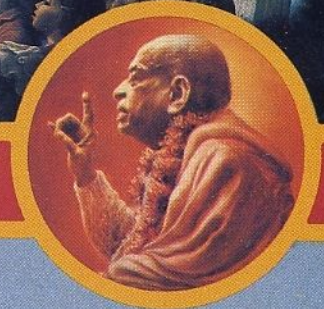


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

Vol. 18 No. 12

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

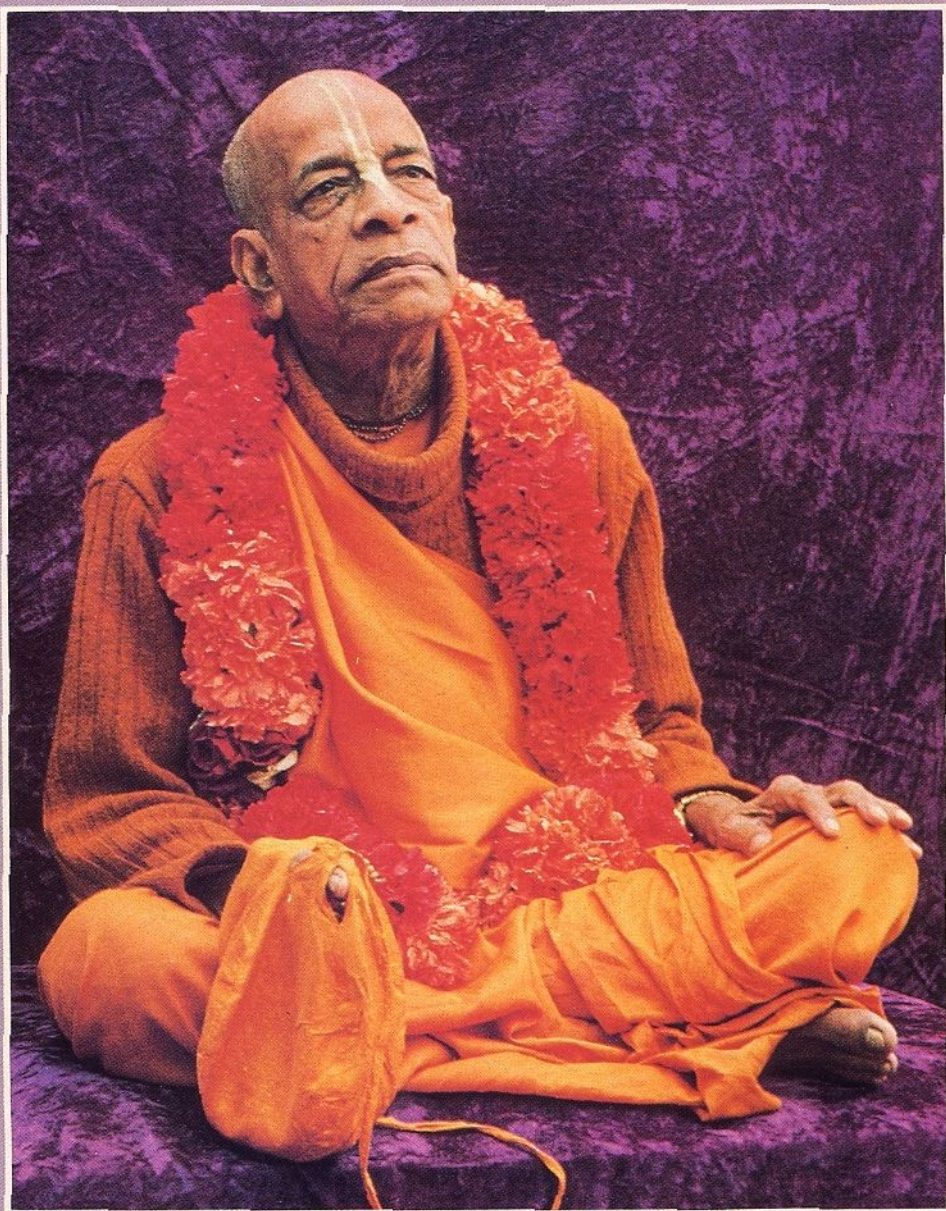


Festival Of the Chariots USA



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

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COVER: Still a novel sight to many, India's chariot festival, Ratha-yātrā, now appears annually in major cities on five continents (story on page 22). The Ratha-yātrā parade features three enormous chariots carrying the deities of Lord Jagannātha (whose cheerful face is visible in the lead chariot), Śrīmātī Subhadrā-devī, and Lord Balarāma. These deity forms have been worshiped for thousands of years at Purī, one of the famous holy cities in India. The nonsectarian character of the festival is apparent in its increasing popularity among people of all nations and religions worldwide. The Ratha-yātrā festival affords everyone the chance to participate in a joyous public glorification of the Lord of the Universe, Jagannātha (Kṛṣṇa). (Photo: Muralīvadana dāsa)



EVEN ON THE LAP OF HIS MOTHER

As child, as lover, as warrior, as creator—
Lord Kṛṣṇa is always the Supreme.
But how do we express our feelings for Him?

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

*tasmād ahaṁ vigata-viklava īśvarasya
sarvātmanā mahi grṇāmi yathā mañiṣam
nīco 'jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena*

“Although I was born in a demonic family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears His glories.” (*Śrīmad-Bhāgavatam* 7.9.12)

Here Prahlāda Mahārāja is showing us that to offer prayers to the Supreme Personality of Godhead you don't require any high qualification. You can offer your prayers from any standard of life. It is not that you have to become a very learned and scholarly man so you can present your prayers in nicely selected words with poetry, rhetoric, metaphor, and so on. No, that is not required. You simply have to express your real feelings.

What are those real feelings? First we must become aware of our actual position, then we can express our feelings sincerely and spontaneously. Caitanya Mahāprabhu*

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

teaches us how to pray with proper feeling. He prays,

*na dhanam na janaṁ na sundarīm
kavitām vā jagadīśa kāmaya
mama janmani janmaniṣvare
bhavatād bhaktir ahaitukī tvayi*

“O my Lord, O Lord of the universe, I do not want any great wealth, I do not want any number of followers, nor do I want many beautiful women. All I want is Your pure devotional service, birth after birth.”

Lord Caitanya particularly addresses the Lord as Jagadīśa, Lord of the universe. (*Jagat* means “universe,” and *īśa* means “Lord.”) Whether you are Hindu or Moslem or Christian or whatever, you must know that there is a supreme controller of this universe. How can you deny it? Therefore this word *jagadīśa* has been used very appropriately by Caitanya Mahāprabhu, and His prayer is universal.

So the next question is, Who is that *jagadīśa*, the supreme controller? The *Brahma-saṁhitā* gives us this information: *īśvaraḥ paramaḥ kṛṣṇaḥ*. “The supreme controller is Kṛṣṇa.” Kṛṣṇa is controlling everyone and everything, but no one is controlling Him. That is the definition of the supreme controller.

Everyone of us is a controller to some extent. If somebody has nothing to control, he keeps a cat or dog to control. “My dear cat, please come here.” The man is thinking, “I am the controller.” And

sometimes we find that the dog controls the master. Actually, however, nobody in this world is a controller; everyone is controlled. But due to *māyā*, or illusion, we forget our real situation and refuse to accept that there is a supreme controller of this universe. We know that as soon as we accept some controller we'll have to account for our sinful activities, just as when there is a government we are responsible for our unlawful activities. But because we want to continue our sinful activities, we deny that there is any supreme controller. This is the basic principle of godlessness. Why do these rascals deny that there is God? Why do they say God is dead? Because they want to continue their rascaldom without any restriction.

But do you think that simply by denying God, He will die and then there will be no God? No. In this connection there is a Bengali proverb about the vulture. Vultures want some dead carcass—especially a cow. Once, for days together, a vulture was not getting anything to eat. So it cursed some cow: “You die!” But simply by the vulture's cursing did the cow have to die? No. Similarly, the atheist wants to see God dead, and he takes pleasure in saying, “Now God is dead. I can do any nonsense I like.” This is going on—the vulture is cursing the cow.

So, we must know that there is a supreme controller. That is the beginning of knowledge. Why should we deny it? In

every field of activity we find some controller, so why should we deny that there is a controller of this creation? There is, and therefore Caitanya Mahāprabhu particularly uses this word *jagadīśa* to address the Lord.

As already explained, Jagadīśa, the supreme controller, is Kṛṣṇa (*īśvaraḥ paramaḥ kṛṣṇaḥ*). There are many controllers, but nobody except Kṛṣṇa is the supreme controller. That is not possible. By individual effort, by national effort, by communal effort, everyone is trying to become the supreme controller. So there is competition. But no one can possibly become the Supreme, because this creation is made in such a way that no one is supreme but Kṛṣṇa. In whatever position you place yourself, you'll eventually find someone superior to you. No one can say, "I am eternally superior." No. If you think you are superior, one day you'll find somebody superior to you. This is our position.

And what is God's position? His position is described in the Vedic literature as *asamordhva*, which means that no one is superior to Him and no one is equal to Him. In other words, when you find someone who has no equal and no superior, He is God. This is the Vedic conclusion.

In the *Upaniṣads* there is a similar statement: *na tat-samaś cābhyadhikaś ca drśyate*. "No one is equal to God or greater than Him." Then, *parāśya śaktir vividhaiva śrūyate*: "His energies are manifested in so many ways." And also, *na tasya kāryam karaṇam ca vidyate*: "He doesn't have to do anything." Take any important man—your President Johnson, for example. The President of the United States is considered the supreme man in America, but as soon as there was some disturbance in central Europe, he had to call meetings of his Cabinet and consider how to deal with the situation. He had to do something. If he did not do anything, people would no longer have considered him the supreme man.

But in the Vedic literature we find the statement that God doesn't have to do anything. That is superiority. If He had to do something, He wouldn't be supreme. In this connection, you'll be interested to know that once a European gentleman went to Calcutta and visited several temples there. First he went to the temple of the goddess Kālī. He saw Kālī's ferocious features—she had a chopper in her hand, and she was chopping off the heads of the demons. She was wearing a garland made of the demons' heads. Then he went to several other temples, and finally he came to our temple—a temple of Rādhā-Kṛṣṇa. So, he was an intelligent man, and he said, "In this temple I have found God." Why did he conclude that? "In every other temple I saw that the god, the deity, was performing some duty. But here I see the

Deity is simply enjoying; He has nothing He must do." This is a very nice conclusion, and it is also the Vedic conclusion.

Nowadays many fools are supposedly becoming God by meditation. But can one become God by meditation? Do you think a dog can meditate and become God? This is all nonsense. God is God! He is *always* God. Even in the lap of His mother, Kṛṣṇa is God. Once a demonic woman named Pūtanā came to poison baby Kṛṣṇa. She was wearing a beautiful dress, and she asked Kṛṣṇa's mother, Yaśodā, "Yaśodāmāyī, you have a very nice baby. Will you kindly give Him to me so I can offer Him my breast?" Yaśodāmāyī was a simple village woman, so she answered, "Yes,

"Give me some relief. Give me a nice house, a nice wife." That is good, but not as good as if you pray, "My Lord, I want to serve You. That's all." This is the best prayer.

you can take my child." But Pūtanā had smeared poison on her breast. "As soon as Kṛṣṇa sucks my breast," she thought, "He will die."

This is the demonic spirit. The demons always want to kill Kṛṣṇa. That's all. They say, "God is dead" or "There is no God" or "God is impersonal." In other words, they want to see Kṛṣṇa killed. That is their business. The demon Kaṁsa was always thinking, "As soon as Kṛṣṇa will take His birth, I'll kill Him." But God is always God, even as a little baby. So when the demoness Pūtanā took the child on her lap and allowed Him to suck her breast, Kṛṣṇa was so kind that He not only sucked her breast but He sucked out her life also. And then she appeared in her real form as a great, gigantic demoness.

So, in the lap of His mother Kṛṣṇa is still God. He did not become God by meditation, by penance, by austerity, or by following some rules and regulations. He's eternally God. He doesn't have to do anything to become God. If someone claims that he has to do something and then he will become God, he's not God. He's a dog. You should immediately understand

this. If somebody advertises that by meditation or *yoga* he has become God, or that by worshipping such-and-such deity he has become God, immediately know that he is a dog.

Why should God have to do something to become God? If you manufacture something and call it gold, an intelligent man will know that it is not real gold. It is artificial gold. Real gold is natural. Similarly, God is naturally God. In the womb of His mother He's God, on the lap of His mother He's God, while playing with His cowherd boyfriends He's God, while dancing with His girl friends He's God, while fighting in the Battle of Kurukṣetra He's God, while marrying His queens He's God, while speaking *Bhagavad-gītā* He's God.

So, there is no difficulty in understanding God—simply try to understand Kṛṣṇa. As Brahmā says, *īśvaraḥ paramaḥ kṛṣṇaḥ*: "The Supreme Lord, the Supreme Personality of Godhead, is Kṛṣṇa." And in the *Bhagavad-gītā* Kṛṣṇa Himself says, *mattah parataram nānyat kiñcid asti dhananājaya*: "My dear Arjuna, O Dhanañjaya, there is nothing superior to Me." In another place Kṛṣṇa says, *aham sarvasya prabhavaḥ*: "I am the origin, the fountainhead, of everything." This means He's the origin of Śiva, the origin of Viṣṇu, and the origin of Brahmā, what to speak of other living entities.

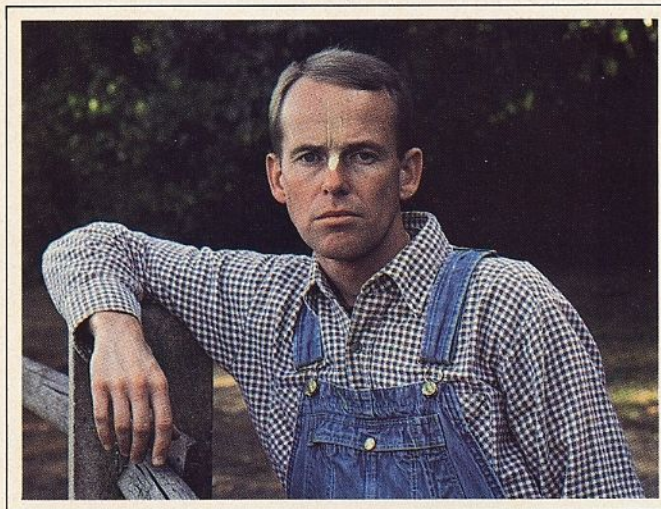
Here Śrī Prahlāda Mahārāja says, *īśvarasya . . . mahi gṛṇāmi*: "I shall glorify the Lord." Prahlāda is only five. How could he glorify the Lord? He says, *yathā mañṣam*: "It doesn't matter that I am a child. In whatever way I can, I shall express my feelings." If we can simply say, "O God, O Lord, You are so great," that is all right. After all, how can you describe or understand God's glories? It is not possible, because He's unlimited. But despite any limitations you may have, if you express yourself feelingly—"My Lord!"—that will be accepted.

Caitanya Mahāprabhu is also teaching us how to pray feelingly, without any personal interest. Everyone is praying to God with some personal interest: "Give me some money. Give me some relief. Give me a nice house, a nice wife, nice food." That is good, but not as good as if you pray to God as Caitanya Mahāprabhu does: "I don't want any money. I don't want any number of followers. I don't want a beautiful wife." Then what does He want? "I want to serve You. That's all." This is the best prayer. "My Lord, You are so good, You are so great; all I want is to be engaged in Your service, birth after birth. I have been serving rascals, but they have not become satisfied and I have not become satisfied. Now I have come to You. Please engage me in Your service." This is the last word in prayer.

Thank you very much.



Simple Living, High Thinking



You Can Talk of Peace Till the Cows Come Home

An inside look at the link
between cow slaughter and war.

by SUREŚVARA DĀSA

Winter is again upon us, and again the world staggers through its holy days, raging with quarrel and war. And though we know winter will soon leave us, when, we wonder, will war?

To answer, let's go back some fifty centuries to ancient India, where a white cow and bull are grazing peacefully on the shore of the Sarasvatī River. Suddenly, out of the tall grasses, a swarthy, bearded man appears, brandishing a club. He wears the dress of royalty, but when he attacks the innocent cow and bull, he shows himself to be a low-class rogue.

Then the real king appears—Mahārāja Parīkṣit. With sword upraised, Parīkṣit addresses the man, with a voice like thunder.

"You rogue, how dare you beat an innocent cow just because Lord Kṛṣṇa is no longer present? You are a culprit and deserve to be killed!"

Fearing for his life, the man, named Kali, gives up his royal dress and begs the king's mercy. Parīkṣit spares the mischievous Kali, then banishes him to places of gambling, drinking, prostitution, animal slaughter, and hoarding of gold.

This Kali-Parīkṣit encounter marked the dawn of what Vedic historians call the Age of Kali, our present age of quarrel and hypocrisy. The Supreme Lord Kṛṣṇa had just left the earth, and Parīkṣit was de-

termined to protect the universal religious principles the Lord had revived during His visit. But Kali was just as determined to raise hell; and inexorable time was on his side. As winter follows autumn, so Kali follows Kṛṣṇa, and the best Parīkṣit could do was temporarily contain him. Places of gambling, drinking, prostitution, and animal slaughter didn't exist in pious Parīkṣit's day, but when Kali found gold, he was in business. And so was our age.

