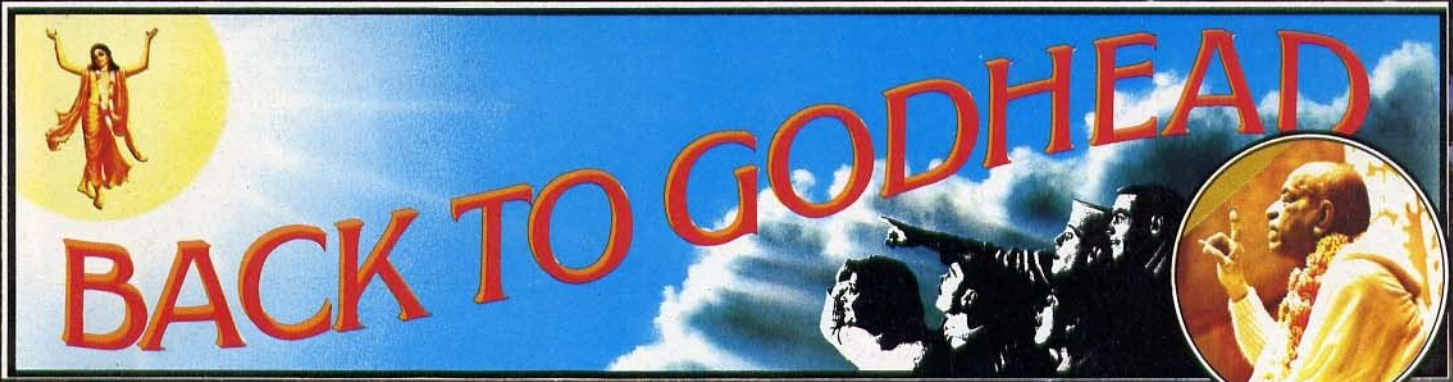


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol. 14 No. 2/3

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



Balarāma and Kṛṣṇa  
Enter Vṛndāvana Village

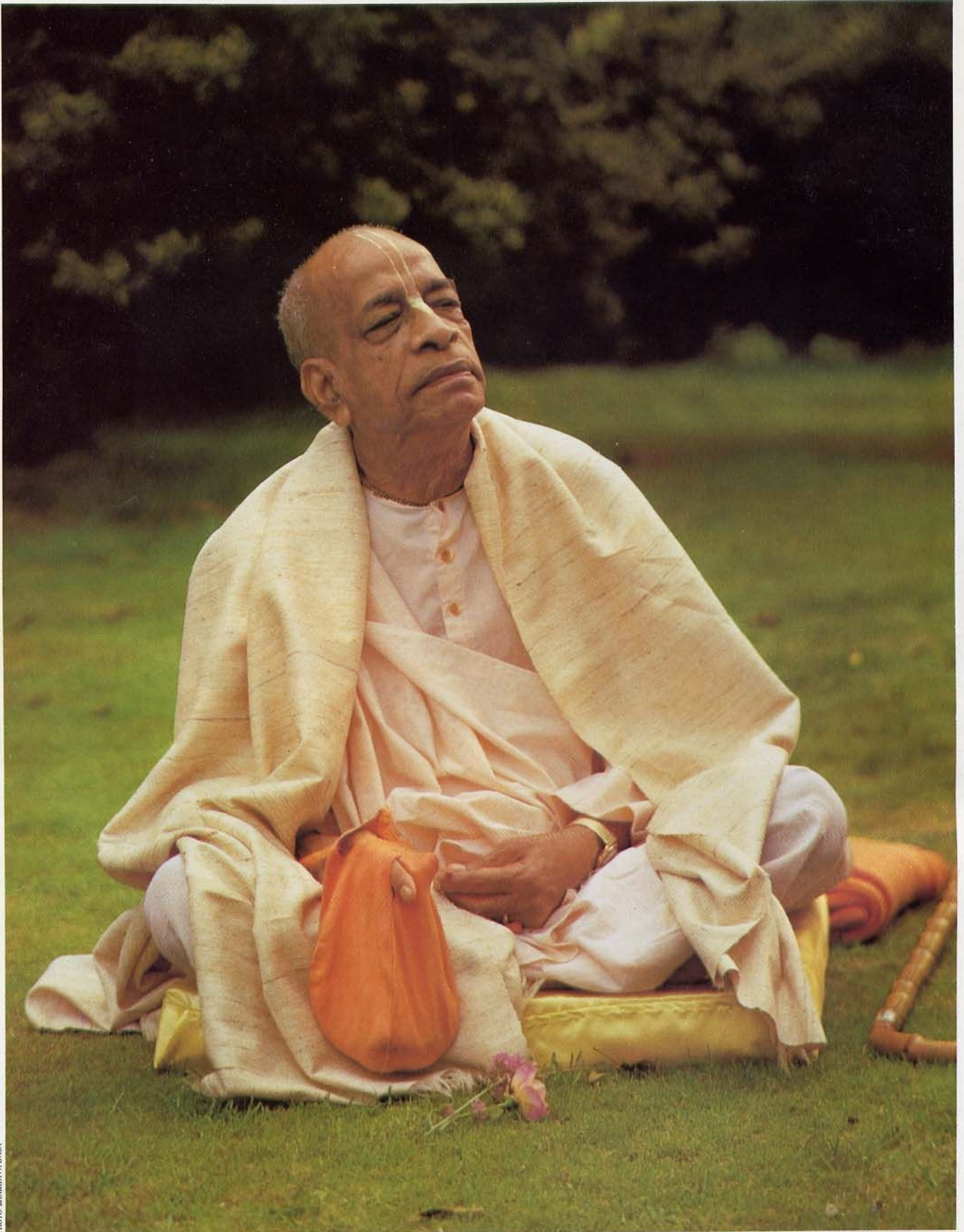


PHOTO: BHARGAVA DASA

His Divine Grace  
**A.C. Bhaktivedanta Swami Prabhupāda**  
Founder-Ācārya of the International Society for Krishna Consciousness

# BACK TO GODHEAD

VOL. 14 NO. 2/3

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

FOUNDED 1944

## FOUNDER

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

His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

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PRONUNCIATION of Sanskrit words and names.  
BACK TO GODHEAD follows the international scholarly  
standard. Pronounce short **a** like the **u** in **but**, long **ā**  
like the **a** in **far** (and hold it twice as long as the short  
**a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in  
**plique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṅ**  
like the **ch** in **chair**. Pronounce the aspirated conso-  
nants (**ch**, **jh**, **dh**, etc.) as in **staunch**-heart,  
**hedge**-hog, and **red**-hot. Finally, pronounce sibilants **ś**  
and **ṣ** like **sh**, and **s** like the **s** in **sun**. So for *Kṛṣṇa* say  
KRISHNA, and for *Caitanya* say CHAITANYA.

ABOUT SANSKRIT NAMES in by-lines, credits, and  
text. Members of the International Society for Krishna  
Consciousness receive names of Lord Kṛṣṇa or His  
great devotees, combined with *dāsa* (*dāsī* for women),  
meaning "servant." For instance, the name *Kṛṣṇa*  
*dāsa* means "servant of Kṛṣṇa."

◀ His Divine Grace A. C. Bhaktivedānta Swami  
Prabhupāda came to America in 1965, at age seventy,  
to fulfill his spiritual master's request that he teach the  
science of Kṛṣṇa consciousness throughout the  
English-speaking world. In a dozen years he published  
some seventy volumes of translation and commentary  
on India's Vedic literatures, and these are now stan-  
dard in universities worldwide. Meanwhile, traveling  
almost nonstop, Śrīla Prabhupāda molded his inter-  
national society into a worldwide confederation of  
*āśramas*, schools, temples, and farm communities. He  
passed away in 1977 in India's Vṛndāvana, the place  
most sacred to Lord Kṛṣṇa, and his disciples are carry-  
ing forward the movement he started.

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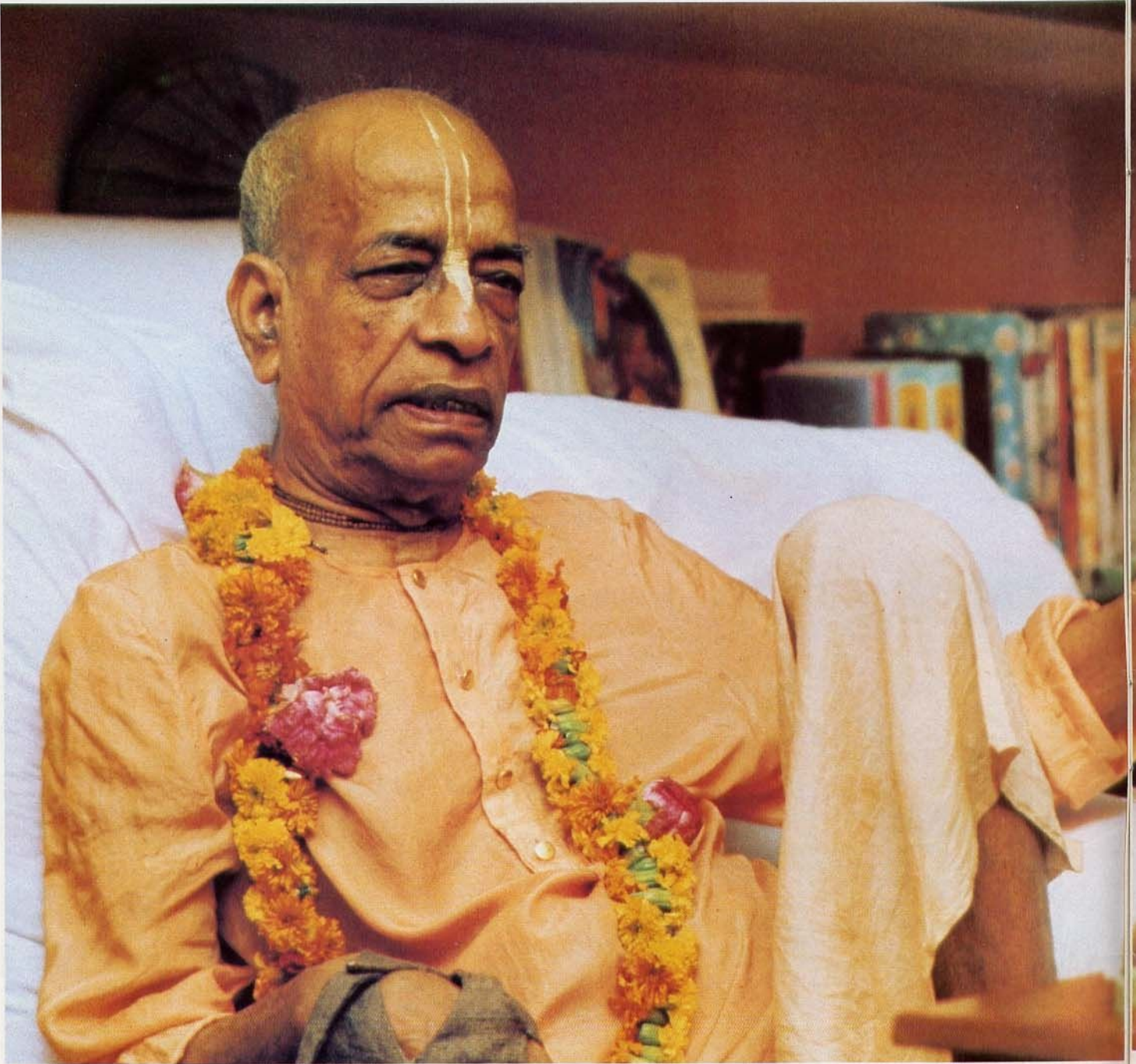
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COVER: **Balarāma and Kṛṣṇa Enter Vṛndāvana Village.** Fifty centuries ago  
Lord Kṛṣṇa, the Supreme Personality of Godhead, and Lord Balarāma, His  
brother and primary expansion, displayed Their transcendental pastimes as  
cowherd boys in Vṛndāvana, a village in northern India. Shown with Them here  
are Their eternal associates, who enjoy spiritual relationships with Them as  
boyfriends and girl friends. (Cover art: Yadurāṇī-devī dāsī.)

**ABOUT BACK TO GODHEAD:** "Godhead is light" has always been BACK TO GODHEAD's byword—"Nescience is darkness. Where there is Godhead there is no nescience." Godhead means the source of everything, and this journal is meant to assist readers in cultivating practical, scientific realization of Godhead. To this end BACK TO GODHEAD explores the ideas presented in ancient India's Vedic literatures, especially *Bhagavad-gītā*. As the *Gītā* itself informs us, "When one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime."



ŚRĪLA PRABHUPĀDA TALKS WITH A JOURNALIST

# RASCALS, BLUFFERS AND SHOW-BOTTLE SPIRITUALISTS



PHOTO: BHARGAVA DASA

Late in 1968, in Los Angeles, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness, granted a magazine interview. The journalist's questions reflected a concern that since then has grown even more intense.

**Journalist:** I think an awful lot of our readers, and an awful lot of people in the United States, are terribly confused with the many people who claim to be *gurus* and gods and who pop up in this country, one after the other, after the other, and they say that . . .

**Śrīla Prabhupāda:** I can declare that they are all nonsense.

**Journalist:** I wonder if you could elaborate on that a little bit.

**Śrīla Prabhupāda:** I can say, furthermore, they're all rascals.

**Journalist:** For example, the famous one who sells meditation *mantras*?

**Śrīla Prabhupāda:** He is rascal number one. I say it publicly.

**Journalist:** Could you explain, give me a little background on that and why, because our readers . . .

**Śrīla Prabhupāda:** From his behavior I can understand he is rascal number one. I do not want to know about him, but what he has done makes it obvious. But the wonderful thing is that people in the Western countries are supposed to be so advanced—how they are befooled by these rascals?

**Journalist:** Well, I think that people are looking for something, and he comes along . . .

**Śrīla Prabhupāda:** Yes, but they want something very cheap—that is their fault. Now, for our disciples, we don't give anything cheap. Our first condition is character—moral character. You see? Unless one is strictly following moral principles, we don't initiate him, we don't allow him in this institution. And this so-called *guru* has been telling people, "Just do whatever you like. You simply pay me thirty-five dollars, and I'll give you a *mantra*." You see? So people want to be cheated, and so many cheaters come. People do not wish to undergo any discipline. They have got money, so they think, "We shall pay and immediately we'll get whatever we want."

**Journalist:** Instant heaven.

**Śrīla Prabhupāda:** Yes. That is their foolishness.

**Journalist:** Let me ask you—I have my opinion, but let me ask you—Why do you feel that the younger people today are turning more and more toward the Eastern-oriented religions?

**Śrīla Prabhupāda:** Because your materialistic way of life no longer satisfies them. In America, especially, you have

got enough for enjoyment. You have got enough food, enough women, enough wine, enough houses—enough of everything. But still you have confusion and dissatisfaction—more in your country than in India, which is said to be poverty-stricken. But you'll find in India that although they are poverty-stricken, they are continuing their old spiritual culture. So the people are not as disturbed. This shows that material advancement alone cannot give one satisfaction. So it is necessary now that people should take to spiritual life. That will make them happy. All these people—they are in darkness. There is no hope. They do not know where they are going; they have no aim. But when you are spiritually situated, you know what you are doing and where you are going. Everything is clear.

**Journalist:** In other words, you feel that the Western-oriented church—whether it be a synagogue or a church or whatever—has failed to present spiritual life. Would you say that their message is not relevant? Or is it that they have failed to present their message properly?

**Śrīla Prabhupāda:** Take the Bible. It was spoken long, long ago to primitive people who were living in the desert. These people were not very advanced. So at that time, in the Old Testament, it was sufficient to say, "There is a God, and God created the world." That is a fact. But now people are scientifically advanced, and they want to know in detail how the creation has taken place. You see? And that detailed, scientific explanation is not there in the Bible. And the church can't give any more than that. Therefore people are not satisfied. Simply officially going to the church and offering prayers does not appeal to them.

Besides that, the so-called religious leaders are not following even the most basic religious principles. For instance, in the Old Testament there are the Ten Commandments, and one commandment is "Thou shalt not kill." But killing is very prominent in the Christian world. The religious leaders are sanctioning slaughterhouses, and they have manufactured a theory that animals have no soul. "Give the dog a bad name and hang it."

So when we ask, "Why are you committing this sinful act of killing?" the priests refuse to discuss the matter. Everyone is silent. That means they are

deliberately disobeying the Ten Commandments. So where are the religious principles? It is plainly stated, "Thou shalt not kill." Why are they killing? How do you answer?

**Journalist:** Are you asking me?

**Śrīla Prabhupāda:** Yes.

**Journalist:** Well, "Thou shalt not kill" is obviously an ethic... and it's timeless, and it's valid. But man is not really interested...

**Śrīla Prabhupāda:** Yes, that's right. They are not really interested in religion. It is simply show-bottle. If you do not follow the regulative principles, then where is your religion?

**Journalist:** I'm not arguing with you. I couldn't agree with you more. I'm in total agreement. It doesn't make any sense. "Thou shalt not kill." "Thou shalt worship no other gods before Me." "Thou shalt not covet thy neighbor's goods." "Thou shalt honor thy father and thy mother"... Those are beautiful—

**Śrīla Prabhupāda:** "Thou shalt not covet thy neighbor's wife"—but who is following this?

**Journalist:** Very few.

**Śrīla Prabhupāda:** So how can they say they're religious? And without religion, human society is animal society.

**Journalist:** All right, but let me ask you this. How does your interpretation differ from the basic Judeo-Christian ethic of the Ten Commandments?

**Śrīla Prabhupāda:** There is no difference. But as I have told you, none of them are strictly following the Ten Commandments. So I simply say, "Please follow God's commandments." That is my message.

**Journalist:** In other words, you're asking them to obey those principles.

**Śrīla Prabhupāda:** Yes. I don't say that Christians should become Hindu. I simply say, "Please obey your Commandments." I'll make you a better Christian. That is my mission. I don't say, "God is not in your tradition—God is only here in ours." I simply say, "Obey God." I don't say, "You have to accept that God's name is Kṛṣṇa and no other." No. I say, "Please obey God. Please try to love God."

**Journalist:** Let me put it this way. If your mission and the mission of the Western Judeo-Christian ethic are the same, again let me ask, Why is it that the younger people, or people in general, are disenchanted, are trying to go toward the Eastern-oriented religions? Why are they going toward the Eastern if both are the same?

