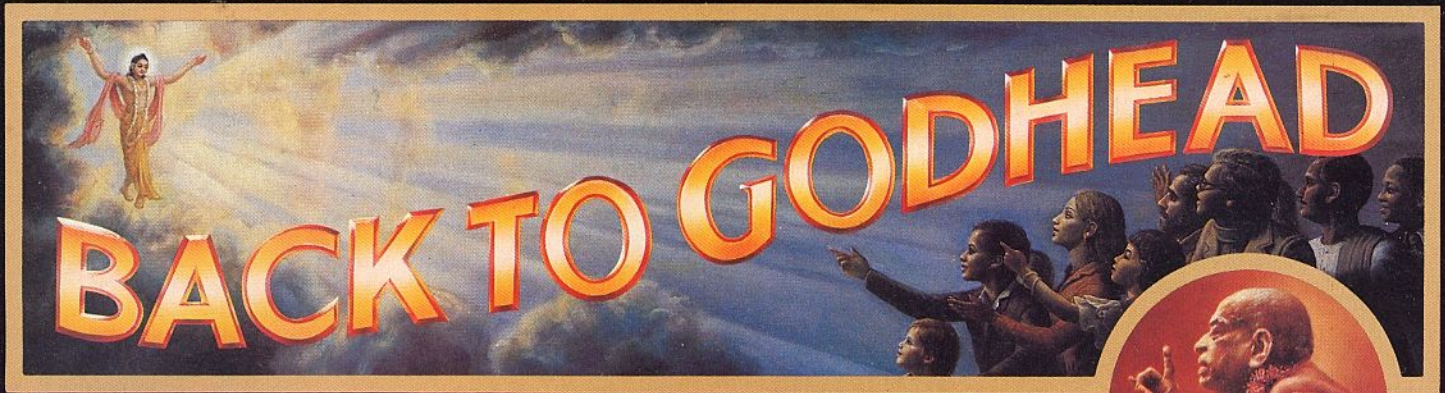


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



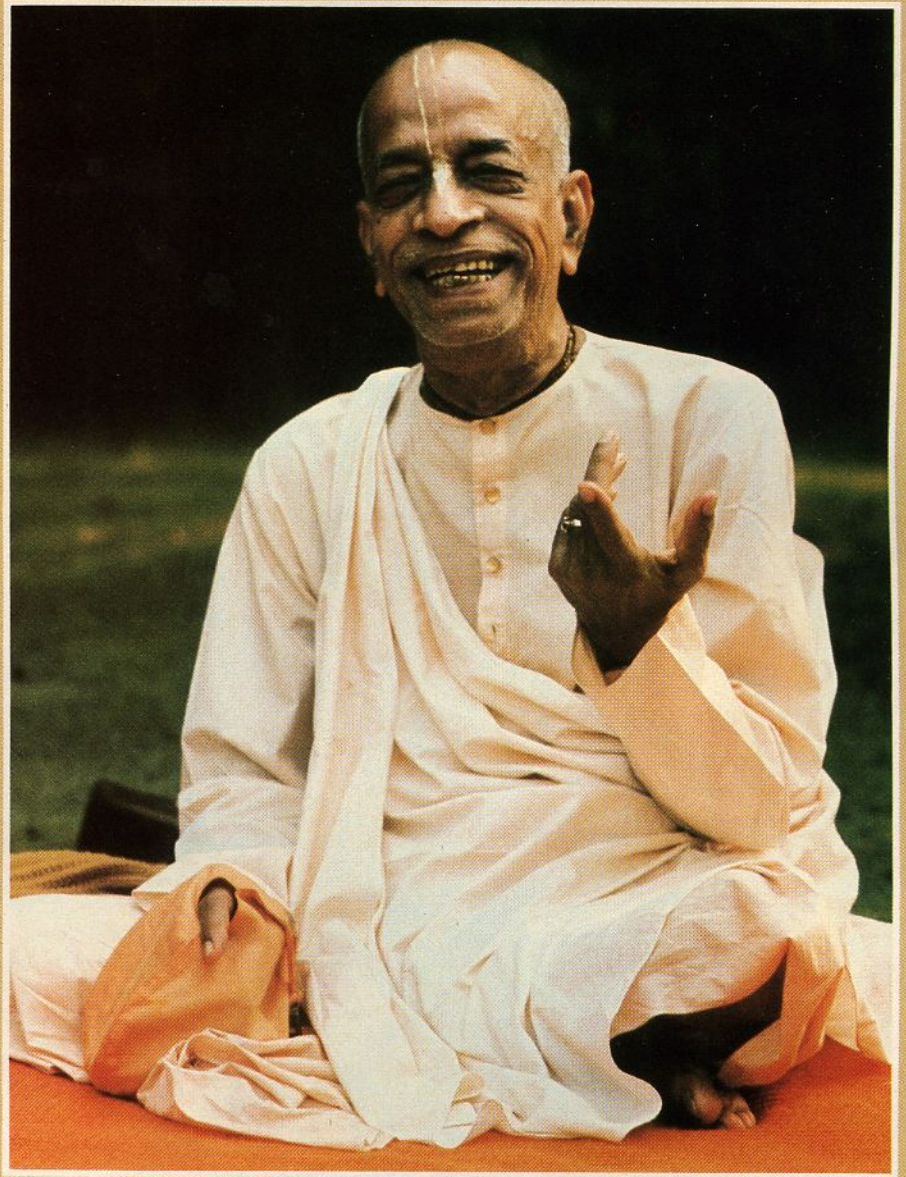
Feb/Mar 1983 \$1.50 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



**AN EXCLUSIVE INTERVIEW WITH GEORGE HARRISON • THE
KṚṢṆA CULTURE IN EASTERN CANADA • A PRACTICAL GUIDE
TO CHANTING HARE KṚṢṆA • PERILS OF "THE VIRTUE TRAP"**

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

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



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

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

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


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

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COVER: Rādhā and Kṛṣṇa, the Divine Couple, stand on Their altar at the Hare Kṛṣṇa temple in Montreal, Canada. Although Lord Kṛṣṇa is purely spiritual and thus invisible to our material eyes, out of His mercy He makes Himself visible in the form of the Deity on the altar so that we can see and worship Him. The devotees at the Hare Kṛṣṇa temple in Montreal have come to know the Deity there as Manohara, "The Supreme Enchanter." It's not hard to see why. (Photo: Amogha dāsa)

A CALL TO SPIRITUAL LIFE

An address given in September 1973
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness,
upon arriving for his first visit in Stockholm.

Thank you very much for kindly receiving me on this first visit of mine to your country.

The Kṛṣṇa consciousness movement is gradually spreading all over the world, but it is a little difficult to understand the purport of this movement because it is completely on the spiritual platform. Generally, people do not understand what the spiritual platform is. But it is quite simple. Every one of us—every living being—is a combination of two things: matter and spirit. Matter we can understand, but on account of our long association with matter we cannot understand what spirit is.

We know that there is something which distinguishes a dead body from a living body. That we can understand. Suppose your father dies. You will lament, "Oh, my father is no more! He has gone away." But where has he gone? Your father is lying on the bed. Why do you say that your father has gone away? "No, he is dead and gone." This shows you understand that the body lying on the bed is not your real father.

So, actually, you have no eyes to see your real father. During the lifetime of your father you did not know who he was. Therefore, when the actual father goes away, you cry, "My father is gone!" The actual father is the spiritual soul within the body. And when the soul goes away from the body, that is known as death.

So first of all we have to understand the distinction between the spiritual soul and the material body. If we can understand

the spiritual soul, we can understand this spiritual movement, the Kṛṣṇa consciousness movement. Otherwise, simply on the strength of the materialistic conception we will find it impossible to understand spiritual life or the spiritual platform.

What is spiritual life? Complete freedom. And an eternal, blissful life full of knowledge. That is spiritual life—a life distinct from material life, which is based on the bodily concept. Spiritual life means an eternal, blissful life of knowledge, while material life means a nonpermanent, miserable life full of ignorance.

The body is impermanent, and it is always full of miserable conditions. There is no blissfulness in the material world; we are always suffering some kind of distress. But on account of our long association with material life, we have become so dull-headed that it is very difficult for us to understand spiritual life, spiritual activities, the spiritual world, God, and our relationship with God. Therefore I have begun the Kṛṣṇa consciousness movement—to train people to understand these things.

Unfortunately, because the Kṛṣṇa consciousness movement is a spiritual movement, sometimes it is misunderstood. People see it from the material point of view and misunderstand. But if we associate with those who are propagating Kṛṣṇa consciousness, and if we chant the Hare Kṛṣṇa *mantra*, we can easily understand spiritual life. Chanting Hare Kṛṣṇa is very simple. There are only sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa,

Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (Actually, there are three words—*Hare*, *Kṛṣṇa*, and *Rāma*—but they have been arranged in such a way that the *mantra* is composed of sixteen words.)

We are simply requesting you to chant the Hare Kṛṣṇa *mantra*. It is not very difficult. And if you chant this *mantra*, your heart will gradually be cleansed and you will understand spiritual life in Kṛṣṇa consciousness. The whole problem is that due to material association our consciousness is now contaminated; therefore we cannot understand spiritual life. But if we take advantage of chanting the Hare Kṛṣṇa *mantra*, our heart will gradually be cleansed and we shall be able to understand, "I am not my body: I am a spiritual soul." Then real awakening will come.

At the present moment everyone is acting according to the bodily conception of life. But we are not the body. So we are acting for something that we are not. Therefore, we are in *māyā*, or illusion. Our whole existence is a phantasmagoria. And because we are working for something that we are not, we are confused and unhappy. We work day and night for the body, and still we are not happy. We are trying to satisfy the senses (*body* means "senses"), repeating the same activities again and again, but we are finding no happiness. We cannot find happiness by trying to satisfy the material body, because we are not the material body. We are spiritual souls.

(continued on page 30)



Doing Bhakti-Yoga in Your Home

WHY AND HOW TO CHANT HARE KṚṢṆA

All you need is your voice and your ears
to begin this simple, sublime *yoga* meditation.

by MADHYAMĀ-DEVĪ DĀSĪ

Have you seen this message before? “Please chant these names of God—Hare KṚṣṇa, Hare KṚṣṇa, KṚṣṇa KṚṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and your life will be sublime.”

You’re unusual if you haven’t, because for the past seventeen years this statement has been printed on millions of signs and billboards, cards and flyers, posters and book jackets. It’s been repeated on television and radio, in newspapers and magazines, and personally to hundreds of thousands of people in airports, in malls, and on street corners around the world. “Please, just try chanting Hare KṚṣṇa, and your life will be sublime!”

Why are we asking everyone to do this? What happens when you chant the names of God?

When you chant God’s names, you reawaken your original spiritual consciousness. Because all living beings are spiritual souls, we’re originally KṚṣṇa conscious, God conscious. But because we’ve been in this material world an endlessly long time, our consciousness has become covered by material illusion.

What is material illusion? It’s what we’re in when we think, “I am this material body, and this material world is mine, meant for my pleasure. It’s mine to possess, control, and enjoy without limits.”

This just isn’t the truth. We’re not these bodies; we’re spiritual souls. This material world isn’t ours, it’s God’s. And He alone has the ability to control it and the unquestionable right to enjoy it. When we try to usurp His position of proprietor, controller, and enjoyer, we simply end up trapped in the perplexities of the material world.

Once that happens, we can’t escape by our own strength. A man bound hand and foot can’t free himself. He must call on someone whose hands are free and ask for aid.

KṚṣṇa, the Supreme Spirit, is never overwhelmed by illusion. So if we want to get free from illusion, we have to cry out for help from Him. That sincere call for the Lord to protect us is the chanting of the *mahā-mantra*—Hare KṚṣṇa, Hare KṚṣṇa, KṚṣṇa KṚṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

By this chanting, which is exactly like the genuine cry of a child for his mother, we cleanse from our hearts the false consciousness that we are the lords of all we survey. As the illusions drop off, our true, happy, eternal spiritual consciousness revives. We return to our natural position as servants of the Lord, and ultimately the Lord reveals Himself when we sincerely chant this *mahā-mantra*.

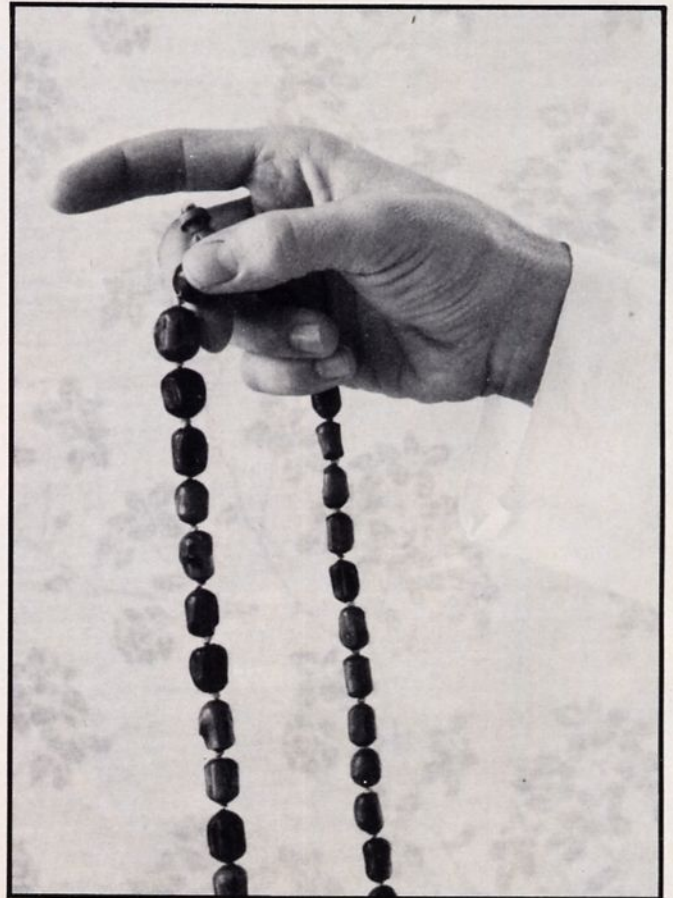
The chanting of Hare KṚṣṇa is not a material sound. It has nothing to do with *cakras*, oxygen levels, hypnosis, positive thinking, or anything merely mental or mechanical. Nor is the *mantra* to be chanted just for material benefits, such as wealth, fame, or even our daily bread. Hare KṚṣṇa is a purely spiritual sound, so it takes you at once to the spiritual platform, surpass-

ing all lower stages of consciousness, whether sensual, mental, or intellectual.

Because the chanting is spiritual, anyone can benefit from it, regardless of material qualifications. It doesn’t matter whether you’re rich or poor, man, woman or child, red, white, black or brown, American or Indian, Muslim or Christian or Jew. The chanting will help all of us, because God’s names are purely spiritual and we’re all spiritual beings.

Of course, for a person deeply entangled in materialistic life it takes more time to clear material misgivings from the heart. But even such a materially engrossed person can come to the spiritual platform quickly by chanting Hare KṚṣṇa.

The three words *Hare*, *KṚṣṇa*, and *Rāma* are transcendental seeds of the *mahā-mantra*. The words *KṚṣṇa* and *Rāma* address



Chanting on a string of *japa* beads helps you concentrate on the Hare KṚṣṇa *mantra* and keep track of how much you’ve chanted.



A bead bag protects your beads and lets you carry them anywhere.

learn of the glories of Kṛṣṇa and the glories of His name, the more faith you'll have in chanting Hare Kṛṣṇa. The Bhaktivedanta Book Trust has published scores of books on Kṛṣṇa, and you can read any of them for transcendental benefit. A good place to start is *Bhagavad-gītā As It Is*, by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual guide of the International Society for Krishna Consciousness.

* * *

Chanting Hare Kṛṣṇa can be a festive group experience or a quiet, personal meditation. Singing the *mantra* out loud, by yourself or with others, is called *kīrtana*. Chanting quietly to yourself is called *japa*.

This month, we'll tell you about *japa*.

Devotees of Kṛṣṇa meditate by chanting the Hare Kṛṣṇa *mantra* on a strand of 108 beads, called *japa* beads. You can get these beads from your local Hare Kṛṣṇa temple, or you can get them by sending (in the U.S.) \$3.00 to ISKCON Educational Services, 3764 Watseka Avenue, Los Angeles, CA 90034.

HOW TO CHANT ON JAPA BEADS

1. Hold the beads in your right hand (see photo on page 4).
2. There's one head bead, a bead that's bigger than all the rest. Grasp the first bead to one side of the head bead with your right thumb and the middle finger of your right hand. (Your index finger doesn't touch the bead.)

3. Roll the bead back and forth between your thumb and middle finger and chant—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The word *Hare* is pronounced *huh-ray*. Kṛṣṇa is pronounced *krish-na*. And *Rāma* rhymes with the English word *drama*. Say each syllable of each word as clearly as you can. Concentrate your attention on the sound of each word of the *mantra*.

4. After you've chanted the complete *mantra* one time, move your thumb and finger to the next bead and chant the *mantra* again.


5. Chant on the next bead and then the next, until you have chanted on all 108 beads. You have now reached the other side of the head bead and have completed one full "round."

6. Do not chant on the head bead, and don't cross over it to continue. Instead, turn the whole set of beads around in your hand and chant in the other direction. The last bead of your first round is the first bead for your next. Chant on this bead, then the next, and then the next. Stop when you reach the side of the head bead again. Then you'll have completed your second round.

7. Keep reversing directions in this way to chant your third and fourth rounds, and keep going. (How many rounds can you chant? Initiated devotees chant sixteen rounds a day.)

8. Treat your beads respectfully. Don't let them touch the floor, your feet, or any unclean place. Don't take them into the bathroom.

9. You can keep your beads in a bead bag, a specially sewn pouch with a strap (also available from ISKCON Educational Services for \$3.00). This keeps your beads nicely while you chant, and when you're not chanting you can hang the bag around your neck to keep your beads handy. When you put your beads away, store them in the bag in a clean place. (If you don't have a bead bag, you can wrap your beads in a clean cloth and keep them in a drawer or on a shelf.)

One final word. Try to find time to chant a fixed number of rounds every day. You can start with two rounds or even one—but chant regularly, without fail, preferably in the early morning. This regularity of chanting, coupled (if possible) with a regular program of study, will give you a firm basis for further progress in Kṛṣṇa consciousness. 

the Lord Himself. Both *Kṛṣṇa* and *Rāma* mean "the supreme source of pleasure," and *Hare* calls for the internal pleasure energy of the Lord. This energy helps us reach the Lord.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who brought this pure chanting of the names of God to the Western world, explained the meaning of the *mahā-mantra* this way: "O Lord, O energy of the Lord, please engage me in Your loving service."

