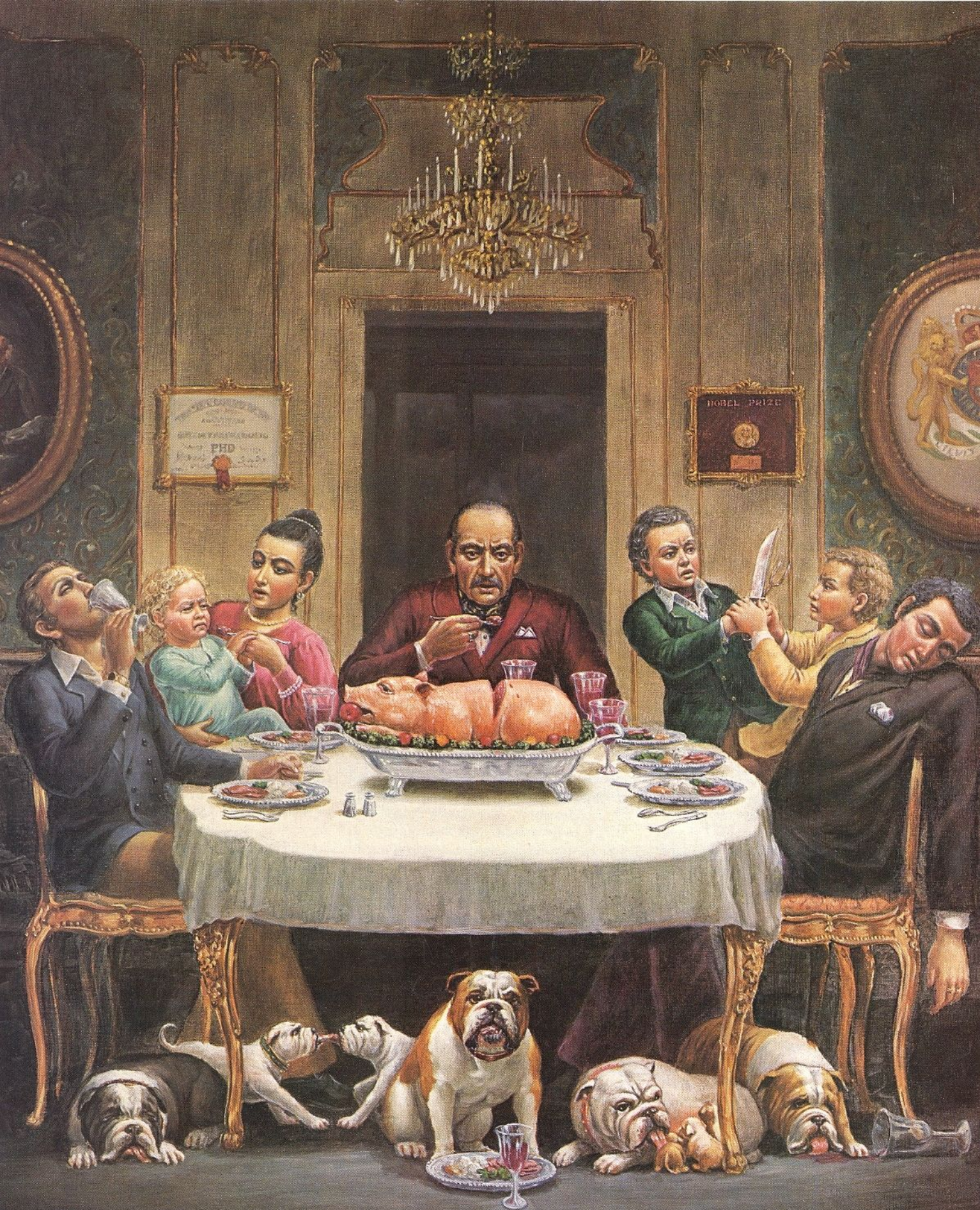
tion, we possessed a form as good as God's, but just as rain falls to the ground, so we come in contact with this material world, which is manipulated by the external material energy of Kṛṣṇa.

When we speak of external energy or material nature, the question may be raised, “Whose energy? Whose nature?” Material energy or nature is not active independently. Such a concept is foolish. In the *Bhagavad-gītā* it is clearly stated that material nature does not work independently. When a foolish man sees a machine he may think that it is working automatically, but actually it is not—there is a driver, someone in control, although we sometimes cannot see the controller behind the machine due to our defective vision. There are many electronic mechanisms which work very wonderfully, but behind these intricate systems there is a scientist who pushes the button. This is very simple to understand: since a machine is matter, it cannot work on its own accord but must work under spiritual direction. A tape recorder works, but it works according to the plans and under the direction of a living entity, a human being. The machine is complete, but unless it is manipulated by a spirit soul, it cannot work. Similarly, we should understand that this cosmic manifestation which we call nature is a great machine, and that behind this machine there is God, Kṛṣṇa. This is also affirmed in *Bhagavad-gītā*, where Kṛṣṇa says:

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

“This material nature is working under My direction, O son of Kuntī, producing all the moving and unmoving beings, and by its rule this manifestation is created and annihilated again and again” (Bg. 9.10). So Kṛṣṇa says that material nature is acting under His direction. Thus behind everything there is a supreme controller. Modern civilization does not understand this due to lack of knowledge. It is the purpose of this Society for Krishna Consciousness, therefore, to enlighten all people who have been maddened by the influence of the three modes of material nature. In other words, our aim is to awaken mankind to its normal condition.

There are many universities, especially in the United States, and many departments of knowledge, but they are not discussing these points. Where is the department for this knowledge that we find given by Śrī Kṛṣṇa in the *Bhagavad-gītā*? When I spoke before some students and faculty members at the Massachusetts Institute of Technology, the first question I raised was: “Where is the technological department which is investigating the difference between a dead man and a living man?” When a man dies, something is lost. Where is the technology to replace it? Why don't scientists try to solve this problem? Because this is a very difficult subject matter, they set it aside and busily engage in the technology of eating, sleeping, mating, and defending. However, Vedic literatures inform us that this is animal technology. Animals are also trying their best to eat well, to have an enjoyable sex life, to sleep peacefully, and to defend themselves. What, then, is the dif-



“Even the most complicated computers need trained men to handle them. Similarly, we should know that this great machine, which is known as the cosmic manifestation, is manipulated by a supreme spirit. That is Kṛṣṇa.”

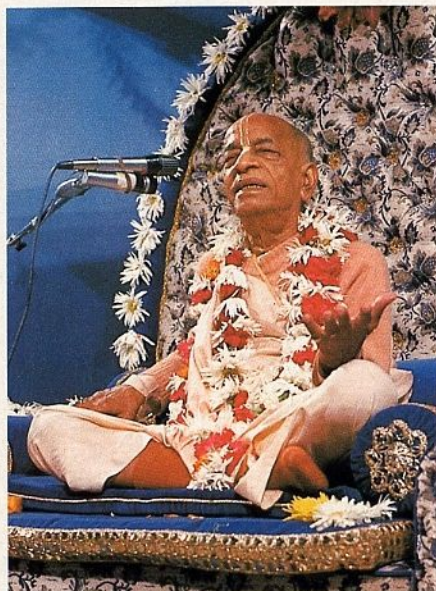
ference between man’s knowledge and the animals’ knowledge? The fact is that man’s knowledge should be developed to explore that difference between a living body and a dead body.

That spiritual knowledge was imparted by Kṛṣṇa to Arjuna in the beginning of the *Bhagavad-gītā*. Being a friend of Kṛṣṇa’s, Arjuna was a very intelligent man, but his knowledge, as all men’s, was limited. Kṛṣṇa spoke, however, of subject matters which were beyond Arjuna’s finite knowledge. These subjects are called *adhokṣaja* because our direct perception, by which we acquire material knowledge, fails to approach them. For example, we have many powerful microscopes to see what we cannot see with our limited vision, but there is no microscope that can show us the soul within the body. Nevertheless, the soul is there.

“Where am I? What am I?”

Bhagavad-gītā informs us that in this body there is a proprietor—the spirit soul. I am the proprietor of my body, and other souls are the proprietors of their bodies. I say, “my hand,” but not “I hand.” Since it is “my hand,” I am different from the hand, being its owner. Similarly, we speak of “my eye,” “my leg,” “my this,” “my that.” In the midst of all of these objects which belong to me, where am I? The search for the answer to this question is the process of meditation. In real meditation, we ask, “Where am I? What am I?” We cannot find the answers to these questions by any material effort, and because of this all the universities are setting these questions aside. They say, “It is too difficult a subject.” Or they brush it aside: “It is irrelevant.”

Thus engineers direct their attention to creating and attempting to perfect the horseless carriage and wingless bird. Formerly, horses were drawing carriages and there was no air pollution, but now there are cars and rockets, and the scientists are very proud. “We have invented horseless carriages and wingless birds,” they boast. Although they invent imitation wings for the airplane or rocket,



they cannot invent a soulless body. When they are able to actually do this, they will deserve credit. But such an attempt would necessarily be frustrated, for we know that there is no machine that can work without a spirit soul behind it. Even the most complicated computers need trained men to handle them. Similarly, we should know that this great machine, which is known as the cosmic manifestation, is manipulated by a supreme spirit. That is Kṛṣṇa.

Scientists are searching for the ultimate cause or the ultimate controller of this material universe and are postulating different theories and proposals, but the real means for knowledge is very easy and perfect: we need only hear from the perfect person, Kṛṣṇa. By accepting the knowledge imparted in *Bhagavad-gītā*, anyone can immediately know that this great cosmic machine, of which the earth is a part, is working so wonderfully because there is a driver behind it—Kṛṣṇa.

Our process of knowledge is very easy. Kṛṣṇa’s instruction, *Bhagavad-gītā*, is the principal book of knowledge given by the *ādi-puruṣa* Himself, the Supreme Primeval Person, the Supreme Personality of Godhead. He is indeed the perfect person. It may be argued that although we have accepted Him as a perfect person, there are many others who do not

But one should not think that this acceptance is whimsical; He is accepted as the perfect person on the evidence of many authorities. We do not accept Kṛṣṇa as perfect simply on the basis of our whims or sentiments. No—Kṛṣṇa is accepted as God by many Vedic authorities like Vyāsadeva, the author of all Vedic literatures. The treasurehouse of knowledge is contained in the *Vedas*, and their author, Vyāsadeva, accepts Kṛṣṇa as the Supreme Personality of Godhead, and Vyāsadeva’s spiritual master, Nārada, also accepts Kṛṣṇa as such. Nārada’s spiritual master, Brahmā, accepts Kṛṣṇa not only as the Supreme Person but the supreme controller as well—*īśvaraḥ paramaḥ kṛṣṇaḥ*: “The supreme controller is Kṛṣṇa.”

There is no one in the creation who can claim that he is not controlled. Everyone, regardless of how important or powerful, has a controller over his head. Kṛṣṇa, however, has no controller; therefore He is God. He is the controller of everyone, but there is no one superior to Him, no one to control Him; nor is there anyone equal to Him, no one to share His platform of absolute control. This may sound very strange, for there are many so-called gods nowadays. Indeed, gods have become very cheap, being especially imported from India. People in other countries are fortunate that gods are not manufactured there, but in India gods are manufactured practically every day. We often hear that God is coming to Los Angeles or New York and that people are gathering to receive Him, etc. But Kṛṣṇa is not the type of God created in a mystic factory. No. He was not *made* God, but He *is* God.

We should know, then, on the basis of authority, that behind this gigantic material nature, the cosmic manifestation, there is God—Kṛṣṇa—and that He is accepted by all Vedic authorities. Acceptance of authority is not new for us; everyone accepts authority—in some form or another. For education we go to a teacher or to a school or simply learn from our father and mother. They are all authorities, and our nature is to learn from them. In our childhood we asked, “Father, what is this?” and father would

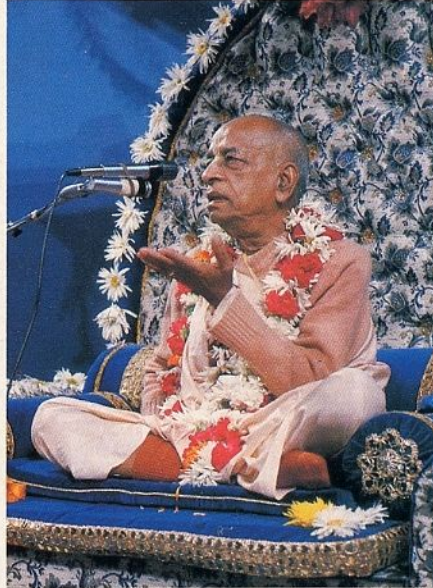
“Scientists are searching for the ultimate cause or the ultimate controller of this material universe and are postulating different theories and proposals, but the real means for knowledge is very easy and perfect: we need only hear from the perfect person, Kṛṣṇa.”

say, “This is a pen,” “These are spectacles,” or “This is a table.” In this way, from the very beginnings of life a child learns from his father and mother. A good father and mother never cheat when their son inquires from them; they give exact and correct information. Similarly, if we get spiritual information from an authority, and if the authority is not a cheater, then our knowledge is perfect. However, if we attempt to reach conclusions by dint of our own speculative powers, we are subject to fall into error. The process of induction, by which, reasoning from particular facts or individual cases, one can arrive at a general conclusion, is never a perfect process. Because we are limited and our experience is limited, the inductive process of acquiring knowledge will always remain imperfect.

Kṛṣṇa, the Perfect Source of Knowledge

But if we receive information from the perfect source, Kṛṣṇa, and if we repeat that information, then what we are speaking can also be accepted as perfect and authoritative. This process of *paramparā*, or disciplic succession, means hearing from Kṛṣṇa, or from authorities who have accepted Kṛṣṇa, and repeating exactly what they have said. In *Bhagavad-gītā* Kṛṣṇa recommends this process of knowledge: *evam paramparā-prāptam imāṃ rājarsayo viduḥ*. “This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way” (Bg. 4.2).

Formerly, knowledge was passed down by great saintly kings, who were the authorities. In previous ages, however, these kings were *ṛsis*—great learned scholars and devotees—and because they were not ordinary men the government which they headed worked very nicely. There are many instances in Vedic civilization of kings who attained perfection as devotees of God. For example, Dhruva Mahārāja went to the forest to search out God, and by practice of severe penance and austerity he found God within six months.



The Kṛṣṇa consciousness process is also based on austerity, but it is not very difficult. There are restrictions governing eating and sex life (only *prasāda*, food first offered to Kṛṣṇa, is taken, and sex is restricted to married life), and there are other regulations which facilitate and foster spiritual realization. It is not possible in these days to imitate Dhruva Mahārāja, but by following certain basic Vedic principles, we can make advancement in spiritual consciousness, Kṛṣṇa consciousness. As we advance, we become perfect in knowledge. What is the use in becoming a scientist or a philosopher if we cannot say what our next life will be? A realized student of Kṛṣṇa consciousness can very easily say what his next life is, what God is, what the living entity is, and what his relationship with God is. His knowledge is perfect because it is coming from perfect books of knowledge, such as the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*.

This, then, is the process of Kṛṣṇa consciousness. It is very easy, and anyone can adopt it and make his life perfect. If someone says, “I’m not educated at all, and I cannot read books,” he is still not disqualified. He can still perfect his life by simply chanting the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Kṛṣṇa

has given us a tongue and two ears, and we may be surprised to know that Kṛṣṇa is realized through the ears and tongue, not through the eyes. By hearing His message, we learn to control the tongue, and after the tongue is controlled, the other senses follow. Of all the senses, the tongue is the most voracious and difficult to control, but it can be controlled simply by chanting Hare Kṛṣṇa and tasting Kṛṣṇa *prasāda*, food offered to Kṛṣṇa.

We cannot understand Kṛṣṇa by sensual perception or by speculation. It is not possible, for Kṛṣṇa is so great that He is beyond our sensual range. But He can be understood by surrender. Kṛṣṇa therefore recommends this process:

*sarva-dharmān parityajya
mām ekaṃ śaraṇaṃ vraja
ahaṃ tvāṃ sarva-pāpēbhyo
mokṣayiṣyāmi mā śucah*

“Give up all varieties of religiousness, and just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore, you have nothing to fear” (Bg. 18.66).

Unfortunately, our disease is that we are rebellious—we automatically resist authority. Yet although we say that we don’t want authority, nature is so strong that it forces authority upon us. We are forced to accept the authority of nature. What can be more pathetic than a man who claims to answer to no authority but who follows his senses blindly wherever they lead him? Our false claim to independence is simply foolishness. We are all under authority, yet we say that we don’t want authority. This is called *māyā*, illusion. We do, however, have a certain independence—we can choose to be under the authority of our senses or the authority of Kṛṣṇa. The best and ultimate authority is Kṛṣṇa, for He is our eternal well-wisher, and He always speaks for our benefit. Since we have to accept some authority, why not accept His? Simply by hearing of His glories from the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* and by chanting His names—Hare Kṛṣṇa—we can swiftly perfect our lives.