**Śrīla Prabhupāda:** Because Judaism and Christianity are not teaching them *prac-*

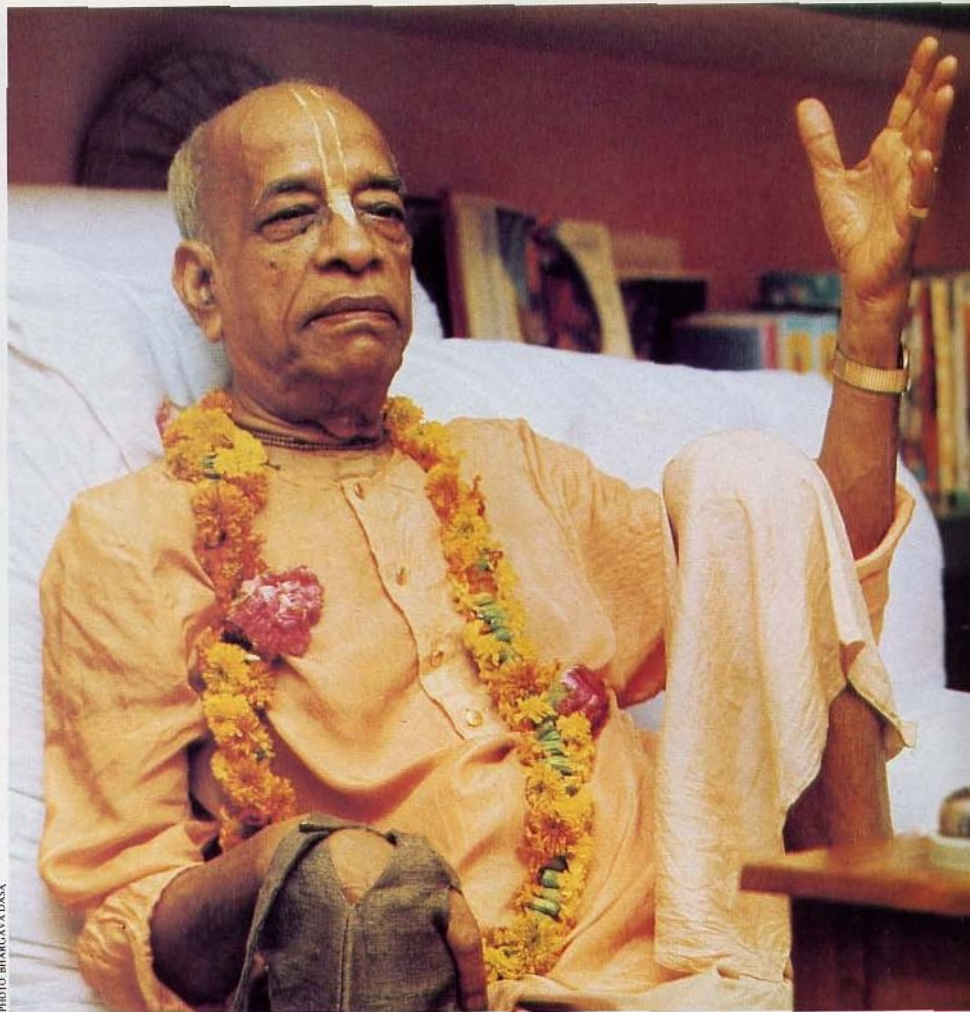


PHOTO: BHARGAVA DASA

*tically*. I am teaching them *practically*.

**Journalist:** In other words, you're teaching them what you feel is a practical, everyday method for attaining this fulfillment of man's spirit.

**Śrīla Prabhupāda:** Love of Godhead is being taught both in the Bible and in the *Bhagavad-gītā*. But today's religionists are not actually teaching how to love God. I am teaching people how to love God—that is the difference. Therefore, *young people are attracted*.

**Journalist:** All right. So the end is the same, but it's the method of getting there that's different?

**Śrīla Prabhupāda:** No—the end is the same and the method is also the same. But these so-called religious leaders are not teaching people to follow the method. I am teaching them *practically* how to follow it.

**Journalist:** Let me ask you something that we've run into a great deal just recently. The biggest problem holding men and women back from love of God and following the Ten Commandments is the problem—how should I put it?—well, the sexual problem. Now I'm stating something that's obvious. We've all

gone through this.

**Śrīla Prabhupāda:** Yes, everyone.

**Journalist:** And there is nothing in Western culture or religion that teaches or helps a young person to cope with this difficult problem. I went through it. We all have. Now do you, in your message, give the young people something to hang on to? And if so, what?

**Śrīla Prabhupāda:** I ask my disciples to get married. I don't allow this nonsense of boys living with girl friends. No. "You must get yourself married and live like a gentleman."

**Journalist:** Well, let me get a little more basic. How about when one is fourteen-fifteen- sixteen years old?

**Śrīla Prabhupāda:** One thing is that we teach our boys how to become *brahmachārī*—how to live the life of celibacy, how to control their senses. In Vedic culture, marriage generally doesn't take place until the boy is about twenty-four or twenty-five and the girl is about sixteen or seventeen. And because they are experiencing the spiritual pleasure of Kṛṣṇa consciousness, they are not simply interested in sex life. So we don't say, "Don't mix with women," or, "Stop sex

“Suppose I come to you and say that I am the President of the United States. Will you accept me? . . . These rascals! The people are accepting them as God because they do not know what God is.”

life.” But we regulate everything under the higher principle of Kṛṣṇa consciousness. In this way everything goes nicely. **Journalist:** So your disciples don’t just bite their tongue or their lip and say, “I won’t touch her (or him).” There is a substitute?

**Śrīla Prabhupāda:** Yes, a higher taste. That is Kṛṣṇa consciousness. And it is working: I’m already teaching Western men and women how to control their sexual impulse. My disciples that you see here are all Americans. They are not imported from India.

**Journalist:** One thing I want to know is what you think about people like this famous *mantra*-selling *guru*, who turned me off and so many other people. My daughter was very involved in that kind of thing for awhile. She’s terribly disillusioned.

**Śrīla Prabhupāda:** The psychology is that the Western people, especially youngsters, are hankering after spiritual life. Now, if somebody comes to me and says, “Svāmīji, initiate me,” I immediately say, “You have to follow these four principles—no meat-eating, no gambling, no intoxication, and no illicit sex.” Many go away. But this *mantra* seller—he did not put any restrictions. That’s just like a physician who says, “You can do whatever you like; you simply take my medicine and you’ll be cured.” That physician will be very popular.

**Journalist:** Yes. He’ll kill a lot of people, but he’ll be very well liked.

**Śrīla Prabhupāda:** Yes. [Laughs.] And a real physician says, “You cannot do this. You cannot do that. You cannot eat this.” This is a botheration for people.

They want something very cheap. Therefore the cheaters come and cheat them. They take the opportunity—because people want to be cheated.

“Oh, let us take advantage!” You see? So the rascals advise people, “You are God—everyone is God. You just have to realize yourself—you have simply forgotten. You take this *mantra*, and you’ll become God. You’ll become powerful. There is no need to control the senses. You can drink. You can have unrestricted sex life and whatever you like.”

People like this. “Oh, simply by fifteen minutes’ meditation I shall become God, and I have to pay only thirty-five dollars.” Many millions of people will be ready to do it. For Americans, thirty-five dollars is not very much. But multiplied by a million, it becomes thirty-five million dollars. [Laughs.]

We cannot bluff like that. We say that if you actually want spiritual life, you have to follow the restrictions. The commandment is, “You shall not kill.” So I shall not say, “Yes, you can kill—the animal has no feeling, the animal has no soul.” We cannot bluff in this way, you see.

**Journalist:** This kind of thing has disenchanted an awful lot of young people.

**Śrīla Prabhupāda:** So please try to help us. This movement is very nice. It will help your country. It will help the whole human society. It is a genuine movement. We are not bluffing or cheating. It is authorized.

**Journalist:** Authorized by whom?

**Śrīla Prabhupāda:** Authorized by Kṛṣṇa, God. In India this Kṛṣṇa consciousness philosophy has millions and millions of followers—eighty percent of the population. If you ask any Indian he will be able to tell you so many things about Kṛṣṇa consciousness.

**Journalist:** Do you really think, from a very practical standpoint, that your movement has a chance to make it here in America?

**Śrīla Prabhupāda:** From what I’ve seen it has a great chance. We don’t say, “Give up your religion and come to us.” We say, “At least follow your own principles. And then if you want to, study with us.” Sometimes it happens that although students have received their M.A. degree, they go to foreign universities to study more. Why does it happen? They want more enlightenment. Similarly, any religious scripture you may follow will give you enlightenment. But if you find more in this Kṛṣṇa consciousness movement, then why should you not accept it? If you are serious about God, why should you say, “Oh, I

am Christian,” “I am Jewish,” “I cannot attend your meeting”? Why should you say, “Oh, I cannot allow you to speak in my church”? If I am speaking about God, what objection can you have?

**Journalist:** Well, I couldn’t agree with you more.

**Śrīla Prabhupāda:** I am prepared to talk with any God conscious man. Let us chalk out a program so that people may be benefited. But they want to go on in their stereotyped way. If we see that by following a particular type of religious principle one is developing love of God, that is first-class religion. But if one is merely developing his love for mammon, then what kind of religion is that?

**Journalist:** Right you are.

**Śrīla Prabhupāda:** That is our test—you have to develop love for God. We don’t say that you must follow Christianity, or Muhammadanism, or Judaism, or Hinduism. We simply look to see whether you are developing your love of Godhead. But they say, “Who is God? I am God.” You see? Everyone is taught nowadays that everyone is God.

**Journalist:** Have you seen pictures of a smiling man with a mustache and a pushed-in nose? Before he died, he said he was God.

**Śrīla Prabhupāda:** He was God? He was another rascal. Just see—this is going on. He was making propaganda that he was God. That means that people do not know what God is. Suppose I come to you and say that I am the President of the United States. Will you accept me?

**Journalist:** [Laughs.] No, I don’t think I would.

**Śrīla Prabhupāda:** These rascals! The people are accepting them as God because they do not know what God is—that is the problem.

**Journalist:** It’s just absolutely absurd that somebody comes along and tells you he’s God.

**Śrīla Prabhupāda:** But whoever accepts him as God is just as much a rascal. The man who says he’s God—he’s rascal number one. He’s a cheater. And the man who is cheated—he’s also a rascal. He does not know what God is. He thinks that God is so cheap that you can find Him in the marketplace.

**Journalist:** Of course, the Western concept is that man is created in the image of God. Consequently, God must look somewhat like man.

**Śrīla Prabhupāda:** You have got so many scientists. So just find out what the actual image of God is, what His form is really like. Where is that department? You have got so many departments—

(continued on page 34)

New York City, Winter 1965-66

# “I AM TRYING TO OPEN A TEMPLE”

by SATSVARŪPA DĀSA GOSWAMI

The building at 100 West Seventy-second Street was rented as office and studio space, and none of the tenants, who included the members of the Misra Yoga Society, stayed there overnight. For Śrīla Prabhupāda, however, his room on the fifth floor was his sole residence, and he had to use it even for sleeping. While he sat alone at 6:00 P.M. on November 9, the lights in his room suddenly went out. In India power failures occurred commonly, so Śrīla Prabhupāda, though surprised to find the same thing in America, remained undisturbed and began chanting the Hare Kṛṣṇa *mantra* on his beads. This was his experience of the first moments of the New York City blackout of 1965, a massive power failure that suddenly left the entire city without electricity. The blackout trapped 800,000 people in the city's subways and affected more than thirty million people in nine states and three Canadian provinces.

Dr. Misra sent a man from his apartment with a candle and some fruit. The man found Śrīla Prabhupāda sitting in darkness, reciting the holy names of Kṛṣṇa. When informed of the breakdown (it lasted until 7:00 A.M. the next morning), Śrīla Prabhupāda responded by remaining in his place and chanting. For the cause of Kṛṣṇa consciousness he was prepared to work in the city as actively as any *karmī* (materialistic worker), but if all facilities were taken away, he would be ready—as he was in any calamity—to see this as Kṛṣṇa's will and turn his full attention to the utterance of the holy names.

Śrīla Prabhupāda had to wait more than two weeks before he received a reply to his letter of November 8 to Tīrtha Mahārāja, his Godbrother in Calcutta. His hopes and plans for staying

in America, he had said, depended on a favorable reply—but could he expect one? We have already described to some extent the history of the Gauḍīya Maṭh, the spiritual mission organized in India by Śrīla Prabhupāda's spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. It was well known to everyone involved that the Godbrothers, Śrīla Bhaktisiddhānta's disciples, were not working cooperatively. Each leader was interested in maintaining his own building, but not in a unified effort to spread the teachings of Lord Caitanya. How, then, could Śrīla Prabhupāda expect them to share his vision for establishing a branch in New York City? Probably they would see it as his separate attempt, but despite the unlikely odds, he had appealed to their missionary spirit and to the desires of their spiritual master, Bhaktisiddhānta Sarasvatī Ṭhākura. For they all knew well that their Guru Mahārāja, their spiritual master, had wanted Kṛṣṇa consciousness spread in the West.

While waiting for a reply from the Gauḍīya Maṭh, Śrīla Prabhupāda found a building that he considered suitable for the first Kṛṣṇa temple in America. It was located on the same block as Dr. Misra's studio. Having inquired from the broker, Louis Baum, who represented Phillips, Wood, Dolson, Inc., he received a description of the desired property, at 143 West Seventy-second Street. The building measured only eighteen and one-half feet across and was one hundred feet deep. It contained a basement, above which was a store of the same size, and a mezzanine. The asking price was \$100,000, with a \$20,000 cash down payment. So Śrīla Prabhupāda wrote to Tīrtha Mahārāja again, presenting these figures. He remarked that this building was twice as big as their Research In-

stitute in Calcutta. The basement could be used as a cooking and dining facility, the store as a lecture hall, and the mezzanine for installing Deities of Kṛṣṇa and for personal apartments. He said that if they could invest their money in this property and start a branch, they could call it the Śrī Caitanya Maṭh or New York Gauḍīya Maṭh.

Śrīla Prabhupāda offered evidence that his preaching was being well received. On one of his walks he had visited the Indian Consulate on Sixty-fourth Street and met Lakhanlal Mehrotra, a Consulate officer. Through him Śrīla Prabhupāda had made contact with the Tagore Society, with which he arranged a lecture. In his letter to Tīrtha Mahārāja, he included a copy of the Society's invitation:

*The Tagore Society of New York, Inc.*

**CORDIALLY INVITES YOU**  
to a lecture “God Consciousness”  
by A. C. Bhaktivedanta Swami.

Date: Sunday, November 28th, 1965.

Time: Lecture, 3:30 P.M.

Tea, 4:30 P.M. Place: New India House,  
3 East 64th Street.

*A widely respected scholar and religious leader in India, Swami Bhaktivedanta is briefly visiting New York. He has been engaged in the monumental endeavor of translating the sixty-volume Śrīmad-Bhāgavatam from Sanskrit into English.*

A doctor Haridas Choudry was also preparing to arrange lectures for him in San Francisco and Los Angeles. “But in my opinion,” Śrīla Prabhupāda said, “such casual lectures may be a good personal advertisement, but factually they do not make any permanent effects. But if there is a center of activity for attracting people as you are doing in the





Research Institute, the people can be trained up by regular association and hearing the transcendental sounds of *Śrīmad-Bhāgavatam*.”

When Śrīla Prabhupāda finally received Tirtha Mahārāja's reply, he found it unfavorable. Tirtha Mahārāja, his Godbrother, did not argue against Śrīla Prabhupāda's attempting something in New York, but he politely said that funds from the Gauḍīya Maṭh could not be gathered and turned over for such a venture. On November 23 Śrīla Prabhupāda wrote him back, "It is not very encouraging. Still, I am not a man to be disappointed."

Śrīla Prabhupāda was convinced that if he could start a place where people could come and associate with a pure devotee, the genuine God conscious culture of India could begin in America. But because his plans depended on obtaining an expensive building in Manhattan, his goal seemed unreachable. Nonetheless, while in correspondence with Tirtha Mahārāja, Śrīla Prabhupāda also persistently wrote to known Vaiṣṇavas (devotees of Kṛṣṇa) in India for help in starting a Kṛṣṇa temple in Manhattan. He thought, *Why should they not help?* After all, he was addressing devotees of Kṛṣṇa. Shouldn't the devotees of Kṛṣṇa come forward to establish the first Kṛṣṇa temple in America?

As a Vaiṣṇava *guru* in the line of disciplic succession from Bhaktisiddhānta Sarasvatī Mahārāja and Lord Caitanya, Śrīla Prabhupāda was certainly authorized to spread the message of Kṛṣṇa. As for the location, New York City was perhaps the most cosmopolitan center in the world—and the building he had found there, although well located, was not very expensive for that area. Moreover, there was a great need for a Kṛṣṇa temple, to offset the propaganda of the Indian Māyāvādīs, or impersonalists.

The Kṛṣṇa devotees to whom Śrīla Prabhupāda was writing understood Lord Kṛṣṇa to be worshipable for the whole world, and so it should have been very desirable for them to see Kṛṣṇa worshiped in a place like New York. In *Bhagavad-gītā* Lord Kṛṣṇa Himself had said, "Give up all activities and surrender to Me." Lord Caitanya had also stated that the name of Kṛṣṇa should be heard in every town and village. So if the Indian Vaiṣṇavas were Kṛṣṇa's devotees, why should they not help? What was a person's money for but to glorify Kṛṣṇa? If one was a Kṛṣṇa devotee and did not want to glorify the Lord, what kind of devotee was he?

One possible answer is that although the people Śrīla Prabhupāda wrote to

were devotees of Kṛṣṇa, they were devotees who were not prepared to surrender to such a full extent. Although as devotees of Kṛṣṇa they were obliged to surrender everything to Kṛṣṇa, Śrīla Prabhupāda found them unable. Perhaps he should not have seriously counted on them to do so. But as a preacher in the field, he had no business deciding beforehand that people could not surrender. Following the order of his spiritual master, he had to approach everyone and ask everyone for help.

Śrīla Prabhupāda still cherished hopes that Sumati Morarjee would help in a large way. She had initially helped him in publishing the *Bhāgavatam*, and she had sent him to America. As he was later fond of recalling, she had also written him, while he was in Butler, that he should not return to India until he had fulfilled his mission. Śrīla Prabhupāda had received that note in Butler, and shortly after his arrival in New York he had replied from Dr. Misra's studio. Several weeks later, not having received any further response, Śrīla Prabhupāda wrote her again, this time with a specific request. He addressed her as "Madam Sumati Morarjee Baisahib."

"So far as I have studied," he wrote, "the American people are very much eager to learn about the Indian way of spiritual realization, and there are so many so-called *yoga āśramas* in America. Unfortunately they are not very much adored by the government, and it is learned that such *yoga āśramas* have exploited the innocent people, as has been the case in India. The only hope is that they [the American people] are spiritually inclined, and immense good can be done to them if the message of *Śrīmad-Bhāgavatam* is preached here."

