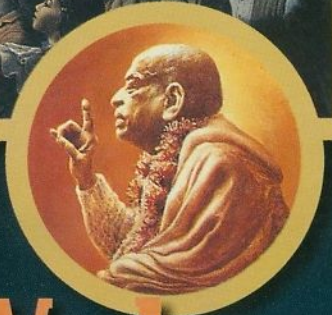


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

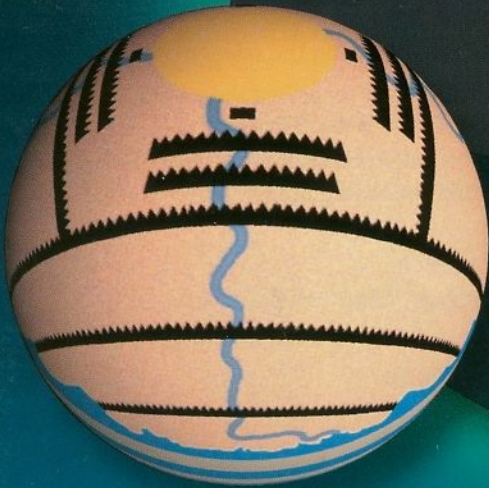
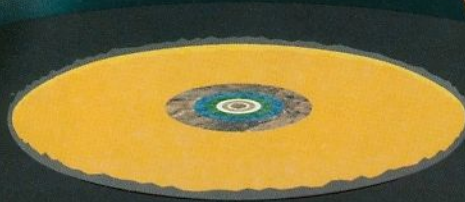
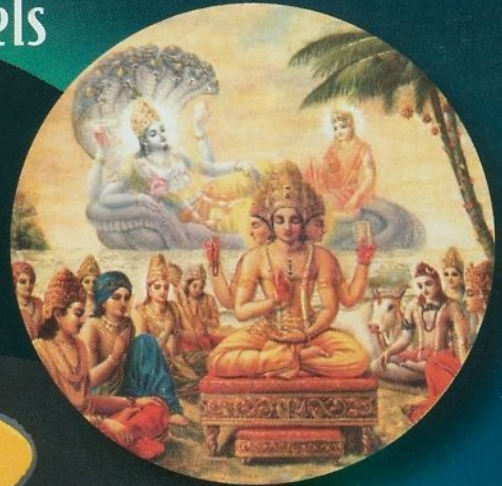
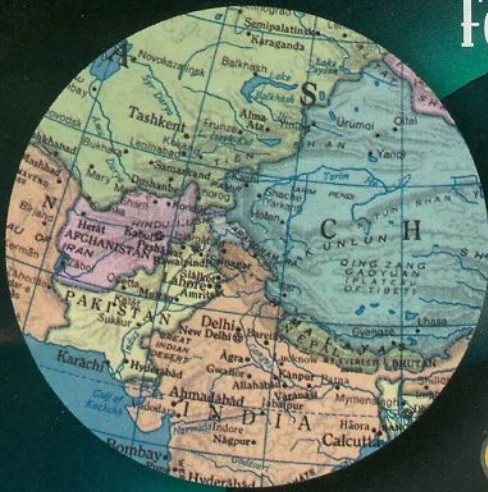


The Magazine of the Hare Krishna Movement • Nov/Dec 2000 • \$4.00/£4.50



# The Universe of the Vedas

Four Consistent Models  
Embedded in  
Vedic Cosmology



ALSO:

Lord Caitanya's  
Teachings  
To Sanātana  
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The Sun

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# Back to Godh

Founded 1944 • Vol. 34, No. 6 • November/December 2000



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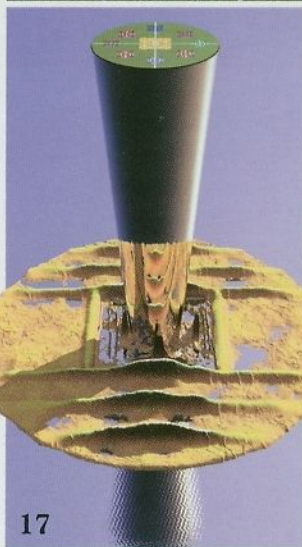
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# ead

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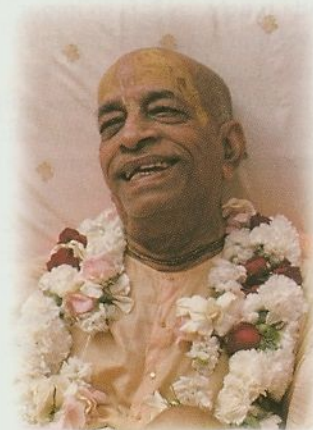
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**COVER** The descriptions of the universe found in the Vedic literature may seem bizarre in the light of modern science. But in this issue, a scientist shows how the Vedic descriptions present four reasonable and consistent models that depict not only the world of our experience but a complete cosmological picture. Please see the article beginning on page 16. (Illustration by Kṛṣṇa Kṛpā Dāsa, Tāmraparṇi Dāsa, and Yamarāja Dāsa.)

*“If you go to a higher stage of realization, you’ll understand that God is everything. If God is everything, then how can you say any of His energies is fundamentally material? God is spiritual. So in one sense, calling something material means you do not understand God.”*  
—p. 42



## WELCOME



**IN THIS ISSUE** we hope to satisfy you both intellectually and aesthetically. Bhaktivedanta Institute scientist Sadāpūta Dāsa tackles tough questions about the universe of the

*Vedas*, and watercolor artist Annapūrṇa Devī Dāsī shows how Kṛṣṇa consciousness can simply mean being moved by the beauty of Kṛṣṇa. The scientist and the artist both find refuge under the shelter of Kṛṣṇa.

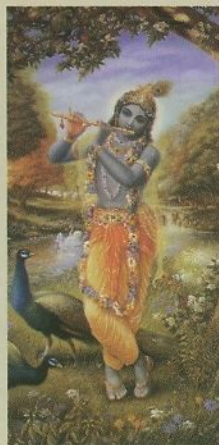
Kṛṣṇa offers His shelter to all of us. Ultimately, He wants our full surrender. Because we’re eternally subordinate parts of Him, surrender is natural for us. But uncovering our original nature takes time. Fortunately, as Satsvarūpa Dāsa Goswami explains in “No Fear,” Lord Kṛṣṇa gratefully accepts all our service to Him, and even a small amount guarantees us a chance to keep working on our spiritual progress in the next life. “The Story of Jīvātmā” tells how we got caught up in the endless cycle of lives and how to get out of it.

Although we’re tiny souls lost in a perplexing universe, we belong in the spiritual world with Lord Kṛṣṇa in one of His innumerable forms. We learn about that world and those forms in “Lord Caitanya’s Teachings to Sanātana Goswami.”

Hare Kṛṣṇa.—Nāgarāja Dāsa, Editor

## OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



*Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds*



*Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa’s most recent incarnation, taught Kṛṣṇa consciousness through the chanting of Hare Kṛṣṇa*



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

# BACK TO GODHEAD

The Magazine of the  
Hare Krishna Movement

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# Letters

## Why Am I Suffering?

I'm a Kṛṣṇa conscious person, and I regularly chant the *mahā-mantra* and read *Bhagavad-gītā*. For the last two years I have been suffering from certain mental and physical problems. Whatever I do, nothing goes right. It's said in the *Bhagavad-gītā* that the suffering one gets is due to one's past sinful activities. Is it possible to know these sinful activities?

Is there any way to see the Supreme Lord Śrī Kṛṣṇa with my own eyes and to thus solve my problems?

Karan Makar  
Rajkot, Gujarat, India

**OUR REPLY:** You are doing the best thing by regularly chanting the *mahā-mantra* and reading *Bhagavad-gītā*. It is not necessary, or even possible, to know exactly what sins have caused our current suffering.

In the strictest sense, all activities other than devotional service to Kṛṣṇa are sinful, and they result in our having to take another material body in the next life. And as long as we have a material body, we will suffer. That's certain, as Kṛṣṇa tells us in the *Gītā*. He says that the body is *duḥkhālayam*: sure to give us misery. So we shouldn't worry about specific past sins but resolve to try to engage fully in devotional service to Lord Kṛṣṇa.

As for seeing Kṛṣṇa with your eyes, that is possible when your eyes are purified by unadulterated love for Kṛṣṇa. In other words, you can see Kṛṣṇa when you have nothing to ask from Him. So don't try to see Kṛṣṇa just to solve your problems. Try to qualify yourself to see Kṛṣṇa, and your problems will disappear.

## Milk and Nonviolence

I'd like to share my thanks and gratitude with all of you who have provided first-class service throughout the generations at BTG. The magazine takes my breath away every time

I'm blessed with an issue. The quality is insurmountable. It is by far one of the most efficient tools I use when being approached by casual inquirers. They are always overwhelmed by the quality of BTG.

I have a question about milk. As a Vaiṣṇava, I follow the path of *ahimsa*, the path of nonviolence and compassion toward all of God's creatures. Śrīla Prabhupāda taught us that milk and milk products are an acceptable food to use in the preparation of *prasādam*. But due to the ways of Western dairies, milk cows are bred to be slaves, kept in small restraint pens, shot full of drugs, used for many years, and finally slaughtered for pet food. That sounds extremely violent to me. Although I do partake of milk products, I feel the cow's pain. Do these feelings make me less of a Vaiṣṇava? Should I just consider that the cow is suffering because of her karma?

K. K. Wirth  
Crescent City, California

**OUR REPLY:** Your compassion for the cow is a natural Vaiṣṇava sentiment. Even though devotees know that everyone suffers because of their karma, devotees still feel the pain of others. The devotees' solution is to do whatever possible to engage everyone in Kṛṣṇa consciousness, devotional service to Kṛṣṇa. That is the only sure way to end all suffering.

ISKCON doesn't have an official position on drinking milk from commercial dairies. Some devotees don't drink dairy milk for the reasons you mentioned. Others argue that, as Prabhupāda taught, milk is so important in developing the brain for spiritual understanding that despite the current situation, we should drink milk anyway. Besides, by offering Kṛṣṇa the milk of abused cows, they get great benefit.

On a practical level, our boycott of the dairy industry would probably have little effect, but we can help the cows by offering their milk to Kṛṣṇa. And, of course, devotees should work

# What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on in the modern world a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millenniums ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

## 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 held 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 **ṣ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedgehog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

## Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

hard to develop Kṛṣṇa conscious villages where we demonstrate real cow protection through the proper use of both the cow and the bull.

## Chanting with Motives

I've been a BTG subscriber for the past three years. Even though I am not a full-time Kṛṣṇa devotee, I manage to chant eight rounds a day. As I am still in my college years, I always get attracted by material comforts. I want to know if material comforts are obtainable through chanting. If they are, then is such chanting an act of sin? Will we get punished by doing so?

Santosh A.  
Mumbai, India

OUR REPLY: We shouldn't chant Hare Kṛṣṇa to fulfill material desires. The goal of chanting Hare Kṛṣṇa is pure love for Kṛṣṇa, which is fully satisfying. The *mahā-mantra* means "O Lord, O energy of the Lord, please engage me in Your service." We're supposed to chant Hare Kṛṣṇa with the understanding that by awakening our Kṛṣṇa consciousness, we'll be completely happy. Besides, a devotee knows that Kṛṣṇa will automatically take care of his material needs. We don't need to ask Kṛṣṇa for such things.

One of the offenses in chanting is to cherish our material attachments. Naturally in the beginning we will have attachments, but we should chant for purification, not for other things. Kṛṣṇa can give us eternal life in His association. To chant with some other motive is like a foolish person's asking a millionaire for a trinket.

## Can't Be Beat

In every way, BTG continues to inspire—it is truly like a visit to a holy place. Of course, I miss the old format, especially Satsvarūpa Maharāja's and Yamuna Devi's articles. Yamuna Devi's articles weren't just recipes; they were pure meditations on Śrīla Prabhupāda.

But this new format is spectacular. Yamarāja Dāsa's design and layout just can't be beat.

Yaśodā Dulāla Dāsa  
South Africa

## Kṛṣṇa as Nārāyaṇa

I am a recent subscriber to BTG, and I'm really enjoying all the wonderful articles in your journal. I was really impressed by the article "Names and Forms of the Absolute Truth," by Prāṇadā Devī Dāsī [Sept./Oct.]. I completely agree with Kṛṣṇa's being the source of all identities of God, including Lord Viṣṇu (Bg. 10.8). However, I have a different explanation for the identity of Lord Nārāyaṇa. Etymologically, *Nārāyaṇa* consists of two parts: *nara*, "living beings," and *ayaṇa*, "ultimate goal." Thus, *Nārāyaṇa* means the ultimate goal for all living beings, namely Kṛṣṇa. (Everything else we do is Prayaṇa, "a sojourn.") Therefore, the name *Nārāyaṇa* is congruent with Kṛṣṇa Himself.

Mysore N. Prakash  
Via the Internet

OUR REPLY: Thank you for the analysis. We might add that all names that indicate the Supreme, including the name *Nārāyaṇa*, naturally refer to Kṛṣṇa. But Lord Kṛṣṇa is generally not referred to as Nārāyaṇa, except when He manifests a four-armed form. And that form is considered to be, in a sense, lower than the two-handed form of Kṛṣṇa. For example, Kṛṣṇa once hid from the *gopīs* by taking on His four-handed Nārāyaṇa form. The *gopīs* respectfully offered obeisances to "Nārāyaṇa" but kept looking for Kṛṣṇa, who alone can satisfy them. ☸

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# WHERE TO FIND RELIGION

*The nonsectarian definition of true religion found in the Vedic scriptures encourages people of all faiths.*

Delivered at a Catholic monastery in Melbourne, Australia, on April 6, 1972

by **His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda**

Founder-Ācārya of the International Society for Krishna Consciousness

**R**ESPECTABLE FATHERS, ladies and gentlemen, I thank you very much for kindly giving me a chance to speak about the Kṛṣṇa consciousness movement, which is going on all over the world, especially with the assistance of my American and European disciples.

About five thousand years ago a meeting was held at Naimisharanya, a place in India still existing near Lucknow, in the northern India provinces. It is a very nice, sanctified place. People still go there and find peace for spiritual meditation. From time immemorial Naimisharanya was especially recognized as a suitable place for spiritual meetings. So once there was a meeting of great saintly persons, and Sūta Gosvāmī, one of the disciples of Śukadeva Gosvāmī, was selected as the president of the assembly, to speak on Kṛṣṇa consciousness.

The saintly persons there asked him many questions, such as “After the departure of Kṛṣṇa, who is entrusted with dharma and *jñāna*?”

Dharma means “religion,” and *jñāna* means “knowledge.” When Kṛṣṇa appeared on this planet, He said,

*paritrāṇāya sādḥūnām  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge*

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.” According to the *Vedas*, Kṛṣṇa appears on this planet in each day of Brahmā. Brahmā’s duration of life is described in the *Bhagavad-gītā*. It is a very, very long period. Brahmā’s daytime—twelve hours, from morning to evening—is described: *sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*. *Yuga* means “age.” According to Vedic culture, the present age is called Kali-yuga. There are four

# *It doesn't matter what religion you follow. The test of religion is how one has developed his God consciousness.*



*yugas* (ages): Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. So the aggregate of all these *yugas* is about 4.3 million years. And if you multiply that by one thousand, the total is the length of Brahmā's twelve hours. He lives for one hundred years by such a calculation.

Kṛṣṇa appears once in each day of Brahmā. That we learn from Vedic literature. Kṛṣṇa explains His mission in coming here. Kṛṣṇa is God. He does not have to come here, but He comes to serve some purpose. If God wants to come, no one can check Him.

## WHY GOD COMES

Sometimes people question, "Why should God come?"

Our answer is, "Why should God not come?"

If God is all-powerful, who can check Him from coming here? If we say that God cannot come, that means God would come under our rules and regulations.

According to Vedic scripture, God comes, and He says why He comes: *yadā yadā hi dharmasya glānir bhavati*. Whenever there is a discrepancy in the prosecution of religious principles, He comes. *Yadā yadā hi dharmasya glānir bhavati . . . abhyutthānam adharmasya*. Whenever there are discrepancies in religious procedure, irreligious activities increase. That is natural. Whenever there is a lenient government, the rogues and thieves will increase. And if the government is very strict, then rogues and thieves cannot become very prominent. So when Kṛṣṇa comes, He has two businesses: *paritrāṇāya sādhanām vināśāya ca duṣkṛtām*—to give protection to the devotees, the faithful, and to kill the demons.

When Kṛṣṇa was present He exhibited these two things. Perhaps you have

seen our picture of Nārāyaṇa, or Viṣṇu. Viṣṇu has four hands. In two hands He has a lotus and a conch shell, and in the other two hands He has a club and a disc. The disc and club are meant for *vināśāya ca duṣkṛtām*—for killing the demons and the miscreants. And the conch shell and the lotus are meant for giving benedictions and blessings to the devotees.

We understand about Kṛṣṇa from the *Bhagavad-gītā*. *Bhagavad-gītā* is a well-read book all over the world. In any country you will find an edition of *Bhagavad-gītā* in the language of that country. In the *Bhagavad-gītā* we find that Kṛṣṇa is giving instructions about dharma, religion. And at the end of His instruction He says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Give up other types of so-called religious principles. Simply surrender unto Me."

In another place, in the *Śrīmad-Bhāgavatam*, it is said, *dharmam tu sākṣād bhagavat-praṇītam*: "Religion means the codes of God." The codes of religion are like state laws. The state gives us rules and regulations to live by, and one who follows the rules and regulations, or the laws, of the state is called a good citizen. Those who do not follow are called outlaws or rogues.

Similarly, religion is a simple thing: to accept the orders of God. That's all. It doesn't matter what religion you follow. You may be a Christian, I may be a Hindu, someone may be a Muhammadan, but the test of religion is how one has developed his God consciousness. That is the definition given in *Śrīmad-Bhāgavatam*: *sa vai puṁsām paro dharmah*. There are different types of religion. *Para* means "superior," "the best." *Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*. *Adhokṣaja* is a description of God. It means "where material senses cannot

reach." Direct experimental knowledge cannot know God.

In the *Bhagavad-gītā* it is said,

*manuṣyāṅām sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānām  
kaścin mām vetti tattvataḥ*

"Out of many millions of persons, one is interested to make his life successful. And out of millions of successful persons, one very rare person can understand God." That is the statement in the *Bhagavad-gītā*. Actually, we find that people are generally interested in economic development and sense gratification. That's all. I am traveling all over the world; I see that people are very busy searching for food and shelter. But according to Vedic scripture, food and shelter are already there, given by God. There are 8,400,000 species of life. Out of them, human beings are very few—400,000 human species in different planets. And out of them, the civilized men are very, very few. But God gives food to everyone.

The *Vedas* state, *nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhātī kāmān*: "God is the supreme living being amongst all living beings, and He's the supreme eternal amongst all the eternal." We are also eternal. Because we are part of God, we have all the qualities of God, but because we are minute parts of God, all the qualities of God are there in minute portion. The example is the ocean. All the chemical ingredients in the ocean are also found in a drop of ocean water. The difference is of quantity. In the drop of water there is salt, and in the vast mass of water in the ocean there is also salt. But the salt in the ocean water is a much, much bigger quantity than the salt in the drop of water.

Another example can be given, that



### THREE FEATURES OF GOD

God is situated in everyone's heart. That form of God is called Paramātmā. God has three features: Brahman, Paramātmā, and Bhagavān. Brahman is His impersonal feature, Paramātmā the localized feature, and Bhagavān the personal feature.

*vadanti tat tattva-vidas  
tattvaṃ yaj jñānam advayam  
brahmeti paramātmēti  
bhagavān iti śabdyate*

The Absolute Truth is one, *advaya-jñāna*, without any duality, but according to our capacity, we realize the Absolute Truth from three different angles of vision. One of them is realization of God in His impersonal Brahman feature. Generally, the *jñānis*—philosophers, speculators—by dint of their own knowledge realize the Absolute Truth in His impersonal Brahman feature. The yogis realize God, the Supreme Lord, as Paramātmā within the heart. And the devotees realize the Supreme Personality of Godhead as the Supreme Person. But Paramātmā, impersonal Brahman, and the person God are all the same thing.

This example is given: the sunshine, the sun planet, and within the sun planet, the sun-god. According to the Vedic conception, every planet contains living entities. That is natural to conclude, because within the material world everything is made of five gross elements: earth, water, fire, air, and sky. And the subtle elements are mind, intelligence, and ego. So in some planets, earth is prominent, in some planets, water is prominent, and in some planets, fire is prominent.

Every planet in the material world is made of these five gross elements. Here we experience that some living entities are living in the water very peacefully. But if you are put into the water, you will not be comfortable. Perhaps you will die. Similarly, if the fish are taken from the water, they will die on the land. Here we can see that some living entities can live comfortably within water, some can live comfortably on land, some in the air. Similarly, why not some of them in fire? Because after all, fire is also one

# BACK TO GODHEAD

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# *We are preaching God consciousness throughout the world just to encourage people to study the science of God.*



of the material elements.

According to Vedic scripture there is life in the sun planet also. The living entities there have fiery bodies. That's all. That is the difference. Just as the fish here have bodies suitable for the water, one may also have a fiery body. Logically we cannot deny that.

There is a predominating deity or president or god—whatever you call him—known as the sun-god, and his name is mentioned in the *Bhagavad-gītā*: Vivasvān. Kṛṣṇa says, *imaṁ viva-svate yogaṁ proktavān aham avyayam*: “This instruction—*bhakti-yoga*, the instruction of the *Bhagavad-gītā*—was first imparted by Me to the sun-god, Vivasvān.”

Now, it is a question of believing it or not believing it. We believe. We accept it. Because Kṛṣṇa said it, we accept it. And we apply our reason also. We don't accept it blindly. I see that on this planet there is a president. Formerly, there was only one king, and he ruled the whole planet. Gradually, people divided their interests and became different nations. From Vedic history we can see that. Somebody was telling me that in Australia there is a Śiva temple. Archaeological investigations in many places have found relics of Vedic civilization. In the Vedic literature we find mention of all seven islands: Asia, Europe, North America, South America, Africa, Australia, and Oceania. These were mentioned in the Vedic literature.

So it is not that the world was not known to Vedic culture. It was fully known. And one king, Mahārāja Pṛthu, was the ruler for the whole world. He ruled over the seven islands, although his residential quarters were in Brah-māvarta, the land between the rivers Yamuna and Ganges. That tract of land is still considered very sanctified. Practically all the Vedic culture is there still.

The king is supposed to be God's representative. God gives power to someone to look after the interest of the inhabitants of that particular planet. Similarly, there is a king in the sun planet. We may call him the sun-god or something like that, but there is a predominating personality. He has his personal effulgence. Just as fire has effulgence—heat and light—the sun-god is a fiery person, and his effulgence is spread all over the universe.

In the *Brahma-saṁhitā* it is said,

*yac-caḥṣur eṣa savitā sakala-  
grahāṇām  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ  
yasyājñayā bhramati sambhṛta-  
kāla-cakro  
govindam ādi-puruṣaṁ tam ahaṁ  
bhajāmi*

That is the description of the sun planet. The sun planet is described as the eyes of all other planets. *Yac-caḥṣur eṣa savitā sakala-grahāṇām*. That's a fact. Unless there is sunrise, we cannot see. We may be very proud of our seeing—“Oh, I want to see”—but we do not know that our seeing power is limited and conditioned. Unless there is sunrise these eyes are useless. Now it is night, so we cannot see even four yards. So what is the value of these eyes? Our seeing is conditional. If there is sunrise, then we can see. That condition is made by God. Therefore in the *Upaniṣads* it is said, “When God sees, you can see. When God walks, you can walk.”

Practically, that is the fact. We are completely helpless, simply dependent upon God. The saying that “Not a single blade of grass moves without the sanction of God” is a fact. In the *Bhagavad-gītā* also, it is said, *sarvasya cāhaṁ hr̥di sanniviṣṭaḥ*: “I am living in everyone's heart.” *Sarvasya cāhaṁ hr̥di sanniviṣṭo mattaḥ smṛtir jñānam apoha-*

*naṁ ca*: “From Me come remembrance and forgetfulness.” We sometimes forget and sometimes remember. That is by God's grace.

