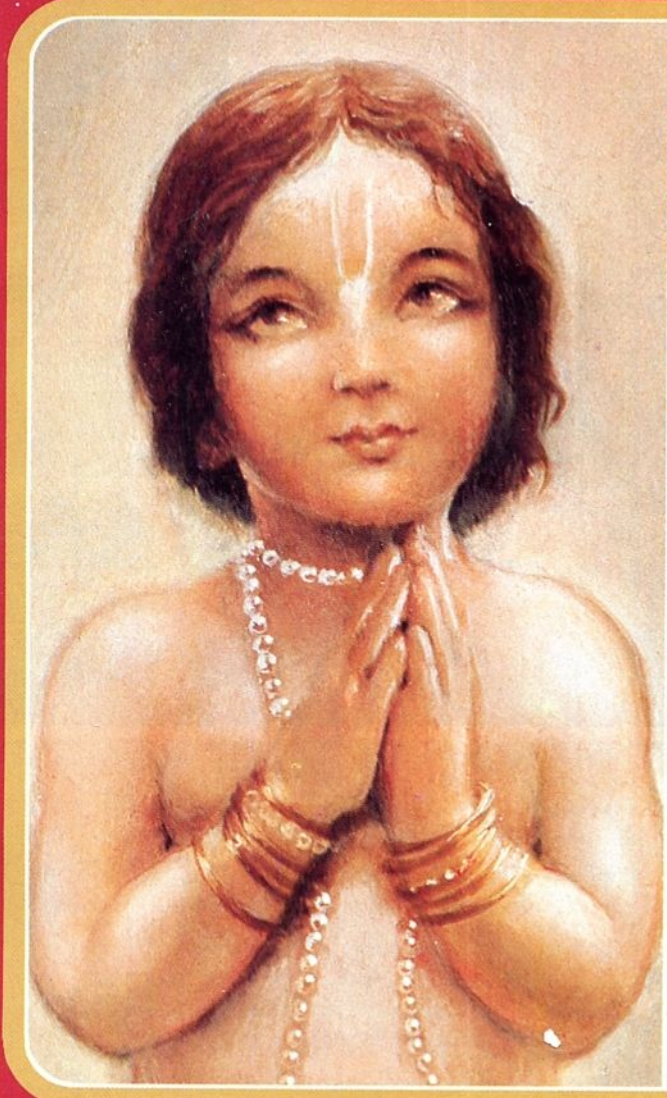


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol.21 No.4

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

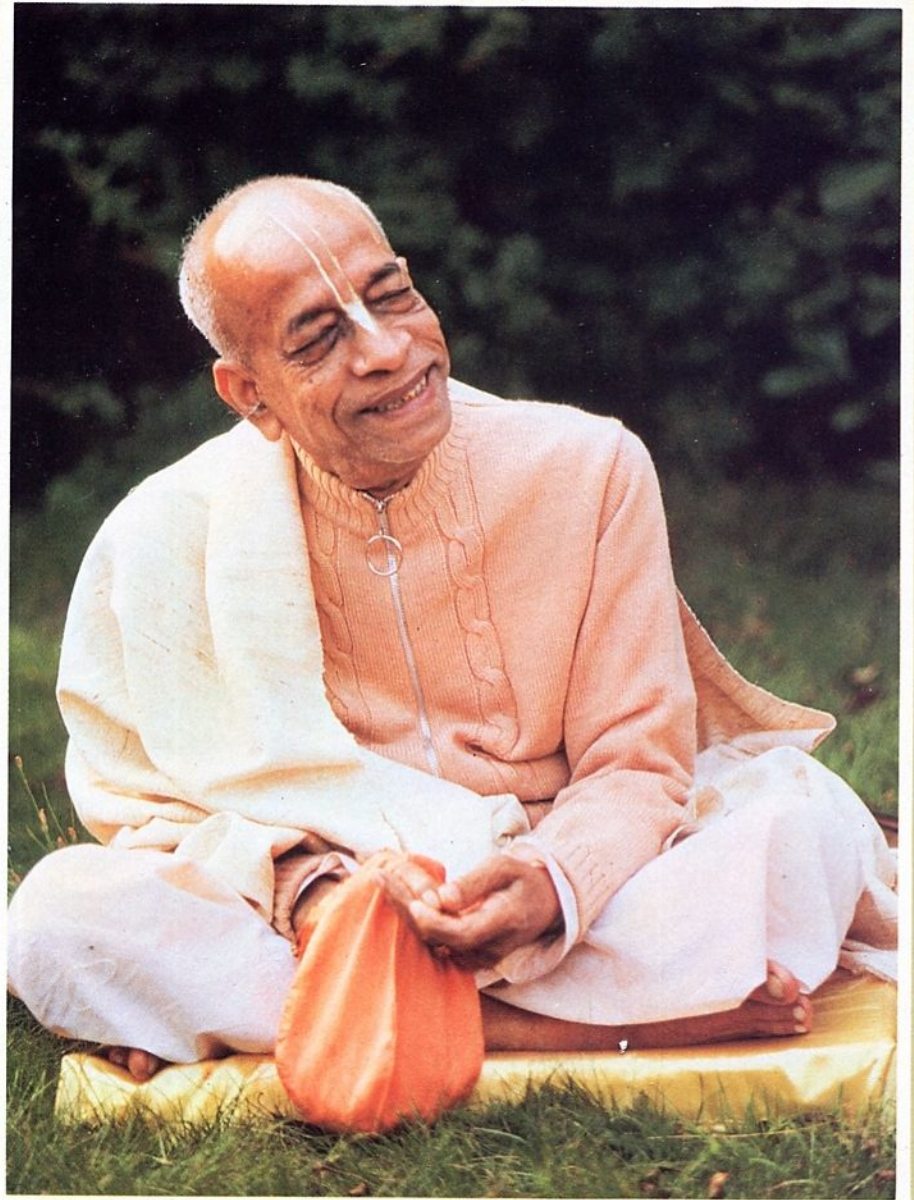


The Amazing Story of Nrsimha

God's half-man, half-lion incarnation appears as the savior of His pure devotee Prahlāda.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,

Founder-*Ācārya* of the International Society for Krishna Consciousness, came to America in 1965, at age sixty-nine, to fulfill his spiritual master's request that he teach the science of Kṛṣṇa consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literature, and these are now standard in universities worldwide. Meanwhile, traveling almost nonstop, Śrīla Prabhupāda molded his international society into a worldwide confederation of *āśramas*, schools, temples, and farm communities. He passed away in 1977 in India's Vṛndāvana, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started. Advanced disciples throughout the world have been authorized to serve in the position of spiritual master, initiating disciples of their own. And these disciples, in turn, become linked with Śrīla Prabhupāda through the transcendental system of disciplic succession.



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

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

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(under the direction of His Divine Grace
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PRONUNCIATION. We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short *a* like the *u* in *but*, long *ā* like the *a* in *far* (and hold it twice as long as the short *a*). Pronounce *e* like the *a* in *evade*, long *ī* like the *i* in *pique*. Pronounce the vowel *ṛ* like the *ri* in *rim*, and *ṛ* like the *ch* in *chair*. Pronounce the aspirated consonants (*ch*, *jh*, *dh*, etc.) as in *staunch*-heart, *hedgehog*, and *red-hot*. Finally, pronounce the sibilants *ś* and *ṣ* like *sh*. So for *Kṛṣṇa* say *KRISHNA*, and for *Caitanya* say *CHAITANYA*.


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

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THE DEAREST FRIEND 3

Śrīla Prabhupāda explains the connection between love of God and love of self.

THE WHOLE TRUTH 5

Satyarāja dāsa addresses a gathering at the Whole Life Expo in New York.

Lord Kṛṣṇa's Cuisine

BETRAYED BY THE BASIC FOUR 6

How a truly balanced diet does a lot more than nourish the body.

NEIGHBOR JAMES 8

Does individual consciousness arise from gray matter or from a transcendental soul? One of America's greatest psychologists couldn't say for sure.

Book Section

ŚRĪMAD-BHĀGAVATAM 15

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

A WRATH SUPREME 27

The desire for immortality leads a powerful tyrant to a ghastly death.

RESPONSIBLE PARENTHOOD 33

"Who was our unborn child?
How could he or she be freed from *karma*?"

THE VEDIC OBSERVER 12

ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

FOR YOUR INFORMATION 22

EVERY TOWN AND VILLAGE 23

NOTES FROM THE EDITOR 36

COVER: All the pastimes of Kṛṣṇa, the Supreme Personality of Godhead, are amazing and inconceivable. But the history of His appearance as Lord Nṛṣiṁha, the half-man, half-lion incarnation, who saved the boy devotee Prahāda, is spectacular even by transcendental standards. Devotees thrill to hear how the Supreme Lord, as Nṛṣiṁha, simultaneously manifests His limitless anger and His boundless love. (Please see article on page 27.) (Details of paintings by Cāruhāsa dāsa)



THE DEAREST FRIEND

Man looks to woman, and woman looks to man.
The teachings of the boy devotee Prahlāda Mahārāja explain
that we're looking in the wrong place.

A lecture by HIS DIVINE GRACE
A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

Today I shall tell you the history of a boy devotee whose name is Prahlāda Mahārāja. He was born in a family that was stubbornly atheistic. There are two kinds of men in this world: one type is called the demon, and the other is called the demigod. What is the difference between them? The main difference is that the demigods, or godly persons, are devoted to the Supreme Lord, whereas the demons are atheistic. They do not believe in God because they are materialists. These two classes of men always exist in this world. At the present moment, due to this Age of Kali [Quarrel], the number of

The powerful tyrant Hiraṇyakaśipu sent his son Prahlāda to be trained as a ruthless diplomatic ruler. Prahlāda's teachers tried systematically and unceasingly to teach him about politics, economic development, sense gratification, and other mundane topics, but the great devotee Prahlāda was not interested. Whenever the teachers would go home, Prahlāda would teach his class friends about the uselessness of the materialistic way of life. He explained the transcendental science of knowing the Supreme Personality of Godhead, Kṛṣṇa, and requested his friends to engage in the Lord's devotional service, especially by chanting Lord Kṛṣṇa's holy names and dancing. His friends appreciated these transcendental instructions and took them very seriously, rejecting the materialistic instructions of their teachers.

demons has increased, but the classification has existed since the beginning of creation. The incident that I am narrating to you occurred very, very long ago, a few million years after the time of creation.

Prahlāda Mahārāja happened to be the son of the most atheistic person—and the most materially powerful as well—so you will be interested to hear this history. Because the society was materialistic, the boy had no opportunity to glorify the Supreme Lord. The characteristic of a great soul is that he is very eager to broadcast glorification of the Supreme Lord. Lord Jesus Christ, for example, was very much eager to broadcast the glorification of God, but demoniac people misunderstood him and crucified him.

Prahlāda Mahārāja was a five-year-old boy, and when he was in school, as soon as there was a recreation period, when the teacher was off, he would say to his friends, "My dear friends, come on. We shall speak about Kṛṣṇa consciousness." I am just opening a scene. This is in the *Śrīmad-Bhāgavatam*, Seventh Canto. The devotee Prahlāda is saying, "My dear boys, my dear friends, this is the time, in this young age, to prosecute Kṛṣṇa consciousness." Before that, he had held discussions with his little friends, but they said, "Oh, we shall play now. Why take up this Kṛṣṇa consciousness?" In answer to this, Prahlāda

is stating, "If you are intelligent, then you must begin Kṛṣṇa consciousness from childhood."

Śrīmad-Bhāgavatam offers *bhāgavata-dharma*, or scientific knowledge about God. *Bhāgavatam* means the Supreme Personality of Godhead, and *dharma* means the regulative principles of understanding Kṛṣṇa consciousness. This human form of life is very rare. It is a great opportunity. Therefore Prahlāda says, "My dear friends, you are born as civilized human beings, so this is the greatest opportunity." Although I can't predict the exact length of my life, it's calculated that in this age the human body is meant to exist not more than a hundred years. But as the Age of Kali advances, memory, mercy, religiousness, duration of life, and all other such assets decrease.

Although human life is temporary, you can achieve the highest perfection while in this human form. Why is this so important? Because in this form you have the opportunity to understand the Supreme Lord, the all-pervading Lord. By nature's law, a human body is given to you so that you can promote yourself to the spiritual life and go back home, back to Godhead.

The ultimate goal of life is Viṣṇu. In another verse, Prahlāda Mahārāja will say, "People who are interested in this material world, enamored by the material energy, do not know what the goal of human life

is.” Why? They have been enchanted by the glaring external energy. They have forgotten that they are spiritual energy. This is explained later on, but here he says, “This life is an opportunity to understand the ultimate goal of perfection: Viṣṇu.” Why should we be very eager to know Viṣṇu, or God? Prahāda Mahārāja gives a reason: “Viṣṇu is the dearest person.”

We have forgotten this. We all seek some dear friend—everyone searches in this way. A man searches for dear friendship in a woman, and a woman searches for dear friendship in a man. Or else a man searches in a man, and a woman searches in a woman. Everyone searches after some dear friend, some sweet friend. Why? We want the cooperation of a dear friend who will help us. This is part of the struggle for existence, and this is natural. But we do not know that our dearest friend is Viṣṇu, the Supreme Lord. We are searching after some dear friend, but we do not know who this dear friend can be.

Those who have read the *Bhagavad-gītā* will find this nice verse in the Fifth Chapter: “If you make friendship with Kṛṣṇa, the Supreme Lord, then you can understand perfectly that everything that exists in this world or other worlds is all the property of Kṛṣṇa. He is the proprietor and enjoyer of everything.” Why are you performing austerity? Why are you performing religious rituals? Why are you giving in charity? Why do you engage in righteous activities? Whatever formulas you have manufactured are meant for pleasing the Supreme Lord, and nothing more. By your actions, by your righteous activities, when the Supreme Lord is pleased, you will get the result. If by your actions you want to gain either material happiness or spiritual happiness, if you want to live on this planet or on other planets, if you want to be a human being or you want to be a tiger, cat, or dog, whatever you like you will get. Therefore, He is the most sincere friend. Whatever you want from Him, you can get. But the intelligent man does not want anything that is materially contaminated.

In the *Bhagavad-gītā* Kṛṣṇa says that one can elevate himself to the highest planet, which is known as Brahmāloka, where the duration of life is millions and millions of years. You cannot figure out the duration of life there; your arithmetic will be ineffective. In the *Bhagavad-gītā* Kṛṣṇa says Brahmā’s life is so long that 4,320,000,000 years make up one of his days. Kṛṣṇa says, “Whatever position you want—from the ant up to Lord Brahmā—you can have. But the repetition of birth and death will be there. But if, by discharging Kṛṣṇa consciousness in devotional service, you come to Me, then you don’t have to come back again to this miserable material condition.”

Prahāda Mahārāja says the same thing: We are searching for the dearest friend, Kṛṣṇa, the Supreme Lord. Why is He the dearest friend? By nature He is dear. What is the dearest thing within yourself? Have you analyzed? You are yourself the dearest thing. I’m sitting here, but if there is a fire alarm I shall at once take care of myself: “How can I save myself?” We forget our friends. “Let me first of all take care of myself.” Self-preservation is the first law of nature.

Ātmā, “self,” in the grossest sense refers to the body. In the subtler sphere the mind is *ātmā*. And in the real sense *ātmā* means the soul. In the gross stage we are fond of protecting the body, and in a subtler stage we are very fond of protecting the mind. But above this mental, intellectual plane,

What is the dearest thing within yourself? You are yourself the dearest thing. I’m sitting here, but if there is a fire alarm I shall at once take care of myself: “How can I save myself?” We forget our friends. “Let me first of all take care of myself.”

where the atmosphere is spiritualized, we can understand, “I am not this mind and not this body. *Ahaṁ brahmāsmi*—I am part and parcel of the Supreme Lord.” That is the platform of real understanding.

Prahāda Mahārāja says that, of all living entities, Viṣṇu is the supreme well-wisher. Therefore we are all searching for Him. When a child cries, what does he long for? He longs for his mother. But he has no language to express this. By nature, he has a body, born of the mother’s body, so there is an intimate relationship with the mother’s body. The child won’t like any other woman. The child cries, but when the woman who is the child’s mother comes and picks him up, at once he is pacified. He has no language to express all this, but the real demand is there. Similarly, we are trying to protect the body. This is self-preservation. It is the natural law of the

living entity, just as eating is a natural law and sleeping is a natural law. I defend the body because within the body is the soul.

What is the soul? The soul is part and parcel of the Supreme Lord. As we want to protect the hand or finger because it is part of the whole body, similarly we try to save ourselves because this is the defending process of the Supreme. The Supreme does not need defense, but this is a manifestation of our love toward Him, which is now perverted. The finger and the hand are meant to act in the interests of the whole body. As soon as I want the hand to come here, it comes, and as soon as I want the finger to play on the drum, it plays. This is the natural position.

Similarly, we are searching for God, to dovetail our energy for the Supreme, but under the spell of the illusory, material energy we do not know it. That is our mistake. Now, here is an opportunity in human life. You have come to understand about Kṛṣṇa consciousness, about your real goal of life, because you are human beings. I cannot invite some dogs to sit down here. That is the difference between dogs and human beings. A human being can understand the necessity of life. If he loses the opportunity, it is a great catastrophe.

Prahāda says, “God is the dearest person. We have to search for God.” Then what about the material necessities of life? To this Prahāda replies, “You are after sense gratification. I know that. Sense gratification is automatically achieved by contact with this body.” Because a hog has a certain type of body, his sense gratification comes from eating stool, the very thing that is most obnoxious to you. At once, after evacuating, you leave to get free from the bad smell—but the hog is waiting. As soon as you evacuate, he will at once enjoy. Other animals are not attracted, because one’s form of pleasure-seeking is due to one’s particular body. There are different types of sense gratification according to different types of bodies. Therefore Prahāda says, “My dear friends, sense gratification is achieved according to one’s particular type of body.” Everyone who has a material body receives sense gratification. Don’t think that the hogs eating stool are unhappy. No, they are getting fat in that way. They are very happy.

Now, if a hog can achieve sense gratification, why not a human being? But that is not our achievement. That is given by nature; the facilities of a hog’s body are offered by nature, and the facilities of a dog’s body are also offered by nature, or God. Why should you labor for facilities that you are destined to receive anyway by nature’s law? In every form of life the bodily demands are satisfied by nature’s

(continued on page 34)

The Whole Truth

Satya-rāja dāsa addresses a gathering at the Whole Life Expo in New York City.



MAYAPUR DĀSA

Thank you for allowing me to speak at the 1985 Whole Life Expo. I would like to ask you all to reflect for a moment on the implications of the word *whole*. What does it mean to be truly whole? That is what I propose to discuss here today.

Everyone can appreciate “holistic life.” Some may call it that, and some may not. But everyone tries to make his or her life as “whole” as possible. No one likes to live in a fragmented way. Accordingly, we struggle to keep a balance, making sure that there is no lack in our life. We like to feel complete, or whole.