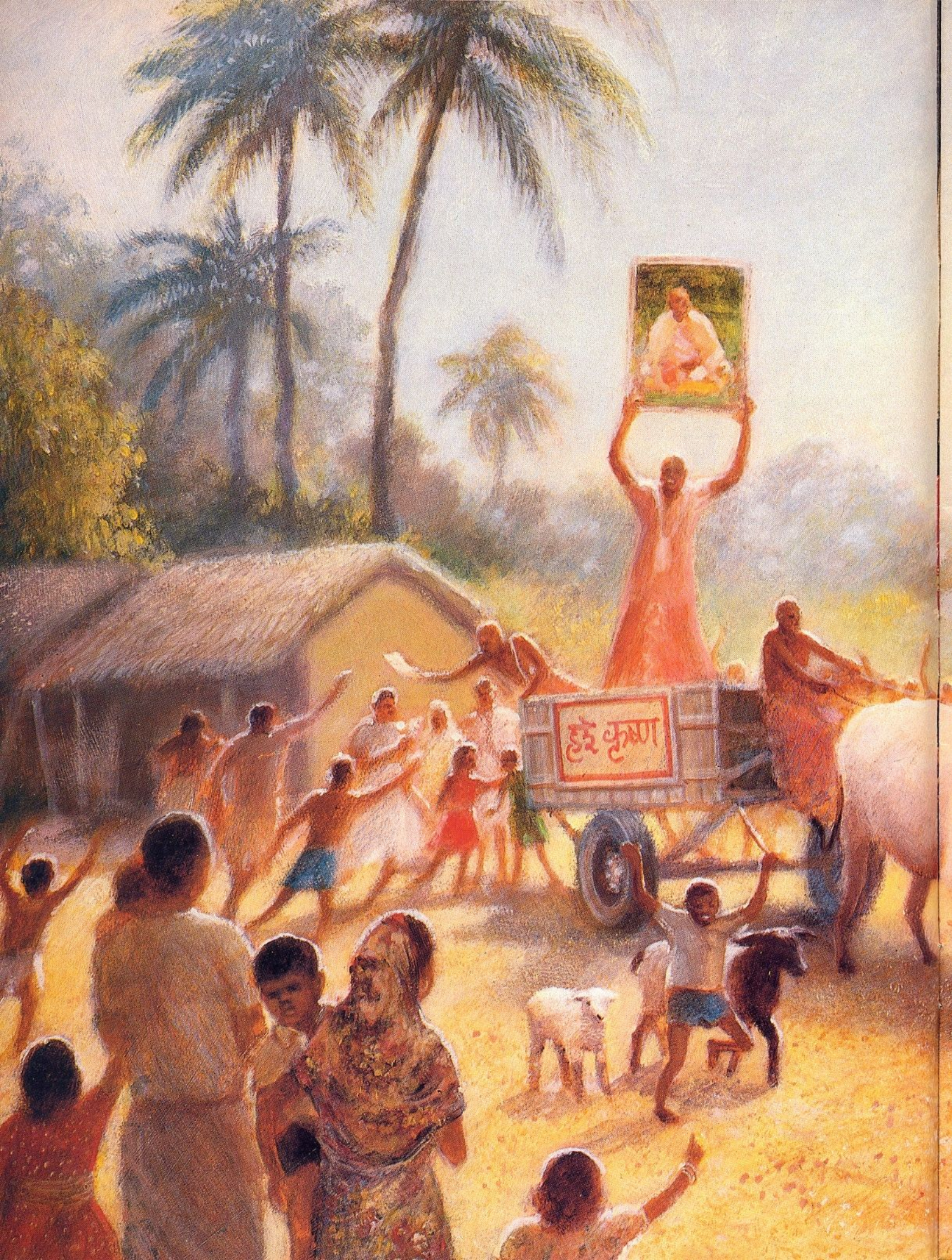
Our Age of Kali has come a long way since the first attempt to kill a cow and bull. Gambling, drinking, prostitution, and animal slaughter are big business now, often sanctioned and taxed by the government. Kali's spirit possesses us. Excessive pride has ruined our self-control, and excessive sex our health. Intoxication has destroyed our mercy, lying has obscured the truth, and peace has given way to war.

Kali's spirit of quarrel and hypocrisy pervades even religion, whose mere lip-servers repulse as many as they attract and give God a bad name. Even before church picnics, hayrides, and bingo parties introduce many of us to drinking, sex, and gambling, Kali confirms us as meat-eaters by serving us the flesh of cows. How often have we drunk the cow's milk with one hand and eaten her flesh with the other?

"One who, being fully satisfied by milk, is desirous of killing the cow, is in the grossest ignorance," writes Śrīla Prabhupāda, the founder and spiritual guide of the Hare Kṛṣṇa movement. "We drink cows' milk; therefore the cow is our mother. And Lord Kṛṣṇa has created the bull to produce grains for our maintenance; therefore he is our father. Since the bull and cow are our father and mother, how can we kill and eat them? What kind of civilization is this?."

The simple truth of this challenge is lost to most of us. Recently, the American Dairy Association awarded McDonald's, the world's largest restaurant organization, the use of its "REAL" seal, which helps customers distinguish dairy foods from imitations. But Lord Kṛṣṇa's instructions in the *Bhagavad-gītā* to protect the cow expose the A.D.A. as an imitation dairy association. Why? Because along with an annual 120 million cartons of real milk, 380 million real milk shakes, and 300 million soft-serve ice cream cones and sundaes, McDonald's has handled enough real cow's flesh over the years to sell upwards of 45 billion hamburgers. In other words, instead of protecting the cow, Kali's dairyman is in cahoots with the slaughterhouse.

(continued on page 21)



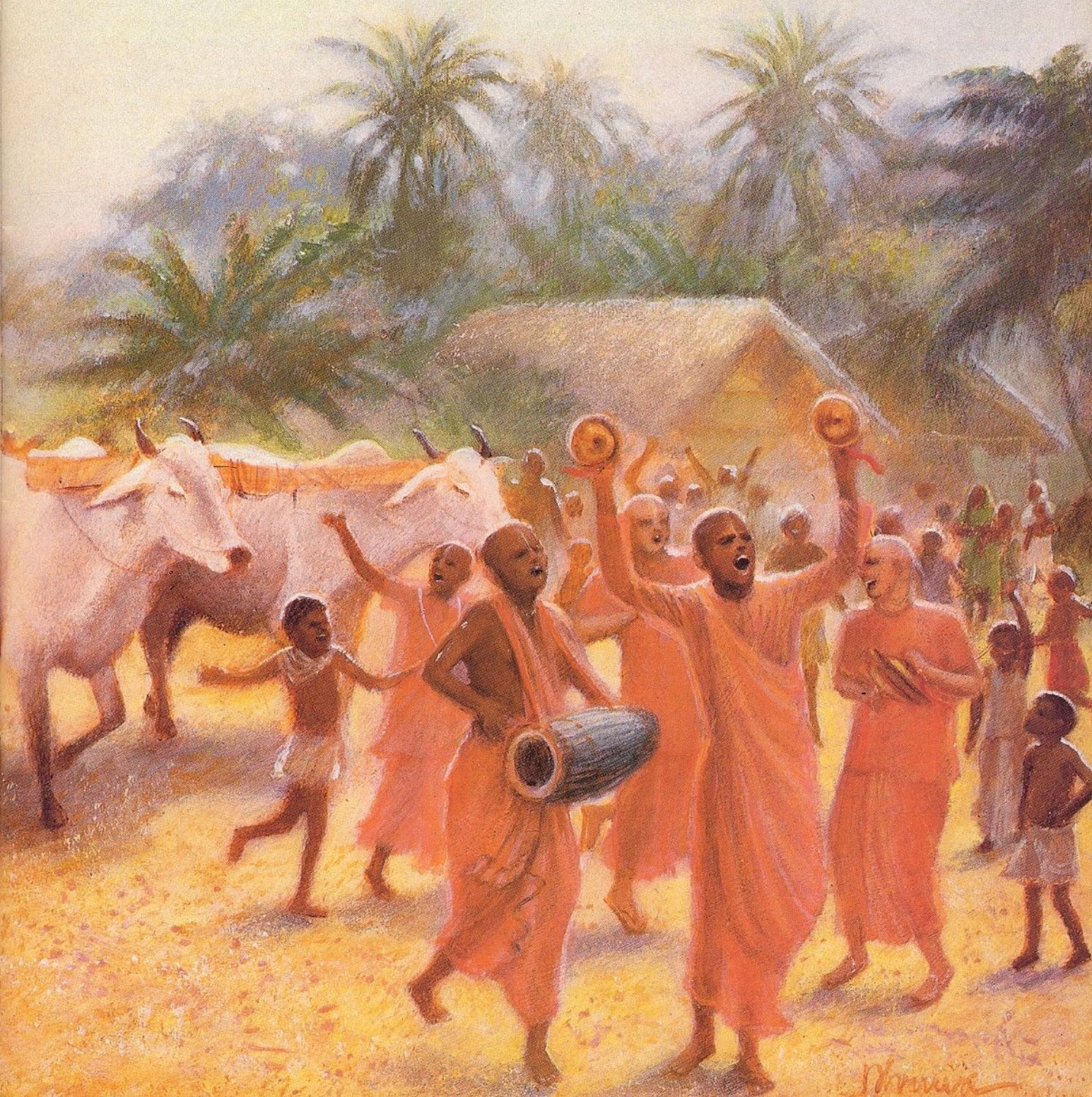
OX CART SANKĪRTANA

An age-old mode of travel goes a long way
in awakening Vedic culture in rural India.

by LOKANĀTHA SWAMI

ILLUSTRATION BY DHRUVA MAHĀRĀJA DĀSA

During the eleven years from 1966, when Śrīla Prabhupāda founded the International Society for Krishna Consciousness in New York City, to 1977, when he passed away in Vṛndāvana, India, he circled the world fourteen times, started temples, *āśramas*, schools, and farms on six continents, wrote more than seventy books, and introduced literally millions of people to the chanting of the Hare Kṛṣṇa *mantra*. Yet in addition to this great concern for spreading Kṛṣṇa consciousness outside India, Śrīla Prabhupāda was also



eager to revive it in his own country—and not just in the big cities like Bombay, Calcutta, and New Delhi either, but in the more than a half million villages of India.

Planes and trains will not take you to these villages. Not even buses reach some of them. Thus, Śrīla Prabhupāda revealed his plan. A small party of devotees, traveling from village to village by ox cart, would perform *saṅkīrtana*: chanting Hare Kṛṣṇa, distributing transcendental literature, and giving out *prasādam* (vegetarian food offered to Kṛṣṇa).

About the time that Śrīla Prabhupāda conceived his plan, I and about thirty other single male devotees had just finished traveling and preaching throughout parts of India in several Mercedes vans. Not only were the vans expensive to maintain and always breaking down, but in due course we had to ship them back to Germany, because their permits had expired. We were in New Delhi at the time, and when Śrīla Prabhupāda arrived and came to know that we no longer had vehicles for our preaching program, he called me to his room and instructed me to start the ox cart *saṅkīrtana* program.

We all rushed to Vṛndāvana, about ninety miles south, to get everything ready. The devotees at our Krishna-Balarām Mandir in Vṛndāvana had already heard of our ox cart *saṅkīrtana*, and they were enthusiastic to help us. The head priest came forward and offered his personal set of Gaurā-Nitāi Deities. (Gaurā is Lord Caitanya, and Nitāi is His spiritual brother, Lord Nityānanda.) We took this gift to be the special mercy of the Lord. Five hundred years before, Lord Caitanya had traveled extensively throughout India spreading Kṛṣṇa consciousness, and now once again He was to head up a program of traveling and preaching. The Lord's participation greatly inspired us.

Soon we had acquired some cooking pots and a supply of Śrīla Prabhupāda's books in Hindi. We also had a few thousand copies of a handbill that described our program and our destination—Māyāpur, the birthplace of Lord Caitanya. When everything was ready and we were all set to go, we went to see Śrīla Prabhupāda, who was now visiting Vṛndāvana, to get his blessings. He spoke to us about how Gandhi had wanted to stop the flow of people from the villages to the big cities, but had been unable to do so. Śrīla Prabhupāda said we could accomplish this, however, simply by giving the people a taste for the holy name of Kṛṣṇa. If they developed a taste for chanting Hare Kṛṣṇa, he said, they would be content with their simple life in the villages and wouldn't run after the illusory pleasures of the cities. They would remain at home, happy in Kṛṣṇa consciousness. Finally, Śrīla Prabhupāda advised us always to camp near a well

or other source of water. The well, he said, is the heart of the village.

With Śrīla Prabhupāda's blessings, about eight of us started from Vṛndāvana toward Māyāpur, nine hundred miles away. It was October 1976, and we planned to cover the distance in five months so we could attend the yearly festival at ISKCON's center in Māyāpur. We would pass through the states of Uttar Pradesh, Bihar, and West Bengal.

When we started from Vṛndāvana, we had everything we needed—except the oxen and the cart. So we got a ride to Agra, the city of the Taj Mahal, where I sent the devotees out in pairs to the homes of our patron members to solicit funds for the oxen and the cart. I also sent two devotees to Jaipur for the same purpose. After a few days we had raised enough money,

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few more days.***

and we went to a weekly animal bazaar near Agra where we bought a pair of white oxen for a little more than two thousand rupees (about \$230). We also bought a cart and equipped it with automobile tires. Now our ox cart *saṅkīrtana* party was ready to get into full swing.

India is thickly populated, with villages everywhere, so for us to stop in each village along the way would be impossible. Usually we would pass through a village chanting Hare Kṛṣṇa, passing out handbills, and trying to sell some of Śrīla Prabhupāda's books. As soon as we arrived in the village where we were going to stop for the night, most of us would get down and form a chanting party at the front of the cart. Only the driver and one other devotee, who held a big poster of Śrīla Prabhupāda, would stay in the cart.

As we passed along the main roads of the village chanting Hare Kṛṣṇa, two devotees would approach the houses on either side of the road. Carrying shoulder bags, they would beg for a little rice and *dāl* (beans) and whatever they needed for cooking. During this *saṅkīrtana* procession, someone would always come forward and

suggest a place where we could stay. Every village, small or large, had a temple or at least a public dormitory, and sometimes a farmer would invite us to stay at his house.

When we arrived at the place where we were to stay, we would unload our things, install the Deities, and immediately begin cooking. We had no gas or kerosene stove, so our cook would simply find three medium-size rocks or some bricks and make a fireplace, while several devotees collected wood for fuel and several others collected grass for the bullocks.

Then I would have a devotee take a megaphone and go throughout the village to announce our evening program of *kīrtana*, *ārati* (offering of incense and other articles to the Deities), lecture, and *prasādam*. The turn-out was always good. Sometimes everyone in the village would come. In many villages the people were already practiced to chant the Hare Kṛṣṇa *mantra*, and they would participate in the *kīrtana* very enthusiastically. After the lecture, the last and most popular part of the program would be the distribution of *prasādam*. We would serve *kicharī* (a spicy dish made with rice, *dāl*, and vegetables), and the villagers would come for seconds and even thirds.

We would also have our early-morning devotional program, of course, but that was mainly for the devotees, although sometimes a few villagers would also participate. Without fail the devotees would get up early (around 4:00) and bathe—either by dipping into a nearby river or pond or by drawing water from the village well and throwing a few bucketfuls over themselves. And then, as at any ISKCON temple, we would have *maṅgala-ārati* at 4:30. Then we would go through the village chanting Hare Kṛṣṇa and singing a song called *Jīva Jāgo* (“O Sleeping Souls, Wake Up!”). Both adults and children would come running straight from their beds. The sound of the drum, the cymbals, and the holy name reminded them of Kṛṣṇa and of their Kṛṣṇa culture, and they were invariably pleased.

After our *kīrtana* through the village, we would return to our camp, do our *japa* (private chanting on beads), and have a class on the *Śrīmad-Bhāgavatam*. Then one or two devotees would cook breakfast. After taking *prasādam*, we would load everything back into the cart, and by 9:00 we would be ready to start.

In some villages the people were so enthusiastic that we would spend two or three days. Sometimes they wouldn't let us proceed, but would beg us to stay for a few more days. Because of this popularity we were averaging only about twenty miles per week.

For the most part, the villagers were very simple and friendly. We spoke their language, we talked about their welfare,

we entertained them with *kīrtana*, and we fed them with *prasādam*. They would all honor the bullocks, the cart, and the devotees—especially the foreign devotees, who were the main attraction. The villagers would always follow them and look for a way to interact with them. In most of the villages we visited, no one had ever seen a foreigner.

And these foreigners weren't just ordinary foreigners—they were foreign *sādhus*! Their bodies may have been foreign, but the religion they were practicing wasn't at all foreign; it was the villagers' very own, which they were unfortunately no longer following very strictly. For these villagers, seeing foreign devotees of Lord Kṛṣṇa was a big surprise and also a necessary reminder. The foreigners were requesting the villagers to study the *Bhagavad-gītā*, their own most holy book, and to chant the holy name of Lord Kṛṣṇa, who had appeared in their country and who was supposed to be their worshipable Lord.

Today most Indians, including those living in the villages, are busy imitating the Westerners. The people in the villages are eager to go to the cities, and the people in the cities are looking forward to the day when they can go to the West. Śrīla Prabhupāda's idea was that if the Indians at all want to imitate the Westerners, let them imitate these Westerners—who have taken up Kṛṣṇa consciousness. Then, by such imitation, all of India would again be Kṛṣṇa conscious, to its great benefit.

In January we reached Allahabad, the city where three holy rivers converge. It was the year of the Kumbha-melā, a large gathering of the faithful that takes place every twelve years at that city, and Śrīla Prabhupāda had come from Bombay by train to participate in ISKCON's programs. When we met him, he gave us a lot of attention and mercy. He heard our ox cart *saṅkīrtana* stories at length, and he especially appreciated how the devotees would go from door to door begging handfuls of rice or anything else the householders would offer. The begging taught the devotees humility and engaged the villagers in Kṛṣṇa's service.

At the Kumbha-melā several devotees joined us, and now we had about a dozen on the ox cart. We had the Deities, books, pots, the devotees' personal things, sacks of grain, some food for the oxen, and on top of everything, a dozen devotees—all in one ox cart!

Next we reached Varanasi, a famous holy city on the banks of the Ganges. In February the Māyāpur festival was to take place, and since we were behind schedule, we decided to load our whole show into a truck and get to West Bengal fast.

Arriving in West Bengal, we again began traveling by ox cart from village to village. We had many ecstatic adventures. Especially successful was our program of distributing *prasādam*. As our *saṅkīrtana* party would reach the gate of someone's home, the ladies of the house would

come out and wash the feet of all the devotees, offer obeisances, receive us with folded hands, and offer us a basketful of rice with some vegetables on top. So we carried on our simple traveling and preaching in the land of Lord Caitanya.