Photo: Nityatpā-devī dāsi

KṚṢṂA

The Personal Form Of God

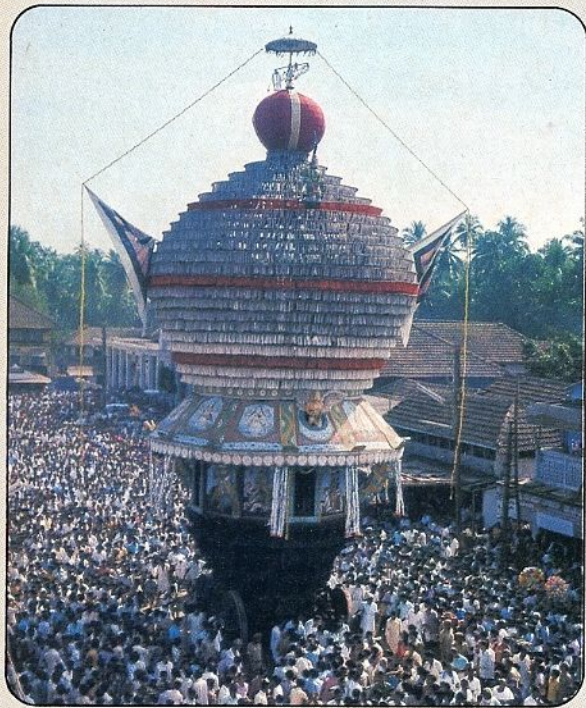


Photo: Bhāgavā-dāsa

“The Supreme Lord walks. . . .” Thousands go on a procession with the Kṛṣṇa Deity during this festival in Udupī, near Maṅgalore, South India (above). People in India have known for ages that God is a person—and that as the master of all energies, He can manifest Himself as He likes, even through Deity forms supposedly made of earth, stone, or wood. “He is far away, but He is very near as well. . . .” Though He never leaves His spiritual abode, Lord Kṛṣṇa also appears in such places as Los Angeles (opposite page). (His queen: Śrīmatī Rukmiṇī-devī.) For the surrendered soul Kṛṣṇa is always within reach.

“The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.”

This mantra is from the *Īsopaniṣad*, the oldest of the famed *Upaniṣads*, which are the philosophic heart of the sacred scriptures of India. The mantra presents contradictions—by way of proving the inconceivable potencies of God. In India, as well as throughout the world, those who admit God’s existence have always disputed whether God is impersonal or personal. The *Māyāvāda* school accepts only an impersonal aspect of the Lord and rejects His personal feature. The *Bhāgavata* school (devoted to Śrī Kṛṣṇa, the Supreme Personality of Godhead, and represented today by the Kṛṣṇa consciousness movement) accepts the Lord as both impersonal and personal.

We should not take it for granted that just because we cannot see God with our eyes, the Lord does not have a personal existence. The *Īsopaniṣad* mantra refutes this argument by warning us that the Lord is “far away but very near as well.” The abode of the Supreme Lord is far, far beyond the material sky, and its distance cannot even be measured. But despite the Lord’s being so far away, He can at once, within less than a second, descend before us with a speed swifter than the mind or wind.

And there is no power to prevent the primeval Supreme Being from coming before us in the material world in His supreme personal form. For example, the Lord can appear in the form of Deities supposedly made of earth, stone, or wood. Although engraved from wood, stone, or other matter, these forms are not idols (as the iconoclasts contend). In our present state of imperfect material existence, we cannot see the Supreme Lord because of our imperfect senses. Yet those devotees who want to see Him by means of material vision are favored by the Lord, who appears in a so-called material form to accept His devotees’ service. One should not think that such devotees are worshipping an idol. They are factually worshipping the Lord, who has agreed to appear before them in an approachable way. Nor is the Deity form fashioned to the whims of the worshiper. (This is the actual meaning of the Biblical injunction, “Thou shalt not worship a graven image”—one is forbidden to imagine a form and worship it as God.) The Deity form is authorized by scripture and exists eternally with all His paraphernalia. This can be actually felt by a sincere devotee, but not by an atheist. For the surrendered soul the Lord is always within reach, whereas for the unsurrendered soul He is far, far away and cannot be approached.



By now it's no secret that the space scientists have cheated us out of billions of dollars. But the hoax is even more colossal than we could have imagined.

MAN ON THE MOON

A case of mass brainwashing

by Satsvarūpa dāsa Goswami

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, once described materialistic civilization as "a society of the cheaters and the cheated." Looking at our modern world, we can easily see why: massive advertising campaigns for cigarettes and liquor that promise pleasure but deliver disease; widespread gambling rackets of all kinds, some government-sponsored, that bilk the public of billions each year; high-level corruption of many leaders in industry and government that reveals a nearly total disregard for the public's welfare. From all this, and much more, the only conclusion to draw is that the vast majority of people, out of ignorance of a meaningful goal of life, actually *desire to be cheated*—actually feel the need for the false promises and outright lies of the hucksters to provide some hope of happiness from day to day. Thus a few clever, aggressive professionals take advantage of the ignorant masses and engage in large-scale cheating for their own selfish interests.

While cheating goes on in all fields of endeavor, one of the most outstanding is modern science. Scientists can make useful contributions to material life, but they become cheaters when they claim that science is (or someday will be) independent of the laws of nature. Theories such as "Life originates from matter and can be created in the laboratory," or "Since there is no supreme intelligence directing the universe, we [the scientists] are the only ones who can explain existence," are all bluffs perpetrated *without a shred of scientific proof*. Their only purpose is to advance the prestige of the scientists and net them billion-dollar government grants for endless research. Recent efforts to travel to the moon provide a prime example of this kind of lucrative mass "brainwashing," which is still succeeding with a large portion of the gullible public.* Despite the tremendous volume of propaganda proclaiming

the "conquest of outer space," we have information from a very reliable source, the Sanskrit Vedic scriptures, that the so-called "astronauts" *never actually went to the moon*. Although most people hold it as an article of absolute faith that man first reached the moon in July, 1969, the manned moon landing is actually a colossal hoax.

We realize that this is very difficult for you to accept, since it directly contradicts your established beliefs. But since you yourself have *not* actually gone to the moon, you owe it to yourself to consider why you are so confident that the "astronauts" actually *have* gone there. Why do you accept the popular version of the manned moon landing? Because you believe the authority of the scientists, the journalists, and the politicians who propagate that version. When we cite the Vedic scriptures, which state that the "astronauts" could not have gone to the moon, we are simply favoring another authority. In both cases, it is a matter of accepting an authority and believing what it says.

Now, why do we believe the Vedic scriptures rather than the material scientists? Because the Vedic scriptures differ from the conclusions of material science in that they are not based on imperfect sensory investigation, but are *apauruṣa*, i.e., they emanate from God, who is beyond the material world. In other words, Vedic evidence stands above the defects of conditioned souls within the material world. Thus, when it comes to real scientific knowledge, the standard of Vedic authority is perfect because it originates directly from the all-perfect, omniscient Personality of Godhead.

The Vedic account of our planetary system is already researched, concluded, and perfect. The *Vedas* state that the moon is 800,000 miles *farther* from the earth than the sun. Therefore, even if we accept the modern calculation of 93 million miles as the distance from the earth to the sun, how could the "astronauts" have traveled to the moon—a distance of almost 94 million miles—in only 91 hours (the alleged elapsed time of the Apollo 11 moon trip)? This would require an average speed of more than one million miles per hour for

*Twenty-eight percent of all Americans, according to a Gallup poll cited in the Los Angeles *Times* on October 13, 1976, have seen through the sham and now believe the moon landing to be a fake.



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CALLING THE BLIND SCIENTISTS' BLUFF

When we state that the material scientists are mistaken about where the planets are situated in space, we go against the deep faith of most people. The common man thinks, "But they have figured everything out mathematically. They have Ph.D.'s and Nobel Prizes, and they are using gigantic telescopes to measure the heavens with great accuracy." In fact, however, the scientists themselves are the first to admit that they constantly make mistakes and have to revise their theories.

The real point is that no matter how huge a telescope is, or how precisely the data it reports is handled by a computer, the scientists themselves, being ordinary conditioned souls, suffer from four basic defects that completely invalidate their conclusions. These defects are stated in the Vedic scriptures to be *bhrama*, *pramāda*, *vipralipsā*, and *karaṇāpātava*.

The first defect (*bhrama*) is the tendency to make mistakes. For example, Columbus discovered America, but he thought it was India. Similarly, the so-called "astronauts" may have gone somewhere, but it wasn't the moon, as they believe.

The second defect (*pramāda*) is the tendency to become illusioned. A good example of mass illusion is that almost everyone identifies himself as his body rather than as his real self, the soul *within* the body. This indicates a nearly universal lack of the most basic knowledge.

The third defect (*vipralipsā*) is the

tendency to cheat. There are many cases on record of researchers attempting to prove a pet theory by doctoring up their laboratory findings. But doubtless the most harmful deception occurs when the scientists, knowing themselves prone to error and illusion, still put forward their jerry-built theories as gospel truth before an innocent public.

The fourth defect (*karaṇāpātava*) is the imperfection of our gross senses. For instance, regardless of how perfect a telescopic lens may be, it is the defective eyes and brain of a human being (the scientist) that have to perceive and interpret the data. Therefore his conclusions are bound to contain some error.

These are some serious reasons to reject the material scientists' contention that they possess real, factual knowledge. We should not give them much credit, nor should we accept what they say about the nature of the universe. Rather, we should realize that they are fallible men, subject to great imperfection. Perfect knowledge is beyond them.

the spacecraft, a patently impossible feat by even the space scientists' calculations.

Another important reason why the manned moon landing must be a hoax is that, according to the *Vedas*, each planet has its particular standard of living and atmosphere, and no one can transfer from one planet to another without becoming properly qualified. This means that if someone wants to go to Mars, for instance, he has to give up his present gross material body and acquire another one suitable for life on that particular planet. Vedic knowledge teaches that the living being doesn't die with the death of the body, but that he is an eternal spirit soul. As Lord Kṛṣṇa says in the *Bhagavad-gītā*, "As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death" (*Bhagavad-gītā*, 2.13). At the time of death the human being transfers to another material body according to the desires he cultivated and the work he performed during his lifetime. Therefore, since the moon has a particular standard of life and atmosphere, if one wants to travel there he has to adapt his material body to the conditions of that planet.

Even on the earth planet these restrictions hold true. For example, a human being cannot possibly live in the water, nor can a fish live on land. These are the rigid conditions of life, and any attempt to defy them is artificial and will fail. Similarly, just as you have to change your dress if you want to go from India to Europe, where the climatic conditions are different, so you also have to change your physical "dress" if you want to go to the specialized atmosphere of the moon. In other words, if you want to go to the moon or the sun or any other higher planet, you can keep your finer dress of mind, intelligence, and ego, but you have to leave behind your gross dress (your physical body) made of earth, water, fire, and other material elements, and acquire a body suitable for your destination.

Of course, none of this will help you solve the real problem of life—entrapment in the vicious cycle of birth and death. As Kṛṣṇa states in the *Bhagavad-gītā*, even if one transfers in his next life to a very elevated position in the highest planet in the universe, Brahmaloka, he will still have to experience birth and death. The goal of human life is to free the soul from its continuous transmigration among different species of life on various planets, and to transfer to the spiritual planets, where life is eternal. To reach these planets, a complete change of both gross and subtle bodies is necessary, for one can reach the spiritual sky only in a spiritual form. We will elaborate on this a little later, but our point here is that you cannot simply force yourself onto another planet without the proper qualification.

Just as in the United States there are laws controlling the entry of foreigners through the issuance of visas, so in the universe there are also laws controlling the movement of all living beings—even astronauts and scientists—and unless one's karma is such that he deserves to take birth on the moon or the sun or the earth or wherever, he cannot defy the laws of nature and go there by force. The scientists are always claiming they are independent of nature's law, but even *they* have to submit to death and rebirth; they cannot check them. Similarly, they cannot go to the moon planet, which the *Vedas* describe not as a lifeless desert but as a heavenly planet of extraordinary material pleasures. Where the astronauts actually went, or how this fabrication of lunar visitation will one day be exposed to people in general, are not part of our present discussion. But the Vedic teachings warn us that the manned moon landing is certainly an empty bluff.

When we contradict the revered scientists like this and warn people that, through the use of brainwashing propaganda, they are being cheated out of billions of hard-earned tax dol-

lars—we ourselves are accused of brainwashing. But which is better: a sober warning or a colossal multi-billion-dollar hoax?

Furthermore, even if, for argument's sake, we accept that the "astronauts" *did* go to the moon, our main contention still holds: the moon excursion is a hoax, a mass brainwashing job. Why? Because it has no value. Even the scientists now admit its uselessness, and their interest in going to the moon has subsided. After many years of concentrated effort and billions of dollars of public money spent, the scientists have concluded that the moon is uninhabitable and have stopped trying to go there. But the public is encouraged to regard this failure as a wonderful achievement! "Just see! They have come back with some moon dust!" Long ago the Vedic literatures said the moon was uninhabitable by man, before going there the scientists themselves predicted they could not live in that atmosphere, and upon reaching the moon they discovered the same thing—that they could not live there. So what is the value of this kind of billion-dollar excursion, which has produced only a few rocks?

The scientists' stubbornness is like that of a boy who is repeatedly warned by his father not to stick his finger in the revolving blades of a fan, but who goes ahead and does it anyway, and is hurt. The scientists insisted that a lunar landing would prove the United States to be the most advanced nation. Never mind that it cost billions, which could have been spent on worthwhile projects, such as feeding the starving. The brainwashing was so extreme that at one point Pan American Airlines was even selling tickets to the moon, and there was talk of colonizing it, although everyone acknowledged that it is impossible to live there. And yet if we speak out strongly against this nonsense, people say *we* are brainwashed—for not believing in the bluff of the moon excursion. Now, having squeezed as much prestige as possible out of their great "success" in reaching the moon, the scientists have become disappointed and set their sights on Mars—and the huge expenditure of public funds goes on.

Again, we do not say that man should neglect science, but rather that he should practice science according to the authorized knowledge of the laws of nature. The scientists should not attempt to defy the laws of nature, or those of God, but should work humbly in harmony with the real purpose of human life—liberation from the cycle of birth and death. Despite all scientific theorizing, research, and technology, the scientists do not even know the nature of the life within the body, how life enters the body, and where life goes after death. Not being able to produce even the smallest living creature, and being unable to stop death, the modern scientists should not consider themselves the all-in-all.

If we desire to praise someone for scientific achievements, let us praise the Great Brain who is actually controlling all living beings by directing His material energy, and who regulates the immense machinery of the universe. Let us follow Lord Brahma, who sings in the Vedic scripture *Brahma-saṁhitā* (5.52): "I worship Govinda [Kṛṣṇa], the primeval Lord, by whose order the sun assumes immense power and heat and traverses its orbit." The sun is a creation of God; it is not a creation of the scientists. So also are the oceans and the great mountains, the resources of nature, and outer space—all are works of the Supreme Personality of Godhead. As for machine-making, the material energy of Kṛṣṇa, the Supreme Energetic, has expertly fashioned male and female forms that go on reproducing themselves without further assistance from Him. And this happens over and over in millions of species. Can the scientists create such replicating machines? Can they create a sun and keep it floating perpetually in space? Can they create the oceans, the brain of a great scientist like Einstein, or even an ant or an amoeba? No. All these scientific achieve-

ments are the works of God. And when God Himself speaks through authorized scriptures like the *Bhagavad-gītā*, He explicitly says, "Do not waste your time trying to go to the moon; that is not your place." If the godless human scientists defy this Supreme Scientist and Supreme Controller, then disaster will befall them and whoever follows them. Therefore we are protesting a godless science that defies God's laws.

In *Easy Journey to Other Planets*, written back in 1959, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda warned us that attempting to reach the moon by materialistic methods is a waste of time. In a speech ten years later he further explained:

If we go to live on the moon—assuming that it is possible—even with an oxygen mask, how long could we stay? Furthermore, even if we had the opportunity to stay there, what would we gain? We might gain a little longer life perhaps, but we could not live there forever. That is impossible. And what would we gain by a longer life? . . . Near San Francisco I have seen a forest where there is a tree 7,000 years old. But what is the benefit? If one is proud of standing in one place for 7,000 years, that is not a very great credit.

Of course, scientists, journalists, and politicians are not known for considering things in the philosophical light of transcendental knowledge, but a sober fact to consider is this: if, even after all the scientists' achievements, we must still die and suffer the miseries of repeated birth and death, then what is the benefit of that science? Kṛṣṇa tells us not to waste our valuable time with things that are only temporary and do not lead to liberation from birth and death. "Don't waste your time going from this planet to that planet," He says in the *Bhagavad-gītā*. "Your material miseries will only follow you." So the moon excursion is a hoax in yet another, all-important

sense: the scientists are leading people to believe they will be happy if they go to the moon, but when considered in the context of the eternal soul's welfare, going to the moon and living there for many, many years *still* won't solve the problems of life. It is a hoax to claim that the endeavor to travel to other planets will bring happiness. A person can be happy only if he receives information from authorized scriptures about the nature of the soul and the method of liberating the soul from his suffering condition. This liberation is the goal of Kṛṣṇa consciousness.

And yet, when we warn people not to waste their lives in temporary achievements, when we warn them not to engage in sinful activities that will force them to transmigrate to lower planets and lower forms of life—they accuse *us* of being duped and spreading false propaganda. But we will not be quieted by their accusations. As devotees of Kṛṣṇa, we must go on repeating His instructions for everyone's benefit. As Kṛṣṇa tells us in His incarnation as Śrī Caitanya Mahāprabhu, "Instruct everyone to follow the teachings of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in the world."