What we are praying for when we chant Hare Kṛṣṇa is our return to our natural, blissful position as loving servants of the Supreme Personality of Godhead. No other means of spiritual realization is as effective in this age as the chanting of the *mahā-mantra*:

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

SOME BASIC RULES FOR CHANTING

1. *The first rule of chanting is that there are no hard and fast rules.* You don't need beads to chant. You don't have to be in a sacred place. You don't have to sit, stand, or walk in a certain way. You can chant the holy names of God anywhere, anytime, even while going about your daily routine. Somehow or other, just try to chant Hare Kṛṣṇa.

2. *Chant as much as possible.* Why? There's no difference between Kṛṣṇa's name and Kṛṣṇa Himself. So the more you chant Hare Kṛṣṇa, the more you're in touch with Kṛṣṇa and His spiritual energy. And the more you're making progress in spiritual life.

3. *Steer clear of sinful activities.* Basically, that means you should stay away from gambling, meat-eating, intoxication, and illicit sex. They'll only slow down your spiritual progress.

4. *Read some Kṛṣṇa conscious literature daily.* The more you

Interview

“HE WAS THE PERFECT EXAMPLE”

George Harrison talks of Śrīla Prabhupāda, spiritual food, and the books of the Hare Krishna movement.

Last September 4 George Harrison got together with his long-time friend Mukunda Goswami, a leader of the Hare Kṛṣṇa movement, and discussed Kṛṣṇa consciousness at length. In the first part of their talk, published in our January issue, George told of some striking experiences he's had while chanting the Hare Kṛṣṇa mantra and revealed some of his realizations about the chanting and the philosophy of Kṛṣṇa consciousness. This month the interview concludes with George telling how he feels about having helped the devotees expand the movement in England, how he relishes prasādam (sanctified food), and how he deeply appreciates the movement's founder, Śrīla Prabhupāda.

Mukunda: From the very start, you always felt comfortable around the devotees?

George: The first time I met Śyāmasundara, I liked him. He was my pal. I knew that Śyāmasundara and all of you were in my age group, and that the only difference, really, was that you'd already joined and I hadn't. I was in a rock band, but I didn't have any fear, because I had seen *dhotīs*, your robes, and the saffron color and shaved heads in India. Kṛṣṇa consciousness was especially good for me because I didn't get the feeling that I'd have to shave my head, move into a temple, and do it full time. So it was a spiritual thing that just fit in with my life-style. I could still be a musician, but I just changed my

consciousness, that's all.

Actually, it gives me pleasure, the idea that I was fortunate enough to be able to help at that time. All those songs with spiritual themes were like little plugs, “My Sweet Lord” and the others. And now I know that people are much more respectful and accepting when it comes to seeing the devotees in the streets and all that. It's no longer like something that's coming from left field.

And I've given a lot of Prabhupāda's books to many people, and whether I ever hear from them again or not, it's good to know that they've gotten them, and if they read them, their lives may be changed.

Mukunda: When you come across people who are spiritually inclined but don't have much knowledge, what kind of advice do you give them?

George: I try to tell them my little bit, what my experience is, and give them a choice of things to read and a choice of places to go—like you know, “Go to the temple, try chanting.”

Mukunda: In the “Ballad of John and Yoko,” John and Yoko rapped the media for the way it can foster a false image of you and perpetuate it. It's taken a lot of time and effort to get them to understand that we are a genuine religion, with scriptures that predate the New Testament by three thousand years.

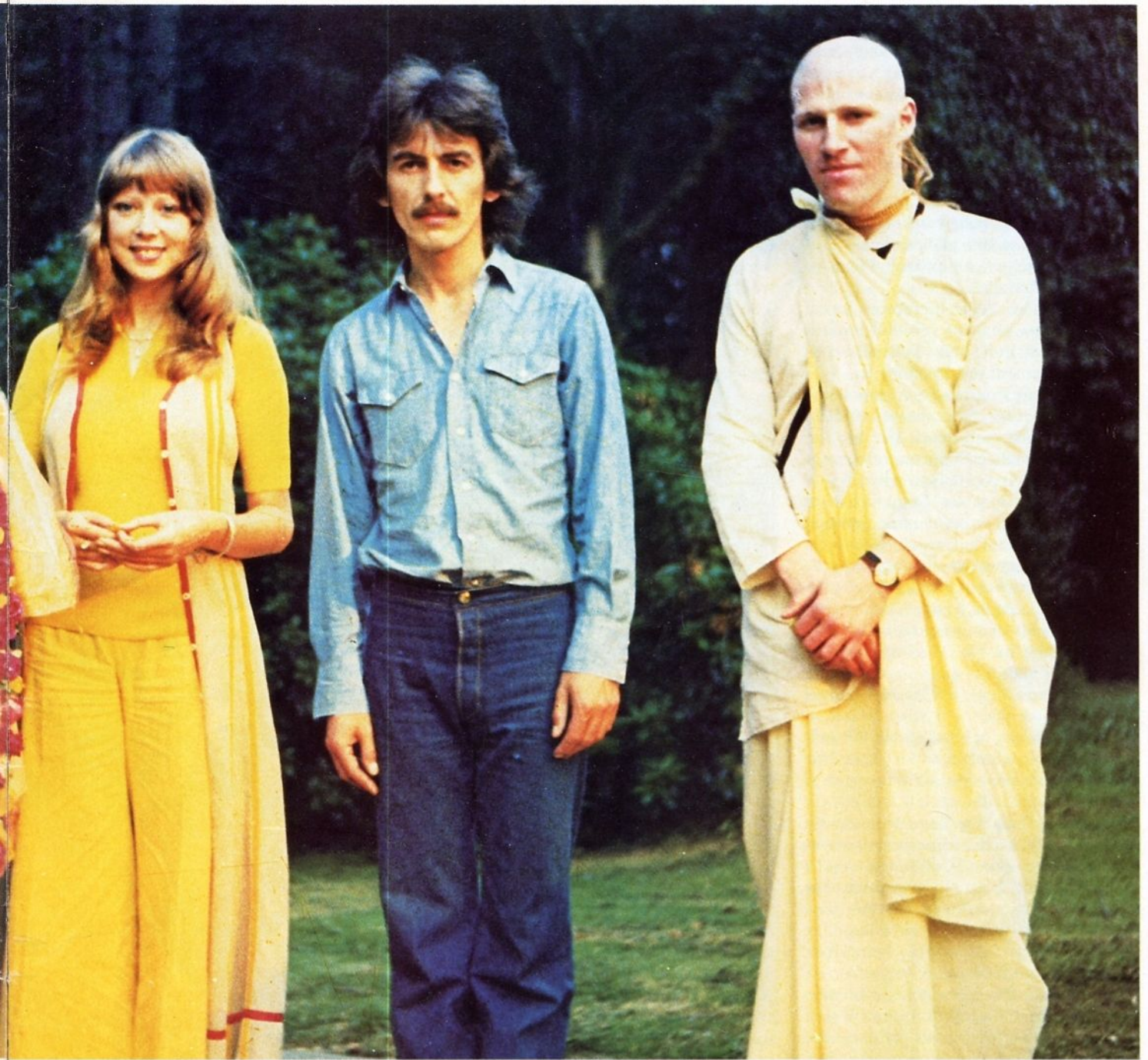
George: The media is to blame for *everything*, for all the misconceptions about the movement, but in a sense it didn't really



His Divine Grace A.C.

matter if they said something good or bad, because Kṛṣṇa consciousness always seemed to transcend that barrier anyway. The fact that the media was letting people know about Kṛṣṇa was good in itself.

Mukunda: Śrīla Prabhupāda always trained us to stick to our principles. He said that the worst thing we could ever do would be to make some sort of compromise or to dilute the philosophy for the sake of cheap popularity. Although many swamis and *yogīs* had come from India to the West, Śrīla Prabhupāda was the only one with the purity and devotion to establish India's ancient Kṛṣṇa conscious philosophy around the world on its own terms—not



Bhaktivedanta Swami Prabhupāda, Patti Boyd, George Harrison, and Dhanañjaya dāsa at George's home in England in 1973.

watered down, but as it is.

George: That's right. He was a perfect example of what he preached.

Mukunda: How did you feel about financing the first printing of the *Kṛṣṇa* book and writing the introduction?

George: I just felt like it was part of my job, you know. Wherever I go in the world, when I see devotees I always say "Hare Kṛṣṇa!" to them, and they're always pleased to see me. It's a nice relationship. Whether they really know me personally or not, they feel they know me. And they do, really.

Mukunda: At lunch today we spoke a little about *prasādam*, vegetarian foods that

have been spiritualized by being offered to Kṛṣṇa in the temple. A lot of people have come to Kṛṣṇa consciousness through *prasādam*, especially through our Sunday Feast at all of our temples around the world. I mean, this process is the only kind of *yoga* that you can actually practice by eating.

George: Well, we should try to see God in everything, so it helps so much having the food to taste. Let's face it, if God is in everything, why shouldn't you taste Him when you eat? I think that *prasādam* is a very important thing. Kṛṣṇa is God, so He's absolute: His name, His form, *prasādam*, it's all Him. They say the way

to a man's heart is through his stomach, so if you can get to a man's spirit soul by eating, and it works, why not do it?

There's nothing better than having been chanting and dancing, or just sitting and talking philosophy, and then suddenly the devotees bring out the *prasādam*. It's a blessing from Kṛṣṇa, and it's spiritually important. The idea is that *prasādam*'s the sacrament the Christians talk about, only instead of being just a wafer, it's a whole feast, really, and the taste is so nice—it's out of this world. It's undoubtedly done a great deal toward getting a lot more people involved in spiritual life. *Prasādam* breaks down prejudices, too, because they

think, "Oh, well, yes, I wouldn't mind a drink of whatever or a bite of that." Then they ask, "What's this?" and "Oh, well, it's *prasādam*." And they get to learn another aspect of Kṛṣṇa consciousness. Then they say, "It actually tastes quite nice. Have you got another plateful?" I've seen that happen with lots of people, especially older people I've seen at your temples. Maybe they were a little prejudiced, but the next thing you know, they're in love with *prasādam*, and eventually they walk out of the temple thinking, "They're not so bad after all."

Mukunda: The Vedic literatures reveal that *prasādam* conveys spiritual realization, just as chanting does. You make spiritual advancement just by eating it.

George: I'd say from my experience that it definitely works. I've always enjoyed *prasādam* much more when I've been at the temple, or when I've actually been sitting with Prabhupāda, than when somebody's brought it to me. Sometimes you can sit there with *prasādam* and find that three or four hours have gone by and you didn't even know it. *Prasādam* really helped me a lot, because you start to realize "Now I'm tasting Kṛṣṇa." You're conscious suddenly of another aspect of God, understanding that He's this little *samosā*.* It's all just a matter of tuning into the spiritual, and *prasādam*'s a very real part of it all.

Mukunda: We've served about 150 million plates of *prasādam* so far at the free feasts around the world, what to speak of our restaurants.

George: You ought to have it up outside on billboards like those hamburger places do. You know, like "150 million served." I think it's great. It's a pity you don't have restaurants or temples on all the main streets of every little town and village like those hamburger and fried chicken places. You should put them out of business.

Mukunda: You've been to our London restaurant, Healthy, Wealthy, and Wise?

George: Lots of times. It's good to have these and other restaurants around, where plainclothes devotees serve the food. People slowly realize, "This is one of the best places I've been," and they keep coming back. Then maybe they pick up a little bit of the literature or a pamphlet there and say, "Oh, hey, that was run by the Hare Kṛṣṇas." I think there's a lot of value also to that kind of more subtle approach. Healthy, Wealthy, and Wise has proper foods, good, balanced stuff, and it's fresh. Even more important, it's made with an attitude of devotion, which means a lot. When you know someone has begrudgingly cooked something, it doesn't taste as nice as when someone has done it to try

and please God, to offer it to Him first. Just that in itself makes all the food taste so much nicer.

Mukunda: You've been a vegetarian for years, George. Have you had any difficulties maintaining it?

George: No. Actually, I wised up and made sure I had *dāl* bean soup or something every day. Actually, lentils are one of the cheapest things, but they give you A-1 protein. People are simply screwing up when they go out and buy beefsteak, which is killing them with cancer and heart troubles. The stuff costs a fortune too. You could feed a thousand people with lentil soup for the cost of half a dozen filets. Does that make sense?

Mukunda: George, you and John Lennon met Śrīla Prabhupāda together when he stayed at John's home, in September of 1969.

George: Yes, but when I met him at first, I underestimated him. I didn't realize it then, but I see now that because of him, the *mantra* has spread so far in the last sixteen years, more than it had in the last five centuries. Now that's pretty amazing, because he was getting older and older, yet he was writing his books all the time. I realized later on that he was much more incredible than what you could see on the surface.

Mukunda: What about him stands out the most in your mind?

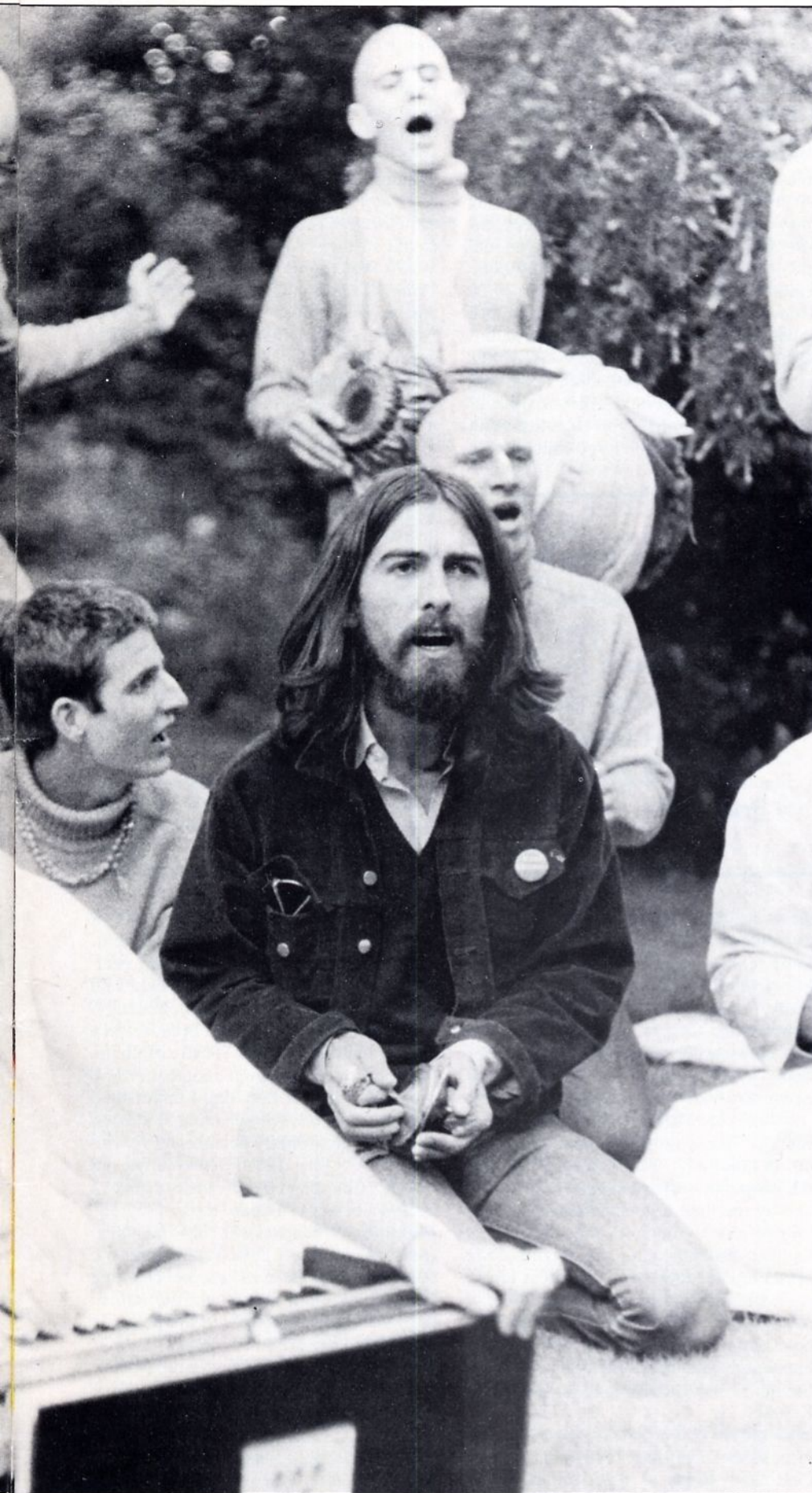
George: The thing that always stays is his saying, "I am the servant of the servant of the servant." I like that. A lot of people say, "I'm it. I'm the divine incarnation. I'm here, and let me hip you." You know what I mean? But Prabhupāda was never like that. I liked Prabhupāda's humbleness. I always liked his humility and his simplicity. The servant of the servant of the servant is really what it is, you know. None of us are God—just His servants. He just made me feel so comfortable. I always felt very relaxed with him, and I felt more like a friend. I felt that he was a good friend. Even though he was at the time seventy-nine years old, working practically all through the night, day after day, with very little sleep, he still didn't come through to me as though he was a very highly educated intellectual being, because he had a sort of childlike simplicity. Which is great, fantastic. Even though he was the greatest Sanskrit scholar and saint, I appreciated the fact that he never made me feel uncomfortable. In fact, he always went out of his way to make me feel comfortable. I always thought of him as sort of a lovely friend, really, and now he's still a lovely friend.

Mukunda: In one of his books, Prabhupāda said your sincere service was better than some people who'd delved more deeply into Kṛṣṇa consciousness but could not maintain that level of commitment.



London, 1969: George

*A cauliflower-and-pea-filled pastry deep-fried in clarified butter.



chants Hare Kṛṣṇa with devotees from the London Rādhā-Kṛṣṇa temple.

How did you feel about this?

George: Very wonderful, really. I mean it really gave me hope, because as they say, even one moment in the company of a divine person, Kṛṣṇa's pure devotee, can help a tremendous amount.

And if I didn't get feedback from Prabhupāda on my songs about Kṛṣṇa or the philosophy, I'd get it from the devotees. That's all the encouragement I needed, really. It just seemed that anything spiritual I did, either through songs, or helping with publishing the books, or whatever, really pleased him. The song I wrote, "Living in the Material World," as I wrote in *I, Me, Mine*, was influenced by Śrīla Prabhupāda. He's the one who explained to me how we're not these physical bodies. We just happen to be in them.

That was the thing about Prabhupāda, you see. He didn't just talk about loving Kṛṣṇa and getting out of this place, but he was the perfect example. He talked about always chanting, and he was always chanting. I think that that in itself was perhaps the most encouraging thing for me. It was enough to make me try harder, to be just a little bit better. He was a perfect example of everything he preached.