When finally we reached Navadwip, just across the Ganges from Māyāpur, we were greeted by crowds of enthusiastic people. They were surprised at the simple ox cart *saṅkīrtana* organized by the Hare Kṛṣṇa devotees. On top of the cart, as usual, a devotee held up a big portrait of Śrīla Prabhupāda, and everyone got the blessing of seeing His Divine Grace, as they happily joined in the chanting of Hare Kṛṣṇa. At the bank of the Ganges we loaded everything into a small ferryboat and headed for Māyāpur.

Upon arriving at ISKCON's Māyāpur project, we held a big *kīrtana* as we passed through the gates. We went all the way up to the temple and entered. Just as we entered, the curtains opened, and we had an ecstatic view of the Lord in His Deity incarnation. Then we went up the stairs—and there was Śrīla Prabhupāda on the balcony. He immediately called us into his room and had us garlanded and given milk sweets. We sat down at Śrīla Prabhupāda's feet, and he asked us about the journey. He was smiling. He was satisfied, and that was our perfection.

We explained to him that we'd visited seventy-two villages between Vṛndāvana
(continued on page 31)

We welcome your letters. Write to
BACK TO GODHEAD
51 West Allens Lane
Philadelphia, Pennsylvania 19119

LETTERS

In "The Vedic Observer" section of your October issue you say that since everything belongs to the Supreme Person, we're thieves if we claim anything belongs to us. Does that mean that the house I've lived in for the past twenty-five years (and just finished paying the mortgage on five years ago) isn't mine? What about my car? Who will it belong to after I finish the payments? If these things are stolen from God, how do you propose I return the "stolen property" to Him?

Ellie Partell
Spokane, Washington

takes from the Supreme Person's creation. And man's ability to create from the material elements is also God's gift.

So since our houses and other possessions are Kṛṣṇa's gifts, we should be constantly appreciative of His generosity. A devotee of Kṛṣṇa recognizes that his house belongs to God. He regularly chants God's names at home, and he offers his food to God. In this way, a devotee "returns the stolen property" by acknowledging that Kṛṣṇa is the ultimate proprietor.

* * *

I am writing to tell you how much I enjoyed the August 1983 issue of BACK TO GODHEAD. Of course, I enjoy every issue, but especially this one, as it covered Detroit's cultural center. The photos and layout for the article were beautiful. Although I don't live far from the temple, I don't get a chance to go as often as I'd like to. Now I can meditate on the photos of the cultural

center's temple room and Their Lordships Śrī Śrī Rādhā-Kuṅjabihārī and feel more complete.

I would like to point out how this new cultural center has beautified the whole neighborhood. Another old mansion up the road recently had to be torn down, as it was an eyesore. I also appreciate how the center's theater and restaurant can help new and curious persons who are interested in the Hare Kṛṣṇa movement but who might feel awkward in attending the large free Sunday feasts. The FATE exhibit and the restaurant offer a more intimate atmosphere. The whole complex is indeed the pride of the area—and of all Detroit.

Jean Schlage
Detroit, Michigan

* * *

I greatly appreciated the September issue of BACK TO GODHEAD. I found the article on *bhakti* ["Bhakti Flows West: Śrī Caitanya's Children in America"] particularly interesting. The world is in debt to Swami Bhaktivedanta for bringing knowledge of devotional service to our attention.

Don Martin
Cincinnati, Ohio

OUR REPLY: The house certainly belongs to you. But where did the bricks, wood, cement, glass, nails, and other components of your home come from? Human beings can gather and fashion the various elements of nature; they can assemble houses, automobiles, televisions, and so on, from these elements. But man cannot create these ingredients on his own; he



Lord Kṛṣṇa's Cuisine

Turning the Tables On Intimate Dining

When Lord Kṛṣṇa is the centerpiece,
a spiritual taste replaces mealtime romance.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

Dinner for two. The words conjure up a posh candlelit scene where a romantic couple whisper sweet words over an elegant multicourse meal, while soft music plays in the background. Our heart-strings twang. If only we could find our true love and enjoy life like that.

But Lord Kṛṣṇa's philosophy pops such a bubble of illusion. According to His philosophy, what goes on in the material

world under the name of love is simply lust. For example, in Annemarie Huste's *Personal Cookbook*, in the chapter, "Romantic Dinners for Two," we find, "I don't think there's a man alive who doesn't love to be fussed over and pampered, and I have to admit that my very best cooking is done when I'm preparing a meal for a male. . . . I've had at least a dozen proposals after serving dinner." In other words,

she's saying, "I can satisfy a man's senses so well that he'll want to marry me." And she's implying, "As soon as I stop satisfying his senses, he'll lose interest in me." Although we commonly call this relationship love, it's actually lust.

There's a gulf of difference between love and lust, like the difference between gold and iron. Lust is based on material qualities, like appearance, ability, personality, fame, wealth, and so on. Since these are temporary, the relationship based on them is also temporary. So if Annemarie forgets how to cook one day, that'll be the end of her "love" affair.

Real love, however, is eternal; therefore only the relationship between the Supreme Lord and His devotees deserves to be called love. But at present we have forgotten this relationship. We're covered by a material body and living in the material world—where a man needs a woman and a woman needs a man. So it's natural that a man and woman will want to spend time together and share their meals. If they're Kṛṣṇa conscious, though, they will share not just food but *prasādam*, vegetarian dishes that have been offered to Lord Kṛṣṇa. And when they converse, the central topic will be Lord Kṛṣṇa and His philosophy, service, pastimes, and glories. By keeping Kṛṣṇa in the center, even while involved in an apparently material relationship, a man and woman make spiritual progress.

But sometimes a problem may arise. Say my husband is interested in spiritual life—he wants to eat *prasādam* and talk about Kṛṣṇa—but I couldn't care less. Then what?

Well, for one thing, he could ask me to cook some of the dishes featured on these pages each month. He could even help me cook them. And as we cooked he could explain that the ingredients have been provided by Kṛṣṇa and that devotee-cooks have prepared these same dishes for thousands of years. He could also explain that cooking for Kṛṣṇa, offering the prepared foods to Him with devotion, and tasting this offered food—the *prasādam*—stimulates our dormant love for Kṛṣṇa. Through *kṛṣṇa-prasādam*, we can come to enjoy our original, blissful life.

If my husband and I got really ambitious, then instead of making just one or two dishes, we could try making a whole meal for Kṛṣṇa's pleasure, like the one in the photo. By keeping Kṛṣṇa in mind as we cook, offer, and eat this meal, we'll be rewarded with the most precious gift: Kṛṣṇa consciousness. It's that easy and painless—even for a stubborn wife like myself. And it can give the relationship between a man and a woman a solid foundation—one that's based not on the lust to gratify our own senses but on serving, pleasing, and loving the Supreme Lord. 🌸

(Recipes by Yamunā-devī dāsī)

Deep-fried Doughnut Savories (Urad Bada)

Preparation time: 30 minutes

Soaking time: 3–4 hours

Yield: 10 2¼-inch doughnuts

½ cup skinless *urad dāl* (try an Indian grocery store)

¼ to ½ cup water

1½ tablespoons scraped, minced fresh ginger root

½ tablespoon minced fresh hot green chilis

¾ teaspoon salt

1 teaspoon ground cumin seeds

½ teaspoon coarsely ground black pepper

¼ teaspoon mild asafoetida powder

10 small, broken fresh curry leaves

⅓ teaspoon baking soda

3 cups vegetable oil or ghee (clarified butter) for deep frying

1. Sort through the dry *dāl* beans and remove any foreign matter. Wash the beans in a bowl of water. Drain and wash 3 or 4 more times until the water remains practically clear. Soak the *dāl* in 2 cups of water for 3 to 4

side, or until they turn golden brown. Remove with a slotted spoon and transfer to absorbent paper. Place on a baking sheet lined with paper towels and keep warm in a 250° oven until time to offer the *badas* to Kṛṣṇa. They are delicious with a few tablespoons of moist, fresh coconut chutney.

String Beans with Fresh Coconut Pulp (Barbatti-Nariyal Ki Sabji)

Preparation time: 30 minutes

Servings: 5

3 tablespoons ghee or vegetable oil

1 tablespoon skinless *urad dāl*, if available

1 teaspoon black mustard seeds

1 to 2 teaspoons minced fresh green chilis

½ to 1½ teaspoons minced fresh ginger root

8 to 10 small curry leaves, if available

1 pound tender green beans

½ teaspoon turmeric powder

1 teaspoon salt

¼ cup fresh grated coconut pulp

1 teaspoon sugar (optional)

2 tablespoons minced fresh coriander or parsley leaves

1. Trim the green beans, slice into ½-inch

¾ cup unboiled *arhar dāl*

5½ cups water

½ teaspoon turmeric powder

2 teaspoons salt

1½ tablespoons ghee or vegetable oil

1. Sort, wash, and drain the *dāl* as directed for the *dāl* in the *Urad Bada* recipe.

2. Combine the *dāl*, water, turmeric, salt, and ghee in a 3- or 4-quart saucepan and bring to a full boil over a high flame. Reduce the flame to medium and gently boil, partially covered, until the *dāl* beans are tender and soft.

Ingredients for the *sambar*:

1-inch ball of tamarind pulp

1 cup hot water

½ cup dried or fresh shredded coconut, packed tight

½ cup cold water

4 tablespoons ghee or vegetable oil

½ tablespoon black mustard seeds

¼ teaspoon fenugreek seeds, if available

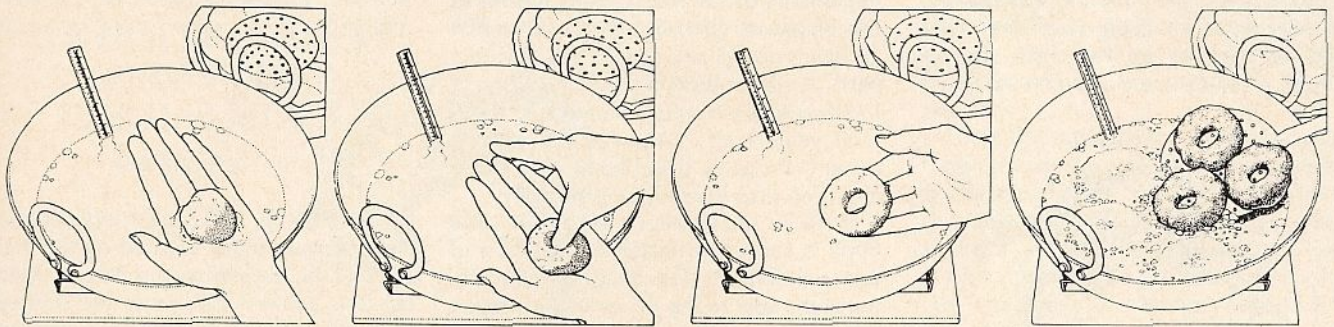
1 teaspoon mild asafoetida powder

½ tablespoon *sambar masala*

12 to 15 curry leaves, if available

1 cup string beans, trimmed and cut into 1-inch lengths

1 cup carrots, cut into ¼-inch rounds



hours. Drain in a wire sieve.

2. Combine the *dāl* and ¼ cup water in an electric blender and blend at high speed for 30 seconds. Turn off the machine, scrape the *dāl* with a rubber spatula down the sides of the jar toward the blades, and blend again. Repeat until the beans are reduced to a thick, smooth purée. Add only enough water to facilitate the blending.

3. Transfer the *dāl* paste to a small bowl, add the remaining ingredients, and mix well. The paste should be thick enough to hold its shape. If necessary, add small amounts of *urad* flour or wheat flour to stiffen the paste.

4. Heat the ghee or oil over a medium flame in a 12-inch wok or 2-quart saucepan until the temperature reaches 310°F. Moisten hands with a light film of oil or ghee. Put about 1½ tablespoons of the paste into the left hand and roll it in the cup of the palm to form a slightly flattened patty. With the right thumb, press a hole in the center to form a doughnut. Gently transfer the doughnut to the fingertips of your right hand and carefully slide it into the hot oil or ghee. Shape and fry about 5 or 6 *badas* at a time, allowing enough room for the *dāl* cakes to swell slightly.

5. Fry the *badas* for 4 or 5 minutes on each

pieces, and steam for 10 minutes.

2. Heat the ghee or vegetable oil in a 10-inch frying pan or wok over a medium flame until a drop of water flicked in sputters instantly. Add the raw *urad dāl*, black mustard seeds, minced ginger, and chilis, and fry until the mustard seeds sputter and pop.

3. Drop in the curry leaves and immediately follow with the steamed green beans. Sprinkle in the turmeric, salt, coconut pulp, sugar, and a few drops of water. Stir, lower the flame, cover, and cook for 5 to 8 minutes.

4. When the beans are tender and dry, add the coriander or parsley leaves and toss lightly to mix. Offer to Kṛṣṇa while hot.

Tamarind-Flavored Purée with Vegetables (Sambar)

Preparation time: 1 hour

Servings: 5

This is a South Indian sauce or soup traditionally featuring a blend of three ingredients—*arhar dāl*, tamarind pulp, and a special spice powder called *sambar masala*.

Ingredients for the *arhar dāl*:

2 small tomatoes, cut in small chunks
1 small eggplant, cut into ¾-inch cubes

1. Soak the tamarind in the hot water for 15 to 20 minutes. Squeeze the tamarind through your fingers to separate the pulp from the seeds and fiber. Pour the mixture through a sieve, pressing out all of the juice and discarding the seeds and fiber.

2. Place the coconut and ½ cup of cold water in a blender. Cover and blend on high speed until smooth.

3. Heat the ghee or oil in a 4-quart saucepan over a medium flame until a drop of water flicked into it instantly sputters. Stir in the black mustard seeds, fenugreek seeds, and asafoetida, and fry until the mustard seeds sputter and pop.

4. Add the curry leaves, string beans, carrots, eggplant, tomato, and *sambar masala* and stir-fry for about 10 minutes. Pour in the tamarind pulp and coconut purée, partially cover, and gently boil for 10 to 15 minutes, or until the vegetables are tender.

5. Pour the cooked *dāl* into the vegetables, stirring constantly, and simmer for 3 to 4 minutes. Garnish with fresh minced herbs and offer to Kṛṣṇa.

THE VEDIC

Transcendental Commenta

WATT'S SO FUNNY?

by Drutakarmā dāsa

Secretary of the Interior James Watt was forced to resign because of some unfortunate remarks he made about his appointees to a national coal commission. His panel had, he said, "every kind of mix you can have. I have a black, I have a woman, two Jews, and a cripple."

The almost universal outrage at this statement suggests that people expect the nation's leaders to display a vision of equality that goes beyond the obvious disparities of physical form and appearance. So there arises a nagging question—what kind of equality are we then talking about? After all, the woman on the panel



isn't a man, the black person isn't white, the Jews aren't Moslems, and the physically disabled person is, in fact, in some way crippled. If there is equality, we have to look further. It's doubtful that many of the people who got upset at Mr. Watt's remarks have analyzed this very deeply. But their response does point to an instinctive awareness that the equality of human beings transcends material conceptions, that it is ultimately a spiritual equality.

In other words, we expect our kings to be philosophers. In ancient India's civilization this ideal was actually attained, and

a ruler would be known as a *rājarsi* (saintly king). The *rājarsis* received a kind of training for political leadership that has not been talked about very much in the West since the days of Plato, who wanted philosopher-kings to rule his republic.

In the *Bhagavad-gītā* it is said, *pañḍitah sama-darśinaḥ*: a wise man sees all living beings with equal vision. But this outlook was not meant just for solitary mystics. The *Gītā's* knowledge was specifically intended for those who governed society.

According to the *Vedas*, the equality of all living beings lies in their common origin in the Absolute Truth, the Supreme Personality of Godhead, Lord Kṛṣṇa. In the *Bhagavad-gītā* Lord Kṛṣṇa states that all living beings are equally His spiritual parts. As the authors of the Declaration of Independence correctly stated five thousand years later, "All men are created equal." Properly understood, this statement refers to the soul, not the body.

Without the presence of the soul, the body is simply a lifeless combination of material elements. The *Bhagavad-gītā* compares the soul to the driver of a machine. So we may see that one man is riding a bicycle and another is driving a car. The first may be going twenty miles per hour and the other, ninety miles per hour. Still another man may be flying a jet airplane. Essentially the drivers are equal, but because of their vehicles they manifest different powers and abilities. Similarly, the soul may be present in a body that is male or female, black or white, Christian or Jewish, crippled or uncrippled. But although the bodies may be different, the souls within are the same.

A government administrator must understand this and help others to understand this, because only this knowledge will free people from suffering. Every material body must grow old, get sick, and die. And then, according to the law of *karma*, the soul must enter another material body and repeat the process. Understanding this, a leader will be able to act for the citizens' real welfare. Ultimately, this means educating the people in the techniques of self-realization, so that they can be freed from the cycle of birth and death.

A leader lacking this higher knowledge will be unable to see with equal vision. He

will make all kinds of distinctions based upon the physical body. And rather than helping the citizens, he will tend to misuse his powerful position to exploit them. Ultimately, the reason so many people were upset about Watt's remarks, was that they revealed, however indirectly, his potential to act in a way injurious to those under his care. And that's not a laughing matter, as Mr. Watt himself found out; it's a disqualification for holding public office. But the big question is, How many more of our public officials have attitudes and perceptions similar to Watt but are more expert in concealing them?

OUR NATIONAL DEFENSE: UP IN SMOKE?

by Satyarāja dāsa

On May 26, 1981, an EA-6B electronic warfare plane crashed on the flight deck of the nuclear carrier *Nimitz*. Medical tests showed that six of the fourteen men killed in the accident had regularly used marijuana and that three were probably high when they died. In a letter to the *Los Angeles Times*, one *Nimitz* crewmember wrote: "Sure, a lot of people on this boat smoke grass. So do I. But look around you, friend, look around. Who the hell don't?"