## THE SCIENCE OF GOD

There are so many things to be understood about God. We are preaching God consciousness throughout the world just to encourage people to study the science of God. Please do not take us as sectarian. A person who wants to learn advanced science or mathematics will go wherever the knowledge is available. A teacher will also go anywhere to teach these subjects. Similarly, we are traveling around the world to enlighten people about the science of God. That is our business.

Our test for evaluating a religion is to see whether by following it people develop God consciousness, or love of God. Throughout the world people are rejecting God. You also know this very well. In England many, many churches are vacant. The Parliament passed a law saying that these redundant churches can be sold for other purposes.

It doesn't matter whether one is a Christian, a Hindu, or a Muslim. Our simple request is that whatever you may be, cultivate God consciousness. That is our program. Scientifically try to understand what God is. And if you consult Vedic literature, you'll get very accurate, scientific, authentic information.

If anyone is serious about understanding God, we do not object. For example, a person serious to understand some particular science might go to a university in another country. That does not mean he is fallen. No. He is searching after that particular scientific knowledge. Similarly, we invite

(please turn to page 29)

# Glossary

**Ācārya**—a spiritual master who teaches by example.

**Balarāma**—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

**Battle of Kurukshetra**—an epic battle for rule of the world, fought five thousand years ago.

**Bhagavad-gītā**—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.

**Bhakti**—devotional service to the Supreme Lord.

**Bhaktisiddhānta Sarasvatī Ṭhākura**—the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

**Bhakti-yoga**—linking with the Supreme Lord through devotional service.

**Caitanya Mahāprabhu**—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

**Dharma**—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

**Godhead**—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

**Gurukula**—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

**Hare Kṛṣṇa**—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**ISKCON**—the International Society for Krishna Consciousness.

**Japa**—individual chanting of names of God, usually while counting on beads.

**Kali-yuga**—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

**Karma**—material action; its inevitable reaction; or the law by which such action and reaction are governed.

**Kīrtana**—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

**Kṛṣṇa**—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

**Mahābhārata**—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

**Māyā**—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

**Māyāvādī**—one who regards the Absolute Truth as ultimately impersonal or void.

**Modes of nature**—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

**Nityānanda**—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

**Prasādam**—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").

**Purāṇas**—Vedic histories.

**Rādhārāṇī**—Lord Kṛṣṇa's consort and pleasure potency.

**Rathayātrā**—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

**Sannyāsa**—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

**Śrī**—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

**Śrīla Prabhupāda**—His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

**Śrīmad-Bhāgavatam**—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

**Supersoul**—the form of the Lord who resides in every heart along with the individual soul.

**Upaniṣads**—the 108 essential philosophical treatises that appear within the *Vedas*.

**Varṇāśrama**—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

**Vṛndāvana**—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

**Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).

**Vedas**—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

**Vedic**—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

**Viṣṇu**—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.



# NO FEAR!

*Lord Kṛṣṇa encourages us on  
our long journey to full surrender.*

by Satsvarūpa Dāsa Goswami

AS WE READ THE scripture and hear from the spiritual master, we will hear both easy and difficult instructions. We'll naturally be attracted to those that seem easier to follow, but the two types of instruction have a unity of purpose.

One of the most encouraging verses I have found in *Bhagavad-gītā* is 2.40: "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." A similar verse can be found in the ninth chapter, where Kṛṣṇa describes devotional service as *sukhaṁ kartum*: "joyfully performed." *Bhakti* is easier to perform than other processes. Śrīla Prabhupāda repeatedly emphasizes the ease of chanting the holy name as the sacrifice for the age. Formerly, people had to practice yoga for a hundred thousand years to become self-realized. In the present age, Lord Caitanya brought the chanting of Hare Kṛṣṇa. Because He freely distributed love for Kṛṣṇa, He is *mahā-vadānyāya*, the most magnanimous *avatāra* of Kṛṣṇa.

To accept the encouragement given by Bg. 2.40, we have to understand the context in which it is given. Some difficult instructions precede this liberal statement. Kṛṣṇa has just told Arjuna

to fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat, "and by so doing, you shall never incur sin." Śrīla Prabhupāda explains that Kṛṣṇa is instructing Arjuna to fight simply because He desires the battle. This is difficult for Arjuna to hear.

Earlier Kṛṣṇa presented a variety of reasons and philosophies to convince Arjuna to fight, including the Sāṅkhya analysis of body and soul. But now Kṛṣṇa is presenting *buddhi-yoga*, or the yoga of intelligence. Intelligence is not limited to the ability to intellectualize knowledge, although knowledge is important. Intelligence includes action based on understanding. We are meant to understand that whatever we do should be done not for our sense gratification but for Kṛṣṇa's pleasure, and this is a difficult thing to hear.

In the conditioned state, to always want to do things according to our own desires is natural. No one wants to serve another's wishes all of the time. Or, if we are willing to serve, it is only to fulfill some subtle or gross desire of our own. But Kṛṣṇa wants us to renounce that selfish motivation. He doesn't want us to act for our sense gratification but for *His* sense gratification. Of course, we want to enjoy eating, sleeping, and work. Offering

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*The history of Ajāmila shows how the Lord never forgets any service rendered to Him. Because Ajāmila had served Lord Kṛṣṇa in his youth and then chanted the holy name "Nārāyaṇa" on his deathbed, servants of Lord Viṣṇu rescued him from agents of Yamarāja, who punishes the sinful.*

# Even a little devotion can protect you from falling down into a lower species of life.



the results to someone else seems equivalent to slavery. Materially, we find such a state obnoxious.

In the absolute sense, however, we are constitutionally eternal servants. We are not masters, no matter how much we try to enjoy the material world. Therefore, we feel no happiness when we try to pretend that we are masters. Still, it's hard to accept this fact and surrender.

## KṚṢṆA'S SYMPATHY

What makes Bg. 2.40 so encouraging is that Kṛṣṇa recognizes our difficulty. He both prescribes a gradual path and presents us with information about the tremendous benefit that can accrue to us if we simply endeavor to practice devotion. Śrīla Prabhupāda has stated that if someone would just read one page from his books or taste even a morsel of *prasādam*, he could be liberated. Similarly, even a little devotion can protect you from falling down into a lower species of life. Such devotion never suffers loss or diminution. Śrīla Prabhupāda writes:

Any work begun on the material plane has to be completed; otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. . . . One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent. . . . Ajāmīla performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord.

I remember how in an early Boston temple, a man used to help us with carpentry work. He wasn't at all interested in the philosophy of Kṛṣṇa consciousness, but he was friendly with the devotees and liked to help them with their projects. I wrote to Prabhupāda and asked whether, since the

man wasn't interested in the philosophy, we should spend much time with him. Prabhupāda said yes, we should encourage him. If he turns one screw in the temple, he can be liberated. Prabhupāda had faith in this principle. And Prabhupāda understood the teaching, which he gave us, that Kṛṣṇa is more eager for the living entity to return to Him than the living entity is himself. Kṛṣṇa will work for our deliverance.

Later in the *Bhagavad-gītā* (3.31), Kṛṣṇa states that those who execute their duties according to His injunctions and follow His teachings faithfully, without envy, can become free from the bondage of fruitive actions. That means that even if we can't surrender completely to doing only what Kṛṣṇa desires, if we don't resent His expectations of us but instead feel humbled by our inabilities, we will be properly situated in the beginning stages of devotional life.

Śrīla Prabhupāda writes in his purport to this verse that big philosophers who write commentaries on the *Bhagavad-gītā* but don't have faith will never achieve liberation, while "an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of karma."

Then this: "In the beginning of Kṛṣṇa consciousness, one may not fully discharge the injunctions of the Lord, but because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Kṛṣṇa consciousness."

Therefore, we should not feel resentful when we see the gap between our present position and final surrender. We should not mind that Kṛṣṇa is asking of us more than we seem able to give. Neither should we feel hopeless or defeated. Our own endeavor weighs very little in our success, actually. We will be successful simply by

Kṛṣṇa's mercy. So when Kṛṣṇa says, "In this endeavor," we should be clear what that endeavor is. Our endeavor is simply to put ourselves in line for mercy and accept it when it comes. We are wayward children, and Kṛṣṇa is a loving father. His actions are always to rectify us to our original loving relationship with Him. Since Kṛṣṇa will reciprocate with our desire, we have to learn to desire Him. We cannot lose in this, because if we want Kṛṣṇa, He will give Himself to us.

## A FAVORABLE BIRTH

But it may take time. Prabhupāda writes that even if we fail to go back to Godhead at the end of this life, we can be born in a family that will awaken our Kṛṣṇa consciousness early. Kṛṣṇa speaks about this elaborately at the end of the sixth chapter when Arjuna asks Kṛṣṇa what happens to a man who achieves success in neither the material nor the spiritual sphere. Again Kṛṣṇa assures Arjuna that one who does good is never overcome by evil. Our devotion will always be protected.

While our devotion will be protected, our mundane activities will not. Therefore, we find in the material world that more money, more enjoyment, more anything is always lost at death, and at death we will face the greatest loss—that we wasted our time on matter and did not develop our spiritual lives. We will never be able to make up that time. It will be a total loss, just as a beautiful car becomes worthless in seconds during a bad accident.

If we don't achieve full success at the end of this life, then we have to face the fear of death and the afterlife. Where will we go? Prabhupāda has explained that while death is a great fear, falling into the lower species, where there is no chance to act for self-realization, is a greater fear.

Death is never fearful for those who practice Kṛṣṇa consciousness. Kṛṣṇa  
(please turn to page 36)

## “If You Have No Other Suitable Name, Then Chant Kṛṣṇa”

Here we conclude an exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and the poet Allen Ginsberg. It took place on May 12, 1969, in Columbus, Ohio.

**Allen Ginsberg:** If you're identifying love, however, with the *śabda* [sound] Kṛṣṇa, what of those people who identify love with the *śabda* Allah?

**Śrīla Prabhupāda:** Well, of course, if that *śabda* identifies with God, we have no objection. As Caitanya Mahāprabhu says, *nāmnām akāri bahudhā nija-sarva-śaktiḥ*: God has many names, in which He has invested His transcendental energies. God is attractive, and His name is also attractive, because He's not different from His name. If you have got a name with exactly the same attractiveness as Kṛṣṇa, we have no objection. We simply say, “You chant God's holy name. Then you'll become purified.” That is our program. We don't say that you change your Christianity. No. We don't say that. If you have got a nice name, an all-attractive name, in your scripture—don't manufacture, but authorized—then you chant that. We simply request, “You chant.”

**Allen Ginsberg:** Well, then, how would you adapt the

Kṛṣṇa chanting to Christianity? By seeing Kṛṣṇa as Christ or Christ as Kṛṣṇa and sounding Christ's image in Kṛṣṇa's name?

**Śrīla Prabhupāda:** Kṛṣṇa, Christ. Of course, this question has several times been put to me. I reply that Christ says, “I am the son of God,” and Kṛṣṇa says, “I am God”—so there is no essential difference between the son of God and God. We respect everyone. If I respect your father, I respect you, also. Do you mean to say that if I disrespect your father, you'll be pleased with me? No. That is our philosophy. As Caitanya Mahāprabhu says, “I am the servant of the servant of the servant of the servant of the servant of Kṛṣṇa.” So if anyone perfectly loves Kṛṣṇa, he must love Lord Jesus Christ, also. And if one perfectly loves Jesus Christ, he must love Kṛṣṇa. If he says, “Why shall I love Kṛṣṇa? I shall love only Jesus Christ,” then he has no knowledge. And if one says, “Why shall I love Jesus Christ? I shall love only Kṛṣṇa,” then he also has no knowledge. If one understands Kṛṣṇa, then he will understand Jesus Christ. If one understands Jesus Christ, he'll understand Kṛṣṇa.

**Allen Ginsberg:** Well, then, do you think that the Hare Kṛṣṇa  
(please turn to page 41)



SCIENCE

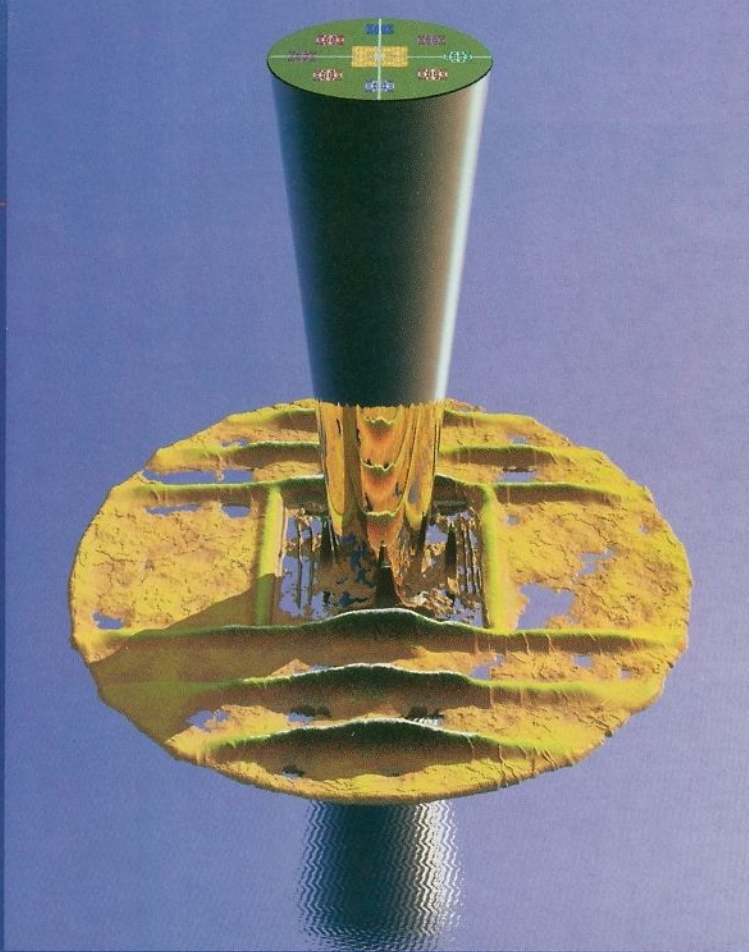
# THE UNIVERSE OF THE VEDAS

*At first glance, the cosmology of the Śrīmad-Bhāgavatam might seem like fantasy. Here are four ways to make sense of it all.*

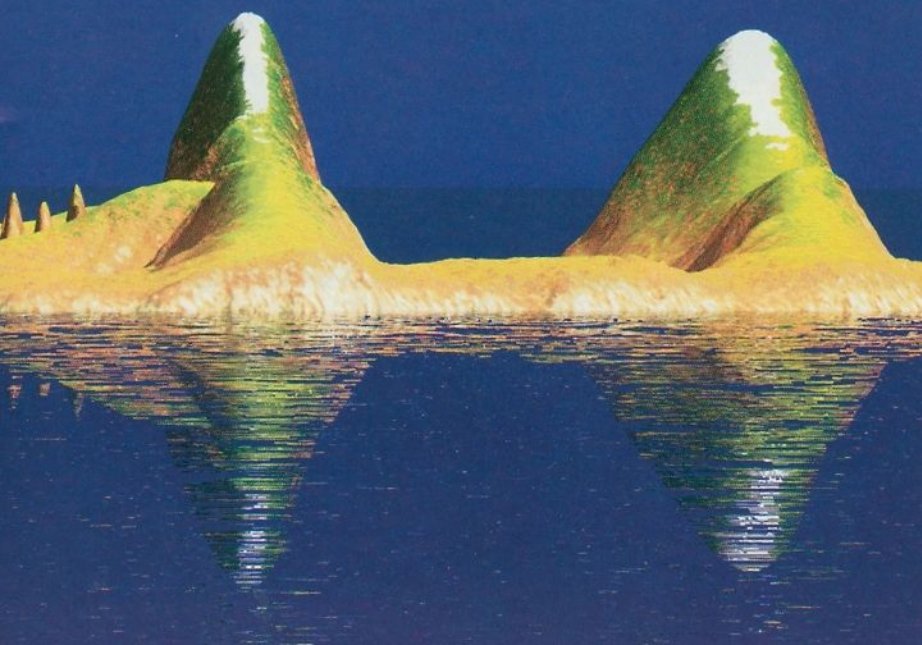
by Sadāpūta Dāsa







Bhaktia Eddie Johnston



*Jambūdvīpa: The Śrīmad-Bhāgavatam describes that the universe lies within a spherical shell, which is divided in two by an earth plane called Bhū-maṇḍala. A series of dvīpas, or “islands,” and oceans make up Bhū-maṇḍala. In the center of Bhū-maṇḍala is the circular “island” of Jambūdvīpa (inset), whose most prominent feature is the cone-shaped Mount Meru. The main illustration here shows a closer view of Jambūdvīpa and the base of Mounī Meru.*

*The inquisitive human mind naturally yearns to understand the universe and man’s place within it. Today scientists rely on powerful telescopes and sophisticated computers to formulate cosmological theories. In former times, people got their information from traditional books of wisdom. Followers of the Vedic culture, for example, learned about the cosmos from scriptures like the Śrīmad-Bhāgavatam, or Bhāgavata Purāṇa. But the Bhāgavatam’s descriptions of the universe often baffle modern students of Vedic literature. Here Bhaktivedanta Institute scientist Sadāpūta Dāsa (Dr. Richard Thompson) suggests a framework for understanding the Bhāgavatam’s descriptions that squares with our experience and modern discoveries.*

**T**HE Śrīmad-Bhāgavatam presents an earth-centered conception of the cosmos. At first glance the cosmology seems foreign, but a closer look reveals that not only does the cosmology of the *Bhāgavatam* describe the world of our experience, but it also presents a much larger and more complete cosmological picture. I’ll explain.

The *Śrīmad-Bhāgavatam*’s mode of presentation is very different from the familiar modern approach. Although the *Bhāgavatam*’s “Earth” (disk-shaped Bhū-maṇḍala) may look unrealistic, careful study shows that the *Bhāgavatam* uses Bhū-maṇḍala to represent at least four reasonable and consistent models: (1) a polar-projection map of the Earth globe, (2) a map of the solar system, (3) a topographical map of south-central Asia, and (4) a map of the celestial realm of the demigods.

Caitanya Mahāprabhu remarked, “In every verse of *Śrīmad-Bhāgavatam* and in every syllable, there are various meanings.” (*Caitanya-caritāmṛta*, *Madhya* 24.318) This appears to be true, in particular, of the cosmological section of the *Bhāgavatam*, and it is interesting to see how we can bring

This article was adapted from *Mysteries of the Sacred Universe: The Cosmology of the Bhāgavata Purāṇa*, available from the Hare Kṛṣṇa Bazaar (see page 64).



Figure 1

out and clarify some of the meanings with reference to modern astronomy.

When one structure is used to represent several things in a composite map, there are bound to be contradictions. But these do not cause a problem if we understand the underlying intent. We can draw a parallel with medieval paintings portraying several parts of a story in one composition. For example, Masaccio's painting "The Tribute Money" (Figure 1) shows Saint Peter in three parts of a Biblical story. We see him taking a coin from a fish, speaking to Jesus, and paying a tax collector. From a literal standpoint it is contradictory to have Saint Peter doing three things at once, yet each phase of the Biblical story makes sense in its own context.

A similar painting from India (Figure 2) shows three parts of a story about Kṛṣṇa. Such paintings contain apparent contradictions, such as images of one character in different places, but a person who understands the story line will not be disturbed by this. The same is true of the *Bhāgavatam*, which uses one model to represent different features of the cosmos.

## THE BHĀGAVATAM PICTURE AT FIRST GLANCE

The Fifth Canto of the *Śrīmad-Bhāgavatam* tells of innumerable universes. Each one is contained in a spherical shell surrounded by layers

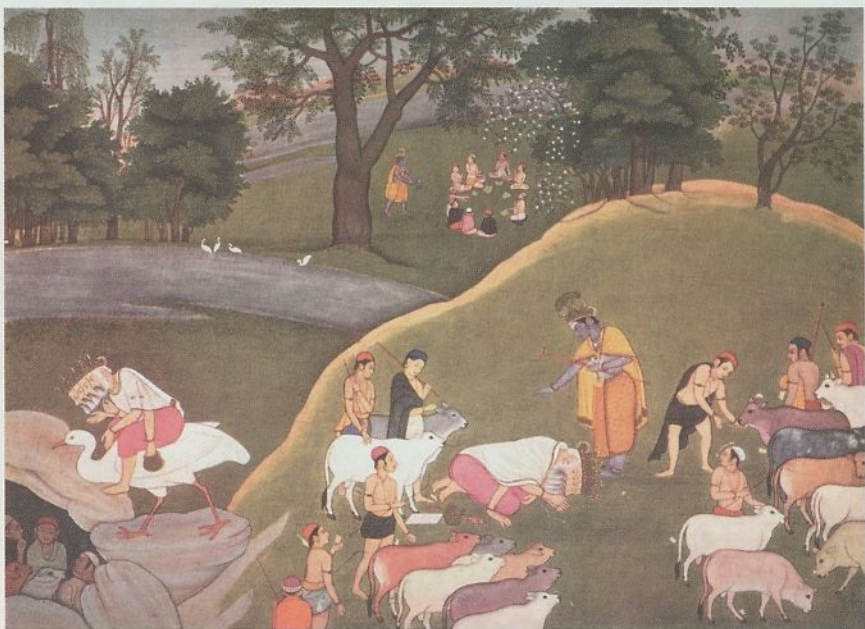


Figure 2

of elemental matter that mark the boundary between mundane space and the unlimited spiritual world.

The region within the shell (Figure 3) is called the *Brahmāṇḍa*, or "Brahmā egg." It contains an earth disk or plane—called *Bhū-maṇḍala*—that divides it into an upper, heavenly half and a subterranean half, filled with water. *Bhū-maṇḍala* is divided into a series of geographic features, traditionally called *dvīpas*, or "islands," *varṣas*, or "regions," and oceans.

In the center of *Bhū-maṇḍala* (Figure 4) is the circular "island" of *Jambū-*

*dvīpa*, with nine *varṣa* subdivisions. These include *Bhārata-varṣa*, which can be understood in one sense as India and in another as the total area inhabited by human beings. In the center of *Jambūdvīpa* stands the cone-shaped *Sumeru Mountain*, which represents the world axis and is surmounted by the city of *Brahmā*, the universal creator.

To any modern, educated person, this sounds like science fiction. But is it? Let's consider the four ways of seeing the *Bhāgavatam's* descriptions of the *Bhū-maṇḍala*.

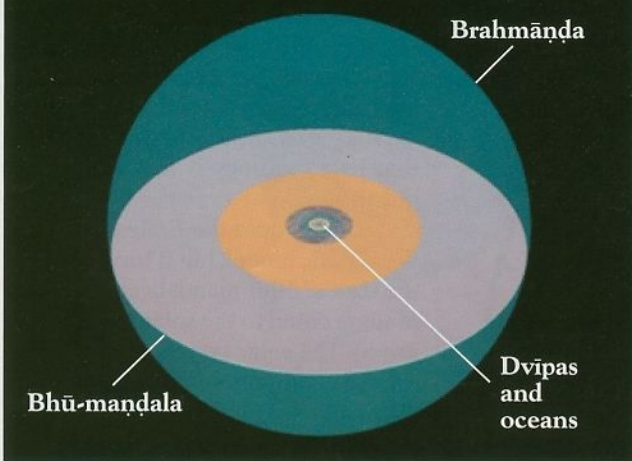


Figure 3

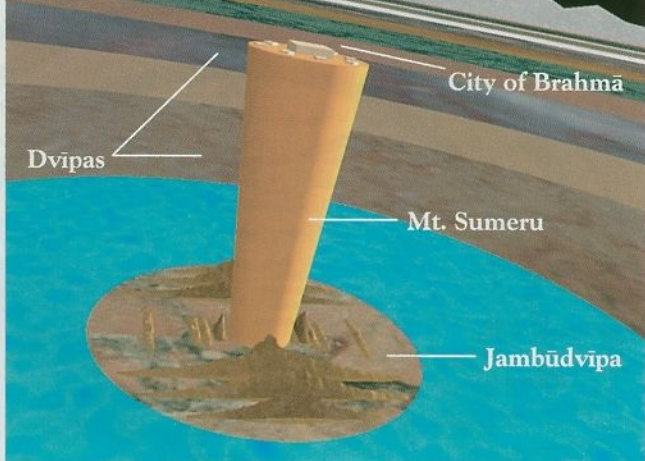


Figure 4



**(1) Bhū-maṇḍala as a Polar Projection of the Earth Globe**

We begin by discussing the interpretation of Bhū-maṇḍala as a planisphere, or a polar-projection map of the Earth globe. This is the first model given by the *Bhāgavatam*. A stereographic projection is an ancient method of mapping points on the surface of a sphere to points on a plane. We can use this method to map a modern Earth globe onto a plane, and the resulting flat projection is called a planisphere (Figure 5). We can likewise view Bhū-maṇḍala as a stereographic projection of a globe (Figure 6). In India such

globes exist. In the example shown here (Figure 7, next page), the land area between the equator and the mountain arc is Bhārata-varṣa, corresponding to greater India. India is well represented, but apart from a few references to neighboring places, this globe does not give a realistic map of the Earth. Its purpose was astronomical, rather than geographical.