So you have to decide who is actually cheating: the materialist, who promises happiness in the context of temporary advancement and enjoyment, and who thereby ignores the eternal soul, or the spiritualist, the Kṛṣṇa conscious person, who says, "Always think of Kṛṣṇa and become His devotee. Worship Him and bow down before Him. If you practice in this way, at the end of life you will certainly return to the supreme spiritual planet, which is eternal and free from all miseries, because of your full absorption in and devotion to the Lord."

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First Canto "Creation"

CHAPTER TEN

Departure of Lord Kṛṣṇa for Dvārakā

(continued from previous issue)

TEXT 28

नूनं व्रतस्नानहुतादिनेश्वरः
समर्चितो ह्यस्य गृहीतपाणिभिः ।
पिबन्ति याः सख्यधरामृतं मुहु-
व्रजस्त्रियः सम्मुमुहुर्यदाशयाः ॥२८॥

*nūnam vrata-snāna-hutādīnēśvaraḥ
samarcito hy asya grhīta-pāṇibhiḥ
pibanti yāḥ sakhyadhara-mṛtam muhur-
vraja-striyaḥ sammumuhur yad-āśayāḥ*

nūnam—certainly in the previous birth; *vrata*—vow; *snāna*—bath; *huta*—sacrifice in the fire; *ādinā*—by all these; *īśvaraḥ*—the Personality of Godhead; *samarcitaḥ*—perfectly worshiped; *hi*—certainly; *asya*—His; *grhīta-pāṇibhiḥ*—by the married wives; *pibanti*—relishes; *yāḥ*—those who; *sakhi*—O friend; *adhara-amṛtam*—the nectar from His lips; *muhuh*—again and again; *vraja-striyaḥ*—the damsels of Vrajabhūmi; *sammu-muhuh*—often fainted; *yad-āśayāḥ*—expecting to be favored in that way.

TRANSLATION

O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhūmi would often faint just by expecting such favors.

PURPORT

Religious rites prescribed in the scriptures are meant to purify the mundane qualities of the conditioned souls to enable them to be gradually promoted to the stage of rendering transcendental service unto the

Supreme Lord. Attainment of this stage of pure spiritual life is the highest perfection, and this stage is called *svarūpa*, or the factual identity of the living being. Liberation means renovation of this stage of *svarūpa*. In that perfect stage of *svarūpa*, the living being is established in five phases of loving service, one of which is the stage of *mādhurya-rasa*, or the humor of conjugal love. The Lord is always perfect in Himself, and thus He has no hankering for Himself. He, however, becomes a master, a friend, a son or a husband to fulfill the intense love of the devotee concerned. Herein two classes of devotees of the Lord are mentioned in the stage of conjugal love. One is *svakīya*, and the other is *parakīya*. Both of them are in conjugal love with the Personality of Godhead Kṛṣṇa. The queens at Dvārakā were *svakīya*, or duly married wives, but the damsels of Vraja were young friends of the Lord while He was unmarried. The Lord stayed at Vṛndāvana till the age of sixteen, and His friendly relations with the neighboring girls were in terms of *parakīya*. These girls, as well as the queens, underwent severe penances by taking vows, bathing and offering sacrifices in the fire, as prescribed in the scriptures. The rites, as they are, are not an end in themselves, nor are fruitive action, culture of knowledge or perfection in mystic powers ends in themselves. They are all means to attain to the highest stage of *svarūpa*, to render constitutional transcendental service to the Lord. Each and every living being has his individual position in one of the above-mentioned five different kinds of reciprocating means with the Lord, and in one's pure spiritual form of *svarūpa* the relation becomes manifest without mundane affinity. The kissing of the Lord, either by His wives or His young girl friends who aspired to have the Lord as their fiancé, is not of any mundane perverted quality. Had such things been mundane, a liberated soul like Śukadeva would not have taken the trouble to relish them, nor would Lord Śrī Caitanya Mahāprabhu have been inclined to participate in those subjects after renouncing worldly life. The stage is earned after many lives of penance.

TEXT 29

या वीर्यशुल्केन हताः स्वयंवरे
प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः ।
प्रद्युम्नसाम्बाम्बसुतादयोऽपरा
याश्चाहता भौमवधे सहस्रशः ॥२९॥

*yā vīrya-śulkena hṛtāḥ svayamvare
pramathya caidyā-pramukhān hi śuṣmīṇaḥ
pradyumna-sāmbāmba-sutādayo 'parā
yāś cāhṛtā bhauma-vadhe sahasraśaḥ*

yā—the lady; *vīrya*—prowess; *śulkena*—by payment of the price; *hṛtāḥ*—taken away by force; *svayamvare*—in the open selection of the

bridegroom; *pramathya*—harassing; *caidya*—King Śīsupāla; *pramukhān*—headed by; *hi*—positively; *śusmīṇaḥ*—all very powerful; *pradyumna*—Pradyumna (Kṛṣṇa's son); *sāmba*—Sāmba; *amba*—Amba; *suta-ādayaḥ*—children; *aparāḥ*—other ladies; *yāḥ*—those; *ca*—also; *āhṛtāḥ*—similarly brought; *bhauma-vadhe*—after killing kings; *sahasraśaḥ*—by the thousands.

TRANSLATION

The children of these ladies are Pradyumna, Sāmba, Amba, etc. Ladies like Rukmiṇī, Satyabhāmā and Jāmbavatī were forcibly taken away by Him from their *svayamvara* ceremonies after He defeated many powerful kings, headed by Śīsupāla. And other ladies were also forcibly taken away by Him after He killed Bhaumāśura and thousands of his assistants. All of these ladies are glorious.

PURPORT

Exceptionally qualified daughters of powerful kings were allowed to make a choice of their own bridegrooms in open competition, and such ceremonies were called *svayamvara*, or selection of the bridegroom. Because the *svayamvara* was an open competition between the rival and valiant princes, such princes were invited by the father of the princess, and usually there were regular fights between the invited princely order in a sporting spirit. But it so happened that sometimes the belligerent princes were killed in such marriage-fighting, and the victorious prince was offered the trophy princess for whom so many princes died. Rukmiṇī, the principal queen of Lord Kṛṣṇa, was the daughter of the King of Vidarbha, who wished that his qualified and beautiful daughter be given away to Lord Kṛṣṇa. But her eldest brother wanted her to be given away to King Śīsupāla, who happened to be a cousin of Kṛṣṇa. So there was open competition, and as usual Lord Kṛṣṇa emerged successful, after harassing Śīsupāla and other princes by His unrivalled prowess. Rukmiṇī had ten sons, like Pradyumna. There were other queens also taken away by Lord Kṛṣṇa in a similar way. Full description of this beautiful booty of Lord Kṛṣṇa will be given in the Tenth Canto. There were 16,100 beautiful girls who were daughters of many kings and were forcibly stolen by Bhaumāśura, who kept them captive for his carnal desire. These girls prayed piteously to Lord Kṛṣṇa for their deliverance, and the merciful Lord, called by their fervent prayer, released them all by fighting and killing Bhaumāśura. All these captive princesses were then accepted by the Lord as His wives, although in the estimation of society they were all fallen girls. The all-powerful Lord Kṛṣṇa accepted the humble prayers of these girls and married them with the adoration of queens. So altogether Lord Kṛṣṇa had 16,108 queens at Dvārakā, and in each of them He begot ten children. All these children grew up, and each had as many children as the father. The aggregate of the family numbered 10,000,000.

TEXT 30

एताः परं स्त्रीत्वमपास्तपेशलं
निरस्तशौचं वत साधु कुर्वते ।
यासां गृहात्पुष्करलोचनः पति-
र्न जात्वपैत्याहृतिभिर्हृदि स्पृशन् ॥३०॥

*etāḥ param strītvam apāstapeśalam
nirasta-saucam bata sādhu kurvate
yāsāṃ grhāt puṣkara-locanaḥ patir
na jātv apaiti āhṛtibhir hṛdi sprśan*

etāḥ—all these women; *param*—highest; *strītvam*—womanhood; *apāstapeśalam*—without individuality; *nirasta*—without; *saucam*—purity; *bata sādhu*—auspiciously glorified; *kurvate*—do they make; *yāsāṃ*—from whose; *grhāt*—homes; *puṣkara-locanaḥ*—the lotus-eyed; *patih*—husband; *na jātv*—never at any time; *apaiti*—goes away; *āhṛtibhiḥ*—by presentation; *hṛdi*—in the heart; *sprśan*—endeared.

TRANSLATION

All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.

PURPORT

The devotees of the Lord are purified souls. As soon as the devotees surrender unto the lotus feet of the Lord sincerely, the Lord accepts them, and thus the devotees at once become free from all material contaminations. Such devotees are above the three modes of material nature. There is no bodily disqualification of a devotee, just as there is no qualitative difference between the Ganges water and the un filthy drain water when they are amalgamated. Women, merchants and laborers are not very intelligent, and thus it is very difficult for them to understand the science of God or to be engaged in the devotional service of the Lord. They are more materialistic, and less than them are the Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Kaṅkas, Yavanas, Khasas, etc., but all of them can be delivered if they are properly engaged in the devotional service of the Lord. By engagement in the service of the Lord, the designative disqualifications are removed, and as pure souls they become eligible to enter into the kingdom of God.

The fallen girls under the clutches of Bhaumāśura sincerely prayed to Lord Śrī Kṛṣṇa for their deliverance, and their sincerity of purpose made them at once pure by virtue of devotion. The Lord therefore accepted them as His wives, and thus their lives became glorified. Such auspicious glorification was still more glorified when the Lord played with them as the most devoted husband.

The Lord used to live with His 16,108 wives constantly. He expanded Himself into 16,108 plenary portions, and each and every one of them was the Lord Himself without deviation from the Original Personality. The *Śruti-mantra* affirms that the Lord can expand Himself into many. As husband of so many wives, He pleased them all with presentations, even at a costly endeavor. He brought the *pārijāta* plant from heaven and implanted it at the palace of Satyabhāmā, one of the principal queens. If, therefore, anyone desires the Lord to become one's husband, the Lord fulfills such desires in full.

TEXT 31

एवंविधा गदन्तीनां स गिरः पुरयोषिताम् ।
निरीक्षणोनाभिनन्दन् सस्मितेन ययौ हरिः ॥३१॥

*evaṁvidhā gadantīnām
sa giraḥ pura-yoṣitām
nirīkṣaṇena bhinandan
sasmitena yayau hariḥ*

evaṁvidhāḥ—in this way; *gadantīnām*—thus praying and talking about Him; *saḥ*—He (the Lord); *giraḥ*—of words; *pura-yoṣitām*—of the ladies of the capital; *nirīkṣaṇena*—by His grace of glancing over them; *abhinandan*—and greeting them; *sa-smitena*—with a smiling face; *yayau*—departed; *hariḥ*—the Personality of Godhead.

TRANSLATION

While the ladies of the capital of Hastināpura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.

TEXT 32

अजातशत्रुः पृतनां गोपीथाय मधुद्विषः ।
परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ॥३२॥

*ajāta-śatruḥ pṛtanām
gopīthāya madhu-dviṣaḥ
parebhyaḥ śaṅkītaḥ snehāt
prāyuñkta catur-aṅgīm*

ajāta-śatruḥ—Mahārāja Yudhiṣṭhira, who was no one's enemy; *pṛtanām*—defensive forces; *gopīthāya*—for giving protection; *madhu-dviṣaḥ*—of the enemy of Madhu (Śrī Kṛṣṇa); *parebhyaḥ*—from others (enemies); *śaṅkītaḥ*—being afraid of; *snehāt*—out of affection; *prāyuñkta*—engaged; *catur-aṅgīm*—four defensive divisions.

TRANSLATION

Mahārāja Yudhiṣṭhira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Kṛṣṇa, the enemy of the asuras [demons]. The Mahārāja did this because of the enemy, and also out of affection for the Lord.

PURPORT

Natural defensive measures are horses and elephants combined with chariots and men. Horses and elephants are trained to move to any part of the hills or forests and plains. The charioteers could fight with many horses and elephants by the strength of powerful arrows, even up to the standard of the *brahmāstra* (similar to modern atomic weapons). Mahārāja Yudhiṣṭhira knew well that Kṛṣṇa is everyone's friend and well-wisher, and yet there were *asuras* who were by nature envious of the Lord. So out of fear of attack from others and out of affection also, he engaged all varieties of defensive forces as bodyguards of Lord Kṛṣṇa. If required, Lord Kṛṣṇa Himself was sufficient to defend Himself from the attack of others who counted the Lord as their enemy, but still He accepted all the arrangements made by Mahārāja Yudhiṣṭhira because He could not disobey the King, who was His elder cousin. The Lord plays the part of a subordinate in His transcendental sporting, and thus sometimes He puts Himself in the care of Yaśodāmātā for His protection in His so-called helplessness of childhood. That is the transcendental *līlā*, or pastime of the Lord. The basic principle for all transcendental exchanges between the Lord and His devotees is exhibited to enjoy a transcendental bliss for which there is no comparison, even up to the level of *brahmānanda*.

TEXT 33

अथ दूरागतान् शौरिः कौरवान् विरहातुरान् ।
सन्निवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः ॥३३॥

*atha dūrāgatān śauriḥ
kauravān virahāturān
sannivartya dṛḍham snigdhān
prāyāt sva-nagarīm priyaiḥ*

atha—thus; *dūrāgatān*—having accompanied Him for a long distance; *śauriḥ*—Lord Kṛṣṇa; *kauravān*—the Pāṇḍavas; *virahāturān*—overwhelmed by a sense of separation; *sannivartya*—politely persuaded; *dṛḍham*—determined; *snigdhān*—full of affection; *prāyāt*—proceeded; *sva-nagarīm*—towards His own city (Dvārakā); *priyaiḥ*—with dear companions.

TRANSLATION

Out of profound affection for Lord Kṛṣṇa, the Pāṇḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions.

TEXTS 34-35

कुरुजाङ्गलपाञ्चालान् शरसेनान् सयामुनान् ।
ब्रह्मावर्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानय ॥३४॥

मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् ।
आनर्तान् मार्गवोपागाच्छ्रान्तवाहो मनाग्विभुः ॥३५॥

*kuru-jāṅgala-pāñcālān
śūrasenān sayāmunān
brahmāvartam kurukṣetram
matsyān sārasvatān atha*

*maru-dhanvam atikramya
sauvirābhirayoḥ parān
ānartān bhārgavopāgāc
chrāntavāho manāg vibhuḥ*

kuru-jāṅgala—the province of Delhi; *pāñcālān*—part of the province Pāñjab; *śūrasenān*—part of the province of Uttar Pradesh; *sa*—with; *yāmunān*—the districts on the bank of the Yamunā; *brahmāvartam*—part of northern Uttar Pradesh; *kurukṣetram*—the place where the battle was fought; *matsyān*—the province Matsyā; *sārasvatān*—part of Punjab; *atha*—and so on; *maru*—Rajasthan, the land of deserts; *dhanvam*—Madhya Pradesh, where water is very scanty; *ati-kramya*—after passing; *sauvira*—Saurashtra; *abhirayoḥ*—part of Gujrat; *parān*—western side; *ānartān*—the province of Dvārakā; *bhārgava*—O Śaunaka; *upāgāt*—overtaken by; *śrānta*—fatigue; *vāhaḥ*—the horses; *manāg vibhuḥ*—slightly, because of the long journey.

TRANSLATION

O Śaunaka, the Lord then proceeded towards Kurujāṅgala, Pāñcālā, Śūrasenā, the land on the bank of the River Yamunā, Brahmāvarta, Kurukṣetra, Matsyā, Sārasvatā, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvira and Ābhira provinces, then west of these, reached Dvārakā at last.

PURPORT

The provinces passed over by the Lord in those days were differently named, but the direction given is sufficient to indicate that He traveled through Delhi, Punjab, Rajasthan, Madhya Pradesh, Saurashtra and Gujrat and at last reached His home province at Dvārakā. We do not gain any profit simply by researching the analogous provinces of those days up to now, but it appears that the desert of Rajasthan and the provinces of scanty water like Madhya Pradesh were present even five thousand years ago. The theory of soil experts that the desert developed in recent years is not supported by the statements of *Bhāgavatam*. We may leave the matter for expert geologists to research because the changing universe has different phases of geological development. We are satisfied that the Lord has now reached His own province, Dvārakādhāma, from the Kuru provinces. Kurukṣetra continues to exist since the Vedic age, and it is sheer foolishness when interpreters ignore or deny the existence of Kurukṣetra.

TEXT 36

तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः ।
सायं भजे दिशं पश्चाद्दिग्घो गां गतस्तदा ॥३६॥

*tatra tatra ha tatratiyair
hariḥ pratyudyatarhṇaḥ
sāyam bheje diśam paścād
gaviṣṭho gām gatas tadā*

tatra tatra—at different places; *ha*—it so happened; *tatratiyaiḥ*—by local inhabitants; *hariḥ*—the Personality of Godhead; *pratyudyatarhṇaḥ*—being offered presentations and worshipful regards; *sāyam*—the evening; *bheje*—having overtaken; *diśam*—direction; *paścāt*—eastern; *gaviṣṭhaḥ*—the sun in the sky; *gām*—to the ocean; *gataḥ*—having gone; *tadā*—at that time.

TRANSLATION

On His journey through these provinces He was welcomed, worshiped and given various presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.