Somehow, we sense that a complete whole is more complete than just the sum of its parts. Indeed, Webster’s unabridged dictionary defines *holistic* in much the same way: “The view that an organic or integrated whole has a reality independent of and greater than the sum of its parts.”

And so a thoughtful person is concerned with himself as a *whole*, his physical, mental, intellectual, and spiritual well-being. If one of these aspects of his personality is out of kilter, it throws his whole system off. He does not feel complete. The struggle for existence is thus largely a struggle for keeping perfect equilibrium among the different facets of ourselves as a whole.

The more subtle aspects of our being are generally more essential to our wholeness. If we have a physical problem—let’s say we have a broken leg—that will certainly affect us. But we can still function—and we can function quite well for that matter. Now, if get more subtle—off the physical platform—and we now get onto the mental platform, a problem can get more serious. Mental equilibrium can affect the whole body—what to speak of the

leg. Thus, although bodily maintenance is important, mental and intellectual maintenance is more important.

Subtler than body, mind, and intelligence is the spiritual dimension, the soul. Logically, then, this must be most important of all. And a holistic concept that neglects the soul is thus not holistic in the true sense of the word. A person who ignores his spiritual side is not whole.

Of course, the goal is to maintain all dimensions of our existence in harmony. But the comparative importance of the spiritual side cannot be denied. After all, we may claim that we are a combination of body, mind, intelligence, and soul—and this is certainly true to some degree. But the body, mind, and intelligence are always changing. We cannot claim to have the same body now that we had when we were youngsters—yet we are the same person. We do not have the same mind or intelli-

gence—yet, again, we are the same person. You are always you. And that “you” must be the one thing that doesn’t change. Acknowledging that the body, mind, and intellect are always changing, *you* are the soul.

This soul requires just as much nourishment as does the body, mind, or intelligence. To give great amounts of time to the maintenance of the material body—especially to the exclusion of the soul—is a great waste. One can never be happy like that. It’s like cleaning a bird cage and neglecting to feed the bird within. Of course, the bird cage should be kept clean—but why waste time if you’re just going to let the bird die? Clean the cage, but feed the bird. Take care of the body, mind, and intelligence, but don’t neglect the soul, the spiritual dimension.

Such holistic truths were originally espoused by ancient India’s Vedic literature. In the invocation to the *Īsopaniṣad*, the perfection of holistic life is enunciated, as is its source:

*om pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate*

“The Supreme Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.”

(continued on page 32)



ROGER ANNEY

Lord Kṛṣṇa's Cuisine

Betrayed by the Basic Four

Four? Three? Whatever the count, a balanced diet should nourish not only the body but the spirit as well.

by VIŚĀKHĀ-DEVĪ DĀSĪ

I remember how we learnt about it in elementary school. Mrs. Pile had a colorful, authoritative chart divided into four sections—the Basic Four. Twenty-two young, innocent faces gazed at the pictures. In section one: milk, cheeses, ice cream, and pudding. In section two: a hamburger, sausages, a fried chicken leg, a boiled egg, a hot dog, and some shrimp. In section three: carrots, a slice of watermelon, broccoli, a baked potato, half an orange, and some strawberries. And in section four: lasagna, breads, tortillas, waffles, spaghetti, rice, and corn muffins.

On the far right of the chart was a smaller section of pictures: an apple pie, cookies, marmalades, and catsup. These were foods to complement, but not replace, the Basic Four. “You should eat from the four food groups every day,” Mrs. Pile told us.

What a surprise when, over the years, the axiomatic Basic Four received ax-blows from nutritionists. They told us that fatty meats and fried foods may send the blood cholesterol up and cause heart attacks. Salty foods may send the blood pressure up and cause strokes. Foods without fiber can lead to cancer of the colon.

It became evident that our Basic Four convenience staples—hamburgers, French fries, even white bread—were endangering our health.

Śrīla Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness, unequivocally toppled the Four. “Eating meat, fish, and eggs,” he said, “is sinful.” In fact, “Those who kill animals and give them unnecessary pain—as people do in slaughterhouses—will be killed in a similar way in the next

life and in many lives to come. . . . There are many rascals who now violate their own religious principles. Judeo-Christian scriptures clearly say, ‘Thou shalt not kill.’ Nonetheless, even the heads of religion, giving all kinds of excuses, indulge in killing animals. And still they try to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities.”

Well, so much for section two. But that doesn’t mean Śrīla Prabhupāda simply left us with the “Basic Three.” No. He taught us about *kṛṣṇa-prasādam*, vegetarian food offered to Kṛṣṇa with love and devotion.

Kṛṣṇa-prasādam may look like traditional Indian vegetarian food: it doesn’t contain meat, fish, or eggs, and it often follows traditional Indian recipes. But it qualitatively surpasses all mundane food

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

Steamed Dāl and Yogurt (Dokla)

Soaking and standing time: 10 hours
Preparation time: 25 minutes
Servings: 4–6

12 ounces *channa dāl*, cleaned
½ cup yogurt
1 cup water
4 fresh chilies
2 tablespoons grated fresh ginger
1 teaspoon turmeric
½ teaspoon salt
1 tablespoon lemon juice
3 tablespoons melted ghee (clarified butter)
½ teaspoon baking powder
2 tablespoons ghee
1 tablespoon black mustard seeds
2 tablespoons sesame seeds
1 pinch asafetida
6 tablespoons grated fresh coconut
4 tablespoons chopped fresh coriander leaves

1. Wash the *dāl* and soak it for at least four hours. Then drain it, put it in a blender or food processor with the yogurt and water, and blend until smooth. Let it stand at least 6 hours in a warm place, covered.

2. Find a pot into which you can fit a round cake pan 8 inches across. You'll need some sort of ring to keep the cake pan off the bottom. Its center should have an opening wide enough to allow steam to reach the bottom of the pan. Put about 2 inches of water in the pot and bring to a boil.

3. Grind the fresh chilies into a paste with a little water and add to the batter. Then add the ginger, turmeric, salt, lemon juice, melted ghee, and baking powder. Mix well. Grease the cake pan with a little butter or ghee and pour in the batter. Cover the pot tightly and steam the *dokla* for 20 to 25 minutes or until springy to the touch.

4. To prepare the topping, heat 2 tablespoons of ghee in a small pan and fry the mustard seeds, the sesame seeds, and a pinch of asafetida. When the mustard seeds finish popping, spread these seasonings over the top of the *dokla* and then sprinkle over it the grated coconut and coriander leaves.

5. When cool, cut into 3-inch squares and carefully remove from the pan. Offer to Kṛṣṇa.

Fried and Soaked Cheese Cubes (Paneer masālā)

Soaking time: 20 minutes
Preparation and cooking time: 25 minutes
Servings: 4–6

10 ounces *paneer* (cheese)
ghee or vegetable oil for deep-frying
1 tablespoon ghee or vegetable oil
½ teaspoon cumin seeds
2 cinnamon sticks 2 inches long
4 cloves
½ teaspoon ground coriander
½ teaspoon turmeric
½ teaspoon asafetida
¼ teaspoon ground black pepper
1 teaspoon salt

1. Make *paneer* as described in BACK TO GODHEAD, Vol. 18, No. 6, and reserve 2 cups of the whey. Gather the *paneer* in a cheesecloth and rinse it under cold water for a few seconds. Now flatten the cheese in the cheesecloth to a thickness of about 1 inch and weigh it down evenly so the result will be a flat slab of firm cheese. Do this on top of the sink so the liquid has a place to drain. Leave it for 30 minutes.

2. Remove the cheesecloth and cut the cheese into 1-inch cubes, or into rectangles or diamonds 2 inches long. Deep-fry them in ghee or vegetable oil. It should take about 4 to 5 minutes to brown the cubes lightly. Drain.

3. Start a *masālā* by heating a tablespoon of ghee or vegetable oil in a small saucepan. Stir-fry the cumin seeds, cinnamon sticks, and cloves. After about 30 seconds, follow with the powdered spices and stir-fry for a few seconds more. Now pour the 2 cups of whey into the *masālā*, add the salt, and bring to a boil; then remove from the flame. Put the fried cheese cubes into this liquid *masālā* and allow them to soak for at least 20 minutes. Just before offering to Kṛṣṇa, reheat the *paneer masālā*, then drain off the liquid.

Chick-pea–Flour Noodles (Sevian)

Preparation and cooking time: 25 minutes
Servings: 4–6

7 ounces sifted chick-pea flour
½ teaspoon cayenne powder
1 teaspoon turmeric
1 teaspoon salt
½ cup cold water
ghee or vegetable oil for deep-frying

Mix together the chick-pea flour, spices, salt, and cold water to make a smooth, thick paste. Heat the ghee or oil over a medium flame. Beat the paste a few seconds. Then use a spatula to force a spoonful of paste through a large-holed colander into the ghee. Now run the spatula over the bottom of the colander to scrape any remaining batter back into the bowl. Force another spoonful of paste through

the holes into the ghee. Repeat until the surface of the ghee is covered with noodles. If the paste is too thin and falls in elongated drops instead of noodles, thicken it with more chick-pea flour. Turn and fry the noodles until only slightly brown. They will continue to darken after you remove them from the ghee. Drain before offering to Kṛṣṇa.

Note: You can also use a cloth icing bag with a small hole to make spirals or loops. If these noodles are too large, you can break them into pieces after they drain.

Vegetable Fritters (Pakora)

Preparation and cooking time: 20 minutes
Servings: 4–6

You can make practically any vegetable into *pakorās*. Whatever vegetable you use, cut the pieces about the same size so that they cook at the same speed.

8 ounces chick-pea flour
1 tablespoon *kalinjī* seeds
½ teaspoon ground cinnamon
¼ teaspoon cayenne powder
1 teaspoon ground coriander
1 teaspoon ground cumin
1 teaspoon turmeric
¼ teaspoon asafetida
1 teaspoon salt
½ teaspoon baking powder (optional)
⅔ cup cold water
1½ pounds trimmed vegetables
ghee or vegetable oil for deep-frying

1. Sift the chick-pea flour into a large mixing bowl and add the spices, salt, and baking powder. Slowly add the cold water and whisk until you have a smooth batter thick enough to coat the vegetables.

2. Cut all the vegetables before heating the ghee. You may need to parboil large cauliflower pieces. Use other vegetables raw.

3. Heat the ghee or vegetable oil over a medium-high flame. The ghee is hot enough when a drop of batter dropped into it rises immediately to the surface and sizzles. Now put a handful of cut vegetables into the batter and coat them well. Put in one kind of vegetable at a time—you're going to fry each kind separately. Take the coated vegetables out of the batter one by one and put them quickly into the hot ghee until the surface of the ghee is covered. Fry for several minutes, until the *pakorās* are golden brown and crisp; then remove them and let them drain. Fry all the *pakorās* in this way, never putting in more than one layer at a time. When drained, offer to Kṛṣṇa.

(even the finest vegetarian cuisine) because it nourishes not only the body but also the spirit.

Prasādam purifies us. It vanquishes sinful reactions and immunizes us to the contamination of materialism. Just as a vaccine can protect us against an epidemic, so *kṛṣṇa-prasādam* protects us from the illu-

sion and suffering of materialistic life. Thus, one who eats *prasādam* readily progresses in self-realization.

A devotee of Lord Kṛṣṇa—educated by his spiritual master, the scriptures, and saintly teachers—knows that all food ultimately comes from God. It cannot be produced by any man-made arrangement. And

a devotee wants to please God by offering the earth's bounty—which is God's own bounty—back to Him.

Skeptics have no entrance into this divine exchange. Perhaps they place their faith in the Basic Four. The devotee, however, remains in a compact of love with Lord Kṛṣṇa and eats only His *prasādam*. ❀

Gammy, my grandmother, had a passing acquaintance of sorts with William James, the great American psychologist and philosopher. She owned a two-century-old white clapboard house on Kirkland Street in Cambridge, Massachusetts, and in the early sixties Harvard University erected William James Hall on the lot across the street. As a good neighbor, Harvard invited my grandmother to a party celebrating the opening of this fifteen-story concrete-and-glass home for its psychology department. Gammy crossed Kirkland Street on rickety legs, rode the elevator to the top floor of William James, and chatted with other guests while looking down dizzily on her little house. That was her passing acquaintance.

Gammy may have also played a part in introducing me to her distinguished neighbor. Since the death of her husband in 1949, she had turned down the Harvard trustees' many offers to purchase 34 Kirkland, even if she would only leave it to them in her will. I suspect that my early admission to Harvard, despite my feeble academic record, was an embellishment to the long overture the trustees dedicated to winning Gammy's heart and house. I arrived in Cambridge in the fall of 1968 and, aspiring to major in psychology, attended classes in William James Hall. I also tried to decipher, among other books, James's *Principles of Psychology*. That was my passing acquaintance.

After a few semesters of Harvard I signed up for a one-year leave of absence and have been absent ever since. But recently I've been renewing my acquaintance with a chapter or two of *Principles of Psychology*. And I've been noting that Śrīla Prabhupāda's writings,* which I study daily, illuminate the many obscure corners of the field of psychology, especially shedding light on what James called the "Soul Theory," or the "orthodox 'spiritualistic' theory of scholasticism and of common sense."

On the first page of *Principles* James asserts that in psychology, the science of consciousness, there are essentially two ways to account for such things as feelings, desires, and thoughts. The first way is to consider them

*His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder and spiritual master of the International Society for Krishna Consciousness, wrote over fifty volumes of translation and commentary on India's ancient Vedic literature. Śrīla Prabhupāda's books contain a wealth of practical information in all fields of knowledge.

Neighbor James

William James's "Soul Theory" seemed imposing at first—as imposing as William James Hall must have looked to my grandmother. As it turned out, James was pretty close to home.

by MATHUREŚA DĀSA



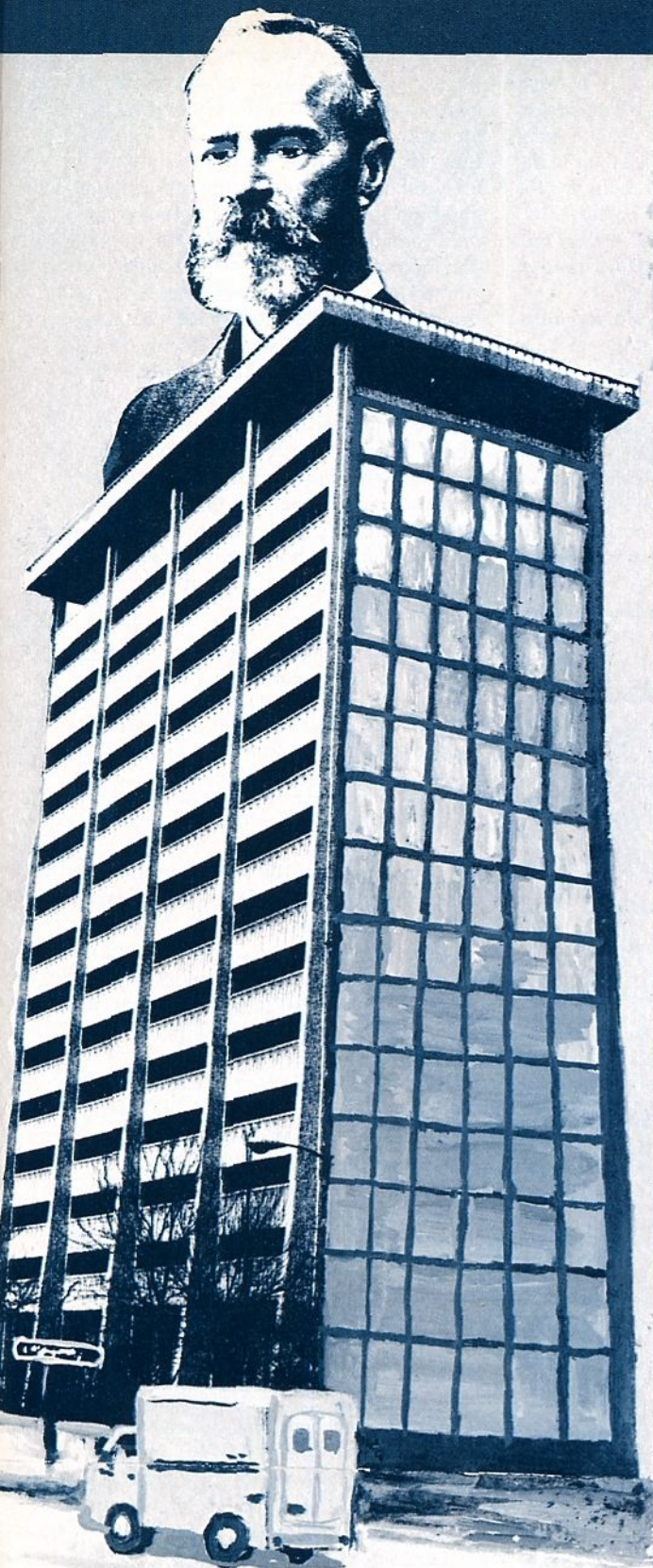


ILLUSTRATION BY TILAKA DEVIDAN

symptoms of a personal soul that exists separate from the physical body, detached and self-sufficient. The soul has permanent faculties for volition, reasoning, memory, imagination, and so on, and the phenomena of consciousness are manifestations of these faculties. We remember because the soul has recollective power, reason because it has reasoning power. These powers are absolute in the sense that they have no physiological components. They are "irreducible faculties." This is James's commonsense spiritualistic theory.

The second way to account for our thoughts and feelings is to say that they are not manifestations of an individual soul at all, but rather the product of certain mechanical laws. These laws influence the elements of consciousness, which are components of our brains and nervous systems, to group themselves in various patterns and forms, thus producing memories, perceptions, desires, and all the other trappings of an individual mind. According to this theory, individual ego is the final product of interactions that take place within the brain. Individual consciousness, in other words, arises from matter—gray matter.

In Chapter Six of *Principles*, James traces this materialistic perspective back to the theory of evolution, which posits that inorganic compounds appeared first, then lower life-forms, then animals (who possess some consciousness), then human beings (who possess a lot of it). The evolutionists' premise is that "The selfsame atoms which, chaotically dispersed, made the nebula, now jammed and temporarily caught in peculiar positions, form our brains."

Evolutionary theory is more or less acceptable, James proposes, as long as it sticks to explaining the arrangement and rearrangement of the elements of material nature. But consciousness, he says, is apparently a completely new nature. Evolution may have produced some highly complex gray matter, but we cannot observe consciousness by poking around in our cerebral cortex.

The most we can say is that certain brain conditions appear to correspond with certain conditions of consciousness. When alcohol goes to a man's head, for example, it alters his thoughts and feelings. But the exact relation between our brains and our thoughts and feelings is not clear enough for us to assert that consciousness arises from matter. Although James doesn't categorically reject the materialistic viewpoint, he devotes the sixth

chapter to pointing out its flaws.

Reading *Principles* back in 1968, I found most of this material-spiritual stuff unintelligible. I felt I was surveying familiar ground from an alien place, like Gammy must have felt peering down at her white clapboard home from the summit of William James Hall. Nothing could be more down-home than our own selves, yet from the intellectual heights of *Principles*, individual consciousness looked to me like a pickled specimen. James had clarified a principle of human psychology that is very close to home for everyone, but it wasn't until I later read the *Bhagavad-gītā As It Is* that the material-spiritual business came fully into focus.