Although the *Bhāgavatam* doesn't explicitly describe the Earth as a globe, it does so indirectly. For example, it points out that night prevails diametrically opposite to a point where it is day. Likewise, the sun sets at a point opposite where it rises. Therefore, the *Bhāgavatam* does not present the

naive view that the Earth is flat.

We can compare Bhū-maṇḍala with an astronomical instrument called an astrolabe, popular in the Middle Ages. On the astrolabe, an off-centered circle represents the orbit of the sun—the ecliptic. The Earth is represented in stereographic projection on a flat plate, called the mater. The ecliptic circle and important stars are represented on another plate, called the rete. Different planetary orbits could likewise be represented by different plates, and these would be seen projected onto the Earth plate when one looks down on the instrument.

The *Bhāgavatam* similarly presents the orbits of the sun, the moon,

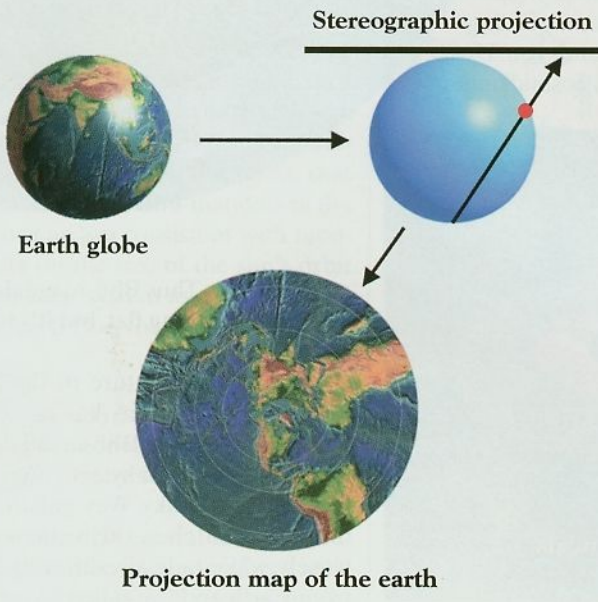


Figure 5

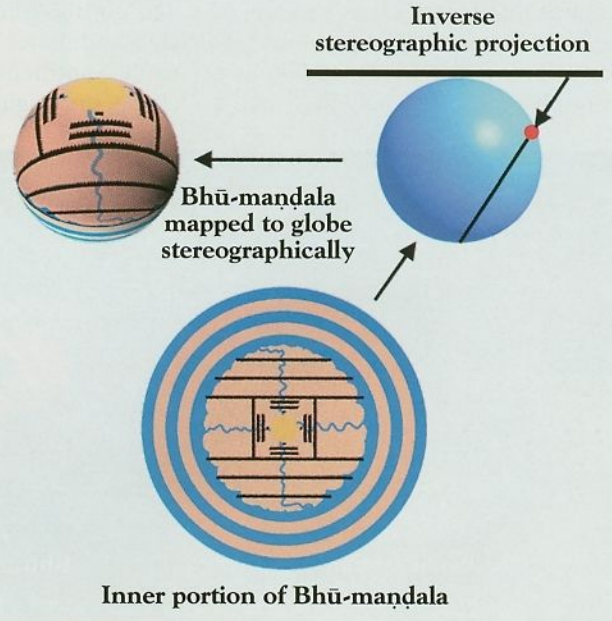


Figure 6

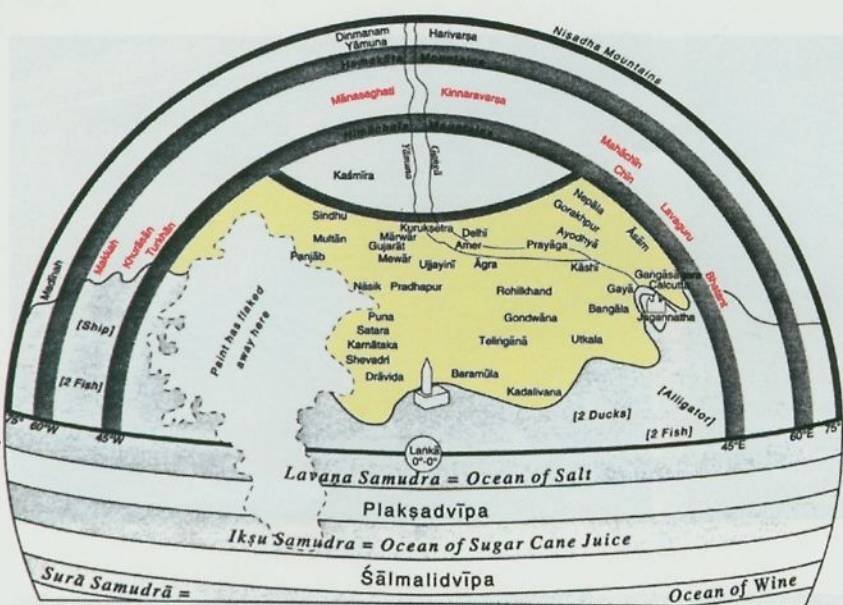


Figure 7

planets, and important stars on a series of planes parallel to Bhū-maṇḍala. (For more details, visit [sacreduniverse.com](http://sacreduniverse.com).)

Seeing Bhū-maṇḍala as a polar projection is one example of how it doesn't represent a flat Earth.



**(2) Bhū-maṇḍala as a Map of the Solar System**

Here's another way to look at Bhū-maṇḍala that also shows that it's not a flat-Earth model.

Descriptions of Bhū-maṇḍala have features that identify it as a model of the solar system. In the previous section I interpreted Bhū-maṇḍala as a planisphere map. But now, we'll take it

as a literal plane. When we do this, it looks at first like we're back to the naive flat Earth, with the bowl of the sky above and the underworld below.

The scholars Giorgio de Santillana and Hertha von Dechend carried out an intensive study of myths and traditions and concluded that the so-called flat Earth of ancient times originally represented the plane of the ecliptic (the orbit of the sun) and not the Earth on which we stand. Later on, according to de Santillana and von Dechend, the original cosmic under-

standing of the earth was apparently lost, and the Earth beneath our feet was taken literally as a flat plate. In India, the earth of the *Purāṇas* has often been taken as literally flat. But the details given in the *Bhāgavatam* show that its cosmology is much more sophisticated.

Not only does the *Bhāgavatam* use the ecliptic model, but it turns out that the disk of Bhū-maṇḍala corresponds in some detail to the solar system (Figure 8). The solar system is nearly flat. The sun, the moon, and the five traditionally known planets—Mercury through Saturn—all orbit nearly in the

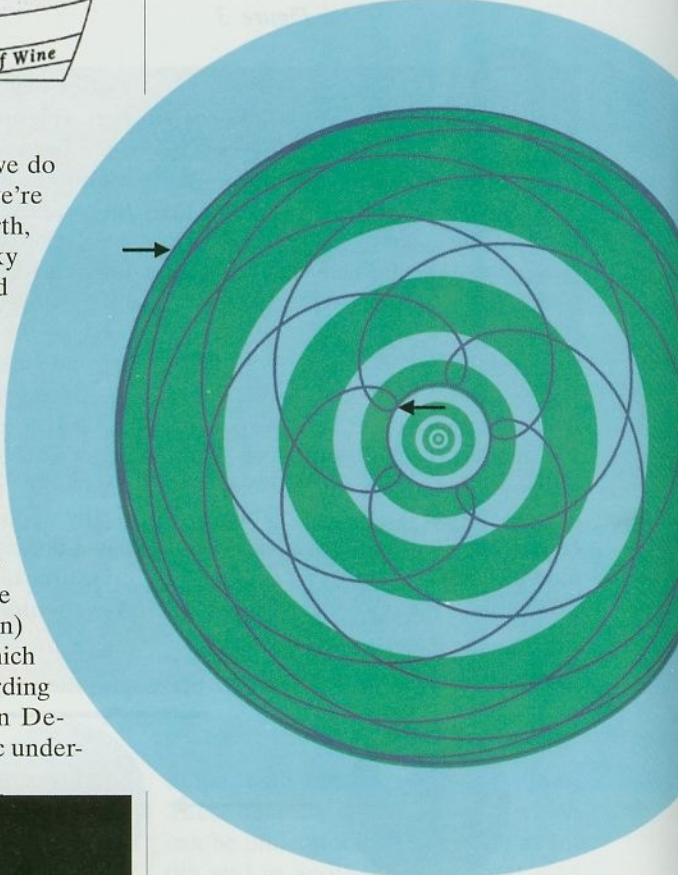


Figure 10

ecliptic plane. Thus Bhū-maṇḍala does refer to something flat, but it's not the Earth.

One striking feature of the *Bhāgavatam's* descriptions has to do with size. If we compare Bhū-maṇḍala with the Earth, the solar system out to Saturn, and the Milky Way galaxy, Bhū-maṇḍala matches the solar system closely, while radically differing in size from Earth and the galaxy.

Furthermore, the structures of Bhū-

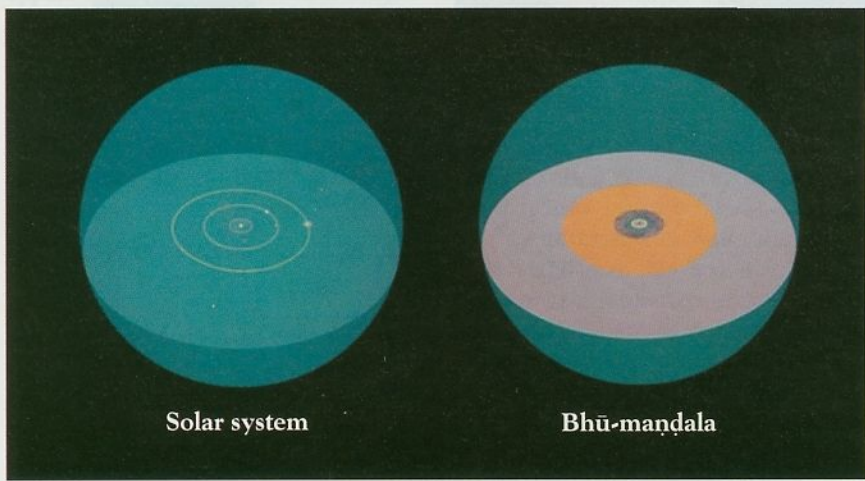


Figure 8

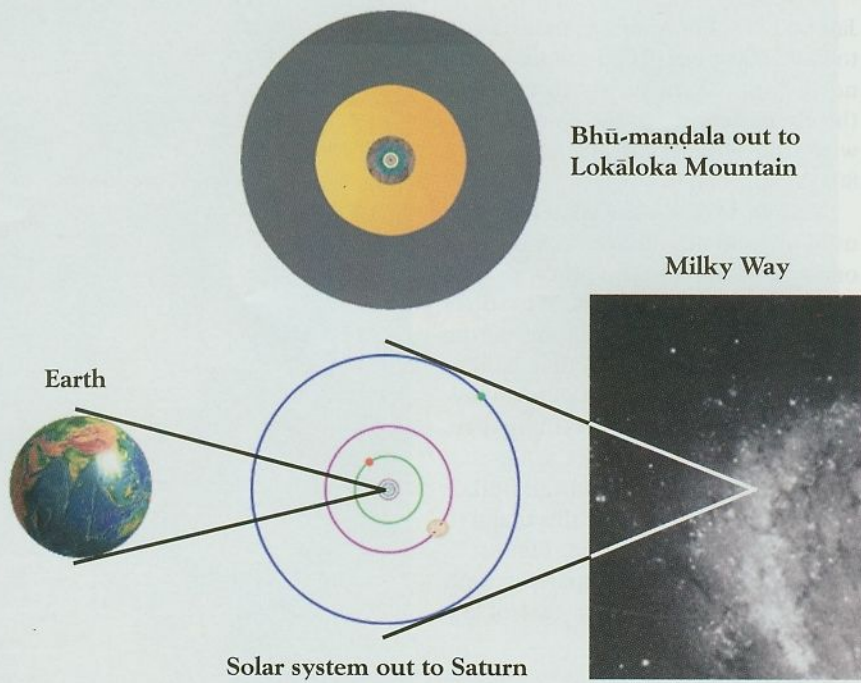


Figure 9

maṇḍala correspond with the planetary orbits of the solar system (Figure 9). If we compare the rings of Bhū-maṇḍala with the orbits of Mercury, Venus (Figure 10), Mars, Jupiter, and Saturn, we find several close alignments that give weight to the hypothesis that Bhū-maṇḍala was deliberately designed as a map of the solar system.

Until recent times, astronomers generally underestimated the distance from the earth to the sun. In particular, Claudius Ptolemy, the greatest astronomer of classical antiquity, seriously underestimated the Earth-sun distance and the size of the solar system. It is remarkable, therefore, that the dimensions of Bhū-maṇḍala in the *Bhāgavatam* are consistent with modern data on the size of the sun's orbit and the solar system as a whole.

[See BTG, Nov./Dec. 1997.]



**(3) Jambūdāvīpa as a Topographical Map of South-Central Asia**

Jambūdāvīpa, the central hub of Bhū-maṇḍala, can be understood as a local topographical map of part of south-central Asia. This is the third of the

four interpretations of Bhū-maṇḍala. In the planisphere interpretation, Jambūdāvīpa represents the northern hemisphere of the Earth globe. But the detailed geographic features of Jambūdāvīpa do not match the geography of the northern hemisphere. They do, however, match part of the Earth.

Six horizontal and two vertical

mountain chains divide Jambūdāvīpa into nine regions, or *varṣas* (Figure 11, top left). The southernmost region is called Bhārata-varṣa. Careful study shows that this map corresponds to India plus adjoining areas of south-central Asia. The first step in making this identification is to observe that the *Bhāgavatam* assigns many rivers in India to Bhārata-varṣa. Thus Bhārata-varṣa represents India. The same can be said of many mountains in Bhārata-varṣa. In particular, the *Bhāgavatam* places the Himalayas to the north of Bhārata-varṣa in Jambūdāvīpa (Figure 11).

A detailed study of Puranic accounts allows the other mountain ranges of Jambūdāvīpa to be identified with mountain ranges in the region north of India. Although this region includes some of the most desolate and mountainous country in the world, it was nonetheless important in ancient times. For example, the famous Silk Road passes through this region. The Pamir mountains can be identified with Mount Meru and Ilāvṛta-varṣa, the square region in the center of Jambūdāvīpa. (Note that Mount Meru does not represent the polar axis in this interpretation.)

Other *Purāṇas* give more geographical details that support this interpretation.

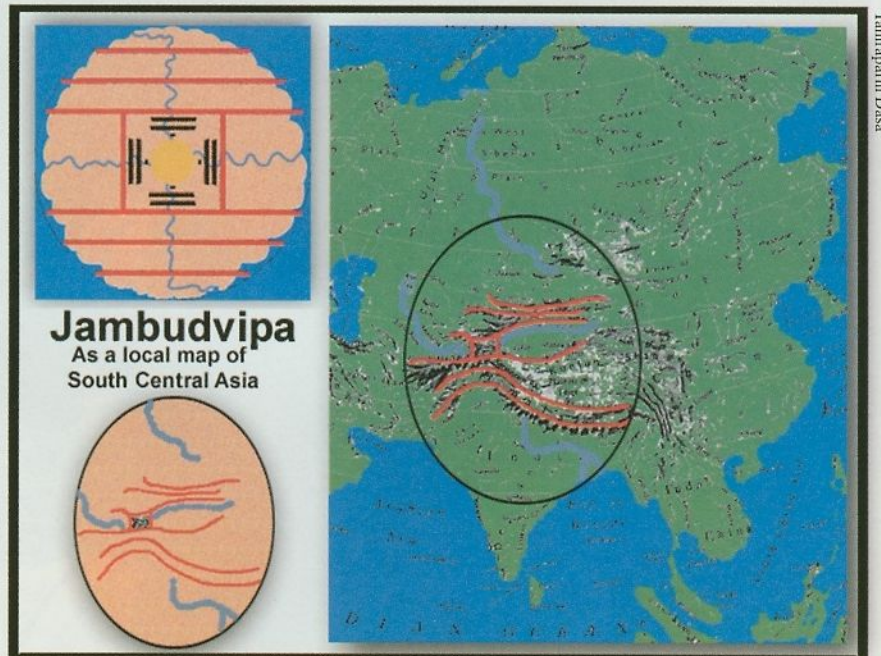


Figure 11

**(4) Bhū-maṇḍala as a Map of the Celestial Realm of the Devas**

We can also understand Bhū-maṇḍala as a map of the celestial realm of the demigods, or *devas*. One curious feature of Jambūdāvīpa is that the *Bhāgavatam* describes all of the *varṣas* other than Bhārata-varṣa as heavenly realms, where the inhabitants live for ten thousand years without suffering. This has led some scholars to suppose that Indians used to imagine foreign lands as celestial paradises. But the *Bhāgavatam* does refer to barbaric peoples outside India, such as Huns, Greeks, Turks, and Mongolians, who were hardly thought to live in paradise. One way around this is to suppose that Bhārata-varṣa includes the entire Earth globe, while the other eight *varṣas* refer to celestial realms outside the Earth. This is a common understanding in India.

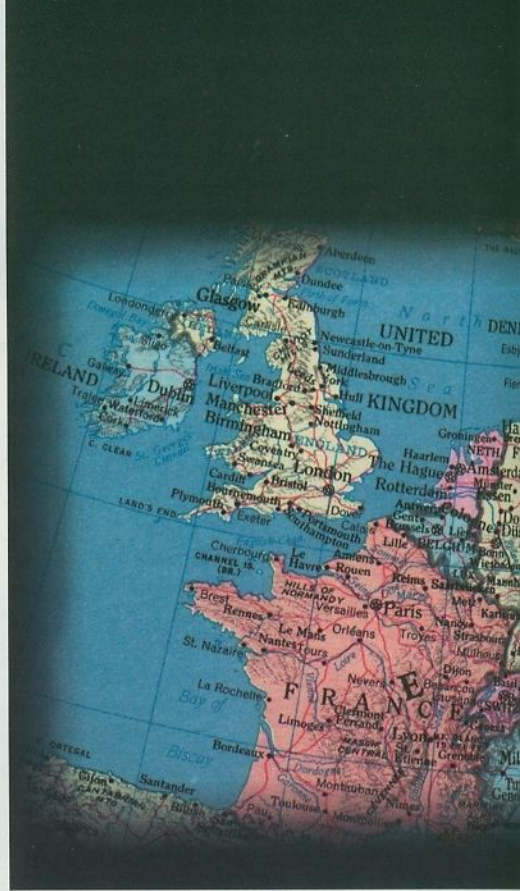
But the simplest explanation for the heavenly features of Jambūdāvīpa is that Bhū-maṇḍala was also intended to represent the realm of the *devas*. Like the other interpretations we have considered, this one is based on a group of mutually consistent points in the cosmology of the *Bhāgavatam*.

First of all, consider the very large sizes of mountains and land areas in

Jambūdāvīpa. For example, India is said to be 72,000 miles (9,000 *yojanas*) from north to south, or nearly three times the circumference of the Earth. Likewise, the Himalayas are said to be 80,000 miles high.

People in India in ancient times used to go in pilgrimage on foot from one end of India to the other, so they knew how large India is. Why does the *Bhāgavatam* give such unrealistic distances? The answer is that Jambūdāvīpa doubles as a model of the heavenly realm, in which everything is on a superhuman scale. The *Bhāgavatam* portrays the demigods and other divine beings that inhabit this realm to be correspondingly large. Figure 12 shows Lord Śiva in comparison with Europe, according to one text of the *Bhāgavatam*.

Why would the *Bhāgavatam* describe Jambūdāvīpa as both part of the earth and part of the celestial realm? Because there's a connection between the two. To understand, let's consider the idea of parallel worlds. By *siddhis*, or mystic perfections, one can take shortcuts across space. This is illustrated by a story from the *Bhāgavatam* in which the mystic yogini Citralekhā abducts Aniruddha from his bed in Dvārakā and transports him mystically to a distant city (Figure 13).



Besides moving from one place to another in ordinary space, the mystic *siddhis* enable one to travel in the all-pervading ether or to enter another continuum. The classical example of a parallel continuum is Kṛṣṇa's transcendental realm of Vṛndāvana, said to be unlimitedly expansive and to exist in parallel to the finite, earthly Vṛndāvana in India.

The Sanskrit literature abounds with stories of parallel worlds. For example, the *Mahābhārata* tells the story of how the Nāga princess Ulūpī abducted Arjuna while he was bathing in the Ganges River (Figure 14). Ulūpī pulled Arjuna down not to the riverbed, as we would expect, but into the kingdom of the Nāgas (celestial

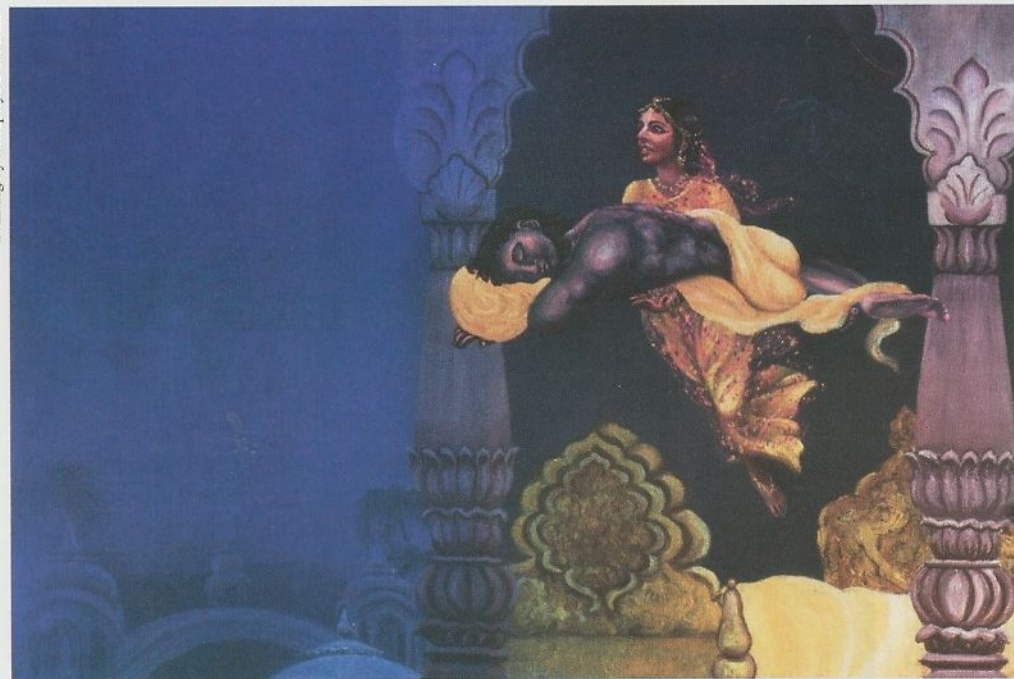
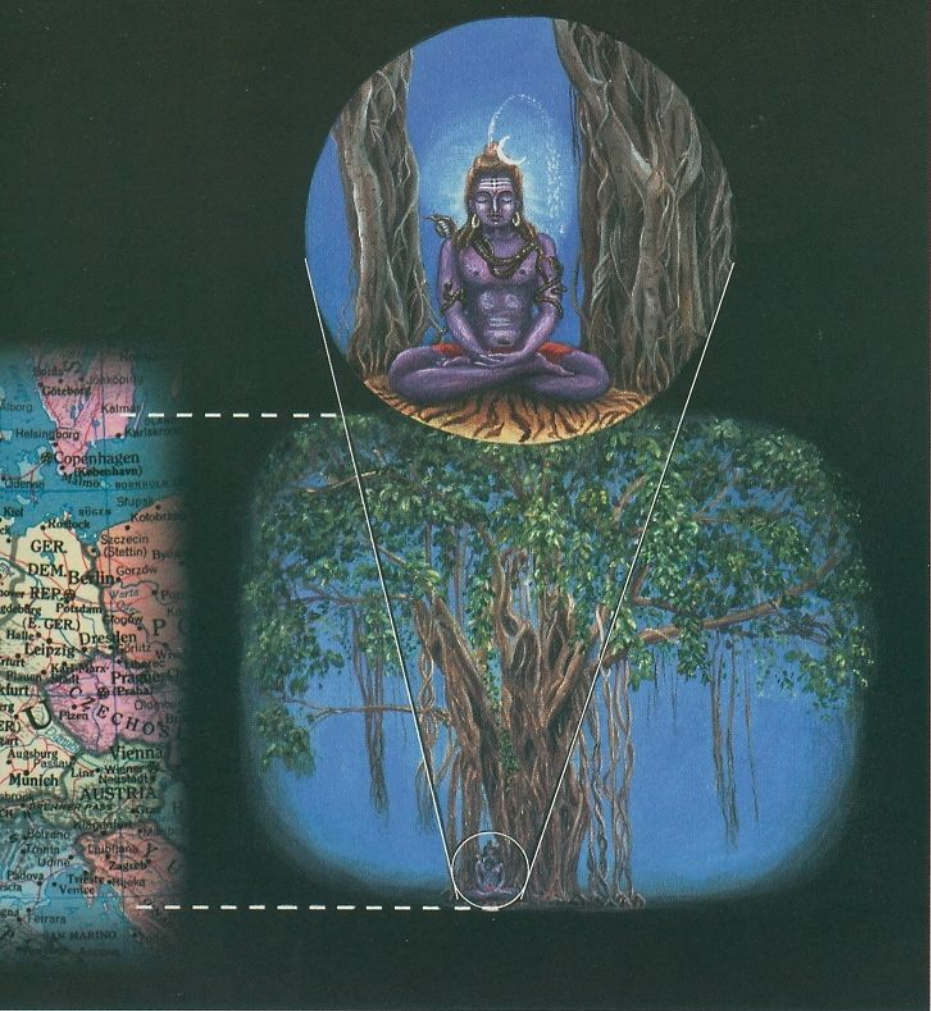


Figure 13



Painting by Yadupriya Devi Dasi

Figure 12

snakelike beings), which exists in another dimension.