PURPORT

It is said here that the Lord observed the religious principles regularly while He was on the journey. There are certain philosophical speculations that even the Lord is under the obligations of fruitive action. But actually this is not the case. He does not depend on the action of any good or bad work. *Since the Lord is absolute, everything done by Him is good for everyone.* But when He descends on earth, He acts for the protection of the devotees and for the annihilation of the impious nondevotees. Although He has no obligatory duty, still He does everything so that others may follow. That is the way of factual teaching; one must act properly himself and teach the same to others, otherwise no one will accept one's blind teaching. He is Himself the awarder of fruitive results. He is self-sufficient, and yet He acts according to the rulings of the revealed scripture in order to teach us the process. If He does not do so, the common man may go wrong. But in the advanced stage, when one can understand the transcendental nature of the Lord, one does not try to imitate Him. This is not possible.

The Lord in human society does what is the duty of everyone, but sometimes He does something extraordinary and not to be imitated by the living being. His acts of evening prayer as stated herein must be followed by the living being, but it is not possible to follow His mountain-lifting or dancing with the *gopīs*. One cannot imitate the sun, which can exhaust water even from a filthy place; the most powerful can do something which is all-good, but our imitation of such acts will put us into endless difficulty. Therefore, in all actions, the experienced guide, the spiritual master, who is the manifested mercy of the Lord, should always be consulted, and the path of progress will be assured.

Thus end the Bhaktivedanta purports of the First Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Departure of Lord Kṛṣṇa for Dvārakā."

CHAPTER ELEVEN

Lord Kṛṣṇa's Entrance into Dvārakā

TEXT 1

सूत उवाच

आनर्तान् स उपत्रज्य स्वृद्धाञ्जनपदान् स्वकान् ।
दध्मौ दरवरं तेषां विषादं शमयन्निव ॥ १ ॥

sūta uvāca
ānartān sa upavrajya
svṛddhān jana-padān svakān
dadhmau daravaram teṣān
viṣādam śamayann iva

sūtaḥ uvāca—Sūta Gosvāmī said; ānartān—the country known as Ānartān (Dvārakā); sah—He; upavrajya—reaching the border of; svṛddhān—most prosperous; jana-padān—city; svakān—His own; dadhmau—sounded; daravaram—the auspicious conchshell (Pāñcajanya); teṣām—of them; viṣādam—dejection; śamayan—pacifying; iva—seemingly.

TRANSLATION

Sūta Gosvāmī said: Upon reaching the border of His most prosperous metropolis, known as the country of the Ānartas

[Dvārakā], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.

PURPORT

The beloved Lord was away from His own prosperous metropolis of Dvārakā for a considerably long period because of the Battle of Kurukṣetra, and thus all the inhabitants were overcome with melancholia due to the separation. When the Lord descends on the earth, His eternal associates also come with Him, just as the entourage of a king accompanies him. Such associates of the Lord are eternally liberated souls, and they cannot bear the separation of the Lord even for a moment because of intense affection for the Lord. Thus the inhabitants of the city of Dvārakā were in a mood of dejection and expected the arrival of the Lord at any moment. So the heralding sound of the auspicious conchshell was very encouraging, and apparently the sound pacified their dejection. They were still more aspirant to see the Lord amongst themselves, and all of them became alert to receive Him in the befitting manner. These are the signs of spontaneous love of Godhead.

TEXT 2

स उच्चकाशे धवलोदरो दरो-
ऽप्युरुक्रमस्याधरशोणशोणिमा ।
दाध्मायमानः करकञ्जसम्पुटे
यथाब्जखण्डे कलहंस उत्स्वनः ॥ २ ॥

sa uccakāṣe dhavalodaro daro
'py urukramasyādharāṣoṇa-ṣoṇimā
dādhmāyamānaḥ kara-kañja-sampuṭe
yathābja-khaṇḍe kala-hansa utsvanaḥ

sah—that; uccakāṣe—became brilliant; dhavala-udaraḥ—white and fat-boweled; darah—conchshell; api—although it is so; urukramasya—of the great adventurer; adharāṣoṇa—by the transcendental quality of His lips; ṣoṇimā—reddened; dādhmāyamānaḥ—being sounded; kara-kañja-sampuṭe—being caught by the grip of the lotus hand; yathā—as it is; abja-khaṇḍe—by the stems of lotus flowers; kala-hansaḥ—ducking swan; utsvanaḥ—loudly sounding.

TRANSLATION

The white and fat-boweled conchshell, being gripped by the hand of Lord Kṛṣṇa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

PURPORT

The redness of the white conchshell due to the lip-touch of the Lord is a symbol of spiritual significance. The Lord is all spirit, and matter is ignorance of this spiritual existence. Factually there is nothing like matter in spiritual enlightenment, and this spiritual enlightenment takes place at once by the contact of the Supreme Lord Śrī Kṛṣṇa. The Lord is present in every particle of all existence, and He can manifest His presence in anyone. By ardent love and devotional service to the Lord, or in other words by spiritual contact with the Lord, everything becomes spiritually reddened like the conchshell in the grip of the Lord, and the *paramahansa*, or the supremely intelligent person, plays the part of the ducking swan in the water of spiritual bliss, eternally decorated by the lotus flower of the Lord's feet.

TEXT 3

तमुपश्रुत्य निनदं जगद्भयभयावहम् ।
प्रत्युद्युः प्रजाः सर्वा भर्तृदर्शनलालसाः ॥ ३ ॥

tam upaśrutya ninadam
jagad-bhaya-bhayāvaham

*pratyudyayuh prajāḥ sarvā
bhartr-darśana-lālasāḥ*

tam—that; *upaśrutya*—having overheard; *ninadam*—sound; *jagat-bhaya*—the fear of material existence; *bhaya-āvaham*—the threatening principle; *prati*—towards; *udyayuh*—rapidly proceeded; *prajāḥ*—the citizens; *sarvāḥ*—all; *bhartr*—the protector; *darśana*—audience; *lālasāḥ*—having so desired.

TRANSLATION

The citizens of Dvārakā, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.

PURPORT

As already explained, the citizens of Dvārakā who lived at the time of Lord Kṛṣṇa's presence there were all liberated souls who descended there along with the Lord as entourage. All were very anxious to have an audience with the Lord, although because of spiritual contact they were never separated from the Lord. Just as the *gopīs* at Vṛndāvana used to think of Kṛṣṇa while He was away from the village for cowering engagements, the citizens of Dvārakā were all immersed in thought of the Lord while He was away from Dvārakā to attend the Battle of Kurukṣetra. Some distinguished fiction writer in Bengal concluded that the Kṛṣṇa of Vṛndāvana, that of Mathurā and that of Dvārakā were different personalities. Historically there is no truth in this conclusion. The Kṛṣṇa of Kurukṣetra and the Kṛṣṇa of Dvārakā are one and the same personality.

The citizens of Dvārakā were thus in a state of melancholy due to the Lord's absence from the transcendental city, as much as we are put in a state of melancholy at night because of the absence of the sun. The sound heralded by Lord Kṛṣṇa was something like the heralding of the sunrise in the morning. So all the citizens of Dvārakā awoke from a state of slumber because of the sunrise of Kṛṣṇa, and they all hastened towards Him just to have an audience. The devotees of the Lord know no one else as protector.

This sound of the Lord is identical with the Lord, as we have tried to explain by the nondual position of the Lord. The material existence of our present status is full of fear. Out of the four problems of material existence, namely the food problem, the shelter problem, the fear problem and the mating problem, the fear problem gives us more trouble than the others. We are always fearful due to our ignorance of the next problem. The whole material existence is full of problems, and thus the fear problem is always prominent. This is due to our association with the illusory energy of the Lord, known as *māyā* or external energy, yet all fear is vanished as soon as there is the sound of the Lord, represented by His holy name, as it was sounded by Lord Śrī Caitanya Mahāprabhu in the following sixteen words:

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

We can take advantage of these sounds and be free from all threatening problems of material existence.

TEXTS 4-5

तत्रोपनीतबलयो रवेर्दीपमिवाहताः ।
आत्मारामं पूर्णकामं निजलाभेन नित्यदा ॥ ४ ॥
प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्गदया गिरा ।
पितरं सर्वसुहृदमवितारमिवार्भकाः ॥ ५ ॥

*tatropanīta-balayo
raver dipam ivāḍṛtāḥ*

*ātmārāmaṁ pūrṇa-kāmaṁ
nija-lābhena nityadā*

*prīty-utphulla-mukhāḥ procur
harṣa-gadgadayā girā
pītarāṁ sarva-suhṛdam
avitāram ivārbhakāḥ*

tatra—thereupon; *upanīta*—having offered; *balayāḥ*—presentations; *raveḥ*—up to the sun; *dipam*—lamp; *iva*—like; *āḍṛtāḥ*—being evaluated; *ātma-ārāmaṁ*—unto the self-sufficient; *pūrṇa-kāmaṁ*—fully satisfied; *nija-lābhena*—by His own potencies; *nitya-dā*—one who supplies incessantly; *prīti*—affection; *utphulla-mukhāḥ*—cheerful faces; *procuḥ*—said; *harṣa*—gladdened; *gadgadayā*—ecstatic; *girā*—speeches; *pītarāṁ*—unto the father; *sarva*—all; *suhṛdam*—friends; *avitāram*—the guardian; *iva*—like; *arbhakāḥ*—wards.

TRANSLATION

The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father.

PURPORT

The Supreme Lord Kṛṣṇa is described herein as *ātmārāma*. He is self-sufficient, and there is no need for Him to seek happiness from anything beyond Himself. He is self-sufficient because His very transcendental existence is total bliss. He is eternally existent; He is all-cognizant and all-blissful. Therefore, any presentation, however valuable it may be, is not needed by Him. But still, because He is the well-wisher for one and all, He accepts from everyone everything that is offered to Him in pure devotional service. It is not that He is in want for such things, because the things are themselves generated from His energy. The comparison is made herein that making offerings to the Lord is something like offering a lamp in the worship of the sun-god. Anything fiery and illuminating is but an emanation of the energy of the sun, and yet to worship the sun-god it is necessary to offer him a lamp. In the worship of the sun, there is some sort of demand made by the worshiper, but in the case of devotional service to the Lord, there is no question of demand from either side. It is all a sign of pure love and affection between the Lord and the devotee.

The Lord is the Supreme Father of all living beings, and therefore those who are conscious of this *vital* relation with God can make filial demands from the Father, and the Father is pleased to supply the demands of such obedient sons without bargaining. The Lord is just like the *desire tree*, and from Him everyone can have everything by the causeless mercy of the Lord. As the Supreme Father, the Lord, however, does not supply to a pure devotee what is considered to be a barrier to the discharge of devotional service. Those who are engaged in the devotional service of the Lord can rise to the position of unalloyed devotional service by His transcendental attraction.

TEXT 6

नताः स ते नाथ सदाङ्घ्रिपङ्कजं
विरिञ्चवैरिञ्च्यसुरेन्द्रवन्दितम् ।
परायणं क्षेममिहेच्छतां परं
न यत्र कालः प्रभवेत् परः प्रभुः ॥ ६ ॥

*natāḥ sma te nātha sadāṅghri-paṅkajam
virinca-vairinçya-surendra-vanditam
parāyaṇam kṣemam iheçchatām param
na yatra kālah prabhavet paraḥ prabhuḥ*

natāh—bowed down; *sma*—we had done so; *te*—unto You; *nātha*—O Lord; *sadā*—always; *aṅghri-paṅkajam*—the lotus feet; *virīñca*—Brahmā, the first living being; *vairiñcyā*—sons of Brahmā like Sanaka and Sanātana; *sura-indra*—the King of heaven; *vanditam*—worshiped by; *parāyaṇam*—the supreme; *kṣemam*—welfare; *iha*—in this life; *icchatām*—one who so desires; *param*—the highest; *na*—never; *yatra*—wherein; *kālah*—inevitable time; *prabhavet*—can exert its influence; *paraḥ*—transcendental; *prabhuh*—the Supreme Lord.

TRANSLATION

The citizens said: O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.

PURPORT

The Supreme Lord is Śrī Kṛṣṇa, as confirmed in *Bhagavad-gītā*, *Brahma-saṁhitā* and other authorized Vedic literatures. No one is equal to or greater than Him, and that is the verdict of all scriptures. The influence of time and space is exerted upon the dependent living entities, who are all parts and parcels of the Supreme Lord. The living entities are predominated Brahma, whereas the Supreme Lord is the predominating Absolute. As soon as we forget this clear fact, we are at once in illusion, and thus we are put into threefold miseries, as one is put into dense darkness. The clear consciousness of the cognizant living being is God consciousness, in which one bows down unto Him in all circumstances.

TEXT 7

मवाय नस्त्वं भव विश्वभावन
त्वमेव माताथ सुहृत्पतिः पिता ।
त्वं सद्गुरुर्नः परमं च दैवतं
यस्यानुवृत्त्या कृतिनो बभूविम ॥ ७ ॥

bhavāya nas tvaṁ bhava viśva-bhāvāna
tvam eva mātātha suhṛt-patiḥ pitā
tvaṁ sad-gurur naḥ paramaṁ ca daivatam
yasyānuvṛtyā kṛtino babhūvima

bhavāya—for welfare; *naḥ*—for us; *tvam*—Your Lordship; *bhava*—just become; *viśva-bhāvāna*—the creator of the universe; *tvam*—Your Lordship; *eva*—certainly; *mātā*—mother; *atha*—as also; *suhṛt*—well-wisher; *patiḥ*—husband; *pitā*—father; *tvam*—Your Lordship; *sad-guruḥ*—spiritual master; *naḥ*—our; *paramaṁ*—the supreme; *ca*—and; *daivatam*—worshipable Deity; *yasya*—whose; *anuvṛtyā*—following in the footsteps; *kṛtinaḥ*—successful; *babhūvima*—we have become.

TRANSLATION

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

PURPORT

The all-good Personality of Godhead, being the creator of the universe, also plans for the good of all good living beings. The good living beings are advised by the Lord to follow His good advice, and by doing so they become successful in all spheres of life. There is no need to worship any deity but the Lord. The Lord is all-powerful, and if He is satisfied by our obedience unto His lotus feet, He is competent to bestow upon us all kinds of blessings for the successful execution of both our material and spiritual lives. For attaining spiritual existence, the human form is a chance for all to understand our eternal relation with God. Our relation with Him is eternal; it can neither be broken nor vanquished. It may be

forgotten for the time being, but it can be revived also by the grace of the Lord, if we follow His injunctions, which are revealed in the scriptures of all times and all places.

TEXT 8

अहो सनाथा भवता स्म यद्वयं
त्रैविष्टपानामपि दूरदर्शनम् ।
प्रेमस्मितस्निग्धनिरीक्षणाननं
पश्येम रूपं तव सर्वसौभागम् ॥ ८ ॥

aho sanāthā bhavatā sma yad vayaṁ
traiviṣṭapānām api dūra-darśanam
prema-smīta-sniḡdha-nirīkṣaṇānanam
paśyema rūpaṁ tava sarva-saubhagam

aho—oh, it is our good luck; *sa-nāthāh*—to be under the protection of the master; *bhavatā*—by Your good self; *sma*—as we have become; *yad vayaṁ*—as we are; *traiviṣṭa-pānām*—of the demigods; *api*—also; *dūra-darśanam*—very rarely seen; *prema-smīta*—smiling with love; *sniḡdha*—affectionate; *nirīkṣaṇa-ānanam*—face looking in that mode; *paśyema*—let us look; *rūpaṁ*—beauty; *tava*—Your; *sarva*—all; *saubhagam*—auspiciousness.

TRANSLATION

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness.

PURPORT

The Lord in His eternal personal form can be seen only by the pure devotees. The Lord is never impersonal, but He is the Supreme Absolute Personality of Godhead, possible to be visited by devotional service face to face, which is impossible to be done even by the denizens of higher planets. When Brahmāji and other demigods want to consult Lord Viṣṇu, the plenary portion of Lord Kṛṣṇa, they have to wait on the shore of the ocean of milk where Lord Viṣṇu is lying on White Land (Śvetadvīpa). This ocean of milk and the Śvetadvīpa planet are the replica of Vaikuṅṭhaloka within the universe. Neither Brahmāji nor the demigods like Indra can enter into this island of Śvetadvīpa, but they can stand on the shore of the ocean of milk and transmit their message to Lord Viṣṇu, known as Kṣīrodakaśāyī Viṣṇu. Therefore, the Lord is rarely seen by them, but the inhabitants of Dvārakā, because of their being pure devotees without any tinge of the material contamination of fruitive activities and empiric philosophical speculation, can see Him face to face by the grace of the Lord. This is the original state of the living entities and can be attained by reviving our natural and constitutional state of life, which is discovered by devotional service only.

TEXT 9

यर्हम्बुजाक्षपससार भो भवान्
कुरुन् मधुन् वाथ सुहृदिदृक्षया ।
तत्राब्दकोटिप्रतिमः क्षणो भवेद्
रविं विनाक्षणोरिव नस्तवाच्युत ॥ ९ ॥

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-idṛkṣayā
tatrābda-koṭi-pratimāḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva nas tavācyuta

yarhi—whenever; *ambuja-akṣa*—O lotus-eyed one; *apasasāra*—You go away; *bho*—oh; *bhavān*—Yourself; *kurūn*—the descendants of King

Kuru; *madhūn*—the inhabitants of Mathurā (Vrajabhūmi); *vā*—either; *atha*—therefore; *suhṛt-didr̥ṣayā*—for meeting them; *tatra*—at that time; *abda-koṭi*—millions of years; *pratimah*—like; *kṣaṇah*—moments; *bhavet*—becomes; *ravim*—the sun; *vinā*—without; *akṣṇoh*—of the eyes; *iva*—like that; *naḥ*—ours; *tava*—Your; *acyuta*—O infallible one.