Drug abuse in the armed forces is perhaps the most alarming offshoot of America's leading business—the \$60-billion-a-year, illegal-drug industry. A 1973 investigation showed that ten percent of U.S. troops on the front lines in West Germany were using heroin monthly, or more often. And a Department of Defense study this year reveals that fifty percent of the enlisted men surveyed use drugs or alcohol on duty.

Widespread drug abuse—in the armed forces and elsewhere—indicates that the average citizen's day-to-day life is devoid of satisfaction. This lack of satisfaction, the *Bhagavad-gītā* says, stems from our ignorance of the soul's eternal relationship with the Supreme Person, Kṛṣṇa. Kṛṣṇa is the reservoir of all pleasure, and a good dose of Kṛṣṇa consciousness would put America's biggest industry out of business.

OBSERVER

ary on the Issues of the Day

THE AUTO INDUSTRY: GOING NOWHERE FAST

by Mathureśa dāsa

The 170 million motor vehicles registered in the United States pump 80 million tons of carbon monoxide, nitrogen oxide, and hydrocarbons into the air annually. Auto exhaust accounts for most of the smog that hangs over U.S. cities, and that smog is a major cause of emphysema, bronchitis, lung cancer, cardiovascular disorders, and asthma. By rough calculation,

din. Horse manure littered city streets, and the resulting fumes irritated nasal passages and lungs. Dried horse dung gave rise to a kind of dust that medical authorities blamed for the dysentery and diarrhea plaguing city children. Tetanus was thought to be introduced into the cities in horse fodder, and thirty communicable diseases, including typhoid, were linked to horses and horse excreta.

Automobiles, many argued, would eliminate the horses, horse manure, smelly and unsightly stables, as well as the cobblestone streets that provided the necessary footing and traction for horses. As a *Scientific American* article explained in 1899: "The improvement in city condi-

the countryside miles away. "Imagine a healthier race of workingmen," the *Dearborn Independent* exhorted its readers in 1904, "who, in the late afternoon, glide away in their own comfortable vehicles to their little farms or houses in the country. . . ." As Henry Ford put it, "We shall solve the city problem by leaving the city."

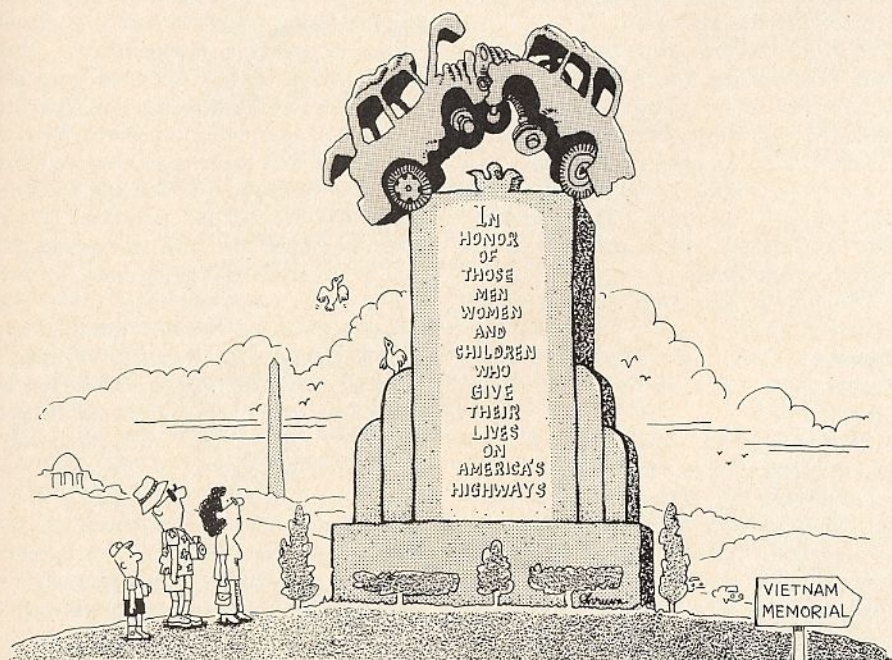
The growth of the auto industry did spark a suburban real estate boom, as well as rapid growth in the steel, rubber, plate glass, and other related industries. Between 1910 and 1927, 15 million Model T's rolled off the Ford Motor Company's assembly lines, and the nation laid down hundreds of thousands of miles of paved streets and highways. Both directly and indirectly, the automotive industry contributed greatly to the prosperity of the twenties.

From the start, however, the disadvantages of motor transport were apparent. By the early 1920s, auto traffic in American cities was one of the major problems of the day. And in 1924 alone, 23,600 people, including 10,000 children, died in auto accidents. The number of deaths rose each year—to 40,000 by 1940 and to 50,000 by 1965. Since 1965, despite the enforcement of Federal auto safety standards, the figure has remained around 50,000 a year. All told, more Americans have died in motor vehicle accidents than in all the wars America has fought.

In terms of the economy as well, the benefits of the auto industry are questionable. Auto production contributed significantly to the wealth of the Roaring Twenties, but when the market became glutted around 1926, production fell off. This, of course, affected the national economy, and some economists point to the leveling of the auto market in the late twenties as a major factor in the stock market crash of 1929.

Today motor transportation is so intricately woven into the fabric of our life that it's hard to imagine doing without it. The auto not only allows us to live miles from our places of work, our schools, our shopping centers, and our recreational facilities—it *forces* us to. People can no longer spend their days near home and family. The automotive industry has disrupted

(continued on page 30)



breathing the air in New York City is as likely to cause lung cancer as smoking two packs of cigarettes a day.

Eighty years ago, when the automotive industry was just getting under way, no one foresaw that motor vehicles would cause so much pollution. On the contrary, early enthusiasts hailed the auto as a remedy for pollution and other urban maladies. At the turn of the century, horse-drawn carts and carriages with steel-rimmed wheels clattered along the cobblestone streets, creating a sometimes intolerable

tions by the general adoption of the motorcar can hardly be overestimated. Streets clean, dustless and odorless, with light rubber tired vehicles moving noiselessly over their smooth expanse, would eliminate a greater part of the nervousness, distraction, and strain of modern metropolitan life."

Not only would automobiles reduce urban stress, but they would create an alternative to urban living. The auto would enable workers to spend the day at their factories and offices in the city and live in

ŚRĪLA PRABHUPĀDA SPEAKS OUT

A Less-Than-Doggish Civilization

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in July 1975 on an early-morning walk in San Francisco.

Devotee: Śrīla Prabhupāda, one of the scientists who invented the hydrogen bomb was lamenting recently that young people are not so interested in science anymore.

Śrīla Prabhupāda: Yes. The scientists cannot solve the problems of birth and death. So the young people are becoming saner. “What is the use of wasting our time in this way?” they think. “Science cannot solve any real problems.” That is good sense. Is this professor still alive?

Devotee: Yes, he’s still living.

Śrīla Prabhupāda: So ask him to invent some bomb that will prevent death. Tell him, “People are already dying, and you have invented something to make them die wholesale. Now invent something that people can take so they’ll never have to die. Can you do that? No? Then we are no longer interested in your science.”

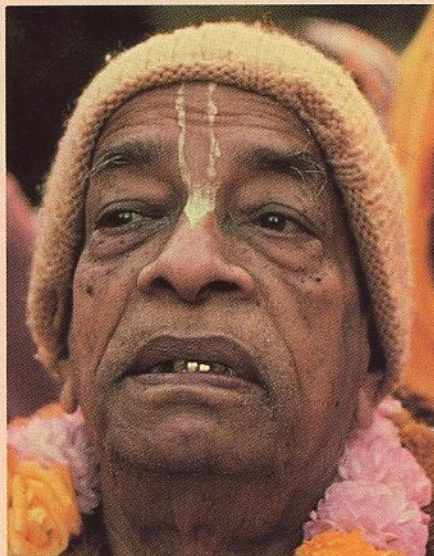
Go to this professor and tell him, “You are regretting that we young men are no longer interested in science. This is the reason: Since when we die everything will be finished, what is the use of studying your science? You have not improved anything. The animals are taking birth and dying, and we are also taking birth and dying. What is the essential difference? So your science is all false propaganda. We are no longer interested.”

Devotee: In Los Angeles you said that in twenty-five years science will be finished.

Śrīla Prabhupāda: Yes, it is *already* finished. Their so-called religion is also finished, and their so-called politics is also finished. Because they have finished with God, everything of theirs will soon be finished—zero, only zero.

Devotee: The whole of human civilization, Śrīla Prabhupāda?

Śrīla Prabhupāda: Where is that civilization? The mother is killing the child in the womb. Is that civilization? Where is their civilization? It is a less-than-doggish civilization. Dogs will not kill their offspring. Nonsense rascals! They are encouraging the mother to kill the child in the womb, and they’re claiming this is a civilization. They are less than dogs and cats. The dogs and cats try to protect their young. Do you know that? The cats carry their kittens



from one place to another so that the male cat may not kill them. The tigers also give protection to their young.

Devotee: Even the rats do that.

Śrīla Prabhupāda: Yes, a mother’s affection for her child is natural. But now the so-called civilized mothers are killing their children. This is your civilization. And this is your religion, your science, your philosophy—everything. This “civilization” is finished unless people take to Kṛṣṇa consciousness.

[Pointing to pine cones on the ground] What are these?

Devotee: These are pine cones, Śrīla Prabhupāda. They are the seeds of the pine tree.

Śrīla Prabhupāda: Let’s see the scientists produce one seed like that. Where is the scientist who can do that? Millions of living beings are born every second, yet they are trying for years together to manufacture one living being in the laboratory and take credit for creating life. What is their credit, even if they succeed? Already millions and trillions of living beings are being born every day. These scientists who try to create life are fools, and the people they are fooling are also fools.

Devotee: They say they can explain creation without God. They say everything has come from Mother Nature.

Śrīla Prabhupāda: But without a father, can a woman give birth? Where is the father? Ask these rascal scientists this question.

Devotee: Sometimes they say that God is now dead.

Śrīla Prabhupāda: But even if a man’s

father is dead, that does not mean the man has taken birth without a father. That you cannot say. The father may be dead—that we’ll discuss at a later date. But first you have to accept that a woman cannot give birth without a father. Who is that father?

Devotee: Nature has created everything on her own. Originally things began by some chance combination of atoms and molecules.

Śrīla Prabhupāda: Anyone who says this creation began by chance is a rascal. Nothing takes place by chance. The answer is in the *Bhagavad-gītā*, where Kṛṣṇa says, *bijaṁ mām sarva-bhūtānām*: “I am the original seed of all existences.” Challenge these rascals. They’re cheating so many people.

Devotee: Now the scientists are studying the atom, Śrīla Prabhupāda, and they agree—

Śrīla Prabhupāda: First of all let us know what good they have actually done. They are proposing so much nonsense—that nature is working independently, that human beings have descended from the apes—but have they released us from the clutches of the material nature? Even if you accept that there is no God and that nature is supreme, you are still subordinate. You are not independent. This is also explained in the *Bhagavad-gītā* [3.27]: “Everything is going on by the control of Kṛṣṇa’s material energy, but those who are fools and rascals think that they are independently doing everything.”

Why are you thinking you are independent? The material nature is pulling you by the ear: “Come here!” You cannot say, “I will not become an old man. I’ll not die.” You must become old and die. Even if you accept only the existence of nature but not God, you still must accept nature’s authority. Where is your independence?

Devotee: That is why they’re engaged in science—to master nature.

Śrīla Prabhupāda: That is another foolishness. And we shall be misled by these rascals? They promise everything for the future. “Yes, in the future we’ll do this. In the future we’ll do that.” Postdated check. “I’ll give you a million-dollar check dated six months from now. Take it.” Only the fool will be satisfied: “Now I am rich.”

Devotee: So the check from the scientist returns stamped “Insufficient Funds.”

Śrīla Prabhupāda: Not “Insufficient Funds”—“No Funds.”

Devotee: Account closed.

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 THREE

The Lord’s Pastimes Out of Vṛndāvana

As our serialized presentation of the *Śrīmad-Bhāgavatam* continues, a new chapter opens. Uddhava, an intimate associate of Lord Kṛṣṇa’s, summarizes His pastimes that took place outside Vṛndāvana—chivalrous adventures that prove the Lord’s supernatural prowess.

TEXT 1

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रो-
श्चिकीर्षया शं बलदेवसंयुतः ।
निपात्य तुङ्गाद्रिपुयूथनाथं
हतं व्यकर्षद् व्यसुमोजसोर्व्याम् ॥ १ ॥

uddhava uvāca

tataḥ sa āgatya puram sva-pitroḥ
cikīrṣayā śaṁ baladeva-saṁyutaḥ
nipātya tuṅgād ripu-yūtha-nātham
hataṁ vyakarṣad vyasum ojasorvyām

uddhavaḥ uvāca—Śrī Uddhava said; tataḥ—thereafter; saḥ—the Lord; āgatya—coming; puram—to the city of Mathurā; sva-pitroḥ—own parents; cikīrṣayā—wishing well; śaṁ—well-being; baladeva-saṁyutaḥ—with Lord Baladeva; nipātya—dragging down; tuṅgāt—from the throne; ripu-yūtha-nātham—leader of public enemies; hataṁ—killed; vyakarṣat—pulled; vyasum—dead; ojasā—by strength; urvyām—on the ground.

TRANSLATION

Śrī Uddhava said: Thereafter Lord Kṛṣṇa went to Mathurā City with Śrī Baladeva, and to please Their parents They dragged Kāṁsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength.

PURPORT

King Kāṁsa’s death is only briefly described here because such pastimes are vividly and elaborately described in the Tenth Canto. The Lord proved to be a worthy son of His parents even at the age of sixteen years. Both brothers, Lord Kṛṣṇa and Lord Baladeva, went to Mathurā from Vṛndāvana and killed Their maternal uncle, who had given so much trouble to Their parents, Vasudeva and Devakī. Kāṁsa was a great giant, and Vasudeva and Devakī never thought that Kṛṣṇa and Balarāma (Baladeva) would be able to kill such a great and strong enemy. When the two brothers attacked Kāṁsa on the throne, Their parents feared that now Kāṁsa would finally get the opportunity to kill their sons, whom they had hidden for so long in the house of Nanda Mahārāja. The parents of the Lord, due to parental affection, felt extreme danger, and they

almost fainted. Just to convince them that They had actually killed Kāṁsa, Kṛṣṇa and Baladeva pulled Kāṁsa’s dead body along the ground to encourage them.

TEXT 2

सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य सविस्तरम् ।
तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥ २ ॥

sāndīpaneḥ sakṛt proktaṁ
brahmādhītya sa-vistaram
tasmai prādād varam putram
mṛtam pañca-janodarāt

sāndīpaneḥ—of Sāndīpani Muni; sakṛt—once only; proktaṁ—instructed; brahma—all the Vedas with their different branches of knowledge; adhītya—after studying; sa-vistaram—in all details; tasmai—unto him; prādāt—rewarded; varam—a benediction; putram—his son; mṛtam—who was already dead; pañca-jana—the region of the departed souls; udarāt—from within.

TRANSLATION

The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sāndīpani Muni, whom He rewarded by bringing back his dead son from the region of Yamaloka.

PURPORT

No one but the Supreme Lord can become well versed in all the branches of Vedic wisdom simply by hearing once from his teacher. Nor can anyone bring a dead body back to life after the soul has already gone to the region of Yamarāja. But Lord Kṛṣṇa ventured to the planet of Yamaloka and found the dead son of His teacher and brought him back to his father as a reward for the instructions received. The Lord is constitutionally well versed in all the Vedas, and yet to teach by example that everyone must go to learn the Vedas from an authorized teacher and must satisfy the teacher by service and reward, He Himself adopted this system. The Lord offered His services to His teacher, Sāndīpani Muni, and the muni, knowing the power of the Lord, asked something which was impossible to be done by anyone else. The teacher asked that his beloved son, who had died, be brought back to him, and the Lord fulfilled the request. The Lord is not, therefore, an ingrate to anyone who renders Him some sort of service. The devotees of the Lord who always engage in His loving service are never to be disappointed in the progressive march of devotional service.

TEXT 3

समाहुता भीष्मककन्यया ये
श्रियः सवर्णेन बुभूषयैषाम् ।
गान्धर्ववृत्त्या मिषतां स्वभागं
जहे पदं मूर्ध्नि दधन्सुपर्णः ॥ ३ ॥

samāhutā bhīṣmaka-kanyayā ye
śriyaḥ savarṇena bubhūṣayaiṣām
gāndharva-vṛtṭiyā miṣatām sva-bhāgam
jahre padam mūrḍhni dadhat suparnaḥ

samāhutāḥ—invited; bhīṣmaka—of King Bhīṣmaka; kanyayā—by the daughter; ye—all those; śriyaḥ—fortune; sa-varṇena—by a similar sequence; bubhūṣayā—expecting to be so; eṣām—of them; gāndharva—in marrying; vṛtṭiyā—by such a custom; miṣatām—carrying so; sva-bhāgam—own share; jahre—took away; padam—feet; mūrḍhni—on the head; dadhat—placed; suparnaḥ—Garuḍa.

TRANSLATION

Attracted by the beauty and fortune of Rukmiṇī, the daughter of King Bhīṣmaka, many great princes and kings assembled to marry her. But Lord Kṛṣṇa, stepping over the other hopeful candidates, carried her away as His own share, as Garuḍa carried away nectar.

PURPORT

Princess Rukmiṇī, the daughter of King Bhīṣmaka, was actually as attractive as fortune itself because she was as valuable as gold both in color and in value. Since the goddess of fortune, Lakṣmī, is the property of the Supreme Lord, Rukmiṇī was actually meant for Lord Kṛṣṇa. But Śiśupāla was selected as her bridegroom by Rukmiṇī's elder brother, although King Bhīṣmaka wanted his daughter to be married to Kṛṣṇa. Rukmiṇī invited Kṛṣṇa to take her away from the clutches of Śiśupāla, so when the bridegroom, Śiśupāla, came there with his party with the desire to marry Rukmiṇī, Kṛṣṇa all of a sudden swept her from the scene, stepping over the heads of all the princes there, just as Garuḍa carried away nectar from the hands of the demons. This incident will be clearly explained in the Tenth Canto.