Śrīla Prabhupāda has already had an amazing effect on the world. There's no way of measuring it. One day I just realized, "God, this man is amazing!" He would sit up all night translating Sanskrit into English, putting in glossaries to make sure everyone understands it, and yet he never came off as someone above you. He always had that childlike simplicity, and what's most amazing is the fact that he did all this translating in such a relatively short time—just a few years. And without having anything more than his own Kṛṣṇa consciousness, he rounded up all these thousands of devotees, set the whole movement in motion, which became something so strong that it went on even after he left.* And it's still escalating even now at an incredible rate. It will go on and on from the knowledge he gave. It can only grow and grow. The more people wake up spiritually, the more they'll begin to realize the depth of what Prabhupāda was saying—how much he gave.

Mukunda: Did you know that complete sets of Śrīla Prabhupāda's books are in all the major colleges and universities in the world, including Harvard, Yale, Princeton, Oxford, Cambridge, and the Sorbonne?

George: They should be! His contribution has obviously been enormous from the literary point of view, because he's brought the Supreme Person, Kṛṣṇa, more into focus. A lot of scholars and writers know the *Bhagavad-gītā*, but only on

*His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda left this material world on Nov. 14, 1977.

an intellectual level. Even when they write, “Kṛṣṇa said . . .,” they don’t do it with the *bhakti* or love required. That’s the secret, you know—Kṛṣṇa is actually a person who is the Lord and who will also appear there in that book when there is that love, that *bhakti*. You can’t understand the first thing about God unless you love Him. These big so-called Vedic scholars—they don’t love Kṛṣṇa, so they can’t understand Him and give Him to us. But Prabhupāda was different.

Mukunda: The Vedic literatures predict that after the advent of Lord Caitanya five hundred years ago, there would be a Golden Age of ten thousand years, when the chanting of the holy names of God would completely nullify all the degradations of the modern age, and real spiritual peace would come to this planet.

George: Well, Prabhupāda’s definitely affected the world in an absolute way. What he was giving us was the highest literature, the highest knowledge. I mean there just isn’t anything higher.

Mukunda: A lot of people, when they just get started in spiritual life, worship God as impersonal. What’s the difference between worshipping Kṛṣṇa, or God, in His personal form and worshipping His impersonal nature as energy or light?

George: It’s like the difference between hanging out with a computer or hanging out with a person. Like I said earlier, “If there is a God, I want to see Him,” not only His energy or His light, but Him.

Mukunda: What do you think is the goal of human life?

George: Each individual has to burn out his own *karma* and escape from the chains of *māyā*,* reincarnation, and all that. The best thing anyone can give to humanity is God consciousness. Then you can really give them something. But first you have to concentrate on your own spiritual advancement; so in a sense we have to become selfish to become selfless.

Mukunda: What about trying to solve the problems of life without employing the spiritual process?

George: Life is like a piece of string with a lot of knots tied in it. The knots are the *karma* you’re born with from all your past lives, and the object of human life is to try and undo all these knots. That’s what chanting and meditation in God consciousness can do. Otherwise you simply tie another ten knots each time you try to undo one knot. That’s how *karma* works. I mean, we’re now the results of our past actions, and in the future we’ll be the results of the actions we’re performing now. A little understanding of “As you sow, so

shall you reap” is important, because then you can’t blame the condition you’re in on anyone else. You know that it’s by your own actions that you’re able to get more in a mess or out of one. It’s your own actions that relieve or bind you.

Mukunda: I don’t think it’s possible to calculate just how many people were turned on to Kṛṣṇa consciousness by your song “My Sweet Lord.” Why did you feel that you wanted to put Hare Kṛṣṇa on the album at all? Wouldn’t “Hallelujah” alone have been good enough?

George: Well, first of all “Hallelujah” is a joyous expression the Christians have, but “Hare Kṛṣṇa” has a mystical side to it. It’s more than just glorifying God; it’s asking to become His servant. And because of the way the *mantra* is put together, with the mystical spiritual energy contained in

*If people would
just wake up
to what’s real,
there would be no
misery in the world.
I guess chanting
Hare Kṛṣṇa is
a good place to start.*

those syllables, it’s much closer to God than the way Christianity currently seems to be representing Him. Although Christ in my mind is an absolute *yogī*, I think many Christian teachers today are misrepresenting Christ. They’re supposed to be representing Jesus, but they’re not doing it very well. They’re letting him down very badly, and that’s a big turn-off.

My idea in “My Sweet Lord,” because it sounded like a “pop song,” was to sneak up on them a bit. The point was to have the people not offended by “Hallelujah,” and by the time it gets to “Hare Kṛṣṇa,” they’re already hooked, and their foot’s tapping, and they’re already singing along “Hallelujah,” to kind of lull them into a sense of false security. And then suddenly it turns into “Hare Kṛṣṇa,” and they will be singing that before they know what’s happened, and they will think, “Hey, I thought I wasn’t supposed to like Hare Kṛṣṇa!”

Mukunda: What would you say is the difference between the Christian view of God, and Kṛṣṇa as represented in the *Bhagavad-gītā*?

George: When I first came to this house it was occupied by nuns. I brought in this poster of Viṣṇu [a four-armed form of Kṛṣṇa]. You just see His head and shoulders and His four arms holding a conch-shell and various other symbols, and it has a big *om*† written above it. He has a nice aura around Him. I left it by the fireplace and went out into the garden. When we came back in the house, they all pounced on me, saying, “Who is that? What is that?” as if it were some pagan god. So I said, “Well, if God is unlimited, then He can appear in any form, whichever way He likes to appear. That’s one way. He’s called Viṣṇu.”

It sort of freaked them out a bit, but the point is, why should God be limited? Even if you get Him as Kṛṣṇa, He is not limited to that picture of Kṛṣṇa. He can be the baby form, He can be Govinda and manifest in so many other well-known forms. You can see Kṛṣṇa as a little boy, which is how I like to see Kṛṣṇa. It’s a joyful relationship. But there’s this morbid side to the way many represent Christianity today, where you don’t smile, because it’s too serious, and you can’t expect to see God—that kind of stuff. If there is God, we must see Him, and I don’t believe in the idea you find in most churches, where they say, “No, you’re not going to see Him. He’s way up above you. Just believe what we tell you and shut up.”

Mukunda: Anyone who’s sincere about making spiritual advancement can usually see the value of chanting, whatever his religion may be. I mean if that person was really trying to be God conscious and trying to chant sincerely.

George: That’s right. It’s a matter of being open. Anyone who’s open can do it. You just have to be open and not prejudiced. You just have to try it. There’s no loss, you know. But the “intellectuals” will always have problems, because they always need to “know.” They’re often the most spiritually bankrupt people, because they never let go; they don’t understand the meaning of “transcending the intellect.” But an ordinary person’s more willing to say, “Okay. Let me try it and see if it works.” Chanting Hare Kṛṣṇa can make a person a better Christian, too.

Mukunda: When you were in Vṛndāvana, India, where Lord Kṛṣṇa appeared, and you saw thousands of people chanting Hare Kṛṣṇa, did it strengthen your faith in the idea of chanting to see a whole city living Hare Kṛṣṇa?

George: Yeah, it fortifies you. It definitely helps. It’s fantastic to be in a place
(continued on page 30)

*The illusory energy that forces the pure soul to think that he is a material body and thus become entangled in material life.

†This transcendental syllable, which represents Kṛṣṇa, has been chanted by many persons throughout history for spiritual perfection.

LETTERS

I read Brahma-muhūrta Dāsa's article, "How I came to Kṛṣṇa consciousness" (Vol. 17, No. 11), with great interest. I think the Hare Kṛṣṇas (along with the members of most other religions) are in danger of falling into the "virtue trap." How "good" should a person be? Should I stop hating? Stop gambling? Stop gossiping? Stop drinking? Take a vow of poverty? Become celibate? Stop eating meat? Stop desiring? Stop eating plants and die like the Sikhs sometimes do?

As beautiful and wonderful as Kṛṣṇa is, I don't believe there is an absolute standard of virtue—as the fundamentalist Christians also teach. You are "good" relative to somebody else, to the extent you make that person happy. But you cannot please everybody. If you are dissatisfied with simply pleasing yourself, then concentrate on making other people happy. In so doing, you will have achieved a "higher purpose" in life.

David S. Curry
Tallahassee, Florida

OUR REPLY: By "virtue trap" you apparently mean demanding such a high standard of rectitude from ourselves and others that neither we nor anyone else can follow it. Thus we seem hypocrites, and we turn off many people (such as yourself) from Kṛṣṇa consciousness.

But the first point we must understand is that every one of us is already in a "trap," locked into the cycle of repeated birth and death. And that trap is one we've fashioned for ourselves through our own sinful (i.e., selfish) activities in this and previous lives. We already live in a "sin trap," if you will, bound tight by our *karma*.

So we have a problem: How can we break the bonds of *karma* and get free of birth and death? Lord Kṛṣṇa answers throughout the *Bhagavad-gītā*: "Just serve Me. Worship Me. I will release you from all reactions to your sins. Don't worry." These instructions are the basis of Kṛṣṇa consciousness. Kṛṣṇa, acting from within, helps us to be "good" when we surrender to Him; He removes our contaminated desire for sinful activities and purifies our heart, giving us the higher taste of ecstasy that comes with serving Him. At last He lifts us out of the world of birth and death and brings us back to Him in His own spiritual abode.

Now to your specific questions. How good should a person be? Well, devotees of Kṛṣṇa define as *good* any action con-

forming to Kṛṣṇa's instructions in the *Bhagavad-gītā* and other scriptures, the instructions of a bona fide spiritual master, and those of realized saints and sages who are devotees of the Lord. We should conform to these instructions at every moment; so we should be absolutely good if we want liberation in this lifetime.

Should you stop hating? Yes. Stop gambling? Yes. Stop gossiping? Yes. Stop drinking? Certainly. All these things block spiritual advancement.

Should you take a vow of poverty? No; just live simply and use whatever you have for serving Lord Kṛṣṇa. This is the standard of renunciation Kṛṣṇa sets in the *Gītā*.

Should you become celibate? If possible. Otherwise, get married or stay married and practice self-control by having sex only with your wife and only to have a child. Sex is the greatest material pleasure, and therefore sex desire is the greatest hurdle we have to cross in our effort to break free of material bondage. Minimization of sex is a must.

Should you stop eating meat? Absolutely. Killing defenseless animals just to satisfy our tongue is the greatest sin. Stop desiring? No. *Start* desiring to chant Hare Kṛṣṇa and serve the Lord.

Should you stop eating plants? Of course not. Simply adopt a lacto-vegetarian diet and offer everything to Lord Kṛṣṇa before you eat (see our "Lord Kṛṣṇa's Cuisine" feature for more on Kṛṣṇa conscious cooking and eating).

Finally, we must emphatically state that there *is* an absolute standard of virtue: what pleases Kṛṣṇa is good; everything else is bad. And if we live according to this principle we'll make ourselves and everyone we come in touch with supremely happy. But if we adopt some relative, self-formulated standard of virtue, we'll only perpetuate our miserable life in the material world and cause moral confusion among the gullible.

* * *

Please send me a complete list of foods that are rajasic [in the mode of passion].

Reading your magazine brings much comfort and joy.

Samuel Kantrowitz
Long Branch, New Jersey

OUR REPLY (from Viśākhā-devī dāsi): Thank you for appreciating our magazine.

As for your inquiry, Lord Kṛṣṇa describes the qualities of rajasic foods in

Bhagavad-gītā (17.9): "Foods that are too bitter, too sour, salty, pungent, dry, and hot are liked by people in the mode of passion (*rajas*). Such foods cause pain, distress, and disease." In his purport, Śrīla Prabhupāda writes, "Foods in the mode of passion cause misery by producing mucus in the stomach leading to disease?"

Śrīla Prabhupāda elaborated on this point in a letter to one of my God Sisters. "Foods in the mode of passion are those that are very rich, such as *kacauris* [deep-fried pastries stuffed with ground beans], *halava* [farina roasted in butter, cooked in milk or water, and sweetened with sugar], *rasagullas* [cheese-balls soaked in concentrated sugar-water], etc."

But that's not to say that devotees never eat *rasagullās*, *kacauris*, or *halavā*. In fact, we eat these with great delight—but only after they've been offered to Lord Kṛṣṇa. Then they're no longer rajasic: they're transcendental to the modes of nature. By eating such transcendentalized food, we can rise above those modes and make solid progress on the path back home, back to Godhead.

For more on this subject, watch for our "Lord Kṛṣṇa's Cuisine" article in the May issue of BACK TO GODHEAD.

* * *

My self, wife, and two children are small subsistence farmers in the mountains of West Virginia. We subscribe to your magazine and think it's a beautiful message to the people in this world. Please, if possible, more articles on Krishna conscious farming, gardening, and food production should be included in future issues.

I am personally a great deal interested in the use of oxen and horses as work partners. Śrīla Prabhupāda himself said we should "milk the cows and work the bulls." Is this only a symbolic suggestion? Does the movement have working bulls? Horses? I would like to correspond with anyone in the organization who is experienced with draft animals.

Paul Evanosky
Hinton, West Virginia

OUR REPLY: You're right—of late we've been neglecting our farm communities in BACK TO GODHEAD. But we plan to rectify the situation soon with an article about the use of oxen at our Gītā-nāgarī farm community in Pennsylvania. Śrīla Prabhupāda's instruction to "milk the cows and work the bulls" was certainly not symbolic, and none have taken this instruction to heart more avidly than Paramānanda dāsa, the head of the Gītā-nāgarī farm. For more information about the use of draft animals on ISKCON farms, write to him there. The address is in the back of this magazine.



Lord Kṛṣṇa's Cuisine

Sweet Rice: Good Enough to Steal

Delicately sweetened condensed milk flavored with spices and thickened with rice—a dish Kṛṣṇa's devotees can't resist offering to Him.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

If you've ever been to a Sunday Love Feast at a Hare Kṛṣṇa temple, it's more than likely that you've tasted sweet rice—that cool, thick, milky dessert with rice in it—often the highlight of the feast.

Sweet rice (one kind of *kṣīra*, or condensed milk dish) was also a favorite five thousand years ago, when Lord Kṛṣṇa walked the earth, and through the cen-

turies its popularity has continued. Five hundred years ago, when the Lord appeared as Caitanya Mahāprabhu (we're observing the anniversary of His appearance in the coming weeks), He personally related a historical incident that involved this dish.

Once a highly advanced devotee named Mādhavendra Purī was living in the holy

village of Vṛndāvana, India, peacefully worshipping Kṛṣṇa in His Deity form. (For those advanced spiritually, the Deity form in the temple is not simply a stone or wooden statue but a direct manifestation of the Lord. In other words, the Deity of Kṛṣṇa *is* Kṛṣṇa: Kṛṣṇa and His Deity are identical. Since God is omnipotent, if He wants to appear as the Deity so that His devotee can serve and worship Him, who can stop Him?)

One night the Deity came to Mādhavendra Purī in a dream and asked him to collect some Malayan sandalwood. The paste made from this unique wood has a cooling effect when smeared on the body, and the Deity was apparently feeling a little uncomfortable in Vṛndāvana's scorching summers. Mādhavendra Purī was very pleased at receiving this request from his Lord, and he immediately left Vṛndāvana and headed for Jagannātha Purī, the city about a thousand miles away where sandalwood was available.

En route to the city, Mādhavendra Purī stopped over at the town of Remuṇā, where he saw the worship of a second Deity of Kṛṣṇa, Lord Gopīnātha. Mādhavendra Purī especially appreciated how Gopīnātha was being offered such opulent food daily. And when he heard that every evening the Lord received twelve pots of *kṣīra* that tasted as good as nectar, Mādhavendra Purī thought to himself, "If I could taste this *kṣīra*, I could prepare a similar offering for my Lord back in Vṛndāvana." But at once he became ashamed. The idea in Deity worship is that the Lord should be the first to taste every dish, and at the time Mādhavendra Purī was thinking he'd like to taste the *kṣīra*, Gopīnātha hadn't yet eaten it. Feeling that he had offended the Lord, Mādhavendra Purī left the temple and went to a solitary place to chant Hare Kṛṣṇa.

But Lord Gopīnātha had not considered Mādhavendra Purī offensive. That night the Lord came to one of His priests in a dream and told him, "I have hidden a pot of *kṣīra* for Mādhavendra Purī. Please take it to him." The priest immediately woke up and bathed. Then he entered the Deity room and found the pot of *kṣīra* exactly where Gopīnātha said he had hidden it!

The priest rushed from the temple with the pot of *kṣīra*, found Mādhavendra Purī, explained what had happened, and gave him the *kṣīra*. In great ecstasy, Mādhavendra Purī ate the *kṣīra* stolen for him by Lord Gopīnātha. And from that day on, the Deity of Kṛṣṇa in Remuṇā became famous as Kṣīra-corā-Gopīnātha, "Kṛṣṇa, the Sweet-Rice Thief."

Although we may not be so fortunate that Lord Kṛṣṇa will personally steal sweet rice for us, we can prepare, offer, and relish *kṣīra* while remembering this pastime

and thus enter into the mood of devotion exemplified by Mādhavendra Purī.

Although rice *kṣīra* (the famous sweet rice) is the most common type, there are many others, some of which you may like even better. You can make a type of *kṣīra* to fit every occasion and season. Light fruit *kṣīras*, served well chilled, are refreshing in the hot summer months, and hearty grain *kṣīras*, sometimes served warm, are welcome favorites during the cold winter months.

As for the health side, the amino acids (the building blocks of protein) in milk and grain complement each other. So by

eating these together you get more usable protein than if you ate the same amounts of milk and grain separately. And if you shy away from the standard sweetener, granulated sugar, you can substitute light-colored, mild-flavored honey or unrefined sugar. Just remember that since the flavor of the *kṣīra* depends to a great extent on the sweetener, try to use a mild and delicate one.

Whatever kind of *kṣīra* you make, the most important ingredient is your consciousness. In Mādhavendra Purī's case, he wanted to taste Lord Gopinātha's *kṣīra* not to enjoy it but to learn how to make it

for his own Deity back in Vṛndāvana. After Mādhavendra Purī received the pot of *kṣīra*, he drank it in great ecstasy, broke the clay pot into tiny pieces, and carefully kept them in his cloth. Each day he would eat one of those tiny pieces of the pot and become ecstatic by remembering Gopinātha's mercy upon him.

We cannot imitate Mādhavendra Purī's exalted level of devotion, but we can keep the pleasure of the Lord and His devotees foremost in our mind when we prepare *kṣīra* at home. That consciousness will be the success of our dish—and of our lives.

(Recipes by Yamunā-devī dāśī)

To prepare condensed milk pudding (*kṣīra*), use a saucepan that's double or triple the volume of milk. For example, if the recipe calls for 2 quarts of milk, use a 4- to 6-quart saucepan. We highly recommend a heavy 5- to 6-quart nonstick saucepan; it will let you use maximum heat. Your milk will have room to rise, froth, and vigorously boil in the early stages of cooking, and this will cut cooking time to a minimum. For perfect results, stir the pudding constantly. During the last 15 to 20 minutes, keep the flame in the medium range and stir very carefully. Rhythmic and uniform stirring will prevent the thick milk on the bottom of the pot from scorching.