In the *Bhagavad-gītā* Lord Kṛṣṇa, the Supreme Personality of Godhead, tells us straight out that we are not our physical bodies but eternal individual souls and that consciousness is the energy of the soul. As sunlight streaming through a window indicates the sun is up, so the consciousness pervading the body indicates the soul's presence. According to the *Gītā*, thoughts and feelings are indeed manifestations of the soul's irreducible faculties. Furthermore, our very drive to survive is evidence of the soul's eternal nature. Kṛṣṇa thus strongly affirms the spiritualistic theory.

The *Gītā* and other Vedic texts further clarify the difference between matter and spirit by distinguishing, unlike James and many other Western philosophers, between mind and consciousness. Vedic sources explain that while consciousness is the soul's energy, mind as we now know it is part of a subtle material body situated within our gross, flesh-and-bone body. The soul proper does have faculties of thought, memory, and so on, but these pure faculties are now covered and distorted by the subtle body. The subtle body covers the soul like a shirt and is in turn enveloped by the "coat" of the gross body.

For the purposes of this article, however, we can accept James's equating of mind and consciousness, since it is a fact that without consciousness neither the subtle nor the gross body can function. Through consciousness the soul energizes both the subtle mind and the gross physical frame. When the soul passes away, it takes the subtle body with it and leaves the flesh and bone lifeless. The immediate source of our thoughts and feelings is the subtle mind, but the original source is the soul.

In addition to confirming and elucidating the soul theory, the Vedic literature forwards powerful arguments against the soulless materialistic perspective. Śrīla Prabhupāda explains: If consciousness arises from matter, then modern scientists, with so many sophisticated laboratory techniques at their disposal, should be able to create consciousness from material ele-

ments. They should be able to produce at least a one-celled organism, or to restore life to a dead body. A corpse has all (or most) of the chemicals and other ingredients of a living body. So take all those ingredients, adjust and add to them as you like, and bring the body back to life. Give it consciousness. That's a tall order, but until we fill it the materialistic theory remains only a theory.

Śrīla Prabhupāda's "Create consciousness!" challenge brought to life for me James's allegation that the chasm between matter and consciousness had yet to be bridged by experimental evidence. The challenge made it clear that today, almost a century after the publication of *Principles*, James's allegation still carried weight. In recent decades, scientists have synthesized amino acids and combined the

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human sperm and ovum outside the womb, but they still have not created any life-form, even an amoeba or a flea. They have not and they cannot, because consciousness is not built of material elements. Prabhupāda's simple challenge exposed the weakness of the materialistic perspective, turned me into a spiritualist, and made James intelligible to boot.

Yet James, by his own admission, was not a dedicated follower of the soul theory. He ultimately rejected both the materialistic and spiritualistic perspectives. The fault in the soul theory, James pointed out, is that it fails to explain why consciousness, though it may not be a product of matter, is affected by material conditions. If the soul is part of a different nature, then why does the material nature influence it?

James used memory as an example. Soul

theorists say that memory is an absolute faculty, yet we all have practical experience that circumstances can cause our memories to fail us. I know, for instance, that my parents took me to see Gammy at 34 Kirkland Street many times during my childhood, yet I recall most of those visits only vaguely, if at all. On the other hand, one memory I do have—a Christmas visit when I was six—is crystal clear. Cambridge was deep in snow that December. In Gammy's yard I was up to my waist, and the cold white blanket turned her forsythia hedge into a grand twiggy cavern. I went caroling with my parents and some of my father's old friends, and on Christmas morning I tiptoed down the narrow spiral staircase to peek at the pile of presents in Gammy's living room.

Our memories hold on to some things better than others, and this appeared curious to James:

For why should this absolute god-given Faculty retain so much better the events of yesterday than those of last year . . . ? Why, again, in old age should its grasp of childhood's events seem firmest? Why should illness and exhaustion enfeeble it? . . . Why should drugs, fevers, asphyxia, and excitement resuscitate things long since forgotten?

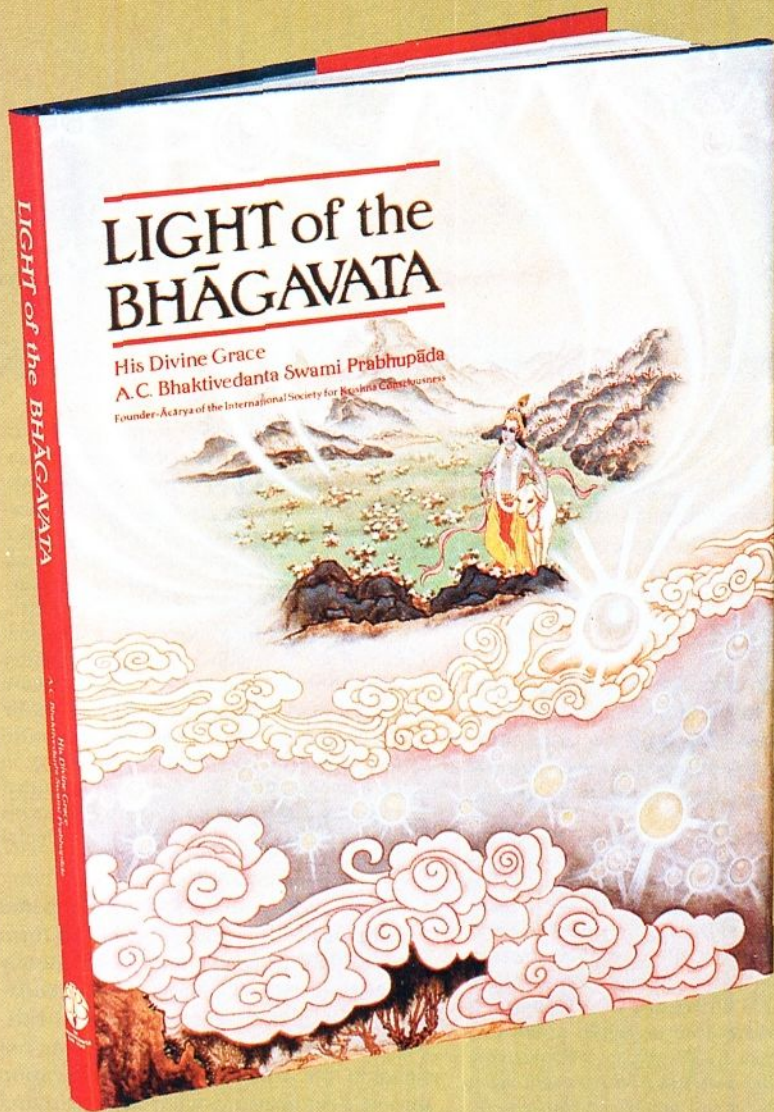
Here James uses the word "absolute" in a broader sense, to mean not just "without material components" but also "unaffected by material conditions." Since memory and other faculties of the soul are undoubtedly affected, James felt that the mystery of how this could be so must haunt all spiritualists.

Although he found the soul theory to be the most logical, James concluded that even if there is a soul, all we can directly observe is consciousness, the soul's energy, and that a psychologist should therefore restrict himself to ascertaining the correspondence between brain conditions and conditions of consciousness. This conclusion, he said, was "the last word of a psychology which contents itself with verifiable laws, and seeks only to be clear, and to avoid unsafe hypotheses."

It is a tribute to James's honesty that he admits there is no way he can empirically verify whether the source of individual consciousness is a spiritual soul or a complex pattern of material atoms. But what an admission! William James, perhaps America's greatest psychologist, one of my grandmother's neighbors, and a Harvard man at that, didn't even know who he was. That's unsettling. By most standards, especially psychological standards, a person uncertain of his very identity is nuts.

In his books, Śrīla Prabhupāda many times explains that this is the predicament of the empiricist: He refuses to rely on anything but his imperfect senses, mind,

(continued on page 32)



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THE VEDIC

Transcendental Comment

THE INTELLECTUAL ANIMAL

by Rūpānuga dāsa

Eating, sleeping, mating, and defending. These propensities are common to the animal, including the human animal. Especially for humans, fulfilling these propensities creates a constant challenge: how to eat well, how to sleep comfortably, how to make more suitable arrangements for sex, and, most perplexing, how to defend against an enemy. After all, without adequate defense, the other basics could well be blown to smithereens.

On the other hand, many people don't believe such a thing could happen. In fact, many people don't seem to believe in nuclear war, as if it were something one could choose to believe in or not, like Santa Claus or the Good Fairy.

Let's be realistic. Rabbits often close their eyes when cornered by a predator, thinking to make it disappear. And everyone has heard about the proverbial ostrich hiding its head in the sand. But such attitudes are not intelligent. History shows no instance where huge stockpiles of arms have not eventually been used. The reality is upon us, and ignoring it won't change things.

At present, there are over 345 commercial nuclear power reactors in operation in 26 countries, and 52 countries have nuclear research facilities. Of course, all of these countries do not possess enrichment facilities to turn uranium into bomb-grade material right away, but there are already enough nuclear bombs between the United States and Russia to deliver the equivalent of 1,000 tons of TNT to every man, woman, and child on earth. This may explain the resistance against the MX missile: people are beginning to say, "Enough's enough."

The latest country to join the nuclear powers is India (in 1974), and Pakistan is expected to be next. Since Indian independence, India has been portrayed as a nonaligned, fast-developing third-world country. While those outside India have often shown more interest in her spiritual culture, India's leaders have been running

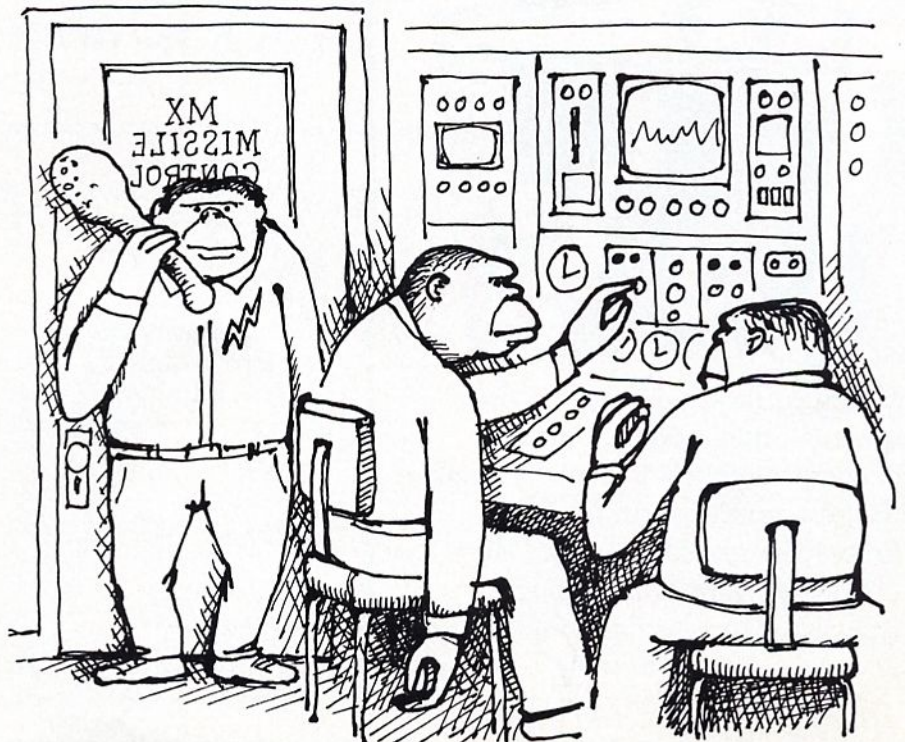
after Western technology, showing an ambivalence toward their own heritage. Examining the shifting emphasis of India's culture from spiritual to material gives us a clue to how modern Western civilization and its imitators are producing a new enemy, which is neither black nor white, communist nor capitalist, but a subhuman creature.

In February 1936, Śrīla Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness, delivered a speech to some prominent citizens of Bombay. The following is an excerpt:

It is said that we are passing through the age of darkness, the Kali-yuga [the age of quarrel, hypocrisy, and strife]. What is this darkness? It cannot be due to backwardness in material knowledge, because we now have more material knowledge than formerly. If not we ourselves, our neighbors at any rate have plenty of it. Therefore, we must conclude that the darkness of the present age is not due to a lack of material advancement, but that we have lost the clue to our spiritual

advancement, which is the prime necessity of human life, the criterion of the highest type of human civilization. Throwing of bombs from airplanes is no advancement of civilization from the primitive, uncivilized practice of dropping big stones on enemies' heads from the tops of hills. . . . Nor does the development of a sense of pampered selfishness prove anything more than intellectual animalism. True human civilization is very different from all these states, and therefore in the *Kaṭha Upaniṣad* [1.3.14] there is the emphatic call: "Please wake up and try to understand the boon that you now have in this human form of life. The path of spiritual realization is difficult: it's as sharp as a razor's edge. That is the opinion of transcendental scholars."

The development of a sense of pampered selfishness refers to using the human form of life and its distinctive intelligence merely to satisfy animal propensities, without developing a higher sense of spiritual existence. Intellectually, the human being can develop the concept of God realization and self-realization, whereas an animal can grasp neither. However, when such



OBSERVER

ary on the Issues of the Day

superior brain power is dedicated to decorating human life with animalism, it may be termed "intellectual animalism."

Our subhuman creature, the intellectual animal, uses his brain to perfect eating, sleeping, mating, and defending. But how much can it eat? An ordinary elephant eats more than one hundred pounds daily. How much can it sleep? An ordinary bear can hibernate for months on end. How often can it mate? Pigeons have sex thirty times daily.

But, as far as fighting goes, the intellectual animal has far outdone any other species. It cannot defend itself naturally, using teeth and nails against a stronger animal, yet it has perfected the art of killing its own kind with giant weapons far beyond the imagination of those present during Śrīla Prabhupāda's 1936 address. During that speech Śrīla Prabhupāda went on to say:

Thus, while others were yet in the womb of historical oblivion, the sages of India had developed a different kind of civilization, which enabled them to know themselves. . . . All of us are spiritual entities. We cannot have perfect happiness, which is our birthright, however much we meddle with the affairs of mundane things. Perfect happiness can be ours only when we are restored to our natural state of spiritual existence. This is the distinctive message of our ancient Indian civilization, this is the distinctive message of the *Bhagavad-gītā*.

Our spiritual awakening begins when we become inquisitive about the meaning of life, the reason for death and suffering, the identity of God, and our relation with Him. In a BACK TO GODHEAD magazine article, Śrīla Prabhupāda dramatized the human being's natural inquisitiveness beyond the animal's problems of food, sleep, sex, and defense into the real problems of life:

Why have I been put into this miserable condition? Is there any remedy for it? Is there any perpetual, eternal life? I do not want to die. I want to live very happily and peacefully. Is there a chance of this? What is that method? What is that science? When these inquiries are there and steps are taken to answer these questions, that is human civilization; otherwise it is animal civilization.

TRUTH MEDICINE

by Sītā-devī dāsi

A billboard along the freeway outside Atlanta reads:

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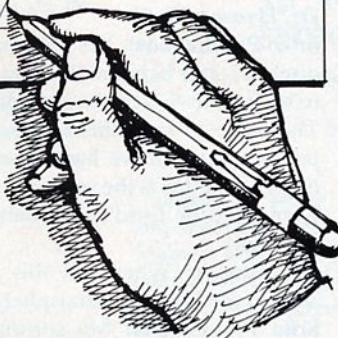
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R: Read one chapter of
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(substitution not permissible)

Dr. W



anxiety have reduced life to little more than a burden to be grimly tolerated.

That's why we have places like the Ridgeview Community Counseling Center. Such places do a lot of good. Unfortunately, the good they do is inadequate. They don't reach the root of psychological problems.

Every bona fide scripture of the world informs us that the root of all distress is forgetfulness of God. We have forgotten our eternal link with God as His servants. As soon as we forget that, all our troubles begin. The Vedic literature in particular explains how the rebellious souls enter and remain entrapped within this world of

birth, death, and suffering. We mistake ourselves to be products of this material world. This is *māyā* (illusion). Foolishly identifying with the physical body (black/white, male/female, and so on), we fall prey to a world of pains, stresses, disappointments, frustrations, anxieties, and heartbreaks.

Spiritual life is, by contrast, blissful, eternal, and joyful. Why? One reason is that spiritual life—if it is indeed genuine—is based on an enlightened conception of the self. For example, a friend of mine recently lost his wife. He became depressed. He had many relatives and friends to console him, but his depression did not abate. As a student of the *Bhagavad-gītā*, I could see he had no clear knowledge of the eternal nature of the self. But as soon as he tasted one morsel of truth from *Bhagavad-gītā*—"We are spiritual; we exist after death"—he felt comforted.

Persons working at the Ridgeview Community Counseling Center and other such centers need transcendental knowledge. We are all meant to help each other. That's natural. And naturally we feel compassion when we see others suffering. But to truly help we must have truth to help with. Help and compassion fall short if they do not comprehend the real, eternal nature of the self.

"SERVES YOU RIGHT, SINNER"

by Mathureśa dāsa

In this "Vedic Observer" section, BACK TO GODHEAD writers often refer to the laws of *karma*, the laws of action and reaction. In one sense, the laws of *karma* are any laws by which one can predict the result—or reaction—to a given event. In this broad sense, Isaac Newton's third law of motion—to every action there is an equal and opposite reaction—is a statement of how the laws of *karma* operate in the realm of physics. In another context, a doctor's diagnosis that our indigestion is the result of too much spicy food is based on the doctor's knowledge of the laws of *karma* as they relate to medical science.

(continued on page 34)

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Dirty Illusions

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

Śrīla Prabhupāda: I am prescribing, “Chant Hare Kṛṣṇa.” If you say, “Hare Kṛṣṇa,” immediately the relief begins. And if you say, “No, no, I cannot chant this Hare Kṛṣṇa mantra—I don’t believe in it,” what can be done? That will prove to be a great misfortune.

Just consider. Someone is being asked to chant two words: *Hare Kṛṣṇa*. But he’ll not agree to chant these two words and get relief. Instead, he’ll chant ten or fifteen words: “No, no, I cannot chant this Hare Kṛṣṇa mantra—I don’t believe in it.” He won’t chant the two words *Hare Kṛṣṇa* and get relief. That is a great misfortune for the person.

Dr. Hauser: Yes. But isn’t there something else beyond just the chanting? I mean . . .

Śrīla Prabhupāda: That is the beginning. It is like an ocean. *Ānandāmbudhi*: an ocean of blissfulness. So first of all, come to the shore—touch the water. It is like the Pacific Ocean, with all its vastness. But come to the shore and touch the water. Then gradually you’ll understand. If you remain aloof—“No, I shall not touch it”—then how can you understand what the Pacific Ocean is?