Mystical travel explains how the worlds of the *devas* are connected with our world. In particular, it explains how Jambūdāvīpa, as a celestial realm of *devas*, is connected with Jambūdāvīpa as the Earth or part of the Earth. Thus the double model of Jambūdāvīpa makes sense in terms of the Purāṇic understanding of the *siddhis*.

**CONCLUDING OBSERVATIONS:  
THE VERTICAL DIMENSION  
IN BHĀGAVATA COSMOLOGY**

For centuries the cosmology of the *Bhāgavatam* has seemed incomprehensible to most observers, encouraging many people either to summarily reject it or to accept it literally with unquestioning faith. If we take it literally, the cosmology of the *Bhāgavatam* not only differs from modern astronomy, but, more important, it also suffers from internal contradictions and violations of common sense. These very

contradictions, however, point the way to a different understanding of *Bhāgavata* cosmology in which it emerges as a deep and scientifically sophisticated

system of thought. The contradictions show that they are caused by overlapping self-consistent interpretations that use the same textual elements to expound different ideas.

Each of the four interpretations I've presented deserves to be taken seriously because each is supported by many points in the text that are consistent with one another while agreeing with modern astronomy. I've applied the context-sensitive or multiple-aspect approach, in which the same subject has different meanings in different contexts. This approach allows for the greatest amount of information to be stored in a picture or text, reducing the work required by the artist or writer. At the same time, it means that the work cannot be taken literally as a one-to-one model of reality, and it requires the viewer or reader to understand the different relevant contexts. This can be difficult when knowledge of context is lost over long periods of time.

In the *Bhāvagatam*, the context-sensitive approach was rendered particularly appropriate by the conviction that reality, in the ultimate issue, is *avāk-manasam*, or beyond the reach of the mundane mind or words. This implies that a literal, one-to-one model of reality is unattainable, and so one may as well pack as much meaning as

possible into a necessarily incomplete description of the universe. The cosmology of the *Bhāgavata Purāṇa* is a sophisticated system of thought, with multiple layers of meaning, both physical and metaphysical. It combines practical understanding of astronomy with spiritual conceptions to produce a meaningful picture of the universe and reality. ☸

*Sadāpūta Dāsa (Richard L. Thompson) earned his Ph.D. in mathematics from Cornell University. He is the author of several books, of which Mysteries of the Sacred Universe is the most recent.*



Drawing by Bhārata Dasa

Figure 14


# Lord Caitanya's Teachings to Sanātana Gosvāmī

*An elaborate description of Lord Kṛṣṇa,  
His expansions, and the spiritual world.*

by Mathureśa Dāsa







*The brothers Dabhir Kas and Sakara Mallik were trusted ministers in the government of Nawab Hussain Shah, the ruler of Bengal in the early sixteenth century. After meeting Lord Caitanya Mahāprabhu, they resigned their lucrative posts to join the Lord's Hare Kṛṣṇa movement, shaving their heads and changing their names to Rūpa Gosvāmī and Sanātana Gosvāmī. The Nawab as well as many Hindu leaders were astounded. What had caused the brothers to resign, and why were so many other Hare Kṛṣṇa devotees appearing in nearly every town and village of Bengal with their chanting and dancing? What was Śrī Caitanya Mahāprabhu teaching?*

*Previous articles in this series have described the Lord's teachings to Rūpa Gosvāmī and Sanātana Gosvāmī's escape from the Nawab's prison.*

**T**HE VIRAJĀ RIVER MARKS the border between the material and spiritual worlds. Vast and beautiful, its spiritual waters ornamented with brilliant waves churned by mighty storms of transcendental effulgence, it is also known as the Virajā Ocean or the Causal Ocean. On one shore the countless universes of the material nature, with all their planets and solar systems, arise and dissolve in the moments granted them within the jurisdiction of devastating time. On the other shore, time presides without its devastating feature, invigorating the spiritual planets and their denizens, cities, and civilizations with eternal, blissful life in the ever-expanding service of the Supreme Personality of Godhead, Kṛṣṇa.

Lord Kṛṣṇa said little of His spiritual kingdom when He spoke the *Bhagavad-gītā* to Arjuna at Kurukshetra. He said that His abode beyond the material creation is self-effulgent, with no need of sunlight, moonlight, or electricity. And He offered the clue that all beautiful and glorious features of this temporary world spring from only a spark of His splendor. With a single fragment of Himself, He proclaimed, He pervades and supports the entire creation. These

***“The living entity’s constitutional position,”  
the Lord replied, “is to be an eternal servant of Kṛṣṇa,  
because he is the energy of Kṛṣṇa.”***

• • •

hints help us begin to comprehend the spiritual world, where Kṛṣṇa displays His full opulences, but we have few details. Nor would details necessarily help us, since to the untrained, accounts of the spiritual world sound like so much mythology.

Lord Kṛṣṇa’s *Gītā* instead details our predicament in the material creation and the means for extricating ourselves from the stranglehold of material time. Kṛṣṇa explains that the living beings in the material world are eternal fragments of Him. These eternal souls inhabit temporary bodies, struggling hard against material nature. Because we are minute parts of Kṛṣṇa, our eternal constitution is to surrender to Him and serve Him. Surrender to Kṛṣṇa frees us from the lethal grip of material time and sets us on our return journey to the spiritual world. At the end of the *Gītā*, therefore, after describing various systems of religion and philosophy, Kṛṣṇa demands surrender.

To those who are constantly surrendered and worship Kṛṣṇa with love, He gives knowledge of Himself, of the spiritual world, and of how to return to Him there. To show special mercy to His devotees, He enlightens them from within their hearts, and from without also. Just as we acquire knowledge of a distant land by hearing from travelers, the devotees realize Kṛṣṇa and His spiritual world by hearing with love from Him and His representatives.

### **SANĀTANA’S INQUIRY**

In the spring of 1514, Sanātana Gosvāmī arrived at Varanasi to surrender to Śrī Caitanya Mahāprabhu and join the Lord’s Hare Kṛṣṇa movement. Sanātana had renounced his affluent position as prime minister of Bengal, escaped from the prison of his former employer, the Nawab Hussain Shah, and completed a dangerous trek

through the jungles and hills of Bihar province.

Like Arjuna at Kurukshetra, Sanātana presented himself to the Lord as a man in distress, uncertain of his duty and identity despite wealth, fame, and learning. Like Arjuna, in other words, Sanātana portrayed the plight of the materialist. The greatest leaders and intellects of the material world cannot say with any scientific certainty what the living energy in their bodies is. So while introducing themselves as Ms. this or Mr. that, Senator this or Professor that, they in fact do not know who they are.

Illustrating this discrepancy, Sanātana confessed to the Lord, “People believe that I am a great learned man, and I am so foolish that I believe it myself. But what to speak of being learned, I don’t even know who I am. Who am I? And why do I suffer in material life?”

“The living entity’s constitutional position,” the Lord replied, “is to be an eternal servant of Kṛṣṇa, because he is the energy of Kṛṣṇa, like a molecular particle of sunshine or fire.”

With this concise and eloquent statement Lord Caitanya effectively summarized the *Gītā*’s final message of surrender, while forgoing the *Gītā*’s elaborate analysis of the spiritual living entity. Lord Caitanya is Kṛṣṇa Himself playing the part of His own devotee. From the point where He ended His instructions to Arjuna at Kurukshetra, He began His teachings to Sanātana Gosvāmī at Varanasi. While Lord Caitanya’s teachings and Lord Kṛṣṇa’s teachings in the *Gītā* are the same, Lord Caitanya did not demand surrender. Instead He demonstrated the life of surrender to Kṛṣṇa in His own activities and freely distributed knowledge of Kṛṣṇa and love of Kṛṣṇa.

With the *Gītā*’s message affirmed,

Lord Caitanaya broke new ground, describing for Sanātana Gosvāmī the transcendental form of Kṛṣṇa, who is the origin of both material and spiritual worlds, and whose body is made not of perishable blood and bones, but of eternity, bliss, and knowledge. The ordinary living entity in the material world is different from his body, which is a covering of the real self. But Kṛṣṇa’s transcendental form and Kṛṣṇa Himself are the same, whether He is in His eternal abode or visiting His material creation. The *Brahma-saṁhitā* states:

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

“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has a spiritual body of eternity, knowledge, and bliss. He is the origin of all. He has no other origin, for He is the prime cause of all causes.”

### **KṚṢṆA’S EXPANSIONS**

Although Kṛṣṇa is the original person and therefore the oldest of all, He appears as a youth, the son of Mahārāja Nanda, never more than sixteen years of age. And although Kṛṣṇa is one, He expands Himself into innumerable forms. Kṛṣṇa’s expansion is inconceivable, but within our current experience we know that an individual person exhibits many features. When someone is especially happy or especially angry in a particular situation, we may even say, as a manner of speaking, that he or she is a “different person.” In our own minds, too, we may think of ourselves in various ways according to our roles as, say, parent, child, spouse, employee, or student, and in each of these roles we further show ourselves

in various aspects to different people in the course of our activities and occupations. We may also create imaginary or aspirational roles, dreaming of being a conquering hero or a celebrated actress. In all these ways, while we each remain one person, we expand and discover and enjoy ourselves.

We possess the tendency to expand and enjoy and discover because these tendencies are present in Kṛṣṇa, the original person. The difference is that since Kṛṣṇa is the Supreme, His expansions are unique and all-powerful. Kṛṣṇa's personal expansions, though one and the same personality, are different individuals, not as a manner of speaking but in fact. They are individuals fully endowed with independent action, character, and thought.

Kṛṣṇa's innumerable forms are known as plenary expansions because they all have the full power of the Supreme Personality of Godhead. Though each of these expansions has activities, bodily features, and other attributes slightly different from the original form of Kṛṣṇa, they are all identical with Kṛṣṇa. They are one and the same supreme personality. The *Brahma-saṁhitā* explains that as one candle can light many other candles, each with the same power of illumination, so Lord Kṛṣṇa expands Himself into unlimited forms of Godhead.

Lord Caitanya explained to Sanātana that describing Kṛṣṇa's forms is like describing the moon by saying it is in the branches of a tree. To point out the moon in the night sky, we might use the branches of a tree as a reference point, though we understand that the moon is far away. Similarly, descriptions of the Lord provide an indication of Him, although He is otherwise far beyond our experience and powers to fully comprehend.

Kṛṣṇa's transcendental form is not compartmentalized like our material bodies. Our mental and physical activities are different. We can think of being a hero or an actress, but our dreams may not come true. For Kṛṣṇa, however, thinking and doing are the same. When the Lord thinks of Himself as a cowherd boy or as a warrior prince, these "thoughts" of Kṛṣṇa's are pastimes performed by His plenary expansions, who also have the

power to expand. Thus one transcendental expansion embodies Lord Kṛṣṇa's anger, another His abilities as a perfect king, another His literary abilities, and still another His omnipotent capacity for material creation.

While Kṛṣṇa's plenary expansions possess His full power and opulence, Kṛṣṇa's own attributes are nevertheless more pleasant, so much so that as an ultimate expression of Their individuality, the plenary expansions are attracted to and worship Kṛṣṇa. When

Kṛṣṇa appeared as Lord Caitanya, two of His plenary expansions appeared with Him as Advaita Ācārya and Nityānanda Prabhu and lived as His devotees, rendering loving service.

## KṚṢṆA'S HOME AND HIS KINGDOM

Lord Caitanya informed Sanātana Gosvāmī that a plenary expansion of Kṛṣṇa presides over each of the innumerable planets in the spiritual sky.

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These expansions, which have four arms, are called Nārāyaṇa expansions, and the spiritual sky is known as Nārāyaṇaloka.

“The breadth of each spiritual planet,” Śrī Caitanya Mahāprabhu explained, “is eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand, and by ten million. In other words each spiritual planet is beyond our ability to measure.”

Despite their infinite size and number, the planets of Nārāyaṇaloka surround Kṛṣṇa’s personal abode, Kṛṣṇaloka, as petals surround the whorl of a lotus. Devotees of the Lord in Nārāyaṇaloka worship the majestic, omnipotent Nārāyaṇa forms with the ceremony and personal distance mandated by their mood of awe and reverence, while on Kṛṣṇaloka Kṛṣṇa enjoys the loving devotion and familiarity of His most intimate devotees and friends. At work, a high-court judge wears the garb and receives the respect appropriate to his or her office, while at home the same judge’s rank and prestige take a back seat or are completely forgotten in the atmospheres of comradeship, affection, and romance created by the presence of friends, lovers, and children. Kṛṣṇaloka is Kṛṣṇa’s home, while Nārāyaṇaloka is His kingdom, where in His official capacity as the Supreme Lord He

prominently displays His opulences and powers.

All the expansions of Lord Kṛṣṇa have their residences eternally in the spiritual sky, but when They descend into the material world they are called *avatāras*, or incarnations. *Avatāra* means “one who descends.” The incarnations of Godhead are either expansions of Kṛṣṇa or expansions of His expansions, but Kṛṣṇa is the Supreme Personality of Godhead Himself.

“O learned scholars,” the *Bhāgavatam* declares, “just as hundreds and thousands of small ponds issue from great reservoirs of water, innumerable incarnations flow from Śrī Kṛṣṇa, the Supreme Personality of Godhead and the reservoir of all power.”

Lord Kṛṣṇa’s primary motivation for both His expansion and His descent is to please His devotees. Devotees long to see and serve Kṛṣṇa in particular ways according to their individual preferences and moods, and the Lord obliges. Kṛṣṇa sends His expansions to the material creation, and He comes Himself as well, bringing Kṛṣṇaloka and its residents with Him.

## ETERNAL PASTIMES

Although the pastimes of Kṛṣṇa and His expansions in the material creation are historical events recorded in Vedic literature, with historical beginnings

and ends, these pastimes are eternal. When Lord Kṛṣṇa Himself appeared on earth five thousand years ago, He stayed for 125 years, performing pastimes beginning with His birth, or appearance, and proceeding through His childhood pastimes, up to the battle of Kurukshetra, and finally to His disappearance. These pastimes are no longer visible here, yet they continue eternally.

To explain, Lord Caitanya gave the example of the sun, which to our eyes appears and disappears each day, though it is always shining somewhere on earth. Using the regular movements of the sun, we divide the day and night into hours, minutes, seconds, and fractions of seconds, and each of these divisions occurs continuously. That is, it is exactly noon somewhere on earth at any given moment, exactly noon plus a nanosecond somewhere else, and so on. Like the sun, Kṛṣṇa’s pastimes have an orbit through the material universes, with each pastime in the sequence appearing somewhere at any given moment, and with His pastimes gradually returning to every universe just as the sun returns to noon at each point on earth. The sun of Kṛṣṇa’s eternal pastimes is continuously visible in Kṛṣṇaloka. In the material creation these same pastimes, as well as the pastimes of Kṛṣṇa’s uncountable incarnations, though still eternal, manifest and disappear in each universe at regular intervals.

Kṛṣṇa and His plenary expansions display Their pastimes in the material creation to attract us back to the spiritual world, back to Godhead. Their purpose here is transcendental. It is impossible for Them to come under the control of the material nature, because the material nature is Their energy. Though we too are expansions of Kṛṣṇa, we are not plenary expansions. We are eternally minute individual particles of the Lord, endowed by Him with minute powers. We do fall under the control of matter. Or we can. We are free to either live as servants of the Lord and His expansions on the eternal, blissful spiritual planets or to transfer across the Virajā River into the service of this miserable material creation, thus creating our own suffering.

Whether we reside in the material



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or spiritual world, however, our unalterable nature as minute souls is service. Just as sugar is unalterably sweet, water unalterably wet, we are by nature servants. To serve our current rebellious desires to expand our lives without Kṛṣṇa, we use our minute powers to build temporary homes, communities, and civilizations from the elements of material nature provided by the Lord. The same intensity of service, when employed to reawaken our devotion and love for Kṛṣṇa, lifts us to the spiritual nature, where the opportunities and inspiration for service to the Lord expand eternally in an exhilaration of transcendental bliss and knowledge.

Using an earlier example for emphasis, Lord Caitanya again asserted that it is not possible to adequately describe Kṛṣṇa's transcendental forms and pastimes.

"Whatever I have explained is simply a little glimpse," He told Sanātana Gosvāmī. "It is like showing the moon through the branches of a tree."

The Lord's instructions to Sanātana in Varnasi continued for two months, covering the many categories of *avatāras*, the spiritual planets, devotional behavior, and other spiritual topics almost too numerous to list. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, a contemporary of Lord Caitanya, devotes several chapters of his *Śrī Caitanya-caritāmṛta* to the Lord's teachings to Sanātana. His Divine Grace A.C.

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At the end of two months, Lord Caitanya sent Sanātana on to Vṛndāvana and returned to Jagannatha Puri on the Bay of Bengal, following His

previous route through the forests of Madhya Pradesh. Before long both Sanātana and his younger brother Rūpa Gosvāmī were themselves traveling to Puri to meet again with the Lord. ☀

*Mathureśa Dāsa, a disciple of Śrīla Prabhupāda, has written many articles for BTG. He and his wife, Gaṅgā-gaṅgā Devī Dāsi, and their four children live in Alachua, Florida.*

**RELIGION** (continued from page 10) everyone. There is a great necessity of God consciousness at the present moment throughout the world. Without God consciousness, all other qualifications are useless. That is a Vedic verse: *apṛāṇasyaiva dehasya maṇḍanam lokarañjanam*. The body is valuable because of the presence of the soul, the minute particle of God. One is "Sir such-and-such" or "Lord such-and-such" or a big scientist or a big philosopher. Why? Because the spark of God is there.

As soon as that particle is gone, the body is useless. It may be a body of "Sir such-and-such" or "Lord such-and-such," but it is useless. It is simply a lump of matter. But people are

giving more importance to the body than the soul. They have no better information.

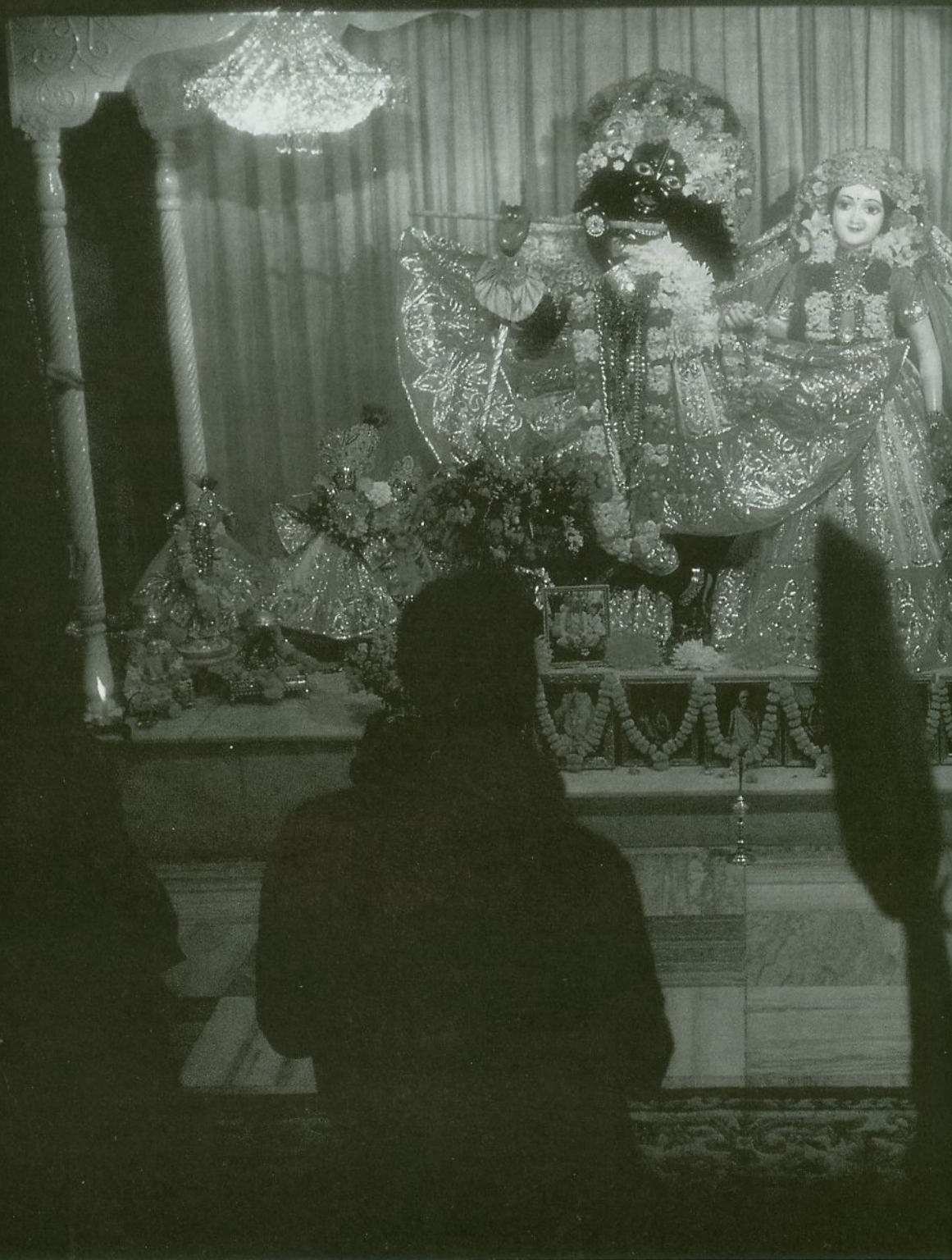
I have traveled to many countries and been to many universities. There is not a single institution where there is a department giving scientific knowledge of God or the soul. That is not a very good sign for human civilization. Human civilization is especially meant for understanding God. Therefore in any civilized human society there is a system of religion.

Religion means, as I have already explained, to abide by the orders of God. The details of the religion may be a little different from one country to another, just as ordinary laws may differ from country to country. But obe-

dience to the state is everywhere. The constitution may be a little different from one country to another, but obedience to the state is an absolute necessity. Similarly, religion may be different according to time, country, position, or understanding, but there must be obedience to God. Otherwise it is not human civilization.

