

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



BACK TO GODHEAD

Vol. 18 No. 10

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

GOD AS BUTTER THIEF

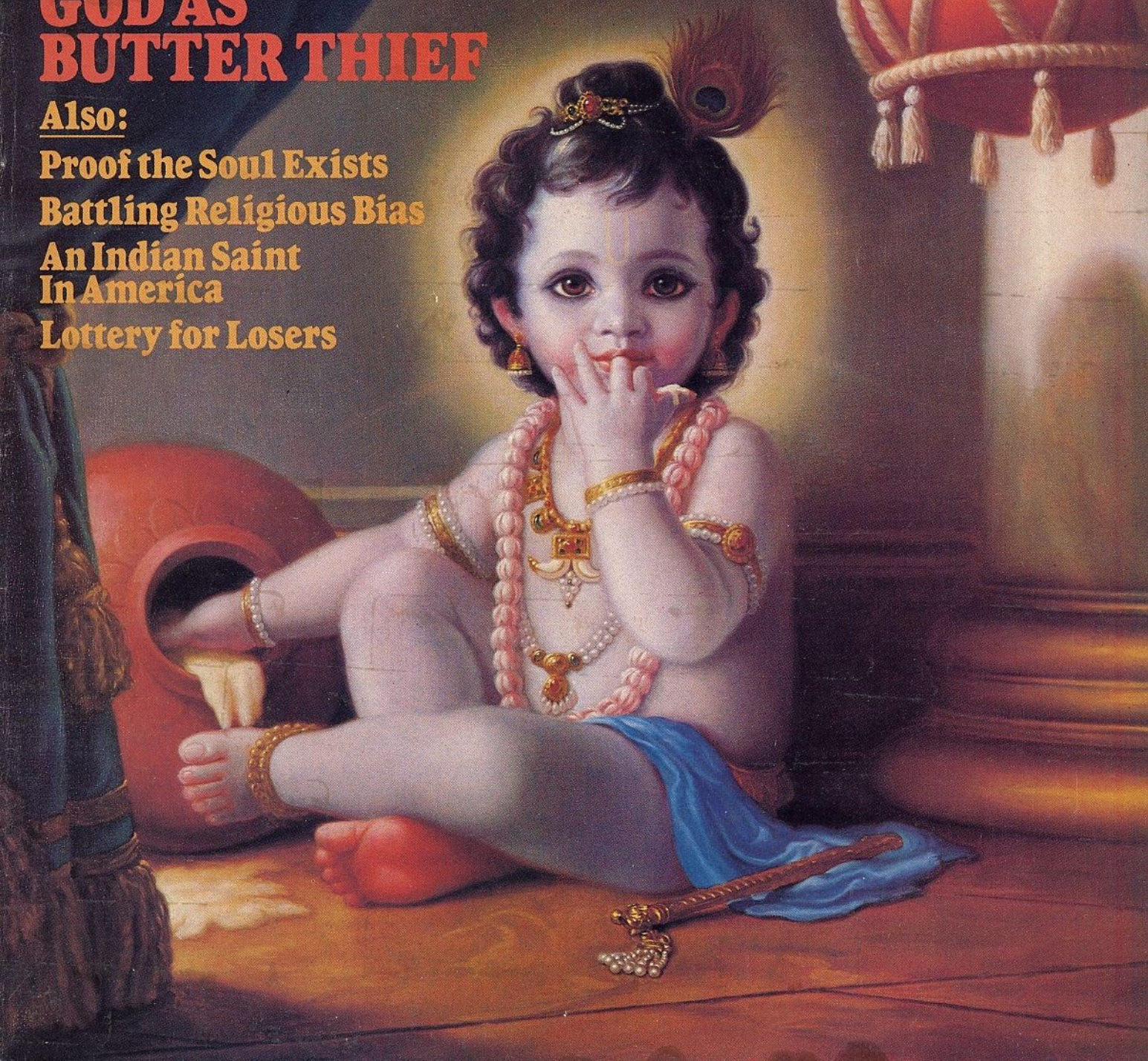
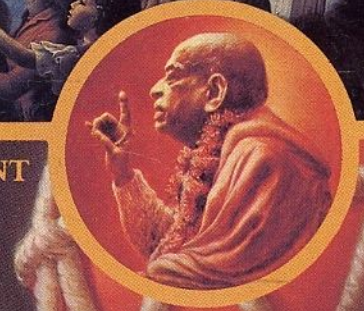
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Proof the Soul Exists

Battling Religious Bias

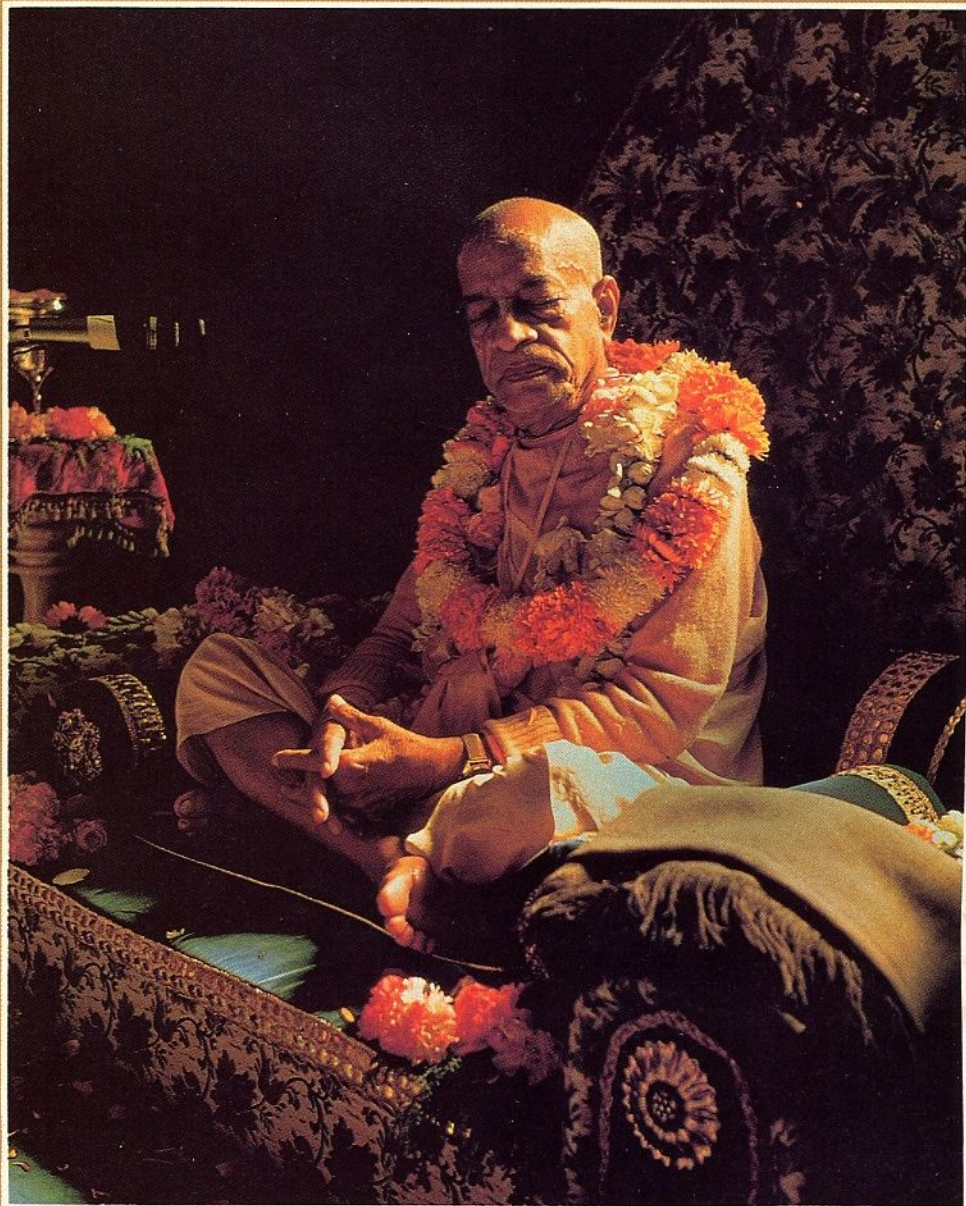
**An Indian Saint
In America**

Lottery for Losers



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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(under the direction of His Divine Grace
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A. C. Bhaktivedānta Swami Prabhupāda

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

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

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COVER: Kṛṣṇa, the Butter Thief. As a child in Vṛndāvana, India, Kṛṣṇa used to steal freshly churned butter from pots stored in His neighbors' houses. During the month of Kārttika (see calendar on page 31), Kṛṣṇa's devotees especially like to remember these naughty childhood pastimes, which evoke the most intimate sentiments of parental love. Although Kṛṣṇa is the father of everyone, He appears as the most darling child to His pure devotees who wish to worship and love Him in that form. (Painting: Muralīdhara dāsa).



WHICH WAY HOME FOR THE WANDERING SOUL?

To find the lasting happiness we're looking for,
we must break free of the bonds
of gross and subtle matter.

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

Ladies and gentlemen, thank you very much for kindly participating in this Kṛṣṇa consciousness movement, which is spreading *bhāgavata-dharma*. *Bhāgavata-dharma* means "the activities performed in relationship with the Supreme Lord." The Lord is Bhagavān, the Supreme Personality of Godhead, and the devotee is *bhāgavata*, one who acts in relationship with Bhagavān.

Actually, everyone is related to the Supreme Personality of Godhead, just as a son is always related to his father. That relationship cannot be broken at any stage. But sometimes it happens that the son, out of independence, goes out of his home and forgets his affectionate relationship with his father. In your country it is not a very extraordinary thing; at the present mo-

ment many sons are going out of their fathers' affectionate homes.

Similarly, we are all sons of God, but out of independence some of us have left the spiritual world and are trying to forget our affectionate relationship with Him. Of course, we are not fully independent, but we do have minute independence. Because God is fully independent and we are born of God, we have the quality of independence in minute degree. Therefore we have the freedom to remember our relationship with God or to forget it.

So, although we living entities are part and parcel of God, when we want to live independently of Him we begin our conditioned stage of existence. We must accept a material body, which is conditioned in so many ways. One conditioning is that the body must undergo six changes. The body is born at a certain date, it grows, it remains for some time, it produces some by-products, it dwindles, and at last it vanishes. These are the six changes of the body. Another conditioning is that the body is subject to so many tribulations, called the threefold miseries: miseries caused by the body and mind, miseries inflicted on us by other living entities, and miseries caused by natural disturbances. And above all, our whole conditioning is summarized into four principles—birth,

old age, disease, and death. These are the conditions of material life.

So, in order to get out of these conditions placed on us, we must revive our original consciousness—Kṛṣṇa consciousness, or God consciousness. (When we speak of Kṛṣṇa, we mean the Supreme Lord.) It is natural for us to revive our Kṛṣṇa consciousness, because Kṛṣṇa is our Supreme Father. Every one of us can say, "I am the son of such-and-such gentleman; such-and-such gentleman is my father." So it is natural to remember our father and our relationship with him.

Unfortunately, sometimes we forget our Supreme Father, Kṛṣṇa, and we want to live independently; we want to enjoy life according to our whims. But by such independence we are never satisfied. In search of illusory happiness, we must transmigrate from one body to another to find facilities for sense enjoyment. But in every body, in every species of life, we must suffer birth, old age, disease, and death, as well as the other miseries of conditioned life.

The human form of life is an opportunity to revive our original relationship with the Supreme Father, Kṛṣṇa, and get free of this miserable conditioned life. Then we will exist in our spiritual body, without being covered by this material body. We

Covered by a gross body of earth, water, fire, air, and ether and a subtle body of mind, intelligence, and false ego, the spirit soul who rejects his relationship with God must suffer in the alien world of matter. Repeatedly transmigrating from body to body in search of permanent happiness, such a lost soul is like a child who has left the care of his affectionate father and needs help getting back home. In the form of the four-armed Supersoul in the heart, the Supreme Father, Kṛṣṇa, is always ready to help His wayward son with good instruction.

have a spiritual body within this material body, and that is our real identity. Now we are covered by two kinds of material bodies: the subtle body and the gross body. The subtle body is made of mind, intelligence, and ego—false ego. And the gross body is a mixture of earth, water, fire, air, and ether. These two kinds of bodies are always changing, but our spiritual body remains unchanged.

Generally, we can see the gross body but not the subtle body. I know that you have a mind and intelligence, and you know I have a mind and intelligence. But I cannot see your mind, your intelligence, or your determination. I cannot see your thoughts—your thinking, feeling, willing. Similarly, you cannot see my subtle body. You can see only my gross body made of earth, water, fire, air, and ether, and I can see your gross body.

When the gross body breaks down, we are carried away by the subtle body, and that process is called death. If our father dies, we may say, "Oh, my father has gone away." Why do we say that our father has gone away? The body is still lying there. But actually our father *has* gone away, because the spirit soul has been carried away by the subtle body. Similarly, at night while we are sleeping in our nice apartment, our subtle body may take us away to the top of a mountain. We may dream we have come to the top of a very high mountain and that we are falling down, but actually our gross body is sleeping in a comfortable apartment. The subtle body has carried us to the mountain.

So, death means a change of gross body. The gross body and subtle body are like our coat and shirt. Generally, when you enter your home you remove your coat but keep your shirt on. Similarly, at death we give up our gross body but keep our subtle body. That is death. And then, by the laws of nature, we are carried by our subtle body into the womb of a mother, where we develop another gross body with materials supplied by her. When the body is ready, we come out from the womb of the mother and begin working again with the subtle and gross bodies.

By practicing Kṛṣṇa consciousness, we can transcend both the gross body and the subtle body and come to the spiritual world. And as soon as we are free of the gross and subtle bodies, we attain our real body, our spiritual body. So, Kṛṣṇa consciousness is the highest benediction for human society, because it allows one to transcend the gross and subtle material bodies and come to the platform of one's spiritual body. That is the highest perfection.

Human life is meant for transcending the bodily concept of life. This age is called Kali-yuga. It is not a very good time: simply disagreement, fighting, quarreling,

misunderstanding. This age is full of all these things. Therefore, to come to the spiritual platform by meditation or mystic *yoga* is very difficult in this age. Formerly it was not so difficult; people were easily trained up by the Vedic process. But now people are generally not interested in spiritual matters. They are simply interested in the gross body or, if one is a little advanced, the subtle body. Although there has been advancement in education, there is no education concerning the spiritual body. Therefore people are simply concerned with the gross and subtle material bodies.

As expressed in a song by Narottama dāsa Ṭhākura, one of our predecessor

***We have forgotten
Kṛṣṇa, our
Supreme Father,
due to material
contamination, but
if we hear about Him
we will begin to
remember Him.
So just continue
hearing about Kṛṣṇa
and your life
will be successful.***

ācāryas, or teachers: *hari hari viphale janama goñānu*. He says, "My dear Lord, I am simply wasting my valuable human life." Countless living entities have taken birth as human beings, but most of them do not know how to utilize their life. They utilize it just like the animals—simply making arrangements for eating, sleeping, mating, and defending. That's all. The animal eats his natural food, and we make arrangements for eating unnaturally—that is our advancement. In the animal kingdom every animal has a particular type of food. Take the tiger, for example. A tiger eats flesh and blood. If you give a tiger nice oranges or grapes, he'll not touch them, because they are not his food. Similarly, a hog eats stool. If you give a hog nice *halavā* [buttery-sweet toasted farina], he'll not touch it.

Just as every animal has a particular type of food, we human beings also have our particular type of food. What is that

food? Fruit, milk, grains, vegetables. Consider our teeth. If you eat a fruit, you can easily cut it into pieces with your teeth. But if you eat a piece of flesh, it will be difficult to cut with your teeth. But a tiger has the particular type of teeth that can immediately cut flesh into pieces.


So, we are advancing in education, but we do not even study our teeth. We simply go to the dentist. This is our advancement of civilization. The tiger never goes to the dentist, yet its teeth are so strong that they can immediately cut flesh into pieces. He doesn't require a dentist, because he doesn't eat anything that is unnatural for him. But because we eat any damn thing, we require the help of a dentist.

The human being has a particular purpose in his life—to study and discuss *bhāgavata-dharma* and thus try to understand Bhagavān, the Supreme Personality of Godhead. This is very easy. How can we do it? We simply have to hear about Kṛṣṇa. Kṛṣṇa is Bhagavān, the Supreme Personality of Godhead, and we are part and parcel of Kṛṣṇa. Suppose I had left my home a long time ago and forgot my father. Then somebody reminded me: "Do you know such-and-such gentleman? He is your father. Long ago you played in such-and-such a way, and your father helped you." In this way, if you simply talked of my father, I would remember him and my home.

Similarly, we have all forgotten our relationship with our Supreme Father, Kṛṣṇa, but if we simply hear about Him from authorized sources, we will begin to remember Him. It is a simple process:

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
pūnya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadraṇi
vidhunoti suhṛt satām*

"Kṛṣṇa is our best friend, and He is dwelling within our heart as the Supersoul. When we submissively hear about Him, He cleanses away all the dirty things in our heart, such as lust and greed."

We should simply hear about Kṛṣṇa. We have forgotten Kṛṣṇa, our Supreme Father, on account of material contamination, but if we hear about Him attentively we will begin to remember Him. You have kindly come here to listen to talks about Kṛṣṇa, so this is a very good opportunity for you. You are all young boys and girls, and you are very fortunate. Your fathers and grandfathers have not come here, but you have come. So just continue hearing about Kṛṣṇa and your life will be successful. You haven't got to do anything else. You don't have to acquire an M.A. or a Ph.D. No. God has given you two ears, and if you kindly hear about Kṛṣṇa from a realized source, your life will be successful. Thank you very much. 

If the Hare Kṛṣṇa Movement Is a Cult, I'm Out of a Job!

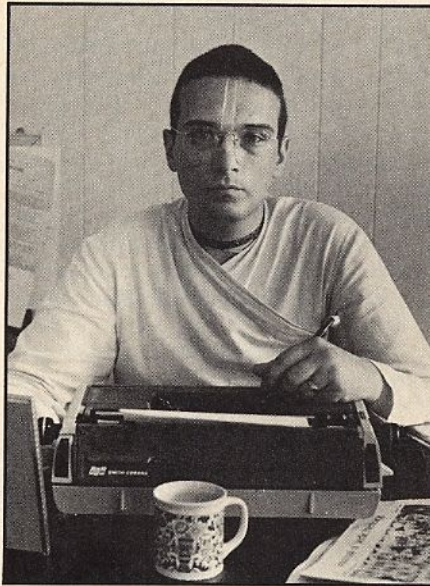
A devotee editor fights religious bias.

by SATYARĀJA DĀSA

Sometimes people accuse the Hare Kṛṣṇa movement of being a new cult. We find that both sad and humorous down at the *Journal of Vedic Heritage*. That's the monthly newspaper I work for. It's one of the four most widely read Hindu newspapers in the greater New York metropolitan area. There are fifty full-time Indian employees on the staff, but I, an American Hare Kṛṣṇa devotee, am editor in chief. Have my employers been duped into hiring a brainwashed cult member to edit their paper?

Of course not. Anyone who knows Indian culture and philosophy knows that the Hare Kṛṣṇa movement isn't a cult. The other men and women on the paper, all born in India, marvel at the stories I bring back—accusations of brainwashing, accounts of brutal deprogramming tactics, reports of outrageous lawsuits. They find it difficult to believe that right in the mainstream of Western civilization—a civilization that prides itself on its learning and technological advancement—anyone could be so culturally isolated. And yet I must admit to my Indian co-workers that because many Americans and Europeans are unaware that the Hare Kṛṣṇa movement is rooted in the world's oldest and most consistent religious tradition, the movement is often mistaken for a cult.

To the Indians I work with, the Hare Kṛṣṇa devotees are *sādhus* (holy people) who have seriously embraced the practices of Vedic devotional theism. And since my co-workers—people from India—accept the Hare Kṛṣṇa movement as part of an authentic religious tradition, how can the typical Western-born casual observer disagree? Who knows better what is *Indian* than an Indian? In fact, if the Indians on the staff of the *Vedic Heritage* thought the Hare Kṛṣṇa movement were a cult, I'd be out of a job!



SATYARĀJA DĀSA

As editor in chief of the *Journal of Vedic Heritage*, I must not only write editorials but also edit and rework articles by noted Hindu scholars and theologians. Clearly, my employers wouldn't trust me with these sensitive tasks if they thought the Hare Kṛṣṇa movement dubious in any way.