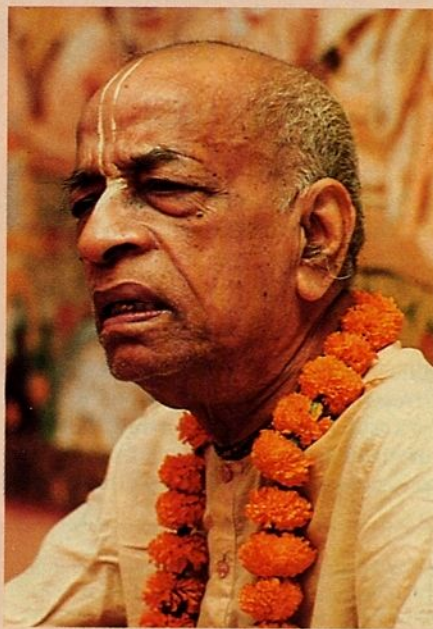
Dr. Hauser: Yes, I can see that.

Śrīla Prabhupāda: *Ambudhi* means “the ocean”; *ānanda* means “blissfulness.” So *ānandāmbudhi* means “the ocean of blissfulness.” And *ānandāmbudhi-varadhanam*: this ocean of blissfulness goes on increasing and increasing unlimitedly.

Now, how does this ocean of blissfulness go on increasing? *Ceto-darpaṇa mārjanam*: the more you chant the Lord’s holy names, the more you cleanse your heart.

We all have got these unclean ideas, these dirty illusions—“I am white,” “I am black,” “I am French,” “I am Chinese”—covering our heart. Fundamentally, our illusion is, “I am this body.”

But by chanting the Lord’s names, we cleanse away our illusion and come to the



reality: “I am a spirit soul, part and parcel of the Supreme Spirit. Now let me serve Him.”

So our diseased condition in this world is due to our unclean heart. In fact, disease means uncleanliness. Is it not?

Dr. Hauser: Hmm.

Śrīla Prabhupāda: Yes. So our material disease—our being in this material world to begin with—is due to our unclean heart. Therefore to cure this disease, *ceto-darpaṇa-mārjanam*: we have to cleanse our heart. And this is the process: chant Hare Kṛṣṇa; let the Lord’s holy names cleanse our heart.

Dr. Hauser: When did this movement start in the Western hemisphere?

Śrīla Prabhupāda: My spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, asked me to revive this traditional Vedic culture in the Western world. It is not actually a question of “starting.” This is the world’s traditional, original culture.

Dr. Hauser: For some people, it will be very difficult accepting this kind of thing as authoritative.

Śrīla Prabhupāda: Why? At every moment, everyone is accepting something or other as authoritative—whether some scientific theory or some news report. And yet generally, whatever thing we are accepting was produced by some man’s

imperfect senses and imperfect mind—so that thing is imperfect.

Dr. Hauser: Yes.

Śrīla Prabhupāda: But if we go to the all-perfect Supreme Personality of Godhead, then we get something perfect, something really authoritative. Take this traditional Vedic culture. It comes from the Vedic literature of Vyāsadeva, the Lord’s literary incarnation. You just test for yourself. For instance, several thousand years ago, the *Bhāgavata Purāna* foretold Lord Buddha’s birth—the place, the family, the date—exactly. Perfect authoritative.

So this chanting of the Lord’s names—we are not concocting some idea. In the Vedic literature the Lord recommends this; this is authoritative.

But instead you may want to accept some other prescription for relief—something produced by some man’s imperfect senses and mind. But that thing must be imperfect, because it is from someone imperfect.

Dr. Hauser: Yes.

Śrīla Prabhupāda: And yet, despite all this imperfection, still this man will put the thing forward as if it were perfect. So he is cheating.

That is going on. Recently a big professor, a Nobel Prize winner, went to Los Angeles to tout his book on chemical evolution. His remedy for our darkness is that life begins from a certain four chemicals. And he has the effrontery to give lectures.

So one of my disciples who has a doctorate in chemistry asked this professor, “If I give you these four chemicals, will you be able to produce life?” The professor replied, “That I cannot say.”

Remember, he had asserted that life begins from these four chemicals, and he had lectured for hours. And yet when he was asked, “When you actually have these four chemicals, will you be able to produce life?” he answered, “That I cannot say.” Just see. He’s not certain whether he’ll be able to produce life. Is this not cheating?

Dr. Hauser: Yes.

Śrīla Prabhupāda: So we don’t go to cheaters to get relief. We go to the Supreme Lord, and we continuously chant His holy names.

(To be continued.)

ŚRĪMAD-BHĀGAVATAM

Śrīmad-Bhāgavatam is the “cream of the Vedic literatures” of ancient India. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. The original Sanskrit text is presented here with transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

Third Canto: “The Status Quo”

CHAPTER TWELVE

Creation of the Kumāras and Others

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, the great sage Maitreya tells Vidura, an eternal associate of the Lord, about the creation of Brahmā, the reservoir of Vedic knowledge.

TEXT 1

मैत्रेय उवाच

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः ।
महिमा वेदगर्भोऽथ यथास्त्राक्षीन्निबोध मे ॥ १ ॥

maitreya uvāca
iti te varṇitaḥ kṣattaḥ
kālakhyah paramātmanah
mahimā veda-garbho 'tha
yathāsrākṣīn nibodha me

maitreyaḥ uvāca—Śrī Maitreya said; iti—thus; te—unto you; varṇitaḥ—described; kṣattaḥ—O Vidura; kāla-ākhyah—by the name eternal time; paramātmanah—of the Supersoul; mahimā—glories; veda-garbhah—Lord Brahmā, the reservoir of the Vedas; atha—hereafter; yathā—as it is; asrākṣit—did create; nibodha—just try to understand; me—from me.

TRANSLATION

Śrī Maitreya said: O learned Vidura, so far I have explained to you the glories of the form of the Supreme Personality of Godhead in His feature of kāla. Now you can hear from me about the creation of Brahmā, the reservoir of all Vedic knowledge.

TEXT 2

ससर्जग्रेऽन्धतामिस्रमथ तामिस्रमादिकृत् ।
महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥ २ ॥

sasarjāgre 'ndha-tāmisram
atha tāmisram ādi-kṛt
mahāmohaṁ ca moham ca
tamaś cājñāna-vṛttayah

sasarja—created; agre—at first; andha-tāmisram—the sense of death; atha—then; tāmisram—anger upon frustration; ādi-kṛt—all these; mahā-moham—ownership of enjoyable objects; ca—also; moham—illusory conception; ca—also; tamaḥ—darkness in self-knowledge; ca—as well as; ajñāna—nescience; vṛttayah—engagements.

TRANSLATION

Brahmā first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity.

PURPORT

Before the factual creation of the living entities in different varieties of species, the conditions under which a living being in the material world has to live were created by Brahmā. Unless a living entity forgets his real identity, it is impossible for him to live in the material conditions of life. Therefore the first condition of material existence is forgetfulness of one's real identity. And by forgetting one's real identity, one is sure to be afraid of death, although a pure living soul is deathless and birthless. This false identification with material nature is the cause of false ownership of things which are offered by the arrangement of superior control. All material resources are offered to the living entity for his peaceful living and for the discharge of the duties of self-realization in conditioned life. But due to false identification, the conditioned soul becomes entrapped by the sense of false ownership of the property of the Supreme Lord. It is evident from this verse that Brahmā himself is a creation of the Supreme Lord, and the five kinds of nescience which condition the living entities in material existence are creations of Brahmā. It is simply ludicrous to think the living entity to be equal with the Supreme Being when one can understand that the conditioned souls are under the influence of Brahmā's magic wand. Patañjali also accepts that there are five kinds of nescience, as mentioned herein.

TEXT 3

दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बहुमन्यत ।
भगवद्भयानपुतेन मनसान्यां ततोऽमृजत् ॥ ३ ॥

dr̥ṣṭvā pāpīyasīm sṛṣṭim
nātmānaṁ bahv amanyata
bhagavad-dhyāna-pūtena
manasānyām tato 'srjat

dr̥ṣṭvā—by seeing; pāpīyasīm—sinful; sṛṣṭim—creation; na—did not; ātmānam—unto himself; bahu—much pleasure; amanyata—felt; bhagavat—on the Personality of Godhead; dhyāna—meditation; pūtena—purified by that; manasā—by such a mentality; anyām—another; tataḥ—thereafter; asrjat—created.

TRANSLATION

Seeing such a misleading creation as a sinful task, Brahmā did not feel much pleasure in his activity, and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation.

PURPORT

Although he created the different influences of nescience, Lord Brahmā was not satisfied in performing such a thankless task, but he had to do it because most of the conditioned souls wanted it to be so. Lord Kṛṣṇa says in *Bhagavad-gītā* (15.15) that He is present in everyone's heart and is helping everyone to either remember or forget. The question may be raised why the Lord, who is all-merciful, helps one to remember and another to forget. Actually, His mercy is not exhibited in partiality towards one and enmity towards another. The living entity, as part and parcel of the Lord, is partially independent because he partially possesses

all the qualities of the Lord. Anyone who has some independence may sometimes misuse it due to ignorance. When the living entity prefers to misuse his independence and glide down towardsnescience, the all-merciful Lord first of all tries to protect him from the trap, but when the living entity persists in gliding down to hell, the Lord helps him to forget his real position. The Lord helps the falling living entity glide down to the lowest point, just to give him the chance to see if he is happy by misusing his independence.

Almost all the conditioned souls who are rotting in the material world are misusing their independence, and therefore five kinds of nescience are imposed upon them. As an obedient servitor of the Lord, Brahmā creates all these as a matter of necessity, but he is not happy in doing so because a devotee of the Lord naturally does not like to see anyone falling down from his real position. Persons who do not care for the path of realization get full facilities from the Lord for executing their proclivities to the fullest extent, and Brahmā helps in that procedure without fail.

TEXT 4

सनकं च सनन्दं च सनातनमयात्मभूः ।
सनत्कुमारं च मुनीभिक्षियानूर्ध्वरेतसः ॥ ४ ॥

sanakam ca sanandam ca
sanātanam athātmabhūḥ
sanat-kumāram ca munīn
niṣkriyān ūrdhva-retasaḥ

sanakam—Sanaka; ca—also; sanandam—Sananda; ca—and; sanātanam—Sanātana; atha—thereafter; ātma-bhūḥ—Brahmā, who is self-born; sanat-kumāram—Sanat-kumāra; ca—also; munīn—the great sages; niṣkriyān—free from all fruitive action; ūrdhva-retasaḥ—those whose semen flows upwards.

TRANSLATION

In the beginning, Brahmā created four great sages named Sanaka, Sananda, Sanātana and Sanat-kumāra. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semen's flowing upwards.

PURPORT

Although Brahmā created the principles of nescience as a matter of necessity for those living entities who were destined to ignorance by the will of the Lord, he was not satisfied in performing such a thankless task. He therefore created four principles of knowledge: *sāṅkhya*, or empirical philosophy for the analytical study of material conditions; *yoga*, or mysticism for liberation of the pure soul from material bondage; *vairāgya*, the acceptance of complete detachment from material enjoyment in life to elevate oneself to the highest spiritual understanding; and *tapas*, or the various kinds of voluntary austerities performed for spiritual perfection. Brahmā created the four great sages Sanaka, Sananda, Sanātana and Sanat to entrust them with these four principles of spiritual advancement, and they inaugurated their own spiritual party, or *sampradāya*, known as the Kumāra-sampradāya, or later on as the Nimbārka-sampradāya, for the advancement of *bhakti*. All of these great sages became great devotees, for without devotional service to the Personality of Godhead one cannot achieve success in any activity of spiritual value.

TEXT 5

तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः ।
तभैच्छन्मोक्षधर्माणो वासुदेवपरावभाः ॥ ५ ॥

tān babhāṣe svabhūḥ putrān
prajāḥ sṛjate putrakāḥ
tan naicchan mokṣa-dharmāṇo
vāsudeva-parāyaṇāḥ

tān—unto the Kumāras, as above mentioned; babhāṣe—addressed; svabhūḥ—Brahmā; putrān—unto the sons; prajāḥ—generations; sṛ-

jata—to create; putrakāḥ—O my sons; tat—that; na—not; aicchan—desired; mokṣa-dharmāṇaḥ—pledged to the principles of liberation; vāsudeva—the Personality of Godhead; parāyaṇāḥ—who are so devoted.

TRANSLATION

Brahmā spoke to his sons after generating them. “My dear sons,” he said, “now generate progeny.” But due to their being attached to Vāsudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

PURPORT

The four sons of Brahmā, the Kumāras, declined to become family men even on the request of their great father, Brahmā. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage. People may ask how the Kumāras could refuse the orders of Brahmā, who was their father and above all the creator of the universe. The reply is that one who is *vāsudeva-parāyaṇa*, or seriously engaged in the devotional service of the Personality of Godhead, Vāsudeva, need not care for any other obligation. It is enjoined in the *Bhāgavatam* (11.5.41):

devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaḥ śaraṇyaṃ
gato mukundaṃ parihrtya kartam

“Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives and members of human society.” Thus there was nothing wrong in the acts of the Kumāras when they refused their great father's request that they become family men.

TEXT 6

सोऽवच्यातः सुतैरेवं प्रत्याख्यातानुशसनैः ।
क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे ॥ ६ ॥

so 'avadhyātaḥ sutair evam
pratyākhyātānuśasanaiḥ
krodham durviṣaḥam jātam
niyantum upacakrame

saḥ—he (Brahmā); avadhyātaḥ—thus being disrespected; sutaiḥ—by the sons; evam—thus; pratyākhyāta—refusing to obey; anuśasanaiḥ—the order of their father; krodham—anger; durviṣaḥam—too much to be tolerated; jātam—thus generated; niyantum—to control; upacakrame—tried his best.

TRANSLATION

On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahmā, which he tried to control and not express.

PURPORT

Brahmā is the director in charge of the mode of passion of material nature. Therefore it was natural for him to become angry on the refusal of his sons to obey his order. Although the Kumāras were right in such acts of refusal, Brahmā, being absorbed in the mode of passion, could not check his passionate anger. He did not express it, however, because he knew that his sons were far enlightened in spiritual advancement and thus he should not express his anger before them.

TEXT 7

धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजासतेः ।
सघोऽजायत तन्मन्युः कुमारो नीललोहितः ॥ ७ ॥

*dhiyā nigr̥hyamāno 'pi
bhruvor madhyāt prajāpateḥ
sadyo 'jāyata tan-manyuḥ
kumāro nīla-lohitāḥ*

dhiyā—by intelligence; *nigr̥hyamānaḥ*—being controlled; *api*—in spite of; *bhruvoḥ*—of the eyebrows; *madhyāt*—from between; *prajāpateḥ*—of Brahmā; *sadyaḥ*—at once; *ajāyata*—generated; *tat*—his; *manyuḥ*—anger; *kumāraḥ*—a child; *nīla-lohitāḥ*—mixture of blue and red.

TRANSLATION

Although he tried to curb his anger, it came out from between his eyebrows, and a child of mixed blue and red was immediately generated.

PURPORT

The face of anger is the same whether exhibited due to ignorance or knowledge. Although Brahmā tried to curb his anger, he could not do so, even though he is the supreme being. Such anger in its true color came from between the eyebrows of Brahmā as Rudra, in a mixed color of blue (ignorance) and red (passion), because anger is the product of passion and ignorance.

TEXT 8

स वै रुरोद देवानां पूर्वजो भगवान् भवः ।
नामानि कुरु मे धातः स्थानानि च जगद्गुरो ॥ ८ ॥

*sa vai ruroda devānām
pūrvajo bhagavān bhavaḥ
nāmāni kuru me dhātaḥ
sthānāni ca jagad-guro*

saḥ—he; *vai*—certainly; *ruroda*—cried loudly; *devānām pūrvajah*—the eldest of all demigods; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *nāmāni*—different names; *kuru*—designate; *me*—my; *dhātaḥ*—O destiny maker; *sthānāni*—places; *ca*—also; *jagad-guro*—O teacher of the universe.

TRANSLATION

After his birth he began to cry: O destiny maker, teacher of the universe, kindly designate my name and place.

TEXT 9

इति तस्य वचः पाषो भगवान् परिपालयन् ।
अभ्यधाद्भद्रया वाचा मा रोदीस्तकरोमि ते ॥ ९ ॥

*iti tasya vacaḥ pādmo
bhagavān paripālayan
abhyadhād bhadrayā vācā
mā rodīś tat karomi te*

iti—thus; *tasya*—his; *vacaḥ*—request; *pādmaḥ*—one who is born from the lotus flower; *bhagavān*—the powerful; *paripālayan*—accepting the request; *abhyadhāt*—pacified; *bhadrayā*—by gentle; *vācā*—words; *mā*—do not; *rodīḥ*—cry; *tat*—that; *karomi*—I shall do it; *te*—as desired by you.

TRANSLATION

The all-powerful Brahmā, who was born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire.

TEXT 10

यदरोदीः सुरश्रेष्ठ सोद्रेग इव बालकः ।
ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ॥ १० ॥

*yad arodīḥ sura-śreṣṭha
sodreḡa iva bālakah*

*tatas tvām abhidhāsyanti
nāmnā rudra iti prajāḥ*

yat—as much as; *arodīḥ*—cried loudly; *sura-śreṣṭha*—O chief of the demigods; *sa-udreḡaḥ*—with great anxiety; *iva*—like; *bālakah*—a boy; *tataḥ*—therefore; *tvām*—you; *abhidhāsyanti*—will call; *nāmnā*—by the name; *rudraḥ*—Rudra; *iti*—thus; *prajāḥ*—people.

TRANSLATION

Thereafter Brahmā said: O chief of the demigods, you shall be called by the name Rudra by all people because you have so anxiously cried.

TEXT 11

हृदिन्द्रियाण्यसुर्योम वायुरभिर्जलं मही ।
सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि ते ॥ ११ ॥

*hṛd indriyāṇy asur vyoma
vāyur agnir jalam mahi
sūryaś candras tapaś caiva
sthānāny agre kṛtāni te*

hṛt—the heart; *indriyāni*—the senses; *asuḥ*—life air; *vyoma*—the sky; *vāyuh*—the air; *agniḥ*—fire; *jalam*—water; *mahi*—the earth; *sūryaḥ*—the sun; *candraḥ*—the moon; *tapaḥ*—austerity; *ca*—as well as; *eva*—certainly; *sthānāni*—all these places; *agre*—hereinbefore; *kṛtāni*—already made; *te*—for you.

TRANSLATION

My dear boy, I have already selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon and austerity.

PURPORT

The creation of Rudra from between the eyebrows of Brahmā as the result of his anger, generated from the mode of passion partly touched by ignorance, is very significant. In *Bhagavad-gītā* (3.37) the principle of Rudra is described. *Krodha* (anger) is the product of *kāma* (lust), which is the result of the mode of passion. When lust and hankering are unsatisfied, the element of *krodha* appears, which is the formidable enemy of the conditioned soul. This most sinful and inimical passion is represented as *ahankāra*, or the false egocentric attitude of thinking oneself to be all in all. Such an egocentric attitude on the part of the conditioned soul, who is completely under the control of material nature, is described in *Bhagavad-gītā* as foolish. The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein *krodha* (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra's presence in such places. When a man is angry he breathes very rapidly, and thus Rudra is represented in the air of life, or in the activities of breathing. When the sky is overcast with dense clouds and roars in anger, and when the wind blows very fiercely, the Rudra principle is manifested, and so also when the seawater is infuriated by the wind it appears in a gloomy feature of Rudra, which is very fearful to the common man. When fire is ablaze we can also experience the presence of Rudra, and when there is an inundation over the earth we can understand that this is also the representation of Rudra.