This is our program for the Kṛṣṇa consciousness movement: We invite all learned scholars, priests, and philosophers to combine and save the world from this falldown—lack of God consciousness. That is our request. I think you respectable Fathers will kindly help me in this mission, and I shall be very much obliged to you.

Thank you very much. ☀





# RISING BEFORE THE SUN

*We can learn to love the early-morning hours—the best time for spiritual practices.*

by Ūrmilā Devī Dāsī

**N**O SCHOOL!" My student's excitement ripples through his arms, which boast the muscles of early youth. "I can sleep late!" He smiles. I sigh.

School for my students means not just academic study but also rising before sunrise to worship Kṛṣṇa. Why doesn't this student love the pre-dawn hours?

I look back on my life as a small child. Each morning my father would rise by 5:00 A.M. and wake me soon afterwards. Or did I wake spontaneously just to be with him? I would play in his office in our home while he showered. When I was very young we would play together, each of us with a doll. His doll told me stories of his life and taught me lessons of ethics and morality. As I got older, the play became a time to talk of the important things in our lives. My father squeezed fresh orange juice, made our breakfast, and forged our friendship. He made the early morning a time of peace, beauty, love, friendship, and understanding.

Mentally traveling forward, I remember sitting in a temple president's office so many years later.

"I'd like to live here and dedicate myself to serving Kṛṣṇa."

"We wake up early in the morning," he says. "Very early. Can you do that?"

I smile. "I've done that all my life."

How easy now to spend the early mornings with my ultimate father, the Supreme Lord, Kṛṣṇa! I sing

## The Early Morning Practice of Devotion

*This is the general program Śrīla Prabhupāda gave us, in line with the traditional practices of saintly, pure devotees of Lord Kṛṣṇa.*

- Rise before sunrise, preferably by 4:00 A.M.
- Bathe and dress in clean clothes.
- Gather with others, if possible, and spend half an hour in responsive singing of the Hare Kṛṣṇa *mahā-mantra* and other glorification of the Lord. Generally, devotees gather in a special room in their home where there are pictures or deity forms of Kṛṣṇa, Lord Caitanya, and Śrīla Prabhupāda. (Many devotees travel daily to a temple outside their home.)
- If possible, worship the sacred Tulasī plant.
- Chant the Hare Kṛṣṇa *mahā-mantra* quietly to oneself. Devotees usually count the number of mantras they chant on a string of 108 beads. Initiated devotees in ISKCON chant at least sixteen times around the beads daily.
- Read the scriptures and discuss their meaning and application according to the teachings of great devotees. Our main scripture for morning study is the *Śrīmad-Bhāgavatam*.

His glories, dance to please Him, and study His philosophy. When chanting His names, I am personally with Him.

All day my father worked for our family, but the time we spent together, sometimes simply enjoying each other's company, was often the most significant and satisfying. Now my sweetest time is spent in the morning just being with Kṛṣṇa in His name, in His deity form on the altar, in the descriptions of His activities and philosophy. On days when I miss that time, I feel incomplete, even though I chant Kṛṣṇa's names and read His stories and instructions later in the day.

Rising early for prayer and study may become a chore, an obligation, as

## *Even if devotion to Kṛṣṇa tastes bitter, by practice it will turn to sweetness.*

• • •

my student felt, and I wonder if I can give him the sense of wonder that my father gave me. I have read of medieval monks who woke each night at midnight for prayers and then slept a bit more until the next prayers before sunrise. They struggled sometimes, in those cold stone monasteries, to drag their sleep-heavy bodies and minds to the chapel. Some of them write of these practices as austerities or penance. We might similarly describe our Vaiṣṇava devotions, yet are they not really rather a joy?

The ancient study of Āyurveda teaches us why the early morning so helps one's spiritual advancement toward pure love of God. The controlling forces of the creation—the three modes of nature: goodness, passion, and ignorance—affect our consciousness, activities, and even the time of day or year. In early morning we more easily achieve goodness and, beyond that, transcendence. Passion increases with the day, as we consume our time with occupations and making money. At night, ignorance prevails, inciting inclinations toward degradation and crime.

Even if we don't understand the workings of nature's modes, most of us find focusing the mind difficult when pressed with the day's demands. The early-morning hours can clear our consciousness, mellow our actions.

The challenge of focusing on spiritual practices at other times of the day is like trying to travel during a traffic jam, when arriving at our destination is a protracted business at best. When everyone else is on the road, we don't want to be there. But during the off times, the same journey is fast and easy. Similarly, while we can spend time with Lord Kṛṣṇa at any time and place, the early morning is an open highway. Our devotional thoughts can move freely, unimpeded. While nothing material, including time, can hinder spiritual life, if we're sincere about spiritual progress we'll aim to build our day and life

around the favorable circumstances.

Logic and knowledge alone may not be enough to sustain us through a lifetime of daily practice. We're part of the Lord, the reservoir of pleasure, so we also seek pleasure. To throw off the bedcovers each morning and embrace the day, our early-morning chanting and study must be a source of pleasure.

One can say, dogmatically, that the early-morning devotions *are* pleasure, and that one who practices regularly will surely come to feel the pleasure. The great spiritual teacher Rūpa Gosvāmī tells us that even if devotion to Kṛṣṇa tastes bitter, by practice it will turn to sweetness. But while waiting to feel that joy, we may become discouraged, like the shopper at the end of a long line who decides to shop elsewhere. Therefore, we cannot hope to achieve perfection simply by following a formula because it *is* the formula. We must feel a real connection with Kṛṣṇa, which is joyful even in the stage of practice.

Is the practice hard? As I look at the young student who thinks it is, I'm not sure. I pray that Kṛṣṇa will awaken him to the feeling that he is truly and completely with the Lord.

We can come to love worshiping Kṛṣṇa early in the morning as naturally and easily as I loved being with my father. After all, Kṛṣṇa is the most lovable person. All good qualities reside unlimitedly in Him, His love for each of us is unbounded, and we know enough about Him from the *Vedas* to saturate our minds and hearts with love for Him and with thoughts of His greatness. If we just look at Him fully, and hear Him fully, with focus and dedication, will we not find joy in His presence? ☀

*Ūrmilā Devī Dāsī and her family run a school in North Carolina. She is the major author and compiler of Vaikuṅṭha Children, a guide to Kṛṣṇa conscious education for children.*

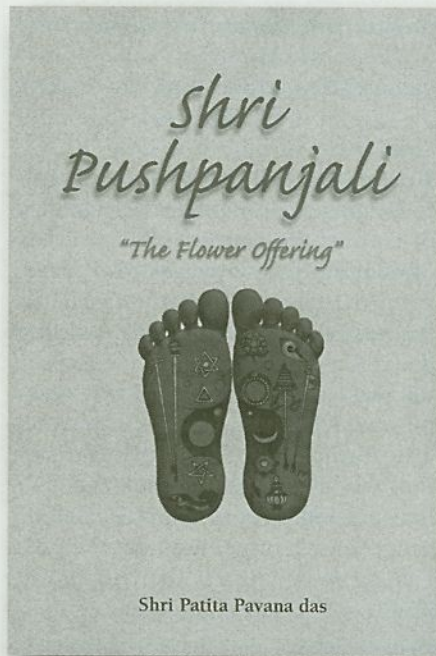


# BECOMING “GOD” AND SERVING DOG

*A look at some of the holes  
in the philosophy of impersonalism.*

by Patita Pāvana Dāsa

In *Shri Pushpanjali*, Patita Pavana Dāsa argues against the philosophy of impersonalism by drawing on an extensive collection of analogies used by Śrīla Prabhupāda. The setting of the book is a discussion between Krishna Dasa and Nirvishesh, former high school friends who are meeting again after several years. Krishna Dasa has become a devotee of Lord Kṛṣṇa, and Nirvishesh has been studying under a swami of the impersonalistic, or Māyāvāda, school. Here we present an excerpt from Chapter 2 of the book. (Following the book's style, we've omitted the diacritical marks for Sanskrit words.)



as they surrender unto Me—I reward accordingly.” Everyone is looking for Krishna, but very few people realize Him, because they uselessly seek a loving exchange with lifeless material energy, i.e., the body. So they don’t realize the all-spiritual Lord, and they flounder birth after birth in the innumerable species of life. Just see how Arjuna, bewildered, asked Krishna, “By what is one impelled to sinful acts?” Krishna answered in the next verse, the thirty-seventh of the third chapter, that the cause of bondage is “lust, the all-devouring sinful enemy of this world.”

**Nirvishesh said:** Everyone sits in the boat of liberation because, as Krishna says in the *Bhagavad Gita*, “Everyone follows My path in all respects.” Therefore, everyone is assured liberation, never mind his activities. *Tat tvam asi*.

**Krishna das replied:** Of course that verse is there; it is number eleven of the fourth chapter. But you’ve added a novel twist to its import. Consider carefully the other words of that verse: “All of them—

Later, in the twenty-first verse of the sixteenth chapter, Krishna described that there are three gates to hell: lust, anger, and greed, or *kama*, *krodha* and *lobha*. So it’s clear that although all desires are fulfilled by Lord Krishna, still not everyone achieves Him personally, because they have not expressed a desire to serve Him. Because they reject Krishna consciousness, they remain in the hell of material life, birth after birth, serving the Lord’s inferior energy.

# Human life is not meant for living, loving, eating, and dying like a dog.



**Nirvishesh said:** But how can *Bhagavad Gita*, the great scripture of peace and love, discuss topics like “sinful enemies” or “three gates to hell”?

**Krishna das replied:** Who says that the *Bhagavad Gita* is a text of peace and love? In the thirty-eighth verse of the second chapter Krishna specifically commanded Arjuna to fight. In fact, the Lord said, in the thirty-third verse of the eleventh chapter, that the enemies of Arjuna had already been put to death by the Lord’s arrangement. Just as violence is needed to remove a cancerous tumor—that is, a doctor must use a scalpel to perform the operation—so the Lord commanded the great warrior Arjuna to slay his avaricious relatives who had become a cancer upon the face of the earth.

The *Gita* deals with such things because Krishna has nothing to do with the pabulum of impersonal compromise. The Lord is not a weathervane which points in any direction the wind blows. As the supreme spiritual master, the Lord spoke to Arjuna the absolute truth, regardless of whether or not it was palatable. Just as the wind causes destruction through stirring up a fire, so Krishna stirred up the fire of Arjuna’s anger so that the miscreant Kauravas could be annihilated. Fighting on religious principles is far superior to the *ahimsa* movement of so-called non-violence.

Incidentally, I am glad to see that you are taking an interest in love and peace, but will you also refrain from eating flesh and thereby allow the innocent creatures you fill your belly with to also share in the peace you covet, as God intended?

In any case, these dangerous misconceptions of yours should be corrected through a careful study of a bona fide translation of the *Gita*. Never read the speculations of puffed-up non-devotees who pen their own whimsical interpretations of Krishna’s words to suit either political ambitions or

greed for fame and wealth.

Just as an elephant, while bathing, pulls up many lotuses, so Krishna uprooted the hosts of demons while He was on this planet. Yet all who died in the Lord’s presence attained salvation by His mercy, including also the Kauravas.

**Nirvishesh said:** Despite your reasoning, I’m still not convinced.

Once a saintly man of true spiritual vision was cooking chapattis when a dog ran off with one of them. That enlightened fellow called out, “Hey dog! Stop! Bring that chapatti back and I’ll put some ghee on it for you.” This realized saint saw that because everything is God, one can serve God in any of His forms. How then can you disagree with my explanation that one can do whatever he likes and still serve God?

**Krishna das replied:** One may choose to be attracted to either the pastimes of God or the opposite, the pastimes of dog. But please consider for a moment the plight of a man attached to the pastimes of a dog. While the dog does his morning business in the street, the master is forced to hold the leash. So who, I ask, is the master of whom? The dog licks the “master’s” nose, and the bewildered fellow reckons, “Oh how my dog loves to kiss me!” The so-called master is ignorant that the protruding fleshy nose is the part of the body the dog would eat first if the man were to die.

The unthinking “master” rubs his little “pet” this way and that in fatherly love. Consequently, he develops dog-like consciousness and dooms himself to perdition. The dog longs for mating with a bitch in the street, while the master, a polished version of the former, needs sex in a swank brass bed. What’s the difference? They’re both after the same base pleasures. But human life is not meant for living, loving, eating, and dying like a dog. The valuable gift of a human birth is meant

for getting out of the deep dark well of material ignorance and returning to our natural liberated position of Krishna consciousness.

You say that the dog is God, but how? Certainly the dog is part of God, but due to his past impiety, the *jiva* embodied in the body of a dog has been put into a sinful condition of life. So we must distinguish between service to God and service to dog.

**Nirvishesh said:** Perhaps it is true that we can distinguish; man, dog and all creatures have separate duties, but all are meant for the pleasure of God ultimately. For example, once a saint meditated peacefully while a scorpion stung him. An astonished well-wisher declared, “My dear sage, don’t you realize there’s a scorpion stinging you?” The sage answered, “Don’t worry, good man, it’s the nature of the scorpion to sting, and it’s my nature to get stung.” Stinger or stung—whatever—it’s all one.

**Krishna das replied:** This example makes perfect sense—to anyone who has been stung by the poison of impersonalism! You claim to believe that all is one, but will you live with a family of scorpions?

**Nirvishesh said:** I can see that all of your answers possess some value, but I think I have detected a certain flaw. Now, certain masters say, “Those who know do not speak, and those who speak do not know.” For example, if one knocks on the side of an empty water pot, then a loud sound can be heard. But knock on the side of a full water pot, and you’ll hear nothing. This proves that words are the device of the ignorant. Those who are full in knowledge have no use for words. So what is the value of all of your arguments?

**Krishna das replied:** A proper analogy is supposed to compare many similarities between two otherwise unrelated items. The more similarities one can find between them, the better the analogy. I ask you, Nirvishesh,

am I a water pot?

This empty water pot example of yours is also too full of holes to hold water from a philosophical point of view. You have stated that utter silence alone can represent the Absolute Truth. So you have employed speaking in order to tell me that truth is found in silence alone. Therefore your logic defeats itself. Your statement would crumble at a child's touch like poorly fired clay.

Of course great saintly persons may observe the vow of *maunam*, or silence, for long periods of time, but after their meditation they distribute their amassed wealth of clear knowledge by preaching to the receptive. They are just like great waterfalls of fresh clear water which sometimes come tumbling from the hills and sometimes cease to flow.

**Nirvishesh said:** These arguments sound very convincing, but I can understand why I have been unable to get past them. Although I am God and therefore all-knowing, it is because I have forgotten I am God that this failure on my part has arisen. When I succeed in my meditation and realize my supreme divinity, I'll come back and argue with you some more. But first I must borrow enough money to pay my guru for a secret mantra adapted exclusively to my vibrations.

**Krishna das replied:** Can you still claim to be God? I see that you have now become an unrealized God. According to the dictionary, the word "God" means "supreme controller." How is it that the supreme controller has become confounded by His own illusory energies? What kind of a god falls prey to the deluding potency that he creates to confound mortals such as our bewildered selves? If the Lord actually becomes a victim of *maya*, then *maya*—or Satan—is greater than God.

Nor can you purchase your way to immortality by bribing a cheater in the local "guru bargain basement." If this mantra is, however, such a great thing that it can make you into the Supreme Lord, then what is the use of keeping it a secret?

Those who pretend to profess the truth while actually floundering in ignorance mislead others and destroy themselves like serpents crawling

over a hill of red ants.

A chain with a weak link will save no one from a deep well. Similarly, if even one flaw is found in a philosophy, the entire doctrine must be discarded as useless, because it will deliver no one from the dark well of birth and death.

A traveler stranded in the desert and thirsting for water saw a mirage. Although the mirage was unable to satisfy his thirst, still it proved a very important point. That is, the traveler would not have become mad after water upon seeing the mirage if real water did not exist somewhere else. Similarly, you have successfully proven yourself to be a "mirage god," but by the same token you have succeeded in proving the existence of a true God beyond yourself. For this service "Guru Mirage" and the innumerable other bogus incarnations presently stalking the earth for fame and wealth are to be commended!

It is clear what is actually at the root of the Mayavadi's philosophy: envy of God. Does a king appreciate an insignificant subject who appoints himself to sit upon the throne?

One who is puffed-up with borrowed plumes is as blind as the eyes that adorn the feathers of a peacock.

Nirvishesh, understand the lesson that nature has presented by showing us the tree burdened with ripe fruit, or the cloud filled with fresh water. As both of these hang low, so is a truly knowledgeable man humble. Only an arrogant upstart can pose as the all-knowing Supreme Lord.

Krishna said to Arjuna on the battlefield, "Just try to learn the truth by approaching a spiritual master. In-

quire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34) Bear in mind that a pretentious and challenging bluff can never win the ripe fruit of transcendental knowledge.

Once, a warrior approached a holy man to find the way to knowledge.

"Hey monk, teach me the difference between the path to hellish ignorance and the path to spiritual illumination," the proud soldier demanded.

The monk, noting the warrior's over-abundance of self-esteem remarked, "You call yourself a soldier? Why, you're nothing but a poor excuse for a water boy!"

The soldier's eyes flared like burning embers as he unsheathed and raised high his sword to behead the talkative monk.

"Now you're on the path to hellish ignorance," the monk said gently.

The soldier realized his vanity and threw down his sword. He bowed low at the feet of the holy sage.

"Now you're on the path to knowledge," the monk said.

Nirvishesh, I wish to make one request of you and one request only, because you are such a learned gentleman: Please give up your nonsense and surrender heart and soul to Shri Krishna! 🙏

*Patita Pāvana Dāsa was initiated by Śrīla Prabhupāda in 1968. He has written three books on Kṛṣṇa conscious astrology (available from Sagar Publications in India) and a guidebook to Vṛndāvana (available, as is Shri Pushpanjali, from The Hare Kṛṣṇa Bazaar.)*

## You're Invited! The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. You're invited to join in the festival of music, dance, and spiritual discourse and then share hearty plates of savories, sweets, and vegetable extravaganzas. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See "Centers," page 55.)

# *The real measure of our success in service is whether Kṛṣṇa (or Kṛṣṇa's pure devotee) is pleased.*

• • •

**NO FEAR!** (continued from page 14) personally carries the soul forward either to the spiritual world or to the next life where the soul can again continue his activities in spiritual life. A devotee who takes shelter of this merciful Kṛṣṇa has nothing to fear.

Prabhupāda gave as an example of this principle the method of licensing doctors in India. Those who went to medical school had to attend for a certain number of years before they were eligible for the final exams. All those who managed to arrive at the exams were eligible to become doctors, but only those who passed the exams received full government recognition. The others could also practice, but not with the same licensing by the government. Prabhupāda said, "Even a failure succeeds."

Because a devotee is humble, he never really imagines that he will ever achieve the final success. A devotee maintains an attitude of willingness to be reborn in the material world, but he prays to be allowed to remember the Lord from birth to birth. If we can only remember Kṛṣṇa, and if, with the help of the encouragement Kṛṣṇa gives in Bg. 2.40, we work to complete our Kṛṣṇa consciousness, we at least know that we will have that much surrender to build on in the next life.

In many prayers in the *Bhāgavatam* pure devotees contemplate their return to the material world and speak of the way they would like to live in their next life. Mahārāja Parikṣit prays, "Again, offering obeisances unto all you *brāhmaṇas*, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees, and friendly relations with all living beings." Similarly, Narotama Dāsa Ṭhākura prays to always be able to associate with and serve the Vaiṣṇavas.

Whatever liberal verses we draw on for our encouragement, we should not use them as an excuse for laziness in

our practices. Rather, such verses should fill us with gratitude because despite our mistakes, Kṛṣṇa is willing to allow us to continue in this powerful devotional process. If such a little bit of devotional service is powerful enough to carry us forward into our next life, then we should try to develop as much devotion as possible. And of course, we shouldn't dilute devotional service with other practices or desires. This process is easy, and it can save us. We should take as much as we can. Doing so will be our real solace when we find ourselves not as advanced in surrender as we would like to be.

## **THE MEASURE OF SUCCESS**

If we want to take as much as we can, then we have to intensify our hearing and chanting. The real measure of our success in service is whether Kṛṣṇa (or Kṛṣṇa's pure devotee) is pleased. To say that we should act to satisfy Kṛṣṇa's senses means Kṛṣṇa should derive pleasure from our activities. Therefore, we have to invest the qualities of heart and attentiveness in our service, and the motivation for offering the service has to be pure and focused solely on Kṛṣṇa's pleasure.

*Bhagavad-gītā* explains this point in later chapters where Kṛṣṇa describes how things can be done according to the different modes of nature. Performing our service with neglect is not the same as performing it with love. To help us, the *ācāryas* have prescribed the path of regulated devotion (*vaidhi-bhakti*) until we find our own heartfelt Kṛṣṇa conscious expression. If we follow their instructions, we will be able to please Kṛṣṇa by our enthusiasm and faithfulness and thus make advancement toward Him. If we are whimsical or lazy, we may find ourselves outside the realm of devotion.

The Gauḍīya Vaiṣṇava path, the line of Lord Caitanya, teaches its followers to perform the best quality of service. Prabhupāda explains how in most re-

ligious movements God is seen as the father. This usually translates as order-supplier. After all, God has everything and we have nothing. Therefore, religionists often harass God to receive the things they want for their sense pleasure. Sometimes, there is an exchange of service for the goods.

Better than that, however, is the Gauḍīya Vaiṣṇava conception that God is the dependent son. Kṛṣṇa likes to be known as Nanda-suta (the son of Nanda) or Yaśodā-nandana (the son of Yaśodā). He likes His intimate devotees to treat Him as if His Godhood were inconsequential. He considers this more loving than the reverential approach.

This understanding gives the inner meaning to the quality of service. We are interested simply in Kṛṣṇa's pleasure. If we cannot yet love fully, if we cannot yet give up all our interests for Kṛṣṇa's interests, then we should be humble enough to cry over our failure. We should cry to receive *prema*, pure love for Kṛṣṇa. We are so fallen that all we can do is beg to be engaged in Kṛṣṇa's service. If with so many disqualifications we remain proud, however, then how can we hope to achieve Kṛṣṇa's mercy? Proud religionists don't please Kṛṣṇa.

Śrīla Prabhupāda writes, "Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage." Kṛṣṇa asks for the most difficult thing we have to give: He wants us to surrender in love. He promises to protect our attempt. We should not hold back. ☀

*Satsvarūpa Dāsa Goswami, one of Śrīla Prabhupāda's first disciples, is a former editor of BTG and the author of many books on Kṛṣṇa consciousness, including a six-volume biography of Śrīla Prabhupāda.*

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

# THE CULMINATION OF PHILOSOPHY

*Lord Kapila, an incarnation of Lord Kṛṣṇa,  
explains to His mother, Devahūti, the goal of philosophy  
and of all other endeavors.*

## CANTO 3: CHAPTER 32

29 यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराट्  
एकादशविधस्तस्य वपुरण्डं जगधतः

*yathā mahān ahaṁ-rūpas  
tri-vṛt pañca-vidhaḥ svarāṭ  
ekādaśa-vidhas tasya  
vapur aṇḍam jagad yataḥ*

*yathā*—as; *mahān*—the *mahat-tattva*; *ahaṁ-rūpaḥ*—the false ego; *tri-vṛt*—the three modes of material nature; *pañca-vidhaḥ*—the five material elements; *sva-rāṭ*—the individual consciousness; *ekādaśa-vidhaḥ*—the eleven senses; *tasya*—of the living entity; *vapuh*—the material body; *aṇḍam*—the *brahmāṇḍa*; *jagat*—the universe; *yataḥ*—from which or from whom.

**From the total energy, the mahat-tattva, I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses, and the material body. Similarly, the entire universe has come from the Supreme Personality of Godhead.**

**PURPORT:** ❶ The Supreme Lord is described as *mahat-pada*, which means that the total material energy, known as

the *mahat-tattva*, is lying at His lotus feet. The origin or the total energy of the cosmic manifestation is the *mahat-tattva*. From the *mahat-tattva* all the other twenty-four divisions have sprung, namely the eleven senses (including the mind), the five sense objects, the five material elements, and then consciousness, intelligence, and false ego. ❷ The Supreme Personality of Godhead is the cause of the *mahat-tattva*, and therefore, in one sense, because everything is an emanation from the Supreme Lord, there is no difference between the Lord and the cosmic manifestation. But at the same time the cosmic manifestation is different from the Lord.