One can trace the modern-day Hare Kṛṣṇa movement back to antiquity. The movement is based on India's ancient Vedic texts, the most time-honored and comprehensive of the world's scriptural classics, and was founded by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, a scholar, pure devotee of Kṛṣṇa, and religious leader of unassailable character and integrity.

In 1965, at the age of sixty-nine, Śrīla Prabhupāda sailed alone and penniless from India to the United States and, after a year of great personal struggle and sacrifice, founded and incorporated the International Society for Krishna Consciousness

(ISKCON) in New York City. His movement then expanded rapidly throughout the United States and the rest of the world.

By the time Śrīla Prabhupāda passed away in 1977, he had established more than one hundred Kṛṣṇa conscious temples, *āśramas*, farms, and schools worldwide, and the public chanting of Hare Kṛṣṇa had become a colorful, familiar sight on the streets of most major cities. To date, the movement has distributed well over a hundred million copies of the sacred literatures of India in some thirty languages.

In its theology and practices, the Hare Kṛṣṇa movement participates fully in the rich religious and cultural tradition from which it originates, and this has been confirmed not only by Indian laymen but by numerous scholars and religious leaders throughout the world. A. L. Basham, one of the world's foremost Indologists and the author of the *Encyclopaedia Britannica's* "History of Hinduism" article, has this to say: "From the point of view of spreading knowledge of Indian religions, you [ISKCON] have done a great deal in the Western world. Yours . . . is the best form of it."¹

Writing on ISKCON's work in India, J. Stillson Judah, former professor of the history of religions at Berkeley's Graduate Theological Union, wrote, "India has long received Christian missionaries from the West, and conversely, the United States is used to the visits of Hindu *swamis* and *yogis*. It may appear unusual, however, that in recent years hundreds of American devotees of Krishna have been sent to India as missionaries to the Indians. There they have been trying to revive and spread the message of Krishna Consciousness among the Hindu population."² The Hare Kṛṣṇa center in Bombay now has more than ten thousand members. It hardly seems ISKCON would

have been so successful had it not been genuinely representing Vedic culture.

The renowned O.B.L. Kapoor, who has held many important posts in the Indian educational system (for a time he was head of the philosophy department and dean of the faculty of arts at B.R. College in Agra), has written, "Sankirtan [the congregational chanting of the Lord's holy names] has been in vogue throughout the length and breadth of the Indian subcontinent since the time of Śrī Caitanya and before, and now it is being spread all over the world by the Hare Kṛṣṇa movement."³

Further, on September 30, 1976, at the annual convention of the American Academy of Religion, two hundred American and Canadian scholars signed a petition asserting the Hare Kṛṣṇa movement's authenticity. So among Western scholars of philosophy and religion, the International Society for Krishna Consciousness has become widely known and accepted.

But people in general need to be educated. Cultural isolation is a dangerous thing. And when someone points his finger at a traditional form of Indian religion and claims that its adherents are "brainwashed" or that they are victims of some new "cult" employing "mind control," the problem requires immediate attention. As Harvard theologian Harvey Cox put it, "A glance at some of the groups usually included in the cult cat-


egory should raise questions right away about the category itself. The Hare Kṛṣṇas, for instance, represent the coming to America of Vaiṣṇavite 'bhakti,' a centuries-old Indian devotional tradition."⁴

Indians themselves offer the greatest affirmation of the authenticity and significance of the Hare Kṛṣṇa movement. Throughout America, Europe, and the entire civilized world, ISKCON temples have become places of worship for many Indians abroad. The ISKCON temples are their "India" away from India.

Famous politicians and musicians of India have endorsed ISKCON's work. Sri Lal Bahadur Shastri, the late prime minister of India, said, "His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is doing invaluable work, and his books are significant contributions to the salvation of mankind." Lata Mangeshkar, the world's most prolific recording artist and winner of the *Padma Busham* Art Award, India's highest national award, said, "As an artist, I am most grateful for Śrīla Prabhupāda's efforts toward bringing about a religious cultural revival of Indian classical arts in all parts of the world. By the blessings of Lord Śrī Kṛṣṇa, many talented disciples of Śrīla Prabhupāda have virtually mastered the arts of *bhajana* and *kīrtana* [devotional music] and classical dance."

Finally, Dr. Rasik Vihari Joshi, chairman of the department of Sanskrit at

the University of Delhi, once stated, "Indian religion and Indology will both forever remain indebted to Śrīla Prabhupāda for making Vaiṣṇava thought and philosophy available around the world through his translations of and commentaries on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Words fail to express my joy and appreciation for these excellent editions."

As for my own milieu, down at the *Journal of Vedic Heritage* I see a profound appreciation for ISKCON's work every day. We regularly print articles confirming that ISKCON's conception of Indian spirituality is indeed authentic. And since I started working on the *Vedic Heritage*, Saraswati Vimala Didi, the paper's publisher, has said, "Our newspaper has improved a thousand times. I think that ISKCON has properly trained our young editor." 

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1. Steven J. Gelberg, ed., *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West* (New York: Grove Press, 1983), p. 175.
2. J. Stillson Judah, *Hare Krishna and the Counterculture* (New York: John Wiley & Sons, Inc., 1974), p. 43.
3. O.B.L. Kapoor, *The Philosophy and Religion of Sri Caitanya* (New Delhi: Munshiram Manoharlal, Ltd., 1976), p. 190.
4. David G. Bromley & Anson D. Shupe, Jr., *Strange Gods: The Great American Cult Scare* (Boston: Beacon Press, 1981), p. xiii.

We welcome your letters. Write to
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Philadelphia, Pennsylvania 19119

LETTERS

This is just to let you know how very much I enjoyed your article on brainwashing in the July issue of your magazine.

I am the parent of a devotee, and I must admit I was pretty upset when she became involved in the Krishna movement and moved into ISKCON Potomac. I was advised to have my daughter deprogrammed. I read up on deprogramming and its ramifications. I also felt my daughter had and has freedom of choice, freedom of religious beliefs. I decided to do nothing. My philosophy is "live and let live."

Now, four years later, I am thoroughly convinced I made the right move. My daughter has married a devotee, and they are awaiting a child. I myself am not a devotee, but I respect my daughter Jagannatha's lifestyle and beliefs. To me, it's a matter of human dignity, respect, and values.

Actually, what is brainwashing? I am a teacher and have great respect for the mind. I also believe in spirituality. Whether we call God Krishna or something else,

He is fair and just and very tolerant. To me, that is what is important—tolerance and understanding and love.

Your article substantiated my own feelings and beliefs, and I just wanted to let you know this. Keep up the good work.

Mrs. Carol B. Berman
Newburgh, N. Y.

* * *


In your July issue you ran an article called "Man/Machine Interface," in which you criticize *Time* magazine for making the computer "Machine of the Year." But do you feel that computers are of no value in our society? It's my guess that even you employ some computers for mailing, banking, and such. Sure we must "keep our eye on them," but they are useful to us.

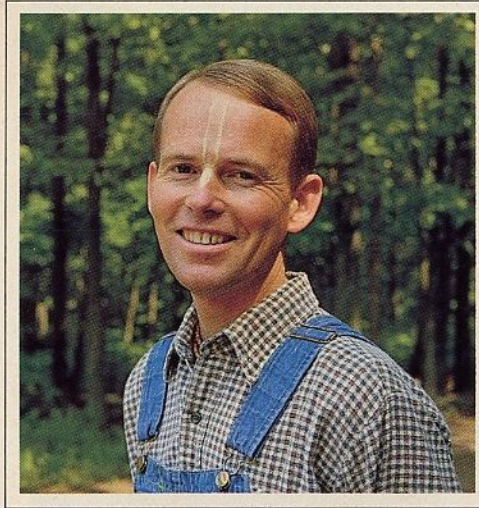
Mike Levine
State College, Pennsylvania

OUR REPLY: "Man/Machine Interface" didn't criticize computers per se—only the overestimation of them by *Time* and

overdependence on them by others. However fast and efficient a computer may be, it can't act independently. It must be built, programmed, and maintained by human beings. Even the most ordinary humans (who will never be chosen for *Time's* Man-of-the-Year award) can think and act by their own wills. This puts them far above the most advanced computer. And even the greatest humans are nothing compared with the Supreme Lord, Kṛṣṇa, who creates and maintains everyone and directs our "independent" actions.

But you're right in pointing out how useful computers are—even in devotional service to Kṛṣṇa. Here at the BACK TO GODHEAD offices in Philadelphia, we use a computer to keep track of our subscribers. Some of our writers use word processors, and the very words you're reading were typeset by a computerized typesetter. Like everything else, therefore, computers are part of Kṛṣṇa's energy and should be used to glorify Him.

As the article explained, however, we can exist quite happily without computers, but they can't exist without us. Ultimately we should feel dependent not on computers or anything else of this material world but on Lord Kṛṣṇa, the Supreme Personality of Godhead. 



Rainmakers, Big and Small

BACK TO GODHEAD's farm correspondent points out that although everybody talks about the weather, only one person can do something about it.

by SUREŚVARA DĀSA

Few of us realize as the farmer does how completely we're at the mercy of nature. Even if the farmer lives not by selling crops but by selling cows for slaughter, still he's keenly aware how much he relies on the bounty of the fields to fatten his herd. After he cuts his alfalfa, for instance, he needs two days to "make hay while the sun shines," then more rain to make his crop grow for another cutting. And even if he irrigates his land, his river or well will go dry if rain stops falling.

Since our very life depends on regular rainfall, how, we might ask, does rain come to us?

Every child knows that the sun evaporates moisture from the earth's surface, especially the ocean, and draws it into the sky to form clouds. When this moisture condenses, the clouds pour rain on the earth. Sometimes nature stocks this water on mountain peaks in the form of snow and ice. Ideally, this snow and ice melt gradually throughout the spring, summer, and fall. The water then flows down through the great rivers and glides down to the salty ocean again.

Rain, then, begins and ends in the ocean. But where did the ocean come from?

"Scientists say that water is a combination of hydrogen and oxygen," writes Śrīla Prabhupāda, the founder and spiritual guide of the Hare Kṛṣṇa movement, "but when they see a vast ocean they are puzzled about where such a quantity of hydrogen and oxygen could have come from. They think that everything evolved from chemi-

icals. But where did the chemicals come from? We actually see that chemicals are produced from living entities. For example, a lemon tree produces many tons of citric acid. The citric acid is not the cause of the tree; rather, the tree is the cause of the acid. Similarly, the Supreme Personality of Godhead is the cause of everything. He is the cause of the tree that produces the citric acid. He is the cause of the chemicals."

Jaded by an impersonal, mechanistic view of nature, materialistic scientists deny that rain is ultimately an energy of God. Ultimately, they say, we cannot be certain about rain or anything else. And ultimately, if all we do is listen to them, they certainly seem to be right.

During a bad drought in California a few years ago, one scientifically-minded politician proposed towing in icebergs from the Arctic. In the meantime rain mercifully came. And when it did I happened to be in Santa Barbara, where I met a man named Zeus. He worked with the local weather bureau.

"Man is a function of his genes and environment," Zeus told me, "but [*whispering*] he has incredibly more potential to control them than he knows."

"And now man is also going to control the weather?" I asked.

"*Going to!* Why, just last week we seeded some clouds over Catalina, and it rained buckets."

I pointed to the tempest outside. "Can you make it stop?"

Zeus opened his eyes and mouth wide, raised a forefinger high—and sneezed and sneezed and sneezed. He could no more stop the rain than he could the common cold.

Zeus's cloud-seeding—a technique of stimulating rainfall by distributing quantities of dry-ice crystals or silver-iodide smoke through clouds—has proved about as reliable as 1983's weather. Meteorologists have blamed the record floods and droughts on ocean currents, volcanic dust, sunspots, and even planetary alignments. But the fault, dear reader, is not in our stars, but in ourselves.

When a Kṛṣṇa conscious farmer hears that strong winds, rain, and high seas have washed out California's fun in the sun—destroying celebrities' beachfront Dionysian dens and cocaine condos—or that the Southern Hemisphere's worst drought in two hundred years has hurt the cattle industry in Australia and New Zealand, he thinks about the connection between what we do on earth and what goes on in the sky. He meditates on the Vedic literature's description of nature's reaction to grossly sinful activities like illicit sex, intoxication, abortion, and animal slaughter. And he takes as his almanac the words Lord Kṛṣṇa, the Supreme Personality of Godhead, speaks in the *Bhagavad-gītā* (3.14): "All living bodies subsist on food grains, which are produced from rains, and rains are produced by performance of sacrifice."

Lord Kṛṣṇa prescribes the chanting of
(continued on page 12)



Lord Kṛṣṇa's Cuisine

Kentucky Fried Chickpeas

These zesty dishes have more taste and nutrition than chicken, but none of the bad *karma*.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

Next time you see one of those cheery commercials for Colonel Sanders Kentucky Fried Chicken, here's something to think about: In the United States, 98% of all table chickens are raised in highly automated, factorylike plants where the birds undergo agonizing suffering from the time they're hatched to the time they're slaughtered. Up to 50,000 chickens are crowded into a single shed, subjected to artificial periods of light and darkness so they'll eat more and grow faster, "de-beaked" with a hot iron instrument to prevent feather-pecking and cannibalism

brought on by extreme stress, and finally crated up and hauled off to the slaughterhouse after a truncated life of only eight or nine weeks.

By way of contrast, consider the lowly chickpea, or garbanzo bean. Some years ago, at the Hare Kṛṣṇa center in Māyāpur, West Bengal, each day a few other women devotees and I would go for a swim in the nearby Jalāṅgī River. On the way we'd walk through acres of bushy chickpea plants. They grew profusely on that open land, helped by the bright sunshine, fertile soil, plentiful water, and clean air—a

peaceful and invigorating atmosphere. One morning we saw some Bengali boys picking and eating the green chickpeas. So we picked some ourselves, offered them to Lord Kṛṣṇa, and ate them. Delicious. Even raw. And we didn't kill a thing.

Since then I've learned that chickpeas are a good source of protein and iron, as well as fiber, vitamins A and B₆, riboflavin, thiamin, niacin, calcium, phosphorous, sodium, and potassium. But the best thing about the chickpea is that, unlike chicken or any other animal flesh, we can offer it to Kṛṣṇa. And by eating chickpeas that have been offered to Him, we don't incur any bad *karma*.

Those of us familiar with the laws of *karma* know that people who kill animals will themselves have to be killed in a future life. That's because, according to the law of *karma*, whatever we do is seen and recorded by higher authorities, who then mete out our just punishment or reward. Or, as the Bible says, "As you sow, so shall you reap."

Every living entity, whatever body he's in, is part and parcel of the Lord, and He doesn't tolerate the abuse of any of His creatures at the hands of man. If we can keep healthy by eating chickpeas and other grains and vegetables, what justification could we possibly have for torturing and slaughtering chickens and other animals? This unnecessary violence goes against one of the Lord's cardinal orders—"Thou shalt not kill"—and we must pay for our disobedience by suffering in our next life.

And in this life we pay for it by getting horrible diseases, suffering in wars, and losing our natural qualities of mercy and sensitivity toward others, both human and animal. Our intelligence becomes clouded. That's why we can think it's OK to treat our pet dog with tender loving care at one moment, and the next moment to make a meal out of the flesh of a slaughtered animal. In fact, because of our unfortunate habit of eating meat, we find violence and callousness to violence increasing side by side in our daily lives.

But simply becoming a vegetarian isn't enough either, because, as Kṛṣṇa says in the *Bhagavad-gītā*, "One who cooks [vegetarian or nonvegetarian] food for his own pleasure eats only sin." The solution is to eat only *kṛṣṇa-prasādam*, vegetarian food offered to Lord Kṛṣṇa. That's the only food that's completely *karma*-free.

In his commentary on the *Śrīmad-Bhāgavatam*, Śrīla Prabhupāda writes on this point as follows: "If one eats food without offering it to the Supreme Personality of Godhead, he is a thief and is liable to be punished. All property on the surface of the globe belongs to God, so one has the right to use goods only after offering them to Him. This is the process

(Recipes by Yamunā-devī dāśī)

Savory Chickpeas in Tomato Glaze (*Tamater Kabli Chana Usal*)

Preparation time: 2 to 3 hours (30 to 40 minutes if you use a pressure cooker)
Soaking time: 8 hours
Servings: 5 or 6

1¼ cups whole dried chickpeas (garbanzo beans)
4 to 5 cups water (3½ cups if you're using a pressure cooker)
3½ tablespoons vegetable oil or ghee (clarified butter) for frying spices
1½ teaspoons scraped, minced fresh ginger root
1½ teaspoons seeded, minced fresh hot green chilies
1¼ teaspoons cumin seeds
½ teaspoon black mustard seeds
8 to 12 small fresh or dried curry leaves, if available
5 medium-size, firm ripe tomatoes, diced into small pieces
1¼ teaspoons turmeric
1½ teaspoons *chat masālā*, if available (try an Indian grocery)
½ teaspoon *garam masālā* (try an Indian grocery)
¼ cup minced fresh parsley leaves or coriander leaves
¼ teaspoon salt
1½ tablespoons butter or ghee for flavoring
5 or 6 lemon or lime wedges or twists

1. Place the chickpeas in a 1-quart bowl, pour in 3½ cups of water, and soak overnight (about 8 hours) at room temperature.

2. Drain the soaked chickpeas in a colander, place them in a heavy 3- to 4-quart saucepan, add 4 to 5 cups water and a dab of ghee or vegetable oil, and bring to a full boil over a high flame. Reduce the flame to medium low, cover with a tight-fitting lid, and gently boil for 2 to 3 hours, or until the chickpeas are butter-soft but not broken down. If you're using a pressure cooker, combine the same ingredients in the cooker but use only 3½ cups of water. Cover and cook under pressure for 30 to 35 minutes.

3. Remove from the flame (reduce pressure if necessary), uncover, and stir.

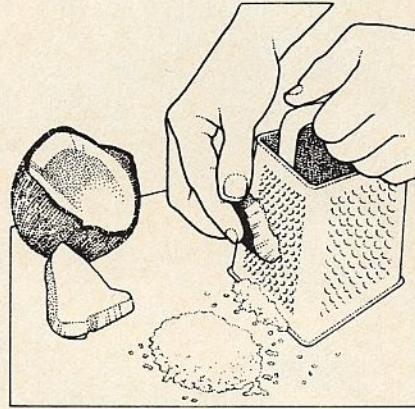
4. Over a medium to medium-high flame, heat 3½ tablespoons of ghee or vegetable oil in a heavy 3-quart saucepan for 30 to 60 seconds. Stir in the minced ginger, seeded green chilies, cumin seeds, and black mustard seeds, and fry for about 30 to 45 seconds, or until the cumin seeds turn golden brown.

5. Drop in the curry leaves and, 1 or 2 seconds later, stir in the diced tomatoes. Add the turmeric powder, half the minced fresh herbs, *chat masālā*, and *garam masālā*. Stir-fry over a

medium flame for 3 to 5 minutes, sprinkling in water when necessary, until the ghee or oil separates from the sauce and the texture is smooth and even.

6. Use a slotted spoon to add the chickpeas, and then transfer to the saucepan 2 to 3 tablespoons of the water in which you cooked the chickpeas. Reduce the flame to low, cover, and gently simmer for about 10 minutes, stirring occasionally and, if necessary, adding small quantities of the cooking water to keep the mixture from sticking to the saucepan.

7. Remove from the flame and add the salt, 1½ tablespoons of butter or ghee, and the remaining fresh herbs. Before offering to Kṛṣṇa, garnish each portion with a wedge or twist of lemon or lime.



Tender Chickpeas in Coconut-Yogurt Sauce (*Kabli Chana Usal*)

Preparation time (after ingredients are assembled): 15 minutes

Soaking time: 8 hours

Cooking time: 2 to 3¼ hours, or 30 to 40 minutes in a pressure cooker

Servings: 5 or 6

1¼ cups whole dried chickpeas
4 to 5 cups water (3½ cups if you're using a pressure cooker)
4 tablespoons ghee or vegetable oil for frying spices
1½ teaspoons cumin seeds
2 teaspoons coriander seeds
½ teaspoon fennel seeds
8 black peppercorns
1 tablespoon white poppy seeds (if available) or chopped cashews or almonds
1 cup plain yogurt, sour cream, or cultured buttermilk
1½ to 3 teaspoons seeded, minced fresh hot green chilies
½ teaspoon scraped, minced fresh ginger root
1 cup lightly packed fresh or dried grated coconut
1½ to 2 cups ghee or oil for deep-frying
2 medium-size baking potatoes

cess and a happy one.