There are many earthly creatures who constantly represent the Rudra element. The snake, tiger and lion are always representations of Rudra. Sometimes, because of the extreme heat of the sun, there are cases of heatstroke, and due to the extreme coldness created by the moon there are cases of collapse. There are many sages empowered with the influence of austerity and many *yogis*, philosophers and renouncers who sometimes exhibit their acquired power under the influence of the Rudra

principles of anger and passion. The great *yogī* Durvāsā, under the influence of this Rudra principle, picked a quarrel with Mahārāja Ambariṣa, and a *brāhmaṇa* boy exhibited the Rudra principle by cursing the great King Parikṣit. When the Rudra principle is exhibited by persons who are not engaged in the devotional service of the Supreme Personality of Godhead, the angry person falls down from the peak of his improved position. This is confirmed as follows:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ
(Bhāg. 10.2.32)

The most lamentable falldown of the impersonalist is due to his false and unreasonable claim of being one with the Supreme.

TEXT 12

मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः ।
उग्ररेता भवः कालो वामदेवो धृतव्रतः ॥१२॥

manyur manur mahinaso
mahān chiva ṛtadhvajah
ugraretā bhavaḥ kālo
vāmadevo dhṛtavrataḥ

manyuḥ, manuḥ, mahinasah, mahān, śivaḥ, ṛtadhvajah, ugraretāḥ, bhavaḥ, kālah, vāmadevaḥ, dhṛtavrataḥ—all names of Rudra.

TRANSLATION

Lord Brahmā said: My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata.

TEXT 13

धीर्धृतिरसलोमा च नियुत्सर्पिरिलाम्बिका ।
इरावती स्वधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियः ॥१३॥

dhīr dhṛti-rasalomā ca
niyut sarpir ilāmbikā
irāvati svadhā dīkṣā
rudrāṅyo rudra te striyaḥ

dhīḥ, dhṛti, rasalā, umā, niyut, sarpiḥ, ilā, ambikā, irāvati, svadhā, dīkṣā, rudrāṅyaḥ—the eleven Rudrāṅis; *rudra*—O Rudra; *te*—unto you; *striyaḥ*—wives.

TRANSLATION

O Rudra, you also have eleven wives, called the Rudrāṅis, and they are as follows: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvati, Svadhā and Dīkṣā.

TEXT 14

गृहणैतानि नामानि स्थानानि च सयोषणः ।
एभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः ॥१४॥

gṛhāṇaitāni nāmāni
sthānāni ca sa-yoṣaṇaḥ
ebhiḥ sṛja prajā bahvīḥ
prajānām asi yat patiḥ

gṛhāṇa—just accept; *etāni*—all these; *nāmāni*—different names; *sthānāni*—as well as places; *ca*—also; *sa-yoṣaṇaḥ*—along with wives; *ebhiḥ*—with them; *sṛja*—just generate; *prajāḥ*—progeny; *bahvīḥ*—on a large scale; *prajānām*—of the living entities; *asi*—you are; *yat*—since; *patiḥ*—the master.

TRANSLATION

My dear boy, you may now accept all the names and places designated for you and your different wives, and since you are now one of the masters of the living entities, you may increase the population on a large scale.

PURPORT

Brahmā, as the father of Rudra, selected the wives of his son, his living places, and his names as well. It is natural that one should accept the wife selected by one's father, just as a son accepts the name given by the father or as he accepts the property offered by the father. That is the general course in increasing the population of the world. On the other hand, the Kumāras did not accept the offering of their father because they were elevated far beyond the business of generating a great number of sons. As the son can refuse the order of the father for higher purposes, so the father can refuse to maintain his sons in increasing population because of higher purposes.

TEXT 15

इत्यादिष्टः स्वगुरुणा भगवानीललोहितः ।
सत्त्वाकृतिस्वभावेन ससर्जत्समसाः प्रजाः ॥१५॥

ity ādiṣṭaḥ sva-guruṇā
bhagavān nila-lohitah
sattvākṛti-svabhāvena
sasarjātma-samāḥ prajāḥ

iti—thus; *ādiṣṭaḥ*—being ordered; *sva-guruṇā*—by his own spiritual master; *bhagavān*—the most powerful; *nīla-lohitah*—Rudra, whose color is mixed blue and red; *sattva*—power; *ākṛti*—bodily features; *svabhāvena*—and with a very furious mode of nature; *sasarja*—created; *ātma-samāḥ*—like his own prototype; *prajāḥ*—generations.

TRANSLATION

The most powerful Rudra, whose bodily color was blue mixed with red, created many offspring exactly resembling him in features, strength and furious nature.

TEXT 16

रुद्राणां रुद्रसृष्टानां समन्ताद् प्रसतां जगत् ।
निशाम्यासंख्यशो यूथान् प्रजापतिरशङ्कत ॥१६॥

rudrāṅām rudra-sṛṣṭānām
samantād grasatām jagat
niśāmyāsankhyaśo yūthān
prajāpatir aśāṅkata

rudrāṅām—of the sons of Rudra; *rudra-sṛṣṭānām*—who were generated by Rudra; *samantāt*—being assembled together; *grasatām*—while devouring; *jagat*—the universe; *niśāmya*—by observing their activities; *asaṅkhyāśaḥ*—unlimited; *yūthān*—assembly; *prajā-patiḥ*—the father of the living entities; *aśāṅkata*—became afraid of.

TRANSLATION

The sons and grandsons generated by Rudra were unlimited in number, and when they assembled together they attempted to devour the entire universe. When Brahmā, the father of the living entities, saw this, he became afraid of the situation.

PURPORT

The generations of Rudra, the incarnation of anger, were so dangerous to the maintenance of universal affairs that even Brahmā, the father of the living entities, became afraid of them. The so-called devotees or followers of Rudra are also a menace. They are sometimes dangerous

even to Rudra himself. Descendants of Rudra sometimes make plans to kill Rudra—by the grace of Rudra. That is the nature of his devotees.

TEXT 17

अलं प्रजाभिः सृष्टाभिरिदृशीभिः सुरोत्तम ।
मया सह दहन्तीभिर्दिशश्चक्षुर्भिरुबणैः ॥१७॥

*alam prajābhiḥ sṛṣṭābhir
idr̥śibhiḥ surottama
mayā saha dahantībhir
diśāś cakṣurbhir ulbaṇaiḥ*

alam—unnecessary; *prajābhiḥ*—by such living entities; *sṛṣṭābhiḥ*—generated; *idr̥śibhiḥ*—of this type; *sura-uttama*—O best among the demigods; *mayā*—me; *saha*—along with; *dahantībhiḥ*—who are burning; *diśāś*—all sides; *cakṣurbhiḥ*—by the eyes; *ulbaṇaiḥ*—fiery flames.

TRANSLATION

Brahmā told Rudra: O best among the demigods, there is no need for you to generate living entities of this nature. They have begun to devastate everything on all sides with the fiery flames from their eyes, and they have even attacked me.

TEXT 18

तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् ।
तपसैव यथापूर्वं स्रष्टा विश्वमिदं भवान् ॥१८॥

*tapa ātiṣṭha bhadraṁ te
sarva-bhūta-sukhāvaham
tapasaiva yathā pūrvam
sraṣṭā viśvam idaṁ bhavān*

tapaḥ—penance; *ātiṣṭha*—be situated; *bhadraṁ*—auspicious; *te*—unto you; *sarva*—all; *bhūta*—living entities; *sukha-āvaham*—bringing happiness; *tapasā*—by penance; *eva*—only; *yathā*—as much as; *pūrvam*—before; *sraṣṭā*—will create; *viśvam*—the universe; *idaṁ*—this; *bhavān*—yourself.

TRANSLATION

My dear son, you had better situate yourself in penance, which is auspicious for all living entities and which will bring all benediction upon you. By penance only shall you be able to create the universe as it was before.

PURPORT

In the creation, maintenance and dissolution of the cosmic manifestation, the three deities Brahmā, Viṣṇu and Maheśvara, or Śiva, are respectively in charge. Rudra was advised not to destroy while the period of creation and maintenance was going on, but to situate himself in penance and wait for the time of dissolution, when his services would be called for.

TEXT 19

तपसैव परं ज्योतिर्भगवन्तमधोक्षजम् ।
सर्वभूतगुहावासमञ्जसा विन्दते पुमान् ॥१९॥

*tapasaiva param jyotir
bhagavantam adhoḥśajam
sarva-bhūta-guhāvāsam
aṅjasā vindate pumān*

tapasā—by penance; *eva*—only; *param*—the supreme; *jyotiḥ*—light; *bhagavantam*—unto the Personality of Godhead; *adhoḥśajam*—He who is beyond the approach of the senses; *sarva-bhūta-guhā-āvāsam*—resid-

ing in the heart of all living entities; *aṅjasā*—completely; *vindate*—can know; *pumān*—a person.

TRANSLATION

By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses.

PURPORT

Rudra was advised by Brahmā to perform penance as an example to his sons and followers that penance is necessary for attaining the favor of the Supreme Personality of Godhead. In *Bhagavad-gītā* it is said that the common mass of people follow the path shown by an authority. Thus Brahmā, disgusted with the Rudra generations and afraid of being devoured by the increase of population, asked Rudra to stop producing such an unwanted generation and take to penance for attaining the favor of the Supreme Lord. We find, therefore, in pictures, that Rudra is always sitting in meditation for the attainment of the favor of the Lord. Indirectly, the sons and followers of Rudra are advised to stop the business of annihilation, following the Rudra principle while the peaceful creation of Brahmā is going on.

TEXT 20

मैत्रेय उवाच

एवमात्मभुवादिष्टः परिक्रम्य गिरां पतिम् ।
बाढमित्यमुमामन्त्र्य विवेश तपसे वनम् ॥२०॥

*maitreya uvāca
evam ātmabhuvādiṣṭaḥ
parikramya girāṁ patim
bāḍham ity amum āmantrya
viveśa tapase vanam*

maitreyaḥ uvāca—Śrī Maitreya said; *evam*—thus; *ātma-bhuvā*—by Brahmā; *ādiṣṭaḥ*—being so requested; *parikramya*—by circumambulating; *girāṁ*—of the Vedas; *patim*—unto the master; *bāḍham*—that is right; *iti*—thus; *amum*—unto Brahmā; *āmantrya*—thus addressing; *viveśa*—entered into; *tapase*—for the matter of penance; *vanam*—into the forest.

TRANSLATION

Śrī Maitreya said: Thus Rudra, having been ordered by Brahmā, circumambulated his father, the master of the Vedas. Addressing him with words of assent, he entered the forest to perform austere penances.

TEXT 21

अथाभिधायतः सर्गं दश पुत्राः प्रजज्ञिरे ।
भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥२१॥

*athābhidhāyataḥ sargam
daśa putrāḥ prajājñire
bhagavac-chakti-yuktasya
loka-santāna-hetavaḥ*

atha—thus; *abhidhāyataḥ*—while thinking of; *sargam*—creation; *daśa*—ten; *putrāḥ*—sons; *prajājñire*—were begotten; *bhagavat*—regarding the Personality of Godhead; *śakti*—potency; *yuktasya*—empowered with; *loka*—the world; *santāna*—generation; *hetavaḥ*—the causes.

TRANSLATION

Brahmā, who was empowered by the Supreme Personality of Godhead, thought of generating living entities and begot ten sons for the extension of the generations.

(continued in next issue)

For Your Information

RESOURCES

Prepare your child to go back to Godhead.

ISKCON now has more than twenty primary and secondary schools worldwide, and some of these schools are now prepared to accept students from outside their local communities. Here's your opportunity to give your child a strong spiritual foundation, in addition to standard academic knowledge.

For more information, write to Śrī Rāma dāsa, ISKCON Gurukula Education Office, Almviks Gärd, 15300 Järna, Sweden.

Tired of media stereotypes of the Hare Kṛṣṇa movement? Want to understand who the Hare Kṛṣṇa people really are and what they're about? Then read *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West*, a collection of interviews with Harvey Cox, Larry Shinn, Thomas Hopkins, A. L. Basham, and Srivatsa Goswami conducted by the book's editor, Steven J. Gelberg, the Hare Kṛṣṇa movement's director for interreligious affairs. Together, these dialogues shed much light on relevant historical, sociological, psychological, and theological issues surrounding the movement. This book will help you understand the logic and appeal of the Hare Kṛṣṇa movement.

276 pages, softbound.

Order from a bookstore or check the gift shop of the Hare Kṛṣṇa center nearest you.

Radio KHQN, ISKCON's Utah station, offers taped, serialized programs. Each series consists of from thirty to one hundred half-hour programs and is based on ISKCON publications and the Vedic literature. Programs include such topics as Kṛṣṇa, Śrīla Prabhupāda, *Mahābhārata*, *Rāmāyaṇa*, plus programs on diet, reincarnation, science, abortion, and issues of the day. A demo is available for \$1.50 that includes samples of each series. Cost is \$3.00 per sixty-minute tape (postage paid in U.S. only). Write KHQN, P.O. Box 379, Spanish Fork, UT 84660, or call (801) 798-3559.

Plain living, high thinking. Get out of the city—away from the noise, pollution, and the anxiety and madness of city life. Come back to a simpler, more natural way of life. Live close to the earth, close to God. The Hare Kṛṣṇa movement has thirty-four farm communities throughout the world. These are sacred places where your spirit can unfold. And at the same time, they're realistic, practical places, where you can build a sane, stable life for yourself and, if you're married, for your family.

To find out more, get in touch with the ISKCON farm community nearest you (you'll find them in the list of centers on pages 20–21 of this magazine).

Or write or call Paramānanda dāsa, who is the ISKCON minister for farm communities. His address is the Gītā-nāgarī Farm, R.D. No. 1, Box 839, Port Royal, Pennsylvania 17082; phone: (717) 527-4101.

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If you're a scientific person, apply your mind to the science of self-realization.

Read *Mechanistic and Nonmechanistic Science*, an investigation into the nature of consciousness and form, by Richard L. Thompson.

In this book, Dr. Thompson shows how physics breaks down when it tries to deal with consciousness. He examines how biology runs in circles when it tries to account for complex forms of life. For scientists seeking a unified view of the world, he suggests looking beyond theories that boil everything down to impersonal arrangements of numbers. And he gives some revolutionary ideas of what science has yet to find. Includes rigorous technical sections you can read if they're for you, or skip over without hindrance if they're not.

245 pages, softbound.

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

Enjoy the writings of Śrīla Satsvarūpa dāsa Goswami,

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

Kṛṣṇa Conscious Tape Cassettes

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

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

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

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

Going to Bombay?

Visit the ISKCON cultural center—Hare Krishna Land, in beautiful Juhu Beach. A short ride from the Bombay airports, Hare Krishna Land features a gorgeous traditional Kṛṣṇa temple, together with a multistory modern guesthouse, Govinda's pure vegetarian *prasadam* restaurant, musical and theatrical performances in the 425-seat auditorium, and a sublime atmosphere of spiritual realization in the association of Kṛṣṇa's devotees.

For further information, inquire at your local ISKCON center or get directly in touch with ISKCON in Bombay.

ISKCON REVIEW, a biannual, interdisciplinary journal dedicated to the academic study of ISKCON, includes articles from both inside and outside the movement, in-depth interviews with devotees, book reviews, and so on. To subscribe for one year, mail a check or money order for \$6 payable to ISKCON (\$10 foreign) to Śubhānanda dāsa, Editor, ISKCON REVIEW, 41 W. Allens Lane, Philadelphia, PA 19119.

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Every Town and Village

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

NITYA-TRIPĀ-DEVĪ-DĀSĪ



Inside a colorful tent at Villa Vṛndāvana, near Florence, conference delegates from Italian animal-rights organizations enjoy sumptuous *kṛṣṇa-prasādam*, vegetarian food offered to Lord Kṛṣṇa.

Italians Gain Spiritual Perspective on Animal Rights

Florence, Italy—Animal-rights activists recently met at ISKCON's Villa Vṛndāvana rural community here to discuss the spiritual dimensions of the animal-rights movement. Participants included members of the Italian Vegetarian League, the Italian League for Animal Rights, and the Italian Antivivisection League, among others.

Somaka Swami and Gaura Kṛṣṇa dāsa, organizers of the conference, stressed that all living beings (not just humans) have an

eternal soul and thus a right to life. The one-day conference featured an elaborate feast of *kṛṣṇa-prasādam* (vegetarian food offered to Kṛṣṇa) and a play illustrating the tragic ignorance of meat-eating.

On other fronts, ISKCON recently participated in an antivivisection demonstration in Basel, Switzerland, and was dubbed by a prominent newspaper in Atlanta, Georgia, as "the best organized vegetarian lobby" in the United States.

"Adopt a Cow" Expands from Pennsylvania Farm

Port Royal, Pennsylvania—ISKCON's Gītā-nāgarī farm here, a self-sufficient community dedicated to God consciousness and cow protection, has received international publicity for its unique Adopt-a-Cow program.

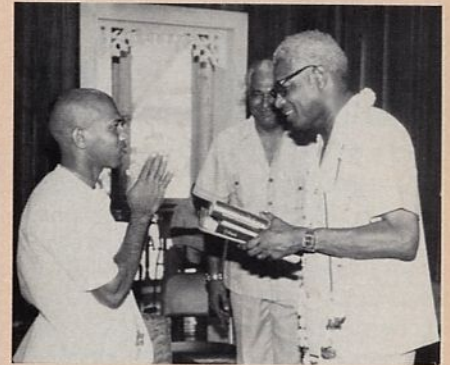
An Associated Press story appeared in many newspapers in the United States, as well as in India and South Korea. "Hindus who find it impossible to keep a cow themselves are being offered a chance to aid their religion's most sacred animal through a farm's Adopt-a-Cow program that guarantees the animal's lifelong care," the AP story said.

The Adopt-a-Cow program was founded by a group of Hindu doctors and business-

men and has initially focused on the Hindu community in the United States. Letters to Hindu families across the country have been mailed, and advertisements have been placed in several Hindu publications.

The project is not restricted to the Hindu community, however. Gaura Hari dāsa, Adopt-a-Cow coordinator at Gītā-nāgarī, plans to expand advertising to publications serving vegetarians and animal-rights activists, stressing the practical contributions the cow makes to society. "The idea is to promote the principle of cow protection and to get people to think of a cow as a living person," Gaura Hari says. "We want people to think of cows as part of the family, not as dinner."

Guyana's President Receives ISKCON Books



President Desmond Hoyte with Rūpa Gosvāmī dāsa and Suraj Narian (center).