TRANSLATION

O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.

PURPORT

We are all proud of our material senses for making experiments to determine the existence of God. But we forget that our senses are not absolute by themselves. They can only act under certain conditions. For example, our eyes. As long as the sunshine is there, our eyes are useful to a certain extent. But in the absence of sunshine, the eyes are useless. Lord Śrī Kṛṣṇa, being the primeval Lord, the Supreme Truth, is compared to the sun. Without Him all our knowledge is either false or partial. The opposite of the sun is the darkness, and similarly the opposite of Kṛṣṇa is *māyā*, or illusion. The devotees of the Lord can see everything in true perspective due to the light disseminated by Lord Kṛṣṇa. By the grace of the Lord the pure devotee cannot be in the darkness of ignorance. Therefore, it is necessary that we must always be in the sight of Lord Kṛṣṇa so that we can see both ourselves and the Lord with His different energies. As we cannot see anything in the absence of the sun, so also we cannot see anything including our own self, without the factual presence of the Lord. Without Him all our knowledge is covered by illusion.

TEXT 10

कथं वयं नाथ चिरोषिते त्वयि प्रसन्नदृष्टयाखिलतापशोषणं ।
जीवेम ते सुन्दरहासशोभितमपश्यमाना वदनं मनोहरम् ।
इति चोदीरिता वाचः प्रजानां भक्तवत्सलः ।
मृषानोऽनुग्रहं दृष्टया वितन्वन् प्राविशत् पुरम् ॥१०॥

*katham vayan nātha ciroṣite tvayi
prasanna-dr̥ṣṭayākhila-tāpa-śoṣaṇam
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanam manoharam*

*iti codirītā vācaḥ
prajānām bhakti-vatsalaḥ
śṛṅvāno 'nugrahaṁ dr̥ṣṭayā
vitanvan prāviśat puram*

katham—how; *vayam*—we; *nātha*—O Lord; *ciroṣite*—being abroad almost always; *tvayi*—by You; *prasanna*—satisfaction; *dr̥ṣṭayā*—by the glance; *akhila*—universal; *tāpa*—miseries; *śoṣaṇam*—vanquishing; *jīvema*—shall be able to live; *te*—Your; *sundara*—beautiful; *hāsa*—smiling; *śobhitam*—decorated; *apaśyamānāḥ*—without seeing; *vadanam*—face; *manoharam*—attractive; *iti*—thus; *ca*—and; *udirītāḥ*—speaking; *vācaḥ*—words; *prajānām*—of the citizens; *bhakti-vatsalaḥ*—kind to the devotees; *śṛṅvānaḥ*—thus learning; *anugrahaṁ*—kindness; *dr̥ṣṭayā*—by glances; *vitanvan*—distributing; *prāviśat*—entered; *puram*—Dvārakāpurī.

TRANSLATION

O master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence?

Upon hearing their speeches, the Lord, who is very kind to the citizens and the devotees, entered the city of Dvārakā and

acknowledged all their greetings by casting His transcendental glance over them.

PURPORT

Lord Kṛṣṇa's attraction is so powerful that once being attracted by Him one cannot tolerate separation from Him. Why is this so? Because we are all eternally related with Him as the sun rays are eternally related with the sun disc. The sun rays are molecular parts of the solar radiation. Thus the sun rays and the sun cannot be separated. The separation by the cloud is temporary and artificial, and as soon as the cloud is cleared, the sun rays again display their natural effulgence in the presence of the sun. Similarly, the living entities, who are molecular parts of the whole spirit, are separated from the Lord by the artificial covering of *māyā*, illusory energy. This illusory energy, or the curtain of *māyā*, has to be removed, and when it is so done, the living entity can see the Lord face to face, and all his miseries are at once removed. Every one of us wants to remove the miseries of life, but we do not know how to do it. The solution is given here, and it rests on us to assimilate it or not.

TEXT 11

मधुभोजदशार्हाहिकुकुरान्वकृष्णिभिः ।
आत्मतुल्यबलैर्गुप्तं नागैर्भोगवतीमिव ॥११॥

*madhu-bhoja-daśārha-
kukurāndhaka-vṛṣṇibhiḥ
ātma-tulya-balair guptam
nāgair bhogavatim iva*

madhu—Madhu; *bhoja*—Bhoja; *daśārha*—Daśārha; *arha*—Arha; *kukura*—Kukura; *andhaka*—Andhaka; *vṛṣṇibhiḥ*—by the descendants of Vṛṣṇi; *ātma-tulya*—as good as Himself; *balair*—by strength; *guptam*—protected; *nāgair*—by the Nāgas; *bhogavatim*—the capital of Nāgaloka; *iva*—like.

TRANSLATION

As Bhogavati, the capital of Nāgaloka, is protected by the Nāgas, so was Dvārakā protected by the descendants of Vṛṣṇi—Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka, etc.—who were as strong as Lord Kṛṣṇa.

PURPORT

The Nāgaloka planet is situated below the earth planet, and it is understood that the sun rays are hampered there. The darkness of the planet is, however, removed by the flashes of the jewels set on the heads of the Nāgas (celestial serpents), and it is said that there are beautiful gardens, rivulets, etc., for the enjoyment of the Nāgas. It is understood here also that the place is well protected by the inhabitants. So also the city of Dvārakā was well protected by the descendants of Vṛṣṇi, who were as powerful as the Lord, insofar as He manifested His strength upon this earth.

TEXT 12

सर्वतुसर्वविभवपुण्यवृक्षलताश्रमैः ।
उद्यानोपवनारामैर्वृतपद्माकरश्रियम् ॥१२॥

*sarvartu-sarva-vibhava-
puṇya-vṛkṣa-latāśramaiḥ
udyānopavanārāmair
vṛta-padmākara-śriyam*

sarva—all; *rtu*—seasons; *sarva*—all; *vibhava*—opulences; *puṇya*—pious; *vṛkṣa*—trees; *latā*—creepers; *āśramaiḥ*—with hermitages; *udyāna*—orchards; *upavana*—flower gardens; *ārāmair*—pleasure gardens and beautiful parks; *vṛta*—surrounded by; *padma-ākara*—the

birthplaces of lotuses or nice reservoirs of water; *śriyam*—increasing the beauty.

TRANSLATION

The city of Dvārakāpuri was filled with the opulences of all seasons. There were hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.

PURPORT

Perfection of human civilization is made possible by utilizing the gifts of nature in their own way. As we find herewith in the description of its opulence, Dvārakā was surrounded by flower gardens and fruit orchards along with reservoirs of water and growing lotuses. There is no mention of mills and factories supported by slaughterhouses, which are the necessary paraphernalia of the modern metropolis. The propensity to utilize nature's own gifts is still there, even in the heart of modern civilized man. The leaders of modern civilization select their own residential quarters in a place where there are such naturally beautiful gardens and reservoirs of water, but they leave the common men to reside in congested areas without parks and gardens. Herein of course we find a different description of the city of Dvārakā. It is understood that the whole *dhāma*, or residential quarter, was surrounded by such gardens and parks with reservoirs of water where lotuses grew. It is understood that all the people depended on nature's gifts of fruits and flowers without industrial enterprises promoting filthy huts and slums for residential quarters. Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead. Development of factories and mills is called *ugra-karma*, or pungent activities, and such activities deteriorate the finer sentiments of the human being and society to form a dungeon of demons.

We find herein the mention of pious trees which produce seasonal flowers and fruits. The impious trees are useless jungles only, and they can only be used to supply fuels. In the modern civilization such impious trees are planted on the sides of roads. Human energy should be properly utilized in developing the finer senses for spiritual understanding, in which lies the solution of life. Fruits, flowers, beautiful gardens, parks and reservoirs of water with ducks and swans playing in the midst of lotus flowers, and cows giving sufficient milk and butter are essential for developing the finer tissues of the human body. As against this, the dungeons of mines, factories and workshops develop demoniac propensities in the working class. The vested interests flourish at the cost of the working class, and consequently there are severe clashes between them in so many ways. The description of Dvārakā-dhāma is the ideal of human civilization.

TEXT 13

गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् ।
चित्रध्वजपताकाग्रैरन्तः प्रतिहतातपाम् ॥१३॥

gopura-dvāra-mārgeṣu
kṛta-kautuka-toraṇām
citra-dhvaja-patākāgrair
antaḥ pratihatā-tapām

gopura—the gateway of the city; *dvāra*—door; *mārgeṣu*—on different roads; *kṛta*—undertaken; *kautuka*—because of the festival; *toraṇām*—decorated arch; *citra*—painted; *dhvaja*—flags; *patākā-grair*—by the foremost signs; *antaḥ*—within; *pratihatā*—checked; *tapām*—sunshine.

TRANSLATION

The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.

PURPORT

Signs of decoration in special festivals were also collected from the gifts of nature, such as the plantain trees, the mango trees, fruits and flowers. Mango trees, coconut palms and plantain trees are still accepted as auspicious signs. The flags mentioned above were all painted with the picture of either Garuḍa or Hanumān, the two great servitors of the Lord. For devotees, such paintings and decorations are still adored, and the servitor of the master is paid more respects for the satisfaction of the Lord.

TEXT 14

सम्मार्जितमहामार्गैर्यापणकचत्वराम् ।
सिक्तां गन्धजलैरुक्तां फलपुष्पाक्षतान्कुरैः ॥१४॥

sammārjita-mahā-mārga-
rathyāpanaka-catvarām
siktām gandha-jalair uptām
phala-puṣpākṣatāṅkuraiḥ

sammārjita—thoroughly cleansed; *mahā-mārga*—highways; *rathya*—lanes and subways; *āpanaka*—shopping marketplaces; *catvarām*—public meeting places; *siktām*—moistened with; *gandha-jalair*—scented water; *uptām*—was strewn with; *phala*—fruits; *puṣpa*—flowers; *akṣata*—unbroken; *āṅkuraiḥ*—seeds.

TRANSLATION

The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn everywhere.

(continued in next issue)

Vaiṣṇava Calendar

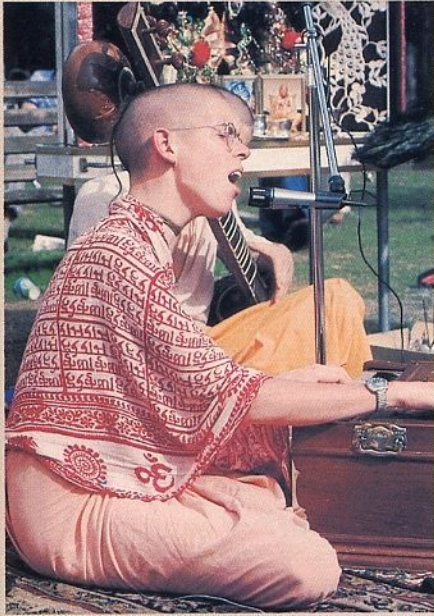
Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The year is full of Kṛṣṇa conscious festivals, and some of the upcoming ones are listed here. The devotees at the ISKCON center nearest you will gladly tell you about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

Year 491, Caitanya Era Vaiṣṇava month of Trivikrama (May 4—June 1, 1977)			
May 8 (Trivikrama 5)	May 13 (Trivikrama 10)	May 14 (Trivikrama 11)	May 28 (Trivikrama 25)
Disappearance of Śrīla Rāmānanda Rāya.	Aparā-ekādaśī (fasting from grains and beans).	Ekādaśī break-fast after 7:46 A.M. and before 9:21 A.M. Appearance of Śrīla Vṛndāvana dāsa Thākura.	Dāsa-harā (Śrī Gaṅgā-pūjā). Disappearance of Śrī Gaṅgāmātā Gosvāmī and Śrīla Baladeva Vidyābhūṣaṇa.
May 29 (Trivikrama 26)	May 30 (Trivikrama 27)	May 31 (Trivikrama 28)	June 1 (Trivikrama 29)
Pāṅḍavā Nirjala-ekādaśī.	Ekādaśī break-fast after sunrise and before 9:17 A.M.	Dāṅḍa-mahotsava of Śrīla Raghunātha dāsa Gosvāmī at Pāṅihāṭī.	Snāna-yātrā of Lord Jagannātha. Full moon. Disappearance of Śrīla Mukunda Datta and Śrīla Śrīdhara Paṅḍita.



Every Town and Village

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



Ādi-Keśava Swami chants Hare Kṛṣṇa at a festival in Gainesville, Florida.

Scholars Shed Light On “Cult” Controversy

An increasing number of academicians are taking strong objection to the accusation of a few self-proclaimed “deprogrammers” that the Hare Kṛṣṇa movement is a type of “brainwashing cult.” Protesting the charge that Kṛṣṇa consciousness robs an individual of his freedom of thought, dozens of members of the New England Psychological Association recently signed a petition decrying “the use of colloquial terms [like ‘brainwashing’ or ‘mind control’] as legal weapons against a legitimate religious minority.” And in St. Louis, at a joint convention of the American Academy of Religion, the Society of Biblical Literature, and the American School of Oriental Literature, over two hundred scholars declared the Hare Kṛṣṇa movement to be a bona fide spiritual organization in the Indian tradition. Indeed, scholars all over the world have expressed their deep appreciation of ISKCON’s work, particularly the publication of many volumes of classic Vedic texts in English, French, German, Spanish, and other languages.

One of ISKCON’s most outspoken supporters has been Dr. Joseph T.

“Deprogramming” Smashed in NY Court

The Kṛṣṇa consciousness movement has defeated a highly publicized challenge to the authority and value of its spiritual teachings. On March 17, New York State Supreme Court Justice John J. Leahy threw out indictments charging two leaders of the Society’s New York chapter with attempted extortion and illegal imprisonment of members through “brainwashing.”

Last October, Queens District Attorney Michael Schwed had raised many eyebrows—and spurred scholars, lawyers, Hindus, devotees, and many others to protest—when he jailed Trai dāsa and Ādi-Keśava Swami on the “brainwashing” and extortion charges. At that time Schwed had spoken of the Kṛṣṇa consciousness movement as a “frightening group that uses mind control to create an army of zombies, or robots, who could undermine the government and law enforcement.”

But the District Attorney fled the courtroom in embarrassment on March 17 when Justice Leahy handed down his decision. “The entire and basic issue before this court,” said the judge, “is whether or not the two alleged victims in this case [Merylee Kreshower and Edward Shapiro] and the defendants will be allowed to practice the religion of their choice—and this must be answered with a resounding affirmative.

“The Hare Kṛṣṇa religion is a bona fide religion, with roots in India that go back thousands of years. It behooved Merylee Kreshower and Edward Shapiro to follow the tenets of that faith, and their inalienable right to do so will not be trampled upon.... The presentment and indictment by the grand jury was in direct and blatant violation of the defendants’ constitutional rights.

“It appears to the court that the people rest their case on an erroneous minor premise to arrive at a fallacious conclusion. The record is completely devoid of one specific allegation of a misrepresentation or an act of deception on the part of any defendant.”

Justice Leahy stressed that his decision was a “dire caveat to prosecutorial agencies throughout the length and breadth of the land.” Citing the constitutional guarantee of freedom of religion, he said:

“The freedom to practice a religion is not to be abridged because the religion is unconventional in its beliefs and practices or because it is approved or disapproved by the mainstream of society or more conventional religions. Without this proliferation and freedom to follow the dictates of one’s own conscience in one’s search for and approach to God, the freedom of religion will be a meaningless right as provided for in the Constitution.

“Any attempt, be it circuitous, direct, well-intentioned or not, presents a clear and present danger to this most fundamental, basic and eternally needed right of all American citizens—freedom of religion.”

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda has commented in this connection that “by false propaganda you cannot suppress the truth.” Certainly those interested in God consciousness may have to tolerate criticism, or even persecution, for that is the way of history. But we are sure that in due course of time all sincere, intelligent persons will appreciate Śrīla Prabhupāda’s great benediction to humanity: devotional service to the Lord, Śrī Kṛṣṇa.

O’Connell, Assistant Professor of Religious Studies at St. Michael’s College and Assistant Director of the Center for Religious Studies at the University of Toronto. He recently wrote as follows:

“The Hare Kṛṣṇa movement is but the most recent phase of an ancient tradition of religious piety known in India as Vaishnavism. The devotees in the Hare Kṛṣṇa temples live a full and active life of study, prayer, singing, and day-to-

day management of the temple’s activities. Many are also active in a variety of more practical tasks, such as the publishing and sale of books, the manufacture of incense, the operation of vegetarian restaurants, and the launching of a small dance-drama company. All observe abstinence from meat, intoxicants, and drugs. Only between married couples is sexual union permitted. In my judgement, it is indeed fortunate for

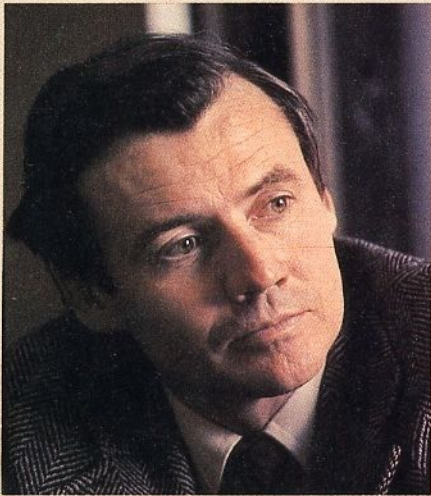


Photo: Vipra dāsa

Dr. Joseph O'Connell, religion professor at the University of Toronto, listens to arguments on the subject of "deprogramming."

these individuals and for the society in which they live that there has been available this outwardly exotic but inwardly authentic and well-rounded way

of religious communal life.