Here are a few recipes for chickpea dishes I'm sure you and your family will enjoy. To get the full benefit of the protein in chickpeas and to make a satisfying, well-balanced meal, serve them with

1¼ teaspoons black mustard seeds
6 to 8 dried curry leaves
1¼ to 1½ teaspoons salt
1 teaspoon turmeric
2 tablespoons minced fresh parsley or coriander leaves
6 to 8 lemon or lime wedges or twists for garnish

1. Place the chickpeas in a 1-quart bowl, pour in 3½ cups of water, and soak overnight (about 8 hours) at room temperature.

2. Preheat the oven to 200°F.

3. Peel the potatoes and dice them into small cubes.

4. Drain the soaked chickpeas in a colander, place them in a heavy 3- to 4-quart saucepan, add 4 to 5 cups of water and a dab of ghee or vegetable oil, and bring to a full boil over a high flame. Reduce the flame to medium-low, cover with a tight-fitting lid, and gently boil for 2 to 3 hours, or until the chickpeas are butter-soft but not broken down. If you're using a pressure cooker, combine the same ingredients in the cooker and use 3½ cups of water. Cover and cook under pressure for 30 to 35 minutes.

5. Remove from the flame (reduce pressure if necessary), uncover, and stir.

6. Place the cumin seeds, coriander seeds, fennel seeds, black peppercorns, and white poppy seeds in a heavy frying pan and dry roast for about 10 minutes over a medium-low flame. Transfer to an electric coffee mill and pulverize to a powder. In a blender, combine the yogurt, seeded minced chilies, ginger, freshly powdered spice mixture, ½ cup of the cooking water (or fresh water) and the coconut. Then cover and blend on medium-high speed for about 1 minute or until the ingredients are reduced to a smooth sauce.

7. Over a medium-high flame, heat 1½ to 2 cups of ghee or oil in a 10-inch karai, 12-inch wok, or 3-quart saucepan until the temperature reaches 365°F. Carefully lower the cubed potatoes into the hot ghee or oil and fry until crispy and golden brown. Remove, drain, and set aside in the preheated oven on a baking sheet lined with paper towels. Remove any containers of ghee or oil from the cooking area.

8. Over a medium to medium-high flame, heat 4 tablespoons of ghee or vegetable oil in a 3- or 4-quart saucepan for 30 to 60 seconds. Drop in the black mustard seeds and fry until they crackle and sputter (30 to 45 seconds). Stir in the curry leaves, add the chickpeas (use a slotted spoon), then pour in the coconut-yogurt sauce, salt, and turmeric. Reduce the flame to medium low and, stirring frequently, cook uncovered until the sauce diminishes to half its original quantity. Fold in the fried potato cubes.

9. Before offering to Lord Kṛṣṇa, garnish each serving with the fresh minced herbs and a wedge or twist of lemon or lime.

of accepting *prasādam*. Unless one eats *prasādam*, he is certainly a thief."

Each of us can learn how to offer our food to Kṛṣṇa, and thus avoid the *karma* we would incur by eating meat or un-offered vegetarian fare. It's a simple pro-

wheat bread, rice, or milk products like yogurt and butter. With such an offering, Lord Kṛṣṇa will be pleased, you and your family will be healthy, and fewer chickens will find their way into Colonel Sanders's hellish emporia.



IN PURSUIT OF THE HIGHEST TRUTH

When you reach it, will you see a burning bush, a pillar of fire,
or a person with unlimited, all-attractive qualities?

by MANDALEŚVARA DĀSA

My first encounters with concepts about God came during my strong Protestant upbringing, as I grew up in a southern Mississippi family of faithful church-goers. Later, in the sixties, I met up with a lot of ideas about God while studying and questioning life and religious philosophies as a ministerial student at Oklahoma Baptist University.

I could tell you about the ideas I sampled and savored in reading Aquinas, Buber, Altizer, Tillich, and so on, but in those days, truths for me weren't so much in the books I read as in the flow of life around me. As much as anybody else trying to make it through the sixties, I was affected and molded by what I saw going on all around me. Books were only part of the milieu.

Ideas of God bombarded me: from the folk philosophy of the Flower People, the lyrics of certain popular songs, my read-

ings in Eastern literature, and my daily interactions with people trying to realize God and the Divine. In the myriad of seemingly ordinary events and situations I would find spiritual significance. I didn't need a church or a sermon to think and speculate about the nature and existence of God. In fact, I came to find the traditional religious setting uninspiring.

My exposure to the popular voidistic, impersonalistic, and psychedelic philosophies led me to believe that God was perhaps a clear light or an unending emptiness, or that I was God. Persons I knew claimed to have seen God during their yogic meditations or psychedelic experiences. Meanwhile, religious leaders I had grown up revering—Oral Roberts, Billy Graham, and others—were also allegedly seeing and conversing with God. I found little agreement, however, as to who God was, what He looked like, or what His plan for His creatures was—if in fact He was even alive (the God-is-dead philosophy was rampant) or in any way connected with all of us down here.

My philosophical odyssey went on for the four years of college, until one day I saw my first picture of Lord Kṛṣṇa. "This is God," the Hare Kṛṣṇa devotee told me. You can just imagine my surprise. In that picture (similar to the one at left) Lord Kṛṣṇa was running in fear from someone the devotee told me was His mother.

The mother of God? "But God is the father of everyone," I reasoned. "How can He have a mother? And how is it that He's afraid? 'The fear of the Lord is the beginning of wisdom,' the Psalmist says. How can God be afraid? How can the 'Rock of Ages' be running in fear from His mother?"

I was bewildered. You may remember that to Moses God appeared in a burning bush: "I am that I am!" And to the Israelites wandering in the wilderness, God appeared as a pillar of cloud by day and a pillar of fire by night. You may also remember the Cecil B. De Mille version of all this in *The Ten Commandments*: When God summoned Moses up onto Mt. Sinai, Moses was in terror of the awesome might of Yaweh, who spoke in a rumbling voice out of the smoke and flames: "Thou shalt not kill!" That had been my favorite part. God was great and had nearly scared the pants off Charlton Heston.

More than twelve years have passed now since I saw my first picture of Lord Kṛṣṇa running from Mother Yaśodā, and my questions have been satisfactorily answered. I know now that although God is one, He reveals Himself variously according to His own purposes—sometimes as the most attractive child, sometimes as the most terrifying destroyer.

Ultimately, God is a person—Kṛṣṇa, the Supreme Personality of Godhead—

Playing like a naughty child, Lord Kṛṣṇa lets Himself be overtaken by His mother, Yaśodā, who had caught Him red-handed with stolen butter. God reveals Himself in this supremely charming aspect only to those who have developed pure love for Him through unswerving obedience to His laws. For others He is the strict, awesome chastizer more familiar to Western students of the Bible. But in either case, He fulfills the promise He makes in the *Bhagavad-gītā*: "As they surrender to Me, I reward them accordingly."

who eternally engages in pleasure pastimes with His most intimate devotees in the spiritual realm. So intimate are those ecstatic exchanges between the Lord and His eternal servitors that He even plays as the perfect son of one of His devotees who desires to relate with Him as a mother. And as the ideal child, He sometimes steals the heart of His mother by His naughty behavior and then runs in fear of her, charming her and the entire universe with His captivating beauty. These dealings are the quintessence of love of God, which is the perfection of all religion and the culmination of wisdom.

Now, if we accept that fear of God is the beginning of wisdom, we should also accept that a fearsome, wrathful God is only the beginning of God-realization. Every authorized scripture in the world describes the unlimited might of the Supreme, teaches humanity to obey His laws and commandments, and warns against disobedience. So, fear can be a handy impetus for obeying God—when one has not yet awakened his love for God.

Of course, all religions teach us to love God also, and that is the essence of religion. But from the beginning of God realization—fear of God—to the perfec-

tion—pure love of God—is a long path of increasing obedience. Therefore, when God instructs Moses on Mt. Sinai that the first commandment is to love God, that commandment is set amid threats and warnings: “For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children into the third and fourth generation of them that hate me” (Deut. 5:9). In other words, “You *should* love Me. But if you can’t, then at least fear Me and obey Me. Through obedience you will eventually develop love for Me.”

This is God’s kindness, for only by obeying His commandments can we learn to love Him and become happy. God in His highest, most attractive and lovable form is not a burning bush, a pillar of fire, or a pillar of cloud—you can’t love those things—and He doesn’t speak in menacing tones, such as at Sinai, when the Israelites exclaimed, “If we hear the voice of the Lord our God anymore, then we shall die” (Deut. 5:22).

It’s only when men are very sinful that this show of force is necessary to keep them in line. But there is no scope for loving God out of fear. Love of God is natural and spontaneous, and it begins to awaken

only when one has become practiced at obeying Him. The more we develop obedience to God, the more we will develop our love and devotion for Him—and the more personal and intimate will His revelation to us become. As Lord Kṛṣṇa states in the *Bhagavad-gītā*, “As they surrender unto Me, I reciprocate with them accordingly.”

For the perfect devotees, those whose hearts are free of all desire save to satisfy the desires of their beloved Lord—for them the Lord becomes the constant friend, the darling child, or the dearest lover. He takes more pleasure in His devotee’s chastizing Him for being naughty than He does in chastizing sinful people for their naughtiness. In fact, He doesn’t personally involve Himself with anyone but His pure devotees; punishing the sinful is deputed to His representatives.

So, by Kṛṣṇa’s mystical power of *yogamāyā*, a pure devotee like Mother Yaśodā forgets that He is Almighty God. This is hardly the forgetfulness of the errant soul, who denies the existence of God and must be frightened into accepting His authority. Rather, *this* forgetfulness is a blessing, for it lets the pure devotee serve God in the way most pleasing to them both. ❀

Rainmakers

(continued from page 7)

His holy names as the best sacrifice (10.25), loving surrender unto Him as the supreme goal (18.66), and food production, cow protection, and trade as the farmer’s service to Him (18.44).

Kṛṣṇa’s farmer knows that since the Lord is the creator, He is the actual proprietor. The Lord supplies the rainfall, the sunlight, the moonlight, the earth, the air, and even our material bodies so that we may serve Him. When we ignore the Lord and, like thieves, try to exploit His property for our own purposes, nature—under His direction—sends floods, droughts, hurricanes, tornadoes, and a million other calamities. But although Mother Nature is so powerful, Kṛṣṇa’s farmer lives in her lap, unafraid, and depends on the seed-giving Father.

At the Hare Kṛṣṇa farm in Hyderabad, India, several years ago, Śrīla Prabhupāda told his disciples that they didn’t need to dig so many wells. He said that if they simply performed Hare Kṛṣṇa *kīrtana* (congregational chanting of the Lord’s holy names, with the accompaniment of musical instruments and dancing) and if they simply distributed *prasādam* (food offered to Lord Kṛṣṇa), sufficient rain would fall.

“So one day we performed a big *kīrtana* and distributed *prasādam*,” recalls Tejas

dāsa. “At first there wasn’t a cloud in the sky, but all of a sudden these clouds appeared—and it was the heaviest rain we’d ever experienced in our whole lives. The reservoir behind the temple got totally filled up. We felt ecstatic, and we went out and chanted Hare Kṛṣṇa for two hours in the rain. Here was real proof of the power of remembering Kṛṣṇa.”

Materialists, of course, don’t believe in this spiritual method of getting rain. But whether they believe it or not, the fact remains that they can’t control the rainfall. They may joke about “rain dances,” but the best they can come up with is seeding clouds and towing icebergs. For all their satellites, computers, and radar, all they can do is try to tell us where nature will kick us next. “And this year,” notes a spokesman for the National Oceanic and Atmospheric Administration, “the kick has been particularly hard.”

The irony is that really, we’re kicking ourselves. To exploit nature’s resources, for example, we maintain big factories, which pump enormous amounts of pollutants into the atmosphere. Sometimes these pollutants precipitate as “acid rain,” which damages trees and plants, spoils the soil, and poisons our lakes and streams.

Such shenanigans exasperate the farmer, who already feels scorned and exploited by the urban technocracy. “Don’t complain about farmers with your mouth full,” reads one country bumper sticker. But the

farmer himself is not without blame. He depends on those factories to make his tractors and chemical fertilizers, which maul and exhaust the land for quick profits. Of course, tractors and fertilizers are useless without rain. But as the farmer rides around in his air-conditioned tractor and tunes in to the tidings of Fun City, he too forgets his dependence on God.

Recently, I was in a farm supply store when a man walked in to buy some seed.

“This seed guaranteed to grow?” he asked.

“Guaranteed,” the storekeeper assured him, “provided the good Lord sends the rain.”

“Hey, I don’t need that stuff,” the man said. “I got my sprinkler system. And when those crops come in, and I get them on my table, I ain’t even gonna invite the Lord for dinner.”

“What about the sun?” the storekeeper challenged.

The man laughed and backed down, but as he left the store, he said he was confident that someday science would provide us with a new improved sun.

“Everybody talks about the weather,” as the old saying goes, “but nobody does anything about it.” And Kṛṣṇa’s farmer knows it’s foolish to try. He just works hard for the Lord, and whatever comes he takes as the Lord’s mercy. Rain or shine, he remembers Kṛṣṇa, and harvests peace, prosperity—and love for Him. ❀

CHANT!



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

What is a *mantra*? In Sanskrit, *man* means “mind” and *tra* means “freeing.” So a *mantra* is a combination of transcendental sounds that frees our minds from the anxieties of living in the material world.

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

The *Nārada-pañcarātra* adds, “All *mantras*

and all processes for self-realization are compressed into the Hare Kṛṣṇa *mahā-mantra*.”

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

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

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Scientific Proof of the Soul

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and an Indian doctor took place in September 1973 at the Hare Kṛṣṇa center in London.

Doctor: Can you scientifically prove that the soul exists? I mean, is it purely a matter of belief, or—

Śrīla Prabhupāda: No, it is a scientific fact. Our science is perfect, because we are receiving knowledge from the perfect source, Kṛṣṇa. And modern so-called science is imperfect, because the scientists' knowledge is received from imperfect sources. However great a scientist you may be, you have to admit that your senses are imperfect.

Doctor: Yes.

Śrīla Prabhupāda: So, imperfect senses can give only imperfect knowledge. What you are calling scientific knowledge is bogus, because the men who have produced that knowledge are imperfect. How can you expect perfect knowledge from an imperfect person?

Doctor: It's a question of degree.

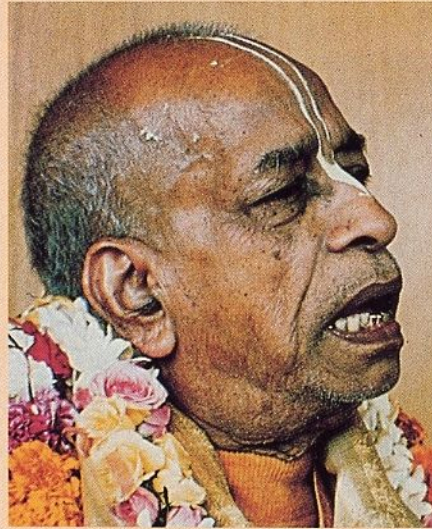
Śrīla Prabhupāda: My point is that if you are unable to give perfect knowledge, what is the use of taking knowledge from you?

Doctor: Yes, I accept that view. But how do you prove that the soul exists?

Śrīla Prabhupāda: You take information from the perfect source, Kṛṣṇa, or from Kṛṣṇa's representative, who repeats the words of Kṛṣṇa. That is our process of proof. *Evaṁ paramparā-prāptam*: "Transcendental knowledge must be received in disciplic succession." We don't accept knowledge from a rascal; we accept knowledge from Kṛṣṇa, the Supreme. I may be a rascal, but because I am receiving knowledge from the perfect source and repeating that, whatever I say is perfect. A child may be ignorant—he does not know what is what—but because he has learned that a certain article is called "table," when he says "Father, this is a table," his words are perfect. Similarly, if you hear from the perfect person and believe that, then your knowledge is perfect. Kṛṣṇa says *tathā dehāntara-prāptiḥ*: "After death the spirit soul enters another material body." We accept it. We don't require proof from a so-called scientist, who's imperfect.

Doctor: So the question of belief comes first.

Śrīla Prabhupāda: It is not belief; it is fact.



Doctor: Yes, but how do you *prove* that fact?

Śrīla Prabhupāda: That Kṛṣṇa says so is proof.

Doctor: [very sarcastically] "It has been said by Kṛṣṇa." But—

Śrīla Prabhupāda: That is our Vedic proof. Whenever we say something, we immediately quote from the Vedic literature to support it. This is our process of proof, which is just like that in the law court. When a lawyer is arguing in court, he must quote from previous judgments. Then his argument will be accepted by the judge as legal proof. Similarly, as soon as we say something, we immediately support it by quoting from the Vedic literature. That is the way of proof in spiritual matters. Otherwise, what are the scriptures for? If they are merely products of mental speculation, what is the use of these books?

Of course, the Vedic literature also presents the Absolute Truth with all logic and reasoning. For example, in the *Bhagavad-gītā* Kṛṣṇa says,

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

"The soul is changing his body from childhood to youth and from youth to old age. Similarly, the soul enters another body at death." Where is the illogical presentation? This is scientific. For an intelligent man, this is scientific proof. And if he's still dull-headed, what can be done?

Doctor: But the soul is invisible. How can you be so sure it exists?

Śrīla Prabhupāda: Just because something is invisible doesn't mean we can't know it exists. The subtle body of mind, intelligence, and ego is also invisible to you, but you know that the subtle body is there. We have two kinds of bodies: a gross body of earth, water, fire, air, and ether, and a subtle body of mind, intelligence, and ego. You can see the body of earth, water, and so on, but can you see the subtle body? Can you see the mind? Can you see the intelligence? Yet everyone knows you have a mind and I have a mind.

Doctor: These are something abstract, you know.

Śrīla Prabhupāda: No, not abstract. They are subtle matter, that's all. You simply have no eyes to see them.

Doctor: Well, at present we have three methods for studying the intelligence—

Śrīla Prabhupāda: Anyway, you accept that the subtle body exists even though you cannot see it. That is my point. Similarly, the soul exists even though you cannot see it. The soul is covered by the subtle and the gross bodies. What is known as death is the annihilation of the gross body. The subtle body remains and carries the soul to a place where he can again grow another material body just suitable for fulfilling the desires of his mind.

English guest: You mean the subtle body and the soul are the same thing?

Śrīla Prabhupāda: No, the soul is different from the subtle body. The soul is finer than intelligence. These things are all explained in the *Bhagavad-gītā* [3.42]:

*indriyāṇi parāṇy āhur
indriyebhyaḥ param manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ*

First of all, in the gross understanding, we are aware of only the senses of the body. Those who are like animals think that the senses are all in all. They do not understand that the senses are controlled by the mind. If one's mind is distorted, then his senses cannot work; he is a madman. So the controller of the senses is the mind. And above the mind is the intelligence. And above the intelligence is the soul.

We cannot see even the mind and intelligence, so how can we see the soul? But the soul has his existence, his magnitude. And if one has no understanding of the spirit soul, he is no better than an animal, because he is identifying himself with his gross and subtle bodies.

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 *purāna*, or history, to explain the essence of spiritual knowledge. The original Sanskrit text is presented here with transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

Third Canto: “The Status Quo”

CHAPTER TWO

Remembrance of Lord Kṛṣṇa

As our serialized presentation of the Śrīmad-Bhāgavatam continues, Uddhava, an intimate associate of Lord Kṛṣṇa's, explains to the great devotee Vidura the reason for the Lord's appearance in this world. Then, recalling the all-merciful qualities and pastimes of Kṛṣṇa, Uddhava laments in separation.

TEXT 15

स्वशान्तरूपेष्वितरैः स्वरूपै-
रभ्यर्चमानेष्वनुकम्पितात्मा ।
परावरेणो महदंशयुक्तो
ह्यजोऽपि जातो भगवान् यथाग्निः ॥१५॥

*sva-śānta-rūpeṣu itaraiḥ sva-rūpai-
rabyardyamāneṣv anukampitātmā
parāvareṣo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ*

sva-śānta-rūpeṣu—unto the peaceful devotees of the Lord; *itaraiḥ*—others, nondevotees; *sva-rūpaiḥ*—according to their own modes of nature; *abyardyamāneṣu*—being harassed by; *anukampitātmā*—the all-compassionate Lord; *para-avara*—spiritual and material; *iśaḥ*—controller; *mahad-aṁśa-yuktaḥ*—accompanied by the plenary portion of *mahat-tattva*; *hi*—certainly; *ajāḥ*—the unborn; *api*—although; *jātaḥ*—is born; *bhagavān*—the Personality of Godhead; *yathā*—as if; *agniḥ*—the fire.

TRANSLATION

The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the *mahat-tattva*.