New Amsterdam, Guyana—Desmond Hoyte, the new president of Guyana, recently met Rūpa Gosvāmī dāsa and received a garland and several ISKCON publications. The visit was arranged by Suraj Narian, a regional chairman in the government and a supporter of ISKCON projects such as the Hare Krishna Food for Life program, which has been feeding the hungry and homeless in Guyana.

Detroit Schools Host Devotee Cook



Mukhyā dāśī teaches nutrition to Detroit class.

Detroit—Public school officials invited cooks from Govinda's Restaurant at the Bhaktivedanta Cultural Center here to assist in a six-month educational program on nutrition.

Mrs. Michael Thompson, the superintendent of health education, asked Mukhyā-devī dāśī to demonstrate vegetarian cooking to four classes—kindergarten through third grade. After each class the students enjoyed the special lunch.

Mrs. Thompson also requested Mukhyā dāśī to conduct a workshop for educators from thirty-nine public schools in Detroit.

“Food for Life” In the Philippines



Devotees feed the people of Cebu sumptuously.

Cebu, Philippines—The Hare Krishna Food for Life program here now serves between five hundred and a thousand meals daily to needy families and children in public places, schools, and orphanages, reported Guṇamālā-devī dāśī, the program director. The program offers porridge, rice, and mung bean soup.

New Films Document Lord Caitanya’s Life

Māyāpur, West Bengal—Lord Caitanya Mahāprabhu: *The Golden Avatar*, a movie on the life of Lord Caitanya, premiered here in March during the celebration of the five-hundredth anniversary of Lord Caitanya’s appearance. ISKCON members from around the world, as well as crowds of Indian pilgrims, viewed the film, which is based on *Śrī Caitanya-caritāmṛta*, a sixteenth-century biography of Lord Caitanya. A seventeen-volume English translation of the *Caitanya-caritāmṛta* by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder and spiritual master of the Hare Kṛṣṇa movement, was published in 1975 by the Bhaktivedānta Book Trust.

Yadubara dāsa, who along with his wife, Viśākhā-devī dāśī, directs ISKCON Cinema, shot many scenes for the film in the nearby village of Maharan, where three thousand enthusiastic villagers are members of ISKCON. Yadubara, who reached the village by boat, was greeted with flower garlands, the chanting of the Hare Kṛṣṇa mantra, and a sumptuous Bengali feast of *kṛṣṇa-prasādam* (vegetarian food offered to Lord Kṛṣṇa). For the next two days the villagers, dressed in Indian robes and playing traditional musical instruments, participated in the filming. Life in Maharan has changed little in the five centuries since Lord Caitanya Himself led the people of this area of Bengal in the congregational chanting of the holy names of God.

Devotees from the Hare Kṛṣṇa center in

ISKCON Restaurant Named “Best of Dallas”



Kalachandji’s, the Hare Kṛṣṇa movement’s restaurant in Dallas, placed first and second in two categories of a “Best of Dallas” contest recently. The *Dallas Observer* awarded the restaurant first place in the category of “unique dining experiences” and second place in “natural foods/vegetarian restaurants.” The *Observer* said, “The service is cordial, and the waiters (usually attired in all their saffron-robed, pony-tailed splendor) smile more than at just about any restaurant in town.” Candy Buckley, selected as Dallas’s best actress, chose Kalachandji’s as the setting for her award photo. She posed with Rāmaśraddha dāsa and Choṭa Haridāsa dāsa.

Bangladesh spent several days in a recording studio taping additional music for the production. Yadubara, who has been at work on this film for the past two years in the United States, has made many other films for the Kṛṣṇa consciousness movement, including documentaries such as *Your Ever Well-Wisher*, a biography of Śrīla Prabhupāda, and *The World of Hare Krishna*, a portrait of the Hare Kṛṣṇa people.

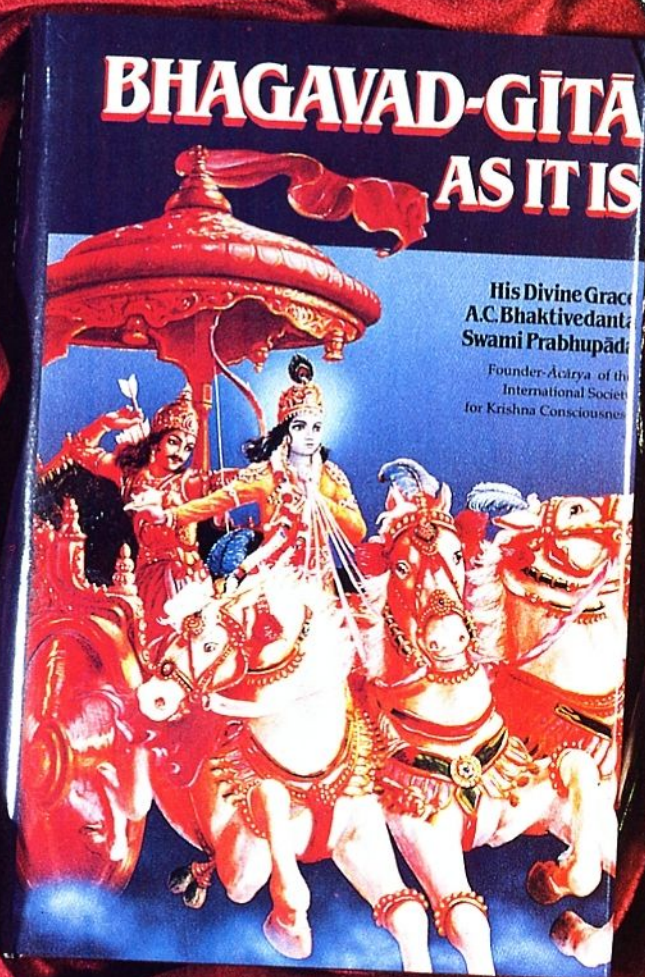
Another documentary on Lord Caitanya, commissioned by the Indian government’s Information and Broadcasting Ministry, is being produced by Ravi Mehera, a long-time friend of ISKCON and an accomplished filmmaker. Mehera is also closely following Śrīla Prabhupāda’s translation of *Śrī Caitanya-caritāmṛta*. “We want to present Lord Caitanya properly,” he said. “He should not be seen as an ordinary

man or even a great saint. Lord Caitanya should be seen as Lord Kṛṣṇa, or God Himself.”

Mehera’s film was inaugurated at the Krishna-Balarām temple in Vṛndāvana, India, one of the major temples of the International Society for Krishna Consciousness. Mehera invited more than fifty devotee priests, all lifelong followers of Lord Caitanya residing in holy Vṛndāvana, to attend the event. Guests heard readings from passages in the *Caitanya-caritāmṛta* about transcendental dramas.

The theme of the new film is Lord Caitanya’s own prediction that the chanting of Hare Kṛṣṇa would spread to every corner of the world. After tracing Lord Caitanya’s life story, the film shows Śrīla Prabhupāda chanting with his Western disciples, indicating the fulfillment of Lord Caitanya’s prediction.

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—Dr. S. Shukla
Asst. Professor of Linguistics
Georgetown University

BHAGAVAD-GĪTĀ AS IT IS

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

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A WRATH SUPREME

Eons ago a wonderful incarnation of God revealed
the relation between divine anger and transcendental love.

by DVĀRAKĀDHĪSA-DEVĪ DĀSĪ

Ferocious beauty. Red eyes glare out from a fearsome visage that writhes with rage. The form is massive. The powerful arms thrash in all directions. The being appears to be half man and half lion, with a huge many-headed serpent rising and coiling behind Him—a gorgeous yet forbidding halo. He is Nṛsimha, attacking and killing the demoniac king Hiraṇyakaśipu. Blood splatters, and Nṛsimha, like a lion at his kill, roars victorious, His golden mane effulgent about His regal head. His anger is terrible, yet at His side stands a delicate young boy with a radiant smile. He is offering Lord Nṛsimha a garland of flowers.

As a newcomer to a Hare Kṛṣṇa temple, you might have been surprised to see a pic-

The magnificent prowess of Lord Nṛsimha overwhelms the demoniac king Hiraṇyakaśipu. Although the Supreme Lord is not obliged to personally come and fight in hand-to-hand combat to defend His own interests, still He enjoys the sport of a good fight. He is the original person, and all personal attributes originate in Him. Thus chivalry and anger are present in the Supreme Lord's personality, and these qualities are seen as He chastises Hiraṇyakaśipu.

ture of this scene prominently displayed in the temple room or on the altar. Who is Nṛsimha, and what is His connection with the peace-loving, vegetarian Hare Kṛṣṇas?

Remarkably, Lord Nṛsimha ("half man, half lion") is one of the most beloved of incarnations. His special pastime is to protect all souls surrendered to Him, thus demonstrating the extraordinary bond between the Supreme Lord and His dear devotees. Nondifferent from the blackish-blue cowherd boy Kṛṣṇa, who charmed the gentle residents of Vṛndāvana Village five thousand years ago, Lord Nṛsimha proves His pure devotee can never be vanquished.

Lord Nṛsimha's appearance is one of the most dramatic episodes in history, recorded exclusively and explicitly in the Vedic literature, especially in *Śrīmad-Bhāgavatam*. The story takes place in a former age, many thousands of years ago. A powerful atheist named Hiraṇyakaśipu desired immortality within this material world—a favorite pursuit of those unable to imagine an existence beyond the material realm. Hiraṇyakaśipu longed only for wealth, power, and sensory pleasure. The very name *Hiraṇyakaśipu*

refers to one who is fond of gold and comfortable beds. Since material pleasures can be had only as long as one remains bound within the physical body, the natural calculation of a materialist like Hiraṇyakaśipu would be to extend the life of the body for as long as possible. It was for such "immortality" that Hiraṇyakaśipu hankered.

To achieve his end, he performed excruciating austerities for 36,000 years, plotting to win the favor and benediction of Lord Brahmā, chief of the demigods. So grievous were his austerities that the entire universe was disturbed. Finally, the demigods begged Lord Brahmā to terminate Hiraṇyakaśipu's terrible penances.

Lord Brahmā is a very powerful agent of the Supreme Lord entrusted with the responsibility of creating the entire material cosmos. He came before Hiraṇyakaśipu, knowing his strong desire for immortality, yet he was unable to grant the benediction. Although Lord Brahmā lives for many millions of years—from creation to annihilation—he also dies. Thus he was unable to give Hiraṇyakaśipu that which he himself did not possess.

Cunningly, Hiraṇyakaśipu then made

the following request: He asked that he not be killed with any weapon, indoors or outdoors, in the daytime or at night. He also asked that he not be killed on the land or in the air, or by any beast or human being, living or nonliving. After securing these benedictions from Lord Brahmā, Hiranyakaśipu felt confident that he had indeed achieved a kind of immortality. Who could stop him now?

Hiranyakaśipu was fueled by an intense hatred for the Supreme Lord. Formerly, when the Lord in His boar incarnation had killed Hiranyakaśipu's demonic brother, Hiranyākṣa, Hiranyakaśipu had vowed to avenge his brother's death. Thus he had set about conquering the universe with savage determination. He defeated the rulers of each planet, forcing great demigods to bow down and worship him. His reign was oppressive and severe, and the people lived in fear of this tyrant no one could kill. In our modern age we have some experience with dictators who create agony for their subjects, yet none has been so monstrous as Hiranyakaśipu. He dominated the universe, holding it in his tyrannical grip. The helpless people prayed to the Lord for relief.

Hiranyakaśipu had four sons, and of these the most wonderful was Prahlāda. While in the womb of his mother, Prahlāda had heard the sage Nārada speaking the transcendental philosophy of Kṛṣṇa consciousness. Thus he had become a spotlessly pure devotee of Lord Kṛṣṇa. His character was ideal; his qualities were as exalted as his father's were abominable. Even as a child he was unattached to frivolity and sensual comforts, preferring to meditate on God's glorious activities.

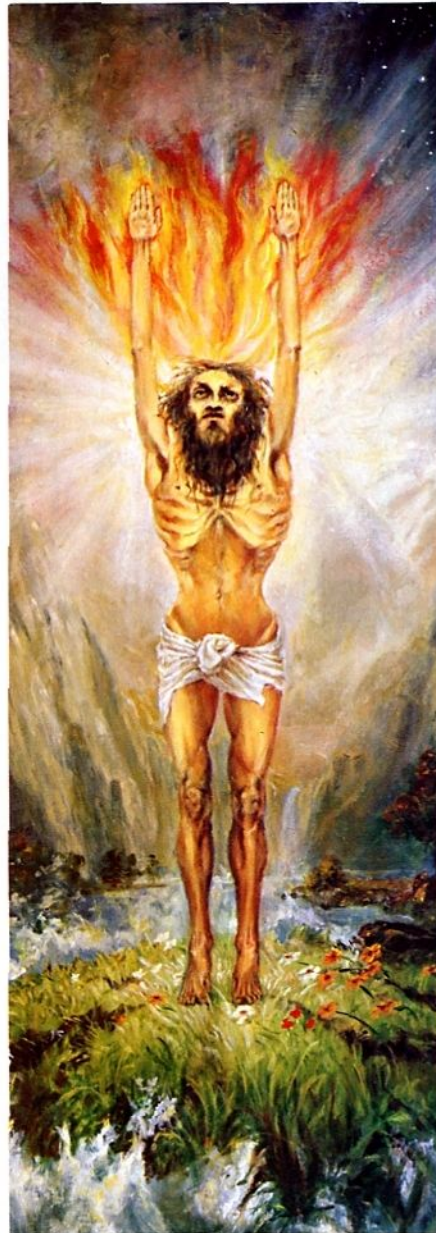
Hiranyakaśipu was very fond of Prahlāda. This affection diminished, however, when Hiranyakaśipu learned that Prahlāda was instructing his schoolmates in devotional service to Lord Kṛṣṇa. Hiranyakaśipu called his son and, placing him on his lap, requested him to tell what he was learning in school. Prahlāda serenely replied that he was understanding the folly of materialistic pursuits and the need for intelligent persons to devote their time to serving the Supreme Lord.

This reply infuriated Hiranyakaśipu, who ordered that his son be killed. The order, however, proved exceedingly difficult to execute. Prahlāda was thrown beneath the feet of elephants, attacked with deadly weapons, and hurled from a mountain. He was tortured and poisoned. Yet despite these attempts on his life, he remained unhurt. Throughout all his travails he simply meditated on Lord Kṛṣṇa, who kept him from harm.

Hiranyakaśipu could not bear this. Believing himself the ultimate controller of the universe, he could not understand why

the child simply could not be killed. He grew fearful: Who was more powerful than himself? Who was supplying this child with such strength? Determined to silence Prahlāda once and for all, Hiranyakaśipu decided to kill him with his own hands.

While Prahlāda stood submissively, his



DETAIL OF A PAINTING BY DHIRENDRU DAS

Hiranyakaśipu disturbed the entire universe with his severe austerities (above). He stood poised on the tips of his toes with his arms upraised. And in this excruciating position he remained for a full 36,000 years, even while ants crawled over his body and ate his flesh. By dint of these austerities he became very powerful, causing fire to emanate from his head. At right, when the saintly child Prahlāda proclaimed his desire to exclusively worship the Supreme Lord, his atheistic father reacted by violently shoving the boy from his lap. Hiranyakaśipu was only interested in gaining power and glory for himself; thus he could not tolerate his son's devotion to God. Out of intense envy, Hiranyakaśipu plotted to kill him.

seething father rebuked him harshly. He demanded to know the source of his son's mysterious strength. Prahlāda replied that the source of his strength was the same as the source of Hiranyakaśipu's strength: the Supreme Lord, Kṛṣṇa.

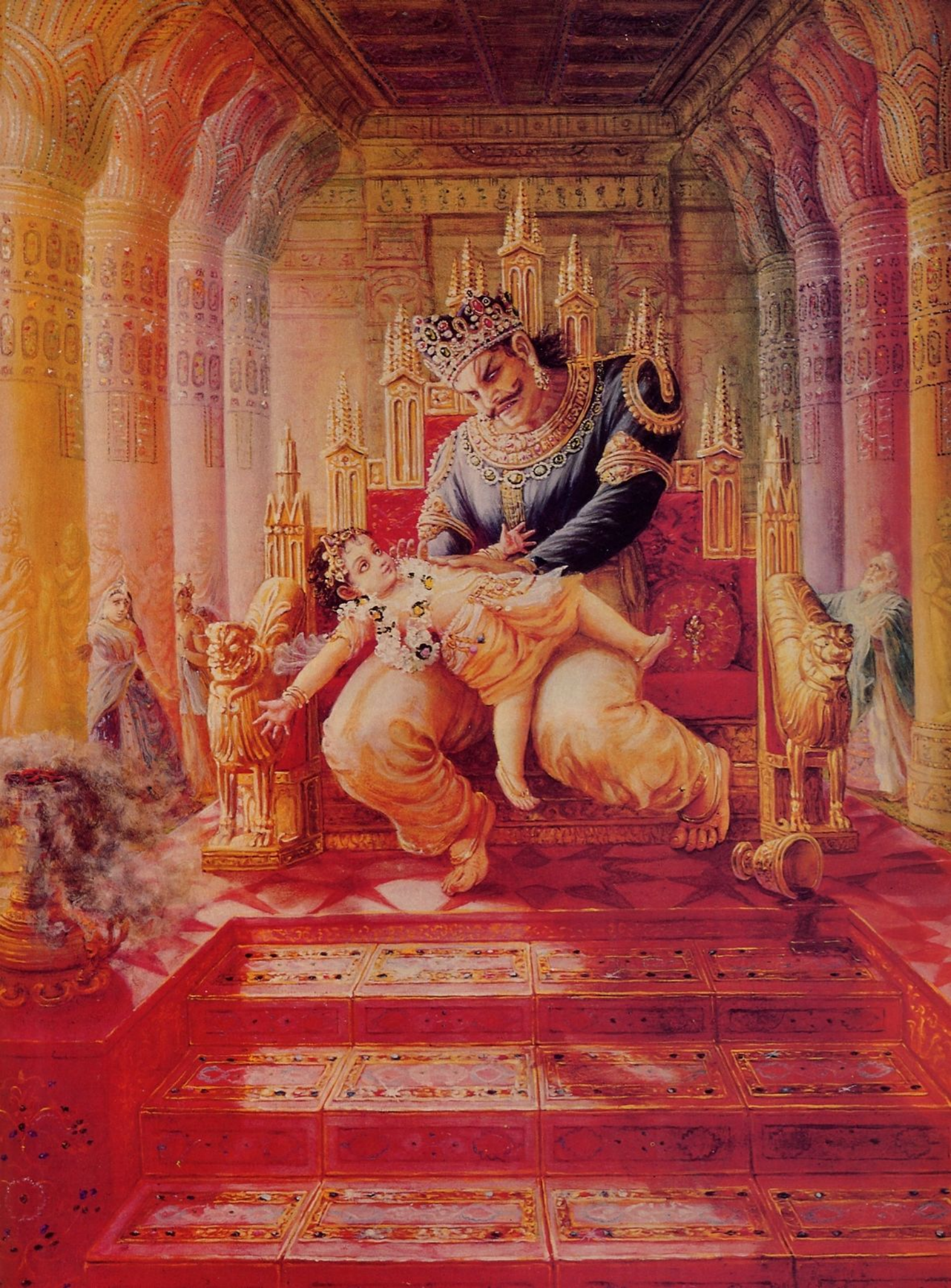
"My dear father," Prahlāda advised humbly, "please give up your demonic mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy in this world. When one sees everyone on the platform of equality, one comes to the platform of worshipping God perfectly" (*Bhāg.* 7.8.9).