Generally, the puddings should be only slightly thick when removed from the flame, for they inevitably thicken further as they cool to room temperature. This is especially so when the pudding contains rice, noodles, or some other grain. Refrigeration will thicken the pudding even further.

Plain Condensed-Milk Pudding (Bengali *Kṣīra*)

Preparation time: 1 hour
Chilling time: 2 hours
Yield: About 2½ cups

8 cups fresh milk
½ to ¾ cup sugar or equivalent sweetener
2 tablespoons slivered, blanched, raw pistachio nuts
½ teaspoon freshly powdered cardamom seeds
1 or 2 sheets pure silver or gold foil for garnish (this ingredient, available at Indian groceries, is optional)

1. Pour the milk into a 5- or 6-quart saucepan and bring to a boil over a high flame. To avoid scorching, stir constantly with a wide wooden spatula.

2. Reduce the flame slightly to the medium-high range and allow the milk to boil for about 25 to 30 minutes, or until it is reduced to slightly more than half its original volume. Stir constantly.

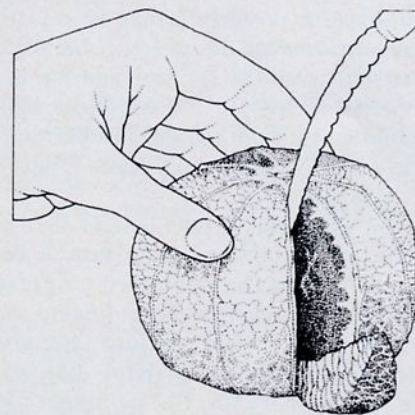
3. Add the sweetener and continue boiling the milk, stirring attentively until it is reduced to a thick liquid, or about ½ its original volume.

4. Remove the saucepan from the flame and stir in the cardamom powder. Cool the *kṣīra* to room temperature, stirring now and then. Refrigerate for at least two hours.

5. Before offering to Kṛṣṇa, you may garnish His serving with a small piece of edible silver or gold foil or a sprinkle of slivered, blanched, raw pistachio nuts, or both.

Sweetened Condensed Milk With Juicy Tangerine Cells (Bengali *Kamala Pāyasa*)

A delectable citrus fruit called *kamala* grows in Bengal and is often used to make a delicious condensed milk dish. You can imitate the dainty flavor of this fruit by using fragrant, sweet tangerines or mandarin oranges. When you add the juicy cells of either of these fruits



to sweetened, homemade condensed milk, the result is a rich, beautifully flavored pudding.

Preparation time: 1 hour
Chilling time: 2 hours
Yield: about 4½ cups

8 cups fresh milk
½ to ½ cup sugar or equivalent sweetener
4 or 5 tangerines or mandarin oranges

1. Wash the citrus fruits. With a sharp knife, cut off a few strips of orange or tangerine rind, removing only the colored orange part and avoiding the bitter white pith. Slice the rinds into paper-thin shreds and save for a garnish.

2. Peel the citrus fruits and cut into segments. Take each segment apart by removing the white membranes and leaving only the

juicy cells (avoid crushing them). Set the cells aside.

3. Prepare a simple *kṣīra* as in steps 1 to 3 of the above recipe for Plain Condensed-Milk Pudding.

4. Remove the saucepan from the flame and cool the *kṣīra* to room temperature. Gently fold in the citrus cells, and then refrigerate the pudding for at least 2 hours. Before offering to Kṛṣṇa, garnish His serving with a few paper-thin shreds of orange or tangerine rind.

Sweetened Condensed Milk with Fried Vermicelli Noodles (Seviya *Kṣīra*)

Preparation time: 1 hour
Chilling time: 2 hours
Yield: 5 or 6 cups

2½ tablespoons *ghee* (clarified butter)
1¾ ounces vermicelli noodles (try any Asian grocery)
8 cups fresh milk
6 to 8 whole green or white cardamom pods
½ to ¾ cups sugar or equivalent sweetener
¼ cup golden raisins (optional)
¼ cup sliced or slivered raw almonds
1 tablespoon minced raw pistachio nuts
2 sheets edible silver foil for garnish

1. Break the vermicelli into pieces 2½ to 3 inches long and crush slightly.

2. Heat the *ghee* in a 5- or 6-quart saucepan over a medium flame. Add the vermicelli and gently stir-fry until the noodles turn a rich golden brown.

3. Pour in the milk, turn the flame up to high, and, while stirring constantly, bring the milk to a full boil. Reduce the flame slightly (just enough to prevent the milk from boiling out of the saucepan) and briskly boil for about 15 minutes.

4. Break open the cardamom pods, remove the black seeds, and crush them to a powder.

5. Add the cardamom powder and sweetener to the milk and continue to boil over a moderate flame for about 20 to 30 minutes, or until the milk is creamy and slightly thick. Stir in the almonds and raisins.

6. Remove the saucepan from the flame, cool the milk to room temperature, and chill. Before offering to Kṛṣṇa, garnish His serving with a small piece of edible silver foil or a sprinkle of minced pistachio nuts, or both.

ŚRĪLA PRABHUPĀDA SPEAKS OUT

How Work Can Be Worship

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in June 1974 during an early-morning walk in Geneva.

Devotee: What does Kṛṣṇa mean when He says in the *Bhagavad-gītā* that we should be desireless?

Śrīla Prabhupāda: He means that we should desire only to serve Him. Śrī Caitanya Mahāprabhu* said, *na dhanam na janam na sundarīm kavītām vā jagad-īśa kāmaya*: “I don’t want wealth. I don’t want followers. I don’t want beautiful women.” Then what does He want? “I want to serve Kṛṣṇa.” It is not that He says, “I don’t want this, I don’t want that. Let Me become zero.” No.

Devotee: The nondevotee also says he knows what he wants, but he says, “I can accomplish the same good results without Kṛṣṇa.”

Śrīla Prabhupāda: Then he is a fool, because he does not know what “good results” really are. Today he is struggling very hard for one “good result,” but tomorrow he’ll desire something else, because he must undergo a change of body when he dies. Sometimes he’s taking the body of a dog and desiring one “good result,” and sometimes he’s taking the body of a demigod and desiring another “good result.” *Bhramatām upary adhaḥ*: he’s wandering up and down the universe, just like . . . what is that?

Devotee: A ferris wheel.

Śrīla Prabhupāda: Yes. Sometimes he is rising to an elevated position, and then again he must come down and take the body of a dog or hog. This is going on.

brahmāṇḍa bhramite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

“After wandering up and down the universe for many lifetimes, one who is very fortunate comes to devotional life by the mercy of the spiritual master and Kṛṣṇa.”

Devotee: Well, the nondevotee will say, “We are also doing good service. You are distributing food, and we are also dis-

*Śrī Caitanya Mahāprabhu, Kṛṣṇa Himself in the role of His own devotee, appeared five hundred years ago in Bengal, India, to teach love of God through the chanting of the Hare Kṛṣṇa mantra.



tributing food. You are opening schools, and we are also opening schools.”

Śrīla Prabhupāda: Yes, but we are opening schools that teach Kṛṣṇa consciousness, while your schools are teaching illusion. The problem is that the rascals cannot understand the difference between *bhakti* [devotional service] and *karma* [material activity]. *Bhakti* looks like *karma*, but it’s not *karma*. In *bhakti* we also work, but for Kṛṣṇa’s sake. That is the difference.

For example, Arjuna fought in the Battle of Kurukṣetra, but because he fought for Kṛṣṇa he is accepted as a great devotee. Kṛṣṇa told him, *bhaktō ‘si me . . . priyō ‘si me*: “Arjuna, you are My dear devotee.” What did Arjuna do? He fought, that’s all. But he fought for Kṛṣṇa. That is the secret. He did not change his fighting capacity as a warrior, but he changed his mentality. At first he was thinking, “Why shall I kill my kinsmen? Let me leave the battlefield and go to the forest and become a mendicant.” But Kṛṣṇa wanted him to fight, so at last he surrendered and did it as a service for Kṛṣṇa. Not for his own sense gratification, but for Kṛṣṇa’s sense gratification.

Devotee: So sense gratification is there even in devotional service?

Śrīla Prabhupāda: Yes. A *karmī* works for his own sense gratification, and a *bhaktā* works for Kṛṣṇa’s sense gratification. That is the difference between a

nondevotee and a devotee. Sense gratification is there in either case, but when you work for your personal sense gratification it is *karma*, and when you work for Kṛṣṇa’s sense gratification it is *bhakti*. *Bhakti* and *karma* look similar, but the quality is different.

Another example is the behavior of the *gopīs* [Kṛṣṇa’s cowherd girlfriends]. Kṛṣṇa was a beautiful boy and the *gopīs* were attracted to Him. They wanted Him as their lover, and they went out from their homes in the middle of the night to dance with Him. So it appears that they acted sinfully—but they did not, because the center was Kṛṣṇa. Therefore Caitanya Mahāprabhu recommends, *ramyā kācid upāsanaṁ vrajavadhū-vargeṇa yā kalpitā*: “There is no better mode of worshiping Kṛṣṇa than that practiced by the *gopīs*.”

But the rascals think, “Oh, this is very good. Kṛṣṇa danced in the middle of the night with other men’s wives, so let us also gather some girls and dance, and we will also enjoy like Kṛṣṇa.” This is a gross misunderstanding of Kṛṣṇa’s pastimes with the *gopīs*. To prevent this misunderstanding, Śrīla Vyāsadeva [the author of the *Śrīmad-Bhāgavatam*] has devoted nine cantos of the *Bhāgavatam* to describing Kṛṣṇa’s position as the Supreme Personality of Godhead. Then he gives a description of Kṛṣṇa’s behavior with the *gopīs*. But the rascals jump immediately to the Tenth Canto, to Kṛṣṇa’s dealings with the *gopīs*. In this way they become *sahajiyās* [imitators of Kṛṣṇa].

Devotee: Will such persons experience a change of heart, since they’re somehow or other associating with Kṛṣṇa?

Śrīla Prabhupāda: No. Kāṁsa also associated with Kṛṣṇa—but as an enemy. That is not *bhakti*. *Bhakti* must be *ānukūlyena kṛṣṇānuśīlanam*: favorable devotional service. One should not imitate Kṛṣṇa or try to kill Him. That is also Kṛṣṇa consciousness, but it is not favorable and therefore it is not *bhakti*. Still, the enemies of Kṛṣṇa get salvation, because they have somehow or other thought of Kṛṣṇa. They get impersonal liberation, but they are not allowed to enter into the pastimes of Kṛṣṇa in the spiritual world. That benediction is reserved for those who practice pure loving devotion to Kṛṣṇa.

ŚRĪMAD-BHĀGAVATAM

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

Second Canto: "The Cosmic Manifestation"

CHAPTER TEN

Bhāgavatam Is the Answer to All Questions

In this installment of our serialized presentation of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī, the speaker of the Bhāgavatam, tells King Parīkṣit that though the Lord's activities of universal creation, maintenance, and destruction are awe-inspiring, the pure devotees see even more wonderful activities of the Lord through transcendental realization of His spiritual realm.

TEXT 42

स एवेदं जगद्धाता भगवान् धर्मरूपधृक् ।
पुष्पाति स्थापयन् विश्वं तिर्यङ्नरसुरादिभिः ॥४२॥

*sa evedaṁ jagad-dhātā
bhagavān dharma-rūpa-dhṛk
puṣṇāti sthāpayan viśvaṁ
tiryaṅ-nara-surādibhiḥ*

saḥ—He; *eva*—certainly; *idam*—this; *jagat-dhātā*—the maintainer of the entire universe; *bhagavān*—the Personality of Godhead; *dharma-rūpa-dhṛk*—assuming the form of religious principles; *puṣṇāti*—maintains; *sthāpayan*—after establishing; *viśvaṁ*—the universes; *tiryak*—living entities lower than the human beings; *nara*—the human beings; *sura-ādibhiḥ*—by the demigodly incarnations.

TRANSLATION

He, the Personality of Godhead, as the maintainer of all in the universe, appears in different incarnations after establishing the creation, and thus He reclaims all kinds of conditioned souls amongst the humans, the nonhumans and the demigods.

PURPORT

The Supreme Personality of Godhead Viṣṇu incarnates Himself in different societies of living entities to reclaim them from the clutches of illusion, and such activities of the Lord are not limited only to human society. He incarnates Himself even as a fish, hog, tree and many other forms, but less intelligent persons who have no knowledge of Him deride Him even if He is in human society as a human being. The Lord therefore says in the *Bhagavad-gītā* (9.11):

*avajānanti mām mūḍhā
mānuṣīṅ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram*

As we have already discussed in the previous verses, it is concluded that the Lord is never a product of the material creation. His transcendental position is always unchanged. He is the eternal form of knowledge and bliss, and He executes His almighty will by His different energies. As

such, He is never the subject of reactions for any of His acts. He is transcendental to all such conceptions of actions and reactions. Even if He is visible in the material world, the exhibition is only of His internal energy, for He is above the good and bad conceptions of this material world. In the material world the fish or the hog may be considered lower than the man, but when the Lord appears as a fish or hog, He is neither of them in the material conception. It is His causeless mercy that He appears in every society or species of life, but He is never to be considered one of them. Conceptions of the material world such as good and bad, lower and upper, important and insignificant, are estimations of the material energy, and the Supreme Lord is transcendental to all such conceptions. The words *paraṁ bhāvam*, or transcendental nature, can never be compared to the material conception. We should not forget that the potencies of the Almighty Lord are always the same and do not decrease because the Lord assumes the form of a lower animal. There is no difference between Lord Śrī Rāma, Lord Śrī Kṛṣṇa and His incarnations as a fish and hog. He is all-pervading and simultaneously localized at any and every place. But the foolish person with a poor fund of knowledge, for want of that *paraṁ bhāvam* of the Lord, cannot understand how the Supreme Lord can take the form of a man or a fish. One compares everything to one's own standard of knowledge, as the frog in the well considers the sea to be like the well. The frog in the well cannot even think of the sea, and when such a frog is informed of the greatness of the sea, it takes the conception of the sea as being a little greater than the well. As such, one who is foolish about the transcendental science of the Lord will find it difficult to understand how Lord Viṣṇu can equally manifest Himself in every society of living entities.

TEXT 43

ततः कालाग्निरुद्रात्मा यत्सृष्टमिदमात्मनः ।
संनियच्छति तत् काले घनानीकमिवानिलः ॥४३॥

*tataḥ kālāgni-rudrātmā
yat sṛṣṭam idam ātmanaḥ
sanniyacchati tat kāle
ghanānikam ivānilaḥ*

tataḥ—thereafter, at the end; *kāla*—destruction; *agni*—fire; *rudra-ātmā*—in the form of Rudra; *yat*—whatever; *sṛṣṭam*—created; *idam*—all these; *ātmanaḥ*—of His own; *saṁ*—completely; *niyacchati*—annihilates; *tat kāle*—at the end of the millennium; *ghana-anikam*—bunches of clouds; *iva*—like that of; *anilaḥ*—air.

TRANSLATION

Thereafter, at the end of the millennium, the Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds.

PURPORT

This creation is very appropriately compared to clouds. Clouds are created or situated in the sky, and when they are displaced they remain in

the same sky without manifestation. Similarly, the whole creation is made by the Supreme Personality of God in His form of Brahmā, it is maintained by Him in the form of Viṣṇu, and it is destroyed by Him in the form of Rudra, or Śiva, all in due course. This creation, maintenance and destruction are nicely explained in the *Bhagavad-gītā* (8.19–20) as follows:

*bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame 'vaśaḥ pārtha
prabhavaty ahar-āgame*

*paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati*

The nature of the material world is that it is first created very nicely, then it develops very nicely and stays for a great number of years (even beyond the calculation of the greatest mathematician), but after that it is again destroyed during the night of Brahmā, without any resistance, and at the end of the night of Brahmā it is again manifested as a creation to follow the same principles of maintenance and destruction. The foolish conditioned soul who has taken this temporary world as a permanent settlement has to learn intelligently why such creation and destruction take place. The fruitive actors in the material world are very enthusiastic in the creation of big enterprises, big houses, big empires, big industries and so many big, big things out of the energy and ingredients supplied by the material agent of the Supreme Lord. With such resources, and at the cost of valuable energy, the conditioned soul creates, satisfies his whims, but unwillingly has to depart from all his creations and enter into another phase of life to create again and again. To give hope to such foolish conditioned souls who waste their energy in this temporary material world, the Lord gives information that there is another nature, which is eternally existent without being occasionally created or destroyed, and that the conditioned soul can understand what he should do and how his valuable energy may be utilized. Instead of wasting his energy in matter, which is sure to be destroyed in due course by the supreme will, the conditioned soul should utilize his energy in the devotional service of the Lord so that he can be transferred to the other, eternal nature, where there is no birth, no death, no creation, no destruction, but permanent life instead, full of knowledge and unlimited bliss. The temporary creation is thus exhibited and destroyed just to give information to the conditioned soul who is attached to temporary things. It is also meant to give him a chance for self-realization, and not for sense gratification, which is the prime aim of all fruitive actors.

TEXT 44

इत्थंभावेन कथितो भगवान् भगवत्तमः ।
नेत्थंभावेन हि परं द्रष्टुमर्हन्ति स्वरयः ॥४४॥

*ittham-bhāvena kathito
bhagavān bhagavattamaḥ
nettham-bhāvena hi param
draṣṭum arhanti sūrayaḥ*

ittham—in these features; *bhāvena*—the matter of creation and destruction; *kathitaḥ*—described; *bhagavān*—the Personality of Godhead; *bhagavat-tamaḥ*—by the great transcendentalists; *na*—not; *ittham*—in this; *bhāvena*—features; *hi*—only; *param*—most glorious; *draṣṭum*—to see; *arhanti*—deserve; *sūrayaḥ*—great devotees.

TRANSLATION

The great transcendentalists thus describe the activities of the Supreme Personality of Godhead, but the pure devotees deserve to see more glorious things in transcendence, beyond these features.

PURPORT

The Lord is not only the creator and destroyer of the material manifestations of His different energies. He is more than a simple creator and destroyer, for there is His feature of *ānanda*, or His pleasure feature. This pleasure feature of the Lord is understood by the pure devotees only, and not by others. The impersonalist is satisfied simply by understanding the all-pervasive influence of the Lord. This is called Brahman realization. Greater than the impersonalist is the mystic who sees the Lord situated in his heart as Paramātmā, the partial representation of the Lord. But there are pure devotees who take part in the direct pleasure (*ānanda*) potency of the Lord by factual reciprocation of loving service. The Lord in His abode called the Vaikuṅṭha planets, which are eternal manifestations, always remains with His associates and enjoys transcendental loving services by His pure devotees in different transcendental humors. The pure devotees of the Lord thus undergo a practice of that devotional service to the Lord during the manifestation of the creation and take full advantage of the manifestation by qualifying themselves to enter into the kingdom of God. The *Bhagavad-gītā* (18.55) confirms this:

*bhaktiā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad anantaram*

By development of pure devotional service one can factually know the Lord as He is and thus be trained in the bona fide service of the Lord and be allowed to enter into the direct association of the Lord in so many capacities. The highest glorious association with the Lord is made possible in the planet of Goloka Vṛndāvana, where Lord Kṛṣṇa enjoys Himself with the *gopīs* and His favorite animals, the *surabhi* cows. A description of this transcendental land of Kṛṣṇa is given in the *Brahma-saṁhitā*, which is considered by Lord Śrī Caitanya to be the most authentic literature in this connection.