PURPORT

The devotees of the Lord are by nature peaceful because they have no material hankering. A liberated soul has no hankering, and therefore he has no lamentation. One who wants to possess also laments when he loses his possession. Devotees have no hankerings for material possessions and no hankerings for spiritual salvation. They are situated in the transcendental loving service of the Lord as a matter of duty, and they do not mind where they are or how they have to act. *Karmīs*, *jñānīs* and *yogīs* all hanker to possess some material or spiritual assets. *Karmīs* want material possessions, *jñānīs* and *yogīs* want spiritual possessions, but devotees do not want any material or spiritual assets. They want only to serve the Lord anywhere in the material or spiritual worlds that the Lord desires, and the Lord is always specifically compassionate towards such devotees.

The *karmīs*, *jñānīs* and *yogīs* have their particular mentalities in the

modes of nature, and therefore they are called *itara* or nondevotees. These *itaras*, including even the *yogīs*, sometimes harass the devotees of the Lord. Duvāsā Muni, a great *yogī*, harassed Mahārāja Ambarīṣa because the latter was a great devotee of the Lord. And the great *karmī* and *jñānī* Hiraṇyakaśipu even harassed his own Vaiṣṇava son, Prahlaḍa Mahārāja. There are many instances of such harassment of the peaceful devotees of the Lord by the *itaras*. When such friction takes place, the Lord, out of His great compassion towards His pure devotees, appears in person, accompanied by His plenary portions controlling the *mahat-tattva*.

The Lord is everywhere, in both the material and spiritual domains, and He appears for the sake of His devotees when there is friction between His devotee and the nondevotee. As electricity is generated by friction of matter anywhere and everywhere, the Lord, being all-pervading, appears because of the friction of devotees and nondevotees. When Lord Kṛṣṇa appears on a mission, all His plenary portions accompany Him. When He appeared as the son of Vasudeva, there were differences of opinion about His incarnation. Some said, “He is the Supreme Personality of Godhead.” Some said, “He is an incarnation of Nārāyaṇa,” and others said, “He is the incarnation of Kṣīrodakaśāyī Viṣṇu.” But actually He is the original Supreme Personality of Godhead—*kṛṣṇas tu bhagavān svayam*—and Nārāyaṇa, the *puruṣas* and all other incarnations accompany Him to function as different parts of His pastimes. *Mahad-aṁśa-yuktaḥ* indicates that He is accompanied by the *puruṣas*, who create the *mahat-tattva*. It is confirmed in the Vedic hymns, *mahāntaṁ vibhum ātmānam*.

Lord Kṛṣṇa appeared, just like electricity, when there was friction between Kāṁsa and Vasudeva and Ugrasena. Vasudeva and Ugrasena were the Lord's devotees, and Kāṁsa, a representative of the *karmīs* and *jñānīs*, was a nondevotee. Kṛṣṇa, as He is, is compared to the sun. He first appeared from the ocean of the womb of Devakī, and gradually He satisfied the inhabitants of the places surrounding Mathurā, just as the sun enlivens the lotus flower in the morning. After gradually rising to the meridian of Dvārakā, the Lord set like the sun, placing everything in darkness, as described by Uddhava.

TEXT 16

मां खेदयत्येतदजस्य जन्म-
विडम्बनं यद्वासुदेवगेहे ।
व्रजे च वासोऽरिभयादिव स्वयं
पुराद् व्यवात्सीद्यदन्तवीर्यः ॥१६॥

*mām khedayaty etad ajasya janma-
viḍambanam yad vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayaṁ
purād vyavātsīdyad-ānanta-vīryaḥ*

mām—to me; *khedayati*—gives me distress; *etat*—this; *ajasya*—of the unborn; *janma*—birth; *viḍambanam*—bewildering; *yat*—that; *vasudeva-gehe*—in the home of Vasudeva; *vraje*—in Vṛndāvana; *ca*—also; *vāsaḥ*—inhabitation; *ari*—enemy; *bhayāt*—because of fear; *iva*—

as if; *svayam*—Himself; *purāt*—from Mathurā Puri; *vyavātsit*—fled; *yat*—one who is; *ananta-vīryaḥ*—unlimitedly powerful.

TRANSLATION

When I think of Lord Kṛṣṇa—how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathurā in fear—all these bewildering incidents give me distress.

PURPORT

Because Lord Śrī Kṛṣṇa is the original person from whom everything and everyone has emanated—*ahaṁ sarvasya prabhavaḥ* (Bg. 10.8), *janmādy asya yataḥ* (Vs. 1.1.2)—nothing can be equal to or greater than Him. The Lord is supremely perfect, and whenever He enacts His transcendental pastimes as a son, a rival or an object of enmity, He plays the part so perfectly that even pure devotees like Uddhava are bewildered. For example, Uddhava knew perfectly well that Lord Śrī Kṛṣṇa is eternally existent and can neither die nor disappear for good, yet he lamented for Lord Kṛṣṇa. All these events are perfect arrangements to give perfection to His supreme glories. It is for enjoyment's sake. When a father plays with his little son and the father lies down on the floor as if defeated by the son, it is just to give the little son pleasure, and nothing more. Because the Lord is all-powerful, it is possible for Him to adjust opposites such as birth and no birth, power and defeat, fear and fearlessness. A pure devotee knows very well how it is possible for the Lord to adjust opposite things, but he laments for the nondevotees who, not knowing the supreme glories of the Lord, think of Him as imaginary simply because there are so many apparently contradictory statements in the scriptures. Factually there is nothing contradictory; everything is possible when we understand the Lord as the Lord and not as one of us, with all our imperfection.

TEXT 17

दुनोति चेतः सरतो ममैतद्
यदाह पादावभिवन्द्य पित्रोः ।
ताताम्ब कंसदुरुशङ्कितानां
प्रसीदतं नोऽकृतनिष्कृतीनाम् ॥१७॥

*dunoti cetaḥ smarato mamaitad
yad āha pādāv abhivandya pitroh
tātāmba kaṁsād uru-śaṅkītānām
prasīdatam no 'kṛta-niṣkṛtīnām*

dunoti—it gives me pain; *cetaḥ*—heart; *smarataḥ*—while thinking of; *mama*—my; *etat*—this; *yat*—as much as; *āha*—said; *pādau*—feet; *abhivandya*—worshiping; *pitroh*—of the parents; *tāta*—My dear father; *amba*—My dear mother; *kaṁsāt*—out of Kāṁsa's; *uru*—great; *śaṅkītānām*—of those who are afraid; *prasīdatam*—be pleased with; *naḥ*—Our; *akṛta*—not executed; *niṣkṛtīnām*—duties to serve you.

TRANSLATION

Lord Kṛṣṇa begged pardon from His parents for Their [Kṛṣṇa's and Balarāma's] inability to serve their feet, due to being away from home because of great fear of Kāṁsa. He said, "O mother, O father, please excuse Us for this inability." All this behavior of the Lord gives me pain at heart.

PURPORT

It appears that Lord Kṛṣṇa and Baladeva were both very greatly afraid of Kāṁsa, and therefore They had to hide Themselves. But if Lord Kṛṣṇa and Baladeva are the Supreme Personality of Godhead, how was it possible that They were afraid of Kāṁsa? Is there any contradiction in such statements? Vasudeva, due to his great appreciation for Kṛṣṇa, wanted to

give Him protection. He never thought that Kṛṣṇa was the Supreme Lord and could protect Himself; he thought of Kṛṣṇa as his son. Because Vasudeva was a great devotee of the Lord, he did not like to think that Kṛṣṇa might be killed like his other children. Morally, Vasudeva was bound to deliver Kṛṣṇa to the hands of Kāṁsa because he had promised to turn over all his children. But out of his great love for Kṛṣṇa he broke his promise, and the Lord was very pleased with Vasudeva for his transcendental mentality. He did not want to disturb the intense affection of Vasudeva, and thus He agreed to be carried by His father to the house of Nanda and Yaśodā. And just to test the intense love of Vasudeva, Lord Kṛṣṇa fell down in the waters of the Yamunā while His father was crossing the river. Vasudeva became mad after his child as he tried to recover Him in the midst of the rising river.

These are all glorified pastimes of the Lord, and there is no contradiction in such manifestations. Since Kṛṣṇa is the Supreme Lord, He was never afraid of Kāṁsa, but to please His father He agreed to be so. And the most brilliant part of His supreme character was that He begged pardon from His parents for being unable to serve their feet while absent from home because of fear of Kāṁsa. The Lord, whose lotus feet are worshiped by demigods like Brahmā and Śiva, wanted to worship the feet of Vasudeva. Such instruction by the Lord to the world is quite appropriate. Even if one is the Supreme Lord, one must serve his parents. A son is indebted to his parents in so many ways, and it is the duty of the son to serve his parents, however great the son may be. Indirectly, Kṛṣṇa wanted to teach the atheists who do not accept the supreme fatherhood of God, and they may learn from this action how much the Supreme Father has to be respected. Uddhava was simply struck with wonder by such glorious behavior of the Lord, and he was very sorry that he was unable to go with Him.

TEXT 18

को वा अमुष्याङ्घ्रिसरोजरेणुं
विस्मर्तुमीशीत पुमान् विजिघ्रन् ।
यो विस्फुरद्भ्रूविटपेन भूमे-
भरं कृतान्तेन तिरश्चकार ॥१८॥

*ko vā amuṣyāṅghri-saroja-reṇuṁ
vismartum iṣṭa pumān vijighraṇ
yo visphurad-bhrū-ṣṭapena bhūme-
bhāraṁ kṛtāntena tiraścakāra*

kaḥ—who else; *vā*—either; *amuṣya*—the Lord's; *āṅghri*—feet; *saroja-reṇuṁ*—dust of the lotus; *vismartum*—to forget; *iṣṭa*—may be able; *pumān*—person; *vijighraṇ*—smelling; *yat*—one who; *visphurat*—expanding; *bhrū-ṣṭapena*—by the leaves of the eyebrows; *bhūmeḥ*—of the earth; *bhāram*—burden; *kṛta-antena*—by deathblows; *tiraścakāra*—executed.

TRANSLATION

Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Kṛṣṇa has given the deathblows to those who were burdening the earth.

PURPORT

Lord Kṛṣṇa cannot be accepted as one of the human beings, even though He played the role of an obedient son. His actions were so extraordinary that by the simple raising of His eyebrows He could deliver deathblows to those who were burdening the earth.

TEXT 19

दृष्ट्वा भवद्भिर्ननु राजस्ये
चैद्यस्य कृष्णं द्विषतोऽपि सिद्धिः ।
यां योगिनः संस्पृहयन्ति सम्यग्
योगेन कस्तद्विरहं सहेत ॥१९॥

*dr̥ṣṭā bhavadbhir nanu rājasūye
caidyasya kṛṣṇaṁ dviṣato 'pi siddhiḥ
yām yoginaḥ saṁsprhayanti samyak
yogena kaś tad-virahaṁ saheta*

dr̥ṣṭā—it has been seen; *bhavadbhiḥ*—by your good self; *nanu*—of course; *rājasūye*—in the assembly of the *rājasūya* sacrifice performed by Mahārāja Yudhiṣṭhira; *caidyasya*—of the King of Cedi (Śiśupāla); *kṛṣṇam*—unto Kṛṣṇa; *dviṣataḥ*—envying; *api*—in spite of; *siddhiḥ*—success; *yām*—which; *yoginaḥ*—the yogis; *saṁsprhayanti*—verily desire; *samyak*—fully; *yogena*—by performance of *yoga*; *kaś*—who; *tat*—His; *virahaṁ*—separation; *saheta*—can tolerate.

TRANSLATION

You have personally seen how the King of Cedi [Śiśupāla] achieved success in yoga practice, although he hated Lord Kṛṣṇa. Even the actual yogis aspire after such success with great interest by performance of their various practices. Who can tolerate separation from Him?

PURPORT

Lord Kṛṣṇa's causeless mercy was exhibited in the great assembly of Mahārāja Yudhiṣṭhira. He was merciful even to His enemy the King of Cedi, who always tried to be an envious rival of the Lord. Because it is not possible to be a bona fide rival of the Lord, the King of Cedi was extremely malicious toward Lord Kṛṣṇa. In this he was like many other *asuras*, such as Kaṁsa and Jarāsandha. In the open assembly of the *rājasūya* sacrifice performed by Mahārāja Yudhiṣṭhira, Śiśupāla insulted Lord Kṛṣṇa, and he was finally killed by the Lord. But it was seen by everyone in the assembly that a light flashed out of the body of the King of Cedi and merged into the body of Lord Kṛṣṇa. This means that Cediṛāja achieved the salvation of attaining oneness with the Supreme, which is a perfection most desired by the *jñānīs* and *yogīs* and for which they execute their different types of transcendental activities.

It is a fact that persons who are trying to understand the Supreme Truth by their personal endeavors of mental speculation or mystic powers of *yoga* achieve the same goal as others who are personally killed by the Lord. Both achieve the salvation of merging in the *brahmajyoti* rays of the transcendental body of the Lord. The Lord was merciful even to His enemy, and the success of the King of Cedi was observed by everyone who was present in the assembly. Vidura was also present there, and therefore Uddhava referred the incident to his memory.

TEXT 20

तथैव चान्ये नरलोकवीरा
य आहवे कृष्णमुखारविन्दम् ।
नेत्रैः पिवन्तो नयनाभिरामं
पार्याप्तपूतः पदमापुरस्य ॥२०॥

*tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraih pibanto nayanābhirāmaṁ
pārthāstra-pūtaḥ padam āpuḥ asya*

tathā—as also; *eva ca*—and certainly; *anye*—others; *nara-loka*—human society; *vīrah*—fighters; *ye*—those; *āhave*—on the battlefield (of Kurukṣetra); *kṛṣṇa*—Lord Kṛṣṇa's; *mukha-aravindam*—face like a lotus flower; *netraih*—with the eyes; *pibantah*—while seeing; *nayana-abhirāmaṁ*—very pleasing to the eyes; *pārtha*—Arjuna; *astra-pūtaḥ*—purified by arrows; *padam*—abode; *āpuḥ*—achieved; *asya*—of Him.

TRANSLATION

Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.

PURPORT

The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, appears in this world for two missionary purposes: to deliver the faithful and to annihilate the miscreants. But because the Lord is absolute, His two different kinds of actions, although apparently different, are ultimately one and the same. His annihilation of a person like Śiśupāla is as auspicious as His actions for the protection of the faithful. All the warriors who fought against Arjuna but who were able to see the lotuslike face of the Lord on the battlefield achieved the abode of the Lord, exactly as the devotees of the Lord do. The words "pleasing to the eyes of the seer" are very significant. When the warriors from the other side of the battlefield saw Lord Kṛṣṇa at the front, they appreciated His beauty, and their dormant instinct of love of God was awakened. Śiśupāla saw the Lord also, but he saw Him as his enemy, and his love was not awakened. Therefore Śiśupāla achieved oneness with the Lord by merging in the impersonal glare of His body, called the *brahmajyoti*. Others, who were in the marginal position, being neither friends nor enemies but slightly in love of Godhead by appreciating the beauty of His face, were at once promoted to the spiritual planets, the Vaikuṅṭhas. The Lord's personal abode is called Goloka Vṛndāvana, and the abodes where His plenary expansions reside are called the Vaikuṅṭhas, where the Lord is present as Nārāyaṇa. Love of Godhead is dormant in every living entity, and the entire process of devotional service unto the Lord is meant for awakening this dormant, eternal love of Godhead. But there are degrees of such transcendental awakening. Those whose love of God is awakened to the fullest extent go back to the Goloka Vṛndāvana planet in the spiritual sky, whereas persons who have just awakened to love of Godhead by accident or association are transferred to the Vaikuṅṭha planets. Essentially there is no material difference between Goloka and Vaikuṅṭha, but in the Vaikuṅṭhas the Lord is served in unlimited opulence, whereas in Goloka the Lord is served in natural affection.

This love of God is awakened by the association of pure devotees of the Lord. Here the word *pārthāstra-pūtaḥ* is significant. Those who saw the beautiful face of the Lord on the Battlefield of Kurukṣetra were purified first by Arjuna when he made his onslaught with arrows. The Lord appeared for the mission of diminishing the burden of the world, and Arjuna was assisting the Lord by fighting on His behalf. Arjuna personally declined to fight, and the whole instruction of the *Bhagavad-gītā* was given to Arjuna to engage him in the fight. As a pure devotee of the Lord, Arjuna agreed to fight in preference to his own decision, and thus Arjuna fought to assist the Lord in His mission of diminishing the burden of the world. All the activities of a pure devotee are executed on behalf of the Lord because a pure devotee of the Lord has nothing to do for his personal interest. Arjuna's killing was as good as killing by the Lord Himself. As soon as Arjuna shot an arrow at an enemy, that enemy became purified of all material contaminations and became eligible to be transferred to the spiritual sky. Those warriors who appreciated the lotus feet of the Lord and saw His face at the front had their dormant love of God awakened, and thus they were transferred at once to Vaikuṅṭhaloka, not to the impersonal state of *brahmajyoti* as was Śiśupāla. Śiśupāla died without appreciating the Lord, while others died with appreciation of the Lord. Both were transferred to the spiritual sky, but those who awakened to love of God were transferred to the planets of the transcendental sky.

Uddhava seemingly lamented that his own position was less than that of the warriors on the Battlefield of Kurukṣetra because they had attained to Vaikuṅṭha whereas he remained to lament the disappearance of the Lord.

TEXT 21

स्वयं त्वसाम्यातिशयस्त्र्यधीशुः
स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।
बलिं हरद्भिश्चिरलोकपालैः
किरीटकोटचेडितपादपीठः ॥२१॥

*svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ*

*balim haradbhiḥ cira-loka-pālaiḥ
kirīta-koty-edīta-pāda-pīṭhaḥ*

svayam—Himself; *tu*—but; *asāmya*—unique; *atiśayaḥ*—greater; *tri-adhīśaḥ*—Lord of the three; *svārājya*—independent supremacy; *lakṣmī*—fortune; *āpta*—achieved; *samasta-kāmaḥ*—all desires; *balim*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka-pālaiḥ*—by the eternal maintainers of the order of creation; *kirīta-koty*—millions of helmets; *edīta-pāda-pīṭhaḥ*—feet honored by prayers.

TRANSLATION

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

PURPORT

Lord Śrī Kṛṣṇa is so mild and merciful, as described in the above verses, and yet He is the Lord of all kinds of threes. He is the Supreme Lord of the three worlds, the three qualities of material nature and the three *puruṣas* (Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī Viṣṇu). There are innumerable universes, and in each and every universe there are different manifestations of Brahmā, Viṣṇu and Rudra. Besides that, there is the Śeṣa-mūrti who bears all the universes on His hoods. And Lord Kṛṣṇa is the Lord of all of them. As the incarnation of Manu, He is the original source of all Manus in innumerable universes. Each universe has manifestations of 504,000 Manus. He is the Lord of the three principal potencies, namely *cit-śakti*, *māyā-śakti* and *taṣastha-śakti*, and He is the complete master of six kinds of fortune—wealth, strength, fame, beauty, knowledge and renunciation. There is none who can excel Him in any matter of enjoyment, and certainly there is no one greater than Him. No one is equal to or greater than Him. It is the duty of everyone, whoever and wherever one may be, to surrender completely unto Him. It is not wonderful, therefore, that all the transcendental controllers surrender to Him and make all offerings of worship.

TEXT 22

तत्तस्य कैङ्कर्यमलं भृतान्नो
विग्लापयत्यङ्ग यदुग्रसेनम् ।
तिष्ठन्निषण्णं परमेष्ठिधिष्ये
न्यबोधयद्देव निधारयेति ॥२२॥

*tat tasya kainkaryam alam bhṛtān no
viglāpayaty aṅga yad ugrasenam
tiṣṭhan niṣaṅgam parameṣṭhi-dhiṣnye
nyabodhayad deva nidhārayeti*

tat—therefore; *tasya*—His; *kainkaryam*—service; *alam*—of course; *bhṛtān*—the servitors; *naḥ*—us; *viglāpayati*—gives pain; *aṅga*—O Vidura; *yat*—as much as; *ugrasenam*—unto King Ugrasena; *tiṣṭhan*—being seated; *niṣaṅgam*—waiting upon Him; *parameṣṭhi-dhiṣnye*—on the royal throne; *nyabodhayat*—submitted; *deva*—addressing my Lord; *nidhāraya*—please know it; *iti*—thus.

TRANSLATION

Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Kṛṣṇa] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, “O My lord, please let it be known to you”?