These words served only to further outrage Hiranyakaśipu. In anger, he demanded to see the Supreme Being described by his son. "But where is He?" Hiranyakaśipu raged. "If He is everywhere, then why is He not present before me in this pillar? Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it" (*Bhāg.* 7.8.12–13).

The unfortunate king then struck a marble pillar with his fist. A terrible noise came from deep within the pillar, and the whole universe filled with fear at the tumultuous sound. As the pillar exploded with tremendous force, the entire assembly hall suddenly filled with the immense divine form of Lord Nṛsiṃha. Lord Nṛsiṃha was infuriated, having witnessed Hiranyakaśipu's cruelty toward Prahlāda, and now His fierce eyes searched the crowd for the object of His anger.

Hiranyakaśipu foolishly thought he would be able to defeat Lord Nṛsiṃha, just as he had defeated all his other opponents. He battled fiercely against the Lord, who, for the sake of sport, allowed him the honor of extended combat. Yet Hiranyakaśipu, although the most powerful creature in the universe, was simply a toy for the mighty Nṛsiṃha. While the demigods anxiously watched, the Lord displayed His magnificent prowess in battle. Finally, having tired of the antics of His puny adversary, He lifted Hiranyakaśipu onto His lap and, ripping open his abdomen with His nails, disemboweled the demon king.

Thus Lord Nṛsiṃha finally killed Hiranyakaśipu—and in such a way that all the benedictions of Lord Brahmā were left intact. Hiranyakaśipu was killed not by any human being nor by any beast, but by the Supreme Lord Himself, half human, half beast. Lord Nṛsiṃha killed Hiranyakaśipu on His lap, which was neither land nor sky. He killed him in the doorway of the assembly hall, which was neither indoors nor outdoors. He killed him at twilight, which was neither day nor night. And He killed him not with any weapon but with





PAINTING BY YADURANI-DEVI DĀSĪ

His own nails. Although Lord Kṛṣṇa was not bound to honor the benedictions awarded to Hiraṇyakaśipu, He still kept them because Brahmā is His devotee. Kṛṣṇa takes great pride in upholding His devotees' promises.

After Hiraṇyakaśipu's death, Lord Nṛsiṃha, who had so easily killed the most feared tyrant in the universe, continued to roar and rage, terrifying everyone. Everyone, that is, except Prahlāda. Prahlāda simply saw Nṛsiṃha as his worshipable Lord, and he eagerly approached Him with a garland of flowers. Lord Nṛsiṃha was deeply pleased with the faithful Prahlāda, and He wanted to award the boy whatever boon he desired.

Prahlāda, however, said that he was already completely satisfied in his meditation on the Lord. But, out of compassion, he thought of the welfare of his father. He requested Lord Nṛsiṃha to please liberate Hiraṇyakaśipu from the torment of his demonic desires.

The Supreme Lord, Nṛsiṃha, assured him: "My dear Prahlāda, O pure one, O great saintly person, your father has been purified along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified. Whenever and wherever there are peaceful, equipoised devotees who are well-behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified" (*Bhāg.* 7.10.18–19).

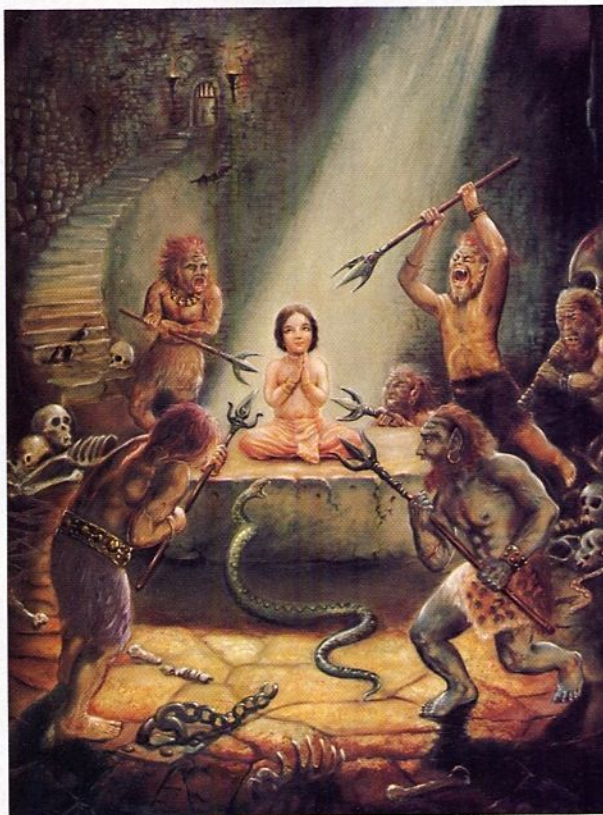
In today's materialistic society there is a continual battle between the atheists and the devotees. A devotee must fight—against the contamination of material desires and against the contamination of those who are controlled by such desires. The protection of Lord Nṛsiṃha abides with those stalwart devotees who preach the glories of devotional service in a world corrupted by atheism. Lord Nṛsiṃha gives the devotees the shelter they need to remain pure and faithful. When the threat of danger is near, devotees often chant a favorite prayer to Lord Nṛsiṃha. The prayer is as follows:

*tava kara-kamala-vare nakham adbhuta-
śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari rūpa jaya jagadiśa
hare*

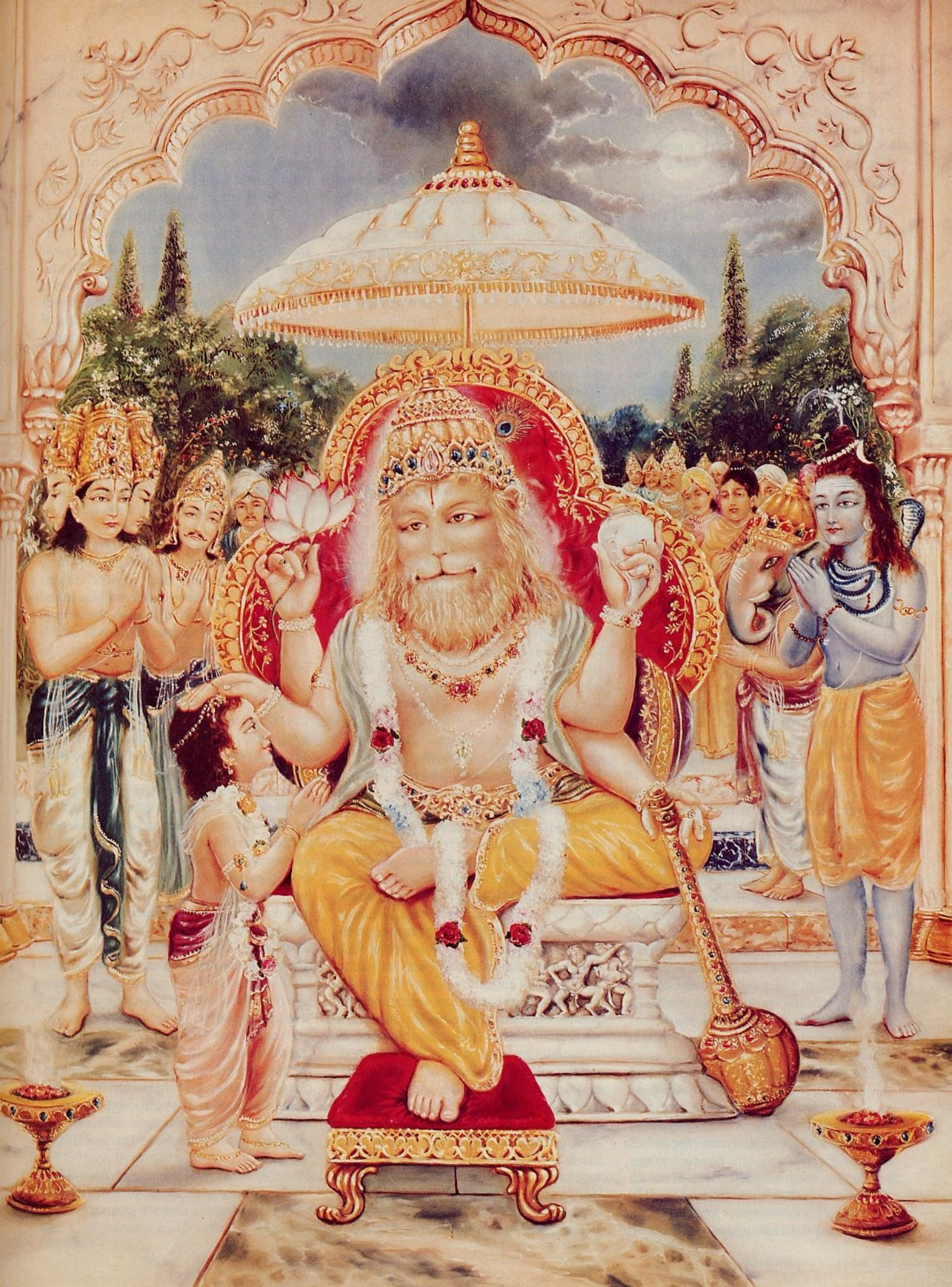
"O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half man, half lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp Hiraṇyakaśipu has been ripped apart by the wonderfully pointed nails on Your beautiful lotus hands."

Child abuse of the most severe type (right).

Hiraṇyakaśipu attempted to kill his own son, yet the boy was saved by the will of the Supreme Lord. Although Prahlāda was innocent of any wrongdoing, he never became angry or bitter, but simply prayed to Lord Kṛṣṇa in all circumstances. Above, unafraid of the ferocious Lord Nṛsiṃha, Prahlāda approaches the Lord to garland Him. Prahlāda understood that Hiraṇyakaśipu had brought about his own fate by his defiance of the Lord's omnipotence. Prahlāda then requested that his father be liberated from further suffering. Far right, the pastime of Nṛsiṃha and Prahlāda demonstrates the intense bond of love between Kṛṣṇa and His devotees. The Lord protects devotees who are unflinching in their service and meditation.



PAINTING BY CĀRUHĀSA DĀSĪ



The Whole Truth

(continued from page 5)

This profound verse clearly explains why we pursue completeness, why we want to be whole. The reason, very simply, is that we are constitutionally whole. It's inherent.

As part of the Supreme Whole, God, we are whole in and of ourselves. This is the nature of spiritual wholeness—it is the exact opposite of so-called material wholeness, which isn't really wholeness at all. For instance, if you take a piece of paper and rip it into little pieces and then throw all the pieces around the room, you no longer have the original piece of paper. But spiritually it is just the opposite. If you could rip a *spiritual* piece of paper and throw the pieces all over, the original, whole paper would still exist! This is the way it is with God. Although He expands into the innumerable spirit souls, He still

remains complete. His original position is not diminished. He remains whole.

And because the spirit souls emanate from the complete whole, they have a sort of wholeness themselves. Any quality found in God can be found in the ordinary living entity to some minute degree—hence the Biblical statement that we are made in the image of God. But our wholeness must be considered subordinate to God's. He is infinite, and we are infinitesimal.

One manifestation that shows our wholeness is subordinate to God's is our need to render service. God is wholly independent. We are not. We are dependent on Him for so many things: food, air, fire, rain—even for our body, mind, and intelligence. Our perfect wholeness is exhibited when we render service to that which sustains us.

One hand washes the other, both hands wash the face, and in this way we take care of the rest of the body, knowing full well the importance of our body as a whole.

Thus, our hands “glorify” the body in that they work for the benefit or well-being of the whole body. Similarly, the living being begins to nourish himself spiritually when he starts to glorify the Lord. When one takes the time to vibrate praises of the Lord, one's overall physical, mental, and intellectual well-being is augmented by genuine spiritual well-being.

The world's original religious scriptures, the Vedic literatures, specifically recommend the chanting of the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the prayer par excellence, because it asks nothing of God in return. It asks for nothing more than to be engaged in the Lord's service: “O Lord! O energy of the Lord! Please engage me in Your service.” This prayer contains every aspect of the Absolute Truth and is thus the essence of holistic life in the fullest sense of the term. ❀

Neighbor James

(continued from page 10)

and intelligence and must therefore forever content himself with imperfect knowledge. Not only can we not conclusively identify our own selves through empirical research, but all our sensual observations are potentially faulty, leading to many “unsafe hypotheses,” even in fields where conclusions are apparently verifiable.

But the solution to the empirical quandary is not to abandon (in the name of honesty) the quest for absolute truth, as James did in *Principles*. Lord Kṛṣṇa states in the *Bhagavad-gītā* that the perfection of empiricism, of lifetimes of research, is to understand the Absolute by surrendering to Him, serving Him with devotion, and allowing Him to reveal Himself. Since the Absolute's senses, mind, and intelligence are perfect and unlimited, His “empirical” knowledge, His observations and experiences, His teachings, are complete and without fault. For the empiricist who at least theoretically accepts Kṛṣṇa as the Absolute Truth, studying the *Gītā* in that submissive mood, all questions about both matter and spirit are fully answered.

That haunting question, for example: How can matter, or material conditions, affect the absolute, God-given, nonmaterial faculties of the soul?

The answer, simply enough, is that matter and material conditions are also God-given. According to the *Gītā*'s seventh chapter, those “self-same atoms” James talks about, the ones that made the nebula and which now form, among other things, our brains, constitute an energy of the Supreme Lord, His inferior energy. Hydrogen and helium, water and air, bricks and mortar, flesh and bone—all these are

“inferior energy” because they lack consciousness and are thus qualitatively different from Lord Kṛṣṇa in His original, all-cognizant, all-blissful personal form.

Kṛṣṇa controls all movements of His inferior (material) energy, repeatedly creating and destroying the universe and the varieties of bodies, forms, and conditions we perceive around us. Even man's creations—his skyscrapers, motor vehicles, institutions, his works of art, his psychological treatises—come about only through God-given energies.

We spirit souls inhabiting material bodies are also an energy of Kṛṣṇa's, His superior energy. We are qualitatively equal to Kṛṣṇa, by nature blissful and full of knowledge. But quantitatively we are not equal. Kṛṣṇa is infinite, we are infinitesimal. He is the potent, we are the potency. He is the master, and we are all, by our very nature, His servants. The superior energy, too, is fully under Kṛṣṇa's control.

But we have a little freedom, a choice. We can serve Kṛṣṇa directly and willingly, surrendering to His control and enjoying His blissful association, or we can rebel and be forced to serve Him indirectly, through His inferior energy. The *Viṣṇu Purāṇa* states that we are sparks of Lord Kṛṣṇa, who is the supreme fire. As long as we remain within the fire, our blissful spiritual qualities blaze freely, but upon leaving the roaring flames we fall to the ground and are almost completely extinguished. The “ground” is the inferior, material energy, which the *Viṣṇu Purāṇa* calls *avidyā-śakti*, or “ignorance energy,” because it is specifically designed to delude and harass rebellious souls, fulfilling their desire to forget their spiritual identity.

So why do old age, illness, exhaustion, drugs, fever, and a host of other material

conditions affect the soul? My old acquaintance, William James, posed this question, and being unable to answer, remained uncertain of the soul's existence, and thus of his own identity. But the Vedic literature answers decisively that only rebellious souls, those who have deliberately rejected the shelter of matter's controller, come under matter's influence. When the soul is in the fire of Kṛṣṇa consciousness, the inferior energy cannot afflict it.

James's uncertainty is itself an affliction, a blotch of ignorance brought about by the inferior energy. James wanted proof of the soul, but he didn't know that surrender to the Supreme Soul is the only way to have it. He also, I assume, in narrowing the science of psychology to a search for the correspondence between material conditions and conditions of consciousness, wanted to find ways to liberate consciousness from the material conditions of old age, disease, and death. That is the topmost achievement for any scientist, the achievement most heralded in human society. But complete liberation from miserable conditions also requires surrender to Kṛṣṇa. Or, to put it in Jamesian terms, the power of material conditions to subjugate us corresponds to our rejection of Kṛṣṇa consciousness.

Down-home proof of the Vedic soul theory is available to anyone participating in the Kṛṣṇa consciousness movement. Kṛṣṇa assures us, again in the *Gītā*'s seventh chapter, that although overcoming His material energy is difficult, it is easy for those who have surrendered to Him.

So, surrender to Kṛṣṇa. Learn the science of Kṛṣṇa consciousness, practice it, and feel the inferior energy's grasp gradually loosen. ❀

RESPONSIBLE PARENTHOOD

A mother-to-be ponders *karma*,
reincarnation, and devotional service to Kṛṣṇa.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

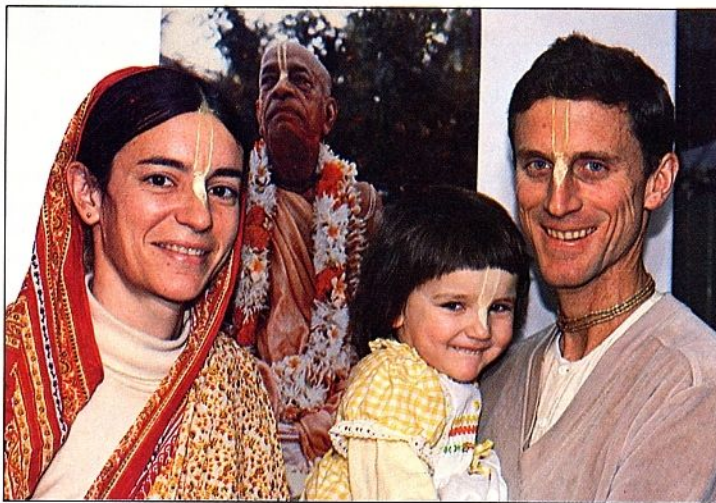
When, one crystal-clear morning in January of 1982, my husband Yadubara and I first learned that we were parents-to-be, we had many of the usual questions first-time parents have. But since we were devotees of Kṛṣṇa, the answers to our questions were based not on scientific and popular theories but on the profound and realized wisdom of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

The *Śrīmad-Bhāgavatam* describes how the soul takes shelter in a particle of semen during sexual intercourse. The soul thus enters a particular mother's womb, where a particular type of body begins to develop around it.

Which particular soul enters which particular womb to develop which particular type of body is all determined by a natural arrangement called *karma*. *Karma* means the sum of a person's activities.

"What activities?" you ask. "What good or bad activities can an embryo perform?" But the soul now within the womb and developing a new body did not so recently begin his mortal sojourn. Rather, he has been in innumerable wombs and has been incarcerated within innumerable bodies, lifetime after lifetime. Each new birth the soul takes is the consequence of activities performed in previous lives.

This is why one child is born into good circumstances and another is not. Medical scientists may explain, for example, the cause of various birth defects. But they



Viśākhā-devī dāśī, Yadubara dāśa, and their daughter, Amṛta dāśī, at their home in New Vrindaban, West Virginia.

can't explain what causes one child to be stricken by a defect while another is not.