TEXT 45

नास्य कर्मणि जन्मादौ परस्यानुविधीयते ।
कर्तृत्वप्रतिषेधार्थं माययारोपितं हि तत् ॥४५॥

*nāsya karmaṇi janmādau
parasyānuvidhīyate
kartṛtva-pratiṣedhārtham
māyayāroṣitam hi tat*

na—never; *asya*—of the creation; *karmaṇi*—in the matter of; *janma-ādau*—creation and destruction; *parasya*—of the Supreme; *anuvīdhīyate*—it is so described; *kartṛtva*—engineering; *pratiṣedha-artham*—counteract; *māyayā*—by the external energy; *āroṣitam*—is manifested; *hi*—for; *tat*—the creator.

TRANSLATION

There is no direct engineering by the Lord for the creation and destruction of the material world. What is described in the Vedas about His direct interference is simply to counteract the idea that material nature is the creator.

PURPORT

The Vedic direction for the creation, maintenance and destruction of the material world is this: *yato vā imāni bhūtāni jāyante. yena jātāni jīvanti. yat prayanty abhisamviśanti*, i.e., everything is created by Brahman, after creation everything is maintained by Brahman, and after annihilation everything is conserved in Brahman. Gross materialists without any knowledge of Brahman, Paramātmā or Bhagavān conclude material nature to be the ultimate cause of the material manifestation, and the modern scientist also shares this view that the material nature is the ultimate cause of all the manifestations of the material world. This

view is refuted by all Vedic literature. The Vedānta philosophy mentions that Brahman is the fountainhead of all creation, maintenance and destruction, and *Śrīmad-Bhāgatavam*, the natural commentary on the Vedānta philosophy, says, *janmādy asya yato 'nyāyād itarataś cārtheṣv adhijñāḥ svarāḥ*, etc.

Inert matter is undoubtedly energy with potential to interact, but it has no initiative of its own. *Śrīmad-Bhāgatavam* therefore comments on the aphorism *janmādy asya* by saying *abhijñāḥ* and *svarāḥ*, i.e., the Supreme Brahman is not inert matter, but He is supreme consciousness and is independent. Therefore inert matter cannot be the ultimate cause of the creation, maintenance and destruction of the material world. Superficially material nature appears to be the cause of creation, maintenance and destruction, but material nature is set into motion for creation by the supreme conscious being, the Personality of Godhead. He is the background of all creation, maintenance and destruction, and this is confirmed in the *Bhagavad-gītā* (9.10):

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

The material nature is one of the energies of the Lord, and she can work under the direction of the Lord (*adhyakṣeṇa*). When the Lord throws His transcendental glance over the material nature, then only can the material nature act, as a father contacts the mother, who is then able to conceive a child. Although it appears to the layman that the mother gives birth to the child, the experienced man knows that the father gives birth to the child. The material nature therefore produces the moving and standing manifestations of the material world after being contacted by the supreme father, and not independently. Considering material nature to be the cause of creation, maintenance, etc., is called "the logic of nipples on the neck of a goat." The *Caitanya-caritāmṛta* by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī describes this logic of *ajā-gala-stana-nyāya* as follows (as explained by His Divine Grace Śrī Śrīmad Bhakti-siddhānta Sarasvatī Gosvāmī Mahārāja): "The material nature, as the material cause, is known as *pradhāna*, and as efficient cause is known as *māyā*. But since it is inert matter, it is not the remote cause of creation." Kavirāja Gosvāmī states as follows:

*ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti—kāraṇa yaiche ajā-gala-stana
(Cc. Ādi 5.61)*

Because Kāraṇārṇavaśāyī Viṣṇu is a plenary expansion of Kṛṣṇa, it is He who electrifies the matter to put it in motion. The example of electrification is quite appropriate. A piece of iron is certainly not fire, but when the iron is made red-hot, certainly it has the quality of fire through its burning capacity. Matter is compared to the piece of iron, and it is electrified or made red-hot by the glance or manipulation of the supreme consciousness of Viṣṇu. Only by such electrification is the energy of matter displayed in various actions and reactions. Therefore the inert matter is neither efficient nor the material cause of the cosmic manifestation. Śrī Kapiladeva has said:

*yatholmukād visphulingād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ prthag ulmukāt
(Bhāg. 3.28.40)*

The original fire, its flame, its sparks and its smoke are all one, for fire is still fire yet is different from the flame, flame is different from sparks, and sparks are different from the smoke. In every one of them, namely in the flames, in the sparks and in the smoke, the integrity of fire is present, yet all of them are differently situated with different positions. The cosmic manifestation is compared to the smoke because when smoke

passes over the sky so many forms appear, resembling many known and unknown manifestations. The sparks are compared to living entities, and the flames are compared to material nature (*pradhāna*). One must know that each and every one of them is effective simply because of being empowered by the quality of the original fire. Therefore all of them, namely the material nature, the cosmic manifestation and the living entities, are but different energies of the Lord (fire). Therefore those who accept the material nature as the cosmic manifestation's original cause (*prakṛti*, the cause of creation according to Sāṅkhya philosophy) are not correct in their conclusion. The material nature has no separate existence without the Lord. Therefore, setting aside the Supreme Lord as the cause of all causes is the logic of *ajā-gala-stana-nyāya*, or trying to milk the nipples on the neck of a goat. The nipples on the neck of a goat may seem like sources of milk, but to try to get milk from such nipples will be foolish.

TEXT 46

अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः ।
विधिः साधारणो यत्र सर्गाः प्राकृतवैकृताः ॥४६॥

*ayam tu brahmaṇaḥ kalpaḥ
savikalpa udāhṛtaḥ
vidhiḥ sādharmaṇo yatra
sargāḥ prakṛta-vaikṛtāḥ*

ayam—this process of creation and annihilation; *tu*—but; *brahmaṇaḥ*—of Brahmā; *kalpaḥ*—his one day; *sa-vikalpaḥ*—along with the duration of the universes; *udāhṛtaḥ*—exemplified; *vidhiḥ*—regulative principles; *sādharmaṇaḥ*—in summary; *yatra*—wherein; *sargāḥ*—creation; *prakṛta*—in the matter of material nature; *vaikṛtāḥ*—disbursement.

TRANSLATION

This process of creation and annihilation described in summary herein is the regulative principle during the duration of Brahmā's one day. It is also the regulative principle in the creation of mahat, in which the material nature is dispersed.

PURPORT

There are three different types of creation, called *mahā-kalpa*, *vikalpa* and *kalpa*. In the *mahā-kalpa* the Lord assumes the first *puruṣa* incarnation as Kāraṇodakaśāyī Viṣṇu with all the potencies of the *mahat-tatva* and the sixteen principles of creative matter and instruments. The creative instruments are eleven, the ingredients are five, and all of them are products of *mahat*, or materialistic ego. These creations by the Lord in His feature of Kāraṇodakaśāyī Viṣṇu are called *mahā-kalpa*. The creation of Brahmā and dispersion of the material ingredients are called *vikalpa*, and the creation by Brahmā in each day of his life is called *kalpa*. Therefore each day of Brahmā is called a *kalpa*, and there are thirty *kalpas* in terms of Brahmā's days. This is also confirmed in the *Bhagavad-gītā* (8.17) as follows:

*sahasra-yuga-paryantam
ahar yad brahmaṇo viduḥ
rātriṃ yuga-sahasrāntām
te 'ho-rātra-vido janāḥ*

In the upper planetary system the duration of one complete day and night is equal to one complete year of this earth. This is accepted even by the modern scientist and attested by the astronauts. Similarly, in the region of still higher planetary systems the duration of day and night is still greater than in the heavenly planets. The four *yugas* are calculated in terms of the heavenly calendars and accordingly are twelve thousand years in terms of the heavenly planets. This is called a *divya-yuga*, and one thousand *divya-yugas* make one day of Brahmā. The creation during

the day of Brahmā is called *kalpa*, and the creation of Brahmā is called *vikalpa*. When *vikalpas* are made possible by the breathing of Mahā-Viṣṇu, this is called a *mahā-kalpa*. There are regular and systematic cycles of these *mahā-kalpas*, *vikalpas* and *kalpas*. In answer to Mahārāja Parikṣit's question about them, Śukadeva Gosvāmī answered in the *Prabhāsa-khaṇḍa* of the *Skanda Purāṇa*. They are as follows:

*prathamah śveta-kalpaś ca
dviṭīyo nīla-lohitaḥ
vāmadevas ṛtīyas tu
tato gāthāntaro 'paraḥ*

*rauravaḥ pañcamah proktaḥ
ṣaṣṭhaḥ prāṇa iti smṛtaḥ
saptamo 'tha bṛhat-kalpah
kandarpo 'ṣṭama ucyate*

*sadyoṭha navamah kalpa
īśāno daśamah smṛtaḥ
dhyāna ekādaśah proktaḥ
tathā śārasvato 'paraḥ*

*trayoḍaśa udānas tu
garuḍo 'tha caturdaśah
kaurmaḥ pañcadaśo jñeyah
paurṇamāsī prajāpateḥ*

*ṣoḍaśo nārasimhas tu
samādhis tu tato 'paraḥ
āgneyo viṣṇujah saurah
soma-kalpas tato 'paraḥ*

*dvāviṃśo bhāvanah proktaḥ
supumān iti cāparah
vaikunṭhaś cārṣṭiśas tadvad
valī-kalpas tato 'paraḥ*

*saptaviṃśo 'tha vairājo
gaurī-kalpas tathāparah
māheśvaras tathā proktaḥ
tripuro yatra ghātitaḥ
pitr-kalpas tathā cānte
yah kuhūr brahmaṇah smṛtā*

Therefore the thirty *kalpas* of Brahmā are: (1) Śveta-kalpa, (2) Nilalohita, (3) Vāmadeva, (4) Gāthāntara, (5) Raurava, (6) Prāṇa, (7) Bṛhat-kalpa, (8) Kandarpa, (9) Sadyoṭha, (10) Īśāna, (11) Dhyāna, (12) Śārasvata, (13) Udāna, (14) Garuḍa, (15) Kaurma, (16) Nārasimha, (17) Samādhi, (18) Āgneya, (19) Viṣṇuja, (20) Saura, (21) Soma-kalpa, (22) Bhāvana, (23) Supuma, (24) Vaikunṭha, (25) Arciṣa, (26) Valī-kalpa, (27) Vairāja, (28) Gaurī-kalpa, (29) Māheśvara, (30) Paitṛ-kalpa.

These are Brahmā's days only, and he has to live months and years up to one hundred, so we can just imagine how many creations there are in *kalpas* only. Then again there are *vikalpas*, which are generated by the breathing of Mahā-Viṣṇu, as stated in the *Brahma-saṁhitā* (*yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-anḍa-nāthāḥ*). The Brahmās live only during the breathing period of Mahā-Viṣṇu. So the exhaling and inhaling of Viṣṇu are *mahā-kalpas*, and all these are due to the Supreme Personality of Godhead, for no one else is the master of all creations.

TEXT 47

परिमाणं च कालस्य कल्पलक्षणविग्रहम् ।
यथा पुरस्ताद्वाख्यास्ये पादं कल्पमथो शृणु ॥४७॥

*parimāṇaṁ ca kālasya
kalpa-lakṣaṇa-vigrahaṁ
yathā purastād vyākhyāsyē
pādman kalpam atho śṛṇu*

parimāṇam—measurement; *ca*—also; *kālasya*—of time; *kalpa*—a day of Brahmā; *lakṣaṇa*—symptoms; *vigrahaṁ*—form; *yathā*—as much as; *purastāt*—hereafter; *vyākhyāsyē*—shall be explained; *pādman*—by the name Pādma; *kalpam*—the duration of a day; *atho*—thus; *śṛṇu*—just hear.

TRANSLATION

O King, I shall in due course explain the measurement of time in its gross and subtle features with the specific symptoms of each, but for the present let me explain unto you the Pādma-kalpa.

PURPORT

The present duration of a *kalpa* of Brahmā is called the Varāha-kalpa or Śvetavarāha-kalpa because the incarnation of the Lord as Varāha took place during the creation of Brahmā, who was born on the lotus coming out of the abdomen of Viṣṇu. Therefore this Varāha-kalpa is also called Pādma-kalpa, and this is testified by *ācāryas* like Jīva Gosvāmī as well as Viśvanātha Cakravartī Ṭhākura in pursuance of the first commentator, Svāmī Śrīdhara. So there is no contradiction between the Varāha and the Pādma-kalpa of Brahmā.

TEXT 48

शौनक उवाच ।

यदाह नो भवान् द्रुत क्षत्ता भागवतोत्तमः ।
चचार तीर्थानि श्रुवस्त्यक्त्वा बन्धून् सुदुस्त्यजान् ॥४८॥

*śaunaka uvāca
yad āha no bhavān sūta
kṣattā bhāgavatottamaḥ
cacāra tīrthāni bhuvah
tyaktvā bandhūn sudustyajān*

śaunakaḥ uvāca—Śrī Śaunaka Muni said; *yat*—as; *āha*—you said; *naḥ*—unto us; *bhavān*—your good self; *sūta*—O Sūta; *kṣattā*—Vidura; *bhāgavata-uttamaḥ*—one of the topmost devotees of the Lord; *cacāra*—practiced; *tīrthāni*—places of pilgrimage; *bhuvah*—on the earth; *tyaktvā*—leaving aside; *bandhūn*—all relatives; *su-dustyajān*—very difficult to give up.

TRANSLATION

Śaunaka Ṛṣi, after hearing all about the creation, inquired from Sūta Gosvāmī about Vidura, for Sūta Gosvāmī had previously informed him how Vidura left home, leaving aside all his relatives, who were very difficult to leave.

PURPORT

The ṛṣis headed by Śaunaka were more anxious to know about Vidura, who met Maitreya Ṛṣi while traveling to the pilgrimage sites of the world.

(continued in next issue)



Every Town and Village

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

Devotee Hairdresser Breaks All the Stereotypes

By Carol Edgar
(Reprinted From the *Dallas Observer*)

Dallas—If you happen to be among the multitudes flocking to Kalachandji's, the new Hare Krishna gourmet vegetarian restaurant winning rave reviews, and you go on Saturday night, you'll probably be greeted by a Hare Krishna who breaks all the Hare Krishna stereotypes.

Her name is Elaine Dodson. At Kalachandji's, where she volunteers as hostess Saturday evenings, you'll see her dressed in the traditional sari, her head covered in deference to her faith. Away from the restaurant and the temple, she sheds the religious garb for trendy street clothes and make-up in keeping with her work. Dodson is a hair stylist and consultant on matters regarding beauty and health. The day we visited her in her studio just south of Nostromo on Travis, she was dressed in a bright teal-colored suit, her hair a flaming orange—certainly not what you'd expect of a Hare Krishna devotee.

"I'm their best PR," Dodson admitted from her studio, which is elaborately decorated in bright-colored prints. "I grew up here in Dallas—was raised a Baptist like everyone else. But when I became an adult I realized I didn't have the philosophical answers I wanted. So I started searching. Let's see, I went from Baptist to Unity to Eastern religions. I studied a lot of philosophy and learned a lot about Eastern thought.

"Then I met a guy from India who took me to the Hare Krishna temple. At first I thought it was too strange, but the more I investigated the faith, the more I realized how much it offered.

"Actually, it's a form of bhakti-yoga," Dodson explained. "The idea is to have total control over the senses. Listen, the hairdresser world gets pretty wild, and I needed something to ground me."

"So how do you get control over your senses?" we asked, certain we wouldn't like the answer.

"Well, we have four basic principles," Dodson said. "Number one is no illicit sex. That means no sex outside marriage and sex within marriage only for the purpose of conceiving a child."

"So you're celibate?" we asked incredulously, knowing that Dodson is divorced.



AIMAD BAGHERI

Elaine Dodson

"Yes," she said cheerfully, "and I'll tell you in a minute how I do it. The second principle is no drugs of any kind, which includes nicotine, caffeine, and other more common drugs and not just the hard stuff. The third is no gambling. And the fourth is

no meat, fish, or eggs, since killing things upsets your karma."

We were stuck on rule number one and asked Dodson how she keeps herself chaste.

"Well," she said, "I have to be at the temple at 4:30 every morning, which means I don't have time for night life."

"At 4:30?"

"Yes, every day. We do daily what the Baptists do once or twice a week. From 4:30 to 6:30 we chant on beads. Then, from 6:30 to 8:30 we study Sanskrit. After which I rush home, change clothes, and come to work by 10:00."

Dodson's religion pervades her life. She believes that outward beauty starts from the inside, and she urges vegetarian foods, herbs, and vitamins on her customers.

"Do you proselytize them too?" we asked, noting a pink etagere stacked with pamphlets.

"Well," she said, "people get pretty close to their hairdressers. And it's impossible to get to know me without knowing that I'm a Hare Krishna. If they're interested, I'll tell them more."

Hare Kṛṣṇa Chant Resounds at Ghana Religion Conference



Before the Ghanaian state house in Accra: (left to right) Raiyata Muni dāsa, Mahā-mantra dāsa, Jīva Goswami dāsa, and Lakṣmī-pati dāsa, delegates to the recent religious conference there.

Accra, Ghana—At the invitation of the Ghanaian government, the Hare Kṛṣṇa movement recently sent a delegation of devotees to a two-day conference in the state house here. The theme of the conference, the first of its kind in this country, was "How Can Religion Best Help Ghana?"

Asked to open the conference with congregational chanting of Hare Kṛṣṇa, the devotees gladly complied, delighting the delegates from seven hundred religious organizations for an hour and a half. (Many enthusiastically joined in.)

Later Mahā-mantra dāsa, the spokesman for the group, addressed the assembly. Responding to the question "How can religion best help Ghana?" he explained that the chanting of God's holy names is the only way to counteract the ills of today's world, which are the effects of the present Age of Quarrel. He said that by vigorously propagating the science of God consciousness, beginning with the chanting of Hare Kṛṣṇa, the government of Ghana would find peace, prosperity, and true happiness flooding the country.

Spiritual Places

Eastern Canada's Kṛṣṇa Culture

The traditional chanting, dancing, and worship
are all going strong, but there's much more . . .

Text and photos by AMOGHA DĀSA



About a decade ago the Hare Kṛṣṇa devotees in Canada bought two churches—one in Toronto and one in Montreal—and caused a bit of consternation. Their neighbors wondered just who they were and what they were going to do.