PURPORT

Lord Kṛṣṇa's gentle behavior before His so-called superiors such as His father, grandfather and elder brother. His amiable behavior with His

so-called wives, friends and contemporaries, His behavior as a child before His mother Yaśodā, and His naughty dealings with His young girl friends cannot bewilder a pure devotee like Uddhava. Others, who are not devotees, are bewildered by such behavior of the Lord, who acted just like a human being. This bewilderment is explained by the Lord Himself in the *Bhagavad-gītā* (9.11) as follows:

*avajānanti mān mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

Persons with a poor fund of knowledge belittle the Personality of Godhead, Lord Kṛṣṇa, not knowing His exalted position as the Lord of everything. In *Bhagavad-gītā* the Lord has explained His position clearly, but the demonic atheistic student squeezes out an interpretation to suit his own purpose and misleads unfortunate followers into the same mentality. Such unfortunate persons merely pick up some slogans from the great book of knowledge, but are unable to estimate the Lord as the Supreme Personality of Godhead. Pure devotees like Uddhava, however, are never misled by such atheistic opportunists.

TEXT 23

अहो बकी यं स्तनकालकूटं
जिघांसयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोऽन्यं
कं वा दयालुं शरणं व्रजेम ॥२३॥

*aho bakī yaṁ stana-kāla-kūṭam
jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam
kaṁ vā dayāluṁ śaraṇam vrajema*

aho—alas; *bakī*—the she-demon (Pūtanā); *yaṁ*—whom; *stana*—of her breast; *kāla*—deadly; *kūṭam*—poison; *jighāmsayā*—out of envy; *apāyayat*—nourished; *api*—although; *asādhvī*—unfaithful; *lebhe*—achieved; *gatim*—destination; *dhātri-ucitām*—just suitable for the nurse; *tataḥ*—beyond whom; *anyam*—other; *kaṁ*—who else; *vā*—certainly; *dayāluṁ*—merciful; *śaraṇam*—shelter; *vrajema*—shall I take.

TRANSLATION

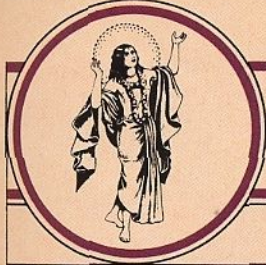
Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

PURPORT

Here is an example of the extreme mercy of the Lord, even to His enemy. It is said that a noble man accepts the good qualities of a person of doubtful character, just as one accepts nectar from a stock of poison. In His babyhood, He was administered deadly poison by Pūtanā, a she-demon who tried to kill the wonderful baby. And because she was a demon, it was impossible for her to know that the Supreme Lord, even though playing the part of a baby, was no one less than the same Supreme Personality of Godhead. His value as the Supreme Lord did not diminish upon His becoming a baby to please His devotee Yaśodā. The Lord may assume the form of a baby or a shape other than that of a human being, but it doesn't make the slightest difference; He is always the same Supreme. A living creature, however powerful he may become by dint of severe penance, can never become equal to the Supreme Lord.

Lord Kṛṣṇa accepted the motherhood of Pūtanā because she pretended to be an affectionate mother, allowing Kṛṣṇa to suck her breast. The Lord accepts the least qualification of the living entity and awards him the highest reward. That is the standard of His character. Therefore, who but the Lord can be the ultimate shelter?

(continued in next issue)



Every Town and Village

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



At the Hare Kṛṣṇa farm community in New Vrindaban, West Virginia, the Deities of Śrī Śrī Gaura-Nitāi, Śrī Śrī Rādhā-Vṛndāvanacandra, and Śrī Nāthajī stand majestically on Their new silver- and gold-leaved altar platform. They are now only a short distance from Śrīla Prabhupāda's Palace.

Deities at New Vrindaban Get a Palace of Their Own

New Vrindaban, West Virginia—The hundreds of thousands of tourists who visit Śrīla Prabhupāda's Palace of Gold each year can now enjoy an additional transcendental attraction. Within easy walking distance down the road from the world-famous Palace (a memorial to ISKCON's founder and spiritual guide, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda) stands the newly constructed temple of Śrī Śrī Rādhā-Vṛndāvanacandra, the marble Deity forms of Lord Kṛṣṇa and His eternal consort, Rādhā, who preside here at ISKCON's largest farm community.

The five-thousand-square-foot main hall in the temple features a stained-glass skylight, ornately molded columns, gold- and silver-plated altar platforms, or *śimhāsanas*, and an altar floor intricately inlaid with onyx. Original paintings of Lord Kṛṣṇa's pastimes grace the walls.

On Rādhā-Vṛndāvanacandra's right stand the Deities of Śrī Śrī Gaura-Nitāi, and on Their left stands the Deity of Nāthajī, Kṛṣṇa as the lifter of Govardhana Hill. For the first time in North America, devotees will worship Nāthajī in full opulence. ISKCON life members Atmaram Desai, Revati Desai, and Bhagirath Vyasa, who are among the one thousand members who helped fund the temple construc-

tion, brought Nāthajī from India two years ago.

Over the July Fourth weekend, thousands of devotees and guests came to New Vrindaban to attend a four-day festival celebrating the opening of the temple. Rādhā-Vṛndāvanacandra were moved the three and a half miles to Their new home in a fifteen-foot-high, hand-carved chariot of teakwood, silver, and brass. Chanting Hare Kṛṣṇa and dancing, the celebrants followed the chariot as it rode up the hill to the new temple. Leading the procession were Śrīla Kīrtanānanda Swami Bhaktipāda (leader of the New Vrindaban community) and Śrīla Satsvarūpa dāsa Goswami Gurupāda—two of the present spiritual masters in the Hare Kṛṣṇa movement.

Seventh Annual Los Angeles Chariot Festival Draws 250,000

Los Angeles—Following a religious tradition observed for thousands of years in Jagannātha Purī, India, the devotees of the Hare Kṛṣṇa temple here celebrated their seventh annual Ratha-yātrā Chariot Festival recently.

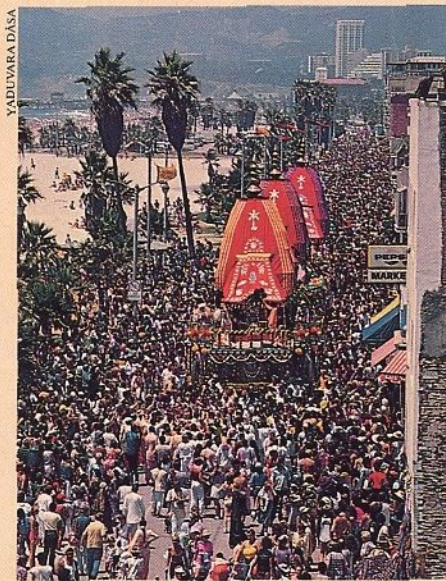
Organized and supervised by Śrīla

Rāmeśvara Swami, one of ISKCON's present spiritual masters, the two-day festival drew an estimated 250,000 participants. Thousands chanted Hare Kṛṣṇa and danced along the Venice Beach parade route, and some helped pull the three multicolored sixty-foot-high chariots that carried the beautifully decorated Deity forms of Lord Jagannātha ("Lord of the Universe"); His brother, Balarāma; His sister, Subhadrā; and a molded form of Śrīla Prabhupāda.

After the procession, twenty thousand celebrants enjoyed a free, sumptuous feast of pineapple *halavā* (a buttery-sweet fried-grain dish), potato salad, mint lemonade, and coconut candy.

More than a dozen exhibits depicted various aspects of Kṛṣṇa consciousness. Along with a photo montage of Śrīla Prabhupāda, there was a life-size figure of him writing his books. A reincarnation booth featured a diorama showing how the soul travels from fetus to corpse and on to a new body, and at another booth guests received answers to their questions about ISKCON and the philosophy of Kṛṣṇa consciousness. The most popular exhibit was entitled "In Search of the Kingdom of God." Inspirational photos and paintings showed how futile it is for man to try to understand God on his own, without higher guidance.

The guest performers at the festival were Dr. L. Subramaniam, master violinist, and Alla Rakha, the world's leading *tabla* drum player.



Throng of celebrants accompany the chariots on the procession along Venice Beach.

THE VEDIC

Transcendental Commentaries

HONOR AMONG THIEVES

by Mathureśa dāsa

The incident sounded controversial enough: a “briefing book” drawn up to help President Carter prepare for his 1980 campaign debate with Ronald Reagan allegedly found its way to the opposing camp. But when Reagan shrugged off the briefing-book controversy as “much ado about nothing,” a lot of people agreed with him.

Reporters asked 1972 presidential candidate George McGovern how he would have responded to an offer of papers mapping out an opponent’s campaign strategy. “It would take a strong character to reject it,” McGovern conceded. “I’m not going to say what I would have done. I will say that I *hope* I would have said, ‘No—we don’t resort to that stuff around here. Send it back.’ But I don’t know.” McGovern’s reply seemed to reflect a general mood: a national poll showed that more than 50% of the American public think intelligence-gathering is a normal—if somewhat unethical—aspect of political campaigns.

Following in the wake of Watergate and ABSCAM, the briefing-book news can’t be expected to raise too many hackles. Watergate featured burglary, invasion of privacy, and use of CIA and FBI agents for political surveillance and obstruction of justice. And videotapes of U.S. congressmen accepting \$50,000 bribes from a phony Arab sheik highlighted the ABSCAM affair. At least so far, the briefing-book caper has fallen short of its predecessors in providing the excitement and intrigue needed to make it a major-league scandal.

And besides, even serious cases of corruption sometimes fail to anger the American citizen. Tolerance of human frailty is part of the American heritage. “If men were angels,” wrote James Madison in *The Federalist*, “no government would be necessary.” And, he continued, “If angels were to govern men, neither external nor internal controls on government would be necessary.” In framing the U.S. constitution, Madison and the other

founding fathers made sure that America had both a strong federal government and a network of checks and balances to prevent any one branch of government from exercising too much power. They frankly acknowledged, in other words, that men are *not* angels.

America’s founding fathers did not know how to eliminate corruption, but they tried diligently to contain it. In the democratic system, if a leader gets too nonangelic you can vote him out of office at the next election. Before democracy, when monarchs ran things, changing lead-

what sanctimonious to criticize leaders for petty theft.

Furthermore, it is not only the leaders who are at fault but also the people in general. According to India’s ancient Vedic literature, everything belongs to the Supreme Person and when we use anything without recognizing this we are thieves (*Īsopaniṣad*, Mantra 1). The funds a congressman or senator may embezzle are not rightfully his, but they don’t belong to the people or the government either. The earth had been existing for a long time before men carved it up into nations. And



ers was messier. “The only balance attempted against the ancient kings,” wrote John Adams, “was a body of nobles; and the consequences were perpetual alternations of rebellion and tyranny, and the butchery of thousands upon every revolution from one to the other.” In a democracy, “revolution” is relatively peaceful: you no longer have to resort to bloodshed to depose self-interested leaders; you can depose them legally every few years.

But is this much of an improvement? “Perpetual alternations”—from one leader to another, one party to another, election after election—still hamper attempts for just and efficient government. And because the democratic system allows that men will be men, not angels, it is some-

the earth will continue to exist long after the passing away of these nations, with all their leaders, citizens, and political ideologies. So who is the actual owner, and who is merely a temporary tenant?

We may grow indignant when we catch an elected official with his hand in the public till, but distributing the same money to the people in the form of education, welfare, medical care, public parks, and so on, without centering these projects on the understanding and glorification of Kṛṣṇa, is just as corrupt. If a band of thieves robs a bank, the leaders of the band may try to claim a larger share of the loot, much to the dismay of their accomplices. But whether they divide the loot evenly or not, there is no question of

OBSERVER

ary on the Issues of the Day

honesty or justice among thieves.

Modern nations, which may at most pay lip service to the Supreme Person, are collective arrangements to launder property usurped from Him. Whatever the form of government, if a constitution claims that the natural resources of a section of the earth belong to a certain group of human beings and are solely meant to further their "pursuit of happiness," such a document is nothing but a forged title to stolen property. When someone steals a car, he has to change the serial number and forge a new registration to make his ownership appear legitimate. In the same way, men try to convince themselves that the earth's resources are theirs alone by creating constitutions that deny the proprietorship of God, the only true owner.

In the context of this great theft and laundering of the Supreme Person's property, the Watergates, ABCAMS, and briefing-book capers are insignificant. These small scandals are part of the large one—instances of thieves fighting over loot. First we have to return the stolen property; then we can talk about honesty and justice.

STRESS MANAGEMENT WITH A DIFFERENCE

by Maṅḍaleśvara dāsa

A recent news brief in the *Vegetarian Times* reported, "Researchers at Harvard Medical School have found that repeating phrases or words can be a valuable technique in helping to reduce stress.

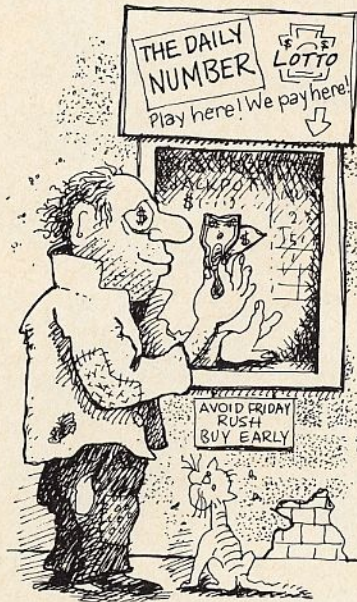
"In a recent study, 32 participants engaged in certain relaxation exercises. Half of the group were instructed to practice their relaxation exercises twice daily and were told to repeat a word or phrase while engaging in the exercises, while the other half were given the same exercises but were told to remain silent.

"According to the researchers, the chanting group showed a significantly higher elevation of measurable chemicals in the blood that normally occur during relax-

ation than did the non-chanting group."

Chanting produces what Harvard cardiologist Herbert Benson calls "the relaxation response." It doesn't matter what you chant, Benson says. You can pick any sound or word that appeals to you. "As long as one can become passively unaware of the outside world, the method is not important."

We're glad to see that the leaders of the academic world are discovering some of the benefits of chanting. But we'd like to respectfully submit to Dr. Benson and his co-workers that it's very important what sound you chant, because some sounds can give you benefits far beyond mere relaxation. Of all the sounds you can chant, the names of God are the best, because they not only relax you but also liberate you from birth and death and bring you life's ultimate treasure—love of God.



THE IMPOSSIBLE DREAM: DON'T BET ON IT

by Draviḍa dāsa

They were ordinary folks: he a 59-year-old retired steelworker, she a night waitress in a cheap restaurant for 36 years.

They lived in Rehobeth Beach, Delaware, in their mobile home, enjoying the seashore and an occasional visit from their granddaughter, Michelle. Then, last July 22, they became celebrities: Nicholas and Marvein Jorich hit the jackpot in the Pennsylvania State Lottery and were more than \$8.8 million richer.

"I've dreamed of this for 36 years!" exclaimed Mr. Jorich. (That's how long he's been married, and how long he worked in the steel mill.)

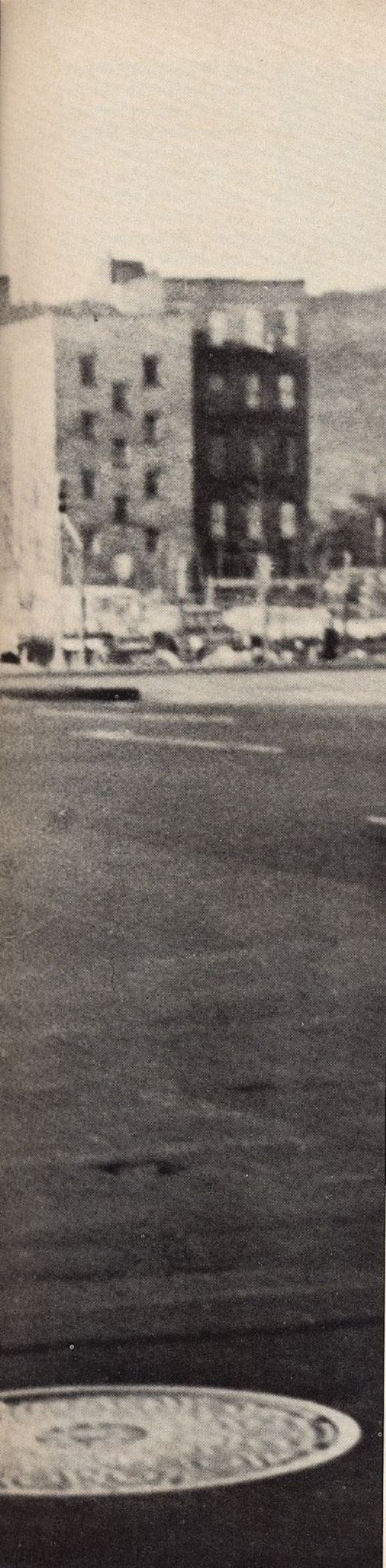
Of course, he won't get all the money right away. After taxes, he'll net about \$336,000 a year for 21 years—if he lives that long. Still, the Jorichs' bonanza has given a lot of other ordinary folks something to dream about. The lines are much longer now at the lottery windows throughout the state, and the Bureau of State Lotteries couldn't be happier.

Lotteries are just part of the booming gambling industry. John Scarne, considered by many the world's foremost authority on gambling, surveyed more than 100,000 people in this country and concluded that Americans bet a total of nearly \$1 trillion annually. That's one third of the gross national product!

Most of the money is wagered on sports, casino games, horse races, lotteries, and bingo, and the ratio of illegal to legal bets is about 7 to 1. With 60% of American adults involved in gambling, and with 80% of all Americans in favor of legalizing it, many states are knocking down any last barriers and getting in on the take by levying taxes and running lotteries or off-track betting parlors.

As I passed the corner lottery window the day after the Jorichs' big hit, I noticed the long line and began to reflect on the effects of gambling and why devotees of Lord Kṛṣṇa take a vow to give up all forms of it. The words of Kṛṣṇa in the *Bhagavad-gītā* came to mind: "Those who are too attracted to wealth and sense pleasure, and who are bewildered by these things, cannot have the resolute determination to attain self-realization." As for wealth, the people on the lottery line didn't seem to have much—they looked like middle- and lower-middle-class working people. And as for pleasures, I was sure theirs were
(continued on page 30)





Interview

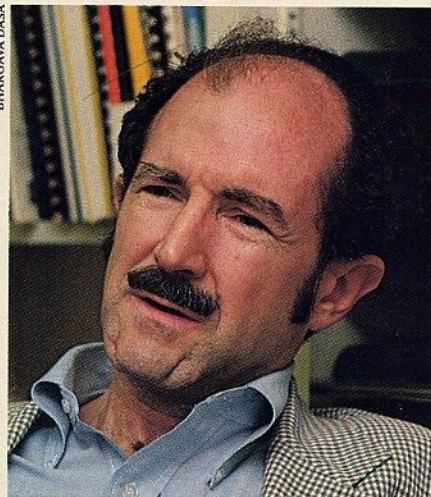
An Indian Saint In America

A scholar's portrait
of the founder and spiritual guide
of the Hare Kṛṣṇa movement.

Professor Thomas J. Hopkins is chairman of the department of religious studies at Franklin and Marshall College, in Lancaster, Pennsylvania. A noted scholar of Hinduism, he is the author of The Hindu Religious Tradition, a standard college text. His special interest in bhakti (devotional) Hinduism led him, in 1967, to encounter the recently established Kṛṣṇa consciousness movement and its founder, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, and Dr. Hopkins became the first serious academic observer of the movement.

In the following excerpt from an interview, Dr. Hopkins reflects upon Śrīla Prabhupāda's stature as spiritual leader, saint, and scholar. The full interview appears in Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West, a book recently published by Grove Press (paper, \$7.95). The interviewer and the book's editor is Steven J. Gelberg, ISKCON's Director for Interreligious Affairs, who is now within the Hare Kṛṣṇa movement as Śubhānanda dāsa.