Śrīla Prabhupāda noted that Americans were also giving a good reception to Indian art and music. A Madras dancer named Balasaraswati had held a performance in New York, and Śrīla Prabhupāda had attended. "Just to see the mode of reception, I went to see the dance with my friend, although for the last forty years I have never attended such a dance ceremony. The dancer was successful in her demonstration. The music was an Indian classical tune, mostly in Sanskrit language, and the American public appreciated them. So I am encouraged to see the favorable circumstances about my future preaching work." Śrīla Prabhupāda suggested that the *Bhāgavatam* could also be preached through music and dance, although he had no means to introduce this. The Christian missions, backed by huge resources, were preaching all over the world, so why couldn't the devotees

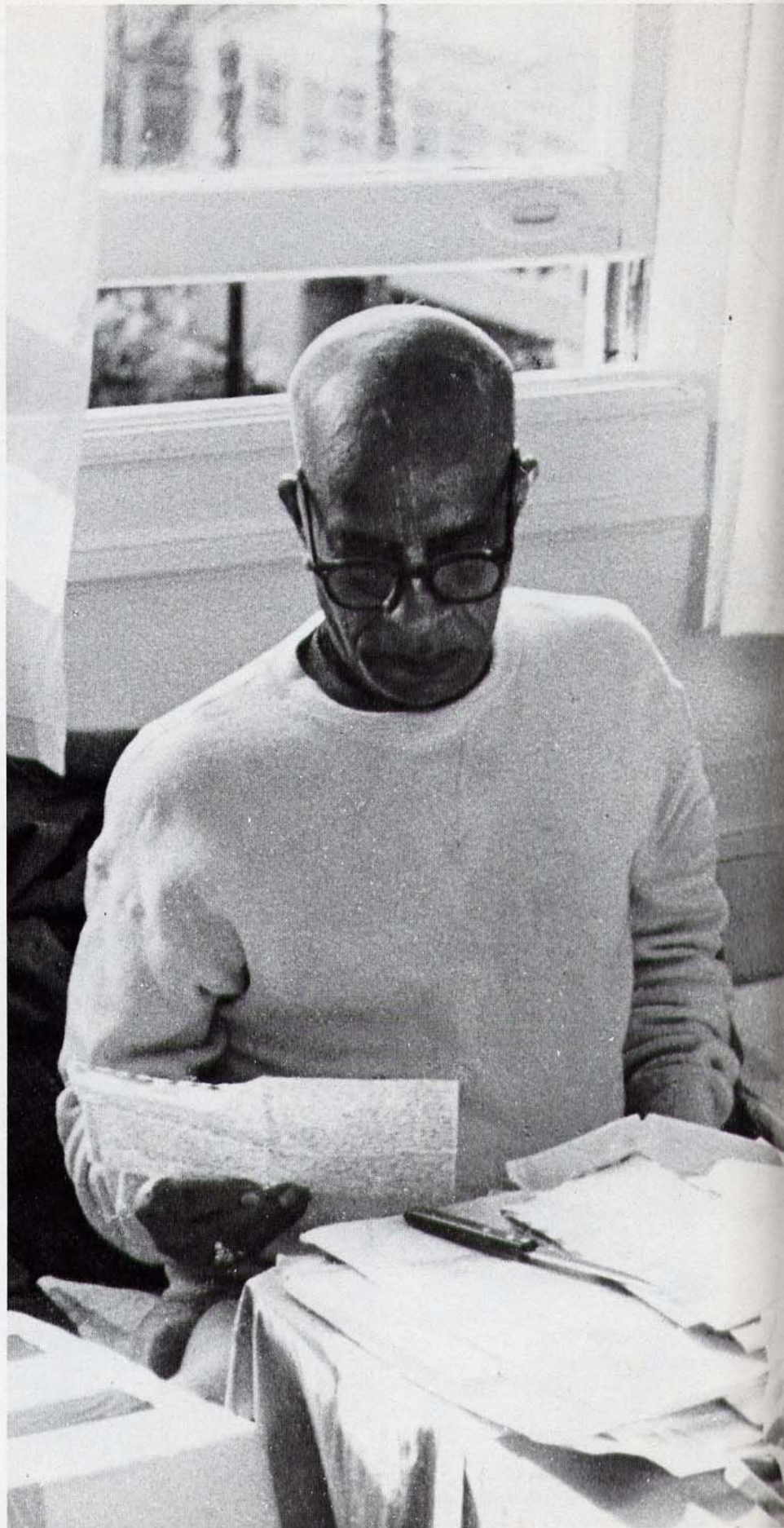




PHOTO: PURU DASA

Śrīla Prabhupāda (left) waged a massive letter-writing campaign from New York to India to enlist his Godbrothers and acquaintances in his effort to open the first Kṛṣṇa temple in America. One place he had his eye on was a building (above) on Seventy-second Street.

of Kṛṣṇa combine to start a mission to preach the *Bhāgavatam* all over the world? He also noted that Christian missionaries could not be effective in checking the spread of communism, whereas the *Bhāgavatam* movement could be, because of its philosophical, scientific approach.

Śrīla Prabhupāda appealed to Sumati Morarjee to consult "your beloved Lord Bāla Kṛṣṇa" and try to help. (*Bāla Kṛṣṇa* means "child Kṛṣṇa." Śrīla Prabhupāda knew that Sumati Morarjee was a Gujarati and a follower of the Vallabha *sampradāya*, which worships Bāla Kṛṣṇa.) But again Śrīla Prabhupāda received no reply, so he wrote to her again some weeks later. Śrīla Prabhupāda expressed his idea for how to organize preaching: "They [the American people] should have association of bona fide devotees of the Lord, they

should join the *kīrtana* [chanting of the Lord's names], they should hear the teachings of *Śrīmad-Bhāgavatam*, they should have intimate touch with the temple or place of the Lord, and they should be given ample chance to worship the Lord in the temple. Under the guidance of a bona fide devotee they can be given such a facility, and the way of this *Śrīmad-Bhāgavatam* is open for everyone. . . . I think therefore that a temple of Bāla Kṛṣṇa in New York may immediately be started for this purpose, and as a devotee of Bāla Kṛṣṇa you should execute this great and noble work."

Śrīla Prabhupāda informed Sumati Morarjee that as a *sannyāsī* he had no ambition to become the proprietor of a house in America, but for preaching the house was absolutely required. He gave her the details of the building and re-

minded her of the importance of distributing *prasāda*, food offered to Kṛṣṇa. She well knew that such spiritualized food would purify the consciousness of all who tasted it and would help them to come closer to Kṛṣṇa.

"The house is practically three stories. Ground floor, basement, and two stories up, with all the suitable arrangements for gas, heat, etc. The ground floor may be utilized for preparation of *prasāda* of Bāla Kṛṣṇa, because the preaching center will not be for dry speculation but for actual gain and delicious *prasāda*. I have already tested how the people here like the vegetable *prasāda* prepared by me. They will forget meat-eating and pay for the expenses. The American people are not poor men like the Indians, and if they appreciate a thing they are prepared to spend any amount on such hobby. They are being exploited simply by jugglery of words and bodily gymnastics, and still they are spending for that. But when they will have the actual commodity and feel pleasure by eating very delicious *prasāda* of Bāla Kṛṣṇa, I am sure a unique thing will be introduced in America."

At the time he wrote this letter, Śrīla Prabhupāda, according to the terms of his visa, had a week left in America. "My term to stay in America," he wrote, "will be finished by the seventeenth of November, 1965. But I am believing in your foretelling 'You should stay there until you fully recover your health and return after you have completed your mission.'"

While his letter-writing campaign went on, interspersed with long periods of waiting (sometimes he sent two or three letters without response), Śrīla Prabhupāda still had to survive daily in New York. America seemed so opulent, yet many things were difficult to tolerate. The sirens and bells from fire engines and police cars seemed like they would crack his heart. At night he would sometimes hear a person being attacked and crying for help. From his first days in the city, he had noted that the smell of dog stool was everywhere. Although it was such a rich city, he could rarely find a mango to purchase, and if he did, it was very expensive and usually had no taste. From his room he would sometimes hear the horns of oceanliners come, and he would dream that someday he would sail around the world with the *saṅkīrtana* party, preaching in all the major cities. November passed and December came, and somehow he stayed on. During early December the newspapers reported that New York City's hospitals were admitting increasing numbers of young people disoriented by LSD, and that protest was

mounting against America's participation in the Vietnam war.

Śrīla Prabhupāda's original plan was to stay in America for two months at most, but he had now set that aside. He wanted to return to India, but even more he wanted to carry out his spiritual master's order. Just to assuage his yearning to return, he would go down to the Battery in Manhattan and inquire from a shipping agent, "When is the next ship going to India?" Eventually the agent became his friend and would say to him, "You are always asking when the ship is returning to India, but, Svāmījī, when are you going to return?" Sometimes Śrīla Prabhupāda would fix a date and a particular ship on which he planned to leave, but when the time came he would not go.

The weather went below freezing, colder than he had ever known in India. He had to walk daily toward the Hudson River, against the west wind, which takes away one's breath and makes one's eyes water, even on an ordinary winter day. On a stormy day, the sudden gusts of wind could even knock a man down. Sometimes a cold rain would turn the streets slick with ice. The cold would become especially biting as Śrīla Prabhupāda approached the open area of Westside Drive, where the winds sometimes spun tornadolike, catching brown leaves in a whirling current.

Dr. Misra gave him a coat, but Śrīla Prabhupāda never gave up wearing his *dhōtī*, although it became difficult to walk against the gusts. Swami Nikhilananda of the Ramakrishna Mission had advised Śrīla Prabhupāda that if he wanted to remain in the West, he should abandon strict adherence to the Indian habits of simple dress and pure vegetarian diet. Meat and liquor and pants and a coat were almost a necessity in this climate, he had said. Even before Śrīla Prabhupāda had left India, one of his Godbrothers had demonstrated to him how he should eat in the West with a knife and fork. Śrīla Prabhupāda never considered taking on any of these Western ways. His advisors counseled him not to remain an alien, but to get into the spirit of American life, even if this meant breaking vows one held in India. Almost all Indian immigrants compromised their old ways. But Śrīla Prabhupāda's ideas were different, and he could not be budged. Others may have to compromise, he thought, because they have come to beg technological knowledge from the West. "But I am not a beggar," he said, "I am a giver." His intention was not to learn the ways of the *mlecchas* (uncultured Westerners), but to teach the Westerners how to

do things according to the Vedic culture.

Śrīla Prabhupāda, in his solitary wanderings, became known to a number of local city people. One was Mr. Ruben, a Turkish Jew who in the winter of 1965 and 1966 was working as a New York City subway conductor. Mr. Ruben first saw Śrīla Prabhupāda sitting on a park bench, and being an outgoing person and something of a world traveler, he sat and talked with the Indian holy man.

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## Materialists had erected such enormous structures and yet had made no provisions for spiritual life. They had built these big buildings, but their children were going to LSD.

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*He seemed to know [Mr. Ruben relates] that he would have temples filled up with devotees. He would look out and say, "I am not a poor man. I am rich. There are temples and books. They are existing, they are there, but the time is separating us from them." He always mentioned "we" and spoke about the one who sent him, his spiritual master. He didn't know people at that time, but he said, "I am never alone." He always looked like a lonely man to me. That's what made me think of him like a holy man, Elijah, who always went out alone. I don't believe he had any followers.*

When the weather was not rainy or icy, Śrīla Prabhupāda would catch the bus every day to Grand Central Station and walk down Madison Avenue or Forty-second Street, sometimes visiting the library. He would also walk over to the New India House on East Sixty-fourth Street or walk past the United Nations Building. Riding the bus down Fifth Avenue, he would look at the big buildings and imagine that some day they could be used in Kṛṣṇa consciousness. Materialists had erected such enormous structures and yet had made no provisions for spiritual life, and therefore, in spite of all the great achievements of technology, people

ended up feeling empty and useless. They had built these big buildings, but their children were going to LSD. As he traveled downtown, various buildings would attract his mind as potential homes for a temple: a building on Twenty-third Street, a building on Fourteenth Street with a dome.

The weather continued to get colder, but there was no snow in December. On Seventy-second Street, the Retailer's Association erected tall red poles with great tinsel Christmas trees on top. From the top of each pole sprouted a long tinsel garland, which extended from either side of the street to meet its counterpart in the middle, in a red tinsel star surrounded by multicolored lights. Some of the shops on Columbus Avenue sold Christmas trees, and the continental restaurants were bright with holiday lighting.

Though Śrīla Prabhupāda did no Christmas shopping, he stopped at a number of book stores, where he attempted to sell sets of *Śrīmad-Bhāgavatam*. He visited Samuel Weiser's book store, the Doubleday's, and the Paragon Book Gallery on Thirty-eighth Street.

Mrs. Ferber, the wife of the Paragon Gallery's proprietor, remembers Śrīla Prabhupāda as "a pleasant and extremely polite small gentleman." The first time he called, she says, he wasn't able to interest them in his books, but when he tried again she and her husband took them. Śrīla Prabhupāda used to stop by the Paragon about once a week. And since the books were selling regularly, he was usually able to collect small amounts of money from sales. He left a number of books with them, and whenever he needed a copy to sell personally, he would come in and pick it up at the Paragon. Sometimes he would phone and ask how they were selling.

Mrs. Ferber says that every time Śrīla Prabhupāda came, he would ask for a glass of water. "If an ordinary customer had made such a request, I would ordinarily have said, 'There is the water cooler.' But because he was an old man, I couldn't tell him that, of course. He was very polite always, very modest, and a good scholar. So whenever he would ask, I would fetch him a cup of water personally." One time Śrīla Prabhupāda conversed with Mrs. Ferber about Indian cuisine, and she mentioned she especially liked *samosās* (spicy, vegetable-filled savories). The next time he visited he brought a plate of *samosās* and gave them to her. She enjoyed them and remembers the occasion well. 🍵

(This chapter to be concluded next issue)

# “MODERN CIVILIZATION IS BASED ON A MISTAKE”

In this talk given in Miami, His Holiness Hṛdayānanda dāsa Goswami exposes the cause of today's chaos.

Last night I was invited to speak on a radio program, the Alan Burke Show. Some other people also spoke, but they were simply presenting some useless idea of God. That is the actual situation at the present time. I hope you will excuse me, but I'm going to speak very bluntly, because at the present time, not only in America but also all around the world, people have completely forgotten what God actually is. And because people, despite what they call themselves (Christians or Hindus or Muslims or Jews or whatever), are in fact simply becoming materialistic and have no clear understanding of who God is or what God's desire is or how to please God, the practical result is that the present world is simply in chaos. It is in political chaos, psychological chaos, social chaos. The family is in chaos. . . . Everything is more or less chaotic, and we are simply struggling, trying to maintain our society. Crime, inflation, mental illness, political trouble—we are in a very dangerous situation. And at any moment, everything may be destroyed by a nuclear holocaust.

Now, we are saying that these prob-

*HIS HOLINESS HRDAYĀNANDA DĀSA GO-SWAMI is one of eleven spiritual masters that ISKCON's founder-ācārya Śrīla Prabhupāda selected to initiate new disciples. He is also ISKCON's director for Argentina, Bolivia, Brazil, Chile, and Peru.*

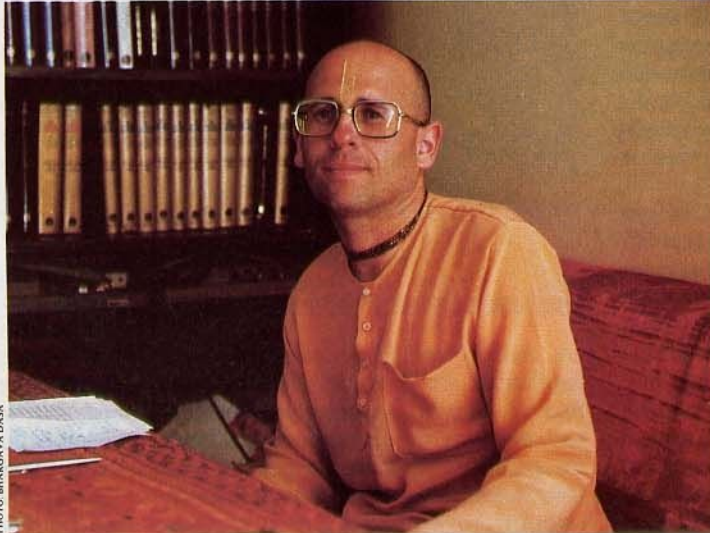


PHOTO: BHARGAVA DĀSA

lems are caused by our forgetting God. For example, if the children in a family follow their father's wise advice, then the family goes very nicely. But if the father is forgotten or disobeyed, then the family will become chaotic. It is a very simple thing. So in the same way, we are actually meant to follow the law of God. However much money we may have in our bank account, or whatever type of car we may drive, or whatever title we may have after our name, or however beautiful we may be, or however strong, or however famous, we are in fact criminals because we are not following the law of God. Anyone who does not follow the law—he is a criminal.

So, very frankly, in this Kṛṣṇa consciousness movement we are trying to train a group of men and women who are purified and competent, and qualified to give this country something which it has

not had for a long time—and that is spiritual direction. I was shocked last night to see supposedly learned gentlemen—spiritual leaders—speaking such nonsense.

For instance, someone called in to this program and wanted to know why the weather is becoming so crazy. (I believe yesterday it snowed in Wyoming or somewhere, and usually it doesn't snow in the spring.) So this caller wanted to know why the weather is becoming so bad. And the various members of the panel said,

“I don't know. I can't explain it.”

So I said, “I know—we are being punished by God.” God is all-powerful. So He certainly has the power to change the weather. Therefore, if we are experiencing such difficult times (extreme cold and rain and so on and so forth), this is punishment from God.

And yet one of these so-called religious leaders was such a fool that he said, “No, God doesn't control these things.”

So I insisted, “Yes He does, and we are being punished.”

And then he said, “No. God is love. God would not punish.”

So I had to point out to him, “Doesn't the mother sometimes punish the child, out of love? Is it that the mother shows her love for her child only by giving him whatever he likes? ‘You want to play in the street? Yes, go play in the street. You

want to eat only candy? Yes, eat only candy. Whatever you like, do that. This is my love.” This is *not* love. This is foolishness. Sometimes a mother may punish the child, and sometimes a mother may embrace the child. Both of these things are love.

And in this way I was also making the point that God is a person. And yet these foolish people wanted to say publicly, on the air, that “No, God is not a person. God has no individuality. He can express His love only through us. This world is the expression of God’s love—God has to express Himself through *us*.”

This is a very unintelligent idea. Why does God have to depend on us? Can’t God express Himself? Someone may say, “I am speaking—this is God expressing Himself.” But can’t God also speak for Himself? Is He so foolish? Is He so weak? Is He so unintelligent that He cannot speak personally?

In this way—because we are accepting so many compromising, watered-down, wishy-washy, ambiguous ideas about God—there is practically no more spiritual life in this country, or anywhere else in the world. Simply hypocrisy and bluffing. So this Kṛṣṇa consciousness movement has been started to give all people real spiritual life.

We should not be proud that we can have very frequent sex or think that because someone is very good at sex, therefore he is a very big man. Even such common and low animals as pigs, dogs, pigeons, and asses have lots of sex. But a pig—he cannot distinguish that there’s a soul within his body. A pig or a dog cannot read scripture. They cannot chant God’s name. They can simply eat and sleep, they can have sex, and they can fight with each other. But we are not meant to be like pigs and dogs and restrict our activities to eating very nicely in fancy restaurants, sleeping in a very nice condominium or mansion, and defending ourselves with so many nuclear weapons, and then very active, very vigorous sex life.

Nowadays people think, “If I have plenty of eating, sleeping, sex, and defense, then my life is perfect—I have made it. . . .” This is not a fact, because these four activities, while they cannot be denied or repressed, alone constitute only animal life and not human life. A devotee of the Lord also eats, he also sleeps, he may also defend himself, and he may also have married life and sex for procreation. But he does not limit himself to these things. No. . . . Just because someone can eat in a nice restaurant or sleep in a penthouse or have very nice sex, that doesn’t mean that his life is successful. He is simply fulfilling his

bodily necessities. Our life is successful when we can understand God, and understand the soul within this body.

And it is important to point out that understanding God does not mean, as it has become very popular to say nowadays, “Whatever you think, that’s all right. If it makes you happy, whatever you believe is all right.” This is spiritual anarchy. For example, if we give someone a driver’s license we don’t tell him, “You just drive however it makes you happy. You just get in that car, turn on the engine, and just do whatever you feel like doing. Just be happy.” No. There

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**“This life is like a car that doesn’t work right but you can’t take it back. So you have to defend it—‘No, actually it’s a nice car. . . . It has lots of nice features.’”**

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are traffic laws. There are rules and regulations. You have to stop here, turn here . . . So, also, there are laws of God, and we have to follow them and study what God is. Then we can be free.