TEXT 4

ककुब्धिनोऽविद्धनसो दमित्वा
स्वयंवरे नामजित्तिमुवाह ।
तद्भग्नमानानपि गृध्यतोऽज्ञा-
ज्ञेक्षतः शस्त्रभृतः स्वशस्त्रैः ॥ ४ ॥

kakudmino 'viddha-naso damitvā
svayaṁvare nāgnajitīm uvāha
tat-bhagnamānān api gr̥dhyato 'jñān
jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ

kakudmināḥ—bulls whose noses were not pierced; aviddha-nasah—pierced by the nose; damitvā—subduing; svayaṁvare—in the open competition to select the bridegroom; nāgnajitīm—Princess Nāgnijitī; uvāha—married; tat-bhagnamānān—in that way all who were disappointed; api—even though; gr̥dhyataḥ—wanted; ajñān—the fools; jaghne—killed and wounded; akṣataḥ—without being wounded; śastra-bhṛtaḥ—equipped with all weapons; sva-śastraiḥ—by His own weapons.

TRANSLATION

By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nāgnajitī in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the princess, and thus there was a fight. Well equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself.

TEXT 5

प्रियं प्रशुर्ग्राम्य इव प्रियाया
विधित्सुरार्च्छद् युतरुं यदर्धे ।

वज्रयाद्रवत्तं सगणो रुषान्धः
क्रीडामृगो नूनमयं वधूनाम् ॥ ५ ॥

priyaṁ prabhur grāmya iva priyāyā
vidhītsur ārcchad dyutaruṁ yad-arthe
vajra ādravat taṁ sa-gaṇo ruṣāndhaḥ
krīḍā-mṛgo nūnam ayam vadhūnām

priyaṁ—of the dear wife; prabhuh—the Lord; grāmyaḥ—ordinary living being; iva—in the manner of; priyāyāḥ—just to please; vidhītsuh—wishing; ārcchat—brought about; dyutarum—the pārijāta flower tree; yat—for which; arthe—in the matter of; vajrī—Indra, the King of heaven; ādravat taṁ—went forward to fight with Him; sa-gaṇaḥ—with full strength; ruṣā—in anger; andhaḥ—blind; krīḍā-mṛgaḥ—henpecked; nūnam—of course; ayam—this; vadhūnām—of the wives.

TRANSLATION

Just to please His dear wife, the Lord brought back the pārijāta tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives (henpecked as he was), ran after the Lord with full force to fight Him.

PURPORT

The Lord once went to the heavenly planet to present an earring to Aditi, the mother of the demigods, and His wife Satyabhāmā also went with Him. There is a special flowering tree called the pārijāta, which grows only in the heavenly planets, and Satyabhāmā wanted this tree. Just to please His wife, like an ordinary husband, the Lord brought back the tree, and this enraged Vajrī, or the controller of the thunderbolt. Indra's wives inspired him to run after the Lord to fight, and Indra, because he was a henpecked husband and also a fool, listened to them and dared to fight with Kṛṣṇa. He was a fool on this occasion because he forgot that everything belongs to the Lord.

There was no fault on the part of the Lord, even though He took away the tree from the heavenly kingdom, but because Indra was henpecked, dominated by his beautiful wives like Śacī, he became a fool, just as all persons who are dominated by their wives are generally foolish. Indra thought that Kṛṣṇa was a henpecked husband who only by the will of His wife Satyabhāmā took away the property of heaven, and therefore he thought that Kṛṣṇa could be punished. He forgot that the Lord is the proprietor of everything and cannot be henpecked. The Lord is fully independent, and by His will only He can have hundreds and thousands of wives like Satyabhāmā. He was not, therefore, attached to Satyabhāmā because she was a beautiful wife, but He was pleased with her devotional service and thus wanted to reciprocate the unalloyed devotion of His devotee.

TEXT 6

सुतं मृधे खं वपुषा ग्रसन्तं
दृष्ट्वा सुनाभोन्मथितं धरित्र्या ।
आमन्त्रितस्तत्तनयाय शेषं
दत्त्वा तदन्तःपुरमाविवेश ॥ ६ ॥

sutaṁ mṛdhe khaṁ vapuṣā grasantaṁ
dr̥ṣtvā sunābhonmathitaṁ dharitryā
āmantritaḥ tat-tanayāya śeṣam
dattvā tad-antaḥ-puram āviveśa

sutaṁ—son; mṛdhe—in the fight; khaṁ—the sky; vapuṣā—by his body; grasantaṁ—while devouring; dr̥ṣtvā—seeing; sunābha—by the Sudarśana wheel; unmathitaṁ—killed; dharitryā—by the earth; āmantritaḥ—being prayed for; tat-tanayāya—to the son of Narakāsura;

śeṣam—that which was taken from; *dattvā*—returning it; *tat*—his; *antaḥ-puram*—inside the house; *āviveśa*—entered.

TRANSLATION

Narakāsura, the son of Dharitṛī, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord. This led to the return of the kingdom to the son of Narakāsura, and thus the Lord entered the house of the demon.

PURPORT

It is said in other *Purāṇas* that Narakāsura was the son of Dharitṛī, the earth, by the Lord Himself. But he became a demon due to the bad association of Bāṇa, another demon. An atheist is called a demon, and it is a fact that even a person born of good parents can turn into a demon by bad association. Birth is not always the criterion of goodness; unless and until one is trained in the culture of good association, one cannot become good.

TEXT 7

तत्राहतास्ता नरदेवकन्याः
कुजेन दृष्ट्वा हरिमार्तबन्धुम् ।
उत्थाय सद्यो जग्मुः प्रहर्ष-
व्रीडानुरागप्रहितावलोकैः ॥ ७ ॥

tatrāhṛtās tā nara-deva-kanyāḥ
kujena dṛṣṭvā harim ārta-bandhum
utthāya sadyo jagmuh praḥarṣa-
vṛīḍānūrāga-prahitāvalokaiḥ

tatra—inside the house of Narakāsura; *āhṛtāḥ*—kidnapped; *tāḥ*—all those; *nara-deva-kanyāḥ*—daughters of many kings; *kujena*—by the demon; *dṛṣṭvā*—by seeing; *harim*—the Lord; *ārta-bandhum*—the friend of the distressed; *utthāya*—at once got up; *sadyaḥ*—then and there; *jagmuh*—accepted; *praḥarṣa*—joyfully; *vṛīḍa*—shyness; *anurāga*—attachment; *prahita-avalokaiḥ*—by eager glances.

TRANSLATION

There in the house of the demon, all the princesses kidnapped by Narakāsura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives.

PURPORT

Narakāsura kidnapped many daughters of great kings and kept them imprisoned in his palace. But when he was killed by the Lord and the Lord entered the house of the demon, all the princesses were enlivened with joy and offered to become His wives because the Lord is the only friend of the distressed. Unless the Lord accepted them, there would be no chance of their being married because the demon kidnapped them from their fathers' custody and therefore no one would agree to marry them. According to Vedic society, girls are transferred from the custody of the father to the custody of the husband. Since these princesses had already been taken away from the custody of their fathers, it would have been difficult for them to have any husband other than the Lord Himself.

TEXT 8

आसां मुहूर्त एकस्मिन्नानागारेषु योषिताम् ।
सविधं जग्मुहे पाणीननुरूपः स्वमायया ॥ ८ ॥

āsām muhūrta ekasmin
nānā-āgāreṣu yoṣitām
sa-vidham jagrhe pāṇin
anurūpaḥ sva-māyayā

āsām—all those; *muhūrte*—at one time; *ekasmin*—simultaneously; *nānā-āgāreṣu*—in different compartments; *yoṣitām*—of the women; *sa-vidham*—with perfect rituals; *jagrhe*—accepted; *pāṇin*—hands; *anurūpaḥ*—exactly to match; *sva-māyayā*—by His internal potency.

TRANSLATION

All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency.

PURPORT

In the *Brahma-saṁhītā* (5.33) the Lord is described as follows in regard to His innumerable plenary expansions:

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi

“The Lord, Govinda, whom I worship, is the original Personality of Godhead. He is nondifferent from His innumerable plenary expansions, who are all infallible, original and unlimited and who have eternal forms. Although He is primeval, the oldest personality, He is always fresh and young.” By His internal potency the Lord can expand Himself into various personalities of *svayam-prakāśa* and again into *prābhava* and *vaibhava* forms, and all of them are nondifferent from one another. The forms into which the Lord expanded to marry the princesses in different apartments were all slightly different just to match each and every one of them. They are called *vaibhava-vilāsa* forms of the Lord and are effected by His internal potency, *yoga-māyā*.

TEXT 9

तास्वपत्यान्यजनयदात्मतुल्यानि सर्वतः ।
एकैकस्यां दश दश प्रकृतेर्विबुधुषया ॥ ९ ॥

tāsv apatyāny ajanayat
ātma-tulyāni sarvataḥ
ekaikasyām daśa daśa
prakṛter vibubhūṣayā

tāsu—unto them; *apatyāni*—offspring; *ajanayat*—begot; *ātma-tulyāni*—all like Himself; *sarvataḥ*—in all respects; *eka-ekasyām*—in each and every one of them; *daśa*—ten; *daśa*—ten; *prakṛteḥ*—for expanding Himself; *vibubhūṣayā*—so desiring.

TRANSLATION

Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities.

TEXT 10

कालमागधशाल्वादीननीकै रून्धतः पुरम् ।
अजीघनस्त्वयं दिव्यं स्वपुंसां तेज आदिशत् ॥ १० ॥

kāla-māgadha-śālvādin
anikai rundhataḥ puram
ajighanat svayam divyam
sva-puṁsām teja ādiśat

kāla—Kālayavana; māgadha—the King of Magadha (Jarāsandha); śālva—King Śālva; ādin—and others; anikaiḥ—by the soldiers; rundhataḥ—being encircled; puram—the city of Mathurā; ajighanat—killed; svayam—personally; divyam—transcendental; svapūṁsām—of His own men; tejaḥ—prowess; ādiśat—exhibited.

TRANSLATION

Kālayavana, the King of Magadha and Śālva attacked the city of Mathurā, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

PURPORT

After the death of Kamsa, when Mathurā was encircled by the soldiers of Kālayavana, Jarāsandha and Śālva, the Lord seemingly fled from the city, and thus He is known as Ranchor, or one who fled from fighting. Actually, the fact was that the Lord wanted to kill them through the agency of His own men, devotees like Mucukunda and Bhīma. Kālayavana and the King of Magadha were killed by Mucukunda and Bhīma respectively, who acted as agents of the Lord. By such acts the Lord wanted to exhibit the prowess of His devotees, as if He were personally unable to fight but His devotees could kill them. The relationship of the Lord with His devotees is a very happy one. Actually, the Lord descended at the request of Brahmā in order to kill all the undesirables of the world, but to divide the share of glory He sometimes engaged His devotees to take the credit. The Battle of Kurukṣetra was designed by the Lord Himself, but just to give credit to His devotee Arjuna (nimittamātram bhava svayāsācin), He played the part of the charioteer, while Arjuna was given the chance to play the fighter and thus become the hero of the Battle of Kurukṣetra. What He wants to do Himself by His transcendental plans, He executes through His confidential devotees. That is the way of the Lord's mercy towards His pure unalloyed devotees.

TEXT 11

शम्बरं द्विविदं बाणं मुरं बल्ललमेव च ।
अन्यांश्च दन्तवक्रादीनवधीत्कांश्च घातयत् ॥११॥

śambaram dvividam bāṇam
muraṁ balvalam eva ca
anyāṁś ca dantavakrādīn
avadhū kāmś ca ghātayat

śambaram—Śambara; dvividam—Dvividā; bāṇam—Bāṇa; muraṁ—Mura; balvalam—Balvala; eva ca—as also; anyāṁ—others; ca—also; dantavakra-ādīn—like Dantavakra and others; avadhū—killed; kām ca—and many others; ghātayat—caused to be killed.

TRANSLATION

Of kings like Śambara, Dvividā, Bāṇa, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Śrī Baladeva, etc.].

TEXT 12

अथ ते भ्रातृपुत्राणां पक्षयोः पतितान्नुपान् ।
चचाल भूः कुरुक्षेत्रं येषामापततां बलैः ॥१२॥

atha te bhrātr-putrāṇām
pakṣayoḥ patitān nṛpān
cacāla bhūḥ kurukṣetraṁ
yeṣām āpatatām balaiḥ

atha—thereafter; te—your; bhrātr-putrāṇām—of the nephews; pakṣayoḥ—of both sides; patitān—killed; nṛpān—kings; cacāla—shook; bhūḥ—the earth; kurukṣetraṁ—the Battle of Kurukṣetra; yeṣām—of whom; āpatatām—traversing; balaiḥ—by strength.

TRANSLATION

Then, O Vidura, the Lord caused all the kings, both the enemies and those on the side of your fighting nephews, to be killed in the Battle of Kurukṣetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield.

TEXT 13

सकर्णदुःशासनसौबलानां
कुमन्त्रपाकेन हतश्रियायुषम् ।
सुयोधनं सानुचरं शयानं
भग्नोरुमूर्ध्यां न ननन्द पश्यन् ॥१३॥

sa karṇa-duḥśāsana-saubalānām
kumantra-pākena hata-śriyāyūṣam
suyodhanam sānucarām śayānam
bhagnorum ūrvyām na nananda paśyan

sah—He (the Lord); karṇa—Karṇa; duḥśāsana—Duḥśāsana; saubalānām—Saubala; kumantra-pākena—by the intricacy of ill advice; hata-śriya—bereft of fortune; āyūṣam—duration of life; suyodhanam—Duryodhana; sa-anucaram—with followers; śayānam—lying down; bhagna—broken; ūrum—thighs; ūrvyām—very powerful; na—did not; nananda—take pleasure; paśyan—seeing like that.

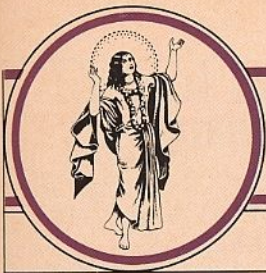
TRANSLATION

Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karṇa, Duḥśāsana and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.

PURPORT

The fall of Duryodhana, the leading son of Dhṛtarāṣṭra, was not pleasing to the Lord, although He was on the side of Arjuna and it was He who advised Bhīma how to break the thighs of Duryodhana while the fight was going on. The Lord is constrained to award punishment upon the wrongdoer, but He is not happy to award such punishments because the living entities are originally His parts and parcels. He is harder than the thunderbolt for the wrongdoer and softer than the rose for the faithful. The wrongdoer is misled by bad associates and by ill advice, which is against the established principles of the Lord's order, and thus he becomes subject to punishment. The surest path to happiness is to live by the principles laid down by the Lord and not disobey His established laws, which are enacted in the Vedas and the Purāṇas for the forgetful living entities.

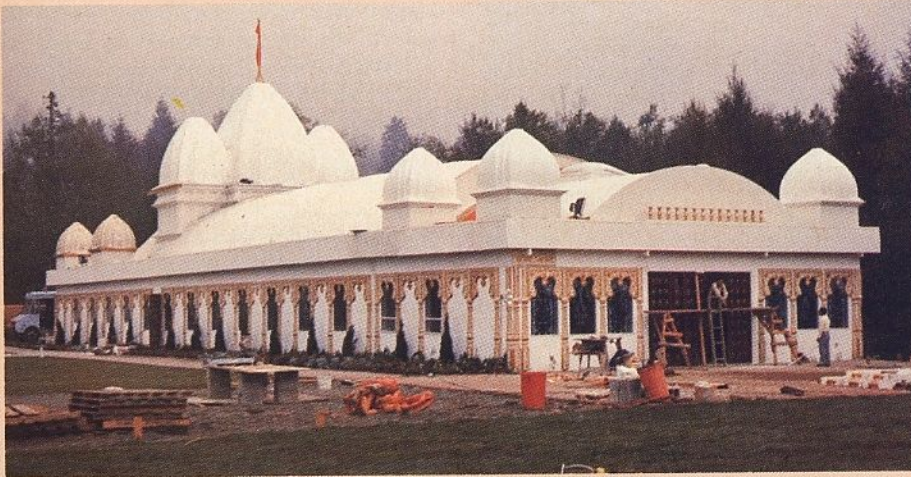
(continued in next issue)



Every Town and Village

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

New Temple for ISKCON Vancouver



ISKCON Vancouver's new temple will be the heart of a spiritual and cultural oasis in British Columbia.

Vancouver—After five years of patient effort and a heroic last-minute marathon, the devotees of the ISKCON center here have completed building an ornate Vedic-style temple for their worshipable Deities, Śrī Śrī Rādhā–Madana-mohana. (Kṛṣṇa's name, Madana-mohan, means "supreme enchanter.")

The temple is on an eight-acre plot in the quiet suburb of Burnaby, a thirty-minute drive from downtown Vancouver. Since 1978, when the devotees acquired the property, they had wanted to build a temple. But not until a year and a half ago, when architects Om and Jyoti Sharma began lending a hand, did the project really get going. The Sharmas, a husband-and-wife team who had come to Vancouver from India, felt inspired to help the devotees build a temple for Lord Kṛṣṇa.

With the help of the Sharmas and under the direction of Bahūdaka dāsa, leader of the Vancouver ISKCON center, the pace of the construction began to quicken last January. But a sinking foundation seemed to threaten the projected opening date—August 31, Lord Kṛṣṇa's birthday.

Śrīla Gopāla Kṛṣṇa Goswami Bhāgavata-pāda, one of the present spiritual masters in ISKCON and director for ISKCON's affairs in Canada, commented: "This Vancouver property is a gem—only a short ride from the city, but in a country atmosphere. It was imperative that we construct a beautiful palace for Śrī Śrī Rādhā–Madana-mohana, which would make this facility complete and a wonderful beacon

of Kṛṣṇa consciousness. It had to be finished."