BIHARJANA DĀSA

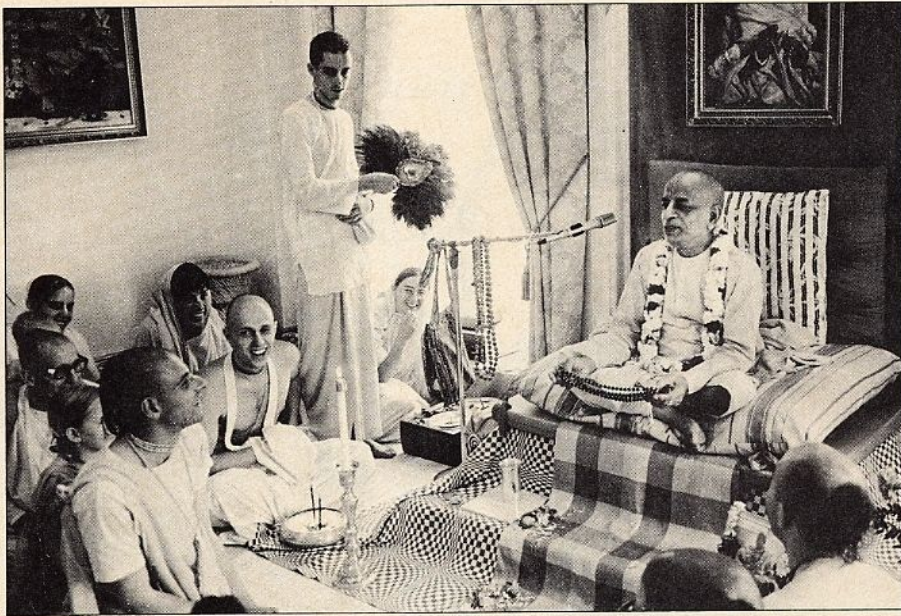


Śubhānanda dāsa: Perhaps you could say something about the historical importance of Bhaktivedanta Swami's [Śrīla Prabhupāda's] bringing of the message of Kṛṣṇa consciousness to the West.

Thomas Hopkins: Bhaktivedanta Swami was the inheritor of a revitalized Caitanyaite tradition* as it came down from Bhaktivinoda and Bhaktisiddhānta. Let's backtrack a bit and take a quick look at his

*The Caitanyaite tradition, or the Gauḍīya Vaiṣṇava tradition, was founded by Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself taking the role of His own devotee. He appeared in Bengal, India, five hundred years ago and taught love of God through the congregational chanting of the Hare Kṛṣṇa mantra.

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At the Hare Kṛṣṇa temple in Brooklyn, New York, Śrīla Prabhupāda awards a devotee formal initiation into Kṛṣṇa consciousness.

life in India before coming to the United States. He was born in Calcutta in 1896 and received an English education at Scottish Churches' College in Calcutta. After college he went into business and ran a pharmacy for many years in Allahabad. After his initiation in Allahabad by Bhaktisiddhānta Sarasvatī, he turned his attention increasingly to the religious duty set by his teacher: to preach the message of Caitanya to English-speaking people.

He founded the magazine BACK TO GODHEAD in 1944 to serve as a vehicle for this purpose and produced a series of English expositions of sacred writings. His long-term goal, however, was a translation and commentary on the *Bhāgavata Purāṇa* [*Śrīmad-Bhāgavatam*]. He began work on this project after being initiated into the renounced order, *sannyāsa*, in 1959, and by 1965 he had completed and published the First Canto of the *Bhāgavata* in three volumes. At that point, armed with a message and a mission, he set sail for New York City to bring Kṛṣṇa consciousness to the West.

Bhaktivedānta Swami's success story is an unlikely one, to say the least. He was seventy years old when he arrived in America. It was his first trip outside India; he had no money and no local means of support. But he did have a revitalized and spiritually rich Gauḍīya Vaiṣṇava tradition that had been imbued, by both Bhaktivinoda and Bhaktisiddhānta, with a spirit of universality and of relevance to the modern world. But it must be admitted, certainly, that not just anybody could have inherited and transmitted that legacy. Other disciples of Bhaktisiddhānta had tried and failed to bring the devotional message of Caitanya to the Western world.

And after Bhaktisiddhānta passed away,

his organization, the Gauḍīya Maṭha, was torn asunder by internal power struggles and other kinds of upheaval. Bhaktivedānta Swami, obviously, was a very special person, a spiritual leader of rare power. His success in bringing the message to the West and planting it in a place where it took root and flourished without compromising his tradition has to be seen as largely an effect of his tremendous personal spirituality and holiness and his incredible determination.

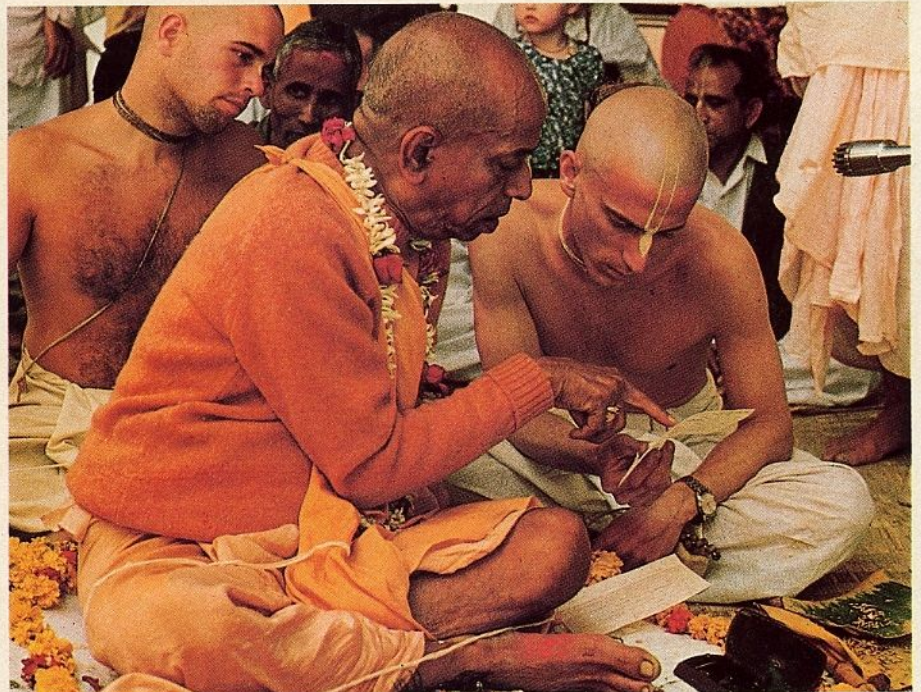
It's an astonishing story. If someone told you a story like this, you wouldn't believe it. Here's this person, he's seventy

years old, he's going to a country where he's never been before, he doesn't know anybody there, he has no money, he has no contacts. He has none of the things, you would say, that make for success. He's going to recruit people not on any systematic basis but just by picking up whom-ever he comes across, and he's going to give them responsibility for organizing a worldwide movement. You'd say, "What kind of program is that?"

There are precedents, perhaps. Jesus of Nazareth went around saying, "Come follow me. Drop your nets, or leave your tax collecting, and come with me and be my disciple." But in his case, he wasn't an old man in a strange society dealing with people whose backgrounds were totally different from his own. He was dealing with his own community. Bhaktivedānta Swami's achievement, then, must be seen as unique.

Bhaktivedānta Swami's personal example of devotion was not only impressive, but it was compelling, as evidenced by the way in which so many young Westerners were drawn to him. What got people chanting the Hare Kṛṣṇa *mantra* in the beginning was confronting Bhaktivedānta Swami and being just overwhelmed by the man and feeling, "I want to be near this person; I want to become like this person." And his approach was one of taking people on and saying, "Here's how."

I don't think any devotional tradition has ever really been successful without some kind of model devotee to provide an example of devotion and of holiness. The role of the holy man is really inseparable from the devotional traditions. There's just no way you can convey the quality of



Śrīla Prabhupāda instructs Yaduvara dāsa in the pronunciation of the sacred Gāyatrī *mantra* after awarding him second, or brahminical, initiation.

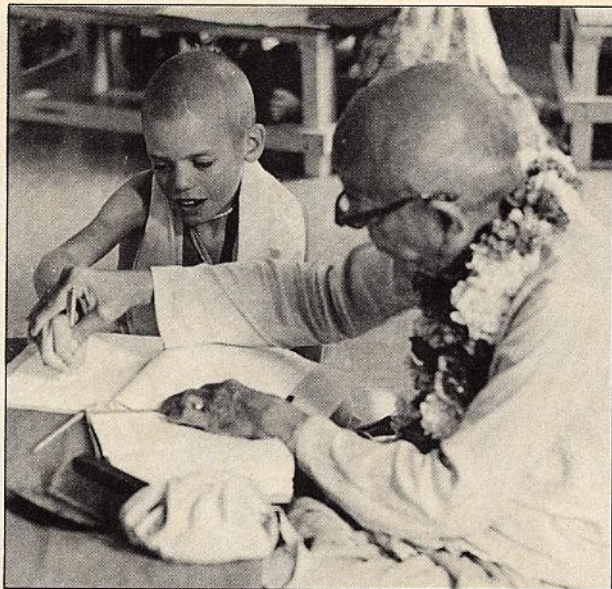
devotion without an example of devotion. Devotion, in the sense of spontaneous devotion, is not something you can teach people intellectually or convey by reciting a set of abstract principles, saying, "Now, being devotional means being such and such. Number one you do this and number two you do that."

Of course, devotion does not arise out of nowhere. The devotional path is indeed a *path*. The devotee follows various religious regulations and disciplines that gradually revive the natural devotion of the soul, of the heart. But it is difficult to adhere to such disciplines, or to know *how* to adhere to them, if there is no good example of a devotee to follow. The devotional tradition makes this point constantly: association with saints inspires saintliness, association with devotees inspires devotion. The association of genuine devotees can exert a powerful effect upon one's consciousness.

I can clearly remember the quality of Bhaktivedanta Swami. He wasn't a great singer in the sense of having a superstar's recording voice; his was the voice of a man seventy years old. Yet when he chanted and when he sang, the whole enterprise took on a different quality, and he would shape the experience for other people. You could *see* him shaping the experience for other people. If the chanting became routine, if it began to lose its spirit, he would change the beat, change the meter, or introduce some new element into the *kīrtana* to bring people's minds back to what they were doing.

So you could see him very consciously and very patiently shaping people's devotional practices and their sense of who they were, and bringing them to the standard. He would guide people not by saying "That's wrong" or "We don't do it that way in India" but by providing, as people became ready, new examples and new levels of attainment so that one never reached the end of the process. There was always another level to reach. No one ever seriously expected to reach his level, and yet he never set that level so far beyond where people were that they would view it as unattainable. He was a master at making that kind of contact.

Bhaktivedanta Swami was certainly one of those people who had that capacity to guide and direct and to discipline. He wasn't afraid to set standards. Regarding



Dr. Hopkins remembers that "you could see [Śrīla Prabhupāda] very consciously and patiently shaping people's devotional practices." Here he shows Dvārakādhīśa dāsa how to form Sanskrit letters.

his effectiveness in dealing with counterculture youths, from the very beginning it seemed to me to be obvious that he was providing a sense of direction to people to whom no one had ever really given that kind of guidance. Their parents and other authority figures had simply told them, "Do whatever you want. It's your life; go out and do whatever you want with it." That's not much to go by. Bhaktivedanta Swami's approach was quite different. If you wanted to live your life the way you wanted to live it, that was all right with him, but not where he was!—and not in the temple and not in the community of disciples. In the temple there were standards, and there was a wise, compassionate, and understanding person who knew what was what. There was never any question of where he stood on things. He never pulled any punches or watered down his position to lull people into submission or acceptance.

Subhānanda dāsa: The concept of submission to a spiritual master is, of course, very deeply rooted in Eastern spiritual traditions. But in the West there's a very strong distrust of the very idea of *guru*—a spiritual authority to whom one submits oneself for spiritual guidance. The typical Western response is to view that kind of submission as a sort of abandonment of rational, critical thought and of personal autonomy. How is it, then, that Bhaktivedanta Swami's young disciples were able to transcend the Western apprehension about absolute spiritual authorities and accept his authority as a spiritual master?

Dr. Hopkins: I think it's partly because that fear of submitting oneself to an authority is not really fear of submission to authority per se. Rather, it's a fear of

being taken, of submitting to a false authority or a deficient authority. All three of the major American religious traditions have some emphasis on the notion of submission to authority. Roman Catholic tradition involves submission to the ultimate authority of the pope, and to the priest as an immediate authority. The Jew makes his submission to the Law, and to the rabbi who interprets and speaks for the Law. In the Hassidic tradition, one makes submission to the rebbe, who certainly is a respected spiritual authority—no question about it. He has authority and he enforces discipline. In the Protestant tradition, you have submission to the word of God, the Bible. The idea of submission is certainly not absent in the Western religious tradition.

What I think most of the young people in the counterculture were rebelling against was the fact that authority had let them down. Authority was not doing its job, as it were. Their parents were saying one thing and doing something else. The government was saying one thing and, Lord knows, doing all sorts of other things. The principles of democracy were being contradicted by what was happening in American society. If there's anything that Americans—especially—are afraid of, it's being taken. If there's anything that bothers an American, it's being sold a bill of goods. And when you find out that every authority figure in your life has sold you a bill of goods, you begin to question the whole idea of authority.

But even though many young people in the counterculture might have viewed themselves as rejecting authority per se, in fact they were rejecting false or imperfect authority. When they finally found somebody who had a kind of authoritative quality and who could be trusted, their attitude towards authority changed. Bhaktivedanta Swami came across to them as someone who really did live the way he said you ought to live and who really did follow the standards he said were the standards to follow. And he did so in a way that was not just up to par but was beyond par. The actual quality of his life tended to alleviate their distrust and rejection of authority.

I feel that many adults made a mistake by taking the counterculture youth at their own word when they said they wanted no authority, direction, or discipline. Bhaktivedanta Swami never made the mistake of taking that seriously; he never catered to that spoken statement. He always saw what people really needed and spoke to that.

Subhānanda dāsa: Unlike Bhaktivedanta Swami, most people who have come to the West in the role of spiritual mentors have tended to demand very little from their followers in the way of submission and obedience, and to set very low standards of personal conduct and discipline. Their

attitude toward the personal morals of their disciples is generally laissez faire—as it often is toward their own personal morals. Very few, for instance, have even attempted to set up or enforce strict rules encouraging sexual restraint or abstention from intoxicants (as is considered important in most of the traditions and disciplines these teachers represent). Why is it, then, that Bhaktivedanta Swami was able to demand, and receive, from his students a high standard of personal conduct and spiritual discipline?

Dr. Hopkins: I think what he did was simply to say, “Okay, here is something of value, and here’s what you have to do to get it.” And, what he offered was genuine and sufficiently attractive so that people were prepared to pay the price. Many of his students had previously sought spiritual life elsewhere and had been disappointed—especially with the form of religion handed to them by their nominally Christian or Jewish parents. I had a number of

conversations with devotees about their home synagogues, for instance, in which they described surrealistic encounters with their rabbis. When they tried to raise the question of spiritual life and spiritual experience, they got only blank stares and responses like, “What is that? We don’t do that here.” So they didn’t feel that they were getting much from their rabbis. When they finally found someone who offered them tangible spiritual life, they were prepared to pay the price to receive it. For most people, those who were serious, the price wasn’t too high to pay.

There were, and there probably still are, a lot of people who always were disciples on the outside—friends of the movement, interested participants—but who were never willing to make the movement to discipleship for one reason or another. For many people, the demand of discipleship was more than they could meet. But everyone I met was respectful of that demand and viewed the problem not in

terms of what was demanded but in terms of his or her inability to meet the demand.

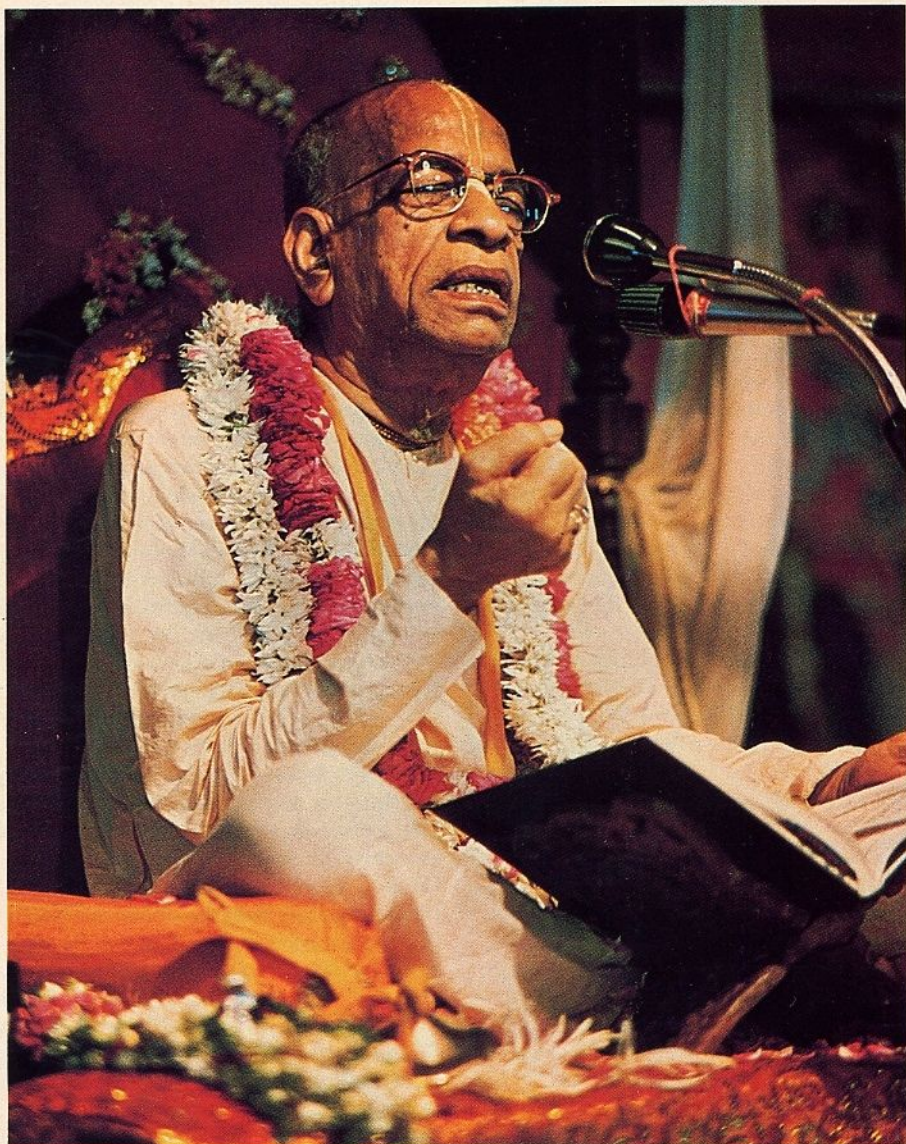
Śubhānanda dāsa: From what you observed during your various visits to the temple in New York in its early days, is there anything you remember in particular about Bhaktivedanta Swami’s dealings with his disciples? Anything which particularly stands out in your mind?

Dr. Hopkins: The one thing that I remember, the thing that I am constantly struck with, was the total confidence with which Bhaktivedanta Swami had people doing things. Take the example of his disciple Brahmānanda. Bhaktivedanta told him, “Go and start a magazine. Start a printing and publishing enterprise.” And Brahmānanda replied, “I don’t know how to do it.” And Bhaktivedanta said, “Well, find out. Kṛṣṇa will help you.” This sort of exchange occurred numerous times, with numerous disciples. He inspired a sense of confidence in people because he himself was absolutely confident and convinced. He had no doubt that what he told people to do they would be able to do. He had much more confidence in people than they had in themselves, to say the least.

His confidence, however, was not in others or in himself exactly, but in Kṛṣṇa. That’s the other thing that was so impressive about the man himself. He never put himself forward as having the power to make things happen. He never said, “Go and do this because I will give you the power. I will inspire you to do great things.” He always said, “Kṛṣṇa will give you the power. Kṛṣṇa will guide you.” It was a confidence not in himself or in the other person but in Kṛṣṇa, and that was effective. He wouldn’t have been so effective, I think, if he had said, “You’ve got to have confidence in yourself,” because that’s pretty hard to do if you don’t have confidence in yourself; nor if he had said, “Have confidence in me,” which, although better, you don’t quite know how that works. But, on the other hand, “Have confidence in the Lord of the Universe”—well, that’s a different matter.

Bhaktivedanta Swami’s success as a religious leader of the institutional kind, as distinct from a religious leader removed from any institutional context, lies largely in his ability to engage people in religious activities of a practical nature or, conversely, practical activities with a religious purpose. This is one of the strengths of the whole *bhakti* tradition. It has tended not to become otherworldly in the sense in which the term is very often taken: utter indifference to the world and to action within the world—reclusiveness, inactivity.

The *Bhagavad-gītā* is really one of the great theoretical and practical statements on how to resolve the conflict between spirituality and materiality. The Hindu tradition in general has managed to com-



Śrīla Prabhupāda discourses on the *Śrīmad-Bhāgavatam*. “He has been very loyal to the tradition,” says Dr. Hopkins, “but he has communicated it in terms that are comprehensible to a Westerner.”