In America we study everything very scientifically—everything except God. For example, we have big departments in the universities to study oceanography. We send down bathyscaphes and submarines to study the ocean. And we have geology, archaeology, and related sciences to study the land. Similarly, we have space science and also the sciences of anatomy, biology, psychology. We have so many sciences, and we Americans are very proud that we are very scientific. But how scientific are we about the soul? How scientific are we about God? Ordinarily, we are *so scientific*, but when it comes to God, we suddenly become unscientific and we say, “Oh, whatever you think is all right. It doesn’t matter.” Why doesn’t it matter? Why does it matter so much whether it’s going to rain or not tomorrow, what the weather will be, or exactly what the fish look like on the bottom of the ocean, or what people looked like seven thousand years ago? This is a disgrace, that in ev-

ery other field we are so scientific, but when it comes to God we are so whimsical and so disinterested—“Whatever you think is all right.” This kind of lack of seriousness is spoiling this country.

Now, when we say that we are not this body, that we are the soul within this body, this is not our opinion. This can be demonstrated. I will now demonstrate it. Everyone can understand by a little contemplation that previously he or she was a young boy or a young girl. In those days we had a very tiny body. We were playing with our little body. So now—where is that body? Where is that young girl’s body or young boy’s body that was playing? That’s *gone*.

Actually, it is a fact of science that every seven years your body is changing. For example, your hair and nails are growing, your skin is gradually flaking away and being replaced. In the same way, all the parts of the body are being replaced, and in seven years’ time, you’ll have a body made of new components. So therefore, your body will be different—but *you* will still be the same person.

If a child leaves his home, leaves his family, and then comes back in ten years, immediately his mother and father will embrace him. They will say, “My son has come back!” The same body hasn’t come back; it’s actually a different body. So who is that person whom we are loving?

If you say, “I love my son” or “I love my father” or “I love my wife,” who are you actually loving? Are you loving their body? Or are you loving something else which is inside the body? Actually, it is that “something else.”

Each of us can understand, each of us can feel, “I am still the same person I always was. Yes, I may be in a different place now. My body is different and I’m doing something different. But I’m the same person.” So practically any fool can understand, “I am not this body.” But unfortunately, our entire American or Western civilization is based on the idea that “I am this body,” that “I’m American,” “I’m a man,” “I’m a woman,” “I’m so many years old,” “I’m black,” “I’m white,” “I’m Christian,” “I’m Hindu.” These things only describe the body—and we are not the body. So . . . our entire civilization is, in fact, based on a mistake.

And because our entire civilization is based on a mistake, everything is coming out wrong. For instance, we’ve built all these big cities so that we can have a comfortable life, but unfortunately, there are juvenile gangs, there is drug addiction, there is pollution, there are new diseases—there are so many

problems. And we cannot overcome these problems. We try to solve our problems and we create more problems—because it's all based on a mistake.

That first part of the mistake is thinking, "I am this body"—"man" or "woman," "young" or "old," "American" or "Chinese." "I am this material body, this flesh and bones..." And the second part of the mistake is thinking that

"What is death?"—death means that you get rid of one body and take another. Now there is great interest in death and dying. But the "experts" are simply giving so many foolish ideas. Here is the real explanation: death is exactly like taking off your clothes and going to sleep. This body is just like a dress; you take it off at the time of death. Then you go to sleep inside the womb of another mother, and you come out again in a

joy material life.

Isn't it a fact that everyone, with their body, is trying to enjoy? For example, if you have a woman's body, then you are trying to enjoy a man, and if you have a man's body, you are trying to enjoy a woman. And if you have a child's body, you want to play. So, based on the particular type of body we have, we want to enjoy. And that's why we got this body. So if, at the time of our death, we want to go on enjoying material life, then God is very liberal, He's very kind—He'll give you another one. "Here's another body. Now try again." And then, "Here's another body." And we can go on as long as we like, trying to enjoy this material world.

But unfortunately, it's impossible. Why? Because in this life there is birth, death, old age, and disease. Yet people are becoming so foolish that they can't see the obvious. For instance, last night on the radio program, I said that in this life there are so many miseries—such as birth, old age, disease, and death. So immediately one so-called religious leader said, "Well, you can't say old age is miserable, you can't say disease is miserable, you can't say death is miserable."

So at this point it was becoming so outrageous that even the announcer, this Mr. Burke, had to cut in and say, "Excuse me, but actually these things are miserable. Let's not get out of hand."

This life is just like a new car that doesn't work right but you can't take it back—it's already yours. So after you buy it and you find out there was a better car you *could* have bought, now you have to defend it—"No, actually it's a nice car... It has a lot of nice features..."

Anyway, since we have taken material life to be the all in all, therefore we are trying to defend it. "No, death is actually not bad. You simply have to understand it. And disease—why, that's simply another experience. And old age—that's the best time of life." So in this way, people are becoming so foolish that they can't understand the most simple thing: how they are being punished.

What we're saying, then, is that spiritual life (or religion) means teaching people, "The purpose of your life is to get out of this miserable condition." People sometimes say that the Hare Kṛṣṇa devotees are just escapist. Of course we're "escapists." Anyone in his right mind would be. Say you're caught in a forest fire, and suddenly a fireman cuts an opening through the wall of fire and yells, "Come out quickly! Run!" If you said, "Why should I escape?" *that* would be escaping—that would be

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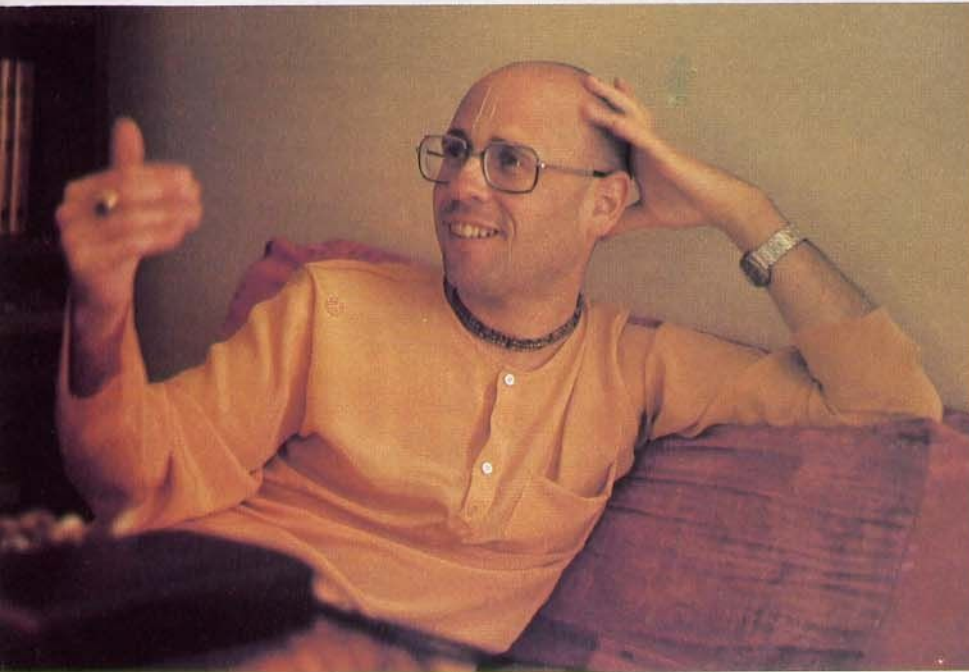


PHOTO: BHARGAVA/DASSA

the purpose of our life is to gratify this body. So if you are determined, stubborn, to go on thinking, "I am a body, and the purpose of my life is to gratify this body," then don't talk about spiritual life. Don't talk about religion. Because you won't find this nonsense in any religion. If we want to accept that "I am a body and the purpose of life is to gratify this body," then we should not be hypocrites and pretend that we belong to some religion.

So this is the first point of spiritual life: How can we talk about "spiritual life" unless we admit that we ourselves are *spirit*?

And next we have to ask, If there is such a thing as spirit, what is that spirit? No one knows this. But that spirit is the soul within the body—and we are that soul. This body is just like our outward dress. For example, at night when you go to sleep, you take off your clothes, you put them away, and you lie down in your bed and go to sleep. And you forget everything. And in the morning you wake up and you put on some new clothes and you go out again. So exactly like this, some day you'll die.

Here is the answer to the question,

new dress, a new body. That's a fact.

This is called transmigration of the soul. After all, you are eternal. So because you are eternal, you have to go somewhere. For example, now I'm in Miami. A few days ago I was somewhere else, and a few days from now I'll be somewhere else. You may not see me, but I'll still be existing. So just as I am moving from one city to another city, or just as you may go from one room to another room in your house, so the soul is moving from one body to another body. This is a fact. This is called *karma*, or transmigration of the soul.

So a logical question should be, "Why is this happening to me? How did I get into this situation? Why am I going from one body to another?" And the answer is very simple... common sense. Americans like common sense, so here is something which is common sense: that here in this world we are taking one body after another because we *want* to, because we *desire* it. For instance, why did you come here? Because you wanted to. And why are you going to leave? Because you want to. So why do you have that body? Because you wanted it. And why did we want this body? To en-

# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Women's Liberation

*This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and a woman reporter took place at Chicago's Kṛṣṇa center during the summer of 1975.*

**Reporter:** What advice do you have for women who do not want to be subordinate to men?

**Śrīla Prabhupāda:** It is not my advice but the advice of the Vedic literatures—that a woman should be chaste and faithful to her husband.

**Reporter:** What should we do in the United States? We're trying to make women equal with men.

**Śrīla Prabhupāda:** You will never be equal with men, because in so many respects your functions are different. Why do you say artificially they're equal with man's? The wife has to become pregnant, not the husband. How can you change this? Both the husband and wife will become pregnant—is it possible?

**Reporter:** [No reply.]

**Śrīla Prabhupāda:** Is it possible?

**Reporter:** No. It is not.

**Śrīla Prabhupāda:** Then by nature, one has to function differently from the other.

**Reporter:** Why does this mean that women have to be subordinate—just because they bear children and men can't?

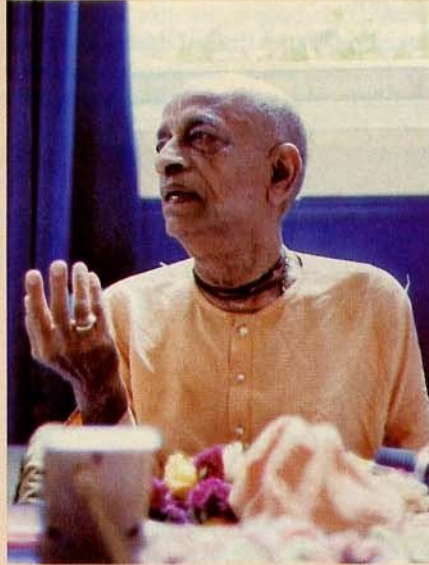
**Śrīla Prabhupāda:** By nature, as soon as you get children you require support from your husband. Otherwise, you are in difficulty.

**Reporter:** Many women with children have no support from their husband. They have no—

**Śrīla Prabhupāda:** Then they have to take support from others. You cannot deny that. The government is giving them support. Today the government is embarrassed. If the husband supported the wife and children, the government would be relieved of so much welfare expenditure. So that is a problem.

**Reporter:** What happens when women support men?

**Śrīla Prabhupāda:** First of all, try to understand that you are dependent. After a man and woman unite, there are children. And if the man goes away, you are embarrassed—the woman is embarrassed. Why? The poor woman is embarrassed with the child—she has to beg from the government. So do you think it is a very nice thing? The Vedic idea is



that a woman should be married to a man, and the man should take care of that woman and the children—independently—so that they do not become a burden to the government or to the public.

**Reporter:** Do you think that the social unrest—

**Śrīla Prabhupāda:** I am thinking like this. You give me the answer! Simply you go on questioning. I will question you—Do you think this burden to the government and the public is good?

**Reporter:** I don't understand what you're saying.

**Śrīla Prabhupāda:** Every year the government has to pay out millions of dollars in aid to dependent children. Do you think that this burden caused when the husband goes away from the wife—this burden to the government and the people is good?

**Reporter:** No.

**Śrīla Prabhupāda:** That has happened—because the woman does not agree to be subordinate. She wants "equal freedom."

**Reporter:** And if women were subordinate to men, I suppose that would solve all of our problems?

**Śrīla Prabhupāda:** Yes. The husband wants that his wife should be subordinate—faithful to him. Then he's ready to take charge. Man's mentality and woman's mentality are different. So, if the woman agrees to remain faithful and subordinate to the man, then family life will be peaceful. Otherwise the husband goes away, and the woman is

embarrassed with the children, and it becomes a burden to the government and the people in general.

**Reporter:** Is there anything wrong when the woman works?

**Śrīla Prabhupāda:** There are so many things wrong, but the first thing is, Why should some man's wife and child become a burden to the government or the public? First of all answer this. Why should she become a burden?

**Reporter:** [No reply.]

**Śrīla Prabhupāda:** What is your answer?

**Reporter:** Well, men are burdens to the government, too.

**Śrīla Prabhupāda:** Do you think, from the social point of view, that this situation of women and fatherless children is a very nice thing?

**Reporter:** What I'm trying to say is that... this may happen to some women... I'm talking about women who are not—

**Śrīla Prabhupāda:** This is the general pattern. You cannot say "some." In America I see they are mostly women... The woman should be subordinate to the man, so that the man can take charge of the woman. Then the woman is not a problem for the public.

**Reporter:** Is this true for all women and all men?

**Śrīla Prabhupāda:** Yes. That is the law of nature. You take even the dogs—they also take care of their children. The tigers—they take care of their children. So in the human society, if the woman is made pregnant and the man goes away, then she is embarrassed—she has to beg from the government. That is not a very good situation.


**Reporter:** What about women who do not have children?

**Śrīla Prabhupāda:** Well, that is another unnatural thing. Sometimes they use contraceptives, or they kill their children—abortion. That is also not very good. These are all sinful activities.

**Reporter:** Excuse me?

**Śrīla Prabhupāda:** These are sinful activities—killing the child in the womb and taking shelter of abortion. These are all sinful activities. One has to suffer for them.

**Reporter:** Is the social unrest in this country caused because—

**Śrīla Prabhupāda:** Because of these things. They do not know that. 

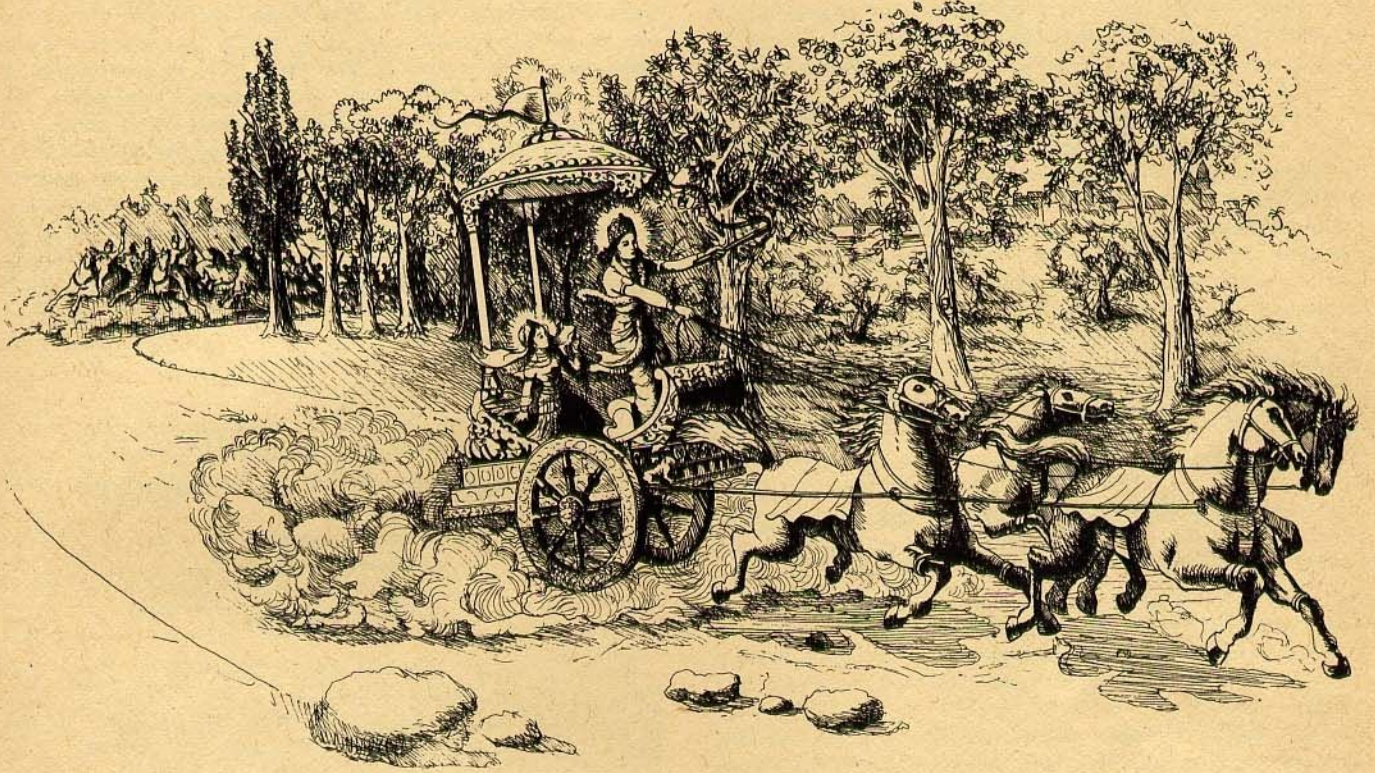


The Beautiful Story of the Personality of Godhead

# ŚRĪMAD-BHĀGAVATAM

Translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda  
Founder-Ācārya of the International Society for Krishna Consciousness

## Second Canto: "The Cosmic Manifestation"



### CHAPTER ONE

### The First Step in God Realization

In this part of our continuing presentation of Śrīmad-Bhāgavatam, the great sage Śukadeva Gosvāmi instructs King Parīkṣit, who has been cursed to die within seven days, that the highest perfection of life is to remember the Supreme Lord Kṛṣṇa at the time of death.

#### TEXT 4

देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि ।  
तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति ॥ ४ ॥

dehāpatya-kalatrādiṣv  
ātma-sainyeṣv asatsv api  
teṣāṃ pramatto nidhanam  
paśyann api na paśyati

deha—body; apatya—children; kalatra—wife; ādiṣu—and in everything in relation to them; ātma—own; sainyeṣu—fighting soldiers;

asatsu—fallible; api—in spite of; teṣām—of all of them; pramattaḥ—too attached; nidhanam—destruction; paśyan—having been experienced; api—although; na—does not; paśyati—see it.

#### TRANSLATION

Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.