The word *svarāṭ* is very significant here. *Svarāṭ* means “independent.” The Supreme Lord is independent, and the individual soul is also independent. Although there is no comparison between the two qualities of independence, the living entity is minutely independent, and the Supreme Lord is fully independent. As the individual soul has a material body made of five elements and the senses, the supreme independent Lord similarly has the gigantic body of the universe. The individual body is temporary; similarly,

- (1) Why is the Supreme Lord described as *mahat-pada*?
- (2) Why is the Lord said to be not different from the cosmos?

the entire universe, which is considered to be the body of the Supreme Lord, is also temporary, and both the individual and universal bodies are products of the *mahat-tattva*. One has to understand the differences with intelligence.

Everyone knows that his material body has developed from a spiritual spark, and similarly the universal body has developed from the supreme spark, Supersoul. As the individual body develops from the individual soul, the gigantic body of the universe develops from the Supreme Soul. Just as the individual soul has consciousness, the Supreme Soul is also conscious. ❸ But although there is a similarity between the consciousness of the Supreme Soul and the consciousness of the individual soul, the individual soul's consciousness is limited, whereas the consciousness of the Supreme Soul is unlimited. This is described in *Bhagavad-gītā* (13.3). *Kṣetrajñānī cāpi mānī viddhi*: the Supersoul is present in every field of activity, just as the individual soul is present in the individual body. Both of them are conscious. The difference is that the individual soul is conscious of the individual body only, whereas the Supersoul is conscious of the total number of individual bodies.

30 एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः  
समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति

*etat vai śraddhayā bhaktyā  
yogābhyaśena nityaśaḥ  
samāhitātmā niḥsaṅgo  
viraktyā paripaśyati*

*etat*—this; *vai*—certainly; *śraddhayā*—with faith; *bhaktyā*—by devotional service; *yoga-abhyaśena*—by practice of yoga; *nityaśaḥ*—always; *samāhita-ātmā*—he whose mind is fixed; *niḥsaṅgaḥ*—aloof from material association; *viraktyā*—by detachment; *paripaśyati*—understands.

**This perfect knowledge can be achieved by a person who is already engaged in devotional service with faith, steadiness, and full detachment, and who is always absorbed in thought of the Supreme. He is aloof from material association.**

PURPORT: The atheistic mystic practitioner of yoga cannot understand this perfect knowledge. ❹ Only persons who engage in the practical activities of devotional service in full Kṛṣṇa consciousness can become absorbed in full *samādhi*. It is possible for them to see and understand the

**(3) What is the difference between the consciousness of the Supreme Soul and that of the individual soul?**

**(4) Who can be absorbed in full *samādhi*?**

actual fact of the entire cosmic manifestation and its cause. It is clearly stated here that this is not possible to understand for one who has not developed devotional service in full faith. The words *samāhitātmā* and *samādhi* are synonymous.

31 इत्येतत्कथितं गुर्वि ज्ञानं तद् ब्रह्मदर्शनम्  
येनानुबुद्ध्यते तत्त्वं प्रकृते” पुरुषस्य च

*ity etat kathitam gurvi  
jñānam tad brahma-darśanam  
yenanubuddhyate tattvaṁ  
prakṛteḥ puruṣasya ca*

*iti*—thus; *etat*—this; *kathitam*—described; *gurvi*—O respectful mother; *jñānam*—knowledge; *tad*—that; *brahma*—the Absolute Truth; *darśanam*—revealing; *yena*—by which; *anubuddhyate*—is understood; *tattvaṁ*—the truth; *prakṛteḥ*—of matter; *puruṣasya*—of spirit; *ca*—and.

**My dear respectful mother, I have already described the path of understanding the Absolute Truth, by which one can come to understand the real truth of matter and spirit and their relationship.**

32 ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः  
द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः

*jñāna-yogaś ca man-niṣṭho  
nairguṇyo bhakti-lakṣaṇaḥ  
dvayor apy eka evārtho  
bhagavac-chabda-lakṣaṇaḥ*

*jñāna-yogaḥ*—philosophical research; *ca*—and; *man-niṣṭhaḥ*—directed towards Me; *nairguṇyaḥ*—free from the material modes of nature; *bhakti*—devotional service; *lakṣaṇaḥ*—named; *dvayor*—of both; *api*—moreover; *ekaḥ*—one; *eva*—certainly; *arthah*—purpose; *bhagavat*—the Supreme Personality of Godhead; *śabda*—by the word; *lakṣaṇaḥ*—signified.

**Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.**

PURPORT: It is said in *Bhagavad-gītā* that after many, many lives of philosophical research the wise man ultimately

comes to the point of knowing that Vāsudeva, the Supreme Personality of Godhead, is everything, and therefore he surrenders unto Him. Such serious students in philosophical research are rare because they are very great souls. If by philosophical research one cannot come to the point of understanding the Supreme Person, then his task is not finished. 5 His search in knowledge is still to be continued until he comes to the point of understanding the Supreme Lord in devotional service.

The opportunity for direct touch with the Personality of Godhead is given in *Bhagavad-gītā*, where it is also said that those who take to other processes, namely the processes of philosophical speculation and mystic yoga practice, have much trouble. After many, many years of much trouble, a yogi or wise philosopher may come to Him, but his path is very troublesome, whereas the path of devotional service is easy for everyone. One can achieve the result of wise philosophical speculation simply by discharging devotional service, and unless one reaches the point of understanding the Personality of Godhead by his mental speculation, all his research work is said to be simply a labor of love. 6 The ultimate destination of the wise philosopher is to merge in the impersonal Brahman, but that Brahman is the effulgence of the Supreme Person. The Lord says in *Bhagavad-gītā* (14.27), *brahmaṇo hi pratiṣṭhāham amṛtasyāvyaśasya ca*: “I am the basis of the impersonal Brahman, which is indestructible and is the supreme bliss.” The Lord is the supreme reservoir of all pleasure, including Brahman pleasure; therefore, one who has unflinching faith in the Supreme Personality of Godhead is said to be already realized in impersonal Brahman and Paramātmā.

### 33 यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः एको नानेयते तद्ब्रह्मवान् शास्त्रवर्त्मभिः

*yathendriyaiḥ pṛthag-dvārair  
artha bahu-guṇāśrayaḥ  
eko nāneyate tadvat  
bhagavān śāstra-vartmabhiḥ*

*yathā*—as; *indriyaiḥ*—by the senses; *pṛthag-dvāraiḥ*—in different ways; *arthaḥ*—an object; *bahu-guṇa*—many qualities; *āśrayaḥ*—endowed with; *ekaḥ*—one; *nānā*—differently; *īyate*—is perceived; *tadvat*—similarly; *bhagavān*—the Supreme Personality of Godhead; *śāstra-vartmabhiḥ*—according to different scriptural injunctions.

**A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.**

**PURPORT:** It appears that by following the path of *jñāna-yoga*, or empiric philosophical speculation, one reaches the

impersonal Brahman, whereas by executing devotional service in Kṛṣṇa consciousness one enriches his faith in and devotion to the Personality of Godhead. But it is stated here that both *bhakti-yoga* and *jñāna-yoga* are meant for reaching the same destination—the Personality of Godhead. By the process of *jñāna-yoga* the same Personality of Godhead appears to be impersonal. As the same object appears to be different when perceived by different senses, the same Supreme Lord appears to be impersonal by mental speculation. A hill appears cloudy from a distance, and one who does not know may speculate that the hill is a cloud. Actually, it is not a cloud; it is a big hill. One has to learn from authority that the sight of a cloud is not actually a cloud but a hill. If one makes a little more progress, then instead of a cloud he sees the hill and something green. When one actually approaches the hill, he will see many varieties.

Another example is in perceiving milk. When we see milk, we see that it is white; when we taste it, it appears that milk is very palatable. When we touch milk, it appears very cold; when we smell milk, it appears to have a very good flavor; and when we hear, we understand that it is called milk. Perceiving milk with different senses, we say that it is something white, something very delicious, something very aromatic, and so on. Actually, it is milk. Similarly, those who are trying to find the Supreme Godhead by mental speculation may approach the bodily effulgence, or the impersonal Brahman, and those who are trying to find the Supreme Godhead by yoga practice may find Him as the localized Supersoul, but those who are directly trying to approach the Supreme Truth by practice of *bhakti-yoga* can see Him face to face as the Supreme Person.

Ultimately, the Supreme Person is the destination of all different processes. The fortunate person who, by following the principles of scriptures, becomes completely purified of all material contamination, surrenders unto the Supreme Lord as everything. Just as one can appreciate the real taste of milk with the tongue and not with the eyes, nostrils, or ears, 7 one can similarly appreciate the Absolute Truth perfectly and with all relishable pleasure only through one path, devotional service. This is also confirmed in *Bhagavad-gītā*. *Bhaktiyā mān abhijānāti*: if one wants to understand the Absolute Truth in perfection, he must take to devotional service. Of course, no one can understand the Absolute Truth in all perfection. That is not possible for the infinitesimal living entities. But the highest point of understanding by the living entity is reached by discharge of

- (5) When is the search for knowledge complete?**  
**(6) What is the ultimate destination of the wise philosopher?**  
**(7) By what path can one appreciate the Absolute Truth perfectly?**

devotional service, not otherwise.

By following various scriptural paths, one may come to the impersonal effulgence of the Supreme Personality of Godhead. 8 The transcendental pleasure derived from merging with or understanding the impersonal Brahman is very extensive because Brahman is *ananta*. *Tad brahma niṣkalam anantam: brahmānanda* is unlimited. But that unlimited pleasure can also be surpassed. That is the nature of the Transcendence. The unlimited can be surpassed also, and that higher platform is Kṛṣṇa. When one deals directly with Kṛṣṇa, the mellow and the humor relished by reciprocation of devotional service is incomparable, even with the pleasure derived from transcendental Brahman. Prabodhānanda Sarasvatī therefore says that *kaivalya*, the Brahman pleasure, is undoubtedly very great and is appreciated by many philosophers. 9 but to a devotee, who has understood how to derive pleasure from exchanging devotional service with the Lord, this unlimited Brahman appears to be hellish.

One should try, therefore, to transcend even the Brahman pleasure in order to approach the position of dealing with Kṛṣṇa face to face. As the mind is the center of all the activities of the senses, Kṛṣṇa is called the master of the senses, Hṛṣīkeṣa. The process is to fix the mind on Hṛṣīkeṣa, or Kṛṣṇa, as Mahārāja Ambarīṣa did (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). *Bhakti* is the basic principle of all processes. Without *bhakti*, neither *jñāna-yoga* nor *aṣṭāṅga-yoga* can be successful, and unless one approaches Kṛṣṇa, the principles of self-realization have no ultimate destination.

*ātmendriya-jayenāpi  
sannyāsenā ca karmaṇām  
yogena vividhāṅgena  
bhakti-yogena caiva hi  
dharmeṇobhaya-cihnena  
yaḥ pravṛtti-nivṛttimān  
ātma-tattvābodhena  
vairāgyeṇa dṛḍhena ca  
īyate bhagavān ebhiḥ  
saguṇo nirguṇaḥ sva-dṛk*

*kriyayā*—by fruitive activities; *kratubhiḥ*—by sacrificial performances; *dānaiḥ*—by charity; *tapah*—austerities; *svādhyāya*—study of Vedic literature; *marśanaiḥ*—and by philosophical research; *ātma-indriya-jayena*—by controlling the mind and senses; *api*—also; *sannyāsenā*—by renunciation; *ca*—and; *karmaṇām*—of fruitive activities; *yogena*—by yoga practice; *vividha-aṅgena*—of different divisions; *bhakti-yogena*—by devotional service; *ca*—and; *eva*—certainly; *hi*—indeed; *dharmeṇa*—by prescribed duties; *ubhaya-cihnena*—having both symptoms; *yaḥ*—which; *pravṛtti*—attachment; *nivṛtti-mān*—containing detachment; *ātma-tattva*—the science of self-realization; *avabodhena*—by understanding; *vairāgyeṇa*—by detachment; *dṛḍhena*—strong; *ca*—and; *īyate*—is perceived; *bhagavān*—the Supreme Personality of Godhead; *ebhiḥ*—by these; *sa-guṇaḥ*—in the material world; *nirguṇaḥ*—beyond the material modes; *sva-dṛk*—one who sees his constitutional position.

**By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life and by performing the prescribed duties of one's social order; by performing the different divisions of yoga practice, by performing devotional service and by exhibiting the process of devotional service containing the symptoms of both attachment and detachment; by understanding the science of self-realization and by developing a strong sense of detachment, one who is expert in understanding the different processes of self-realization realizes the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence.**

PURPORT: As it is stated in the previous verse, one has to follow the principles of the scriptures. There are different prescribed duties for persons in the different social and spiritual orders. Here it is stated that performance of fruitive activities and sacrifices and distribution of charity are activities meant for persons who are in the householder order of society. There are four orders of the social system: *brahmacarya*, *grhastha*, *vānaprastha*, and *sannyāsa*. 10 For the *grhasthas*, or householders, performance of sacrifices, distribution of charity, and action according to prescribed duties are especially recommended.

(continued in the next issue)

- 34 क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शनैः  
आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम्  
35 योगेन विविधाङ्गेन भक्तियोगेन चैव हि  
धर्मणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान्  
36 आत्मतत्त्वावबोधेन वैराग्येण दृढेन च  
ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक्

*kriyayā kratubhir dānais  
tapah-svādhyāya-marśanaiḥ*

(8) Why is the pleasure of merging with the impersonal Brahman extensive?

(9) How does the pleasure of impersonal Brahman seem to a devotee?

(10) What are the prescribed duties for the householders?



## “... CHANT KṚṢṆA”

(continued from page 15)

chant could serve as an intermediary to link the religious tendencies of both the Christian and Muslim religions?

**Śrīla Prabhupāda:** Yes. Any religion. That is, if the individual is serious about religion. If he takes religion as a scapegoat, an excuse for doing all sorts of nonsense, that is different. If he wants to understand religion and takes seriously to religion, then he will understand. We want such serious persons.

Now, according to the *Śrīmad-Bhāgavatam*, religion means the laws created by God. *Dharmaṁ tu sākṣāḥ bhagavat-praṇītam*. Religion means the laws of God. Who will deny it? Who will deny it? You may profess any religion—Christian, Muhammadan, or whatever—but who can deny that religion is the laws of God? Simple explanation. If you ask what is meant by religion, the answer is, “Religion is the laws of God.” That’s all. And if you want to know what God is, that is also simply answered: “God is the original source of everything.”

So one should try to understand in this broad-minded way. But if one wants to remain in his compact, sectarian ideas and does not want to go further, then it is very difficult. One should be open-minded and appreciative. Then everything is all right. We say—Caitanya Mahāprabhu says—it is not that you are arbitrarily limited to simply chanting Kṛṣṇa, but if you have no other suitable name, then chant Kṛṣṇa. Why do you make a differentiation between the Lord’s names? Every name is the same.

**Allen Ginsberg:** So if you have no other suitable name, chant Kṛṣṇa.

**Śrīla Prabhupāda:** Yes. Chant Kṛṣṇa.

**Allen Ginsberg:** That’s Lord Caitanya’s message?

**Śrīla Prabhupāda:** Yes. Yes.

**Allen Ginsberg:** Did He feel there were other suitable names?

**Śrīla Prabhupāda:** Yes. He said the Lord has many thousands and millions of names. So if you are serious about God, then call upon Him by one of these names. For instance, your friends may call you by many names, but any one of those names will do.

**Allen Ginsberg:** O.K. So the problem I was posing before, which I leave



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open—I don’t know—is, What is the most attractive and suitable name for God here in this material country?

**Śrīla Prabhupāda:** Now, take, for example, the Muhammadan name Allah. *Allah* means “the greatest.” Yes, God is the greatest. So that “greatest” conception is the preliminary Brahman conception that we have discussed. And as for the Christian conception, I don’t think they have got any particular name. They say God.

**Allen Ginsberg:** Yes. Lord or God. Those are the basic ones.

**Śrīla Prabhupāda:** “Controller.” *God* means “controller.” Is it not?

**Allen Ginsberg** [to the disciples on hand]: What is the etymology of *God*? Do you know?

**Disciple:** I don’t know.

**Śrīla Prabhupāda:** *God* is the equivalent of *īśvara*. *īśvara* means “controller.”

**Allen Ginsberg:** Well, the Jews, which were my background, had a prohibition . . .

**Śrīla Prabhupāda:** They say Jehovah.

**Allen Ginsberg:** They say Jehovah, but they had a prohibition against pronouncing the Lord’s highest names, because they felt that God was imageless and therefore should not be pronounced or painted. My background is, I guess, what would be termed impersonalist.

**Woman:** Yes. Impersonalist—just believing in the great Absolute and that’s all.

**Śrīla Prabhupāda:** That was the difference when Jesus Christ appeared. He was a personalist.

**Allen Ginsberg:** The ancient Hebrew teaching—you must know about that—was that the name of God should never be pronounced. J-H-V-H. Pictures should not be made. Because it

would limit God to human conception. **Śrīla Prabhupāda:** That is another thing. That idea is also in the Muhammadan tradition. Their essential idea is that God is not material. That is the idea. The idea is that when I make some image or picture of God, that is material. So there is a prohibition against accepting God as material. But if you go to a higher stage of realization,

you'll understand that if God is everything, then there is no such thing as material. That is Vaiṣṇava philosophy.

If God is everything, then how can you say any of His energies is fundamentally material? God is spiritual. So in one sense, calling something material means you do not understand God. That is what calling something material means.

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—**Bhagavad-gītā 4.38**

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For instance, when part of this sky is covered by a cloud, we say, "The sky is cloudy." But the cloud is limited and temporary; it has no enduring existence; it comes only to cover some of the sky for a short while. Actually, the sky is unlimited and enduring. Similarly, God is unlimited and enduring; God is eternal. When you are covered by some cloud of *māyā* and you cannot see properly and cannot understand God, that is material. So any philosophy which does not help us understand God—that is material. That is material.

Otherwise, there is no such thing as material. Where is "material" if God is everything? *Sarvaṁ khalv idaṁ brahma:* Everything is the Lord's spiritual energy. You see?

**Disciple:** All is spirit.

**Śrīla Prabhupāda:** All is spirit. Everywhere is sky, but when some of it is covered, it is called cloud. Similarly, when God is "covered" by some nonsense ideas, then that is material. Otherwise, there is no such thing as material. Therefore, for those who are too much absorbed in materialistic views, there is a restriction—"Don't attempt to say God's name." Because the person will tend to think, "God's name is just like my son's name or my daughter's name." Therefore, there is that restriction.

**Disciple:** Śrīla Prabhupāda, we've got to tune some harmoniums.

**Allen Ginsberg:** Yes, we have to start material preparations for the evening.

**Śrīla Prabhupāda:** That is not material. [Laughter.]

**Allen Ginsberg:** A *śabda* preparation.

**Śrīla Prabhupāda:** Yes. *Śabda*, or sound, is originally spiritual. *Śabda-brahman.* You simply have to understand that there is nothing material; everything is spiritual. That is required. If I am controlled by the spiritual energy, that is my great fortune. Therefore, in the *Bhagavad-gītā* it is said, *mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ:* The *mahātmās*, or great souls, take shelter of the spiritual energy. And what is their symptom? *Bhajanty ananya manaso*—simply engaged in devotional service to Kṛṣṇa. That is required.

**Disciples:** *Haribol!*

**Śrīla Prabhupāda:** Hare Kṛṣṇa. ☀

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

PRONUNCIATION: *ha-ray, krish-na, ra-ma* (rhymes with “drama”)



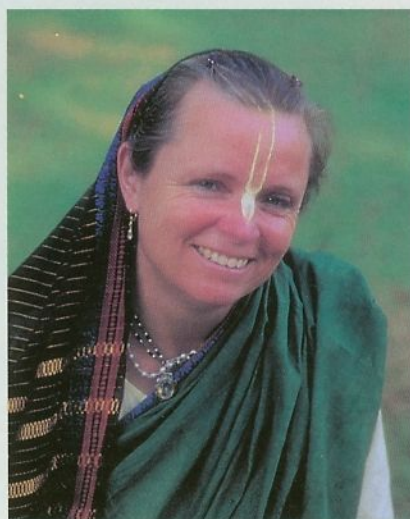
Watford (England) Carnival 2000  
Photo by Mokṣa Lakṣmī Devī Dāśī



# “THIS MUST BE GOD”

*An artist tells how art brought her to Kṛṣṇa consciousness and how Kṛṣṇa consciousness is improving her art.*

by Annapūrṇa Devī Dāsī



Yamartīja Dāsī



**I**n Sweden most people don't go to church at all. My parents are not at all religious or philosophical. But as long as I remember, I believed in God. When I was eight or nine, just by looking at the scenery, the lake, the way the clouds move in the sky, I felt there was something divine in nature, something behind it—an intelligence, something extraordinary.

**A**lthough art was my best subject when I was small, I didn't have the idea that I would become an artist. I wanted to find the purpose of life. That was more important. I was looking for God consciousness. At that time I didn't connect my interest in art to God consciousness.



Amopurna 00

When I saw the painting of Keśava Viṣṇu on the cover of *Śrī Īsopaniṣad*, I thought, “This is really something. If there’s a God, He has to be something very special. He has to be an extraordinary personality.” I had the feeling that God was a person. I didn’t have to read the book—the picture told me so much. “This must be God.”

I was at a back-to-nature festival, and devotees came and sat down to sing. It was so attractive. The vibration and the Hare Kṛṣṇa mantra just went into my heart. And I just knew that this is the truth. I didn’t need to go to a lecture and be philosophically convinced. I’m more intuitive. I find things more with my feelings and my intuition. It was such a wonderful experience.

My interest in art has always been there, but in the background. It has been like a thread throughout my life. I feel now that I was waiting for an opportunity when this interest would be activated. I knew I could express something through art.

I joined the Hare Kṛṣṇa movement when I was 20, in 1978. There was no emphasis on my developing as an artist. I did book distribution, deity worship, temple services, got married, had a child. But I’m grateful for those years because *bhakti-yoga* is very purifying, and I feel that now I’m on much better ground to be more active as an artist and to develop as an artist.

I see what I’m doing now and what I did when I started in Kṛṣṇa consciousness. I feel I can express myself better now, although I have not been practicing so much. I feel that as I’m progressing spiritually and as a person, it is making my art better.

I’m happy that I can express my conviction and my Kṛṣṇa consciousness through art, because Kṛṣṇa consciousness is such a treasure.



What is art? An artist has a certain mind and a certain way of looking at things. But I don't think I would be satisfied to paint just for the sake of making a nice picture. I feel that art is to express divinity. I think nowadays this has become somewhat lost.

I like to work with watercolors. It's such a wonderful medium, very delicate. The colors are so beautiful. You can express the lofty and dreamy and esoteric. With painting you can interpret. It comes from within yourself. How do you paint the spiritual dimension? The spiritual dimension is totally different from the material dimension, although we can get an idea of the spiritual from the material. Watercolors are nice for painting the spiritual dimension.







I'm convinced that every person has a special gift for himself and for the world and it can take a little time before you know what your gift is. When you discover that, you can live a more fulfilling, satisfying life because you understand your own uniqueness. And this uniqueness is not something like, "Oh, look at me. I'm this or that." But you understand that it's a gift from God, and you want to use it in His service.

If you're a devotee of Kṛṣṇa you naturally want to share. Some people might be able to share by giving knowledge, or producing a magazine, or being a teacher, or taking care of kids. I hope to share my Kṛṣṇa consciousness through art.