Who was our unborn child? What had been his or her previous incarnations? We didn't know. But we could understand, on the basis of the *Śrīmad-Bhāgavatam*, that whoever the child was—for better or worse—that was our *karma*. Just as it is the child's *karma* to be born into a particular family, so it is the parents' *karma* to have that particular child born to them.

Yet, my husband and I knew we weren't tossing helplessly in the ocean of *karma*. In the ninth chapter of the *Gītā*, Lord Kṛṣṇa explains, "Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me. In this way you will be freed from *karma* and its auspicious and inauspicious results." And He says in the eighteenth chapter, "In all activities just depend upon Me and work always under My protection. . . . I shall deliver you from all sinful reactions."

Although the Lord will protect His devotees from the effects of *karma*, He never wants them to sit idly or to act foolishly, waiting for Him to save them. Śrīla Prabhupāda, my spiritual master and the founder and spiritual master of the International Society for Krishna Consciousness, has stated, "The highest goal of human life is to work hard under the guidance of the Lord and become completely dependent on Him . . . to work with valor, but at the same time depend completely on the Lord."

Śrīla Prabhupāda instructed all his followers to purify their lives by chanting the holy names of the Lord (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) and to follow four regulative principles: no meat-eating, no taking of intoxicants, no gambling, and no illicit sex. He said that by following this process—which has been recommended for this age by great spiritual authorities and the revealed scriptures—we would come under the Lord's protection. He would personally free us from *karma*.

As parents we would thus also be free for freeing our child from *karma*, so that he or she would never again have to enter a mother's womb. "One who cannot deliver his dependents from the path of repeated birth and death should not become a father or a mother" (*Bhāg.* 5.5.18). When a person has transcended all *karma*, both

good and bad, he does not have to take another material birth in yet another material body; rather, he develops a spiritual body in the kingdom of God.

We knew that the best we could do was to offer our child what Śrīla Prabhupāda had offered us: devotional service to the Supreme Personality of Godhead. Kṛṣṇa Himself declares this as the proper path:

“One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God” (Bg. 18.55).

These were some of our thoughts. As my pregnancy developed, I continued my service to Kṛṣṇa, taking special care to get

enough exercise, enough rest, and the right foods. Late that September, a healthy seven-and-a-quarter-pound girl was born to us. We named her Amṛta dāsī, meaning “servant of Lord Kṛṣṇa, the immortal person.” If, one day, she fully realizes the import of her name, we will feel ourselves successful parents. ❀

DEAREST FRIEND

(continued from page 4)

arrangements. This gratification is arranged, just as there is an arrangement for distress. Do you like fever? No. Why does it come? I do not know. But it does come, does it not? Yes. Did you try for it? No. So how does it come? By nature. That is the only answer. Similarly, if miseries come

by nature, your happiness will also come by nature. Don't bother about it. That is the instruction of Prahlāda Mahārāja. If you can receive the miseries of life without effort, you can also have your happiness without effort.

Then what is the real purpose of human life? You have to cultivate Kṛṣṇa consciousness. Other things will be obtained by nature's law, or God's law. Even if I

don't try, whatever I am to achieve because of my past work and my particular type of body will be supplied. At any stage or in any form of life, facility is given for sense gratification. As you do not try for misery, so also happiness will take place without your control. Your real concern, therefore, should be to seek out the higher goal of human life.

Thank you very much. ❀

SINNER

(continued from page 13)

And although we don't normally use the word *karma*, we can directly observe that pollution is the karmic reaction for industrial development, venereal diseases the karmic reaction for promiscuity, imprison-

ment the karmic reaction for crime.

BACK TO GODHEAD writers treat *karma*, however, with the understanding derived from the ancient Vedic literature that all unchanging laws are creations of the supreme lawmaker, God. This perspective on universal laws is shared by religious traditions outside the direct Vedic line,

and, in fact, by any person with a little common sense. Whether we are dealing with a state created by man or with the universal state, to assert that laws have no maker is foolish.

But one of the difficulties with referring to the laws of *karma* to explain newsworthy events is that such an explanation often

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sounds like we're saying "Serves you right, sinners." Even though BACK TO GODHEAD writers are careful, it's easy for readers, especially those already averse to theism, to jump to the conclusion that someone is attempting to ram piety down their throats with an iron rod of sanctimony.

Another difficulty is that, even among those who agree that natural laws are the doing of a supreme lawmaker, there is disagreement over just what those laws are and, consequently, over just who is a law-breaker, or sinner. Christian points a finger at Muslim, who points a finger at Hindu, who points a finger at Christian—and the casual onlooker turns cynic.

How do we resolve these difficulties? BACK TO GODHEAD writers are committed to presenting the truth, just as it is presented in the Vedic literature. But as for sanctimony, the serves-you-right tone, we take great pains to avoid it. We try to diagnose an event or news item scientifically, presenting things in the light of Vedic knowledge. As a doctor's first concern is that his patients remain healthy, so members of the Kṛṣṇa consciousness movement inform people of the laws of *karma* to help them overcome future unpleasant reactions.

Members of the Hare Kṛṣṇa movement, including contributors to BACK TO GODHEAD, also avoid bickering with members of other religious faiths over the details of God's laws. We try to see the common ground—and there is plenty of it—shared by the world's religions, whose common goal is, after all, to serve and glorify the Supreme Lord. There are disagreements, of course. We assert, for example, that the Biblical injunction "Thou shalt not kill" refers to the unnecessary killing of any living being, including animals. But even in thus disagreeing with the prevailing viewpoint of modern Christians, we are accepting Jesus Christ's instructions. Similarly, we find no difficulty in accepting many of the principles enunciated and practiced by followers of Islam and other religious traditions.

Only on an individual basis can we fully resolve the difficulties that arise in trying to explain the laws of *karma*. Human society is always roughly divided into two camps: those who acknowledge the supreme lawmaker, and those who don't. Those who don't will always regard references to sin and *karma* as sanctimony. Those who do acknowledge God will, as long as they are still in the earlier stages of spiritual development, tend to squabble with members of other faiths. It is ultimately up to individuals (and groups of individuals) to come to the stage of spiritual maturity. Then they can powerfully communicate their understanding to others without forcing it upon them.

THE SUNDAY FEAST



What's multicolored, multicourse, carefully prepared from the purest, freshest vegetarian ingredients, mildly seasoned with herbs and spices, offered to Lord Kṛṣṇa with love and devotion, and served free to all comers in a blissful, genial atmosphere until no one can eat another bite? For the answer, visit your local Hare Kṛṣṇa center (see pages 20–21) every Sunday afternoon. And come hungry.

NOTES FROM THE EDITOR

Love Feast

One of the more important public services of the Kṛṣṇa consciousness movement is to hold festivals. Our Sunday festivals usually consist of a discourse, a drama, or the celebration of a special event, such as the anniversary of the appearance of Lord Kṛṣṇa or the victory of Lord Rāma over Rāvaṇa. But at the heart of every Sunday festival is a feast of *kṛṣṇa-prasādam*, vegetarian food offered to Kṛṣṇa. This is the original design for Sunday festivals as conceived and implemented by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the Hare Kṛṣṇa movement.

The first Sunday feasts were in New York. They were called “Love Feasts.” Now, twenty years later, they are held at Hare Kṛṣṇa centers the world over. But the format has changed little: The food is offered in love to Lord Kṛṣṇa and is distributed with love by His devotees. Whoever eats this food—which is no longer ordinary food but spiritual substance—can become filled with love for God and love for all creatures. *Prasādam* is a powerful spiritual purifier. As stated by Lord Kṛṣṇa in the *Bhagavad-gītā*, the devotees of the Lord are released from sinful reactions because they eat *prasādam*. People who prepare food simply for sensual enjoyment “verily eat only sin.”

The great British playwright (and vegetarian) George Bernard Shaw stated, “You are what you eat.” Even vegetarians, however, incur sinful reactions if they do not offer their food to God with devotion. The worst reactions come from eating slaughtered animals—especially the cow, which Lord Kṛṣṇa says is very valuable and dear to Him. To eat the cow implicates one in the murder of that animal. Even plants and fruits—the foods that are given by God to be eaten by human beings—must be sanctified before they are eaten. Therefore, we should offer our vegetarian food first to Kṛṣṇa. When we eat such food, our sins are washed away and we develop love of God.

Even in material relationships, food is offered in love. The mother prepares and offers food to her children out of love for them. The exchange of food between friends is one of the most widespread exchanges of love. So why should one not offer food to the supreme beloved, Kṛṣṇa? Offering food to Kṛṣṇa increases one’s devotion: “Please, Lord Kṛṣṇa, take this food. You have provided all the plants and fruits and vegetables as food, so we want to offer this to You.” Although God is

never hungry and has no need to eat our tiny offering, He enjoys His devotee’s expressions of love. So when we offer food to Him with love, He is very pleased.

Suppose a father is the provider of the food his family eats. If the father’s little son, out of his own spontaneous feeling, wishes to offer some of the food on his plate to his father, his father is very pleased. Although the father provides all the food for his family, he appreciates his son’s sentiment. Similarly, Kṛṣṇa, the Supreme Father, relishes His children’s offerings.

But to please Kṛṣṇa in this simple way, we must know what Kṛṣṇa wants. He explains in the *Bhagavad-gītā*: “If one offers Me with love and devotion a leaf, a flower, fruit, or water, I will accept it” (Bg. 9.26). When such simple vegetarian foods, together with milk and grains, are offered with love, the Supreme Person is satisfied. Abominable, untouchable foods such as meat cannot be offered to God. To avoid eating unsanctified foods, we must offer to Kṛṣṇa those foods He will actually eat.

The remnants of such offerings have enormous spiritual potency, as revealed in many incidents from Vedic times. The *Śrīmad-Bhāgavatam*, for example, tells how the great sage Nārada Muni first embarked on the path of spiritual life simply by tasting *prasādam* from the plates of certain exalted devotees of God.

The great sixteenth-century Bengali religious classic *Śrī Caitanya-caritāmṛta* describes a similar incident. Lord Caitanya spent most of His life in the pilgrimage place of Jagannātha Purī, in Orissa. Every year His devotees in Bengal would make the long journey on foot to visit Him. The devotee in charge of caring for the needs of the pilgrims was always Śivānanda Sena.

One year, as Śivānanda Sena led the pilgrims out of Bengal, a dog followed along. Śivānanda was very kindhearted, and he thought, “Here is a living entity who wants to go with us to see Lord Caitanya. All right.” He took care of the dog throughout the journey, and each night he would give him some of his rice. When a greedy boatman told Śivānanda that if he wanted to bring the dog on board he would have to pay the dog’s fare, Śivānanda agreed.

One day, Śivānanda became involved in a lengthy discussion with an official who wanted to see his papers and ask a lot of questions. Śivānanda spent so many hours presenting documents that he didn’t eat that day. On returning to the camp that evening, he asked about the dog: “Did

you give him his rice?”

“Oh,” the servant said, “I forgot.”

“Where is the dog?” Śivānanda asked. But the dog had already run away.

Śivānanda sent ten men out to look for the dog. Feeling responsible for the dog’s safety, he fasted out of sympathy. In the morning the dog still had not returned, but the party proceeded toward Jagannātha Purī. Everyone on the pilgrimage was astonished that Śivānanda Sena had become so fond of the animal.

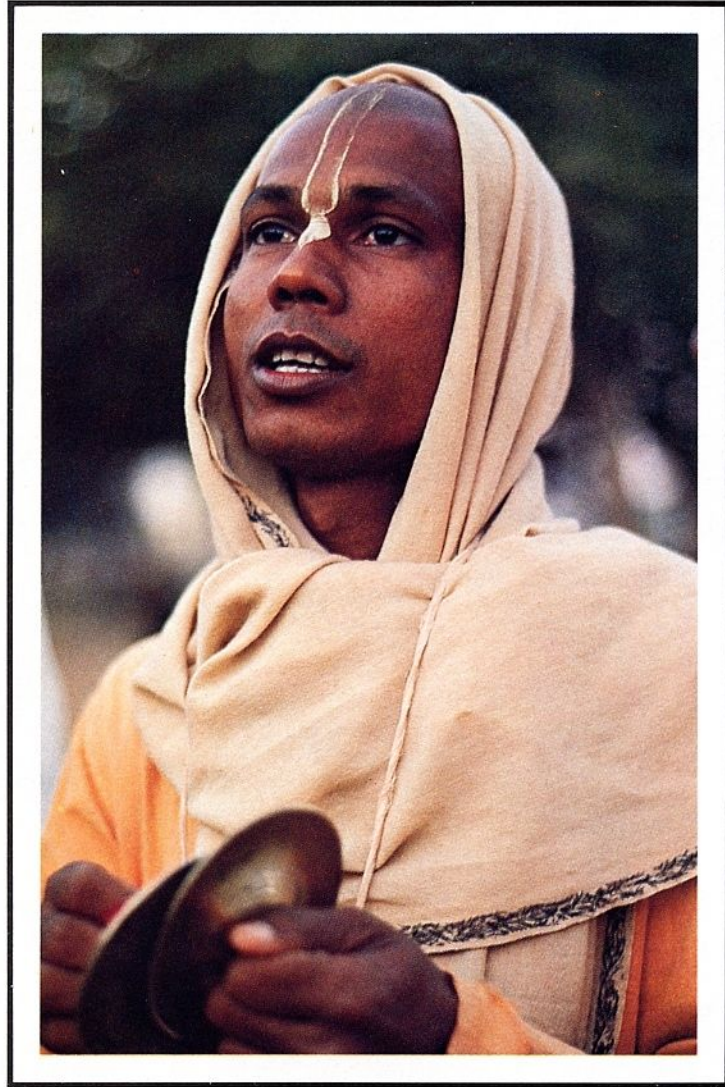
When the pilgrims finally reached Jagannātha Purī, they immediately went to see Lord Caitanya. Lord Caitanya took them to see Lord Jagannātha, and then He sat with them and shared the Lord’s *prasādam*. Much to the surprise of Śivānanda and the other pilgrims, there among the assembly of devotees was Śivānanda’s dog. With His own hand Lord Caitanya was feeding the dog green coconut pulp. As Lord Caitanya fed the dog He would say, “Chant the name of Kṛṣṇa!” In response the dog would say, “Kṛṣṇa! Kṛṣṇa!” and then eat. Śivānanda Sena thought, “This is very wonderful.”

The next day the dog could not be found. But this time all the pilgrims knew the dog had not just run away. They could understand that, by accepting Lord Caitanya’s *prasādam*, the dog had received a spiritual body and had been transferred to the spiritual world. The compassion of Śivānanda Sena and the mercy of Lord Caitanya had brought a dog to perfection.

If even a dog can chant “Kṛṣṇa” and receive a spiritual body by eating *kṛṣṇa-prasādam*, then certainly *our* lives also can be transformed.

In the Kṛṣṇa consciousness philosophy, we advise everyone to offer their food to God. For example, you can prepare a small altar in your home with a picture of Śrīla Prabhupāda and a picture of Lord Caitanya or Lord Kṛṣṇa. Before that little altar, place the cooked vegetarian food and say a prayer. You can simply say, “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

Another good prayer is *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca jagad-dhitāya kṛṣṇāya govindāya namo namaḥ*: “I offer my obeisances to Lord Kṛṣṇa, the well-wisher of the cows, the *brāhmaṇas*, and the entire human society.” In this way our lives will become happy and peaceful, and more and more we’ll develop our love for the Supreme Person. —SDG



CHANT!

**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 sounds that frees our minds from the anxieties of living in the material world.

Ancient India’s Vedic literature singles out one *mantra* as the *mahā* (supreme) *mantra*. The *Kali-santarāṇa 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 compressed into the Hare Kṛṣṇa *mahā-mantra*.”

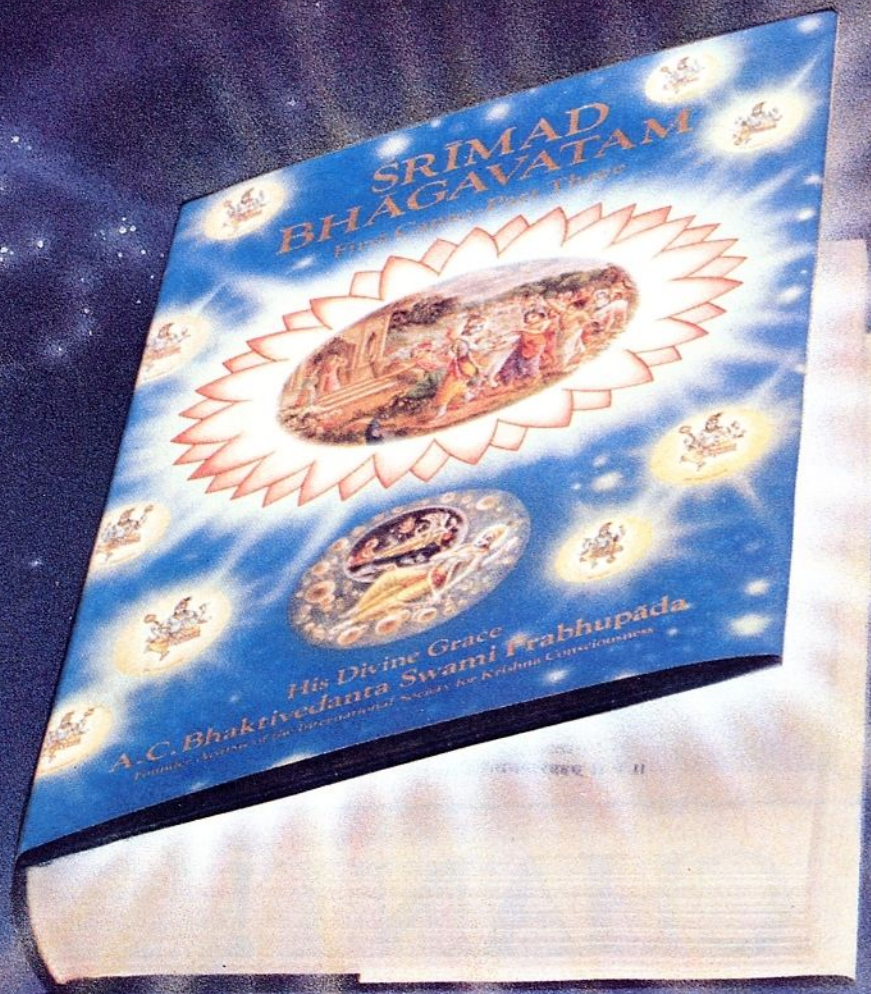
Five centuries ago, while spreading the *mahā-mantra* throughout the Indian subcontinent, Śrī Caitanya Mahāprabhu prayed, “O Supreme Personality of Godhead, in Your name You have invested all Your transcendental energies.”

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-ṛmantra* means, “O all-attractive, all-pleasing Lord, O energy of the Lord, please engage me in Your devotional service.” Chant Hare Kṛṣṇa, and your life will be sublime.

trān'sēn-dēn'tl

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