#### PURPORT

This material world is called the world of death. Every living being, beginning from Brahmā, whose duration of life is some thousands of millions of years, down to the germs who live for a few seconds only, is struggling for existence. Therefore, this life is a sort of fight with material nature, which imposes death upon all. In the human form of life, a living being is competent enough to come to an understanding of this great struggle for existence, but being too attached to family members, society, country, etc., he wants to win over the invincible material nature by the aid of bodily strength, children, wife, relatives, etc. Although he is sufficiently experienced in the matter by dint of past experience and previous examples of his deceased predecessors, he does not

see that the so-called fighting soldiers like the children, relatives, society members and countrymen are all fallible in the great struggle. One should examine the fact that his father or his father's father has already died, and that he himself is therefore also sure to die, and similarly, his children, who are the would-be fathers of their children, will also die in due course. No one will survive in this struggle with material nature. The history of human society definitely proves it, yet the foolish people still suggest that in the future they will be able to live perpetually, with the help of material science. This poor fund of knowledge exhibited by human society is certainly misleading, and it is all due to ignoring the constitution of the living soul. This material world exists only as a dream, due to our attachment to it. Otherwise, the living soul is always different from the material nature. The great ocean of material nature is tossing with the waves of time, and the so-called living conditions are something like foaming bubbles, which appear before us as bodily self, wife, children, society, countrymen, etc. Due to a lack of knowledge of self, we become victimized by the force of ignorance and thus spoil the valuable energy of human life in a vain search after permanent living conditions, which are impossible in this material world.

Our friends, relatives and so-called wives and children are not only fallible, but also bewildered by the outward glamor of material existence. As such, they cannot save us. Still we think that we are safe within the orbit of family, society or country.

The whole materialistic advancement of human civilization is like the decoration of a dead body. Everyone is a dead body flapping only for a few days, and yet all the energy of human life is being wasted in the decoration of this dead body. Śukadeva Gosvāmī is pointing out the duty of the human being after showing the actual position of bewildered human activities. Persons who are devoid of the knowledge of *ātma-tattva* are misguided, but those who are devotees of the Lord and have perfect realization of transcendental knowledge are not bewildered.

#### TEXT 5

तस्माद्भारत सर्वत्मा भगवानीश्वरो हरिः ।  
श्रोतव्यः कीर्तितव्यश्च सर्तव्यश्चेच्छताभयम् ॥ ५ ॥

*tasmād bhārata sarvātmā  
bhagavān īśvaro hariḥ  
śrotavyaḥ kīrtitavyaś ca  
smartavyaś cechatābhayam*

*tasmāt*—for this reason; *bhārata*—O descendant of Bharata; *sarvātmā*—the Supersoul; *bhagavān*—the Personality of Godhead; *īśvaraḥ*—the controller; *hariḥ*—the Lord, who vanquishes all miseries; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—of one who desires; *abhayam*—freedom.

#### TRANSLATION

O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

#### PURPORT

In the previous verse, Śrī Śukadeva Gosvāmī has described how the foolish materially attached men are wasting their valuable time in the improvement of the material conditions of life by sleeping, indulging in sex life, developing economic conditions and maintaining a band of relatives who are to be vanquished in the air of oblivion. Being engaged in all these materialistic activities, the living soul entangles himself in the cycle of the law of fruitive actions. This entails the chain of birth and death in the 8,400,000 species of life: the aquatics, the vegetables, the reptiles, the birds, the beasts, the uncivilized man, and then again the human form, which is the chance for getting out of the cycle of fruitive action. Therefore, if one desires freedom from this vicious circle, then

one must cease to act as a *karmī* or enjoyer of the results of one's own work, good or bad. One should not do anything, either good or bad, on his own account, but must execute everything on behalf of the Supreme Lord, the ultimate proprietor of everything that be. This process of doing work is recommended in the *Bhagavad-gītā* (9.27) also, where instruction is given for working on the Lord's account. Therefore, one should first of all hear about the Lord. When one has perfectly and scrutinizingly heard, one must glorify His acts and deeds, and thus it will become possible to remember constantly the transcendental nature of the Lord. Hearing about and glorifying the Lord are identical with the transcendental nature of the Lord, and by so doing, one will be always in the association of the Lord. This brings freedom from all sorts of fear. The Lord is the Supersoul (Paramātmā) present in the hearts of all living beings, and thus by the above hearing and glorifying process, the Lord invites the association of all in His creation. This process of hearing about and glorifying the Lord is applicable for everyone, whoever he may be, and it will lead one to the ultimate success in everything in which one may be engaged by providence. There are many classes of human beings: the fruitive workers, the empiric philosophers, the mystic *yogīs*, and ultimately, the unalloyed devotees. For all of them, one and the same process is applicable for achieving the desired success. Everyone wants to be free from all kinds of fear, and everyone wants the fullest extent of happiness in life. The perfect process for achieving this, here and now, is recommended in the *Śrīmad-Bhāgavatam*, which is uttered by such a great authority as Śrīla Śukadeva Gosvāmī. By hearing about and glorifying the Lord, all a person's activities become molded into spiritual activities, and thus all conceptions of material miseries become completely vanquished.

#### TEXT 6

एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया ।  
जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः ॥ ६ ॥

*etāvān sāṅkhya-yogābhyāṁ  
sva-dharma-pariṇiṣṭhaya  
janma-lābhaḥ paraḥ puṁsām  
ante nārāyaṇa-smṛtiḥ*

*etāvān*—all these; *sāṅkhya*—complete knowledge of matter and spirit; *yogābhyām*—knowledge of mystic power; *sva-dharma*—particular occupational duty; *pariṇiṣṭhaya*—by full perception; *janma*—birth; *lābhaḥ*—gain; *paraḥ*—the supreme; *puṁsām*—of a person; *ante*—at the end; *nārāyaṇa*—the Personality of Godhead; *smṛtiḥ*—remembrance.

#### TRANSLATION

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

#### PURPORT

Nārāyaṇa is the transcendental Personality of Godhead beyond the material creation. Everything that is created, sustained, and at the end annihilated is within the compass of the *mahat-tattva* (material principle) and is known as the material world. The existence of Nārāyaṇa, or the Personality of Godhead, is not within the jurisdiction of this *mahat-tattva*, and as such, the name, form, attributes, etc. of Nārāyaṇa are beyond the jurisdiction of the material world. By the speculation of empiric philosophy, which discerns matter from spirit, or by cultivation of mystic powers, which ultimately helps the performer to reach any planet of the universe or beyond the universe, or by discharge of religious duties, one can achieve the highest perfection, provided one is able to reach the stage of *nārāyaṇa-smṛti*, or constant remembrance of the Personality of Godhead. This is possible only by the association of a pure devotee, who can

give a finishing touch to the transcendental activities of all *jñānīs*, *yogīs*, or *karmīs*, in terms of prescribed duties defined in the scriptures. There are many historical instances of the achievement of spiritual perfection, such as that of the Sanakādi Ṛṣis or the nine celebrated Yogendras, who attained perfection only after being situated in the devotional service of the Lord. None of the devotees of the Lord ever deviated from the path of devotional service by taking to other methods as adopted by the *jñānīs* or *yogīs*. Everyone is anxious to achieve the highest perfection of his particular activity, and it is indicated herein that such perfection is *nārāyaṇa-smṛti*, for which everyone must endeavor his best. In other words, life should be molded in such a manner that one is able to progressively remember the Personality of Godhead in every step of life.

## TEXT 7

प्रायेण मुनयो राजनिवृत्ता विधिषेधतः ।  
नैर्गुण्यस्या रमन्ते स्म गुणानुकथने हरेः ॥ ७ ॥

*prāyeṇa munayo rājan  
nivr̥ttā vidhi-sedhataḥ  
nairguṇya-sthā ramante sma  
guṇānukathane hareḥ*

*prāyeṇa*—mainly; *munayaḥ*—all sages; *rājan*—O King; *nivr̥ttāḥ*—above; *vidhi*—regulative principles; *sedhataḥ*—from restrictions; *nairguṇya-sthāḥ*—transcendentally situated; *ramante*—take pleasure in; *sma*—distinctly; *guṇa-anukathane*—describing the glories; *hareḥ*—of the Lord.

## TRANSLATION

O King Parikṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.

## PURPORT

The topmost transcendentalist is a liberated soul and is therefore not within the purview of the regulative principles. A neophyte, who is intended to be promoted to the spiritual plane, is guided by the spiritual master under regulative principles. He may be compared to a patient who is treated by various restrictions under medical jurisdiction. Generally, liberated souls also take pleasure in describing the transcendental activities. As mentioned above, since Nārāyaṇa, Hari, the Personality of Godhead, is beyond the material creation, His form and attributes are not material. The topmost transcendentalists or the liberated souls realize Him by advanced experience of transcendental knowledge, and therefore they take pleasure in the discussion of the transcendental qualities of the Lord's pastimes. In the *Bhagavad-gītā* (4.9), the Personality of Godhead declares that His appearance and activities are all *divyam*, or transcendental. The common man, who is under the spell of material energy, takes it for granted that the Lord is like one of us, and therefore he refuses to accept the transcendental nature of the Lord's form, name, etc. The topmost transcendentalist is not interested in anything material, and his taking interest in the matter of the Lord's activities is definite proof that the Lord is not like one of us in the material world. In the Vedic literatures also, it is confirmed that the Supreme Lord is one, but that He is engaged in His transcendental pastimes in the company of His unalloyed devotees and that simultaneously He is present as the Super-soul, an expansion of Baladeva, in the heart of all living entities. Therefore, the highest perfection of transcendental realization is to take pleasure in hearing and describing the transcendental qualities of the Lord and not in merging into His impersonal Brahman existence, for which the impersonalist monist aspires. Real transcendental pleasure is realized in the glorification of the transcendental Lord, and not in the feeling of being situated in His impersonal feature. But there are also others who are not the topmost transcendentalists but are in a lower status, and who do not take pleasure in describing the transcendental ac-

tivities of the Lord. Rather, they discuss such activities of the Lord formally with the aim of merging into His existence.

## TEXT 8

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।  
अधीतवान् द्वापरादौ पितुर्द्वैपायनादहम् ॥ ८ ॥

*idam bhāgavatam nāma  
purāṇam brahma-sammitam  
adhītavān dvāpara-ādau  
pitur dvaiṇyānād aham*

*idam*—this; *bhāgavatam*—Śrīmad-Bhāgavatam; *nāma*—of the name; *purāṇam*—Vedic supplement; *brahma-sammitam*—approved as the essence of the Vedas; *adhītavān*—studied; *dvāpara-ādau*—at the end of the Dvāpara-yuga; *pituh*—from my father; *dvaiṇyānāt*—Dvaiṇyana Vyāsadeva; *aham*—myself.

## TRANSLATION

At the end of the Dvāpara-yuga, I studied this great supplement of Vedic literature named Śrīmad-Bhāgavatam, which is equal to all the Vedas, from my father, Śrīla Dvaiṇyana Vyāsadeva.

## PURPORT

The statement made by Śrīla Śukadeva Gosvāmī that the topmost transcendentalist, who is beyond the jurisdiction of regulations and restrictions, mainly takes to the task of hearing about and glorifying the Personality of Godhead, is verified by his personal example. Śukadeva Gosvāmī, being a recognized liberated soul and the topmost transcendentalist, was accepted by all of the topmost sages present in the meeting during the last seven days of Mahārāja Parikṣit. He cites from the example of his life that he himself was attracted by the transcendental activities of the Lord, and he studied *Śrīmad-Bhāgavatam* from his great father, Śrī Dvaiṇyana Vyāsadeva. *Śrīmad-Bhāgavatam*, or, for that matter, any other scientific literature, cannot be studied at home by one's own intellectual capacity. Medical books of anatomy or physiology are available in the market, but no one can become a qualified medical practitioner simply by reading such books at home. One has to be admitted to the medical college and study the books under the guidance of learned professors. Similarly, *Śrīmad-Bhāgavatam*, the postgraduate study of the science of Godhead, can only be learned by studying it at the feet of a realized soul like Śrīla Vyāsadeva. Although Śukadeva Gosvāmī was a liberated soul from the very day of his birth, he still had to take lessons of *Śrīmad-Bhāgavatam* from his great father, Vyāsadeva, who compiled the *Śrīmad-Bhāgavatam* under the instruction of another great soul, Śrī Nārada Muni. Lord Śrī Caitanya Mahāprabhu instructed a learned *brāhmaṇa* to study *Śrīmad-Bhāgavatam* from a personal *bhāgavata*. *Śrīmad-Bhāgavatam* is based on the transcendental name, form, attributes, pastimes, entourage and variegatedness of the Supreme Person, and it is spoken by the incarnation of the Personality of Godhead, Śrīla Vyāsadeva. Pastimes of the Lord are executed in cooperation with His pure devotees, and consequently historical incidences are mentioned in this great literature because they are related to Kṛṣṇa. It is called *brahma-sammitam* because it is the sound representative of Lord Kṛṣṇa—like the *Bhagavad-gītā*. *Bhagavad-gītā* is the sound incarnation of the Lord because it is spoken by the Supreme Lord, and *Śrīmad-Bhāgavatam* is the sound representative of the Lord because it was spoken by the incarnation of the Lord about the activities of the Lord. As stated in the beginning of this book, it is the essence of the Vedic desire tree and the natural commentation on the *Brahma-sūtras*, the topmost philosophical thesis on the subject matter of Brahman. Vyāsadeva appeared at the end of Dvāpara-yuga as the son of Satyawatī, and therefore the word *dvāpara-ādau*, or "the beginning of Dvāpara-yuga," in this context means just prior to the beginning of the Kali-yuga. The logic of

this statement, according to Śrīla Jīva Gosvāmī, is comparable to that of calling the upper portion of the tree the beginning. The root of the tree is the beginning of the tree, but in common knowledge the upper portion of the tree is first seen. In that way the end of the tree is accepted as its beginning.

## TEXT 9

परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया ।  
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥ ९ ॥

*pariniṣṭhito 'pi nairguṇya  
uttama-śloka-līlayā  
grhīta-cetā rājarṣe  
ākhyānaṁ yad adhitavān*

*pariniṣṭhitah*—fully realized; *api*—in spite of; *nairguṇye*—in transcendence; *uttama*—enlightened; *śloka*—verse; *līlayā*—by the pastimes; *grhīta*—being attracted; *cetāh*—attention; *rājarṣe*—O saintly King; *ākhyānaṁ*—delineation; *yat*—that; *adhitavān*—I have studied.

## TRANSLATION

O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.

## PURPORT

The Absolute Truth is realized as the impersonal Brahman at the first instance by philosophical speculation and later as the Supersoul by further progress of transcendental knowledge. But if, by the grace of the Lord, an impersonalist is enlightened by the superior statements of *Śrīmad-Bhāgavatam*, he is also converted into a transcendental devotee of the Personality of Godhead. With a poor fund of knowledge, we cannot adjust to the idea of the personality of the Absolute Truth, and the personal activities of the Lord are deplored by the less intelligent impersonalists; but reasons and arguments together with the transcendental process of approaching the Absolute Truth help even the staunch impersonalist to become attracted by the personal activities of the Lord. A person like Śukadeva Gosvāmī cannot be attracted by any mundane activity, but when such a devotee is convinced by a superior method, he is certainly attracted by the transcendental activities of the Lord. The Lord is transcendental, as are His activities. He is neither inactive nor impersonal.

## TEXT 10

तदहं तेऽभिधास्यामि महापौरुषिको भवान् ।  
यस्य श्रद्धतामाशु स्यान्मुकुन्दे मतिः सती ॥१०॥

*tad ahaṁ te 'bhidhāsyāmi  
mahā-pauruṣiko bhavān  
yasya śraddadhatām āśu  
syān mukunde matiḥ satī*

*tat*—that; *ahaṁ*—I; *te*—unto you; *abhidhāsyāmi*—shall recite; *mahā-pauruṣikah*—the most sincere devotee of Lord Kṛṣṇa; *bhavān*—your good self; *yasya*—of which; *śraddadhatām*—of one who gives full respect and attention; *āśu*—very soon; *syāt*—it so becomes; *mukunde*—unto the Lord, who awards salvation; *matiḥ*—faith; *satī*—unflinching.

## TRANSLATION

That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation.

## PURPORT

*Śrīmad-Bhāgavatam* is recognized Vedic wisdom, and the system of receiving Vedic knowledge is called *avaroha-panthā*, or the process of receiving transcendental knowledge through bona fide disciplic succession. For advancement of material knowledge there is a need for personal ability and researching aptitude, but in the case of spiritual knowledge, all progress depends more or less on the mercy of the spiritual master. The spiritual master must be satisfied with the disciple; only then is knowledge automatically manifest before the student of spiritual science. The process should not, however, be misunderstood to be something like magical feats whereby the spiritual master acts like a magician and injects spiritual knowledge into his disciple, as if surcharging him with an electrical current. The bona fide spiritual master reasonably explains everything to the disciple on the authorities of Vedic wisdom. The disciple can receive such teachings not exactly intellectually, but by submissive inquiries and a service attitude. The idea is that both the spiritual master and the disciple must be bona fide. In this case, the spiritual master, Śukadeva Gosvāmī, is ready to recite exactly what he has learned from his great father Śrīla Vyāsadeva, and the disciple, Mahārāja Parikṣit, is a great devotee of Lord Kṛṣṇa. A devotee of Lord Kṛṣṇa is he who believes sincerely that by becoming a devotee of the Lord one becomes fully equipped with everything spiritual. This teaching is imparted by the Lord Himself in the pages of the *Bhagavad-gītā*, in which it is clearly described that the Lord (Śrī Kṛṣṇa) is everything, and that to surrender unto Him solely and wholly makes one the most perfectly pious man. This unflinching faith in Lord Kṛṣṇa prepares one to become a student of *Śrīmad-Bhāgavatam*, and one who hears *Śrīmad-Bhāgavatam* from a devotee like Śukadeva Gosvāmī is sure to attain salvation at the end, as Mahārāja Parikṣit did. The professional reciter of *Śrīmad-Bhāgavatam* and the pseudodevotees whose faith is based on one week's hearing are different from Śukadeva Gosvāmī and Mahārāja Parikṣit. Śrīla Vyāsadeva explained *Śrīmad-Bhāgavatam* unto Śukadeva Gosvāmī from the very beginning of the *janmādy asya* verse, and so Śukadeva Gosvāmī also explained it to the King. Lord Kṛṣṇa is described as the Mahāpuruṣa in the *Śrīmad-Bhāgavatam* (Canto Eleven) in His devotional feature as Lord Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself in His devotional attitude, descended on earth to bestow special favors upon the fallen souls of this age of Kali. There are two verses particularly suitable to offer as prayers to this Mahāpuruṣa feature of Lord Kṛṣṇa.