"Accordingly, it is deeply disturbing to me to find young men and women who are finding personal religious authenticity in the Hare Kṛṣṇa movement being subjected to gross misrepresentation, kidnapping, and other harassment of their personal integrity and religious convictions. I can well appreciate that many parents are baffled and disappointed to find their children alienated from their former way of life. To such parents I would say, 'Please try to be calm and talk with persons who have some understanding of young adults and of the new communities into which they have gone. But please, do not be misled by the professional "deprogrammers." They are engaged in a parasitic business that feeds upon fear and misunderstanding and uses illegal and brutal means. Whatever may be the mixture of misguided zeal and pecuniary interest motivating the "deprogrammers," what they are doing is wrong and should be stopped.'"

Thousands Attend ISKCON Festival in Bengal

Each spring hundreds of ISKCON devotees from all corners of the world assemble in the sacred Indian villages of Māyāpur and Vṛndāvana for a joyous celebration. The occasion is the anniversary of the appearance of Lord Śrī Caitanya Mahāprabhu, the incarnation of Lord Kṛṣṇa who inaugurated the Hare Kṛṣṇa movement some five hundred years ago.

This year more than four hundred devotees undertook the pilgrimage. For many it meant over twenty-five straight hours of travel by chartered 747 jet. After the flight from New York City landed in Calcutta, the devotees boarded buses for the short ride to ISKCON temple grounds in Māyāpur, on the bank of the Ganges in West Bengal. Finally, the weary but joyful pilgrims settled into newly-built quarters just a few minutes' walk from Lord Caitanya's birthplace.

Each day of the two-week Māyāpur festival was packed with a variety of Kṛṣṇa-conscious activities. The devotees toured local holy spots, attended classes on *bhakti-yoga*, and saw the Vaikuṅṭha Players of New York perform dance and drama from the *Rāmāyaṇa* and the *Mahābhārata*, traditional Indian histories. The highlight of the program was the evening lectures on Kṛṣṇa-conscious culture given by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of ISKCON, and prominent Indian citizens like M. Bannerjee,



Minister of Education for West Bengal. And, of course, *prasāda* (spiritual food) was freely distributed, both to the devotees and to the hundreds of thousands of Indian guests who visited the center during the festival. The climax was a ten-course feast for ten thousand on the full-moon night of Lord Caitanya's appearance.

From Māyāpur, the devotees traveled 750 miles to Vṛndāvana, the rural village ninety miles south of Delhi where Lord Kṛṣṇa displayed His childhood pastimes five thousand years ago. The Vṛndāvana festival featured daily workshops in such arts as Deity worship and Vedic cooking. And in nearby Mathurā, the actual birthplace of Lord Kṛṣṇa, the devotees put on a lavish exhibition of chanting, lectures, plays, and ISKCON art and books—as well as *prasāda* distribution to thousands.

Chief Justice Praises Book That "Breathes Devotion on Every Page"

Dr. P.B. Mukharji, the eminent former Chief Justice of the province of West Bengal, India, recently expressed his great delight with the *Śrī Caitanya-caritāmṛta* (*The Character of the Living Force in Immortality*), by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda:

"I was delighted to read *Śrī Caitanya-caritāmṛta*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. It is an account of the life of Lord Caitanya, the central themes of whose life were love for God, love for humanity, and love for the entire creation. This book breathes divinity and devotion on every page, and it brings an eternal message for the temporal world.

"Although He lived five hundred years ago, Śrī Kṛṣṇa Caitanya is relevant to every aspect of modern life. Intellectually, He was the most supreme and superb scholar, learned in all the scriptures and an adept in all the yogic disciplines. Philosophically, His profoundly penetrating intellect cut through all the cobwebs of human thinking and pointed to the sure and final goal. In religion He is relevant today because He was cosmopolitan and universal, and socially He is relevant today because for Him there was no division, no difference, no castes, no priests, and no sects. In fact, all wealth, privilege, birth, and even tradition lost all validity before Him. From that point of view He was a great revolutionary. But His revolution did not hurt or defeat; it transformed human nature. Politically He is relevant today because He showed the way to passive resistance against evil.

"This book, with the commentaries, is an intellectual, cultural, and spiritual landmark in the world. It is a book which should be in the library of every reader who values the essential glories of human life and the ultimate destiny of the universe."

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The Editors
BACK TO GODHEAD magazine
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Śrīla Prabhupāda Speaks Out

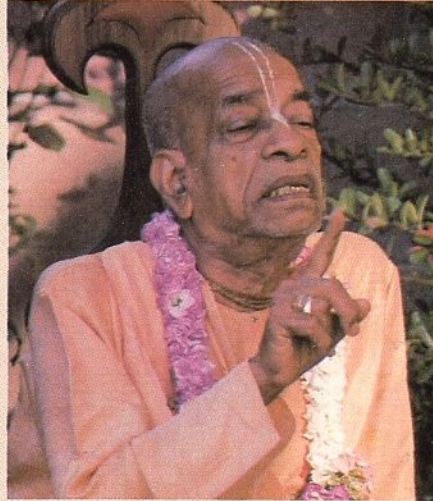
On “Brainwashing”

Last October a Queens, New York, grand jury leveled charges of extortion and “imprisonment through brainwashing” against New York ISKCON Temple President Ādi-Keśava Swami. In mid-February of this year, one month before State Supreme Court Justice John J. Leahy threw the case out of court, Ādi-Keśava traveled to ISKCON’s temple in Māyāpur, India, to take advice from his spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. The following excerpts from their conversations on the subject of “brainwashing” are reproduced from the journal of Śrīla Prabhupāda’s secretary.

February 17, 1977: Śrīla Prabhupāda said, “The whole world is under a misconception, and we are giving them knowledge. And yet they say we are brainwashing. People in general do not know that the body is valuable only as long as the soul is there. Therefore, their brain is rubbish and must be washed, or human civilization is lost.”

Later Śrīla Prabhupāda gave this argument: “We are not brainwashing, but brain-giving. Where is your brain? You must first *have* a brain; then we can talk of *washing* it. You don’t know who you are. Take a dead man and a living man—what is the difference? Because you do not know, you have no brain, and therefore you misunderstand. We can give evidence in court from the *Bhagavad-gītā* to show this. We can prove that you have no brain. You are like the cats and dogs, even if you pose as a philosopher. For centuries this information has been missing: *tathā dehāntara prāptih*, ‘The soul is changing, one body after another.’ A person who has a brain will understand this simple logic. The body is changing from childhood to youth. When the important thing, the soul, is missing, it is a dead body. Where is your brain to understand it? Arjuna was chastised for this by Kṛṣṇa, who said, ‘You have no brain, and you are lamenting about the body.’ They don’t know the real thing, despite their big talk. They say life is a combination of chemicals; but then mix them and let life come. You can’t do it. You are cheating people. You have no brain at all.”

Ādi-Keśava Swami [playing the part of an opponent]: “But I have a brain;



therefore, I am able to talk with you.”

Śrīla Prabhupāda: What is the difference between that talking and the barking of a dog? A dog is alert to someone coming from a distance, even more than a man. Your talking is not proof of a brain.

Ādi-Keśava Swami: “But we have art and science.”

Śrīla Prabhupāda: Whatever you have, you cannot answer the ultimate question. Within the body is the real power. Because *he* is there, the body is changing. The body is like a dress. You should quote the *Bhagavad-gītā*.

Ādi-Keśava Swami: Another complaint is that they say we make a person lose his identity by brainwashing him.

Śrīla Prabhupāda: But who are *they*? They do not know who they *are*. They are identifying the self with the body. That is brainwashing.

Ādi-Keśava Swami: Well, they may say that “all this discussion of the soul is beyond our knowledge.”

Śrīla Prabhupāda: “It is beyond our knowledge” means you can’t understand.

February 19, 1977: This morning Śrīla Prabhupāda called for all the *sannyāsīs* [fully renounced preachers of Kṛṣṇa consciousness]. “Be convinced of this,” he said. “I am saying that everyone in the world has no brain, and we only are brain-giving. Why do I say this? Because I challenge the world’s scientists and great thinkers: ‘You just produce a machine like the body.’ But they cannot. This machine is produced by God. Ac-

tually, God Himself does not make this machine. His servant, the material energy, makes the machine. Just see His intelligence. ‘The Supreme Lord is seated in everyone’s heart,’ says the *Bhagavad-gītā*. I am an ordinary man, and yet I can get things done—not directly, but by asking my disciples. So why can’t God do this? The machine of the body is made by His material nature. How is it made? They don’t know. If I challenge them to produce such a machine, they cannot. How this machine is being made by *māyā*, or the material energy, we shall give them the brain to know. We should not be dull and simply accept whatever the scientists say, by noting, ‘Yes, you are right.’ No. At every step we must say, ‘You are wrong. You have no brain.’”

Ādi-Keśava Swami: Well, they say they have actually created a machine which is more complex than a man.

Śrīla Prabhupāda: But that machine is worked by another man. And who made that man? They cannot even understand God’s material nature, what to speak of the Supreme.

Ādi-Keśava Swami: When we argue like this, they just change the subject.

Śrīla Prabhupāda: Why do you let them? Capture them.

Ādi-Keśava Swami: Well, they will say, “You are talking of religion. . . .”

Śrīla Prabhupāda: We are not talking of religion! You don’t know religion. We are talking of machines. An animal has no religion. Later we can talk of that. Now talk of machines. Religion is far away from you. And even if you *could* manufacture one living machine, these machines are now being created in such numbers that you are trying to stop their creation by abortion. So, so many are already being produced by nature. If you can create one, what will be your credit?

Ādi-Keśava Swami: They will say, “We will make a better machine than God has made.”

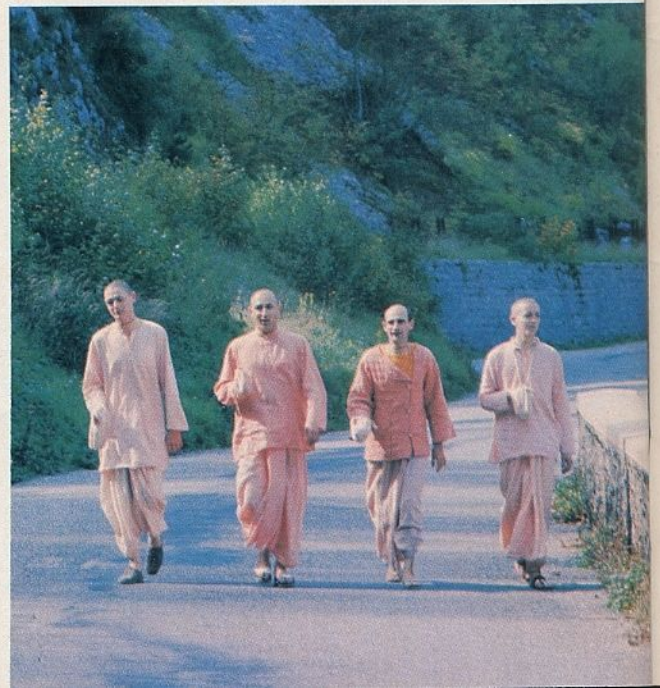
Śrīla Prabhupāda: Oh. You cannot capture a garter snake, and now you are saying you will catch a cobra.

Ādi-Keśava Swami: “Well, you can’t make a brain either.”

Śrīla Prabhupāda: We don’t say that we have a great brain. We are a servant. Our Master will show the brain. But you are a godless rascal. You have theonus of proof on you.



Chanting the Hare Kṛṣṇa mahā-mantra gives us strength for our life on the devotional road. Right: chanting softly, with our chanting beads in “bead bags,” we’re taking a morning walk through the lovely landscape of France’s Massif Central region. Above: of course, throughout the day we like to chant melodiously, too. In this picture we’re also offering food, incense, flowers, and other things in a celebration called āratī, a welcoming of the Lord. Our altar, in the back of the van, has pictures of our spiritual master and of Lord Kṛṣṇa Caitanya, who predicted, “In every town and village My name will be chanted.” Far right: on a Sunday morning we’re heading for Geneva to make good the Lord’s prediction.

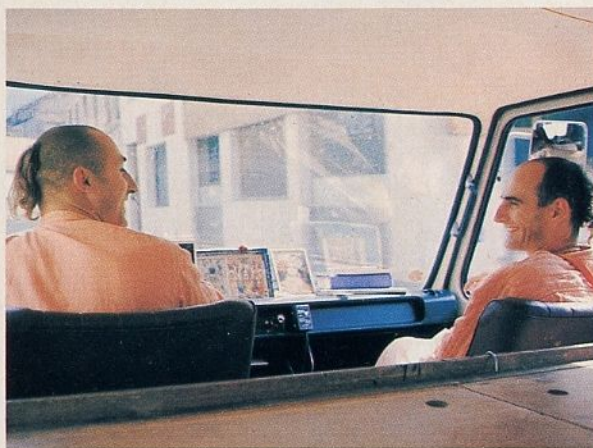
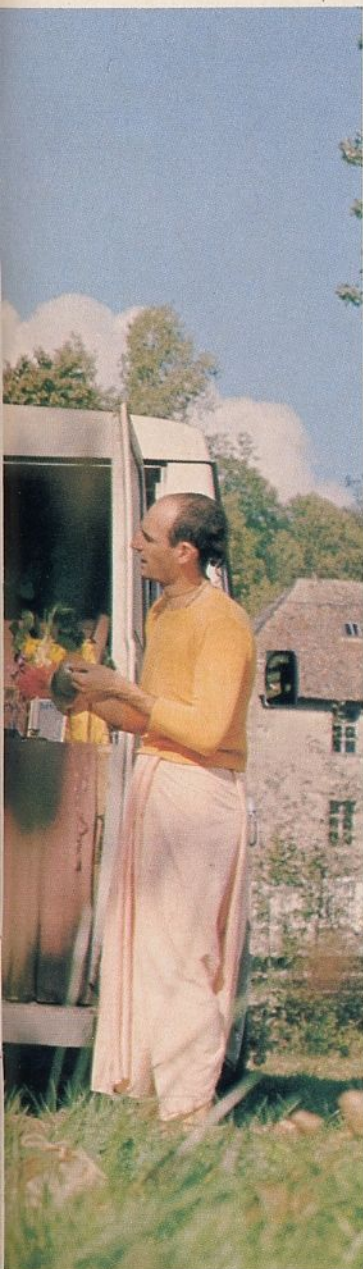


A Report from France

Spreading the Holy Life Around

Now that they've seen everything from bad priests to bogey yogis, the French are more than a little embittered. But when they see people living the authentic life of devotion to God, they feel enlivened.

Text and Photos by Yogeśvara dāsa



By 6:00 P.M. on a chilly September day, rural France has already slipped into darkness. Passing swiftly through villages and towns in our Citroën van, we look out at row upon row of churches silhouetted against the moonlit evening sky—flimsy bastions against the forces of evil. We ride quickly down cobblestone streets, past small shops where old ladies in long black dresses weave precious *dentelles* for altars and parlors. The typical smell of French bread and cheese pervades the air.

For a few weeks I have put aside my work of translating Kṛṣṇa-conscious books into French and joined the devotees in the field for book distribution. It has been three years since I went on traveling *saṅkīrtana*,* but I seem to be making the adjustment well. We are five

in the van and the hardy mood of spiritual pioneering predominates. There is a distinct sense of mission, devoid of false prestige. Śrī Caitanya Mahāprabhu, the munificent incarnation of Lord Kṛṣṇa who appeared in Bengal, India, five hundred years ago, once predicted, "In every town and village My name will be chanted." Now, as we travel to the remotest corners of France to distribute the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, I am seeing the fulfillment of that prophecy.

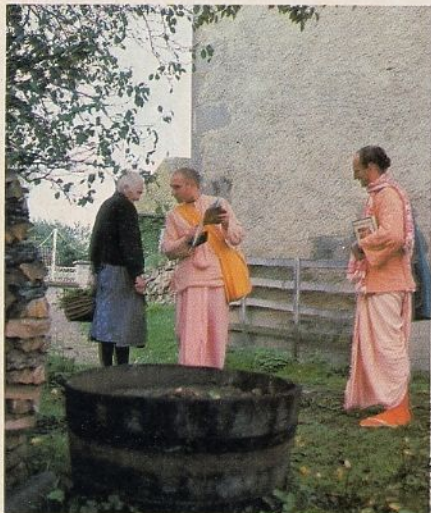
The other devotees in our party (Pitavāsa, Jagadvaśī, Sahasramūrdhan, and Prasannātmā) are enthusiastic to interest the French people in the life of Kṛṣṇa consciousness. And the French are a receptive audience. Every month more than forty thousand French BACK TO GODHEADs circulate in France and

French-speaking Switzerland. The French edition of the *Bhagavad-gītā As It Is* (*La Bhagavad-gītā Telle Qu'Elle Est*) has already sold out two printings of twenty-five thousand copies in one year. In addition, despite recent controversy over the tactics and political ambitions of certain pseudoreligious sects in France, the Kṛṣṇa consciousness movement has emerged with a unique reputation for integrity and authenticity.