Yet with only three weeks left, the goal seemed out of reach. All the stained-glass panes and ornately decorated mirrors just couldn't be completed on time—or so it seemed. As for the 2,400-square-foot marble floor, Dharmarūpa dāsa reported, "Every professional floor-layer said it wasn't possible. But every day for the last ten days our all-devotee floor crew worked from 6 A.M. to 2 A.M. the next morning, and they got the job done. At the opening, one of the professionals who had laughed earlier was amazed. He said we'd performed a miracle." Another miracle happened when the landscaping crew turned the dusty, untidy terrain into orderly lawns and walkways. In one night they laid a football field's worth of turf. And as for the sinking of the foundation—it stopped.

The grand opening, advertised all over the city, attracted six thousand guests. Burnaby's mayor, William Le Warne, was there, along with the Right Honorable Svend Robinson, of the Canadian parliament. Mr. Bimala K. Mitra, the Indian consul general, and the Honorable Elwood Veitch, of British Columbia's legislative assembly, also attended.

The festivities included chanting, plays, and a sumptuous feast of *kṛṣṇa-prasādam* (food offered to Kṛṣṇa). Adding to the evening's highlights, a helicopter flew over the grounds and showered the petals of ten thousand flowers upon the celebrants. Finally, at midnight, the fountains were

turned on and the curtains opened to reveal Śrī Śrī Rādhā–Madana-mohana on Their shimmering new altar.

Mr. Robinson summed up the collective sentiment during his address: "This palace is a hidden gem in our community. It is a beautiful building. But there is another beauty that transcends its beauty, and that is the rich spiritual beauty of this community of devotees. The peace and harmony that form the basis of the Vedic teachings must, I believe, be spread throughout our community. And I feel that God consciousness, as exemplified in this temple, will spread throughout the land."

The devotees of the Vancouver ISKCON center have drawn up plans for a vegetarian restaurant and a museum, which will complement the temple and create a cultural and spiritual oasis for British Columbians.

Zimbabwe's Prime Minister Receives Gītā



Prime Minister R. C. Mugabe (right) receives Śrīla Prabhupāda's books from Harare temple president Devarshi dāsa, as Śrīnātha Cakravarti dāsa (far left) looks on.

Kadoma, Zimbabwe—Prime Minister R. G. Mugabe, while visiting the annual Kadoma Agricultural Show, received several volumes of Śrīla Prabhupāda's books from Hare Kṛṣṇa devotees. The prime minister had just addressed a large gathering and was touring the exhibits, when devotees garlanded him and then presented him with Śrīla Prabhupāda's *Bhagavad-gītā As It Is*, *The Science of Self-Realization*, and several other books. Devotees also gave the prime minister a letter of commendation and offered assistance in solving problems among the nation's youth. At the Harare Agricultural Show, a week later, Zimbabwe's president, the Honorable C. S. Banana, also received a set of Śrīla Prabhupāda's books.

ISKCON Hosts World Council of Churches Delegates



Śubhānanda dāsa (in white robes) and his wife Sītārāṇī-devī dāsī (to his right) join with some important WCC delegates and official guests at ISKCON's center in Vancouver, British Columbia.

Vancouver—Recently, ISKCON's director for interreligious affairs, Śubhānanda dāsa, attended the Sixth Assembly of the World Council of Churches at the University of British Columbia. The WCC, which meets only once every seven or eight years, is the world's largest international federation of Christian churches, representing most Protestant and Orthodox denominations, which together claim 400 million members. Its three hundred affiliated church organizations come from more than one hundred countries.

As a representative of ISKCON, Śubhānanda attended many plenary sessions, interreligious symposia, and related ecclesiastical and cultural events along with members of the official Hindu delegation. Śubhānanda dialogued with church leaders and other delegates from all over the world, including the Reverend Robert Runcie, Archbishop of Canterbury and spiritual leader of the world's 70 million Anglicans. Noticing that Śubhānanda's wife, Sītārāṇī-devī dāsī, was a native of Great Britain, the Archbishop inquired how the Hare Kṛṣṇa movement was faring in England. Sītārāṇī explained that the English—perhaps due to England's strong historical ties to India—tend to accept Hare Kṛṣṇa devotees more than people of some other Western countries. The Archbishop spoke of the sincerity of Western Kṛṣṇa devotees and gratefully accepted a copy of Śubhānanda's recent book, *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West*.

One of the most important of a series of events held in conjunction with the WCC assembly was a special interfaith gathering at the local ISKCON community in Burnaby, British Columbia, attended by thirty prominent representatives of non-

Christian faiths—official guests of the WCC—along with a number of important Christian delegates.

Hindu guests included Shrivatsa Goswami, director of the Sri Caitanya Prema Sansthana in Vṛndāvana, India; Dr. Anant Anand Rambachan of the University of Leeds, England; and Dr. Sita Nambiar, president of Daulat Ram College of Delhi University.

Among the distinguished Moslem guests were Dr. Inamullah Khan, secretary general of the World Moslem Conference and international vice-president of the World Conference on Religion for Peace; Shaykh Yusuf Khan Shakirov, an important Soviet Moslem leader; Dr. Mohamed Talbi, a distinguished Islamic theologian from Tunisia; and Aziz Khaki, president of the Pacific Interfaith Association of British Columbia.

Jewish guests included Rabbi Robert Sternberg, director of interreligious affairs for the Canadian Jewish Congress, and Mrs. Fredelle Brief, national president (for Canada) of the World Conference on Religion for Peace.

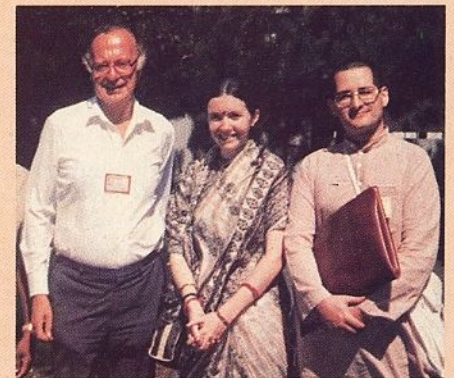
Other non-Christian participants included Reverend Abbess Fung Wing Ming, a Buddhist scholar and abbess of the Por Yea Buddhist nunnery in Hong Kong; Dr. Gopal Singh, former Indian ambassador, current chairman of the Indian government's Commission on Minorities, and a Sikh leader; and Mr. Art Solomon, a Canadian spiritual leader.

Among Western Christian guests were Mrs. Pauline Webb, a former member of the Central Committee of the WCC and coordinator of overseas religious programming for the BBC (Mrs. Webb delivered the keynote address for the Sixth Assembly); Reverend Marcus Braybrooke, chair-

man of the World Congress of Faiths and co-editor of *World Faiths Insight*; and Dr. John Berthrong, associate secretary for interfaith dialogue for the United Church of Canada.

Other Christians were Reverend Dr. M. M. Thomas of South India, former Chairman of the central committee of the WCC, director for twenty years of the Institute for Religion and Society in Bangalore, India, and currently part-time professor of social ethics at Princeton Theological Seminary; Reverend Sushil Adhikary, president of the Bangladesh Baptist Sangha; and Reverend Samuel Ngcobo, general secretary of the Reformed Presbyterian Church of Southern Africa.

The guests toured ISKCON Vancouver's beautiful new Rādhā-Kṛṣṇa temple, participated in a worship ceremony, and viewed the award-winning film *Vṛndāvana, Land of Kṛṣṇa*. After the film, all partook of a twelve-course, gourmet Indian vegetarian feast and enjoyed the warm, festive atmosphere of the community. Many of the delegates expressed appreciation for the opportunity to learn more about the Kṛṣṇa consciousness movement and praised the industriousness and devotion of the local community members. Each guest received complimentary copies of various ISKCON publications and a copy of *Hare Krishna, Hare Krishna*.



The Reverend Robert Runcie, Archbishop of Canterbury, with ISKCON's director of interreligious affairs, Śubhānanda dāsa, and his wife, Sītārāṇī-devī dāsī.

As Śubhānanda dāsa, who convened and hosted the event, later remarked, "Almost every one of the guests commented to me or to one of the other devotees present how pleased they were to have had the chance to see the Hare Kṛṣṇa movement close up and to witness its authenticity and vitality. Many of them promised, as religious leaders, to convey their impressions to their own religious communities around the world."

Talk of Peace

(continued from page 5)

It is ignorance that compels us to slaughter from 35 to 40 million cows a year. When we buy the nicely-wrapped meat in the market, we have no idea of the suffering we are bringing ourselves by this act. Śrīla Prabhupāda explains:

In this Age of Kali, the propensity for mercy is almost nil. Consequently, there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they also must be slaughtered like animals in big wars. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal-killing in the slaughterhouse. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

Of course, there's always hope for peace, just as, during the bleakest winter, there's still the chance of a sunny day. Kali's clouds of ignorance, thick as they are, cannot yet deny us the truth—when we see it. And so with this in mind, I would like to tell you about my recent visit to a slaughterhouse.

The pictures on the walls told a story of which Kali must be proud. Around the turn of the century, the founder ran a one-man butchering business. He slaughtered several animals weekly and sold his meat products from a horse-drawn wagon. Then times started to change. Refrigeration, mechanization, the automobile, and two of the founder's sons brought growth to the business. Soon, founder and sons were slaughtering 125 cows weekly, then daily, as they kept gaining more customers and adding more employees and equipment. Over the years, steady growth brought the "packing company" to its present position as the "largest beef slaughterer and fabricator" in the eastern United States.

Kali is so well established that now the king's men federally inspect and grade his slaughtered cows. And for those who can take it, he gives tours.

Rose, my guide, was fortyish, frowsy, and fat as a heifer. Wearing hard hats and smocks we walked out onto a catwalk overlooking the holding pens. A thousand cows bellowed beneath us. The ammonia in the air almost covered the smell of death nearby. Although Rose sounded a little like Dale Evans when she spoke, she sounded even more like the Queen of Hearts.

"We slaughter steers, heifers, and cows—about 1,300 a day. Would you like to see the stunning?" I nodded, walked through a doorway, and suddenly beheld the most ghastly scene imaginable.

Pistol shots. Cows and bulls upside down.

Blood everywhere. What the devil's going on? I looked where Rose was pointing. A man walked over to a Holstein bound to a conveyor, jammed a gun into her forehead, and fired.

"The stunner fires a sliding bolt into the animal's brain," Rose yelled above the din. "Then it's shackled and hoisted—still alive but insensible to pain. The butcher down there finishes the job by severing the major arteries with a six-inch double-edge sticking knife."

Tongue hanging, eyes bulging, the Holstein rose in the air, kicking and thrashing in her shackle—obviously fighting for life. Her udder began to spurt milk.

"You have just dined," wrote Emerson, "and however scrupulously the slaughterhouse is concealed in the graceful distance of miles, there is complicity."

"Just a nervous reaction," Rose assured me. "The body is 'brain dead.'"

The body? What about the struggling soul? What about the progressive journey of all souls back to Godhead? And what about the Supreme Personality of Godhead Himself, Lord Kṛṣṇa, the soul-giving father of all species?

But Kali runs his religions the same way he runs his wars. Cows and bulls, like enemies, have no souls. They're subhuman, nonpersons. Kill them.

The stunner, his eyes black pools under a white hard hat, reloaded his pistol. He and the butcher were killing better than a hundred cows an hour and, according to Vedic literature, preparing a dark future for themselves: "Cow killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow." But there was no need to tell anyone here they were going to hell. Awash with blood, the "Kill Floor" made the Bible's lake of fire look like Palm Springs.

It was hard for me to keep talking to Rose as though everything was all right. Kali's men held big knives, and Mahārāja Parīkṣit was nowhere in sight. As we walked through blood puddles, my only sword was a pen.

"After the kill, the animals are deided by a stripper, eviscerated, split into sides, weighed, and shrouded for chilling in the coolers."

Nazi and Soviet death camps never enjoyed such efficiency or such good public relations. And why not? The public's dinner table is the last stop on the production line.

"You have just dined," wrote Emerson, "and however scrupulously the slaughterhouse is concealed in the graceful distance of miles, there is complicity."

We passed into the "Fabrication Plant," where workers boned and trimmed the meat for packaging. Their faces showed many different extractions, a kind of General Assembly of butchers. I thought of the United Nations, of how its buildings stand on the very spot where New York City slaughterhouses used to, and of how its members have failed to keep the peace.

A prime example is the Middle East, where destiny has embroiled Christians, Moslems, and Jews—the world's "religious" meat-eaters—in a perennial paradigm of hatred and war. The peoples to whom the Lord delivered the Old Testament, New Testament, and Koran are always reinterpreting His words to suit their appetites. Now, "Thou shalt not kill," conveniently reads, "Thou shalt not commit murder," and the Moslem's and the Jew's "ritual slaughter" of fully conscious cows turns out to be more cruel than the "humane" stun-killing of the Christian. But the Lord is pleased with neither. And war in the Middle East—and everywhere else—continues.

Watching mother cow and father bull become man's meat—horrible as it was—left no doubt about the connection between slaughter and war. The misapplied technology that increased the slaughter in the founder's "packing company" also increased the slaughter in World Wars I and II. And the dues owed since then are in the billions.

Back home from the slaughterhouse, I walked among our Hare Kṛṣṇa farm's Brown Swiss cows and bulls, who welcomed me with licks and nudges. We looked up as a military jet thundered across the sky. Even if an atomic war doesn't come, I reflected, only Kṛṣṇa consciousness can release us from the slaughterhouse of repeated birth and death. And if enough of us become Kṛṣṇa conscious, then even communists and capitalists can learn how to protect cows and live peacefully during Kali's wintry age of discontent.

Festival of the Chariots

Here comes the Lord of the Universe—
and the chance of a lifetime . . .

by MATHUREŚA DĀSA

USA



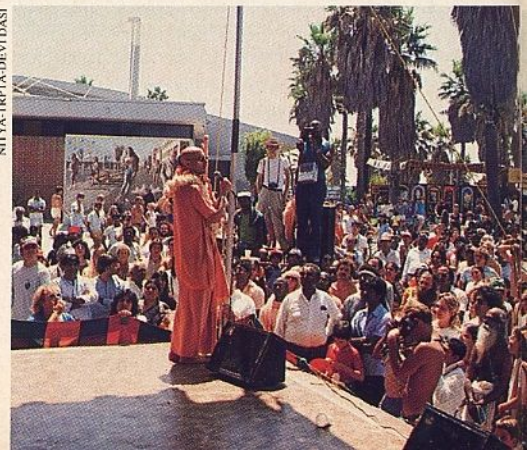
The three towering chariots, their brightly colored silk canopies billowing, glide slowly down streets that on every other day of the year are reserved for a heavy traffic of cars, trucks, and buses. The chariots proceed in single file, a colorful, majestic caravan. Before each chariot, young men in white and saffron robes play double-headed drums and brass hand-cymbals, leading the crowd in dancing and in a loud, uproarious chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma

Rāma, Hare Hare.

The seven-foot-high wheels roll forward as men, women, and children tug their chariots' thick ropes and look back over their shoulders at the mountainous vehicles. Hindu businessmen are there with their wives, their children, and even their mothers, earnestly straining at the task. Locals and out-of-towners alike join in. Some have come hundreds of miles to take part in the festival.

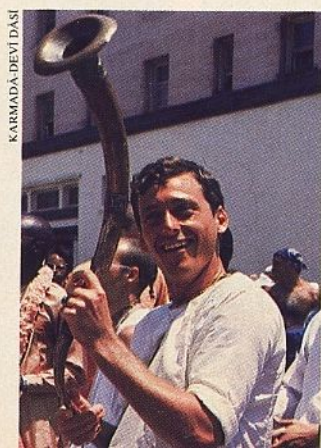
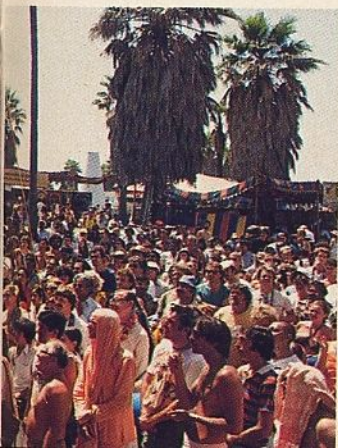
On the sidelines, onlookers watch the joyous spectacle. Some faces, set with

NITYA-TRIPĀ-DEVĪ-DĀSĪ





MURALIVADANA DASA



KARMADA-DEVI DASI

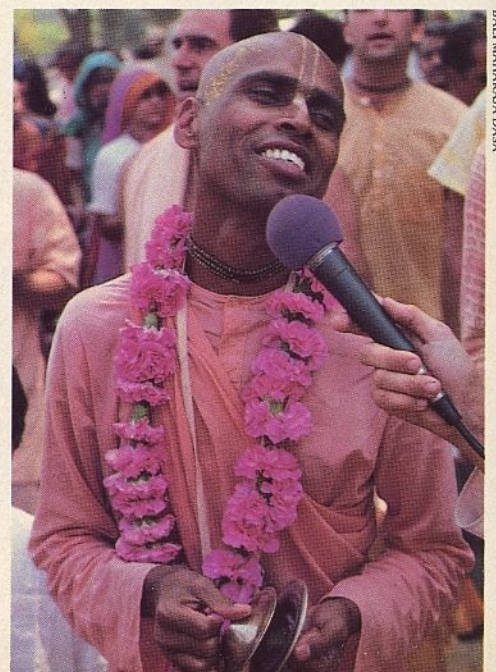
With penants flying in the Pacific breeze, colorful chariots (above) dominate the parade along Venice Beach in Los Angeles. At far left, Śrīla Rameśvara Swami, coordinator of the L.A. celebration, addresses the crowd on the science of God consciousness and the significance of Ratha-yātrā. A happy celebrant (left) gets into the spirit with a smile and blasts from an Indian horn.

indifference a few minutes before, now break into big grins. Others look puzzled. People are wondering, "What's going on? Where did those big carts come from? Why the tumult?"