*dhyeyaṁ sadā paribhava-ghnam abhiṣṭa-dohaṁ  
tīrthāspadam śiva-viriñci-nutaṁ śaraṇyam  
bhṛtyārṭi-haṁ praṇata-pāla bhavābdhi-potaṁ  
vande mahāpuruṣa te caraṇāravindam*

*tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ  
dharmiṣṭha ārya-vacasā yad agād aranyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahāpuruṣa te caraṇāravindam*

(Bhāg. 11.5.33-34)

In other words, *puruṣa* means the enjoyer, and *mahāpuruṣa* means the supreme enjoyer, or the Supreme Personality of Godhead Śrī Kṛṣṇa. One who deserves to approach the Supreme Lord Śrī Kṛṣṇa is called the *mahā-pauruṣika*. Anyone who hears *Śrīmad-Bhāgavatam* attentively from its bona fide reciter is sure to become a sincere devotee of the Lord, who is able to award liberation. There was none so attentive as Mahārāja Parikṣit in the matter of hearing *Śrīmad-Bhāgavatam*, and there was none so qualified as Śukadeva Gosvāmī to recite the text of *Śrīmad-Bhāgavatam*. Therefore, anyone who follows in the footsteps of either the ideal reciter or the ideal hearer, Śukadeva Gosvāmī and Mahārāja Parikṣit respectively, will undoubtedly attain salvation like them. Mahārāja Parikṣit attained salvation by hearing only, and Śukadeva Gosvāmī attained salvation only by reciting. Recitation and hearing are two processes out of nine devotional activities, and by strenuously

following the principles, either in all or by parts, one can attain the absolute plane. So the complete text of *Śrīmad-Bhāgavatam*, beginning with the *janmādy asya* verse up to the last one in the Twelfth Canto, was spoken by Śukadeva Gosvāmī for the attainment of salvation by Mahārāja Parīkṣit. In the *Padma Purāna*, it is mentioned that Gautama Muni advised Mahārāja Ambarīṣa to hear regularly *Śrīmad-Bhāgavatam* as it was recited by Śukadeva Gosvāmī, and herein it is confirmed that Mahārāja Ambarīṣa heard *Śrīmad-Bhāgavatam* from the very beginning to the end, as it was spoken by Śukadeva Gosvāmī. One who is actually interested in the *Bhāgavatam*, therefore, must not play with it by reading or hearing a portion from here and a portion from there; one must follow in the footsteps of great kings like Mahārāja Ambarīṣa or Mahārāja Parīkṣit and hear it from a bona fide representative of Śukadeva Gosvāmī.

## TEXT 11

एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।  
योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् ॥११॥

etat nirvidyamānānām  
icchatām akuta-bhayam  
yoginām nṛpa nirṇītam  
harer nāmānukīrtanam

etat—it is; nirvidyamānānām—of those who are completely free from all material desires; icchatām—of those who are desirous of all sorts of material enjoyment; akuta-bhayam—free from all doubts and fear; yoginām—of all who are self-satisfied; nṛpa—O King; nirṇītam—decided truth; hareḥ—of the Lord, Śrī Kṛṣṇa; nāma—holy name; anu—after someone, always; kīrtanam—chanting.

## TRANSLATION

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

## PURPORT

In the previous verse, the great necessity for attaining attachment to Mukunda has been accredited. There are different types of persons who desire to attain success in different varieties of pursuits. Generally the persons are materialists who desire to enjoy the fullest extent of material gratification. Next to them are the transcendentalists, who have attained perfect knowledge about the nature of material enjoyment and thus are aloof from such an illusory way of life. More or less, they are satisfied in themselves by self-realization. Above them are the devotees of the Lord, who neither aspire to enjoy the material world nor desire to get out of it. They are after the satisfaction of the Lord, Śrī Kṛṣṇa. In other words, the devotees of the Lord do not want anything on their personal account. If the Lord desires, the devotees can accept all sorts of material facilities, and if the Lord does not desire this, the devotees can leave aside all sorts of facilities, even up to the limit of salvation. Nor are they self-satisfied, because they want the satisfaction of the Lord only. In this verse, Śrī Śukadeva Gosvāmī recommends the transcendental chanting of the holy name of the Lord. By offenseless chanting and hearing of the holy name of the Lord, one becomes acquainted with the transcendental form of the Lord, and then with the attributes of the Lord, and then with the transcendental nature of His pastimes, etc. Here it is mentioned that one should constantly chant the holy name of the Lord after hearing it from authorities. This means that hearing from the authorities is the first essential. Hearing of the holy name gradually promotes one to the stage of hearing about His form, about His attributes, His pastimes and so on, and thus the necessity of the chanting of His glories develops successively. This process is recommended not only for the successful execution of devotional service, but also even for those who are materially

attached. According to Śrī Śukadeva Gosvāmī, this way of attaining success is an established fact, concluded not only by him, but also by all other previous ācāryas. Therefore, there is no need of further evidence. The process is recommended not only for the progressive students in different departments of ideological success, but also for those who are already successful in their achievement as fruitive workers, as philosophers or as devotees of the Lord.

Śrīla Jīva Gosvāmī instructs that chanting of the holy name of the Lord should be loudly done, and it should be performed offenselessly as well, as recommended in the *Padma Purāna*. One can deliver himself from the effects of all sins by surrendering himself unto the Lord. One can deliver himself from all offenses at the feet of the Lord by taking shelter of His holy name. But one cannot protect himself if one commits an offense at the feet of the holy name of the Lord. Such offenses are mentioned in the *Padma Purāna* as being ten in number. The first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood. They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized ācāryas or spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one's mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord. One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are not mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one's personal service.

The ninth offense is to instruct those who are not interested in chanting the holy name of the Lord about the transcendental nature of the holy name. If such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the holy name. The tenth offense is to become uninterested in the holy name of the Lord even after hearing of the transcendental nature of the holy name. The effect of chanting the holy name of the Lord is perceived by the chanter as libera-

tion from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one's self only. The whole materialistic world is moving under such false egoism of "I" and "mine," but the factual effect of chanting the holy name is to become free from such misconceptions.

## TEXT 12

किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह ।  
वरं मुहूर्तं विदितं घटते श्रेयसे यतः ॥१२॥

*kiṁ pramattasya bahubhiḥ  
parokṣair hāyanair iha  
varam muhūrtam viditam  
ghaṭate śreyase yataḥ*

*kim*—what is; *pramattasya*—of the bewildered; *bahubhiḥ*—by many; *parokṣaiḥ*—inexperienced; *hāyanaiḥ*—years; *iha*—in this world; *varam*—better; *muhūrtam*—a moment; *viditam*—conscious; *ghaṭate*—one can try for; *śreyase*—in the matter of the supreme interest; *yataḥ*—by that.

## TRANSLATION

What is the value of a prolonged life which is wasted, experienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.

## PURPORT

Śrīla Śukadeva Gosvāmī instructed Mahārāja Parikṣit about the importance of the chanting of the holy name of the Lord by every progressive gentleman. In order to encourage the King, who had only seven remaining days of life, Śrīla Śukadeva Gosvāmī asserted that there is no use in living hundreds of years without any knowledge of the problems of life—better to live for a moment with full consciousness of the supreme interest to be fulfilled. The supreme interest of life is eternal, with full knowledge and bliss. Those who are bewildered by the external features of the material world and are engaged in the animal propensities of the eat-drink-and-be-merry type of life are simply wasting their lives by the unseen passing away of valuable years. We should know in perfect consciousness that human life is bestowed upon the conditioned soul to achieve spiritual success, and the easiest possible procedure to attain this end is to chant the holy name of the Lord. In the previous verse, we have discussed this point to a certain extent, and we may further be enlightened on the different types of offenses committed unto the feet of the holy name. Śrīla Jīva Gosvāmī Prabhu has quoted many passages from authentic scriptures and has ably supported the statements in the matter of offenses at the feet of the holy name. From *Viṣṇu-yāmala Tantra*, Śrīla Jīva Gosvāmī has proven that one can be liberated from the effects of all sins simply by chanting the holy name of the Lord. Quoting from the *Mārkaṇḍeya Purāna*, Śrī Gosvāmījī says that one should neither blaspheme the devotee of the Lord nor indulge in hearing others who are engaged in belittling a devotee of the Lord. A devotee should try to restrict the vilifier by cutting out his tongue, and being unable to do so, one should commit suicide rather than hear the blaspheming of the devotee of the Lord. The conclusion is that one should neither hear nor allow vilification of a devotee of the Lord. As far as distinguishing the Lord's holy name from the names of the demigods, the revealed scriptures disclose (Bg. 10.41) that all extraordinarily powerful beings are but parts and parcels of the supreme energetic, Lord Kṛṣṇa. Except for the Lord Himself, everyone is subordinate; no one is independent of the Lord. Since no one is more powerful than or equal to the energy of the Supreme Lord, no one's name can be as powerful as that of the Lord. By chanting the Lord's holy name, one can derive all the stipulated energy synchronized from all sources. Therefore, one should not equalize the supreme holy name of the Lord with any other name. Brahmā, Śiva or

any other powerful god can never be equal to the Supreme Lord Viṣṇu. The powerful holy name of the Lord can certainly deliver one from sinful effects, but one who desires to utilize this transcendental potency of the holy name of the Lord in one's sinister activities is the most degraded person in the world. Such persons are never excused by the Lord or by any agent of the Lord. One should, therefore, utilize one's life in glorifying the Lord by all means, without any offense. Such activity of life, even for a moment, is never to be compared to a prolonged life of ignorance, like the lives of the tree and other living entities who may live for thousands of years without prosecuting spiritual advancement.

## TEXT 13

खट्वाङ्गो नाम राजर्षिर्ज्ञातव्येत्तामिहायुषः ।  
मुहूर्तोत्सर्वमुत्सृज्य गतवानभयं हरिम् ॥१३॥

*khaṭvāṅgo nāma rājarṣir  
jñātveyattām ihāyusaḥ  
muhūrtāt sarvam utsrjya  
gatavān abhayaṁ harim*

*khaṭvāṅgaḥ*—King Khaṭvāṅga; *nāma*—name; *rāja-rṣiḥ*—saintly king; *jñātvā*—by knowing; *iyattām*—duration; *iha*—in this world; *āyusaḥ*—of one's life; *muhūrtāt*—within only a moment; *sarvam*—everything; *utsrjya*—leaving aside; *gatavān*—had undergone; *abhayaṁ*—fully safe; *harim*—the Personality of Godhead.

## TRANSLATION

The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.

## PURPORT

A fully responsible man should always be conscious of the prime duty of the present human form of life. The activities to meet the immediate necessities of material life are not everything. One should always be alert in his duty for attainment of the best situation in the next life. Human life is meant for preparing ourselves for that prime duty. Mahārāja Khaṭvāṅga is mentioned herein as a saintly king because even within the responsibility of the state management, he was not at all forgetful of the prime duty of life. Such was the case with other *rājarṣis* (saintly kings), like Mahārāja Yudhiṣṭhira and Mahārāja Parikṣit. They were all exemplary personalities on account of their being alert in discharging their prime duty. Mahārāja Khaṭvāṅga was invited by the demigods in the higher planets to fight demons, and as a king he fought the battles to the full satisfaction of the demigods. The demigods, being fully satisfied with him, wanted to give him some benediction for material enjoyment, but Mahārāja Khaṭvāṅga, being very much alert to his prime duty, inquired from the demigods about his remaining duration of life. This means that he was not as anxious to accumulate some material benediction from the demigods as he was to prepare himself for the next life. He was informed by the demigods, however, that his life would last only a moment longer. The king at once left the heavenly kingdom, which is always full of material enjoyment of the highest standard, and coming down to this earth, took ultimate shelter of the all-safe Personality of Godhead. He was successful in his great attempt and achieved liberation. This attempt, even for a moment, by the saintly king, was successful because he was always alert to his prime duty. Mahārāja Parikṣit was thus encouraged by the great Śukadeva Gosvāmī, even though he had only seven days left in his life to execute the prime duty of hearing the glories of the Lord in the form of *Śrīmad-Bhāgavatam*. By the will of the Lord, Mahārāja Parikṣit instantly met the great Śukadeva Gosvāmī, and the great treasure of spiritual success left by him is nicely mentioned in the *Śrīmad-Bhāgavatam*.

## TEXT 14

तवाप्येतर्हि कौरव्य समाहं जीवितावधिः ।  
उपकल्पय तत्सर्वं तावद्यत्साम्परायिकम् ॥१४॥

*tavāpy etarhi kauravya  
saptāham jīvitāvadhiḥ  
upakalpaya tat sarvaṁ  
tāvad yat sāmparāyikam*

*tava*—your; *api*—also; *etarhi*—therefore; *kauravya*—O one born in the family of Kuru; *saptāham*—seven days; *jīvita*—duration of life; *avadhiḥ*—up to the limit of; *upakalpaya*—get them performed; *tat*—those; *sarvam*—all; *tāvad*—so long; *yat*—which are; *sāmparāyikam*—rituals for the next life.

## TRANSLATION

Mahārāja Parīkṣit, now your duration of life is limited to seven more days, so during this time you can perform all those rituals which are needed for the best purpose of your next life.

## PURPORT

Śukadeva Gosvāmī, after citing the example of Mahārāja Khaṭvāṅga, who prepared himself for the next life within a very short time, encouraged Mahārāja Parīkṣit by saying that since he still had seven days at his disposal, he could easily take advantage of the time to prepare himself for the next life. Indirectly, the Gosvāmī told Mahārāja Parīkṣit that he should take shelter of the sound representation of the Lord for the seven days still remaining in the duration of his life and thus get himself liberated. In other words, everyone can best prepare himself for the next life simply by hearing *Śrīmad-Bhāgavatam*, as it was recited by Śukadeva Gosvāmī to Mahārāja Parīkṣit. The rituals are not formal, but there are also some favorable conditions, which are required to be carried out, as instructed hereafter.

## TEXT 15

अन्तकाले तु पुरुष आगते गतसाध्वसः ।  
छिन्द्यादसङ्गशस्त्रेण स्पृहां देहेऽनु ये च तम् ॥१५॥

*anta-kāle tu puruṣa  
āgate gata-sādhvasaḥ  
chindyād asaṅga-śastreṇa  
sprhāṁ dehe 'nu ye ca tam*

*anta-kāle*—at the last stage of life; *tu*—but; *puruṣaḥ*—a person; *āgate*—having arrived; *gata-sādhvasaḥ*—without any fear of death; *chindyāt*—must cut off; *asaṅga*—nonattachment; *śastreṇa*—by the weapon of; *sprhām*—all desires; *dehe*—in the matter of the material tabernacle; *anu*—pertaining; *ye*—all that; *ca*—also; *tam*—them.

## TRANSLATION

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

## PURPORT

The foolishness of gross materialism is that people think of making a permanent settlement in this world, although it is a settled fact that one has to give up everything here that has been created by valuable human energy. Great statesmen, scientists, philosophers, etc., who are foolish, without any information of the spirit soul, think that this life of a few years only is all in all and that there is nothing more after death. This poor fund of knowledge, even in the so-called learned circles of the

world, is killing the vitality of human energy, and the awful result is being keenly felt. And yet the foolish materialistic men do not care about what is going to happen in the next life. The preliminary instruction in the *Bhagavad-gītā* is that one should know that the identity of the individual living entity is not lost even after the end of this present body, which is nothing but an outward dress only. As one changes an old garment, so the individual living being also changes his body, and this change of body is called death. Death is therefore a process of changing the body at the end of the duration of the present life. An intelligent person must be prepared for this and must try to have the best type of body in the next life. The best type of body is a spiritual body, which is obtained by those who go back to the kingdom of God or enter the realm of Brahman. In the second chapter of this canto, this matter will be broadly discussed, but as far as the change of body is concerned, one must prepare now for the next life. Foolish people attach more importance to the present temporary life, and thus the foolish leaders make appeals to the body and the bodily relations. The bodily relations extend not only to this body but also to the family members, wife, children, society, country and so many other things which end at the end of life. After death one forgets everything about the present bodily relations; we have a little experience of this at night when we go to sleep. While sleeping, we forget everything about this body and bodily relations, although this forgetfulness is a temporary situation for only a few hours. Death is nothing but sleeping for a few months in order to develop another term of bodily engagement, which we are awarded by the law of nature according to our aspiration. Therefore, one has only to change the aspiration during the course of this present body, and for this there is need of training in the current duration of human life. This training can be begun at any stage of life, or even a few seconds before death, but the usual procedure is for one to get the training from very early life, from the stage of *brahmacarya*, and gradually progress to the *gṛhastha*, *vānaprastha* and *sannyāsa* orders of life. The institution which gives such training is called *varṇāśrama-dharma*, or the system of *sanātana-dharma*, the best procedure for making the human life perfect. One is therefore required to give up the attachment to family or social or political life just at the age of fifty years, if not earlier, and the training in the *vānaprastha* and *sannyāsa-āśramas* is given for preparation of the next life. Foolish materialists, in the garb of leaders of the people in general, stick to family affairs without attempting to cut off relations with them, and thus they become victims of nature's law and get gross bodies again, according to their work. Such foolish leaders may have some respect from the people at the end of life, but that does not mean that such leaders will be immune to the natural laws under which everyone is tightly bound by the hands and feet. The best thing is, therefore, that everyone voluntarily give up family relations by transferring the attachment from family, society, country and everything thereof to the devotional service of the Lord. It is stated herein that one should give up all desires of family attachment. One must have a chance for better desires; otherwise there is no chance of giving up such morbid desires. Desire is the concomitant factor of the living entity. The living entity is eternal, and therefore his desires, which are natural for a living being, are also eternal. One cannot, therefore, stop desiring, but the subject matter for desires can be changed. So one must develop the desires for returning home, back to Godhead, and automatically the desires for material gain, material honor and material popularity will diminish in proportion to the development of devotional service. A living being is meant for service activities, and his desires are centered around such a service attitude. Beginning from the top executive head of the state down to the insignificant pauper in the street, all are rendering some sort of service to others. The perfection of such a service attitude is only attained simply by transferring the desire of service from matter to spirit, or from Satan to God.

## TEXT 16

गृहात् प्रव्रजितो धीरः पुण्यतीर्थजलाप्लुतः ।  
शुचौ विविक्त आसीनो विधिवत्कल्पितासने ॥१६॥







# Every Town and Village

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

## ISKCON Scientist Blasts Evolution Theory

**Calcutta**—Recently Michael Marchetti, Ph.D., a member of ISKCON's Bhaktivedanta Institute, addressed an international gathering of scientists and sharply criticized the theory that life comes from matter.

Dr. Marchetti spoke at the Bose Institute's Diamond Jubilee Symposium, called "Life, Matter, and Molecules." (Founded in 1918, the Institute honors the memory of India's J. C. Bose, a scientist world-famous for demonstrating that plants exhibit symptoms of conscious behavior.)

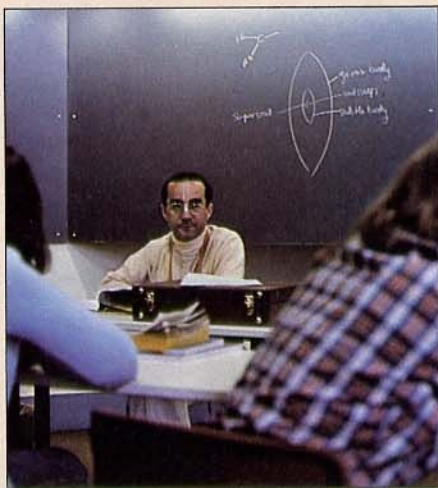
The Jubilee Symposium began with lectures on how the universe originated from a big bang and how life originated from molecules, both familiar themes for believers in chemical evolution. But the day concluded with a different sort of big bang.

Dr. Marchetti affirmed that consciousness is the fundamental entity and matter the derivative. He went on to say that modern science has failed to provide any tangible evidence that matter can produce consciousness (which strongly suggests that consciousness has always existed apart from matter).

As further evidence that consciousness is primary, Dr. Marchetti pointed out that modern mathematics has failed to show how simple molecules could possibly organize themselves into complex life-forms. Information theory confirms that elements of low information-content (simple molecules) can never evolve into forms of higher information-content (life-forms) without some source of information to organize that development. ("Chance" development is practically impossible.)