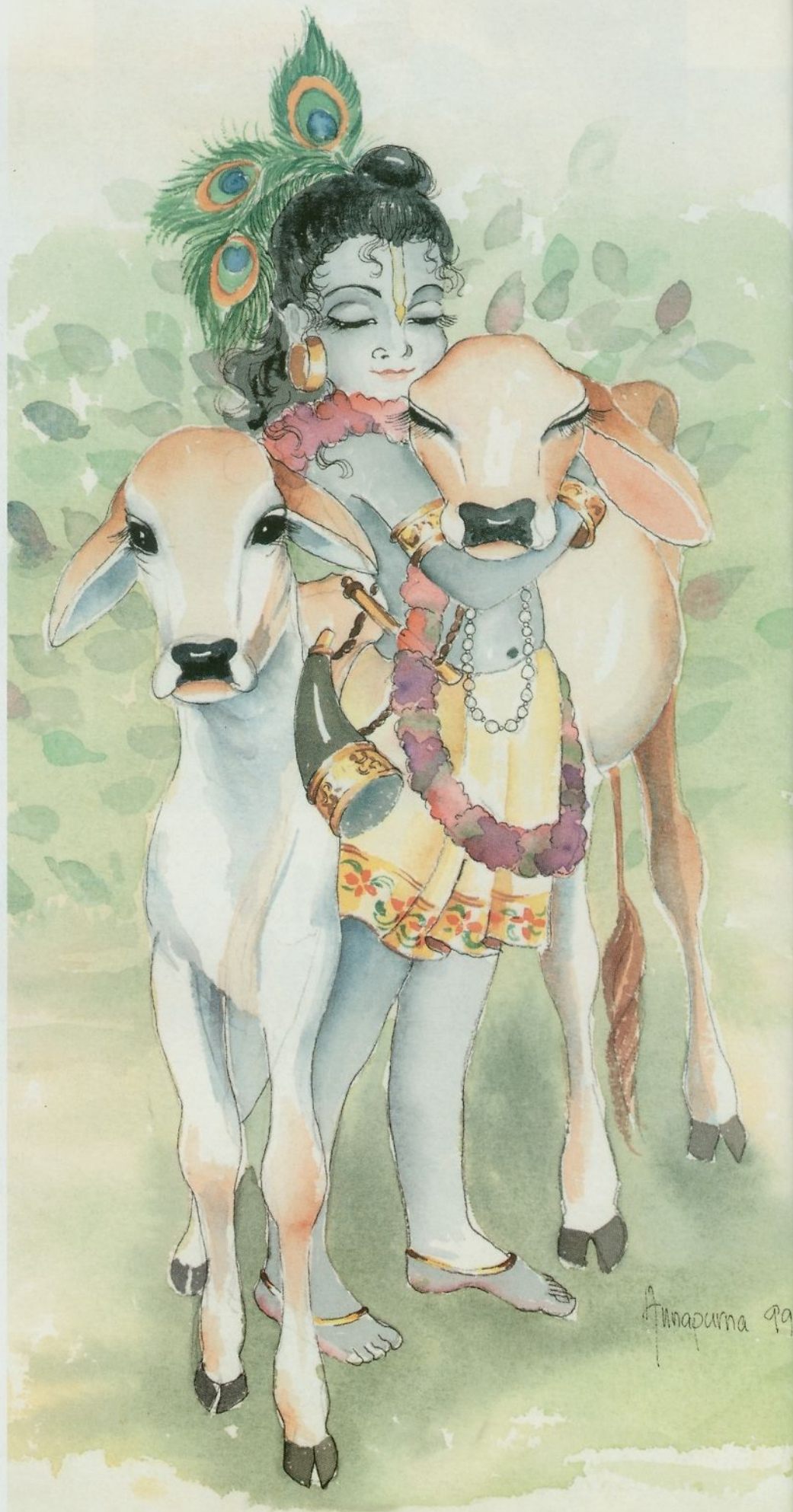
This is my life. My art reveals that Kṛṣṇa is my life and soul. Kṛṣṇa is so beautiful.

I've been living in the country for sixteen years. That environment influences me in a good way. I like to be able to see the sky and the trees. And to be in a temple is a very nice uplifting experience. I depend on my surroundings to be in balance. If I'm not in balance, I don't think I can work much with art. Through spiritual life, year after year after year, I've come to a balance with myself.



**K**r̥ṣṇa consciousness has helped me a lot as an artist. If you paint pictures of Kṛṣṇa, they're spiritual pictures. Kṛṣṇa is a spiritual person. To paint pictures of Kṛṣṇa I feel I have to be very serious in my spiritual life. For Kṛṣṇa to come alive in my pictures, I have to say, "Please Kṛṣṇa, I'm your servant. Please help me to express myself and to paint You. It is very much what I would like to do as a service to You."

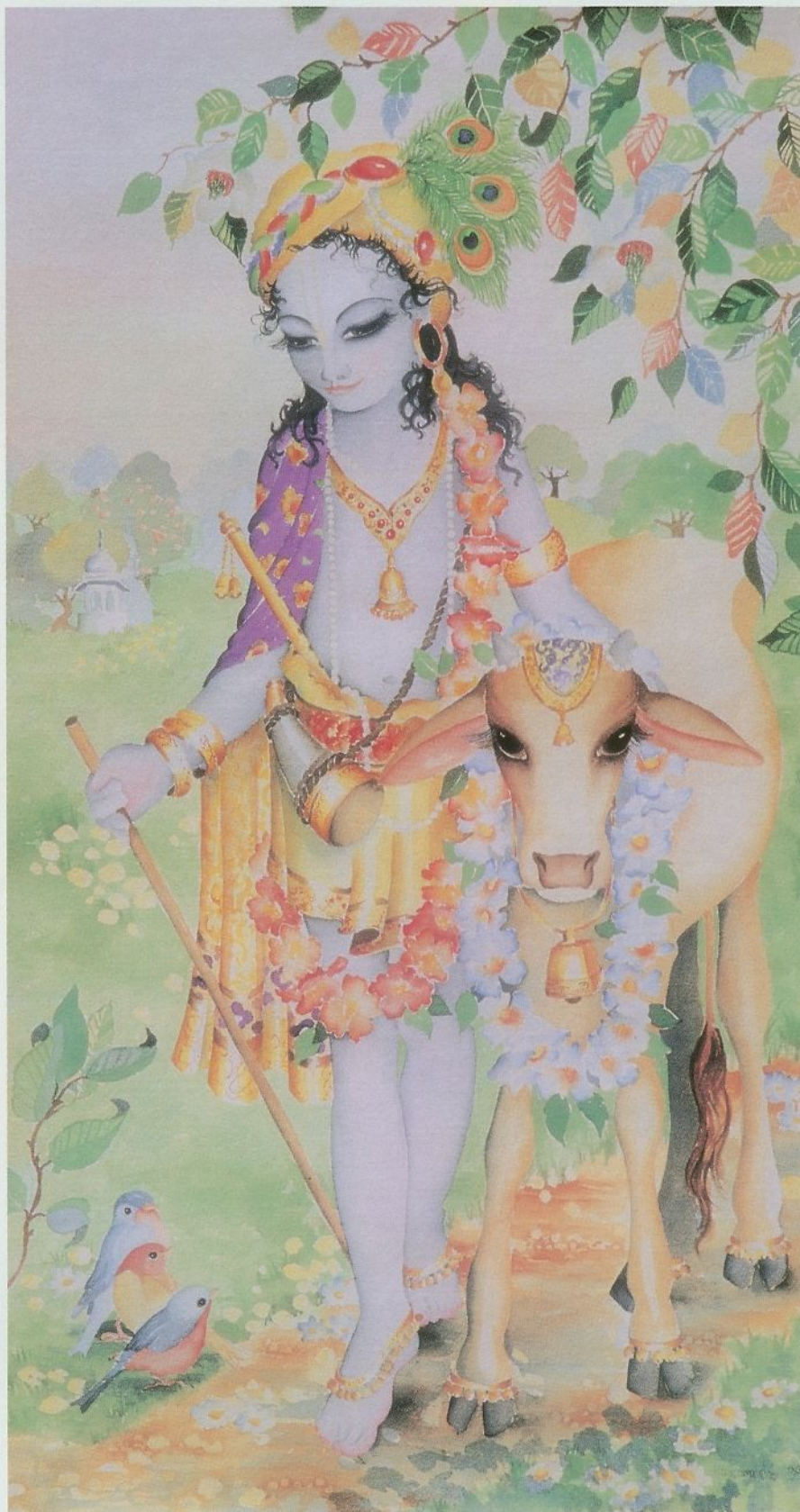
**I** find that it's hard for many people to understand that the Absolute Truth is a person. Explaining to them that God is blue and plays a flute and so on doesn't have the same effect as their seeing a painting. When they see a painting, they appreciate Kṛṣṇa's beauty. Kṛṣṇa can speak to them.





The purpose of Kṛṣṇa consciousness is to fix one's mind on Kṛṣṇa. Just imagine that you want to paint something about Kṛṣṇa. You just fill your mind with Kṛṣṇa's pastimes. Just take a vision of Kṛṣṇa within yourself—how He's dressed and how He's wearing a garland. And you can almost smell the flowers and see His hair and His expressions and His dealings with His devotees. Painting is a meditation. ☀

*After living on a farm in Sweden for many years, Annapūrṇa Devī Dāsī currently lives in Philadelphia, Pennsylvania, with her husband, Yogīndra Dāsa, and their teenage daughter, Vṛndā.*





# THE STORY OF

# JĪVĀTMĀ

*By tracing the journey of one soul, we can better understand the mercy and justice of God.*

by Bhayahāri Dāsa

**W**E MIGHT sometimes wonder whether Kṛṣṇa is really our well-wisher. If He indeed is, and if He is all-powerful, then why doesn't He simply take us back to our eternal spiritual home? Why does He force us to pray to Him, render service to Him, and surrender to Him before He lets us back in? Some people might view His actions as those of an egotistical tyrant, not those of the all-merciful benefactor He's made out to be.

To better understand Kṛṣṇa's motives, let's follow a living entity we'll call Jīvātmā, who could be any one of us. As one of the innumerable spiritual beings living in harmony with God in the spiritual world, Jīvātmā, exercising his God-given free will, desires to enjoy separately from Kṛṣṇa. He becomes envious of Kṛṣṇa and other souls. Because envy is not permissible in the spiritual world, Kṛṣṇa, the most compassionate father, has created a material world, separate from the spiritual world, where the living entity can enjoy independent of Him. So Jīvātmā leaves the spiritual world for the material world and begins to enjoy there, thinking himself the owner, trying to take all that is there for the taking.

Now, the problem is that everyone else in the material world is trying to own and enjoy the place. In this quest they're more than willing to deprive others. To protect Jīvātmā and everyone else, Kṛṣṇa has created the law of karma to ensure fairness in a completely self-centered world. The law of karma dictates that one will

suffer the consequences of evil deeds and enjoy the results of pious ones.

The situation is much like that of a prison. Having been incarcerated for breaking the law, prisoners are subjected to additional rules and regulations in the prison. If they break them, they get more punishment. Similarly, the living entities, having misused their free will, are now in the material world, where they are subject to the additional laws of karma. (On the other hand, just as a freed prisoner is no longer subject to the rules of the prison, a liberated soul transcends the laws of karma.)

Having descended to the material world, Jīvātmā tries hard to enjoy. Kṛṣṇa keeps awarding him appropriate bodies according to his desires and activities. In one life, to fulfill his desire to eat flesh, Kṛṣṇa gives him the body of a carnivore. In another life, Jīvātmā performs many pious activities, such as giving charity and helping the poor, and Kṛṣṇa rewards him in the next life with material opulence and fame. In yet another life, he performs many sacrifices and, having pleased the demigods, obtains birth in heavenly planets as a demigod himself. There he enjoys a long and opulent life. But when the credit of his pious activities runs out, he again falls to the lower planetary systems.

Depending on his consciousness, Jīvātmā works in one of the three modes of material nature: goodness, passion, and ignorance. In all cases, he enjoys or suffers the reactions of past and present activities performed in these

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*This painting symbolizes how the soul, empowered by pure devotion to Lord Kṛṣṇa, can escape material bondage and return to the spiritual world.*

# *Having spent countless lifetimes in the material world, Jīvātmā has completely forgotten his original position in the spiritual world.*

• • •

modes. As he continues to perform karmic activities, he stays locked to the endless cycle of repeated birth and death. Bound by the infallible rules of karma, and driven by his desires for sense gratification, Jīvātmā has by now transmigrated through most of the 8.4 million species of life, each specially suited for some form of sense enjoyment under the broad categories of eating, sleeping, mating, and fighting. But Jīvātmā never finds lasting peace and happiness. His senses burn like fire, and the more he tries to gratify them, the stronger their demands become.

Kṛṣṇa, allowing Jīvātmā his free will, watches with much sorrow and compassion. He wants to show Jīvātmā a path out of material existence. He periodically descends to the material world to show amazing pastimes to inspire Jīvātmā and others like him. He gives instructions on how to return to the eternal abode, and He sends His trusted associates to inspire by word and example.

In one life, Jīvātmā has evolved to the human form, unique because it gives him the mind and intelligence to question and reason. Perplexed about the apparently random distribution of fortune and misfortune around him, he gradually begins to realize that the material world is not all that great. In fact, it's a pretty inhospitable place, where almost everyone is envious and self-serving. But having spent countless lifetimes in the material world, he has completely forgotten his original position in the spiritual world.

In his quest for answers, Jīvātmā meets a bona fide spiritual master, who, though in the material world, is a fully self-realized soul sent by Kṛṣṇa to help fallen souls. Jīvātmā submissively questions his spiritual master and learns about his own original position and his current temporary situation.

But Jīvātmā is conditioned by many lives of identifying with his material

body. So even though he hears about his true, original position, he can't develop a sincere desire to reclaim it. Understanding this, his spiritual master nurtures him gradually and gently. He first elevates Jīvātmā out of the mode of ignorance by instructing him to abstain from meat-eating, illicit sex, intoxication, and gambling. To further purify Jīvātmā's consciousness, his spiritual master requests him to chant the holy names of Kṛṣṇa, which are identical with Him.

Jīvātmā dutifully follows the instructions of his spiritual master. Even though in the beginning he has no taste for the holy name, he chants in a regulated way. He begins to mechanically follow the daily procedures for worshiping Kṛṣṇa given to him by his spiritual master. In the meantime, he patiently suffers his karmic reactions, accepting them as Kṛṣṇa's mercy.

Having surrendered to the instructions of his spiritual master, Jīvātmā gradually begins to relish the chanting of the holy name. As promised by his spiritual master, the potency of the holy name is slowly and surely cleaning away many lifetimes of material conditioning.

Jīvātmā begins to realize the impermanence of the material body and the eternality of the spirit soul. He then inquires more from his spiritual master, having pleased him by rendering service to him. His spiritual master reciprocates by teaching more about Kṛṣṇa and the process for returning to the spiritual world, and he lovingly relates many pastimes of Kṛṣṇa and His associates.

By sincerely performing his regulated worship, Jīvātmā shows a sincere desire to return to Godhead. His practices purify his consciousness, and he gradually develops his latent love for God, which has become dormant under the modes of material nature. Kṛṣṇa eagerly reciprocates with every

step that Jīvātmā takes towards Him by taking ten steps towards Jīvātmā. Through his spiritual master and directly, Kṛṣṇa gives Jīvātmā many realizations about Himself and the eternal loving relationship Jīvātmā enjoyed with Him.

Blessed in this way, Jīvātmā is now relishing the nectar of the holy name, understanding the name to be identical with Kṛṣṇa. His ritualistic worship now becomes truly ecstatic, since he sees no difference between Kṛṣṇa and His deity form. He understands that his true position is not in the material world, so he becomes detached from material trappings of wealth, power, followers, and glory. The same free will he misused to leave Kṛṣṇa, Jīvātmā is now using to return.

Kṛṣṇa is most pleased to reclaim His lost son, who has suffered much out of his own desire to enjoy separately. Seeing that Jīvātmā sincerely desires to return home, back to Godhead, Kṛṣṇa, the Supreme Personality of Godhead, welcomes him back. Jīvātmā returns to the spiritual world, ecstatic about returning to a place where he can eternally serve His Lord without envy, freed from the cycle of birth, old age, disease, and death.

That is the happy ending. Like Jīvātmā, we were all in the spiritual world but fell to the material world by our free will. Like Jīvātmā, we have transmigrated through countless life forms, enjoying and suffering our karmic reactions. I hope and pray that like Jīvātmā we will also be fortunate to surrender to a spiritual master, and by his mercy and our sincere desire, return home, back to Godhead. 🌸

*Bhayahāri Dāsa, a disciple of Romapāda Swami, lives in Fairfax, Virginia, with his wife, Indulekhā Devī Dāsī, and six-year-old son, Dhruv. He works as an IT professional and can be reached at mail@iskcondc.org.*

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- Puri, Orissa** — ISKCON, Bhaktivedanta Ashram, Sipsirubuli/ Tel. (06752) 24594/  
 E-mail: vanamali.jps@pamho.net  
**Secunderabad, A.P.** — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021/  
 E-mail: sahadeva.brs@pamho.net  
**Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788 004  
**Siliguri, W.B.** — Gitalpara, 734 406/ Tel. (0353) 426619/ Fax: (0353) 526130/  
 E-mail: iskcon@dte.vsnl.net.in  
**Sri Rangam, T.N.** — 93 Anna Mandapam Rd., A-1 Caitanya Apartments, 620 006/ Tel. (0431) 433945  
**Surat, Gujarat** — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 765891 or 765516 or 773386  
**Surat, Gujarat** — Bhaktivedanta Rajavidyalaya, Krsnalok, Surat-Bardoli Rd. Gangapur,  
 P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (0261) 667075  
**Thiruvananthapuram (Trivandrum), Kerala** — T.C. 224/1485, WG Hospital Rd., Thycaud,  
 695 014/ Tel. (0471) 328197/ E-mail: sarvaisvarya.jps@pamho.net  
**Tirupati, A.P.** — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (08574) 20114/  
 E-mail: revathi.raman.jps@pamho.net  
**Udhampur, J.&K.** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, 182 101/  
 Tel. (01992) 70298  
**Vallabh Vidyanagar, Gujarat** — ISKCON, Opposite Polytechnic, 388 121/ Tel. (02692) 30796  
**Varanasi, U.P.** — Annapurna Nagar, Vidyapith Rd., 221 001/ Tel. (0542) 362617  
**Vishakhapatnam, A.P.** — ISKCON, 7-5-108 Pandurangapuram Beach Rd., 530 003/  
 Tel. (0891) 528376  
 ◆ **Vrindavan, U.P.** — Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti,  
 Mathura Dist., 281 124/ Tel. (0565) 442478 or 442355/ Fax: (0565) 442596/  
 E-mail: 105146.1570@compuserve.com; (Guesthouse) ganapati.gkg@pamho.net;  
 (Gurukula) vgurukula@pamho.net

**Warangal, A.P.** — Mulugu Rd., Ayappa Pidipally, 506007/ Tel. (08712) 26182

## RURAL COMMUNITIES

- Ahmedabad District, Gujarat (Hare Krishna Farm)** — Katwada (contact ISKCON Ahmedabad)  
**Assam** — Karnamadhu, Dist. Karimganj  
**Chamorshi, Maharashtra** — 78 Krishnanagar Dham, Dist. Gadchiroli, 442 603/ Tel. (0218) 623473  
**Hyderabad, A.P.** — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. 552924  
**Indore, M.P. (Krishna-Balarām Mandir)** — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794  
**Karnataka (Bhaktivedanta Eco-Village)** — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga  
 District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)  
**Mayapur, W.B.** — (contact ISKCON Mayapur)  
**Vrindavan, U.P.** — Vrinda Kund, Nandagaon, Dist. Mathura, U.P./ E-mail: vrinda@aol.com

## ADDITIONAL RESTAURANT

**Calcutta** — Hare Krishna Karma-Free Confectionary, 6 Russel Street, 700 071

## CANADA

- Calgary, Alberta** — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/  
 E-mail: sahadevs@cadvision.com  
**Edmonton, Alberta** — 9353 35th Ave., T6E 5R5/ Tel. (403) 439-9999/  
 E-mail: jsharma@mail.awinc.com  
**Montreal, Quebec** — 1626 Pie IX Boulevard, H1V 2C5/ Tel. & fax: (514) 521-1301/  
 E-mail: iskconmontreal@sprint.ca  
 ◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/  
 E-mail: 102623.2417@compuserve.com  
**Regina, Saskatchewan** — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640  
 ◆ **Toronto, Ontario** — 243 Ave. Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/  
 E-mail: toronto@iskcon.net  
 ◆ **Vancouver, B.C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/  
 Fax: (604) 431-7251; Govinda's Restaurant: (604) 433-2428/ E-mail: jaygo@direct.ca

## RURAL COMMUNITY

- Ashcroft, B.C.** — Saranagati Dhama (mail: P.O. Box 99, V0K 1A0, attn: Uttama Devi Dasi)/  
 Tel. (250) 453-2397/ Fax: (250) 453-2622 [attn: (250) 453-2397]/  
 E-mail: devadeva@wkpoverlink.com

## U.S.A.

- ◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. (404) 378-9234/  
 Fax: (404) 373-3381/ E-mail: 76415.175@compuserve.com  
**Austin, Texas** — 1810 San Gabriel St., 78701-1031/ Tel. (512) 320-0372/ Fax: (512) 320-0477/  
 E-mail: iskconaustin@cs.com

**Note for international phone calls:** When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). **Exceptions:** For Russia, the number to drop is the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

★ New listing   ◆ Temples with restaurants or dining   ● Revised listing

**Baltimore, Maryland** — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. & fax: (410) 744-1624  
**Berkeley, California** — 2334 Stuart St., 94705/ Tel. (510) 540-9215/ E-mail: berkeley@com.org  
**Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274/  
 E-mail: arun.gupta@hp-boise-omd.om.hp.com  
**Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/  
 Fax: (617) 266-3744/ E-mail: iskboston@aol.com  
**Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/  
 E-mail: mcaitanya@juno.com

**Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/  
 E-mail: malati.acbsp@pamho.net

◆ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/  
 E-mail: txkrishnas@aol.com

◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/  
 E-mail: nmd@com.org

◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/  
 E-mail: fmansion@flash.net

**Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ E-mail: krishna@afn.org  
**Hartford, Connecticut** — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/  
 E-mail: bhaktirasa@poboxes.com

◆ **Honolulu, Hawaii** — 51 Coelmo Way, 96817/ Tel. (808) 595-3947/ Fax: (808) 595-3433/  
 E-mail: iskcon-honolulu@iname.com

**Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 686-0669/  
 E-mail: hktv@starmail.com

**Kansas City, Missouri** — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/  
 Tel. (816) 361-6167 or (800) 340-5286/ Fax: (816) 361-0509/ E-mail: rvc@rvc.edu

◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (949) 494-7029/ E-mail: tuka@rupa.com  
**Long Island, New York** — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 223-4909/  
 E-mail: nimainital@aol.com

◆ **Los Angeles, California** — 3764 Watska Ave., 90034/ Tel. (310) 836-2676/  
 Fax: (310) 839-2715/ E-mail: niranantara@juno.com

◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/  
 Tel. (305) 442-7218/ Fax: (305) 444-7145

**New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/  
 E-mail: kmkdas@aol.com

◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/  
 Fax: (718) 875-6127/ E-mail: ramabhadrara@aol.com

**New York, New York** — 26 Second Avenue, 10003 (mail: P. O. Box 2509, New York, NY 10009)/  
 Tel. (212) 420-1130/ E-mail: dayananda@msn.com

**New York, New York** — 114-37 Lefferts Blvd., Queens 11420/ Tel. & fax: (718) 848-9010/  
 E-mail: sunandanadas@hotmail.com

**Philadelphia, Pennsylvania** — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/  
 Fax: (215) 247-8702/ E-mail: vrndavana@netreach.net

**Philadelphia, Pennsylvania** — 1408 South St., 19148/ Tel. (215) 985-9335/  
 E-mail: savecows@aol.com

**Phoenix, Arizona** — 100 S. Weber Dr., Chandler, 85226/ Tel. (602) 705-4900/ Fax: (602) 705-4901/  
 E-mail: 105613.1744@compuserve.com

**Portland, Oregon** — 2353 SE 54th Ave., Portland, OR 97215/ Tel. (503) 236-0417/  
 E-mail: portland\_krishna@hotmail.com

◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085/ Fax: (314) 535-0672/  
 E-mail: surapal@pamho.net

**San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500/  
 Fax: (619) 483-0941/ E-mail: newgovardhan@cs.com

◆ **San Jose, California** — 2990 Union Ave., 95124/ Tel. (408) 559-3197  
**Seattle, Washington** — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (425) 391-3293/  
 Fax: (425) 868-8928/ E-mail: haribol@iskcon.net

**Spanish Fork, Utah** — Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/  
 Tel. (801) 798-3559/ Fax: (801) 798-9121/ E-mail: carudask@burgoyne.com