In case you're among the puzzled, the celebration is called Ratha-yātrā, the Festival of the Chariots, a religious festival observed annually for thousands of years in India. This festival commemorates one of the pastimes of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, during His appearance on earth five thousand years



YAMARAJA DASA



BALAKRISHNA DASA

Chariots flank the Capitol rotunda (top) as the chanting reaches blissful heights. Above, an NBC newsman interviews Śrīla Satsvarūpa dāsa Goswami Gurupāda, the coordinator of the Washington, D.C. Ratha-yātrā festival. Leading the chanting on Capitol Mall (right) is His Holiness Lokanātha Swami.

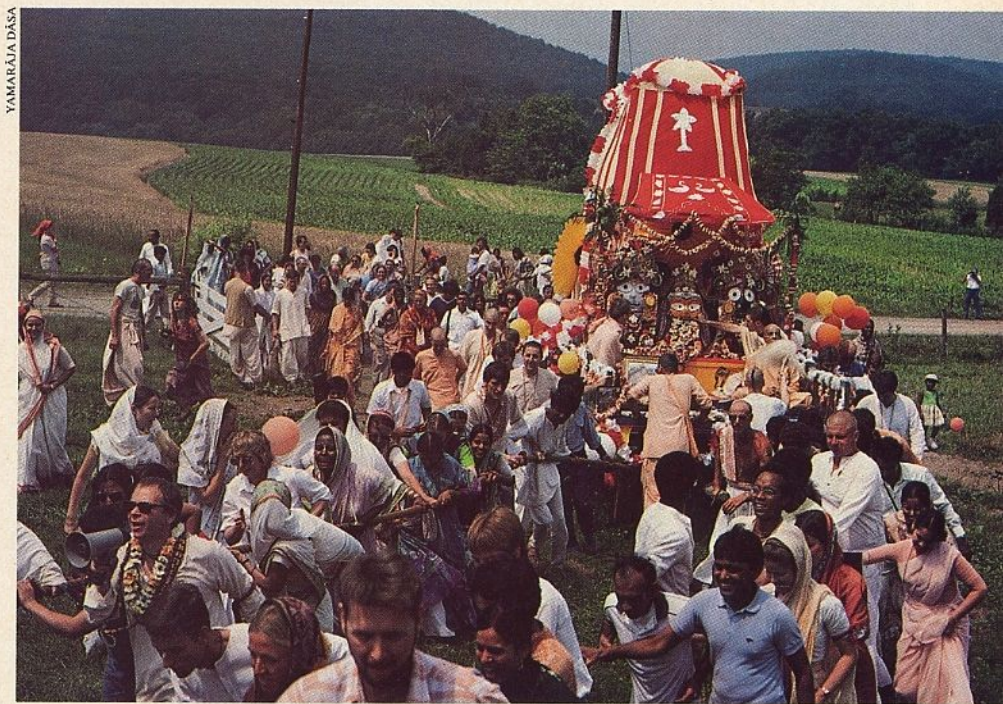


YAMARAJA DĀSA

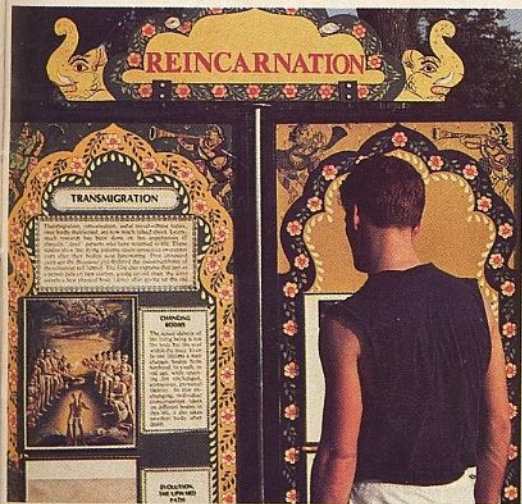


YAMARAJA DĀSA

During Rathayātrā country-style (left and below), Preraka dāsa attends the deities of Lord Balarāma, Śrīmātī Subhadrā-devī, and Lord Jagannātha, as devotees pull the chariot at ISKCON's farm in Pennsylvania.



YAMARAJA DĀSA



YAMARAJA DĀSA

An exhibit on reincarnation at the D.C. festival depicts the soul's evolution from one species to another.

ago. Although Lord Kṛṣṇa is the origin of the entire cosmos, He regularly appears within it, playing the part of a human being, while at the same time exhibiting the powers and opulences of His supreme position. The purpose of His pastimes on earth is to reestablish the essence of all religious principles—unalloyed love for God.

During His earthly pastimes fifty centuries ago, Lord Kṛṣṇa, accompanied by His brother Balarāma and sister Subhadrā, visited Kurukṣetra, a holy site in north central India. There Lord Kṛṣṇa met with His friends and relatives from Vṛndāvana, who dearly wanted Him to return with them to Vṛndāvana, Kṛṣṇa's childhood home. The feelings of love for Kṛṣṇa expressed by the residents of Vṛndāvana is the theme of the Festival of the Chariots. "Ratha-yātrā," Śrīla Prabhupāda writes,

"is the emotional process of taking Kṛṣṇa back to Vṛndāvana."

The Rathayātrā festival, therefore, gives everyone a chance to remember and to celebrate Kṛṣṇa's pastimes. The deity forms of Jagannātha (Kṛṣṇa), Balarāma, and Subhadrā, who ride upon the three chariots in the Rathayātrā parade, were carved in memory of Kṛṣṇa's Kurukṣetra visit. Although these forms are made of wood, they are not idols—false or imaginary objects of worship—but are authorized incarnations of the Absolute Truth, who consents to appear in such forms at the request of His pure devotees. Enthusiastic participants in the Festival of the Chariots experience a blissful transcendental reciprocation with the Supreme Personality of Godhead, Kṛṣṇa, in these deity forms. According to the *Bhaviṣya Purāṇa*, whoever joins in the Rathayātrā



BALI MAHARAJA DASA

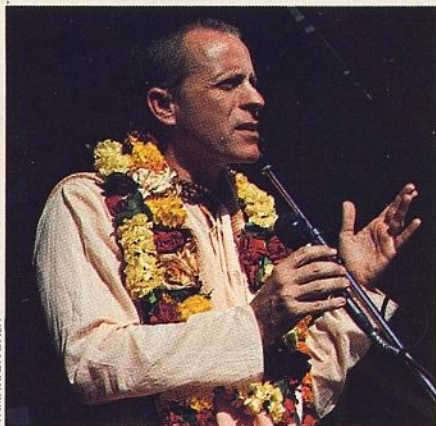
parade and festival will be elevated to the kingdom of God.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda introduced Rathayātrā to the West in 1968 in San Francisco. Since then the festival has spread to many cities in the United States, South America, Europe, Australia—and even India, where ISKCON Rathayātrā festivals have given new life to the ancient tradition.

ISKCON devotees take pleasure in the months of planning and hard work that go into making the festivals a success. They understand that, of all welfare activities, the distribution of Kṛṣṇa consciousness is the most beneficial for everyone. A plate of ordinary food may help the hungry, and ordinary singing and dancing may cheer the sullen, but tasting food offered to Kṛṣṇa and singing and dancing in glorification of Him is transcendental and gradually delivers one from all distress.

Last summer and fall, ISKCON devotees in North America staged major Rathayātrā festivals in Washington, D.C., Los Angeles, New York, Boston, and Vancouver. At the end of each parade the carts rolled into festival sites, where the devotees entertained thousands of guests with transcendental music, lectures, exhibits on reincarnation and Vedic culture, and continuous vegetarian feasting.

The Rathayātrā festivals now appearing annually in cities around the world are a unique opportunity for all of us. More

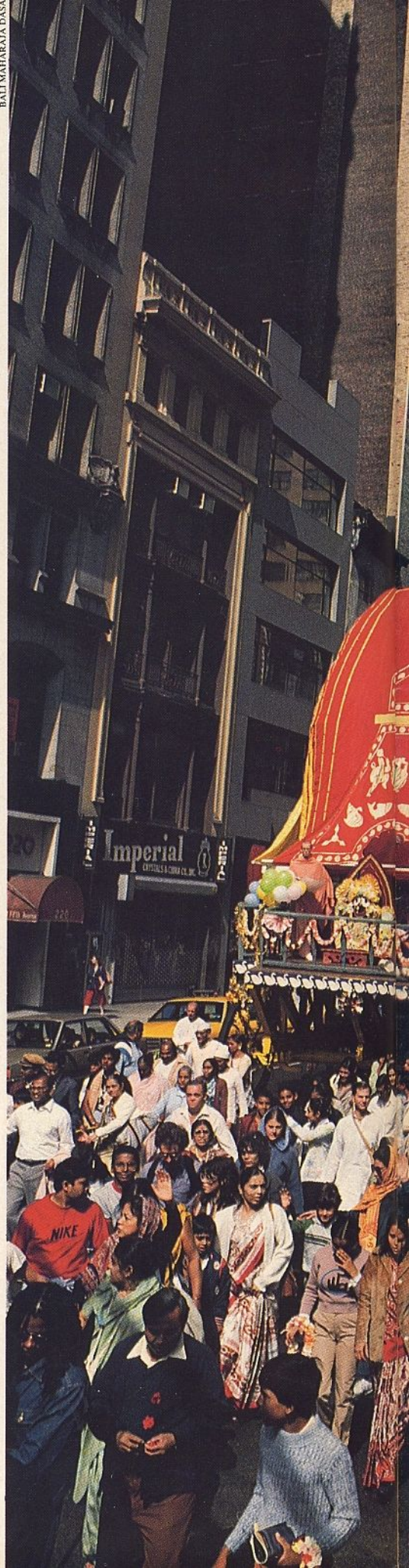


YAMARAJA DASA

ISKCON gurus spark New York's festival: Śrīla Jayapāṭaka Swami Ācāryapāda, raises his famous brass "whompers," and dances down Fifth Avenue (top). At his left is Śrīla Gopāla-Kṛṣṇa Goswami Bhāgavatapāda. At right, the chariots roll past the Empire State Building enroute to Washington Square Park, where Śrīla Bhavānanda Goswami Viṣṇupāda (above) welcomes guests to an afternoon of music, theater, and feasting.

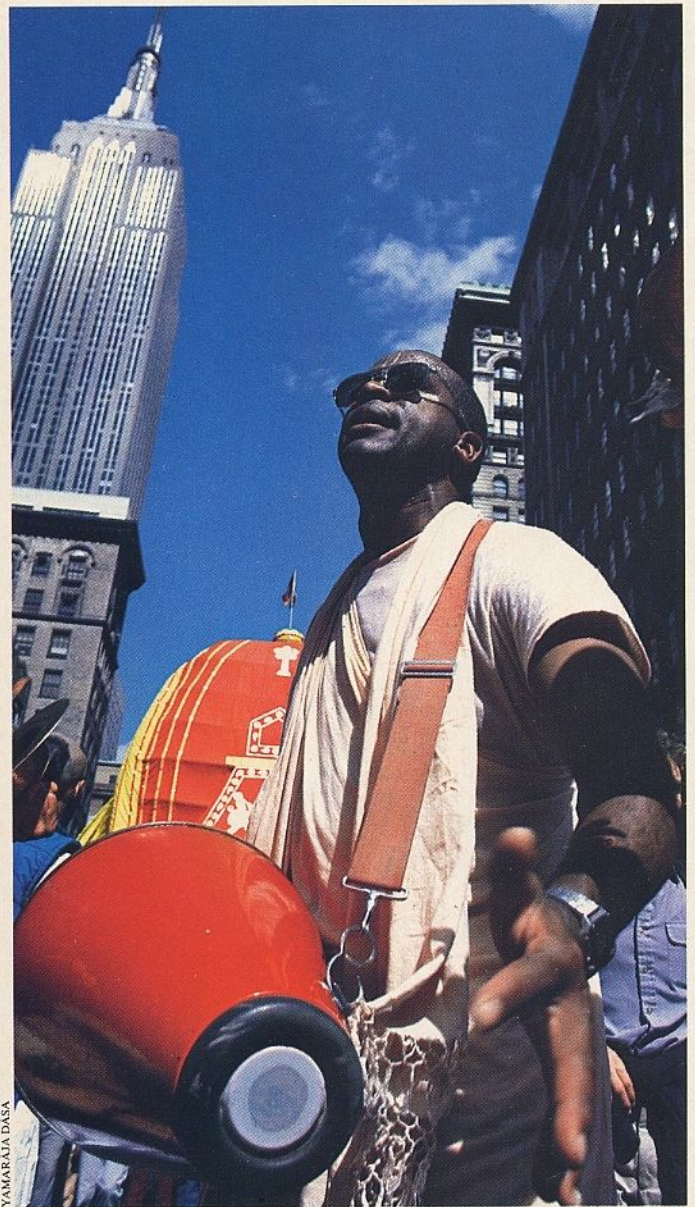
than occasions for mere merrymaking, they offer us the chance to glorify and celebrate the pastimes of the Supreme Lord and to develop our dormant Kṛṣṇa consciousness. So the next time you see those huge, colorful chariots rolling down the street, surrounded by singing, dancing crowds—join in! It's the chance of a lifetime. 🌸

BALI MAHARAJA DASA

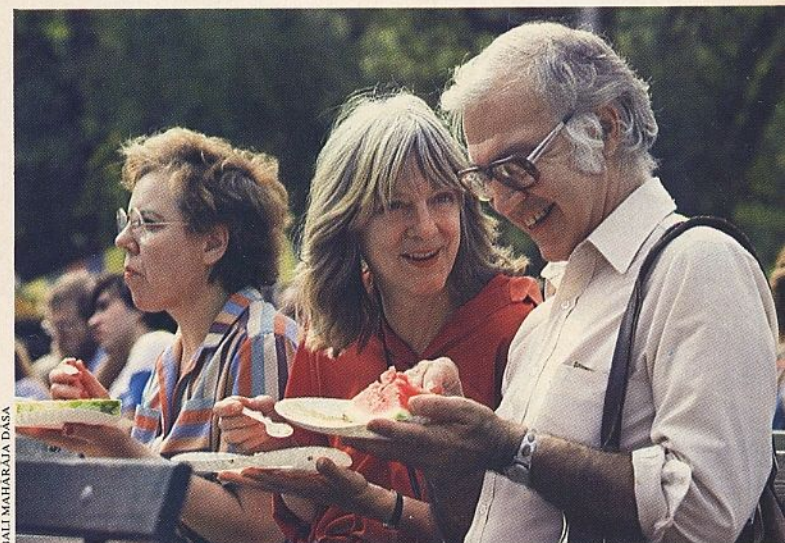




YAMARAJA DASA



BALI MAHARAJA DASA



Ūrjasvat dāsa chants the Hare Kṛṣṇa mantra from the center of the Big Apple (top). Above, festival-goers enjoy watermelon in the park and live entertainment onstage.



WHEN GOD TAKES SIDES

In former times Lord Kṛṣṇa would personally participate
in the cosmic struggle between good and evil.
What can He do in these days of moral ambiguity?

by RAVĪNDRA-SVARŪPA DĀSA

These days most people think it simple-minded to see the world as an arena where the forces of good contest the forces of evil. We no longer view things in black and white but shades of grey; we have become used to moral ambiguity, and for good reasons, we are wary of the claim that “God is on our side.” When Reagan called the Soviet Union an “evil empire,” I was not alone in feeling uneasy—uneasy not because I like Russia, but because Reagan seemed far too unaware that the United States has not been, by contrast, all sweetness and light.

Indeed, our modern world more and more seems to be a bleak place where evil simply battles evil, a place of furious struggles where the victory of any party is a disaster. True, people are a mixture of good and bad, but somehow the mechanisms of modern civilization increasingly seem to subvert the good and employ it for vile ends. Consider Albert Einstein’s desire to plumb nature’s truths—which to him meant understanding the mind of God. How did it happen that such a pristine urge resulted in the most demonic weapons of war? And this was facilitated by leaders who sincerely wanted nothing but peace.

The powerful tyrant, Kamsa, was as vile as they come. After usurping the throne from his father and killing and imprisoning many of his own relatives, he turned on his chief rival, Lord Kṛṣṇa. Kamsa feared Kṛṣṇa and wanted Him dead. But he didn’t realize his mortal enemy was the immortal Supreme Personality of Godhead, the protector of pure-hearted devotees and annihilator of miscreants.

Under the circumstances, our longing for the moral simplicity of unambiguous good contesting an equally unambiguous evil is understandable. I’m sure such a longing contributed to the vast popularity of the *Star Wars* films. Of course, we seek in fantasy what we don’t find in reality. Yet I am convinced that this paradigm of the contest between good and evil is much more than a fantasy, much more than an expression of nostalgia for a lost political innocence. It reflects, rather, a basic feature of the real world, and one we still need to attend to.

This is how the Vedic sage Vyāsa saw it. When he relates in the *Śrīmad-Bhāgavatam* the histories of Kṛṣṇa’s various appearances in this world in ages long past, the pattern clearly emerges. On the side of the good we have the *suras*, the godly, and on the opposite side the *asuras*, the ungodly; and a great cosmic contest between these two parties has been seething since the beginning of the universe.

The *suras*, according to this account, are servants of God, devoted to furthering God’s purpose in the world. God created the world for the reclamation of the fallen souls, who meet with repeated birth and death as they transmigrate through various species of life. When a soul is at last promoted to a human birth, he has a chance to become free from this round of birth and death altogether and return to the kingdom of God for an eternal life of perfect knowledge and bliss. Such freedom comes by properly developing the full consciousness characteristic of the

human form. This developed consciousness, which permanently ends all material miseries, is called Kṛṣṇa consciousness. A Kṛṣṇa conscious person no longer wrongly identifies himself with his material body, having directly realized his own nature as an eternal spiritual being, and he uses his mind and senses solely to satisfy God. Without Kṛṣṇa consciousness, we misidentify ourselves with the material body, as animals do, and, like animals, we act merely to satisfy material desire. And because we have failed to realize our human potential, we remain interred in the world of the dying.

The principal task of the *suras* is to maintain the normative form of human civilization, established by God, that nurtures Kṛṣṇa consciousness. The standard books of knowledge of such a civilization, teaching the science of self-realization, are the Vedic literatures. Where there is no Vedic culture, no one is released from birth and death, and God’s purpose in creating the world is frustrated.