Scientists have failed, Dr. Marchetti said, to demonstrate that the required high information-content was present in the earth's primal biosphere, and this suggests that there must have been some kind of conscious guidance of the process of evolution.

"We must conclude," said Dr. Marchetti, "that the scientific paradigm that life comes from matter is backed neither by experimental evidence nor by theoretical principles. Consequently, we must consider that belief in the life-comes-from-matter theory is actually



**Michael Marchetti, Ph.D.:** "The life-comes-from-matter theory is based on prejudices rather than scientific, rational grounds."

based on philosophical prejudices rather than on scientific, rational grounds."

None of the scientists present offered any objections to Dr. Marchetti's critique of chemical evolution or to his call to form a new basis for scientific research, acknowledging consciousness as an irreducible factor of reality. This primacy of consciousness is consonant with the statements of ancient India's Vedic philosophy: that all forms of life and matter emanate from a preexisting conscious source.

Dr. Marchetti received his Ph.D. in theoretical chemistry from Georgetown University, in 1970. He then worked at the National Bureau of Standards on a National Science Foundation fellowship. In 1972 he became an initiated disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, and later he became a founding member of the Bhaktivedanta Institute.

The Bhaktivedanta Institute, the academic division of ISKCON, consists of a body of scientists and scholars who are exploring the implications of Vedic knowledge in various areas of human culture. The Institute publishes a monthly newsletter, along with monographs and books. For further information, readers may write to the Bhaktivedanta Institute, P.O. Box 29604, Atlanta, Georgia 30359.

## Bhaktivedanta Book Sales Hit 12 Million for 1978

**Los Angeles**—The Bhaktivedanta Book Trust, the world's largest publisher of books on ancient India's Vedic culture and philosophy, has recently released its worldwide sales figures for 1978. Last year the BBT sold 3.3 million hardbound and 4 million paperback copies of the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, as well as 4.6 million copies of *BACK TO GODHEAD*, for a total of 12 million pieces. Says His Holiness Rāmeśvara Swami, a BBT trustee, "This figure is the highest total we've ever recorded. It represents an increase of 3.5 million over the 1977 total, or a 42% increase in sales." Best-selling title: Śrīla Prabhupāda's *Bhagavad-gītā As It Is*.

"All those interested in Indology, comparative religion, and mysticism will welcome the publications of the Bhaktivedanta Book Trust," says M. N. Srinivas, Ph.D., past lecturer in Indian sociology at Oxford. "No library on Indian culture and religion can afford to be without them."

### Editorial Correspondence

Address letters to

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 California 90034

### Hare Kṛṣṇa Calendar

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

Year 492 Caitanya Era Vaiṣṇava month of Govinda (February 13—March 14, 1978)		
February 17 (Govinda 5)	February 23 (Govinda 11)	February 25 (Govinda 13)
Appearance of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda.	Trisrjā Mahāvādasi (fasting from grains and beans).	Śrī Śiva-rātri.
February 27 (Govinda 15)	March 9 (Govinda 25)	March 13 (Govinda 29)
Disappearance of Śrīla Jagannātha dāsa Bābājī Mahārāja and Śrīla Rasikānanda Gosvāmī.	Amalakt-ekādasi (fasting from grains and beans).	Śrī Gaura-pūrnīmā, Appearance Day of Śrī Caitanya Mahāprabhu (fasting). Dola-yātra of Śrī Śrī Rādhā-Kṛṣṇa.





## HIGHER LEARNING

# THE BLOSSOMING OF SPIRITUAL AWARENESS

by JAGAJĪVANA DĀSA

If Darwin, Huxley, Dewey, or any other of modern education's founding fathers were still around to see the students pictured on these pages, they might remark, "We admire the results, but abhor the method."

As anyone can see, these children radiate happiness and fulfillment; but by today's educational standards, they're doing things all wrong. For one, they simply chortle at Darwin's notion that inert chemicals and shaggy orangutans could evolve into humans like themselves. With no thought for Huxley's impersonal universe, they see all around them the telltale signs of a Supreme Person. Unmindful of Dewey's moral relativism, they're framing what they do here and now upon the words Lord Kṛṣṇa spoke ages ago in *Bhagavad-gītā*. And (you can see it in their faces) they are experiencing a sense of joy and self-discovery that public school teachers can only dream of for their students.

Says Randy Gribbin, a sixth-grade teacher at a highly rated public school in Texas, "These Kṛṣṇa conscious children are all wide-eyed and alert, and they concentrate on their studies. Most public school kids are busy dressing up to attract the opposite sex, passing notes, and smoking marijuana."

"People are wondering," says Padyāvali-devī dāsī, a Kṛṣṇa conscious

teacher, "—'How could our public schools be trying so hard to make kids ethical and educated and yet turn them out just the opposite?' In my experience, a student can attain real learning and ethical grounding only when he or she realizes that the world is actually God-centered, that everything is emanating from the Supreme Lord: the original proprietor, enjoyer, and friend."

Otherwise, high-sounding humanistic phrases notwithstanding, the student can only end up lost and groping. "For the most part," says Gribbin, "public schools' experiments with unstructured 'do your own thing' education have not been successful."

"In our school we have three of us teachers constantly prowling the cafeteria," says Anthony Stachursk, a twelve-year veteran of the Michigan school system. "Yet it's still bedlam. Children throw their food around and perform lots of other antics.

"But at the Kṛṣṇa schools I've noticed that all the children—even the four- and five-year-olds—sit in the dining hall and eat with self-control. I think it's because of the God conscious teachers and teaching methods."

"In the public schools," adds Gribbin, "the teachers don't actually care about the students, and the children sense this. At the Kṛṣṇa schools, though, I've seen



many dedicated teachers who are motivated by love and concern for the children rather than by a paycheck or a higher position. There they teach the children not only self-control but the reason for it: God consciousness.”

As Yogeśvara dāsa (director of Bāla Books, a Kṛṣṇa conscious publishing house) points out, “Kṛṣṇa devotees are not alone on this issue. ‘Secular humanism,’ or education that is not based on a spiritual concept, has caused the public school system to fail, even from the academic viewpoint, because the child as an emotional entity, as a spiritual entity, is lost. And so this kind of soulless, Godless schooling has sparked an alternative education movement, all over this country and all over the world.”

“Sensible, God conscious people have to alert themselves to the crisis,” says Jagadīśa dāsa, ISKCON’s minister of education. “The world’s various humanist-materialist-atheists know that children are just like clay—that you can mold them whatever way you like—and they’re busy molding them after their own image.

“The difference between the Dewey-Darwinists and the rest of us is simple: they want the children to think like two-legged animals—all caught up with their

**The “impersonal” universe** isn’t so for these students, who see all around them the telltale signs of a Supreme Person. (All photos on these pages come from the Kṛṣṇa conscious girls’ academy, now located in Philadelphia.)

temporary material bodies—and we want the children to understand that they’re actually spiritual persons, emanations from the Supreme Spirit.

“‘You’re just falling back on blind faith,’ they may say. But then, they have their own kind of faith. For instance,” says Jagadīśa, “if you’re living in a city somewhere, one kind of faith is to see the street lights going on at night and off in the morning and the water system supplying people’s needs and then say there’s no central government, no mayor behind it all. Another kind of faith is to see all those things and say there’s got to be a central government and a mayor. We would call the first kind





**Painting, puppet making, play acting, pantomime, and prose** (counterclockwise from top left) — all become not dry exercises but loving exchanges with Lord Kṛṣṇa, the flute-playing, all-attractive Supreme Personality of Godhead.

of faith blind and the other reasonable.

“But anyway, everybody has to have some kind of faith. You take your choice. You put your faith in Marx or Freud or Darwin or Dewey; or you put your faith in the Supreme Lord.

“And then you observe the results. That, after all, is the ‘scientific method.’ It’s not too hard to observe what happens when you put your faith in Marx or Freud or Darwin or Dewey. In many schools now, the teachers have to wear wrist radios, so that they can call for help when their humanized, liberated students try to rape or rob them in their own classrooms.”

And what are the results when you put your faith in Lord Kṛṣṇa? Says Jagadīśa, “You can see it in the children’s faces. In *Bhagavad-gītā* Kṛṣṇa is offering not a dogma but a practical, scientific process. And as Śrīla Prabhupāda told us, ‘The proof of this teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children.’

“Before Śrīla Prabhupāda came to the West,” says Jagadīśa, “even religious schools had very little scientific knowledge of God consciousness. Students today have a hard time with the Bible’s rather sketchy explanation of creation and our relationship with the Supreme. But for science-minded people, *Bhagavad-gītā* and the other Vedic literatures provide satisfying answers.

“Without a scientific understanding of

their spiritual selfhood, students *have* to feel worried and depressed and anxious. Once they become convinced that everything (including themselves) has come from primordial matter, then life ultimately means death: everything zero. And that's got to bring on anxiety. You take even the brightest materialists—Freud was a good example—they have to feel anxiety-ridden, because deep down (and Freud admitted this), we all want to live forever. The problem comes when you don't have any practical, scientific understanding of how to do that.

“But you can find what you're looking for,” says Jagadīśa, “in the *Gītā*. There Lord Kṛṣṇa points out (and anyone can observe this scientifically), ‘From babyhood to childhood to adulthood to old age, you leave behind body after body after body, but you—the inner self—still exist. In the same way, when you finally leave behind your old-age body, you will go on existing. . . . So,’ Kṛṣṇa says, ‘why

**An experiment:** In *Bhagavad-gītā* Lord Kṛṣṇa says, “If one offers Me with love and devotion even a leaf, a flower, fruit, or water, I will accept it, and he will attain lasting peace and happiness.” So these students are offering their English, their history, their math, and everything else to Kṛṣṇa. The result: (you can see it on their faces).





settle for pleasures that pass with your passing material bodies? Live like the spiritual being you really are—devote yourself to Me, the Original Spirit. That way, even now you will experience lasting, spiritual pleasure. And after this life you will come to Me.’

“In the *Gītā*,” says Jagadīśa, “you find a whole range of data on spiritually aware, God conscious living. And when you make the experiment and act on this data, then you understand, you realize—you become happy. Mentally, intellectually, emotionally, spiritually—you become ecstatic. So this is our practical, scientific experiment: our students are living in a Kṛṣṇa conscious way, and they’re finding that the process works.

“Our students have learned—scientifically, practically—that the Supreme Spirit exists, and that they, too, are actually spiritual. Simply by doing their course work for Kṛṣṇa, and especially by chanting His names, they’re learning that He’s a feelingful person, like they are. In fact, they’re always experiencing their eternal loving relationship with Him. For them, living has become a thrill at every moment.”

To offer assistance or find out more, write to  
Jagadīśa dāsa, Minister of Education  
International Society for Krishna Consciousness  
41-51 West Allens Lane  
Philadelphia, Pennsylvania 19119





# The Prayers Of Lord Brahmā

Brahmā, the most powerful demigod, tried to match his power against Lord Kṛṣṇa's. But soon Brahmā realized his mistake.

One morning Lord Kṛṣṇa and His cowherd friends went with their calves into the forest. While the boys were enjoying a picnic lunch on the bank of the river Yamunā, the calves started looking for fresh grass and wandered away. When Kṛṣṇa noticed that the calves were gone, He left His friends and went searching after them. All this time the great demigod Brahmā had been watching, and now he decided to test Kṛṣṇa's power. He took all the calves and boys and hid them in a cave.

When Kṛṣṇa was unable to find the calves, He returned to the bank of the river and discovered that the cowherd boys, too, were gone. Immediately Kṛṣṇa understood that Brahmā had taken them away. To hide the loss from their mothers, Lord Kṛṣṇa expanded Himself and exactly duplicated the missing boys and calves. These new boys and calves were all actually Kṛṣṇa Himself.

Lord Brahmā went away for what to him was a moment (by our calculation it was a solar year). Then he came back to see the fun he'd caused by stealing Kṛṣṇa's calves and friends. But to his great surprise, Brahmā saw that they were playing with Kṛṣṇa in exactly the same way as before he'd stolen them. Then, to convince Brahmā that the new calves and boys were not the original ones, They all transformed into effulgent four-armed Viṣṇu forms. (Viṣṇu is Kṛṣṇa's expansion for the creation and maintenance of the material universes.)

Brahmā was completely bewildered by this display. So Lord Kṛṣṇa took compassion upon him and caused the Viṣṇu forms to disappear. Now Brahmā realized he had made a mistake in trying to match his power against the Supreme Lord's. He began offering prayers to

Kṛṣṇa with great respect, humility, and attention.

"My dear Kṛṣṇa," Brahmā said, "You are the only worshipful Supreme Lord. Therefore I am offering my humble prayers just to please You, Kṛṣṇa, son of Mahārāja Nanda, who are standing before me. Your bodily features are of the color of bluish clouds filled with water, and You are glittering with a silver electric aura emanating from Your yellow garments.

"My dear Lord, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved that I cannot understand Your personality, even though You appear before me just like a child. I cannot estimate the potency of Your bodily activities. It is to be understood that when I, Lord Brahmā, the supreme personality of this universe, cannot estimate the childlike body of the Supreme Personality of Godhead, then what to speak of others?

"By the speculative method one may gain partial knowledge of Your cosmic manifestation, but it is not possible to understand You, the origin of everything. The attempt of persons who are interested only in speculative knowledge is simply wasted labor, like the labor of a person who attempts to gain something by beating the empty husk of a rice paddy.

"Instead, one should engage himself in Your devotional service even in his worldly activities, and should always keep himself near You by the process of hearing and chanting Your transcendental glories. You are realizable only by persons who have cleansed their hearts of all contamination, and this cleansing of the heart is made possible by such

hearing and chanting."

Lord Brahmā presented himself to Lord Kṛṣṇa as having been the most presumptuous living creature. He had stolen the boys and calves simply to test Kṛṣṇa's power, but now he admitted that it was foolish for him to have attempted to display his energy before the energy of the Supreme Person. Coming to his senses, Lord Brahmā saw that although in the eyes of all other living beings in this material world he was a very powerful creature, still, in comparison to the power and energy of the Supreme Personality of Godhead, his power was nothing.

Nevertheless, as the supreme personality in charge of this particular universe, Brahmā is without a doubt a faithful servant of Kṛṣṇa. Therefore he could appease Him. Brahmā admitted that he had been puffed up by his powerful position as controller of the universe. He asked that the Lord look on him as a subordinate servant whose little mistake and impudence might be excused.

Said Brahmā, "Just consider all the happenings that I have seen today—are they not all due to Your inconceivable energies? First of all, I saw You alone. Then You expanded Yourself as the cowherd boys, the calves, and all that exists in Vṛndāvana forest. Then I saw You and all the boys and calves as four-handed Viṣṇu forms, and They were all being worshiped by all the elements of creation and all the demigods, including me. Again They all became cowherd boys and calves, and You remained alone as You were before. Does this not mean that You are the Supreme Lord, the origin of everything, that from You everything emanates, and that again everything enters into You, although

You remain the same as before?

“People with a poor fund of knowledge may think that because You are the son of Nanda Mahārāja, You are not the original person, but are born just like a human being. They are mistaken. In spite of Your being the son of Nanda, You are the original person, and there is no doubt about it. You are the Absolute Truth, and You are not of this material darkness. And because You are not one of the creations of this world, even after the world is annihilated Your existence will continue.

“My dear Lord, I pray that I may be so fortunate that in this life or in another life, wherever I may take my birth, I may be counted as one of Your devotees. Wherever I may be, I pray that I may be engaged in Your devotional service. I do not even care what form of life I get in the future, because I can see that even in the forms of cows and calves or cowherd boys, the devotees are fortunate to be always engaged in Your transcendental loving service and association. Therefore I wish to be one of them instead of the exalted demigod I am now, for actually I am full of ignorance. The *gopīs* [cowherd women] and the cows of Vṛndāvana are so fortunate that they have been able to supply their breast milk to You. Persons who are engaged in performing great sacrifices cannot attain the perfection of understanding You, but simply by devotional service these innocent village women and cows are all able to satisfy You with their milk. You have drunk their milk to Your satisfaction, yet You are never satisfied by those who engage in performing costly sacrifices.

“I am simply amazed by the fortunate position of Mahārāja Nanda, mother Yaśodā, and the cowherd men and *gopīs*: You, the Supreme Personality of Godhead, the Absolute Truth, are existing here as their most intimate lovable object. My dear Lord, no one can actually appreciate the good fortune of these residents of Vṛndāvana, because they are actually relishing Your presence and enjoying Your association. We demigods may be proud of being controllers of the senses, but the residents of Vṛndāvana are so transcendental that their senses are not under our control. Actually, they are enjoying their senses only through service to You. I shall therefore consider myself fortunate if I am given a chance to take birth in this land of Vṛndāvana in any of my future lives.

“My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana

forest, so that I may be favored by the dust of the feet of Your devotees. Even if I am given the chance to grow just as humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate as to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth just outside the immediate area of Vṛndāvana, so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am simply aspiring for a birth in which I will be smeared by the dust of the devotees’ feet. I can see that everyone here is full of Kṛṣṇa consciousness; they do not know anything but Lord Kṛṣṇa.

“I can now understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. My dear Lord Kṛṣṇa, those who deride You, claiming that You have a material body like an ordinary man, are described in *Bhagavad-gītā* as demonic and less intelligent. You are always transcendental. Actually, You have assumed this body, which resembles that of an ordinary cowherd boy, simply to increase the devotion and transcendental bliss of Your devotees.

“My dear Lord, I have nothing to say about people who advertise that they have already realized God or that by their realization they have themselves become God. But as far as I am concerned, what can I say about You, or how can I realize You with my senses? I cannot even think of You perfectly with my mind, which is the master of the senses. Your qualities, Your activities, and Your body cannot be conceived by any person within this material world. Only by Your mercy can one understand, to some small extent, what You are.

“My dear Lord, although I sometimes falsely think that I am master of this universe, You are the Supreme Lord of all creation. I may be master of this universe, but there are innumerable other universes, and there are innumerable other Brahmās who preside over those universes. And actually You are the master of them all. Please therefore accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves. Now if You will kindly allow me, I will immediately leave so that You can enjoy Your friends and calves without my disruptive presence. My dear Lord, You are the only worshipable Deity within the whole creation. As long as there is sunshine within this material world, kindly accept my humble obeisances.”


After offering his respects, Brahmā,

the master of this universe, circumambulated the Supreme Personality of Godhead three times and prepared to return to his planet, Brahmāloka. With a gesture, Lord Kṛṣṇa gave him permission to depart. As soon as Brahmā left, Lord Kṛṣṇa appeared just as He had on the very day the cows and cowherd boys had vanished a year before.

Kṛṣṇa had left His friends on the bank of the Yamunā while they were eating lunch, and although he returned exactly one year later, the cowherd boys thought He had returned within a second. That is the way of Kṛṣṇa’s activities. *Bhagavad-gītā* explains that Kṛṣṇa Himself is residing in everyone’s heart, and He causes both remembrance and forgetfulness. All living beings are controlled by the supreme energy of the Lord, and sometimes they remember and sometimes they forget their relationship with Him.