At a Ratha-yātrā Chariot Festival in San Francisco during the late sixties, Śrīla Prabhupāda delights his disciples with his ecstatic chanting and dancing.

bine the religious and otherworldly concern for salvation and release from the world, with the need to perform worldly action. The *Gītā* is one of the great solutions. What Bhaktivedanta Swami did was to take that theoretical solution and apply it practically within a religious institution in a way that most other movements or traditions have not tried to do or have not been able to do. To help people discover what their own nature is, what their own psychological proclivities are, what their natural abilities are, and then to put them to work in some kind of practical way, and to show them how to perform those activities with devotion to God—this is what the devotional tradition is all about.

Bhaktivedanta Swami never tried to construe the teachings of the *Gītā* to encourage some kind of otherworldly religiosity. His teachings were always in practical terms: one can worship Kṛṣṇa by starting a magazine, one can worship Kṛṣṇa by producing devotional art, or by cleaning the temple, or by cooking a feast for public distribution, or by repairing the temple car. It is activity performed as devotional service to Kṛṣṇa that is the practical essence of the devotional tradition and that releases enormous amounts of energy once you get over the hurdle of thinking, “How can I do this?”

Śubhānanda dāsa: Could you say something about Bhaktivedanta Swami’s attention not only to devotional practice but also to the philosophical and theological foundations of devotional practice—the balance between devotion and scholarship?

Dr. Hopkins: One of the things that originally attracted me to the Hindu tradition, and to the devotional movements in particular, was that they never did separate the devotional life from the intellectual life.

One of the things that is most striking

about the *Bhāgavata Purāṇa*, for instance, is not just the quality of its devotional statements but also the rigor of its thought. It is not just a kind of romantic devotionalism devoid of intellectual content. It’s a very systematically conceived, very scholarly statement of the devotional life. That combination of emotion and intellect, which has been so often separated in religious traditions, is very consistently kept together in the devotional movement.

Many traditions lack this balance. Take, for instance, Śaṅkara and his intellectually powerful Advaita philosophical tradition. There you have a very strong intellectual tradition but almost no concern for the development of spiritual emotion. On the other side, you have certain Christian, especially Protestant, movements—charismatic or pentacostal movements—which have tremendous emotional engagement but very little attention to the life of the intellect. The Vaiṣṇava devotional movement, on the other hand, has always kept these two things together.

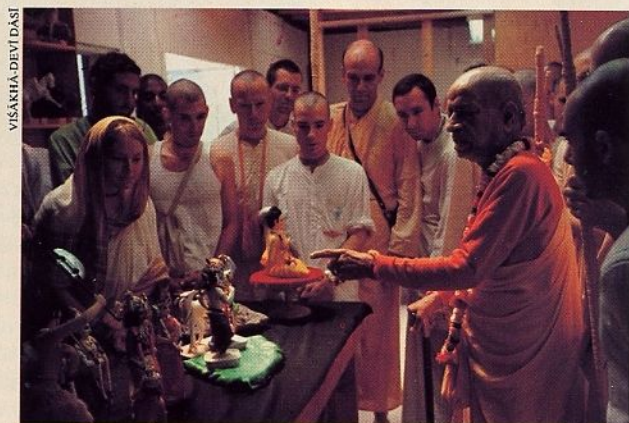
The best example I can think of is Caitanya and His followers the six Gosvāmīs. Caitanya was the devotee par excellence. His biographers describe the incredible intensity of His devotion to Kṛṣṇa, His dancing and chanting in spiritual ecstasy, His visions, His deep mystical raptures. Yet He also traveled throughout India and debated—successfully—with some of the leading religious intellectuals of His day, and He also held long discourses on devo-

tional theology with certain followers, including Rūpa Gosvāmī, Sanātana Gosvāmī, and Rāmānanda Rāya.

The six Gosvāmīs themselves were great devotees of Kṛṣṇa and great mystics in their own right, yet simultaneously they were tremendous intellects. They collectively wrote a great number of theologically and philosophically sophisticated texts on *bhakti* [theistic devotion], among which are some of India’s greatest spiritual classics, such as Rūpa Gosvāmī’s *Bhakti-rasāmṛta-sindhu*. Jīva Gosvāmī was probably the greatest devotional philosopher among them, and his contribution is acknowledged universally.

The intellectual and theological achievement of the Gosvāmīs was to give a rational, intellectual structure to spiritual emotion. Their writings systematically analyze the different stages of the devotional path, such as *vaidhī* and *rāgānuga*, and the various levels and nuances of spiritual devotion and devotional ecstasy—the various *rasas* and *bhāvas* and so forth. They gave these things meaning within a broad intellectual and theological context, rooted both in the popular and the classical traditions. There is an intellectual integrity and rational structure to the practice of *bhakti*. It’s not just a gut, emotional thing. It’s mind and emotion together in a spiritual context. Historically, the real power of the Vaiṣṇava devotional tradition has been in its refusal to separate the intellect and the emotions.

If you look at the points at which any re-



Śrīla Prabhupāda engaged his disciples in numerous practical projects, such as constructing the FATE diorama museum in Los Angeles. Here he explains how one of the figures should be molded.

ligious tradition is really powerful, they are usually those points at which these various elements have been kept together. If you look at the lives of the great Hassidic rebbes, for instance, you see that they were people of intellect and spirituality, and also practical wisdom. They didn’t separate these different elements. Also look at the greater saints of the Roman Catholic tradition, someone like St. Theresa. She was certainly a great mystic, certainly a

person of deep spiritual emotion, but she was one hell of an organizer! She put together an entire monastic order, with its own complete institutional structure. She knew not only how to pray to God, but also how to keep books—and she didn't see any conflict between them.

This is the quality that certainly came across with Bhaktivedanta Swami. I was in a conversation with him one time where he was really doing all of those things at once: he was giving a disciple some practical instruction in the devotional life, he was explaining some devotional point and summoning up a philosophical explanation for the devotional life, and at the same time he was explaining to someone how to keep tax records straight. And those were not contradictory things; they were all part of the same devotional process.

Any movement or any tradition that loses hold of one of those strands is going to have difficulty. And if it loses hold of more than one, it's in real trouble. It becomes rudderless, free-floating. If the tradition becomes exclusively intellectual, then you lose a whole sense of emotional life and practical action. If you're strictly devotional, you lose a sense of the coherent meaning of what you're doing, and it becomes an emotional trip forever. And if you're strictly practical, you lose a sense of what it's all about in terms of inner meaning.

Śubhānanda dāsa: While we're on the subject of integrating devotion and intellect, perhaps you could say something about Bhaktivedanta Swami's own literary and scholastic contributions, particularly in the form of his many writings—translations, commentaries, and summary studies on the important texts of the tradition.

Dr. Hopkins: As far as his scholastic and literary work is concerned, the first point that should be made is that he has made certain important texts of the Indian devotional tradition accessible to the Western world that simply were not very accessible formerly. This is very significant. What few English translations there were of the *Bhāgavata Purāṇa* and the *Caitanya-caritāmṛta* were barely adequate and were very hard to get hold of. When I was working on my doctoral dissertation and wanted to get hold of a copy of the *Bhāgavata Purāṇa*, the only place where I could obtain a copy of the text and translation was from Harvard's Widener Library. I had to borrow it from interlibrary loan and have a microfilm copy made of it. Nowadays, if you want to take an airplane trip anywhere, you go to the airport and there's somebody trying to sell you a copy of the *Bhāgavata Purāṇa*. Bhaktivedanta Swami has really made these and other major texts of the Vaiṣṇava tradition accessible in a way that they never were before, and

so he's made the tradition itself accessible to the West. This is an important achievement. **Śubhānanda dāsa:** You say that he made Vaiṣṇava tradition accessible through his books. In what way did he do that? What I mean to ask is, to what degree do you see him presenting the tradition verbatim, as it were, and to what degree do you see him interpreting the tradition, in the sense of updating or modernizing it?

Dr. Hopkins: He has done both. He has been very loyal to the tradition, yet he has communicated the tradition in terms that are comprehensible to a contemporary Westerner. As far as fidelity to tradition is

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concerned, Bhaktivedanta Swami's commentaries are very traditional. His commentaries very closely follow those of the important Vaiṣṇava commentators, and the Gauḍiṃya Vaiṣṇava commentators in particular. His commentary on the *Bhāgavad-gītā*, for instance, is based largely on the *Gītā* commentary of Baladeva Vidyābhūṣaṇa, to whom he dedicates his work. His commentary on the *Bhāgavata Purāṇa* relies heavily upon several major commentaries, such as those of Śrīdhara Svāmī, Viśvanātha Cakravartī Ṭhākura, and Jīva Gosvāmī, all of whom he quotes and cites frequently. His commentary on *Caitanya-caritāmṛta* is based on the Bengali commentaries of Bhaktivinoda Ṭhākura and Bhaktisiddhānta Sarasvatī. This is something that needs to be stressed, because unless you know the tradition you won't realize the extent to which he's representing it. What you're getting in Bhaktivedanta Swami's commentaries is a lot more than what appears: you're gaining access to the whole classic tradition of

Vaiṣṇava scriptural commentary. It's clear that Bhaktivedanta Swami is not commenting on these texts off the top of his head. He's very strongly rooted in the Vaiṣṇava tradition.

On the other hand, in the tradition of great commentaries, he takes the tradition one step further in application. When you're writing a commentary, of course, you don't just start off and do your own thing. You follow the tradition and you bring the text into the present, but you don't really give a new interpretation to it. There are commentaries which may attempt—and I suppose every commentary in some sense always attempts—a new interpretation, subtly or not. But the main purpose of the commentary is not to give a new interpretation but to give a new application of the teaching, so that you have the same teaching applied to a new audience—an audience that may not have access to the original or earlier commentaries. It's putting the teaching into a new social, intellectual, and linguistic context so that it becomes as accessible now as the previous commentaries were in their time. A good commentary brings the text into the present. It's classically been the purpose of commentaries to take the text and to give it meaning in terms of people's lives so that they're not just dealing with mere intellectual statements. Writing a commentary is not a merely intellectual or academic exercise—it has a practical goal: to engage people with a living spiritual tradition.

Śubhānanda dāsa: In this light, then, what is significant about Bhaktivedanta Swami's commentaries?

Dr. Hopkins: What is significant is that his commentaries are the first that have been written specifically for the comprehension of the Westerners and to others not familiar with the total Indian cultural and theological context. If you try to read the commentaries of Jīva Gosvāmī or Sanātana Gosvāmī or any of the other great teachers, you find that you have to know quite a bit in order to read them with understanding. They contain a good deal of technical terminology, and they were written with the assumption that the reader was familiar with traditional Indian philosophy, culture, and aesthetics. Anyone who doesn't come out of that particular cultural background is going to miss at least half of what's being said.

Bhaktivedanta Swami has managed, successfully, to bridge an enormous cultural gap and to give practical application to teachings that were originally designed for people in a very different cultural setting. That's not easy to do, by any means. I think he's been very successful. The very existence of a genuine Vaiṣṇava movement in the West is compelling evidence of his success as a commentator. 

HOW I CAME TO KṚṢṆA CONSCIOUSNESS

A young man's search for identity takes him from crisis to Kṛṣṇa.

by AMRṬĀMŚA DĀSA

I grew up in Connecticut in the fifties and sixties. Always “the observer,” dissatisfied with the status quo, I saw my parents’ lifestyle as boring and futile. They had to bear the burdens of clothes for the kids, schooling for the kids, toys for the kids, and lip from the kids, and their only reward was a yearly summer vacation. I understood that there had to be more to life than this, so I began investigating my inner potential without depending on the established social order.

I also became disillusioned with my religious training as a Catholic—no one seemed to have solid philosophical convictions. One Sunday, for instance, I was on my way to a softball game, but before I could get out the door my mother stopped me: “Aren’t you going to Mass?”

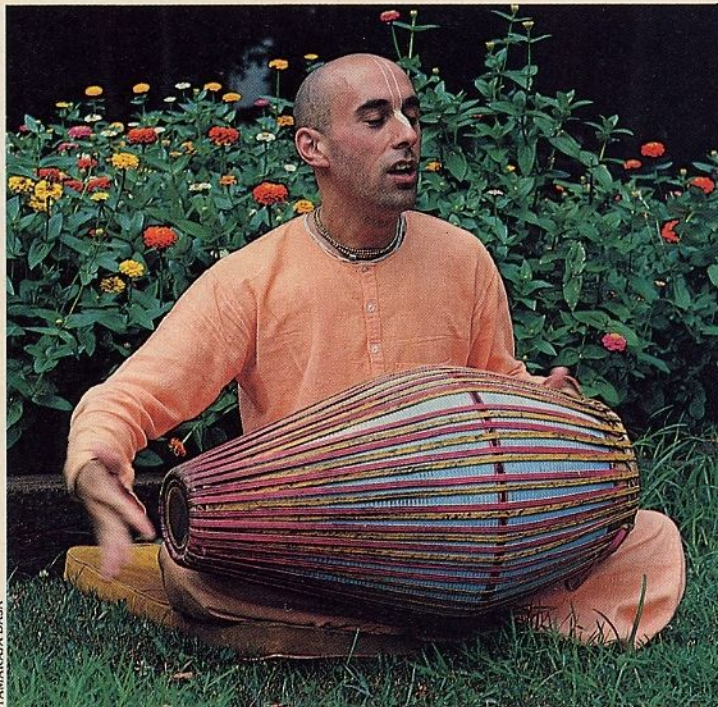
“Well,” I replied, “the purpose of Mass is to love your neighbor as you love God. So how can I reject my friends now?”

Mother made no philosophical retort, and that was the end of my going to Mass.

My two brothers entered the priesthood, but they lost heart. They didn’t find the purity of thought, word, and deed they were looking for. To me, the philosophy that God put us here for a specific purpose appeared unrealizable; no guide or teacher exemplified that higher purpose.

As for “higher education,” I saw the colleges as training grounds for a kind of life I had already rejected. I couldn’t accept such a process of so-called learning.

My life, therefore, became less a scrutiny of people and ideals and more a search



for beauty in nature. Having read books by Rachel Carson, Tom Wolfe, Herman Hesse, and Carlos Castaneda (whose drug-induced visions were, to me, boring phantasmagoria), I decided to get firsthand realizations from practical experience. I resented the much-advertised culture of gross materialism, symptomized by industrial pollution and hellish factories that corroded people’s enthusiasm for striving for anything beyond the basic necessities and the crassest kind of sense pleasures. In search of an older, more natural culture, I frequented art museums, and thus I developed the desire to use photography and painting to capture delicate moments of the fleeting seasons and record the artistry etched on nature by time. I wanted to show the beauty of nature to people who, sunk in the rut of work-a-day existence, never explored the world.

I enrolled in the Rhode Island School of Photography and became absorbed in nature. In the mountains and at the sea-

shore, I saw the extremes that living creatures undergo to survive—from lichen gripping boulders high in the cold, wind-swept mountains to the gasping sandfleas flailing their legs to uncover themselves from the sand dropped on them by the pounding waves of the ocean. I felt fortunate not to be trapped in such horrible conditions of life.

But upon returning to the city, I would see that people had willingly placed themselves in similar extreme situations. With the unspoiled beauty of nature only a few hours’ drive away, people

foolishly packed themselves together in the physically and mentally polluted atmosphere of the city. I grew disgusted with the prevailing alienation and unhappiness in society and with how people were being taught to accept this crippled condition as normal.

My desire to accomplish something for society and for myself intensified as I came to realize that in practically no time at all, compared with eternity, my life would end.

But what could I do? All occupations seemed to end ultimately in death. Choosing an occupation meant assuming a certain false identity and becoming entangled in a great endeavor to artificially push myself forward as a certain sort of person. Becoming a photographer or an artist wouldn’t solve the problem of death any more than becoming a doctor, lawyer, or movie actor would. The doctor may refuse to die, but surgery and drugs can’t hold back the white sheet being drawn over the cadaver. The lawyer may dig up some

appeal from his vast library, but when his time comes he'll be helplessly ushered out of the courtroom of life. And the actor may play the role of a powerful man, but in his final act his make-up will streak as sweat pours off his feverish dying body.

* * *

After I'd finished photography school and been employed in a photo shop for a couple of years, I came to the conclusion that my intelligence and creativity were being suffocated. So I arranged that my employer lay me off. I passed a winter alone in a cottage on Cape Cod, recording nature with my paintbrush and camera. How pleasant this simple life was: eating vegetarian foods, breathing fresh air, seeing the sparkling ocean and clear sky, and hearing the sounds of wildlife. But as I painted or clicked away from sunrise to sunset, through sunshine and snow and fog, alone in my cottage, I began to feel a little unsettled without a culture to identify with.

On a visit to Boston I met Larry Burrows, a friend of a friend. We were reading the same book on vegetarianism. One morning, as we shared breakfast, he explained to me that I was not my body but an eternal spirit soul. A little while later he left for Hawaii, to live on a Hare Kṛṣṇa farm.

I wrote to him and he sent me a copy of *Bhagavad-gītā As It Is*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. As I read this book I felt that God had heard all my intimate prayers and was now revealing to me His highest teachings. All my scattered thoughts about life were assembled, clarified, and given a meaningful direction by the mystically familiar teachings of the *Bhagavad-gītā*. It contained the most complete and intellectually satisfying philosophy I had ever read. My mind was doing backward somersaults.

Between letters to Larry, I visited Manhattan, where my brother Tony was studying to be a mortician. While he was at school I walked to Washington Square Park. A flat-bed truck with a colorful canopy pulled up to the perimeter of the park. It was full of Hare Kṛṣṇa devotees, and one of them (Kapindra dāsa) offered me a BACK TO GODHEAD magazine. One article was by a mathematician with a Ph.D.; I was impressed to see that what I'd read in the *Bhagavad-gītā* wasn't simply sentimental; it was scientific.

In his last letter Larry had suggested I might like the Hare Kṛṣṇa temple in Boston. So the following weekend I attended the Sunday program there.

A devotee greeted me at the front door amid inundating clouds of frankincense. Within the temple, shaven-headed men prayed, sang, danced with arms upraised, and played drums and cymbals. Later a devotee spoke on the philosophy of Kṛṣṇa consciousness, and I asked some questions. During the feast I politely declined most of the cooked dishes, since I was accustomed to raw foods. I spent the night and attended the morning services, chanting Hare Kṛṣṇa on beads for the first time.

Back in Connecticut, I was surprised to find an unabridged edition of *Bhagavad-gītā As It Is* in the public library. Larry had sent me the abridged version, which I found fascinating, but I found the unabridged edition even more interesting and I read it day and night for a week until I finished it. During that week, my aunt passed away suddenly, and the firsthand experience I gained of people's emotions during the ritualistic funeral helped me understand Lord Kṛṣṇa's teachings in the *Gītā* about "mourning for that which is not worthy of grief." On this verse Śrīla Prabhupāda comments, "The body is born and is destined to be vanquished today or

tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation, regardless of the condition of the material body."

Chapter by chapter, *Bhagavad-gītā* broke down my misconceptions about what I thought I might be and helped me understand that in reality I am an eternal servant of Lord Kṛṣṇa, the Supreme Personality of Godhead. Here was the most special of all occupations. Kṛṣṇa was in fact God, and my real identity in life was to be His eternal loving servant. One evening as I sat alone on my living room floor reading the *Bhagavad-gītā*, I felt inspired. Setting aside the *Gītā*, I lay down on the floor, stared at the ceiling and, feeling protected, prayed, "Kṛṣṇa, I am Yours. Do with me as You like."

The following weekend I visited the Boston temple again. I met Aja dāsa, the temple president, and asked him if I could join the Hare Kṛṣṇa society and help spread the philosophy of Kṛṣṇa consciousness for the benefit of all suffering souls.

He allowed me to stay, and I have never left, for I've experienced the higher pleasure—a pleasure one automatically feels by serving Kṛṣṇa, the Supreme Lord. Just as a fish is satisfied only in water, or the hand functions only after feeding the stomach, the spirit soul can enjoy the topmost pleasure only by serving Kṛṣṇa with devotion. The knowledge contained in Śrīla Prabhupāda's books—*Bhagavad-gītā As It Is*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, and others—can reawaken one's transcendental love for Kṛṣṇa. Therefore, intelligent people should seriously hear and propagate the philosophy of Kṛṣṇa consciousness contained in these books, for that knowledge will destroy the pangs of material existence and bring them eternal happiness.



DON'T BET ON IT

(continued from page 21)

run-of-the-mill. But they could *dream*. Millions of dollars falling into their laps and transforming their lives. And that dream was the problem.

Would \$8.8 million save any of these hopelessly hopeful people from getting old? From getting sick? From dying? Would winning the jackpot release any of them from the laws of nature, which dictate that they, as spirit souls, must return again and again in body after body to fulfill their unfulfilled desires and suffer the results of their *karma*? Only self-realization and pure devotion to Kṛṣṇa can do that, not hitting the "lucky" number. So in reality the odds against their dream coming true

by winning big in the lottery aren't one in several million, but zero in infinity.