On the road, our party's daily routine is rigorous. Up at 4:00 A.M., we are more often than not parked in an open field, by a running stream if possible. We shower from jerry cans of fresh water, dress by candlelight. The resilience of *saṅkīrtana* devotees comes from a combination of youthful exuberance and a strong faith in the potency of Caitanya Mahāprabhu's mission. Simply by giving

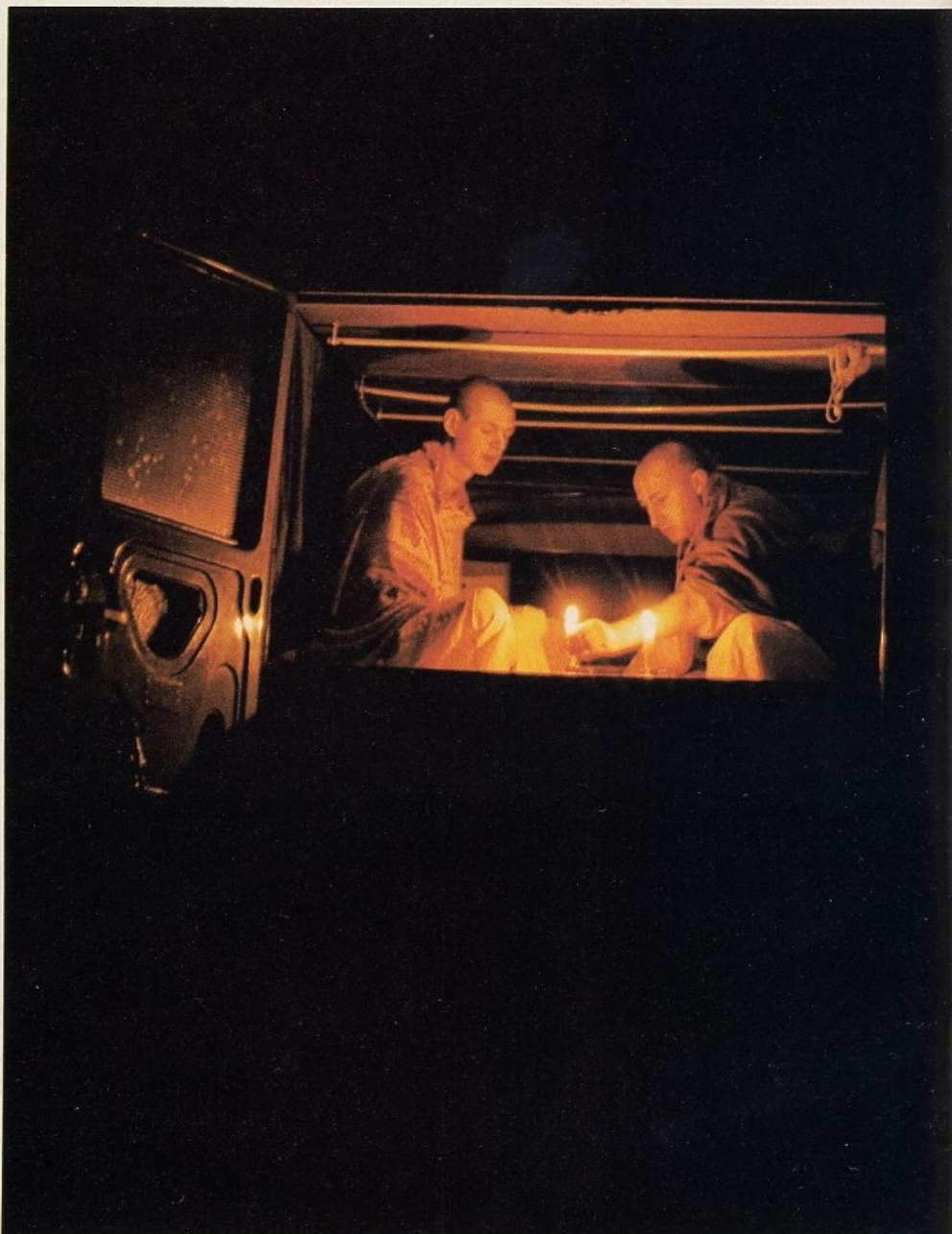
out books and magazines on the science of *bhakti-yoga*, the devotees are helping people all over the world lend spiritual strength to their lives. Unlike communism, which is also popular among French youth, Caitanya Mahāprabhu's movement accomplishes with a few regulative principles and the chanting of the holy names what no political or social revolution could do: it cleanses the heart of lust, anger, and greed, and plants the seed of love of God.

Often the devotees speak with priests in charge of particularly historic cathedrals, but these structures are mere vestiges of a Church once awesome in its political power and wealth. Today the youth of France are openly hostile to religion or anything reminiscent of Divine Right, because Church leaders have failed both to present God consciousness on a platform of intelligent dialogue and to practice what they preach. Thus, spiritualism in contemporary France has atrophied for lack of substance. The pages of Marxist-Leninist publications ("Bibles" for a large section



of French youth) are best read between the lines. They reveal a bitterness toward Christian dogma and the threat of damnation, and a defiant affirmation of man's absolute independence, without need of any God to help him. This hubris finds its expression in popular French songs, such as "Ni Dieu Ni Maître" ("No God, No Master").

On the other hand, the majority of French people, both young and old, have had a Catholic training early in life. There are relatively few political activists outside hot spots like Paris and Marseilles, and despite the prominence of communist sentiment (the President defeated his communist-supported opponent by less than one percentage point in the last national election), interest in Kṛṣṇa consciousness is strong. Two



years ago over twenty-five hundred people turned out to hear Śrīla Prabhupāda lecture at the Salle Pleyel in Paris; every Sunday 150 to 200 guests attend the festival at the Paris temple; and every week hundreds of letters stream into our New Māyāpur farm in central France, requesting information, books, and membership.

So, with full faith in the impact our preaching is having in France, we are now traveling from town to town and introducing hundreds of people to Kṛṣṇa consciousness each day. A typical encounter might go like this:

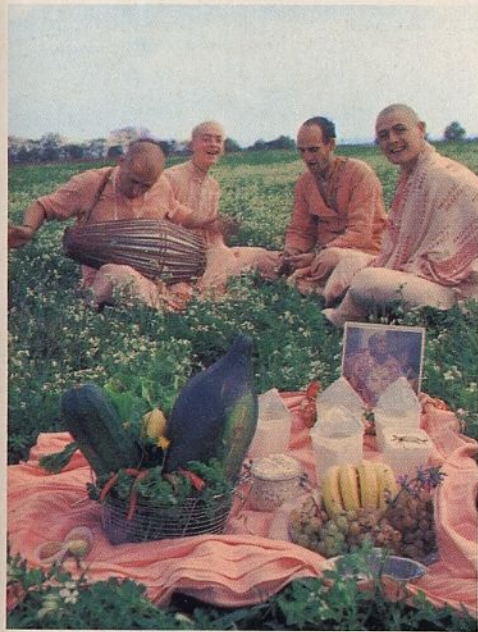
"Bonjour, we are from the Kṛṣṇa movement. We have an album of traditional Indian songs [recorded by the Paris temple music group, "Vrindāvan"] and books on the philosophy of

Vedic culture. People make donations for our publications, and the money goes to maintain our programs in France. We have a farm near Valencay and a school for children."

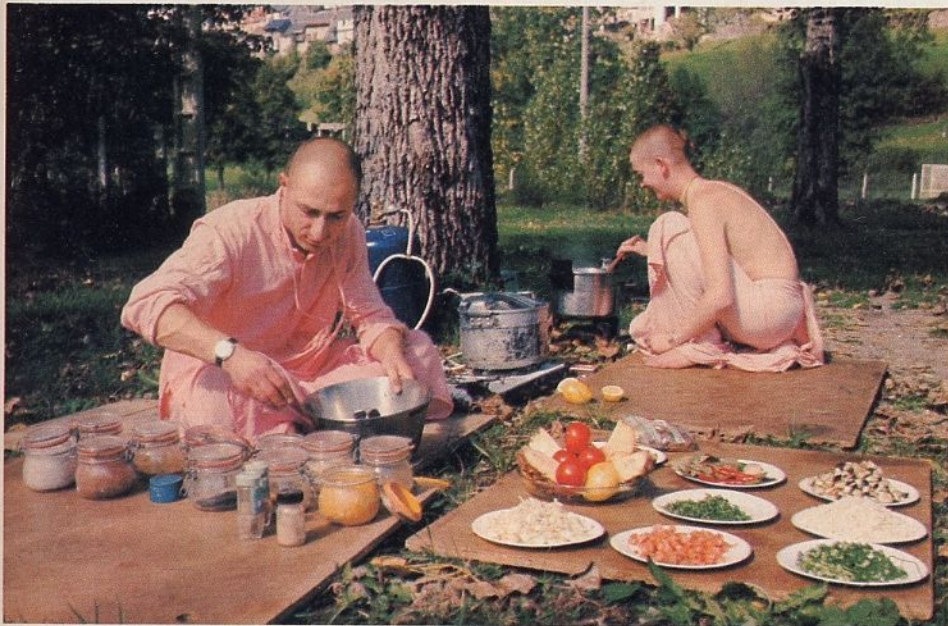
After some discussion people often ask, "Do you work?"

"Oh yes, not only do we work the land on our farm, but many of us work outside the community as well. The President of our association, Monsieur Dilhaire, is a professional architect. In addition, apart from our own studies, we have lecture programs at the high schools and universities, a publications bureau that produces French translations of ancient Sanskrit texts. . ."

On rare occasions, someone in a shop or office will ask, "What is your philosophy?" This is an opportunity for us to



Left and below: often people ask us why the food we serve at our feasts always seems so extraordinary. “We’re vegetarian, too,” some of them say, “so what’s your secret?” “The main thing,” we tell them, “is that you cook just to please Kṛṣṇa and then offer everything to Him by chanting Hare Kṛṣṇa” (as in the picture at left). “The Lord tastes the food first—He tastes your devotion—and He becomes present in the food. That’s why we call it prasāda, ‘Kṛṣṇa’s mercy.’”



explain how the living being is not the material body but an eternal spirit soul, how each spirit soul is part and parcel of God, how Kṛṣṇa is the name of God given in the Vedic scriptures, how He is the cause of all causes, and how He can be known by serving Him with devotion under the guidance of a bona fide spiritual master.

As we talk with people, two topics appear foremost in their minds: the failing economy and the incompetence of organized religion to offer any viable solutions. Having so often had their confidence betrayed and their hopes for miracles shattered, people have become disillusioned with religion or anything related to it. In addition, outsiders masquerading as spiritual mentors have encouraged cynicism by creating an aura of politics and money around the search for truth. And rumors of nefarious tactics (“mind control,” “brainwashing”) have simply added fuel to the fire. Still, people are anxious to voice their concern to us.

Regarding the miserable economy, one merchant in the Massif Central remarks, “What’s happening today reminds me exactly of the conditions preceding World War II. Things are going down so fast, I expect a revolution of some kind.”

“So what to do?” I ask.

“I thought you were the ones with all the answers. Maybe one day I’ll join your movement. One never knows. What do I have to do—shave my head?”

The combination of his friendly derision and frank helplessness strikes me as ironic, and many others echo his sentiments. Here are people who have seen Nazi occupation. They have known fanaticism. So naturally they are extremely cautious when approached by someone presenting an unfamiliar philosophy. Nonetheless, their desire to know an alternative to the present difficult conditions is unmistakably real. Thus, despite their reluctance and doubts, these people of rural France commonly establish a unique rapport with the devotees, as if the devotees were gradually replacing the village chaplains in their role of confidante and spiritual advisor. But suddenly the “chaplain” is no longer an agent of ecclesiastical manipulation (“Mr. Dupuy, we didn’t see you in Mass last Sunday”), but a student of spiritual science, qualified to answer questions on practical spiritual life.

“No, you don’t have to shave your head,” I reply. “You can keep your usual dress. The only necessity is to read the *Bhagavad-gītā* regularly, offer your food in devotion to Lord Kṛṣṇa, and not



Far left: “Preaching,” Śrīla Prabhupāda says, “is the essence of this Kṛṣṇa consciousness movement.” Next right: “Purity,” he also says, “is the force.” So at 4 A.M. we wake, shower, offer āraṭi, and chant Hare Kṛṣṇa on our beads (as here). Then we discuss *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*—the books we’ll be handing out all day: “Books are the basis.” Left: in places like Firminy, we may walk for half an hour between houses. Still, “Utility is the principle”: these people want to hear about Kṛṣṇa.

do anything to hinder your spiritual progress. We are having a conference next month at the Saint Étienne Cultural Center. Why don't you come? We're going to show slides of our farm community and discuss programs for this part of the country."

"Perhaps," replies the merchant, "if I have the time. Not much time for anything these days. Business is so bad. But you're very nice. Here's a donation for your farm, and sure, I'll read your magazine."

As I leave his shop, I can see several people in the street with *Bhagavad-gītā*s under their arms. (They obviously have met my Godbrothers down the street.) By the end of the week, people are stopping us to ask for another book or record for a friend or relative.

Pitāvāsā remarks later in the van, "They're really interested. In one shop I met the head librarian and showed her the *Śrīmad-Bhāgavatam*. She said, 'Oh, un autre petit bijou! [Oh, another little gem!]' and gave me seventy francs. She has all the other French editions of Śrīla Prabhupāda's books, from the time devotees were here last year."

Jagadvaśī recalls an evening we spent with some interested people from Firminy. "There were about a dozen people. They had heard about the meeting from the lady who owns the health food shop. So when we arrived, cars were parked all up and down the road. We prepared a feast of *pakorās*, *saṁsośas*, *subjī*, *lassī*, and sweet rice** and offered it to Kṛṣṇa with *kīrtana*, and we talked with everyone during the feast. They appreciated that we offered our food to God. They were already interested in *yoga*, so they had a lot of questions about different spiritual masters, exercises, and so on."

"What do you tell people," asks Sahasramūrdhan, "when they want to know our opinion of such-and-such swami or guru?"

"I cite those verses from the *Bhagavad-gītā*:

*imaṁ vivasvate yogam
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
evaṁ paramparā-prāptam*

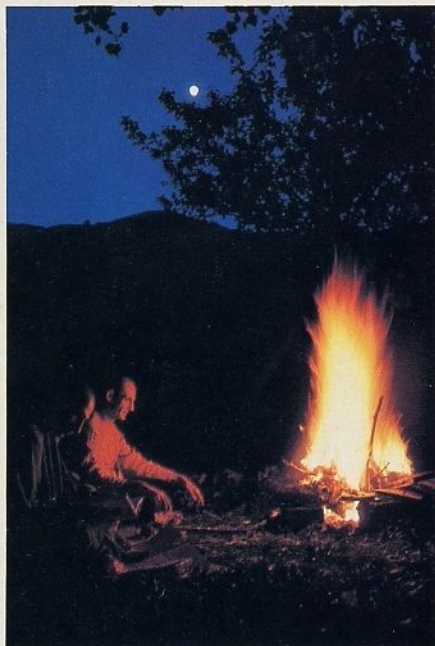
A real spiritual master is coming in disciplic succession from the Lord; therefore, whatever he presents is authentic spiritual knowledge. And it can be verified by reference to scripture. Also, he must practice the teachings of scripture in his own life."

"But they always say, 'Yes, so-and-so was the disciple of so-and-so, and he was always in trance.'"

"Then I would explain that you must judge a guru by the results of his teachings. If his teachings are authentic, then his followers will develop love of God. And the proof will be that they obey the orders of God, such as 'Thou shalt not kill.' And there are other indications of a true spiritual master given in the scriptures. One is that he never claims to *be* God, but rather the humble *servant* of God, and he petitions people to become God's devotees."

"But then they argue. . . ."

"If they are looking to argue, then what can you do?" interjects Sahasramūrdhan. "If they are sincerely interested, they will be sensitive to what is real and what is bogus. But if they are just trying to haggle with us, how do you expect them to understand? The best reply I have heard was the one Śrīla Prabhupāda gave the Theosophists who

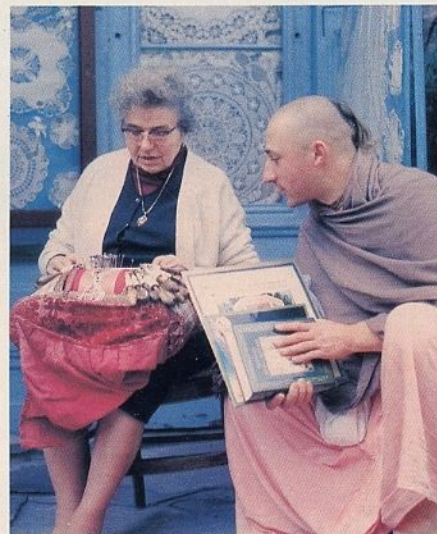
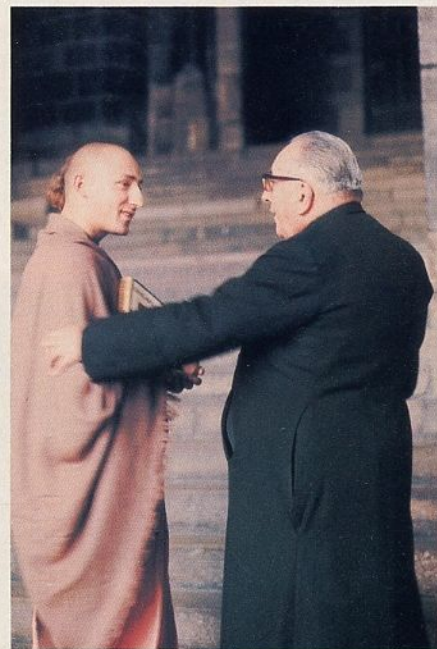


came to see him in Geneva. He said that 'only one who is in knowledge of Kṛṣṇa can speak about Kṛṣṇa. If people want to know about something else, they can go elsewhere. That is their own concern. But in our movement we speak of Kṛṣṇa on the basis of *Bhagavad-gītā As It Is* and the predecessor *ācāryas* [spiritual masters]. If someone wants to know about Kṛṣṇa, he can come to us.'"