The cowherd boys, being controlled in such a way, could not understand that for one whole year they had been under the spell of Brahmā’s mystic power. When Kṛṣṇa appeared before the boys, they thought, “Kṛṣṇa has returned within a minute!” They began to laugh and said, “Dear friend Kṛṣṇa, You have come back so quickly. All right, we have not begun our lunch yet. We have not taken even one morsel of food. So please come and join us and let us eat together.”

Kṛṣṇa smiled and accepted their invitation. While eating, Kṛṣṇa was thinking, “These boys believe that I have come back within a second, but they do not know that for the last year I have been involved with the mystic activities of Lord Brahmā.”

After finishing their lunch, Kṛṣṇa and His friends and calves began to return to their homes. When Kṛṣṇa returned to Vṛndāvana, all the inhabitants came out to see Him. He was wearing a peacock feather on His helmet, which was also decorated with forest flowers. In addition, Kṛṣṇa wore a garland and was painted with variously colored minerals collected from the caves of Govardhana Hill. Govardhana Hill is famous for natural red dyes, and Kṛṣṇa and His friends had painted their bodies with them. Each boy had a stick and a flute and a bugle made of buffalo horn, and each was calling his calves by their names. The cowherd boys were so proud of Kṛṣṇa’s wonderful activities that while entering the village, they all sang His glories. 

[Adapted by Drutakarmā dāsa from Śrīmad-Bhāgavatam, translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.]

# BECOME A PATRON MEMBER

Many people want to dedicate themselves to Kṛṣṇa consciousness, but because of business, family, or other commitments, they aren't able to take part directly in ISKCON's projects. Yet through the ISKCON membership program, everyone can devote some of their energy, money, or time.

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

## MISTAKE

*(continued from page 13)*

escaping safety. So if we want to become free from old age and death, then of course we are escaping. Anyone who doesn't want to escape is crazy.

Then again, it's not that we cannot function in this world. No, we can function very nicely in this world. But at the same time, if we're intelligent we'll make plans to get out of it. For example, if you are living in an apartment and you get a notice that you will be evicted in one week, you look for another apartment. Not that you act like a hippie or a crazy person and wait till the last day, and then they throw you out and you have to live in the street. No. We should look to find another place.

So in the same way, we already know that we are going to be evicted from this body. It doesn't matter whether you're the President of the United States or a beggar in the street. It doesn't matter who you are or what you are or what you've got or haven't got—you're going to be evicted from your body. So we have to make plans. This is sanity.

So spiritual life means to understand God, to understand what the spiritual world is, so that at the time of death we can transfer ourselves to the spiritual

world for an eternal life of bliss and knowledge. And we devotees are actually doing that; otherwise we wouldn't be chanting Hare Kṛṣṇa. We are not crazy—we know what we are doing. We are transferring ourselves, we are getting eternal life. But that is not some kind of whimsical process; it has to be done very scientifically.

Let's say you want to take an airplane to Puerto Rico. Now, you know that this plane had to be constructed so carefully. Just imagine how many years it took to design that airplane, how many years it took to train the pilot, to construct all the radar systems. And in the same way, if it takes so many years and years of work and study and research just so that you transfer yourself by airplane from Miami to Puerto Rico, then how much work must it take, how much study must it take, to transfer yourself all the way out of this universe to the spiritual world? How much research and work must that take? But people are so whimsical that they say, "Oh, religion means that you do whatever you like and that's all right." Would you be happy if your pilot was thinking that way? Or would you get on the plane and say to the pilot, "Just do whatever makes you feel good. If you want to push that button there, if that makes you feel good, then push it"?

As you can easily see, then, we Hare

Kṛṣṇa devotees are not professional priests who are simply speaking what people want to hear or inventing some new philosophy or some new quasi-religious process or some psychological theory for improving your sex life. If that's all you want, just pay a visit to the neighborhood pigpen; the pigs will show you everything about sex. . . .

People want to embrace this material body and love it, but let's be realistic; let's be scientific. What is this body? If you look inside this body, what will you find? Bile, mucus, air, blood, bones, guts, stool, urine. . . . Are these things lovable? If I give you a nice bag filled with all these elements, will you love it? Will you embrace it and kiss it? So why are we dedicating our life to this body? Why not dedicate our life to the soul—to the consciousness inside this body? That is Kṛṣṇa consciousness.

So although all of you are coming from different backgrounds, different religions, different cultures, still we are appealing to all of you—please try to understand this movement very seriously. It is not an Indian movement or an American movement. It is nothing of the kind. It is a pure, spiritual movement giving the best knowledge about God and the best knowledge about the soul. And we say that not in a sectarian spirit. It is simply a fact.

# Rascals, Bluffers

(continued from page 5)

research department, technology department. But where is that department that researches what God is? Is there any such department of knowledge?

**Journalist:** There's no God department working tonight—I'll tell you that right now.

**Śrīla Prabhupāda:** That is the difficulty. But the Kṛṣṇa consciousness movement is the department of how to know God. If you study with us, then you'll not accept any rascal as God. You'll accept only God as God. We are teaching about another nature beyond this material nature. This material nature is coming into existence and again dissolving, but God and His spiritual nature are eternal. We living entities are also eternal—with-

out any end or any beginning. This Kṛṣṇa consciousness movement is teaching how we can transfer ourselves to that eternal, spiritual nature where God is residing.

**Journalist:** That's man's quest.

**Śrīla Prabhupāda:** Yes, that is the quest. Everyone is trying to be happy, because that is the living entity's prerogative. He is meant by nature to be happy, but he does not know where he can be happy. He is trying to be happy in a place where there are four miserable conditions—namely birth, old age, disease, and death. The scientists are trying to be happy and make other people happy. But what scientist has stopped old age, disease, death, and rebirth? Has any scientist succeeded?

**Journalist:** I don't think so.

**Śrīla Prabhupāda:** So what is this? Why do they not consider, "We have made so much improvement, but what improvement have we made in these four areas?" They have not made *any*. And still they are very much proud of their advancement in education and technology. But the four primary miseries remain as they are. You see?

The scientists may have made advancements in medicine, but is there any remedy that can allow us to claim, "Now there is no more disease"? Is there any such remedy? No. So then what is the scientists' advancement? Rather, disease is increasing in so many new forms.

They have invented nuclear weapons. What good is that? Simply for killing. Have they invented something so that no more men will die? That would be to their credit. But people are dying at every moment, and the scientists have simply invented something to accelerate their death. That is all. Is that to their credit? So there is still no solution to death.

And they are trying to stop overpopulation. But where is their solution? Every minute the population is increasing by three persons. These are the statistics.

So there is no solution for birth. There is no solution for death. There is no solution for disease. And there is no solution for old age. Even a great scientist like Professor Einstein had to undergo old age and death. Why could he not stop old age? Everyone is trying to remain youthful, but what is the process? The scientists do not care to solve this problem—because it is beyond their means.

They are giving some kind of bluff, that's all. But Kṛṣṇa consciousness is the solution, and the whole thing is described in *Bhagavad-gītā*. Let them try to understand it. At least let them make an experiment.

## Enhance your spiritual life

For spiritual realization, all you really need is the chanting of the Hare Kṛṣṇa mahā-mantra. But to enhance your spiritual life, you may want to add the items listed below.

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

WHAT IS A MANTRA? In Sanskrit, man means "mind" and tra means "freeing." So a mantra is a combination of transcendental, spiritual sounds that frees our minds from the anxieties of life in the material world.

Ancient India's Vedic literatures single out one mantra as the mahā (supreme) mantra. The *Kali-santaraṇa Upaniṣad* explains, "These sixteen words—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the ill effects of the present age of quarrel and anxiety."

The *Nārada-pañcarātra* adds, "All mantras and all processes for self-realization are com-

pressed into the Hare Kṛṣṇa mahā-mantra."

Five centuries ago, while spreading the mahā-mantra throughout the Indian subcontinent, Śrī Caitanya Mahāprabhu prayed, "O Supreme Personality of Godhead, in Your holy name You have invested all Your transcendental energies."

The name Kṛṣṇa means "the all-attractive one," the name Rāma means "the all-pleasing one," and the name Hare is an address to the Lord's devotional energy. So the mahā-mantra means, "O all-attractive, all-pleasing Lord, O energy of the Lord, please engage me in Your devotional service." Chant the Hare Kṛṣṇa mahā-mantra, and your life will be sublime. ☪

# NOTES FROM THE EDITOR

## “I Think That Ad is Lying”

Recently a national news magazine ran a full-page ad entitled “I Think That Ad Is Lying.” The text announced, “Most advertisers work very hard to make sure their advertising is completely honest and truthful. But if you ever see an advertisement or commercial that you think takes liberties with the truth or makes questionable claims, there is something you can do about it. Write to the National Advertising Review Board.”

On receiving a complaint, the NARB (which is made up of leading advertisers and business organizations) will go after the advertiser and ask for some substantiation of the claims made. Believe it? We don't. Anyone who thinks that he is going to stop advertising lies by writing to the NARB is in illusion. Newspaper, magazine, and TV advertising thrives on a lie—the lie that we can attain happiness only by buying more and more material things—and no advertising board has any intention of recanting.

The NARB ad assures us, “Most advertisers work very hard.” That is probably a fact, but it is dubious whether they are working hard “to make sure their advertising is completely honest and truthful.” Rather, they seem to be working hard to create a mirage. For example, on the flip side of the NARB ad we find a full-page ad for Virginia Slims. Here we learn that although seventy years ago a woman smoking a cigarette would have been considered scandalous, now an up-to-date fashion model can hold a Virginia Slim with impunity—implying that by inhaling smoke and nicotine, “You, too, can become a happy, liberated woman.” Women's liberation aside, the linking of the Slim cigarette with freedom and well-being is a deliberately created illusion. Far from being a symptom of progress, cigarettes are so unwholesome that the government requires that each ad display the statement, “Warning: The Surgeon General has determined that cigarette smoking is dangerous to your health.” And yet the billboards show virile men (including cowboys from imaginary Marlbor country) and photogenic women, all bravely overlooking the government's warning—and asking us, “Why don't you overlook it, too?”

Shouldn't we report this to the NARB? And shouldn't we also complain

that too many liquor firms want us to believe that regularly drinking their product will produce wonderful happiness rather than intoxicated states that may cause our premature death? The same illusion is repeated, with variations, in every ad: “You, too, can be young, beautiful, wealthy, strong, happy—simply by buying our product.” In his 1978 Harvard commencement address, Alexandr Solzhenitsyn made an acute comment: “Your screens and publications are full of prescribed smiles and raised glasses. What is the joy about?”

And yet, how can we complain to the NARB about this total lie? Their ad actually warns us that they're not serious about their pledge to go after the cheaters. “If truth,” their ad states, “or accuracy in a national ad or commercial is your concern (not matters of taste or matters of editorial or program content), the advertiser will be asked for substantiation of the claims made.” If the NARB doesn't want to hear our concern with an ad's “taste” or “content,” then where is the question of its honesty or truthfulness? What is the point of distinguishing whether a lie is “accurate” or “inaccurate”? Does an “accurate” lie become true? The NARB's quasi-public-service approach is really more like an attempt to kick us in the face, to insult our intelligence. Perhaps they think our intelligence has already been vanquished by decades of mass exposure to their billboards and commercials.

Advertising has such a stranglehold on the truth that practically speaking, newspapers and magazines exist as vehicles for paid ads or commercials. And that's why journalists and editors have to keep coming up with those sensational “stories”—just to sell the ads. (For instance, a photo of Hare Kṛṣṇa devotees is often included in an article about dangerous cults, simply because shaven-headed Kṛṣṇa monks are easily identifiable as “cultists.” So what if it's an untruth? It helps get those papers and magazines sold, and that's what the media are all about.) So our very news media have become simply accomplices in lying.

As many people realize, the happiness of the men and women in the advertisements is an illusion. But as with most other illusions, this does not mean that

the real thing doesn't exist somewhere else. In a mirage on the desert, the animal thinks he sees water, and he runs after the illusion until he dies. Water exists—but not in the mirage. Similarly, there is real happiness, undoubtedly, and real well-being, but we cannot attain it by running after some advertiser's dreamland where we're told we'll be happy by buying Brand X, Y, or Z. In *Bhagavad-gītā*, the ancient guidebook to spiritual well-being, real happiness is described as something not dependent on extravagant material consumption:

The stage of perfection . . . is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. . . . Upon gaining this he thinks there is no greater gain.

In his commentary on this verse, Śrīla Prabhupāda has written, “As long as the material body exists, one has to meet the demands of the body—namely eating, sleeping, defending, and mating. But a person who is in pure *bhakti-yoga*, or Kṛṣṇa consciousness, does not arouse the senses while meeting the demands of the body. Rather, he accepts the necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness.”

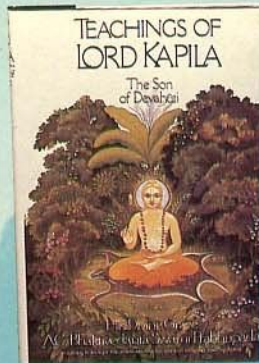
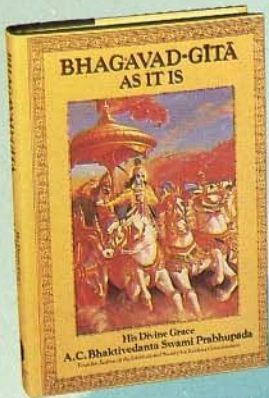
Transcendental knowledge is rarely seen in public nowadays, and much of the blame lies with commercial interests that are covering over our most precious possession—spiritual life. But even a mass advertising or propaganda campaign for hedonistic living cannot extinguish man's original God consciousness. Nor can anyone ever be satisfied simply by more and more material accumulation. So the devotees of Kṛṣṇa are suggesting that the real path to happiness is the revival of our original God consciousness. And although the age may be sold out to commercial interests, it is never too late for an individual to reject the mass mind control of even the most powerful advertising machinery and turn his individual soul in the direction of the Supreme. There he will find his original state of eternity, bliss, and knowledge.

—SDG

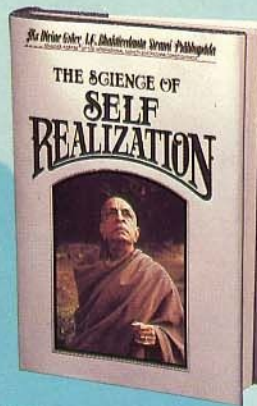
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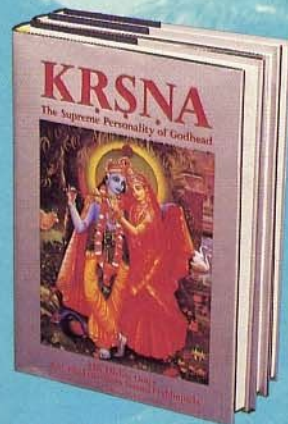
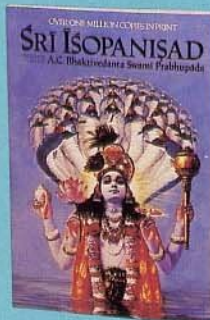
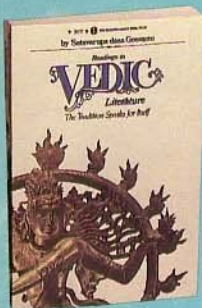
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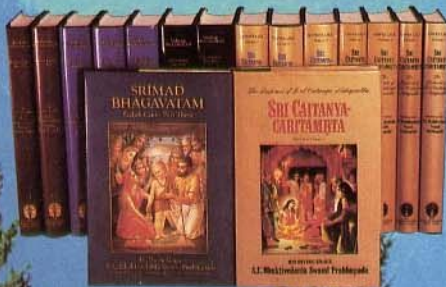
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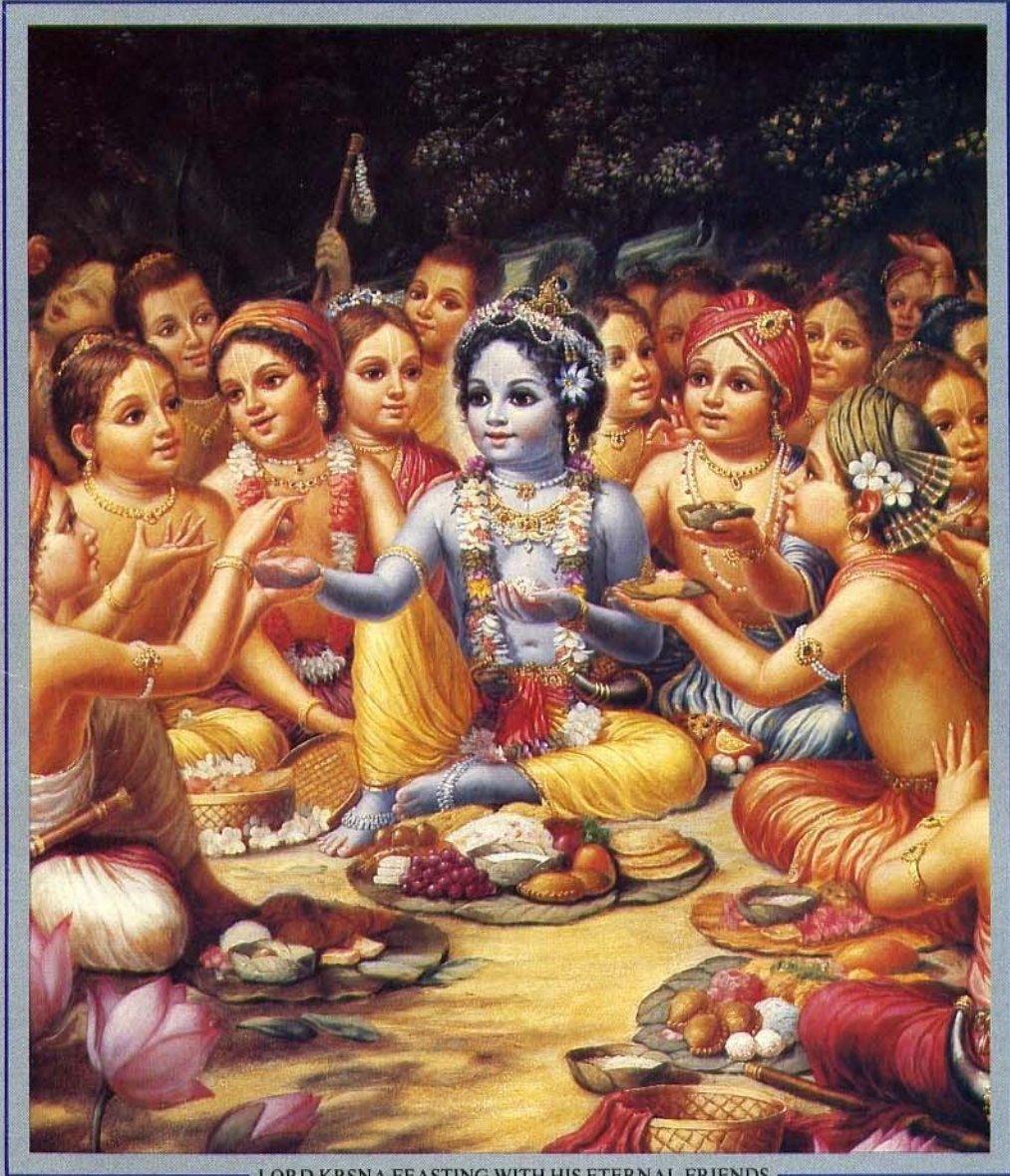
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