◆ **Tallahassee, Florida** — 1323 Nylic St., 32304/ Tel. & fax: (850) 224-3803/  
 E-mail: haridas.thakur.hdg@pamho.net

**Towaco, New Jersey** — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/  
 E-mail: mruges\_shroff@merck.com

◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/  
 E-mail: 105613.1744@compuserve.com

◆ **Washington, D.C.** — 1009 Noyes Dr., Silver Spring, MD 20910/ Tel. (301) 562-9662 or 765-8155/  
 Fax: (301) 765-8157/ E-mail: hpress@compuserve.com

**Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/  
 Fax: (301) 299-5025/ E-mail: potomac@pamho.net

## RURAL COMMUNITIES

**Alachua, Florida (New Raman Reti)** — P.O. Box 819, 32616/ Tel. & fax: (904) 462-2017/  
 E-mail: alachua@pamho.net

◆ **Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 749-9460 or 799-1354/  
 Fax: (601) 799-2924/ E-mail: talavan@fnbop.com

**Gurabo, Puerto Rico (New Govardhana Hill)** — P.O. Box 1338, 00778/ Tel. (787) 737-3917/  
 E-mail: nrshingha@aol.com

**Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/  
 Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bkgoswami@compuserve.com

**Moundsville, West Virginia (New Vrindavan)** — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/  
 Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 854-0023/  
 E-mail: palaceofgold@juno.com

◆ **Mulberry, Tennessee (Murari-sevaka)** — 532 Murari Lane, 37359/ Tel. & fax: (931) 759-6888/  
 E-mail: giridhari108@hotmail.com

**Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/  
 E-mail: acyutadasi@acsworld.net

## ADDITIONAL RESTAURANTS

**Alachua, Florida** — Govinda's, 14603 Main St., 32615/ Tel. (904) 462-4500/ Fax: (904) 418-3524  
**Eugene, Oregon** — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531

**Gainesville, Florida** — Balaji Indian Cuisine, 2106 SW 34th St., 32608/ Tel. (352) 378-2955  
**San Juan, Puerto Rico** — Gopal, 201B Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229

## EUROPE

### UNITED KINGDOM AND IRELAND

**Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 0HE/  
 Tel. +44 (0)1232 620530

**Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0)121 420-4999  
**Cardiff, Wales** — 18 Greenfield Place, Caerphilly, Mid Glamorgan/ Tel. +44 (0)1222 831579

**Ceredigion, West Wales** — Ger-y-nant, Penrhiwpal, Rhydlaw, Near Newcastle Emlyn, SA44 5QQ/  
 Tel. & fax: +44 (0)1239 851178/ E-mail: mkramadassabcs.uk@yahoo.co.uk

**Cork, Ireland** — Highland Cottage, 81, Lower Glanmire Road, Cork City/ Tel. (021) 552976/  
 E-mail: cork@pamho.net

**Coventry, England** — Kingfield Rd., Radford, West Midlands (mail: 19 Gloucester St., CV1 3BZ)/  
 Tel. +44 (0)1203 552822 or 555420/ E-mail: haridas.kds@pamho.net

**Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/  
 Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ E-mail: 106225.2716@compuserve.com

**Leicester, England** — 21/21A Thoresby St., North Evington, LE5 4GU/  
 Tel. & fax: +44 (0)116 236-7723/ E-mail: gauranga.sundara@pamho.net

**Liverpool, England** — 114A Bold St., Merseyside, L1 4HY/ Tel. +44 (0)151 512-9319/  
 E-mail: liverpool@iskcon.net

◆ **London, England (city)** — 9/10 Soho St., W1V 5DA/ Tel. +44 (020) 437-3662; residential/pujaris,  
 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/  
 E-mail: london@pamho.net

**London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts,  
 WD2 8EZ/ Tel. +44 (0)1923 857244/ Fax: +44 (0)1923 852896/ E-mail: bhaktivedanta.  
 manor@pamho.net; (for rooms:) accommodations.requests@pamho.net

**London, England (south)** — 42 Enmore Road, South Norwood, SE25/ Tel. +44 (0)181 656-4296  
 or 654-3138

**Manchester, England** — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0)161 226-4416/  
 Tel. & fax: +44 (0)161 860-6117/ E-mail: krishna.dharma@pamho.net

**Newcastle upon Tyne, England** — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0)191 272-1911  
**Plymouth, England** — 2 Windermere Crescent, Derriford, Devon, PL6 5HX/ Tel. (01752) 776708/  
 E-mail: dhirasanta@pamho.net

**Romford, England** — 3 Rowan Walk, Hornchurch, Essex, RM11 2JA/ Tel. +44 (0)1708 454092

### RURAL COMMUNITIES

**Lisnaska, Northern Ireland** — Govindadvipa Dhama, ISKCON Inisrath Island, BT92 9GN, Co.  
 Fermanagh/ Tel. +44 (0)13657 21512 or 22682/ E-mail: 105400.2653@compuserve.com

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## ADDITIONAL RESTAURANT

**Dublin, Ireland** — Govinda's Restaurant, 4 Angrier St., Dublin 2/ Tel. +353 (01) 475-0309/  
 E-mail: pragosa@connect.ie

## AUSTRALASIA

### AUSTRALIA

**Adelaide** — 227 Henley Beach Rd., Torrensfield, SA 5031/ Tel. +61 (08) 8234-1378/  
 Fax: (08) 8234-1481/ E-mail: nash0024@flinders.edu.au

**Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/  
 Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880/ E-mail: brisbane@pamho.net

**Canberra** — 1 Quick St., Ainslie, ACT 2602/ Tel. +61 (02) 6262-6208/  
 Fax: +61 (06) 286-4700/ E-mail: adipurusadas@yahoo.com

**Melbourne** — 197 Danks St., Albert Park (mail: P.O. Box 125), VIC 3206/  
 Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ E-mail: melbourne@iskcon.net

**Perth** — 144 Railway Parade (mail: P.O. Box 102), Bayswater, WA 6053/  
 Tel. +61 (08) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: perth@pamho.net

**Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/  
 Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ E-mail: sradiuucp@sraddha.dialix.oz.au

### RURAL COMMUNITIES

**Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Rd., VIC 3241/  
 Tel. +61 (052) 887383/ Fax: +61 (052) 887309

**Millfield, NSW** — New Gokula Farm, Lewis Lane (off Mt. View Rd. near Cessnock  
 [mail: P.O. Box 399, Cessnock]), NSW 2325/ Tel. +61 (049) 981800/ Fax: (Sydney temple)

**Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah  
 (mail: P.O. Box 687), NSW 2484/ Tel. & fax: +61 (02) 6672-6579 or -3047

### RESTAURANTS

**Adelaide** — Hare Krishna Food for Life, 79 Hindley St., SA 5000/ Tel. +61 (08) 8231-5258  
**Brisbane** — Govinda's, 1st Floor, 99 Elizabeth St., QLD 4000/ Tel. +61 (07) 3210-0255



# CENTERS AROUND THE WORLD

**Brisbane** — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley, QLD/

Tel. +61 (07) 3854-1016/ E-mail: brisbane@pamho.net

**Melbourne** — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939/

E-mail: crossways@iskcon.net

**Melbourne** — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (03) 9650-1578

**Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/

Tel. +61 (08) 9227-1684/ E-mail: perth@pamho.net

**Sydney** — Hare Krishna Food for Life, 529b King St., Newtown, NSW 2042/

Tel. +61 (02) 9550-6524

## NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

**Christchurch, NZ** — 83 Bealey Ave. (mail: P.O. Box 25-190, Christchurch)/ Tel. +64 (03) 366-5174/

Fax: +64 (03) 366-1965/ E-mail: iskonchch@clear.net.nz

**Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912/ E-mail: fiji@pamho.net

**Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039/

E-mail: fiji@pamho.net

**Port Moresby, Papua New Guinea** — Section 23, Lot 46, Gordonia St., Hohola (mail: P. O. Box 571, POM NCD)/ Tel. +675 259213

**Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243/ E-mail: fiji@pamho.net

**Suva, Fiji** — Joyce Place, Off Pilling Rd. Nasinu 7½ miles, Samabula (mail: P.O. Box 2183, Gov.'t Bldgs.)/ Tel. +679 393 599/ E-mail: vdas@govnet.gov.fj

**Wellington, NZ** — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/ Tel. +64 (04) 478-1414

## RURAL COMMUNITY

**Auckland, NZ (New Varshan)** — Hwy. 28, Riverhead, next to Huapai Golf Course

(mail: R.D. 2, Kumeu, Auckland)/ Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

## RESTAURANTS

**Auckland, NZ** — Gopal's, 246 Queen St./ Tel. +64 (09) 306-4143

**Christchurch, NZ** — Gopal's, 143 Worcester St./ Tel. +64 (03) 366-7035

**Labasa, Fiji** — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364

**Lautoka, Fiji** — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990

**Suva, Fiji** — Hare Krishna Vegetarian Restaurant, Dolphins FNFP Place, Victoria Parade/

Tel. +679 314154/ E-mail: vdas@govnet.gov.fj

**Suva, Fiji** — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala

Bay Rd./ Tel. +679 311683/ E-mail: vdas@govnet.gov.fj

**Suva, Fiji** — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154

**Suva, Fiji** — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333

**Suva, Fiji** — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

## EUROPE (partial list)\*

**Amsterdam** — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404/ Fax: +31 (020) 675-1405/

E-mail: amsterdam@pamho.net

**Barcelona** — Plaza Reial 12 Entlo 2, 08002/ Tel. +34 93 302-5194

**Bergamo, Italy** — Villaggio Hare Krishna, (da Medolago strada per Terno d'Isola) 24040 Chignolo

d'Isola (BG)/ Tel. +39 (035) 494-0706/ Fax: +39 (035) 494-0705/

E-mail: villaggio.hare.krnsna@pamho.net

**Berlin** — Cuvrystrasse 1, 10997/ Tel. & fax: +49 (030) 536 98789/ E-mail: haribalabha.hks@bbs.de

**Budapest** — Mariaremetei ut. 77, 1028 II/ Tel. & fax: +36 (01) 275-8140/

E-mail: 100263.3167@compuserve.com

**Copenhagen (Hillerød)** — Baunevej 23, 3400 Hillerød/ Tel. +45 4828-6446/ Fax: +45 4828-7331/

E-mail: dk.community@pamho.net

**Gutenstein, Austria** — Vedisches Kulturzentrum, Markt 58, 2770/ Tel. & fax: +43 (02) 634-7731/

E-mail: austria@pamho.net

**Helsinki** — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879/ Fax: +358 (9) 694-9837/

E-mail: krnsna@saunalahti.fi

◆ **Lisbon** — Rua Dona Estefânia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314 or

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# Gatherings

The people listed here hold Kṛṣṇa conscious gatherings regularly in their homes—or they'd like to start. You're invited. Just give a call to find out when and where. If you hold Kṛṣṇa conscious gatherings and you'd like to be added to the list, please send your name, city, and phone number to Gatherings, BTG, P. O. Box 430, Alachua, FL 32616, USA.

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2: *KIRTAN—Glorifying the Lord and His Holy Names*, Dvārakādhiśa Devī Dāsī, January/February, page 27.

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*Rūpa Gosvāmī, Lord Caitanya’s Teachings to*, Mathureśa Dāsa, May/June, page 25.

*Sanātana Gosvāmī, Lord Caitanya’s Teachings to*, Mathureśa Dāsa, November/December, page 24.

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Dāsī, January/February, page 31.  
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## CALENDAR

*This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.*

*Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya’s associates and prominent spiritual masters in His disciplic succession.*

### Month of Dāmodara

(October 14–November 11)

#### NOVEMBER

**4**—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

**8**—Utthānā Ekādaśī. Fasting from grains and beans. Also, the disappearance anniversary of Śrīla Gaurakīśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda’s spiritual master. Fasting till noon.

**11**—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.

### Month of Keśava

(November 12–December 11)

**22**—Uṭpannā Ekādaśī. Fasting from grains and beans.

#### DECEMBER

**7**—Mokṣadā Ekādaśī. Fasting from grains and beans. Also, the anniversary of the day on which Lord Kṛṣṇa spoke the *Bhagavad-gītā*.

### Month of Nārāyaṇa

(December 12–January 9)

**14**—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda. Also, disappearance anniversary of Śrīpāda Gour Govinda Swami, a disciple of Śrīla Prabhupāda’s and an ISKCON spiritual master.

**21**—Saphalā Ekādaśī. Fasting from grains and beans.

**26**—Appearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

**28**—Disappearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

#### JANUARY

**6**—Putradā Ekādaśī. Fasting from grains and beans.

### Month of Mādhava

(January 10–February 8)

**14**—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

**15**—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda*.

**16**—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose Bengali devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

**20**—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

**29**—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

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## Compassion Without Limits

A MILE OR SO FROM MY house, beside a country road that curves gently through pine forests and hay fields, sits a haven of abject cruelty. On a concrete slab under a shiny metal roof, a few dozen calves endure what will be short lives in cages they barely fit in. Someone is—to say it euphemistically—raising veal.

I don't usually drive that road, so when I noticed the calves one day I started to tell my wife about them.

"Don't say any more," she said. "I can't even bear to hear it."

Compassion comes naturally for people pursuing real spiritual goals. Hare Kṛṣṇa devotees are often dismayed to see otherwise gentle people, even religious people, so callous about the suffering of animals. Why would anyone who knows that animals are God's creatures needlessly harm them?

I often notice inconsistencies in people's compassion. A person whose heart breaks at the thought of abortion feels no sympathy for the victims of the slaughterhouse. A vegetarian champions a woman's right to kill her own child. A philanthropist for suffering humanity finds no pity for the plight of animals or the unborn.

Unless we take lessons from Kṛṣṇa, our compassion will fall short. In Kṛṣṇa consciousness we learn why our compassion should go out to every living being: Like us, each is a soul encased in a body; each is an eternal servant of Kṛṣṇa.

Devotees of Kṛṣṇa show compassion by trying to awaken everyone to their original, pure consciousness, or Kṛṣṇa consciousness. We suffer

because we've turned away from Kṛṣṇa. When we go back to Him, our suffering dissolves. It is said that when we take full shelter of Kṛṣṇa, our ocean of suffering will shrink down to the amount of water that fills a calf's hoofprint. We'll easily step over it.

Compassion requires humility, an essential quality for anyone trying for spiritual progress. I might become proud of my compassion when I see the lack of it in others. But when I remember saints who showed full compassion, I'm quickly humbled. The greatest devotees sacrifice their lives to give Kṛṣṇa consciousness to others. They feel the suffering of others as their own and spontaneously work to apply the balm of Kṛṣṇa consciousness.

Vāsudeva Datta, a follower of Lord Caitanya, was unequalled in his display of compassion. He begged the Lord to allow him to suffer everyone else's karma so that everyone in the world could return to Kṛṣṇa.

Lord Śiva drank an ocean of poison to save the world. While relating that history, the *Śrīmad-Bhāgavatam* declares, "It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshipping the Supreme Personality of Godhead, who is present in everyone's heart."

To stop the suffering of the animals, the unborn, the poor, the sick, the distressed, we all must do whatever we can to draw out—from ourselves and others—pure love for Kṛṣṇa.

—Nāgarāja Dāsa

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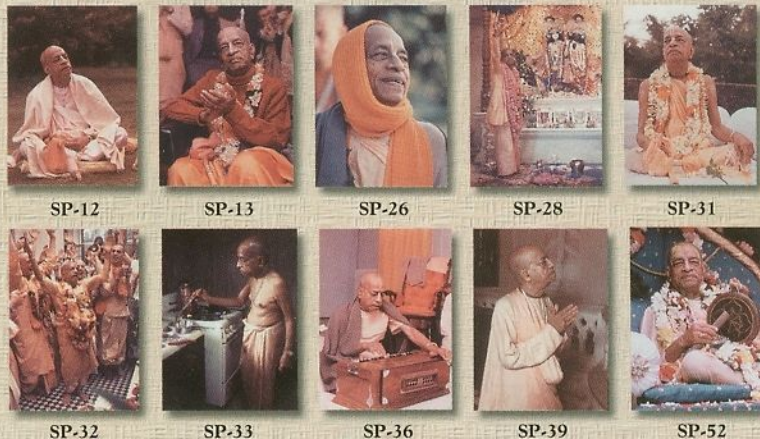
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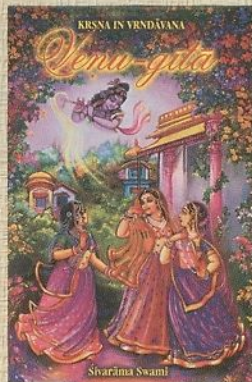
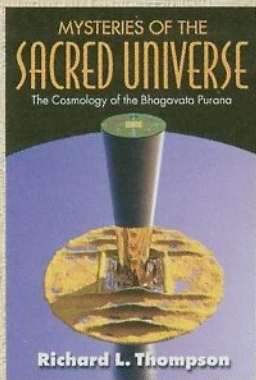


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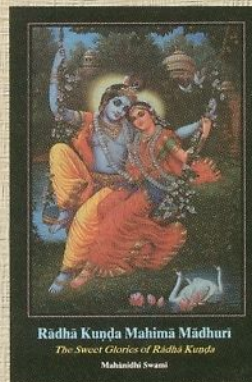
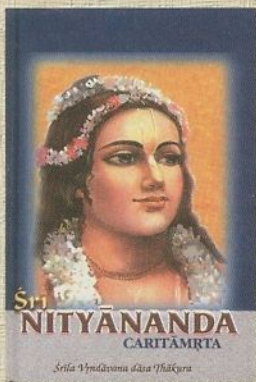
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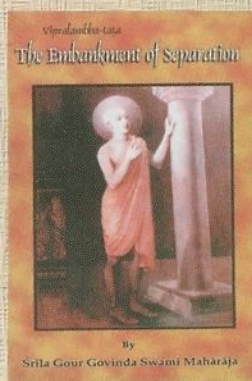
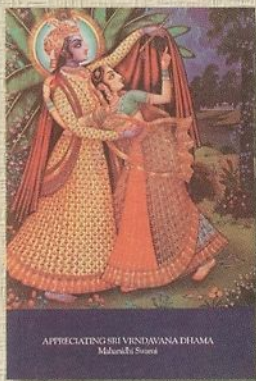
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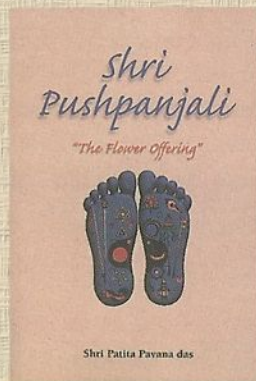
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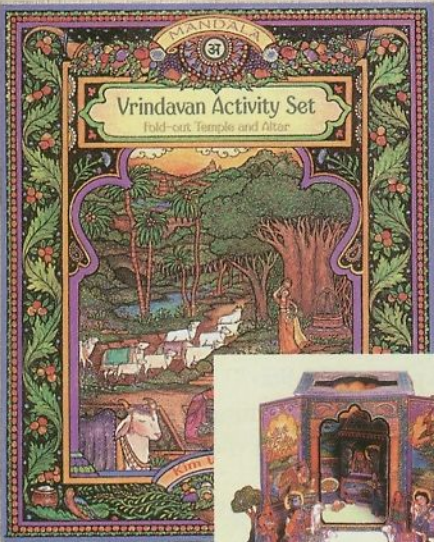
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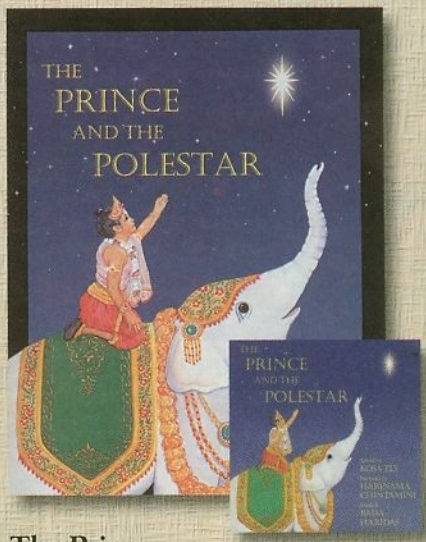
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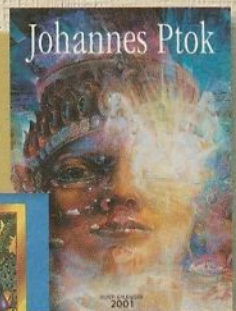
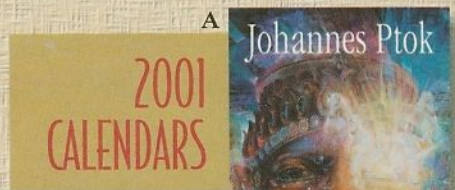
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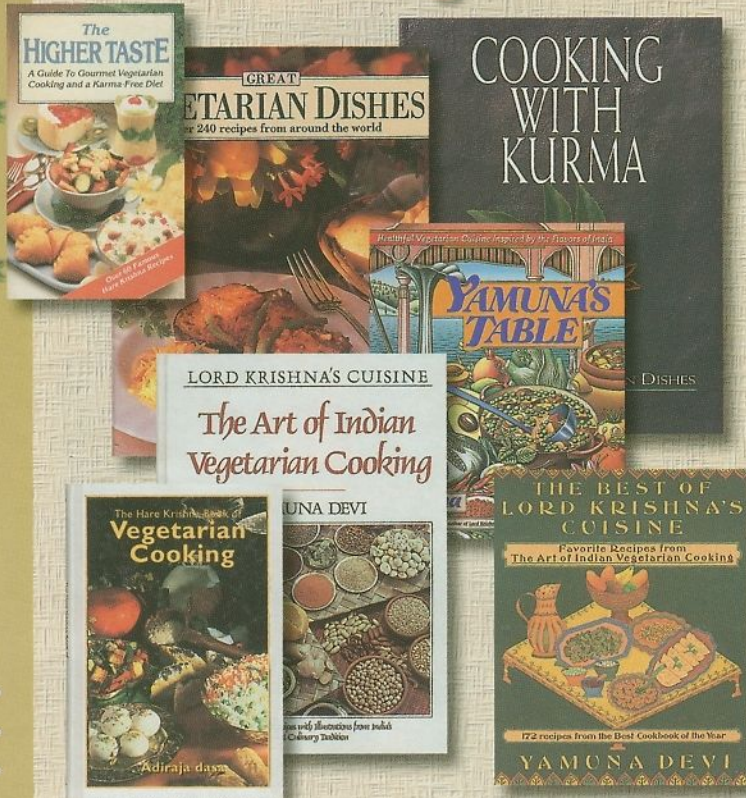
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# Vedic Thoughts

The entire universe is full of miseries, and therefore the inhabitants of this material universe are always shedding tears out of intense grief.

There is a great ocean of water made from such tears, but for one who surrenders unto the Supreme Personality of Godhead, the ocean of tears is at once dried up.

His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda  
*Śrīmad-Bhāgavatam* 3.28.32, Purport

♦

A person who accepts the path of devotional service is not bereft of the results derived from studying the *Vedas*, performing austere sacrifices, giving charity, or pursuing philosophical and fruitive activities.

Simply by performing devotional service, he attains all these, and at the end he reaches the supreme eternal abode.

Lord Śrī Kṛṣṇa  
*Bhagavad-gītā* 8.28

♦

The holy name of Hari [Kṛṣṇa] is the essence of the *Vedas* and far superior to them. One of Kṛṣṇa's names is *om*, the seed from which the *Vedas* have sprouted.

One who continuously chants Lord Kṛṣṇa's names is considered to have mastered the four *Vedas*.

Śrīla Jagadānanda Paṇḍita  
*Prema-vivarta*, Chapter 20

It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.

Lord Śrī Rāmacandra  
*Rāmāyaṇa*  
(Quoted in *Caitanya-ṇīṭāmrta*,  
*Madhya* 22.34)

♦

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

Śrī Prahlāda Mahārāja  
*Śrīmad-Bhāgavatam* 7.10.7

♦

A person fit for residence in hell can easily become a devotee of the Lord by chanting Lord Kṛṣṇa's names. He can then enter the highest spiritual abode of the Lord.

*Nṛsīṃha Purāṇa*

♦

It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence, and words.

Lord Śrī Kṛṣṇa  
*Śrīmad-Bhāgavatam* 10.22.35

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