Today these fears are gone. Kṛṣṇa consciousness has become firmly established in eastern Canada—not just in Toronto and Montreal but also in the nation's capital, Ottawa—and the large incandescent HARE KRISHNA sign on the high stone walls of the Toronto temple raises hardly an eyebrow among the people in some 25,000 cars that pass by each day.

Still, for many Canadians the questions remain: What *do* the Hare Kṛṣṇas do? And why?

Nandikeśvara dāsa, president of the center in Montreal, explained, "We live according to the Vedic scriptures, such as *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. These books were introduced here in the late sixties and early seventies by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual guide of the Hare Kṛṣṇa movement. He translated them from the original Sanskrit and explained them in elaborate purports. To understand our activities here in eastern Canada, you have to understand something of the principles laid down in these scriptures."

And what are those principles?

"In the *Bhagavad-gītā* Lord Kṛṣṇa says, 'All that you do, all that you eat, and all





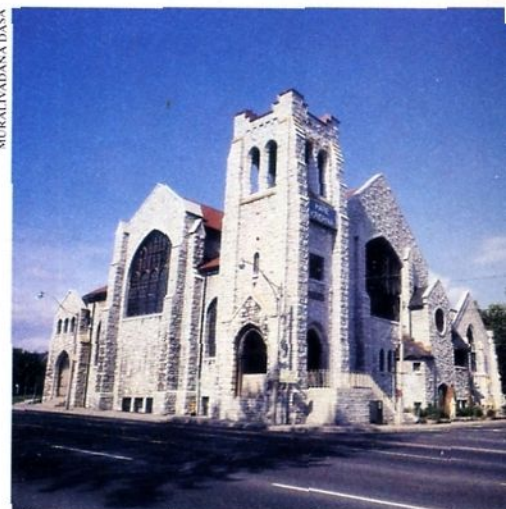
austerities you may perform should be offerings to Me. In this way you will become free from karmic reactions and come back to Me in the spiritual world.' Everything we do is guided by this principle of making it an offering to Lord Kṛṣṇa. This is the basis of the whole culture of Kṛṣṇa consciousness."

For several weeks last summer I lived with the Canadian devotees and saw how they put these principles into practice.

As in all Hare Kṛṣṇa temples, the devotees in Canada begin the day at 4:30 in the morning with a formal *ārati* ceremony. Accompanying themselves on drums and hand cymbals, they sing prayers to the spiritual master, a pure representative of Kṛṣṇa and the devotees' spiritual guide and source of inspiration. Then they chant the Hare Kṛṣṇa *mantra* in chorus.

Ārati is a ceremony for greeting the Lord, who dwells in the temple in His Deity form. (To the uninitiated, He looks like a stone statue.) Viśvakarmā dāsa, president of the Toronto center, explained, "Kṛṣṇa is eternally manifest in His spiritual form in the spiritual world, far beyond the material universes, and He is within the heart of every living being in another spiritual

MURALI DĀSA



The Hare Kṛṣṇa church-turned-temple stands proudly on Avenue Road (above), one of Toronto's busiest thoroughfares. Inside, the Deity forms of Lord Kṛṣṇa and His consort Śrīmatī Rādhārāṇī (far left) stand on Their altar before a sylvan backdrop painted by Viṣṇu dāsa. (The devotees know the Kṛṣṇa Deity as Kṣīra-corā-gopīnātha, a name explained on page 12.) At left, devotees follow the lead of temple president Viśvakarmā dāsa (beating the blue drum) as they chant Hare Kṛṣṇa in downtown Toronto.

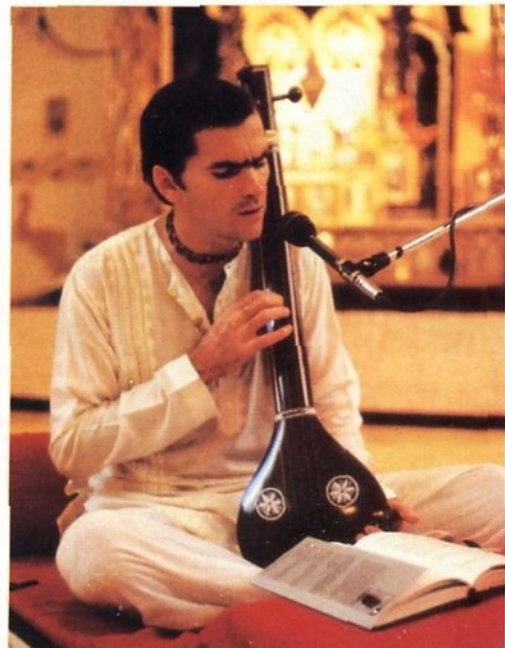


form, the Supersoul. But we can't see His spiritual form with our material eyes. So for the benefit of us conditioned souls and aspiring devotees, Lord Kṛṣṇa appears in His spiritual form within a form made of matter so that we can see and serve Him. A bona fide spiritual master installs the Deity in the temple and prays to the Lord to please appear there. And when we come before the Deity of the Lord and worship Him and chant His name, we feel Kṛṣṇa's personal presence."

For an hour and a half after the *ārati* softly on beads (see page 4 for more details). Then it's time for a class in the *Śrīmad-Bhāgavatam*. Lakṣmīnātha dāsa, president of the center in Ottawa, told us of its significance: "By hearing the *Bhāgavatam* every morning, we feel tangible spiritual improvement. The *Bhā-*

Before initiating new disciples at a recent ceremony in the Montreal temple (above), Śrīla Gopāla Kṛṣṇa Goswami (on red velvet seat of honor) explains the relationship between *guru* and disciple in Kṛṣṇa consciousness. At right, Nandikeśvara dāsa, leader of the Montreal center, plays a traditional Indian tamboura as he sings the glories of Lord Kṛṣṇa.

gavatam is the foremost of all Vedic literatures because it deals with nothing except the instructions and activities of Lord Kṛṣṇa and His devotees. The Lord is within each of us, and, as the *Bhāgavatam* itself explains, He purifies our heart and gives us transcendental knowledge when we regularly hear about Him. Ultimately He





At a shopping mall in downtown Ottawa (left), Gaura dāsa interests some youngsters in the latest issue of *BACK TO GODHEAD*. Below left, Mrs. Elizabeth Mohar, one of several thousand members of the Toronto temple's congregation, prays to Lord Kṛṣṇa during an outdoor festival last summer. At bottom left, newly initiated Śyāma-Kṛṣṇa dāsa and his wife, Kuntī-devī dāsi, throw grains into the fire during a ceremony held last summer in the Toronto temple.

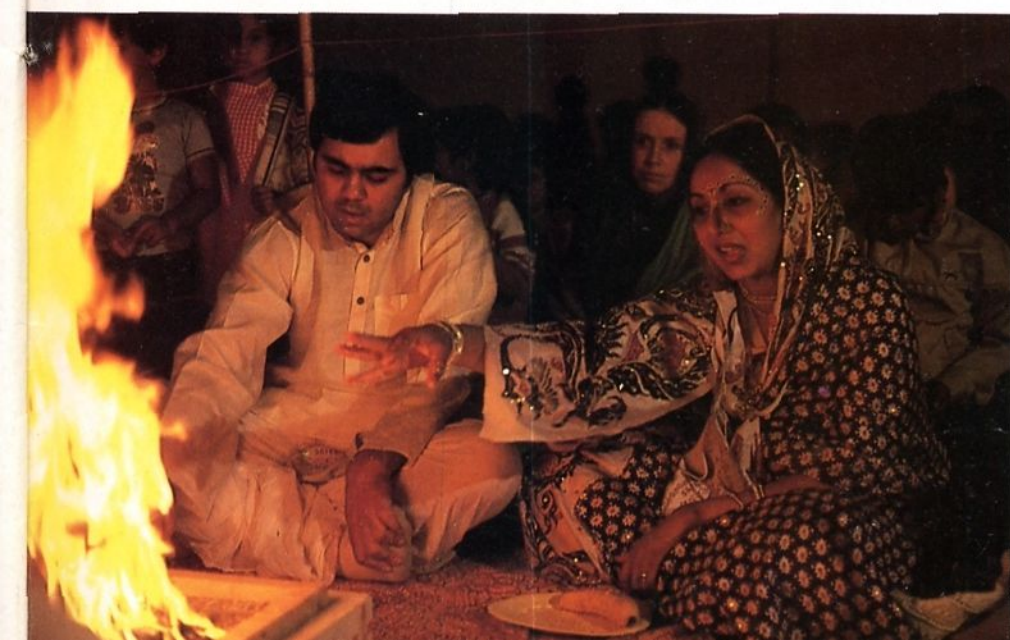


reveals Himself to us. So the morning *Bhāgavatam* class is a vital part of every devotee's practice of Kṛṣṇa consciousness."

During the *Bhāgavatam* class the temple cooks are busy at work in the kitchen, listening to class via loudspeakers. Kṛpā-sindhu dāsa, a cook at the Montreal center, explained the philosophy behind cooking for Kṛṣṇa: "As Kṛṣṇa says in the *Gītā*, 'Everything you eat should be an offering to Me.' So the food we cook in this kitchen is all for Kṛṣṇa's pleasure. That's why we cook only vegetarian food—because that's what Kṛṣṇa asks for in the *Gītā*. When the meal is ready, a priest will arrange it on special plates used only for Kṛṣṇa. Then he'll take the plates into the Deity room, place them before the Lord, and offer Sanskrit prayers asking Him to please accept the offering. Devotees eat only food that has first been offered to Kṛṣṇa. Such food is called *prasādam*, 'the Lord's mercy.'"

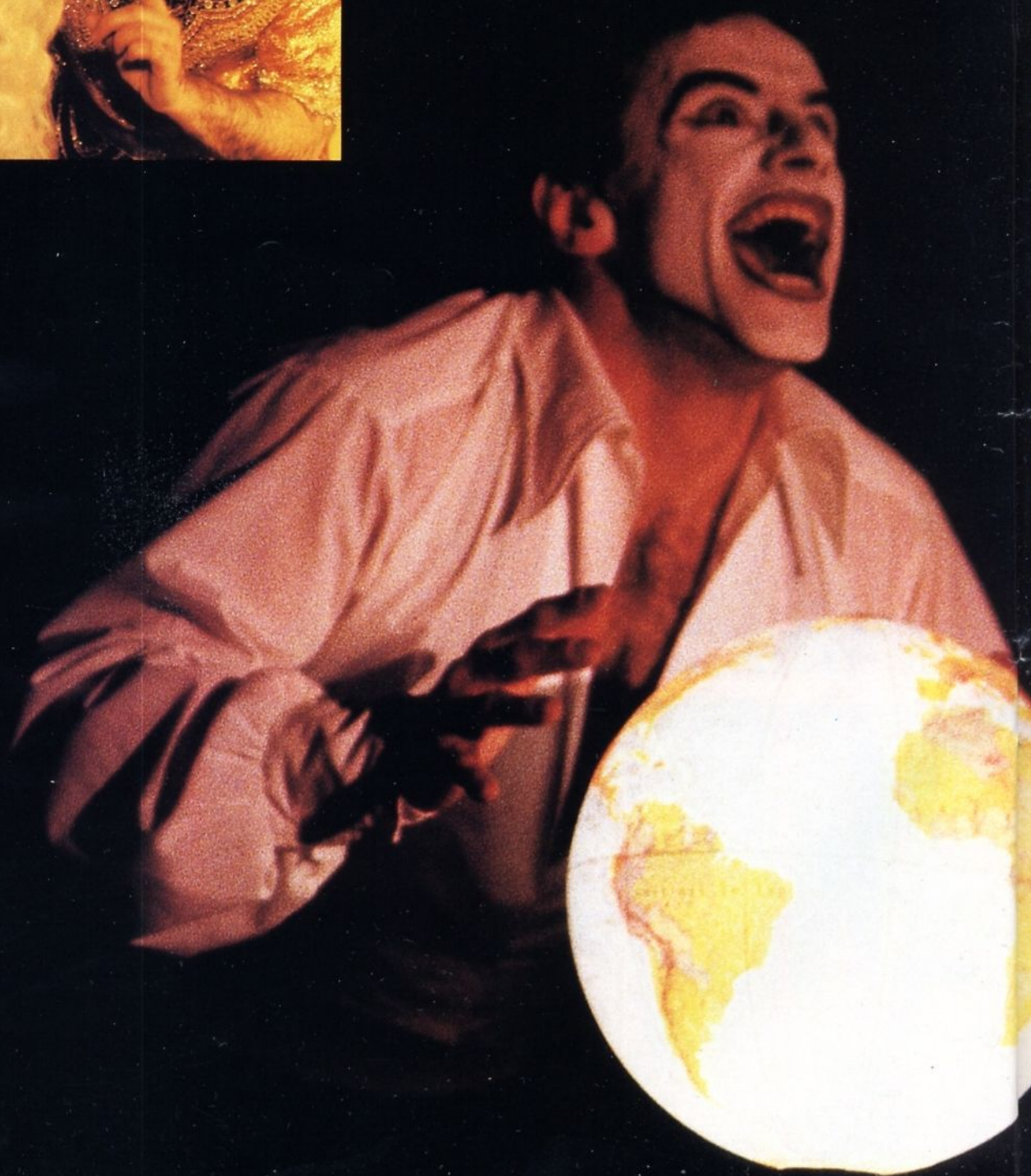
After the class, everyone rises to sing more prayers glorifying the spiritual master. Then it's breakfast time, followed by the start of the day's devotional activities.

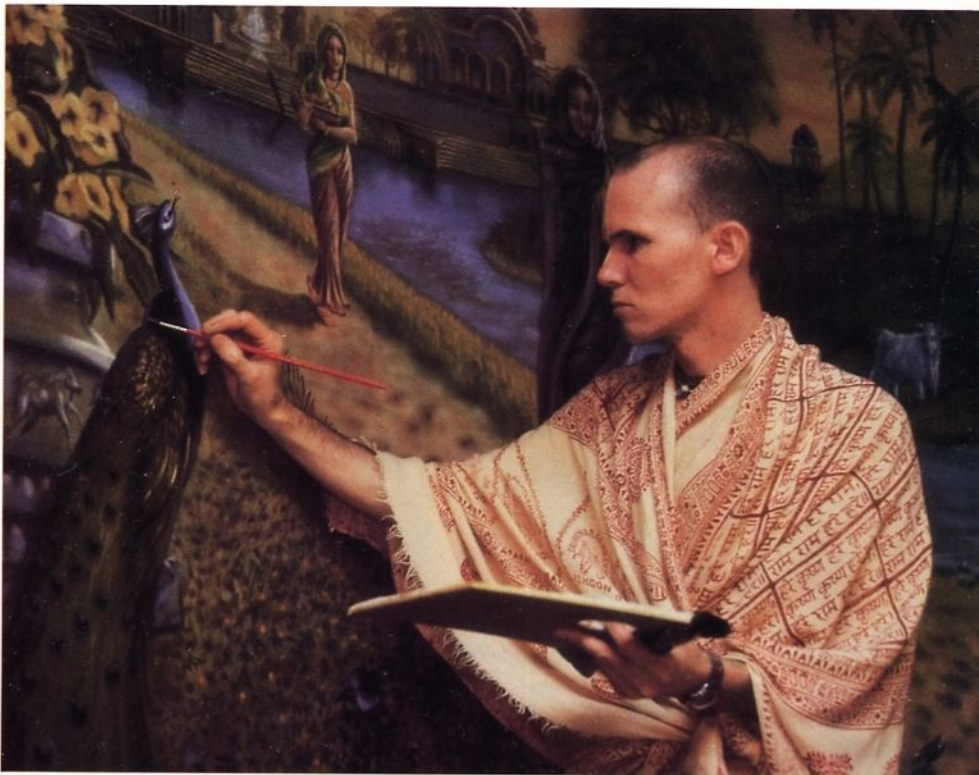
Viśvakarmā told us how the devotees offer their work to Kṛṣṇa throughout the day: "Some manage the temple accounts, some maintain the temple grounds and clean the temple itself. Some go out to distribute Kṛṣṇa conscious literature—*BACK TO GODHEAD* magazine or books by Śrīla Prabhupāda or his followers. Some go to high schools and universities to tell students and their teachers about our philosophy and way of life. In Ottawa and Montreal we have vegetarian restaurants that serve *prasādam* to hundreds daily, and many devotees work in them. Then there are our acting troupes, who put on





A drama unfolds onstage at the Montreal center (left). In a production of the Vedic classic *Mahābhārata*, the wise Vidura (played by Nanda-kiśora dāsa) warns King Dhṛtarāṣṭra (played by Gopīśvara dāsa) of the dangers inherent in a rigged gambling match. Below, Bhakta Luc pantomimes someone trying to control the earth.





Deep in creative concentration, Viṣṇu dāsa (above) puts the finishing touches on the backdrop for the altar in the Toronto temple. At left, Mahāvīrya dāsa sings of Kṛṣṇa in Montreal.

Kṛṣṇa conscious dramas. We also have artists and musicians and dancers who create or perform for Kṛṣṇa. And, of course, we send out a group of devotees every day to chant Hare Kṛṣṇa on the city streets so that everyone can hear and benefit."

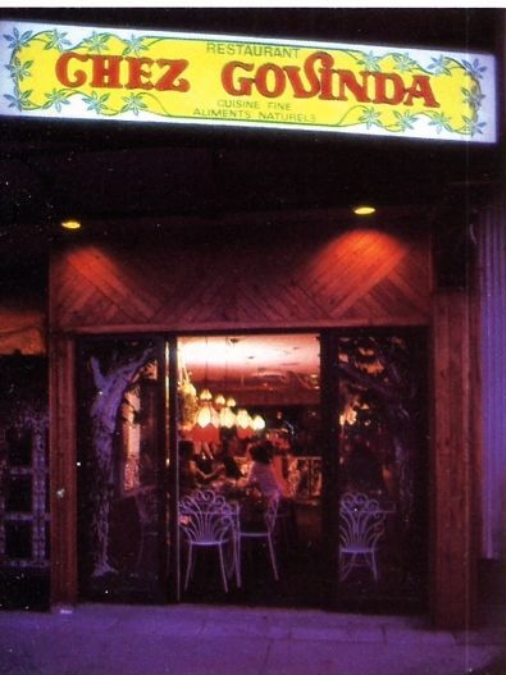
Viśvakarmā also told me about his large congregation of Indian life members. They've seen that the devotees are following the genuine Vedic culture, so they enthusiastically support the temple. Two members, Śyāma-Kṛṣṇa dāsa and his wife, Kuntī-devī dāsī, recently took spiritual initiation from Śrīla Gopāla Kṛṣṇa Goswami, who oversees the movement's affairs in Canada and initiates new disciples there.

Kuntī-devī explained how they decided

to take the step of accepting formal initiation: "When we started reading *BACK TO GODHEAD*, we used to read about everyday people pursuing Kṛṣṇa consciousness. And that made us think, 'Well, what is there to stop us? If ordinary people like us can do it, why should we hesitate?' Reading *BACK TO GODHEAD* was wonderful."