For a devotee of Kṛṣṇa, gambling is out of the question. Along with illicit sex, meat-eating, and intoxication, he rejects it at the time of formal initiation. He understands that it's simply an impediment on the spiritual path. Gambling inflames greed and the desire to enjoy material pleasures, precisely the things a devotee wants to minimize so he can develop "resolute determination to attain self-realization." Gambling also destroys truthfulness and straightforwardness, two essential qualities for a devotee, because it's based on a network of lies and half-truths—that you can beat the odds, that the game is honest, and that if you win, the money will solve all your problems. Most important of all,

gambling is a flagrant misuse of money, which all belongs to God and is meant to be used in His service.

Yet if I had told all this to the impatient people who stood in the lottery line that sweltering July 23, chances are none of them would have refrained from buying their tickets. Their only concern was the Big Dream, the multimillion-dollar jackpot in the sky. They didn't know that while they were betting on a sure loser, the devotees already held the winning ticket: the knowledge of the *Bhagavad-gītā*, the chanting of the Hare Kṛṣṇa *mantra*, and the other aspects of Kṛṣṇa consciousness that would one day qualify them to enter the spiritual world and enjoy an eternal life of bliss and knowledge in the company of their Lord.



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 Padmanābha (September 23–October 21)

October 3—Indirā Ekādaśī (fasting from grains and beans).

October 10—Appearance anniversary of Śrīla Bhavānanda Goswami Viṣṇupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

October 16—Rāma-vijayotsava (festival celebrating Lord Rāmacandra's victory over the demon Rāvaṇa). Call your local Hare Kṛṣṇa center for schedule of events. Also the appearance anniversary of Śrīpāda Madhvācārya, a great teacher of the science of devotional service.

October 17—Paśāṅkuṣā Ekādaśī (fasting from grains and beans).

October 18—Disappearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, great associates and followers of Śrī Caitanya Mahāprabhu's.

October 21—Disappearance anniversary of Śrīla Murāri Gupta, an intimate associate of Lord Caitanya's. Also, Rāsa dance of Lord Kṛṣṇa. Also, Dāmodara-vrata begins (offering of lamps for one month). Also, fourth month of Cāturmāsya begins (fasting from urad dāl).

Month of Dāmodara (October 22–November 20)

This month (also known as Kārttika) is particularly festive, especially in Vṛndāvana, the town ninety miles south of present-day Delhi where Lord Kṛṣṇa enacted His childhood pastimes. *The Nectar of Devotion* (Śrīla Prabhupāda's summary study of the sixteenth-century devotional classic *Bhakti-rasāmṛta-sindhu*) states that if during Kārttika a person visits Vṛndāvana and performs even a little devotional service to Kṛṣṇa, he easily reaches the highest platform of Kṛṣṇa consciousness.

October 26—Disappearance anniversary of Śrīla Narottama dāsa Thākura, an exalted devotee of Kṛṣṇa known for the many devotional songs he composed in simple Bengali. Also, appearance anniversary of Śrīla Harikeśa Swami, one of the present spiritual masters in the Hare Kṛṣṇa movement.

November 1—Śrīramā Ekādaśī (fasting from grains and beans).

November 4—Dīwālī (the festival of decorat-

ing Kṛṣṇa's temple with lamps). Call your local Hare Kṛṣṇa center for details.

November 5—Govardhana-pūjā (festival celebrating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting of the hill). Profuse distribution of sanctified food highlights this festival. Call your local Hare Kṛṣṇa center for details.

November 8—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Devotees mark this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting. Call your local Hare Kṛṣṇa center for

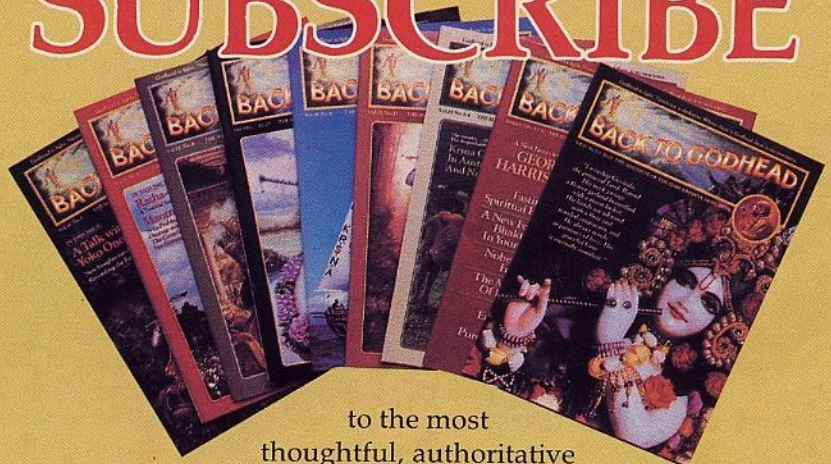
details. A special festival will take place in Vṛndāvana, India, where Śrīla Prabhupāda passed away.

November 9—Appearance anniversary of Śrīla Hridayananda dāsa Goswami Ācāryadeva, one of the present spiritual masters in the Hare Kṛṣṇa movement.

November 13—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of Śrī Caitanya Mahāprabhu's.

November 16—Utthānā Ekādaśī. Also, disappearance anniversary of Śrīla Gaurakiśora dāsa Bābāji, spiritual master of Śrīla Prabhupāda's spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Thākura (total fasting till noon; fasting all day from grains and beans).

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NOTES FROM THE EDITOR

Dream and Reality

I had a dream. I was traveling, trying to reach some distant destination, but I kept being delayed. My airplane arrived at the first stop on time, but when I tried to connect with a further flight I was unable to go on.

I found myself in an airport terminal with thousands of travelers, all experiencing similar delays and anxieties. Some began to despair of immediately catching onward flights, so they checked into hotels. Everyone tried to be cheerful, and yet everyone was anxious to travel on. Then I found myself even more seriously detained when I contracted a serious disease; even if a flight were available, I would not be allowed to travel ahead with the others.

But suddenly there was hope, and my chances for travel were being renewed. But first I would have to pass a series of tests . . . Here my dream ended.

As a devotee of Kṛṣṇa, I was able to immediately interpret my dream from the viewpoint of Vedic knowledge. My anxious attempts to travel on to my destination were symbolic of the soul's transferring from one body to another at death. As spirit souls, we are seeking the destination of eternal, blissful life in the spiritual world, but because of our *karma*, or the reactions to our past deeds, we have to take birth in this world again and again. Thus we're all frustrated travelers.

My disease and the other strong detentions in my dream were symbolic of the powerful, alluring material nature, which holds us within the cycle of birth and death. The hope of getting another chance to travel, yet facing the challenge of new tests before reaching the ultimate goal, represent the experiences shared by all conditioned souls as they evolve life after life—getting renewed opportunity especially at the stage of human life, wherein self-realization and liberation are possible.

While interpreting one's dreams may be interesting, the characters and situations in the dream should not be accepted as literal. In fact, most of us dismiss our night's dreaming as vague and mythical. We may dream we are seriously ill and in

an airport, but when we awaken we find ourselves resting comfortably in bed. Our first concern, therefore, is with the waking world. As William Carlos Williams put it, "The particulars of morning are more to be desired/ than night's vague images."

With the aid of Vedic knowledge, however, we can go beyond both dreaming and waking, having understood that both conditions are illusion. When we understand that the real self is eternal, we will know that all material designations, whether dreamed or "real," are temporary and therefore untrue. At night we may dream we have grown wings and are flying over a golden mountain, and when we wake we may dismiss this as a myth. But who are we really when we are awake? Is our real identity Mr. or Mrs. So-and-so who has just woken up? Are we actually a man or a woman just because our body has a particular sex? Are we Americans just because we were born in a particular land?

According to the science of self-realization, all the designations we accept as the realities of our waking life are but temporary coverings of the permanent self. Since time immemorial we have been transmigrating life after life, taking birth in various species. Forgetful of our true, eternal identity as the servant of Kṛṣṇa, we assume one temporary identity after another according to our present material body.

We may wonder why we can't remember our past identities, but the reason is not very hard to understand when we consider our experiences in this present life. In our dreams we assume various temporary identities, forgetting our identity as Mr. or Mrs. So-and-so sleeping in bed. And even in the waking world we experience so many changes of bodily identity, from infancy to childhood to youth to adulthood to old age . . . And death means a completely new change of identity. But through all our changes of temporary identities, we retain our permanent identity as spiritual souls.

If we accept the temporary designations as the reality, we are dreaming,

just as if we were in our beds asleep. Shakespeare was not describing the world of dream but the human existential condition when he wrote: "Life's but a walking shadow, a poor player/ That struts and frets his hour upon the stage/ And then is heard no more."

The Vedic knowledge implores us, "Wake up! Wake up, sleeping soul!" A human being who has not realized his eternal nature is actually no better than a sleepwalker, a person who appears to be alive and active but who is actually in an almost unconscious state. Life in the plant and animal species is of this low level of consciousness, but the human being has the potential to break from his slumbering forgetfulness of his real identity and life's real purpose. But if he continues his sleepwalker life and does not awaken, he will meet with great danger. The "sleepwalker" will fall into the abyss of repeated birth and death.

As the Vedic sage Ṛṣabhadeva states in the *Śrīmad-Bhāgavatam*, "As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. He does not know that due to his past misdeeds he has already received a body that, although temporary, is the cause of his misery. Therefore I think it is not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another."

My symbolic dream may be offered, therefore, as a metaphor to describe the condition of every living being. We are meant to travel, within this lifetime, beyond mere animal satisfactions for the temporary body. We do not have to be continuously detained from reaching our heart's desire, nor do we have to be plunged into the repeated miseries of birth, old age, disease, and death. But our freedom can be attained only when we begin awaking from the sleep of material illusion. The transcendental literature, institutions, and devotional practices (*bhakti-yoga*) of the Kṛṣṇa consciousness movement are intended for just this purpose. —SDG

Centers of the Hare Kṛṣṇa Movement

(continued from the back cover)

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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
Veracruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Gauḍa-Manḍala Bhūmi)—(contact ISKCON Mexico City)

OTHER COUNTRIES

Arequipa, Peru—Leticia 204
Bogotá, Colombia—Carrera 3A No. 54-A-72/ 255-9842
Buenos Aires, Argentina—CC 80, 1602 Florida
Cali, Colombia—Avenida 5B Norte, 23D-35/ 684234
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nonguen, 588/ 23150
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Cuzco, Peru—Calle Plaza San Francisco No. 360 (altos)
Georgetown, Guyana—24 Uityhgt Front, West Coast Demerara
La Paz, Bolivia—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes)/ 785023
Lima, Peru—Jiron Junin 415/ 28-94-91
Medellin, 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 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, Chaguana

FARM COMMUNITIES

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

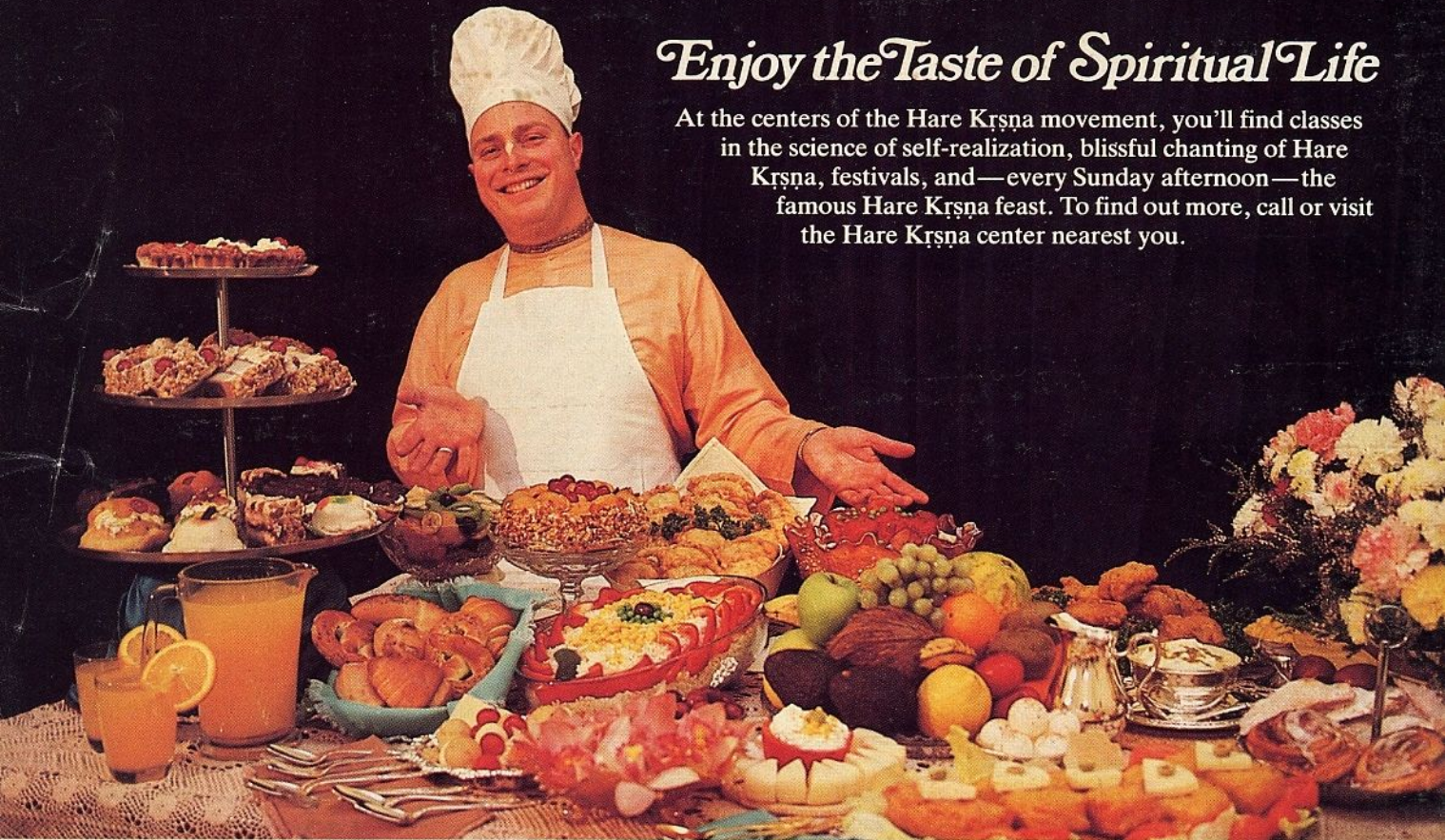
Guyana—Seawell Village, Corentyne, East Berbice

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, 7ª Calle Oriente No. 155/ 218035
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
 Montreal, Quebec—1469 Mansfield St., H3A 1Y5/ (514) 845-5624
 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 3C8/ (604) 433-9728

FARM COMMUNITY

Woburn, Quebec (New Badarinātha)—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) 233-3460

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) 788-3885
 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) 681-3193
 Dallas, Texas—5430 Gurney 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—1208 S.W. 1st Ave., 32601/ (904) 371-2579
 Gurabo, Puerto Rico—Rt. 181, Box 215-B, Bo. Sta. Rita, 00658/ (809) 763-9312
 Honolulu, Hawaii—51 Coelmo Way, 96817/ (808) 595-3947
 Houston, Texas—1111 Rosalind Blvd., 77004/ (713) 526-9860
 Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029
 Lake Huntington, New York—P.O. Box 388, 12752/ (914) 932-8273
 Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184
 Los Angeles, California—3764 Watska Ave., 90034/ (213) 836-2676
 Miami Beach, Florida—2445 Collins Ave., 33140/ (305) 531-0331
 Morgantown, West Virginia—322 Beverley Ave., 26505/ (304) 292-6725
 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
 Norman, Oklahoma—312 S. Webster, 73069/ (405) 360-5536 (mail: P.O. Box 5997, 73070)
 Orlando, Florida—801 Lowell Blvd., 32803/ (305) 894-7811
 Philadelphia, Pennsylvania—51 W. Allens Lane, 19119/ (215) 247-4600
 Providence, Rhode Island—39 Glendale Ave., 02906/ (401) 273-9010
 Rio Piedras, Puerto Rico—Ave. Jesús T. Piñero No. 258-A, University Gardens, 00921/ (809) 765-4745
 St. Louis, Missouri—3926 Lindell Blvd., 63108/ (314) 535-8085
 San Diego, California—1030 Grand Ave., Pacific Beach, 92109/ (619) 483-2500
 San Francisco, CA—Bhaktivandana Institute & Fellowship, 84 Carl St., 94117/ (415) 664-2397
 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) 254-2256
 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
 Washington, D.C.—2128 O St. N.W., 20037/ (202) 293-0825

FARM COMMUNITIES

Caddo, Oklahoma (New Kurukṣetra)—Route 1, Box 296-A, 74729/ (405) 367-2784
 Carriere, Mississippi (New Talavan)—Route 2, Box 449, 39426/ (601) 798-8533
 Gainesville, Florida—Rt. 2, Box 24, Alachua, 32615/ (904) 462-4880
 Gurabo, Puerto Rico (New Govardhana Hill)—(contact ISKCON Río Piedras)
 Hillsborough, North Carolina (New Goloka)—Rt. 6, Box 701, 27278/ (919) 732-6492
 Hotchkiss, Colorado (New Barshana)—P.O. Box 112, 81419/ (303) 527-4584
 Mulberry, Tennessee (Murāri-sevaka)—Murari Project, Rt. No. 1, Box 146-A, 37359/ (615) 759-7331
 New Vrindaban, W. Virginia—R.D. No. 1, Box 296, Hare Krishna Ridge, 26041/ (304) 843-1600
 Ninole, Hawaii (New Kṛṣṇaloka)—P.O. Box 108, 96773/ (808) 595-3947
 Philo, California—P.O. Box 179, 95466/ (415) 753-0254
 Port Royal, Pennsylvania (Gītā-nāgari)—R.D. No. 1, 17082/ (717) 527-4104
 Three Rivers, CA (Bhaktivandana Village)—44799 Dinely Dr., 93271/ (209) 561-3187

RESTAURANTS

Dallas—Kalachandji's (at ISKCON Dallas)
 Detroit—Govinda's (at ISKCON Detroit)/ (313) 331-6740
 Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269
 Miami Beach—Govinda's (at ISKCON Miami Beach)
 New Vrindaban—Palace of Gold Restaurant/ (304) 843-1233 (closed Dec.—April)
 St. Louis—Govinda's (at ISKCON St. Louis)/ (314) 535-8161
 San Diego—Govinda's, 1470 N. Hwy. 101, Leucadia 92024/ (619) 942-2330
 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 00903/ (809) 727-4885

EUROPE

ENGLAND AND IRELAND

Belfast, Northern Ireland—21 Ava Avenue, Ormeau Rd., Belfast 7
 Dublin, Ireland—Castlefield House, Knocklyon Road, Templeogue, Dublin 16/ 945504
 London, England (city)—10 Soho St., London W1/ (01) 437-3662
 London, England (country)—Bhaktivandana Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244
 Manchester, England—106 College Road, Whalley Range, Manchester 16/ (061) 881-1947
 Worcester, England—Chaitanya College at Croomer Court, Severn Stoke, Worcester WR8 9DW/ (090 567) 214

FARM COMMUNITIES

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

RESTAURANT

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

ITALY

Bologna—Via Saliceto 1, 40013 Castelmaggiore (BO)/ (51) 700-868
 Catania—Via San Nicolò al Borgo 28, 95128 Catania, Sicily/ (95) 552-252
 Milan—Via Valpurga 3/5, 20123 Milano/ (2) 862-417
 Naples—Via Torricelli 77, 80059 Torre del Greco (NA)/ (81) 881-5431
 Padua—Via delle Grazie 107, 35040 Loc. Camin (PD)/ (49) 760-007
 Pisa—Via delle Colline, Loc. La Meridiana, 56030 Perignano (PI)/ (587) 616-194
 Rome—Via di San Simone 73/A, 00186 Roma/ (6) 654-8856
 Rome—Via di Tor Tre Teste 142, 00169 Roma/ (6) 263-157
 Turin—Strada Berra 15/1, Loc. Tetti Gariglio, 10025 Pino Torinese (TO)/ (11) 840-957
 Varese—Via Volta 19, 21013 Gallarate (VA)/ (331) 783-268

FARM COMMUNITY

Florence (Villa Vr̥ndāvana)—Via Comunale degli Scopeti 108, S. Andrea in Percussina, 50026 San Casciano Val di Pesa (Fi)/ (55) 820-054

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