Everyone agrees that Śrīla Prabhupāda's approach would be better than trying to argue the pros and cons of various other practices and teachers.

The discussion returns to the *saṅkīrtana* program and its great success in France. "Sometimes," says Prasanātmā, "I have to walk for half an hour in these small towns before coming to a house. But then someone will open the door and say, 'Oh, I have been hoping

Below, left: a devotee reads *Bhagavad-gītā* by an evening fire. Below and right: just as fire is dormant in every piece of wood, so love for Kṛṣṇa is dormant in everybody's heart. In this picture Pitāvāsā is visiting with the head priest, the "chainon," of la Cathédrale Dupuy (one of France's largest cathedrals, more than fifteen hundred years old). The father appreciates our missionary work.



Above: in the little village of la Chaise-Dieu, this lady handweaves "dentelles," decorative mats that are commonly placed under flower vases on the altars. Here she's finishing a "dentelle" that she's promised us for Kṛṣṇa's altar.



you would pass by this way. Do you have the *Bhagavad-gītā*? It's incredible, but many people greet us as if they'd been waiting patiently at the door."

Jagadvaṣī responds, "That's happened to me, too. Even in the poorest sections of town, people show such real interest."

"That proves real religion is not something dependent on economic or political factors," remarks Prasannātmā. "The old lady in the pastry shop or the big boss from the local textile factory—you meet people in all kinds of social conditions, people frustrated by materialistic life and looking for spiritual knowledge. Their questions are often very elevated, about the nature of the soul or the purpose of yoga. . . ."

This is an important point. Georg Hegel, the German historian (much read in France), hypothesized that religion was a by-product of social necessity. He saw the function of religion as being what French youth call "white communism," the class struggle hidden behind a mask of self-righteousness and piety. The *brāhmaṇas* of Vedic times, said Hegel, were like today's bourgeoisie, feeding off the labor of the lower classes,

the proletariat. Thus, according to Hegel, the ultimate issue in human society—that of the haves versus the have-nots, the exploiters versus the exploited—was found even in the Vedic culture.

There are numerous fallacies in Hegel's arguments, but the most outstanding is simply that he has taken the India of recent history, a country twisted by colonialism and the influences of Western materialism, and drawn general conclusions about the intrinsic value of a God-conscious culture. The Kṛṣṇa conscious *saṅkīrtana* devotees, however, are living proof of a contrary conclusion. Their example of active devotion to God, decorated with the rare qualities of austerity, compassion, cleanliness, and honesty, disproves the theory that Kṛṣṇa consciousness is another brand of religious hypocrisy. The devotees are offering the greatest service to mankind by distributing God consciousness and introducing practical programs for the spiritual upliftment of society. In exchange for publications on the science of Kṛṣṇa consciousness, they ask people to make some contribution. This should

not be seen as charity, but rather as an insignificant price to pay for the most invaluable knowledge.

After several weeks of distributing books with the *saṅkīrtana* party, I have now returned to the New Māyāpur farm. I see many new faces, and the farm is buzzing with activity: publishing work at the press, teaching at the Gurukula (the children's school), construction of houses and beehives, planting and harvesting, classes and *kīrtanas*. It is at moments like these that I feel closest to Śrīla Prabhupāda, seeing how, by his mercy, people everywhere are becoming happy in Kṛṣṇa consciousness. 🌸

**Saṅkīrtana*, or *kīrtana*, is the congregational chanting of the names of God. Here it also refers to the distribution of literature about the unlimited glories of the Lord.

***pakora*: a delicious savory prepared by dipping small chunks of eggplant, cauliflower, or green pepper into a batter made from chickpea flour, spices, and water—and deep-frying in pure butter; *samosa*: a savory that looks like a small turnover: a light crust filled with a spicy vegetable paste and deep-fried in pure butter; *subji*: any vegetable preparation; *lassi*: a refreshing drink prepared with yogurt, water, sugar, and spices; *sweet rice*: a thick drink made with milk, rice, and sugar.

BHAGAVAD-GĪTĀ

The Song of God

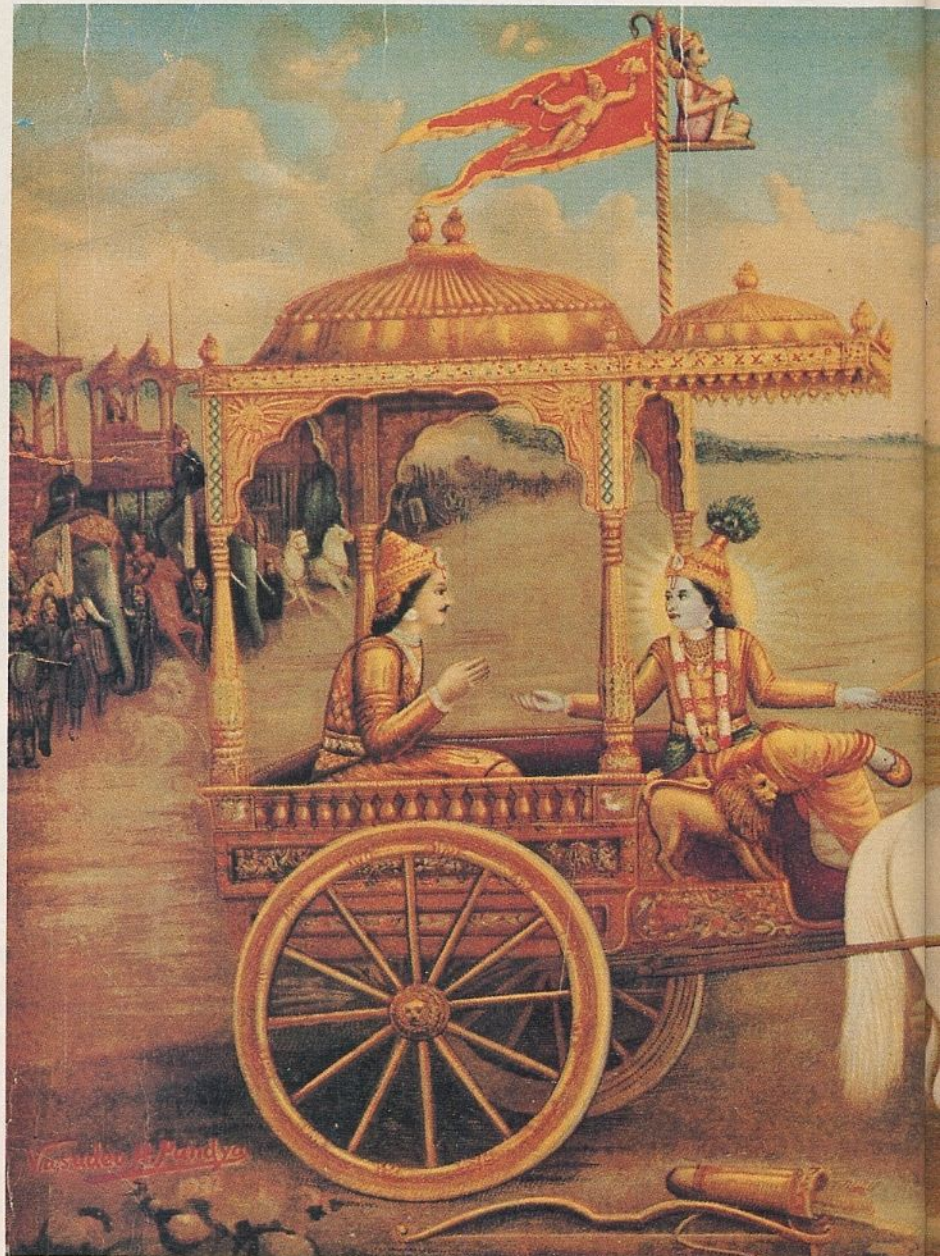
IN ENGLISH VERSE

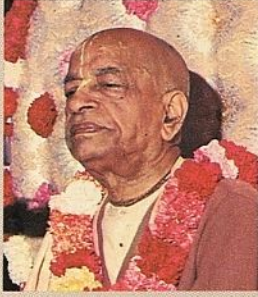
by Hiraṇyagarbha dāsa

(Based on the *Bhagavad-gītā As It Is*, translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.)

The *Bhagavad-gītā*, originally composed in Sanskrit five thousand years ago, is the literal record of the words of Lord Kṛṣṇa, the Supreme Personality of Godhead. The essence of all Vedic scriptures, it contains the most advanced science of God consciousness in the world.

There have been many translations of the *Gītā*, but the translation of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is the only one that imparts the *Gītā*'s original spirit and not the commentator's self-interested opinions. In essence, the *Gītā* tells us that we should accept Śrī Kṛṣṇa as the Supreme Lord and surrender to Him—this is the very purpose of human life. Hiraṇyagarbha dāsa, a disciple of Śrīla Prabhupāda, has carefully followed the authorized teachings without attempting to change the message. He has simply rendered it in his own poetic style. Here are a few excerpts from the second and fourth chapters, prefaced by a dedication and a glorification of the *Gītā*.





DEDICATION

*O Prabhupāda! You hold the torch
Which opens blinded eyes;
In this entire maddened world
Just you alone are wise.*

*You are the only preacher here,
Just you deserve all praise,
While I'm an ignorant weakling
Unlearned in Vaiṣṇava ways.**

*But my purpose is to please you;
Be merciful, please, to me.
Bless my pen with understanding
Of the Gītā's mystery.*

*Vaiṣṇava ways: the ways of a Vaiṣṇava—the ways of a devotee of Lord Viṣṇu, Lord Kṛṣṇa.

IN PRAISE OF THE GĪTĀ

O *Bhagavad-gītā*, song of God,
I bow down at your feet.
Nondifferent from the Supreme Lord,
You therefore are complete.

You shower spiritual nectar
Throughout a hundred ages,
Praised by poets and by gods
And glorified by sages.

As one takes bath to cleanse himself
In water day by day,
So one who bathes in your nectar
Cleans all his sins away.

By your words alone we'll be freed
From *Māyā's** nasty hooks,
You spring from Kṛṣṇa's lotus lips,
What need of other books?

So let there be just one scripture—
The song of Devakī's son.**
And let the son of Devakī be
Worshiped by everyone.

And let Śrī Kṛṣṇa's holy names
Be the one song to be sung,
And His transcendental service
The one work to be done.

**Māyā*: illusion; forgetfulness of our relationship with Lord Kṛṣṇa.

**[Mother] Devakī's son: Kṛṣṇa.

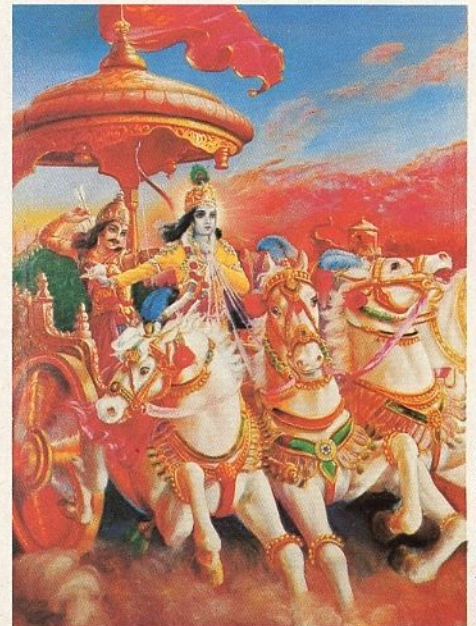


Illustration: Baradraja dasa





Illustration: Baradīna dāsa

From Chapter Two: “The Gītā Summarized”

Seeing intimate relatives and teachers on the enemy side, Arjuna loses his resolve to fight and sits down on his chariot in great fear and confusion. Kṛṣṇa then teaches him not to fear the outcome of the fight, because the soul is eternal and can never be killed.

The Supreme Lord said:

In matters for which learned men
Would never grieve, My friend,
You are absorbed in grief and still
You speak like learned men.

Those who don't know the scriptures' truths
Mourn at a man's demise;
In life or death from sorrow freed
Is he who's truly wise.

Neither you nor I nor all these kings
Here on this field of war
Did not exist before this birth,
Nor will we die hereafter.

Just as we pass from child to youth
Old age to final breath,
We simply make another change
Reaching the time of death.

Although we all must go through this,
One who's sober, calm, and clear
Remains undisturbed at that time—
From death he knows no fear.

The higher truth, which never dies,
Pervades the body whole,
It's conscious and is consciousness
And is known as the soul.

The body meets destruction,
But one can't destroy the soul,
Who's eternal and without death
And has eternal goals.

So therefore you should fight, Arjuna,
Knowing there is no death;
All these foes of yours won't die,
They'll just take other births.

From Chapter Four: “Transcendental Knowledge”

Here Lord Kṛṣṇa personally describes His own transcendental nature as the Supreme Lord and His purpose in coming to the material world.

The Supreme Lord said:

Through many births we both have passed
Without a start or end;
I can remember all of them,
But you cannot, My friend.

Arjuna, My friend, you too were there,
But in another form;
You have forgotten this because
You died and were reborn.

But Arjuna, I am never born,
And neither do I wane,
I am the Lord of all creation—
By My own will I came.

I have no need to come to earth;
I have no duty here.
For these reasons nonetheless
In each age I appear:

When irreligion dominates
And religion's in decline,
And the world situation
Follows no scriptural line,

When no one else but I could do
The thing that must be done—
Establish the *paramparā**—
It is then that I come.

I annihilate the miscreants
And save the holy men,
I preach the *Bhagavad-gītā*
And there is peace again.

My birth and My activities,
Are not material, you see,
One who understands this at death
Comes back at once to Me.

(to be continued)

**paramparā*: the authorized line of spiritual masters in succession from Lord Kṛṣṇa.

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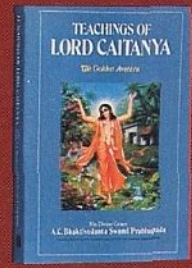
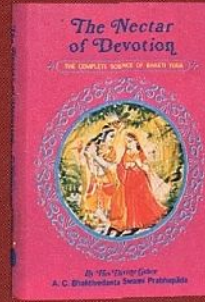
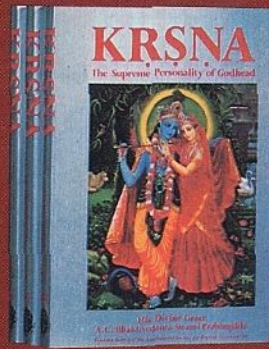
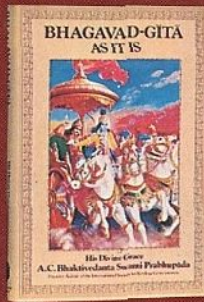
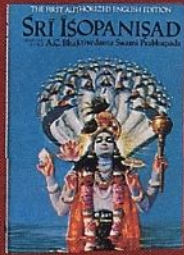
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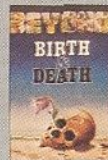
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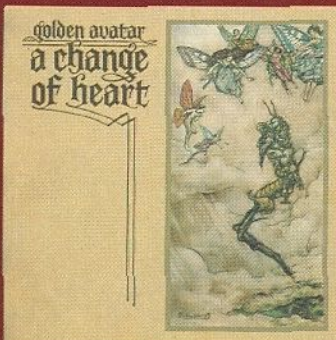
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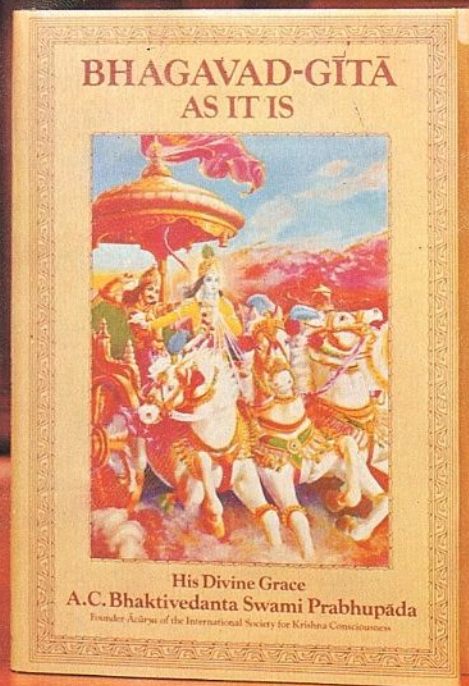
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