Her husband added, "What inspired us was that we saw that we didn't have to give up our regular life. We could carry on with that and yet advance spiritually and make Kṛṣṇa the center of our life. We could do everything for Kṛṣṇa and help spread Kṛṣṇa consciousness."

To find out about the Kṛṣṇa conscious drama being performed in Canada, I talked to Nanda-kiśora dāsa in Montreal. He's been putting on plays about Kṛṣṇa



A warm glow of bonhomie radiates from the entrance to Chez Govinda (above), the vegetarian restaurant run by devotees in Montreal. And not only are there fine cooking and natural ingredients, but everything is offered to Kṛṣṇa—which makes eating at Chez Govinda a spiritual experience.

At right, two patrons toast each other's health with apple juice. The ornate columns and arches, as well as the mural depicting Kṛṣṇa in the spiritual world, are all products of the devotees' own artistry. At far right, devotees dish out plate after plate of *prasādam* (sanctified food) to eager celebrants at a festival in Montreal.

for ten years, and now he's directing a production based on the *Mahābhārata*, India's great epic poem of 110,000 couplets. The *Mahābhārata* relates a complex series of political events that culminated fifty centuries ago in the Battle of Kurukṣetra, a devastating war of royal succession in which Lord Kṛṣṇa Himself took part. The *Bhagavad-gītā* is part of the *Mahābhārata*.

"Dramatizing the *Mahābhārata* is like sculpting," said Nanda-kiśora. "The entire story is like a large stone that must be cut and formed into a play that presents the essence of the work. Ideally the finished production should be so absorbing that the audience should forget they're watching a play. They should be drawn into what's happening onstage as if it were real life." The production I saw did just that: the members of the audience were transfixed by the play, fully absorbed in Kṛṣṇa consciousness.

I also learned that another troupe, in Toronto, puts on a play based on the





Rāmāyana, the epic about Kṛṣṇa's incarnation Lord Rāmacandra. And I heard that one devotee performs ballet and classical Indian dance to portray the Lord's pastimes.

I knew my visit wouldn't be complete without stopping at one of the *prasādam* restaurants. Nandikeśvara showed me around Chez Govinda in Montreal. He suggested I try the Tofu Burger, a favorite among patrons.

I could hardly hold it in my hands, let alone fit it into my mouth, but somehow I chomped into it. Wonderful! Between light, homemade whole-wheat buns was a base layer of sour cream sauce, then lettuce, a slice of tomato, a half-inch-thick fried tofu patty, alfalfa sprouts, thick melted cheese, and then tomato sauce—all bulging out. It was exquisitely delicious!

"That's just for a start," said Nandi-

separated by hand-cast columns and arches.

"As the mural shows," Puṅyakīrti continued, "the kingdom of God is a place of beauty and peace, where everyone lives together without trouble—unlike the material world, where there is constant fear, strife, and exploitation. But when we make Kṛṣṇa the center of our lives, even this world can be peaceful and harmonious. All up and down the street there are many restaurants, but they're full of violence because they're serving meat—disembodied carcasses. Here we serve only vegetarian foods offered to Kṛṣṇa. So the mural isn't just an expression of wishful thinking. This actually *is* a place of peace, and because all the food is cooked for Lord Kṛṣṇa and offered to Him, all our patrons get incalculable spiritual benefit as well."

Unfortunately, I never did get to visit



keśvara, laughing as I grappled with the expansive munchie. "Now *this* is the Cosmic Special." It was an eight-inch-wide *capātī* (a round, whole-wheat tortilla) decked with thick avocado purée, tomato slices, melted cheese, sunflower seeds, and fresh alfalfa sprouts.

"What do you think of that?" Nandikeśvara asked.

"Fantastic!"

Next I asked Puṅyakīrti dāsa, who manages Chez Govinda, about the restaurant's interior.

"The devotees did it all themselves," he told me. "Abhay Charan made the wrought-iron table legs and matching chairs, Dānakeli did the plumbing, wiring, and kitchen installations, and Viṣṇu dāsa hand-painted the wall mural." This monumental piece of artwork consists of seventeen panels

the Back Home Buffet, the devotees' restaurant in Ottawa, where I heard they serve a different national vegetarian food every day: Italian food one day, Indian the next, Mexican the next, then Oriental, then American. Maybe I could go back and do a special article just on the Ottawa restaurant. Of course, I'd have to sample all the national dishes . . .

In any case, from what I saw of the Hare Kṛṣṇa devotees in eastern Canada, far from bringing consternation to their neighbors, they're winning congratulations. The temple programs, the restaurants, the art, music, drama, and dance, what to speak of the summer celebrations like The Festival of the Chariots and Lord Kṛṣṇa's Appearance Day, all add up to a multifaceted expression of Kṛṣṇa culture that has something to please everyone. 🙏



The Vancouver Show

Hosts Hare Kṛṣṇa Guru

On Vancouver's most popular talk show,
an interview with the leader of the Hare Kṛṣṇa movement in Canada.

Announcer: When the Kṛṣṇa movement first appeared on the scene, many critics dismissed it and predicted that it would never last. Well, it has lasted. And with us tonight is the man in charge of the Kṛṣṇa movement in Canada, Śrīla Gopāla Kṛṣṇa Goswami. Here is Laurier Lapierre now with Śrīla Gopāla Kṛṣṇa.

Laurier Lapierre: Good evening, sir, and welcome to our program. What is it that you do?

Gopāla Kṛṣṇa Goswami: I travel around the world preaching the message of *Bhagavad-gītā*. I encourage people to take advantage of the human form of life and achieve liberation from the cycle of repeated birth and death in this world. This is what the Kṛṣṇa consciousness movement is trying to do—propagate the ageless philosophy of the *Vedas*, which describe how human life should be led.

Mr. Lapierre: How relevant is that to us, who live in the age of the atom and instant communication?

Gopāla Kṛṣṇa Goswami: The teachings of the *Bhagavad-gītā* are for everyone—it doesn't matter in what age one may live. In any age there are two types of knowledge one can obtain: knowledge of relative truth and knowledge of the Absolute Truth. The Absolute Truth is true eternally—in the past, present, and future. The *Bhagavad-gītā* gives knowledge of the Absolute Truth, so it is as relevant today

as it was five thousand years ago, when Kṛṣṇa spoke it.

The basic philosophy of the *Bhagavad-gītā* is that when the body dies the soul doesn't die. Whether one is living in a primitive age or in the modern age, one's body is bound to die. But the soul lives eternally.

Mr. Lapierre: Does it take on another form eventually?

Gopāla Kṛṣṇa Goswami: It does. According to the Vedic scriptures, there are 8,400,000 different kinds of bodies.

Mr. Lapierre: How did you find that out?

Gopāla Kṛṣṇa Goswami: Well, there's a lot in the scriptures that neither you nor the scientists will ever be able to discover.

Mr. Lapierre: You have to take it on faith?

Gopāla Kṛṣṇa Goswami: You have to have faith, but you can also test it out. For example, about twelve years ago Dr. Wilfred Bigelow, a world-famous heart surgeon at the Toronto General Hospital, stated in an interview published in the *Montreal Gazette* that after seeing people die for thirty-two years he was definitely convinced there was a soul. In his correspondence with His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual master of the Hare Kṛṣṇa movement, Dr. Bigelow acknowledged that what the *Vedas* are teaching is far superior to what modern science will ever discover.

Mr. Lapierre: And the end result of having a soul is what?

Gopāla Kṛṣṇa Goswami: Well, the real point is that we should utilize our human life correctly. The soul is our real identity. Just as you have a suit and trousers that are covering your body, you have a body that is covering your real self, the soul. The purpose of getting this human body is to act according to religious principles so that we can get out of repeated birth and death in material existence and return to the eternal kingdom of God, where we all belong.

Mr. Lapierre: What made you come to the movement?

Gopāla Kṛṣṇa Goswami: I was in Montreal, doing my studies at McGill, and I was questioning the real purpose of human life. I had been searching for about two years, meeting spiritual leaders of various faiths, until I finally met Śrīla Prabhupāda. That was in June of 1968. I asked him what the human form of life is meant for. His answers were so satisfactory and so convincing that I eventually decided to adopt this way of life.

Mr. Lapierre: One problem your movement has is that you are lumped together as just another cult—a brainwashing one.

Gopāla Kṛṣṇa Goswami: Actually, we have a problem only with those who don't take the time to study the Kṛṣṇa consciousness movement. In fact, if you

would take the time I could show you statements by leading Indologists around the world, including Dr. A.L. Basham [the world's foremost Indologist], who have studied the Kṛṣṇa consciousness movement and concluded that it authentically represents the Vedic culture.

Mr. Lapierre: So there is no "cult" involved? There is no brainwashing involved?

Gopāla Kṛṣṇa Goswami: No.

Mr. Lapierre: Another problem is that you walk down the street, take forlorn, sad souls, disappointed with life— young, impressionable—and drag them back to your temple, and after that they become Kṛṣṇas.

Gopāla Kṛṣṇa Goswami: Can you tell me that you are not disappointed with life?

Mr. Lapierre: Every day. Especially after the hangover I have. But I am not about to go out and put on your robes. I will stop drinking before that.

Gopāla Kṛṣṇa Goswami: But let us face reality. The reality is that everyone is disappointed with life, and the reason you turn to alcohol as a means of shelter is that

you are also disappointed. But some are honest enough to admit it, and (excuse my frankness) some are hypocrites who do not want to admit they are disappointed. Those who don't have the courage to face up to reality take shelter of alcohol, drugs, loose women, gambling, and other illicit activities.

Mr. Lapierre: We have been told by so many people, most of whom are crackpots, that they have the answer to life's disappointments. I must have interviewed several people in the past two to three months who say they have the answer to life. Consequently, one wonders, Aren't you just another one of them? Aren't you just another crackpot who says he has an easy way out of life's dilemma?

Gopāla Kṛṣṇa Goswami: As I said, if you take the time to study our philosophy, you can draw your own conclusion. If you want to buy a suit, you take the time to go to two or three shops to make sure you are getting the best price. Or if you want a job, you'll take the time to go for a few interviews to find out which job would be the best for your character. Similarly, if you take the

time to study the Hare Kṛṣṇa movement, you'll conclude that it is a genuine movement offering information based on the most scientific knowledge, the knowledge presented in the Vedic scriptures.

Mr. Lapierre: One last point: How do you reconcile all of this with the technology of modern life?

Gopāla Kṛṣṇa Goswami: In Kṛṣṇa consciousness we use all facilities in the service of the Lord. For example, you have this wonderful TV studio. We also have our own TV studios, but we make programs that show people how to be God conscious. So the modern amenities are there, but we are using them all in the service of the Lord.

Anyone can serve Kṛṣṇa. Kṛṣṇa doesn't say that you have to withdraw and move into the temple and shave your hair off, giving up your family. Remain where you are, but perfect your life by stopping sinful activities and making God the center of your life.

Mr. Lapierre: Thank you. Thank you for your gentleness and for the gentleness of your people. Thank you very much. 🌸

SPIRITUAL LIFE

(continued from page 2)

Here is an analogy: Suppose a man is thrown into the ocean. He may be an expert swimmer, but he cannot be happy in the ocean because he is out of his natural condition of life. The only way he will become happy is if someone picks him up from the ocean and places him on the land.

So we in the Kṛṣṇa consciousness movement do not wish to foolishly try to become happy by swimming in the ocean of the material world. That is not our program. We know it is not possible to become happy here. Better to come to the spiritual platform and act in spiritual life. Then there is a

guarantee of happiness.

In the *Bhagavad-gītā* (4.9) Lord Kṛṣṇa says,

*janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

"After giving up the body, those who have cultivated spiritual life, who have understood Me in truth, are promoted to the spiritual world." In the spiritual world is the eternal, blissful life that will make us happy.

So if we are serious, if we actually want to be happy, we must take to the cultivation of spiritual understanding, an under-

standing of Kṛṣṇa consciousness. Of course, in every country of the world there is some religious system, some system for understanding spiritual life. But unfortunately, almost nobody is interested in spiritual life because people have been induced to become addicted to material, or sensual, activities. They are going further and further away from spiritual life and becoming more and more confused. Disappointment is rising all over the world.

So to mitigate this disappointment and confusion, one has to take to Kṛṣṇa consciousness. Try to understand the philosophy of Kṛṣṇa consciousness, and act accordingly. Then you will be happy.

Thank you very much. Hare Kṛṣṇa. 🌸

PERFECT EXAMPLE

(continued from page 10)

where the whole town is doing it. And I also had the idea that they were all knocked out at the idea of seeing some white person chanting on beads. Vṛndāvana is one of the holiest cities in India. Everyone, everywhere, chants Hare Kṛṣṇa. It was my most fantastic experience.

Mukunda: You wrote in your book: "Most of the world is fooling about, especially the people who think they control the world and the community. The presidents, the politicians, the military, etc., are all jerking about, acting as if they are Lord over their own domains. That's basically Problem One on the planet."

George: That's right. Unless you're doing some kind of God conscious thing and you know that He's the one who's really in charge, you're just building up a lot of *karma* and not really helping yourself or anybody else. There's a point in me where it's beyond sad, seeing the state of the world today. It's so screwed up. It's terrible, and it will be getting worse and worse. More concrete everywhere, more pollution, more radioactivity. There's no wilderness left, no pure air. They're chopping the forests down. They're polluting all the oceans. In one sense, I'm pessimistic about the future of the planet. These big guys don't realize that for everything they do, there's a reaction. You have to pay. That's *karma*.

Mukunda: Do you think there's any hope?

George: Yes. One by one, everybody's got to escape *māyā*. Everybody has to burn out his *karma* and escape reincarnation and all that. Stop thinking that if Britain or America or Russia or the West or whatever becomes superior, then we'll beat them, and then we'll all have a rest and live happily ever after. That doesn't work. The best thing you can give is God consciousness. Manifest your own divinity first. The truth is there. It's right within us all. Understand what you are. If people would just wake up to what's real, there would be no misery in the world. I guess chanting's a pretty good place to start.

Mukunda: Thanks so much, George.

George: All right. Hare Kṛṣṇa! 🌸

FESTIVALS

and the Hare Kṛṣṇa Calendar

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

Month of Mādhava (January 29–February 27)

February 1—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, author of the Kṛṣṇa conscious poem *Gīta-govinda*.

February 8—Ṣaṭ-tilā Ekādaśī (fasting from grains and beans).

February 18—Appearance anniversary of Śrīmatī Viṣṇupriyā-devī, consort of Śrī Caitanya Mahāprabhu. Appearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Thākura, a famous poet and commentator on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* in the disciplic succession from Śrī Caitanya Mahāprabhu.

February 20—Appearance anniversary of Śrī Advaita Ācārya, a close associate of Śrī Caitanya Mahāprabhu and an incarnation of Kṛṣṇa's expansion Mahā-Viṣṇu. (Fasting till noon, followed by feasting.)

February 21—Disappearance anniversary of Śrīpāda Madhvācārya, the famous 13th-century spiritual master who opposed the doctrine of monism by teaching the philosophy of the eternal duality of the individual living entity and God.

February 22—Disappearance anniversary of Śrīla Rāmānujācārya, the renowned 11th-century spiritual master in the disciplic line coming from Lord Viṣṇu's consort, Lakṣmī.

February 23—Bhaimī Ekādaśī (fasting from grains and beans; fasting for the appearance anniversary of Lord Varāha).

February 24—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

February 25—Appearance anniversary of Śrī Nityānanda Prabhu, a close associate of Lord Caitanya and an incarnation of Lord Kṛṣṇa's brother, Balarāma. (Fasting till moonrise.)

February 27—Appearance anniversary of Śrīla Narottama dāsa Thākura, the famous spiritual master who composed many devotional songs in Bengali and who is part of the disciplic line from Śrī Caitanya Mahāprabhu.

Month of Govinda (February 28–March 28)

March 3—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Thākura, the spiritual master of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda and the greatest propagator of Kṛṣṇa consciousness in India

during the first half of this century. Devotees observe this day with readings about him and fasting till noon, followed by feasting. Call your local Hare Kṛṣṇa center.

March 10—Vijayā Ekādaśī (fasting from grains and beans).

March 13—Śrī Śiva-rātri (appearance anniversary of Lord Śiva).

March 15—Disappearance anniversary of Śrīla Jagannātha dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Thākura's discovery of Lord Caitanya's birthplace.

March 25—Amalakī Ekādaśī (fasting from grains and beans).

March 26—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of

the spiritual master of Śrī Caitanya Mahāprabhu.

March 28—Śrī Gaura-pūrṇimā, the appearance anniversary of Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the form of His own devotee. He appeared in Bengal, India, five hundred years ago and taught love of Godhead through the congregational chanting of Hare Kṛṣṇa. (Fasting till moonrise, followed by feasting.) Also the appearance anniversary of Śrīla Bhaktisvarūpa Dāmodara Swami, one of the present spiritual masters of the Hare Kṛṣṇa movement.

Month of Viṣṇu (March 29–April 27)

April 19—Pāpa-mocanī Ekādaśī (fasting from grains and beans).

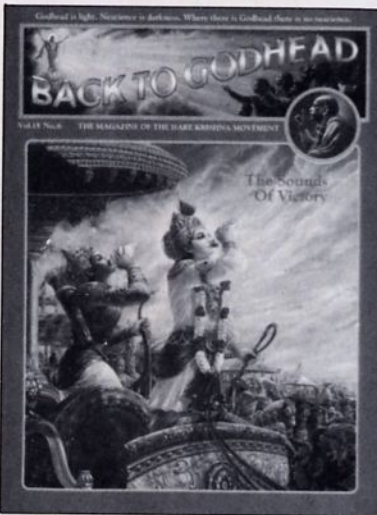
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NOTES FROM THE EDITOR

Reflections on Completing Śrīla Prabhupāda's Biography

As I prepare this month's "Notes" I am in Ireland, where I have just concluded writing the seven-volume series *Śrīla Prabhupāda-līlāmṛta*. Writing this biography of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, founder and spiritual guide of the International Society for Krishna Consciousness (ISKCON), has been my main occupation for the last five years.

One conclusion I have reached by studying the life of Śrīla Prabhupāda is that he was much more than the spiritual master of a few thousand disciples. He was truly a spiritual teacher for the millennium, because he revealed the pure spiritual path that humanity can follow for thousands of years to come. So although *Śrīla Prabhupāda-līlāmṛta* is certainly not the only biography of a spiritual master, it is unique nonetheless—because Śrīla Prabhupāda was unique.

Śrīla Prabhupāda faithfully conveyed the transcendental message handed down through the disciplic succession, the chain of God-realized spiritual masters beginning with Lord Kṛṣṇa's direct disciple Brahmā. Therefore he is a bona fide *guru*. Yet he is more. He is the spiritual master whom Lord Kṛṣṇa empowered to accomplish what no previous spiritual master had ever accomplished: the establishment of a worldwide movement of Kṛṣṇa consciousness. Śrīla Prabhupāda's International Society for Krishna Consciousness is a dynamic, living, spiritual reality, and that spiritual reality is nothing less than the embodiment of *yuga-dharma*, the spiritual path the Vedic scriptures recommend for all humanity in the present Age of Kali, the Age of Quarrel and Hypocrisy.

The essence of all religious principles is contained in the *Bhagavad-gītā*, in which Lord Kṛṣṇa concludes, "Surrender unto Me and give up all other religious principles. I will release you from the reactions of all sins. Do not fear." Lord Kṛṣṇa taught this simple principle of surrender five thousand years ago, but in the course of time

people misunderstood and misinterpreted it. After some time almost no one was following Kṛṣṇa's order to surrender to Him.

Five hundred years ago, therefore, Lord Kṛṣṇa appeared on earth as Lord Caitanya to revive the original message of surrender to Himself. But this time He showed us *how* to surrender—by taking up the process of *saṅkīrtana*, the congregational chanting of the holy names of God.

Centuries later, in the 1800's, a great devotee of Lord Caitanya's named Śrīla Bhaktivinoda Ṭhākura began the mission to disseminate the philosophy and practice of *saṅkīrtana* all over the world. Bhaktivinoda Ṭhākura had deeply studied many religions and philosophies, and he had concluded that *saṅkīrtana* was the quintessence of spiritual life, a universally applicable process fully able to unite all people and bring them to life's perfection—pure love of God.

Bhaktivinoda Ṭhākura's son, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, became the spiritual master of Śrīla Prabhupāda and instructed him to go to the West, teach the principle of *saṅkīrtana*, and thus implement the vision of worldwide Kṛṣṇa consciousness.

Śrīla Prabhupāda, infused with unflinching faith in the instructions of his spiritual master, soon proved that Kṛṣṇa consciousness could indeed be adopted by people of all races and cultures. In the short period of twelve years, Śrīla Prabhupāda established more than one hundred centers of Kṛṣṇa consciousness worldwide, initiated thousands of disciples on six continents, and saw many of the seventy or so books of transcendental knowledge he wrote during this time translated into more than thirty languages. Thus Śrīla Prabhupāda showed the universality of Kṛṣṇa consciousness. And as long as Śrīla Prabhupāda's followers continue to abide by his instructions, the Kṛṣṇa consciousness movement will continue to develop in the same dynamic, nectarean way it did under his personal guidance.

Having completed *Śrīla Prabhupāda-līlāmṛta*, I am eager to see the remaining volumes printed, distributed, and read so that people will learn more about Śrīla Prabhupāda and see how relevant his life's example and teachings are. Of course, all biographers want their readers to remember the biography's hero, and I'm no exception. The renowned biographer James Boswell, who wrote *The Life of Samuel Johnson*, wanted his readers to become immersed in "the Johnsonian ether." But with all due respect for Boswell's genius, we must frankly say that there is no great value in becoming immersed in the brilliant conversations and sometimes dubious moral conclusions of Samuel Johnson. Certainly the Johnsonian ether can't help us at the time of death.

But if we immerse ourselves in the transcendental atmosphere of Śrīla Prabhupāda's pastimes, we will realize our eternal, spiritual identity beyond the body, an identity based on our eternal loving relationship with Lord Kṛṣṇa. Just as we can come in direct touch with the Supreme Personality of Godhead, Kṛṣṇa, by remembering His activities, we can also come in touch with Kṛṣṇa by remembering the activities of His pure devotee and representative, Śrīla Prabhupāda. Śrīla Prabhupāda's pastimes can free us from the suffering of material life and enable us to taste the nectar of the eternal pastimes of Lord Kṛṣṇa and His associates in the spiritual world. This is true because Śrīla Prabhupāda's life was solely dedicated to glorifying Kṛṣṇa; so when we hear of Śrīla Prabhupāda, we automatically hear the glories of the Lord and become Kṛṣṇa conscious.

As for myself, I don't think I can stop writing about Śrīla Prabhupāda. Therefore I'm having my staff do more research so I can present supplementary books about him. I hope that readers everywhere, by hearing of Śrīla Prabhupāda, will become *Prabhupādānugas*, followers of Śrīla Prabhupāda. I can wish no better fortune for anyone. —SDG

Centers of the Hare Kṛṣṇa Movement

(continued from the back cover)

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Suva, Fiji—P.O. Box 6376, Nasinu/ 391 282
RESTAURANT
Auckland, New Zealand—Gopal's, 1st Floor, 291 Queen St., (opp. Cinema Centre)

AFRICA

Accra, Ghana, W. Africa—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
Cape Town, S. Africa—26 Grotto Rd., Rondebosch, 7700/ (021) 653 712
Durban (Natal), S. Africa—P.O. Box 212, Cato Ridge, Natal 3680/ (325) 219-19
Harare, Zimbabwe—P.O. Box 2090
Johannesburg, S. Africa—62 Houghton Dr., Houghton 2196/ (011) 728-2157
Kisumu, Kenya—(Kibuye) off Nyerere Rd., (mail: P.O. Box 1102)
Lagos, Nigeria—2B Coker Rd., Ilupeju (mail: P.O. Box 8793)/ 962189
Mauritius—White House, Celicourt Antelme St., Quartre Bornes (mail: P.O. Box 108, Quarte Dorne, Mauritius) 46804
Mombasa, Kenya, E. Africa—Madhavai House, Sauti Ya Kenya and Kisumu Rd., P.O. Box 82224/ 312248
Nairobi, Kenya—Puran Singh Close, P.O. Box 28946/ 744365

ASIA

INDIA

Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 49935
Bangalore, Karnataka—34/A, 9th 'B' Cross, West of Chord Rd., Mahalaxmi Layout, 560 086 (mail: P.O. Box 5181)/ 80418
Baroda, Gujarat—18 Sujata Society Gotri Rd., 390 015/ 66499
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 049/ 566-860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 26674

Chhaygharia (Haridasapur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O.

Chhaygharia, P.S. Bongaon, Dist. 24 Pargonas
Guwahati, Assam—Post Bag No. 127, 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Jaipur, Rajasthan—Krishna-Balarâm Mandir Branch Office, 11C Bani Park, Jai Singh Rd.
Madras, Tamil Nadu—232 Kilpaük Garden Road, Madras 600 010
Mâyapur, W. Bengal—Shree Mâyâpur Chandrodaya Mandir, P.O. Shree Mâyâpur Dham (District Nadia)
New Delhi—M-119 Greater Kailash 1, 110 048/ 642058
Silichar, Assam—Mahaprabhu Colony, Malugram, Cachar District, 788002
Surat, Gujarat—21-A Dhawalgiri Apts., Athwa Lines, 395 007/ 87668
Tirupati, A.P.—Vinayak Nagar, Tirumala Tirupati Devasthanams, 517501
Trivandrum, Kerala—P. B. No. 5098, Fort PO, 695023
Vrindâvan, U.P.—Krishna-Balarâm Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurâ/ 178

FARM COMMUNITIES

Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluc, Hyderabad District, 501 401
Mâyâpur, W. Bengal—(contact ISKCON Mâyâpur)

RESTAURANTS

Bombay—Govinda's (at Hare Krishna Land)
Vrindâvan—Krishna-Balarâm Mandir Guesthouse

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Puttha-Osoth, New Road/ 233-2488
Colombo, Sri Lanka—188, New Chetty St., Colombo 13/ 33325
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Jalan Rawamangun Muka Timur 80/ 4835-19
Kathmandu, Nepal—Sri Kunj, Kamaladi
Mandaue City, Philippines—231 Pagabungan Rd., Basak, Cebu/ 83254
Manila, Philippines—1446 Looban St. Paco/ 593652
Selangor, Malaysia—No. 18 Jalan 6/6, off Jalan Anak Gassing, Petaling Jaya/ 564957
Singapore—103, Wellington Rd., Sembawang, 2775
Tehran, Iran—Felistin Ave., Shemstad St., No. 3/644-272
Tokyo, Japan—3-13-4 Kamirenyjaku, Mitakashi, Tokyo T181/ (0422) 475847

FARM COMMUNITY

Luzon, Philippines—Comillas Cervantes, Ilocos, Sur

LATIN AMERICA

BRAZIL

Belem, PA—Av. Gentil Bitencourt, passagem Mac Dowell, 96 (entre Dr. Moraes e Benjamin Constant)
Belo Horizonte, MG—Rua Gonçalves Dias, 2411, Lurdes 30.000/ (031) 335-1551
Curitiba, PR—Rua Pres. Carlos Cavalcante, 1090, São Francisco 80.000/ 234-0573
Fortaleza, CE—Rua José Lourenço, 2114, Aldeota
Manaus, AM—Rua Leopoldo Neves, 387
Pôrto Alegre, RS—Rua Tomás Flores, 327, Bonfim/ 27-3078
Recife, PE—Ave. 17 de Agosto, 257, Parnamirim 50.000/ (081) 268-1908
Rio de Janeiro, RJ—Rua da Cascata, 70, Tijuca
Salvador, BA—Rua Alvaro Adorno, 17, Brotas 40.000/ (071) 244-1072
São Luiz, MA—Rua Deputado José Maria, 93-Fatima
São Paulo, SP—Rua dos Franceses, 323, Bela Vista/ (011) 284-4075

FARM COMMUNITY

Pindamonhangaba, São Paulo (New Gokula)—Ribeiro Grande (mail: C.P. 108, 12.400)

MEXICO

Guadalajara—Morelos No. 1514 Sector Hildago, Jalisco/ 26-12-78
Mexico City—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Monterrey—General Albino Espinoza, 345 Pte., Zona Centro, Monterrey, N.L./ 42 67 66
Puebla—Rio Nazas 5016, Col. San Manuel/ 459047
Vera Cruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Gauda-Mançala Bhûmi)—contact ISKCON Mexico

OTHER COUNTRIES

Arequipa, Peru—Leticia 204
Bogotá, Colombia—Carrera 3A No. 54-A-72/ 255-9842
Buenos Aires, Argentina—CC 80, 1602 Florida
Calí, Colombia—Avenida 5B Norte, 23D-35/ 684234
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongüen, 588/ 23150
Corriverton, Guyana—Lot 3, Line Path E, Corriverton, Corentyne, Berbice
Cuzco, Peru—Calle Plaza San Francisco No. 360 (altos)
Georgetown, Guyana—24 Uirvlugt Front, West Coast Demerara
La Paz, Bolivia—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes)/ 785023
Lima, Peru—Jiron Junín 415/ 28-94-91
Medellín, Colombia—Villa Rica 2 Traversal 75, No. 72B-110/ 345753
Montevideo, Uruguay—Casilla 10,531, Suc. Pluna
Panama, Republic of Panama—Via las Cumbres, entrada a Villa Zaita, frente a INPSA No. 10 (mail: P.O. Box 6-29-54, Panama)/ 681070
Quito, Ecuador—Apdo. 2384, Calle Yasuni No. 404 (mail: P.O. Box 2384)
San Jose, Costa Rica—100 mtrs. sureste de aptos Torre Blanca Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)
San Salvador, El Salvador—67 Avenida Sur No. 15, Colonia Escalon
Santiago, Chile—Estudiantes, 150
Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254/ (809) 688-7242
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas

FARM COMMUNITIES

San Salvador, El Salvador—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán, Dpto. de La Libertad

Guyana—Seawell Village, Corentyne, East Berbice

RESTAURANTS

Cuzco, Peru—Calle Procuradores No. 36
Lima, Peru—Azangaro 149
San José, Costa Rica—50 metros al este de la casa amarilla, Avenida 7, No. 1325
San Salvador, El Salvador—Govinda's, 7^a Calle Oriente No. 155
Santiago, Chile—Govinda's (at ISKCON Santiago)

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NORTH AMERICA

CANADA

Edmonton, Alberta—8957 77th Ave., T5N 2N7/ (403) 466-9037
Montreal, Quebec—1626 Pie IX Boulevard, H1V 2C5/ (514) 527-1101
Ottawa, Ontario—212 Somerset St. E., K1N 6V4/ (613) 233-1884
Regina, Saskatchewan—2817 Victoria Ave., S4T 1K6/ (306) 522-4973
Toronto, Ontario—243 Avenue Rd., M5R 2J6/ (416) 922-5415
Vancouver, B.C.—5462 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 433-8216
Waterloo, Ontario—51 Amos Ave., N2L 2W6/ (519) 888-7321

FARM COMMUNITY

Woburn, Quebec (New Badrinātha)—145 Rang Louise, G0Y 1R0/ (819) 566-2282

RESTAURANTS

Montreal—Chez Govinda, 3678 Saint Denis St./ (514) 843-8510
Ottawa—The Back Home Buffet, 212 Somerset St. E./ (613) 233-460

U.S.A.

Ann Arbor, Michigan—606 Packard St., 48104/ (313) 665-9057
Atlanta, Georgia—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680
Baltimore, Maryland—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3883
Berkeley, California—2334 Stuart St., 94705/ (415) 540-9215
Boston, Massachusetts—72 Commonwealth Ave., 02116/ (617) 247-8611
Chicago, Illinois—1716 W. Lunt Ave., 60626/ (312) 973-0900
Cleveland, Ohio—15720 Euclid Ave., E. Cleveland, 44112/ (216) 681-9933
Dallas, Texas—5430 Gurley Ave., 75223/ (214) 827-6330
Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461
Detroit, Michigan—383 Lenox Ave., 48215/ (313) 824-6000
E. Lansing, Michigan—319 Grove St., 48823/ (517) 351-6603
Fullerton, California—2011 E. Chapman Ave., 92631/ (714) 870-1156
Gainesville, Florida—Rt. 2, Box 24, Alachua, 32615/ (904) 462-3958
Honolulu, Hawaii—51 Coelmo Way, 96817/ (808) 595-3947
Houston, Texas—1111 Rosalie St., 77004/ (713) 526-9860
Hyannis, Massachusetts—127 Ridgewood Ave., 02601/ (617) 771-4244
Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029
Lake Huntington, New York—P.O. Box 388, 12752/ (914) 932-8332
Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184
Los Angeles, California—3764 Watseka Ave., 90034/ (213) 836-2676
Miami Beach, Florida—2445 Collins Ave., 33140/ (305) 531-0331
Newark, Delaware—168 Elkton Rd., 19711/ (302) 453-8510
New Orleans, Louisiana—2936 Esplanade Ave., 70119/ (504) 488-7433
New York, New York—305 Schermerhorn St., Brooklyn, 11217/ (212) 855-6714
Philadelphia, Pennsylvania—51 W. Allens Lane, 19119/ (215) 247-4600
Portland, Oregon—3828 Southeast Division St., 97202/ (503) 232-2590
Providence, Rhode Island—39 Glendale Ave., 02906/ (401) 273-9010
St. Louis, Missouri—3926 Lindell Blvd., 63108/ (314) 535-8085
San Diego, California—1030 Grand Ave., Pacific Beach, 92109/ (714) 483-2500
San Francisco, CA—Bhaktivedanta Institute & Fellowship, 84 Carl St., 94117/ (415) 664-2397
San Juan, Puerto Rico—Box 215, Rt. 181, Gurabo, Santa Rita, 00658
Seattle, Washington—400 18th Ave. E., 98112/ (206) 329-7011
State College, Pennsylvania—103 E. Hamilton Ave., 16801/ (814) 234-1867

Tallahassee, Florida—701 W. Pensacola, 32304/ (904) 222-0790
Tampa, Florida—1814 127th Ave., 33612/ (813) 971-0769
Topanga, California—20395 Callon Dr., 90290/ (213) 455-1658
Towaco, NJ—100 Jacksonville Rd., (mail: P.O. Box 109, 07082)/ (201) 299-0970
Washington, D.C.—10310 Oaklyn Rd., Potomac, Maryland, 20854/ (301) 299-2100

FARM COMMUNITIES

Caddo, Oklahoma (New Kurukṣetra)—Route 1, Box 296-A, 74729/ (405) 367-2784
Gainesville, Florida—Rt. 2, Box 24, Alachua, 32615/ (904) 462-3443
Gurabo, Puerto Rico (New Govardhana Hill)—(contact ISKCON San Juan)
Hopland, California (New Mt. Kailas)—Route 175, Box 469, 95449/ (707) 744-1100
Hotchkiss, Colorado (New Barshana)—P.O. Box 112, 81419/ (303) 527-4584
Lynchburg, Tennessee (Murāri-sevaka)—Rt. No. 1, Box 146-A (Mulberry), 37359/ (615) 759-7058

Moundsville, W. Virginia (New Vrindaban)—R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ (304) 843-1600

Ninole, Hawaii (New Kṛṣṇaloka)—P.O. Box 108, 96773/ (808) 595-3947

Port Royal, Pennsylvania (Gītā-nāgarī)—R.D. No. 1, 17082/ (717) 527-2493

Three Rivers, CA (Bhaktivedanta Village)—44799 Dinely Dr., 93271/ (209) 561-9971

RESTAURANTS

Dallas—Kalachandji's (at ISKCON Dallas)
Detroit—Govinda's (at ISKCON Detroit)/ (313) 331-6740
Leucadia, CA—Govinda's, 1470 N. Hwy. 101, 92024/ (714) 942-2330
Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269
New Vrindaban—Palace of Gold Restaurant/ (304) 843-1233 (closed Dec. - April)
St. Louis—(at ISKCON St. Louis)/ (314) 535-8161
San Francisco—Jagannatha's Cart, 57 Jessie St., 94105/ (415) 495-3083
San Francisco—The Higher Taste, 775 Frederick St., 94117/ (415) 661-7290
San Francisco—The Seven Mothers, 86 Carl St., 94117/ (415) 753-9703
San Juan, Puerto Rico—Govinda, Tetuan 153, Viejo San Juan/ (809) 727-4885
Washington, D.C.—Govinda's, 515 8th St. S.E., 20003/ (202) 543-9600

EUROPE

ENGLAND, IRELAND, AND SCOTLAND

Belfast, Northern Ireland—21 Ava Avenue, Ormeau Rd., Belfast 7
Dublin, Ireland—Castlefield House, Knocklyon Road, Templeogue, Dublin 16/ 945504
Glasgow, Scotland—571 Sauchiehall St., Charing Cross, Glasgow G3 7PQ/ 041-21-5999
London, England (city)—10 Soho St., London W1/ 01-437-3662
London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Radlett 7244
Manchester, England—106 College Road, Whalley Range, Manchester 16/ 061-881-1947
Worcester, England—Chaitanya College at Croome Court, Severn Stoke, Worcester WR8 9DW/ 090 567-214

FARM COMMUNITIES

Glengarriff, Ireland (Hare Kṛṣṇa Farm)—County Cork
London, England—(contact Bhaktivedanta Manor)

RESTAURANT

London—Healthy, Wealthy, and Wise, 9-10 Soho St./ 01-437-1835

(This list of worldwide Hare Kṛṣṇa centers continues on the inside back cover.)