The *asuras*, in contrast, labor under the profound misconception that happiness can be achieved not by self-realization but by sense gratification. While the *suras*, under Vedic direction, engage all natural and human resources in the service of God, the demonic *asuras* use God’s property for their own enjoyment. In their hands, science becomes a tool to subjugate and control all resources systematically; thus their aim is to usurp the position of God Himself. They are naturally opposed to the stewardship of the Lord’s

representatives, and so try to depose the *suras* time and again.

In the days when a well-established Vedic civilization would be assaulted by the *asuras*, there was an unambiguous struggle between good and evil. Since *suras* are inherently humble and meek and *asuras* ruthless and brutally efficient, in the natural course of events the *suras* would have been unfailingly crushed. But they were not, because time and again their supernatural ally and ultimate protector—God Himself—would intervene and reverse the course of events. Just as from the friction between two sticks of wood, fire appears, so from the friction between *suras* and *asuras*, God appears.

Kṛṣṇa states in *Bhagavad-gītā* (4.7–8) the reason for His occasional descents: “Whenever and wherever there is a decline in religious practice . . . and a predominant rise of irreligion—at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to establish the principles of religion, I Myself appear millennium after millennium.

At the time Kṛṣṇa appeared and spoke the *Bhagavad-gītā*, the whole world had been oppressed by an alliance of *asuras*, who had siezed political power and had built up huge military forces. The head of this demonic alliance was an unscrupulous tyrant named Kāmsa. Kṛṣṇa took birth as Kāmsa’s own nephew, and when Kāmsa received prophetic warning that one of his sister’s children would eventually kill him, he imprisoned his sister and her husband and killed her children as soon as they were born, one by one. But Kṛṣṇa escaped and was hidden away to grow up in the country among cowherds.

At the age of sixteen, however, Kṛṣṇa deliberately walked into a trap set for Him by Kāmsa, a wrestling match Kāmsa had arranged in his capital. This was not the sporting event it seemed; the wrestlers were trained killers with orders to slay the youthful Kṛṣṇa. But Kṛṣṇa vanquished the bone-crushers and then, dragging the astonished tyrant from his throne, slew him with a single blow. Thereafter, as a *kṣatriya*, a member of the royal order, Kṛṣṇa defeated Kāmsa’s allies in battle, one after another, thus ridding the world of its violent and unholy oppressors.

While some love God and others hate Him, God Himself is ultimately impartial and equally beneficent to all. Because He is a person, He responds according to the way we approach Him, and thus He is perceived as amiable or inimical. Yet those like Kāmsa, whom Kṛṣṇa slays, are liberated by virtue of their direct contact with the all-auspicious Personality of Godhead. Thus a victory by Kṛṣṇa is a victory for everyone—*sura* and *asura* alike.

In these rough times, we no longer see the clear-cut distinction between *sura* and *asura*. The gradual triumph of secular culture and the erosion of spiritual values has affected nearly everyone. The godly tendency in people is baffled by lack of encouragement and direction and is co-opted by the institutions of a materialistic culture. Even religion has been subverted, for it usually tries to persuade God to gratify our desires, rather than to teach us to satisfy His; it aims at enlisting God on our side rather than at showing us how to be on His. Stevenson’s parable claimed that a bestial Mr. Hyde is hidden—as the name suggests—in every Dr. Jekyll, but now it

seems that Mr. Hyde is on the loose, and the good doctor doesn’t know how to get out.

Most of us are innocent, but because of the detrimental effects of this age, we act like *asuras*, simply because we don’t know of any alternative. If Kṛṣṇa were to act now just as He did in former times, coming with bow or sword or ax to destroy the *asuras*, we would all be liable to His chastisement. Therefore, when Kṛṣṇa appeared five hundred years ago as Lord Caitanya to reinact His historic mission for our own age, His divine weapon was the Hare Kṛṣṇa *mantra*. This weapon destroys the demonic mentality. Even though this mentality has infected practically everyone, those who are basically godly will be attracted by the chanting of Hare Kṛṣṇa, and it will purify their consciousness of all asuric imposition. Thus Vedic culture will gradually be reestablished all over the world for the salvation of all living beings.

If things go on as they have been, however, there will finally be no real contrast between godless communism and godless capitalism; both sides will be guided entirely by asuric interests. Even now, both sides are locked into the deployment of increasingly terrifying weapons, a situation anticipated by Kṛṣṇa, who said that *asuras* characteristically “engage in unbeneficial, horrible works meant to destroy the world” (Bg. 16.9). But we are fortunate to be living in the era of Lord Caitanya, who offers us an alternative. Because of that, we may look forward to the fulfillment of the poet W. B. Yeats’s prophetic words concerning modern man:

*Now his wars on God begin;
At stroke of midnight God shall win.* 🌀

AUTO INDUSTRY

(continued from page 13)

and divided our lives and made us dependent on our expensive, dangerous, smog-belching vehicles. We spend an enormous amount of time and money to purchase and maintain our cars, and they, in turn, exert an enormous influence on our lives. So the question might be raised: “Who’s driving whom?”

And yet, dependent as we are on our automobiles, we may have to do without them, at least to some extent. Motor vehicles in the United States guzzled almost 115 billion gallons of gasoline in 1980, and many authorities fear that at that rate, the supply can’t last long.

But would the loss of the automobile be a blow to progress, or would it be a blessing? The *Śrīmad-Bhāgavatam* points out that although what we so often refer to as progress—developing a “higher standard of living”—may raise some standards, it lowers others. And the bad effects of such

“progress” cancel the good effects. The higher speed of automobiles over horse-drawn vehicles, for example, has brought with it a disproportionate lowering of safety and health standards.

Progress toward material happiness, the *Śrīmad-Bhāgavatam* states, is always illusory. Endeavors for such progress “result only in a loss of time and energy, with no actual profit.” (*Bhāg.* 7.6.4) And that’s no exaggeration. Try subtracting the millions killed and maimed in auto accidents from the billions of dollars the auto industry has added to the gross national product. At best, you get zero.

Not only is material advancement unprofitable, but “the results one obtains are inevitably the opposite of those one desires.” (*Bhāg.* 7.7.41) For example, such a formidable health menace as air pollution from auto exhaust is the result of attempts to improve public health and the urban environment. And if we think we can escape from auto exhaust by adopting, say, electric cars, or solar cars, we will find other

disadvantages to contend with. That’s the nature of material progress.

In addition to being self-defeating, material progress diverts our attention from spiritual progress. The *Vedas* recommend, therefore, that instead of wasting time pursuing illusory material progress, people should live simply and peacefully, devoting their time, energy, and creative intelligence to the service of the Supreme Person, Kṛṣṇa, and thus free themselves from the cycle of birth and death. Until we are free from the miseries of repeated birth and death, there is no question of a higher standard of living.

A devotee of Kṛṣṇa will admit that, as things stand now, the automobile is a practical necessity, and he’ll use the automobile to take Kṛṣṇa consciousness to every city and town. But he doesn’t mistakenly see the auto as a symbol of progress. He sees that when you tally up all the automotive industry’s balance sheets, you find an extremely poor business record: eighty years of hard work—and no profit. 🌀

SANKĪRTANA

(continued from page 9)

and Māyāpur. When we had come to large highways, we had marveled at how everyone was running and riding in a great hurry. They were going nowhere, we had realized, whereas we were marching slowly but steadily back home, back to Godhead. Once one of our tires had been punctured, and we had had to pay four rupees (about fifty cents) to get it repaired. That had been our only expense throughout the entire journey!

As I sat with Śrīla Prabhupāda, we expressed our sorrow that no new devotees had joined us. Because we had remained for only a very short time in each village, people hadn't had enough time to build up their faith in the chanting of Hare Kṛṣṇa and the philosophy of Kṛṣṇa consciousness. But Śrīla Prabhupāda encouraged us: "Do not mind," he said, "You have sown the seed. I am very happy to hear of your nice activities on ox cart *sankīrtana*. I wish I could have joined you. I like your program very much. If you continue this program, you will be benefited, the people will be benefited, and everyone will become happy in Kṛṣṇa consciousness." ❀

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 Keśava

(November 21–December 20)

December 16—Mokṣadā Ekādaśī (fasting from grains and beans).

Month of Nārāyaṇa

(December 21–January 18)

December 23—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda (fasting till noon).

December 30—Saphalā Ekādaśī (fasting from grains and beans).

January 6—Appearance anniversary of Śrīla Pañcadraviḍa Swami Tridaṇḍipāda, one of the initiating spiritual masters of the Hare Kṛṣṇa movement. Also, disappearance anniversary of Śrīla Jīva Gosvāmī, one of the principal followers of Lord Caitanya Mahāprabhu and author of important Vaiṣṇava philosophical works.

January 15—Jayantī Mahā-dvādaśī (fasting from grains and beans).

RESOURCES

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

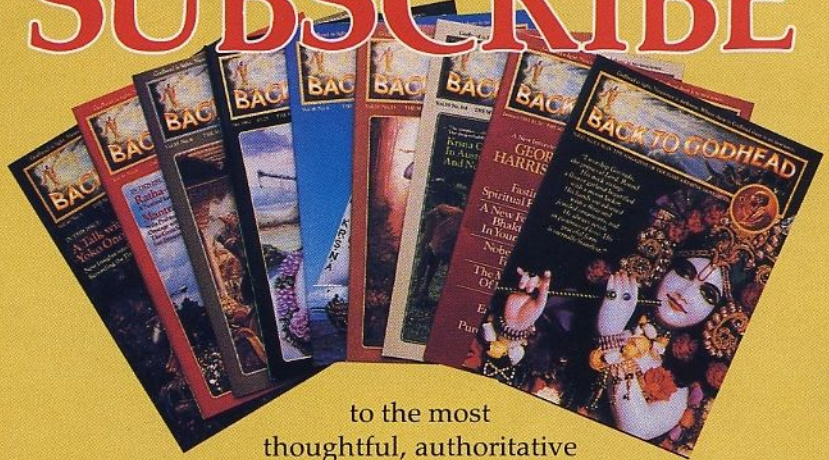
Prepare your child to go back to Godhead. ISKCON now has more than twenty primary and secondary schools worldwide, and some of these schools are now prepared to accept students from outside their local communities.

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For more information, write to His Holiness Jagadīśa Goswami, Minister of Education, c/o ISKCON Gurukula, P.O. Box 388, Lake Huntington, New York 12752.

Own a full set of Śrīla Prabhupāda's books. Now you can have a full library of the Vedic classics in your home. Translated and explained by the foremost scholar and devotee, these books open up new worlds of spiritual life. Each book is a deluxe, beautifully illustrated hardbound volume. And now we make it far easier for you than ever before to get a full set of Śrīla Prabhupāda's books. For details, write ISKCON Educational Services, 3764 Watseka Avenue, Los Angeles, CA 90034.

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NOTES FROM THE EDITOR

Observations on “The Vedic Observer”

Regular readers of BACK TO GODHEAD will notice the new format for “The Vedic Observer.” These articles and pithy illustrations offer Kṛṣṇa conscious commentary on the issues of the day. Already this has become one of our most popular features, proving the relevance of the Kṛṣṇa conscious viewpoint.

If you’re a person who follows world events with an analytical eye, don’t dismiss “The Vedic Observer” simply because it gives the spiritual or absolute viewpoint. Even if you regard yourself as a secular, objective judge of world events, you have to formulate some point of view—democratic, Marxist, humanistic, or whatever. The viewpoints in “The Vedic Observer” are based on a profound, ancient science of God consciousness, and they deserve at least as much careful attention as the various viewpoints of our ordinary commentators and political analysts with their varied slants on the news. Yes, Kṛṣṇa conscious reporting is also from a particular viewpoint—the viewpoint of the Absolute Truth.

In expressing his admiration for America’s news media, essayist E. B. White remarked, “The beauty of the American free press is that the slants and the twists and the distortions come from so many directions, and special interests are so numerous, the reader must sift and sort and check and countercheck in order to find out what the score is. This he does.”

The obvious difficulty here is whether the average American is qualified to sift and sort and check and countercheck and arrive at anything more than confusion. Or he may conclude that since everyone else’s views are petty and self-interested, he might as well do the same and not even try for a higher standard of justice or objectivity.

“The Vedic Observer,” however, allows the reader to see his world through the eyes of transcendental knowledge. Most people keep up with world events through newspapers, news magazines, radio, and television, but such mundane coverage is presented through the mind and eyes of conditioned souls. According to Vedic knowledge, all conditioned

souls have four defects: they make mistakes, they become illusioned, they sometimes cheat, and their senses are imperfect. “The Vedic Observer,” however, is above these defects, because it is fully grounded in transcendental knowledge. If—without knowledge of the Supreme, the eternal self, and the ultimate goal of life—we analyze current events, we may increase our stock of facts, but not our depth of understanding these facts.

“The Vedic Observer” bares problems to their very root and provides solutions—something no ordinary news editorial can do. Consider the vitriolic column by George Will in *Newsweek* on the Korean Air Lines tragedy. Mr. Will angrily criticized what he considered an inadequate response from President Reagan to the Soviets, and he suggested more radical measures—a break in diplomatic relations with the Soviet Union, a grain embargo, and so on. But he couldn’t offer any explanation as to why enmity between nations exists.

From the Kṛṣṇa conscious viewpoint, however, we can see that nationalism is the culprit, because the people of a nation so strongly identify with their land, without any reference to the supreme proprietor, God. Only the Kṛṣṇa conscious viewpoint can show how to alleviate international enmity, because only by Kṛṣṇa consciousness can people transcend their superficial differences and come to the spiritual platform, the only platform of unity. For a commentator like Mr. Will, nationalism is an axiomatic truth, yet such a “truth” is the very cause of tensions between one nation and another. All lands belong to God, and until we can realize this and act accordingly, we cannot have united nations or world peace.

“The Vedic Observer,” unlike most editorial pages, has no political ax to grind. The Korean Air Lines tragedy, for example, was reported in the Soviet Union only sketchily, and in such a way as to serve the propaganda interests of the ruling elite. Americans pity the misinformed Russian people and are outraged at the Soviet government. And yet Americans are also receiving news

with a certain slant. But “The Vedic Observer,” being transcendental, is automatically free from political, racial, or religious bias.

“The Vedic Observer” is also practical because it gives the reader advice in dealing with today’s problems. One of last month’s editorials dealt with the Korean Air Lines incident in terms of how the members of one family began to change their lives for the cause of world peace and saw how the lives of millions of others could be changed by Kṛṣṇa consciousness. Another editorial aimed directly at the futility of gambling. Such essays prod the reader to do something, to change his life by taking up God consciousness.

A Kṛṣṇa conscious writer follows the news just like anyone else, but because of his transcendental insights, he’s able to provide solutions. Certainly everyone knows already the Soviets and the Americans have enough weapons to destroy each other and the whole world, so what is more important—knowing this or knowing how to stop it? World problems need realistic solutions, not simply detailed reporting, and this is the unique and valuable contribution of the Kṛṣṇa conscious writer.

“The Vedic Observer” is the most relevant commentary, because it draws on the most authoritative information, the directions given by the Supreme Personality of Godhead, Lord Kṛṣṇa. As IBM has computer handbooks and as General Motors has auto handbooks, so God provides a handbook, the Vedic literature, as an operator’s manual to guide us in utilizing the material energy wisely and profitably. Devotee-writers see behind the complex picture of world events the illusory material energy, the innumerable spiritual souls, the laws of *karma*, and ultimately the supreme controller, Kṛṣṇa. If a news commentator is ignorant of these, then everything he says will be incorrect. As Kṛṣṇa says in the *Bhagavad-gītā*, “While speaking learned words, you are talking like a fool.” The devotee-writer does not make this mistake. He does not speak without reference to God’s handbook, and therefore, he does not mislead others. —SDG

Centers of the Hare Kṛṣṇa Movement

(continued from the back cover)

EUROPE (continued)

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Cairns—Gopal's (at ISKCON Cairns)
Melbourne—Gopal's, 139 Swanston St., (03)/ 63-1578
Melbourne—Crossways, 1st Fl., 11-15 Elizabeth St./ (03) 62-2800
Surfer's Paradise—Gopal's, 2995 Gold Coast Hwy./ (075) 39-9310
Sydney—Gopal's, 18a Darcy St., Parramatta
Sydney—Govinda's and Govinda's Take-away (both at ISKCON Sydney)
Sydney—Hare Kṛṣṇa Free Food Centre, Victoria St., King's Cross

NEW ZEALAND AND FIJI

Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: c/o R.D. 2, Kumeu, Auckland)/ 412-8075
Christchurch, New Zealand—83 Bealey Ave. (mail: P.O. Box 2298, Christchurch)/ 61-965
Lautoka, Fiji—5 Tavewa Ave. (mail: c/o P.O. Box 125)/ 61-633, ext. 48
Suva, Fiji—P.O. Box 6376, Nasinu/ 391 282
Wellington, New Zealand—9 Shalimar Crescent, Khandallah, Wellington (mail: P.O. Box 2753, Wellington)/ 79 6157

RESTAURANT
Auckland, New Zealand—Gopal's, 1st Fl., Civic House, 291 Queen St./ 3 4885

AFRICA

Accra, Ghana—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)
Durban (Natal), S. Africa—P.O. Box 212, Caro Ridge, Natal 3680/ (325) 219-19
Harare, Zimbabwe—55 Belvedere Road (mail: P.O. Box 2090, Harare)/ 20422
Lagos, Nigeria—2B Coker Rd., Ilupeju (mail: P.O. Box 8793)/ 962189
Mauritius—White House, Cellucourt Antelme St., Quartre Bornes (mail: P.O. Box 108, Quartre Bornes, Mauritius)/ 46804
Mombasa, Kenya—Madhvari House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ 312248
Nkawkaw, Ghana—P.O. Box 329, Nkawkaw
Nairobi, Kenya—Muharoni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ 744365
Port Harcourt, Nigeria—2 Eligbam Rd. (cnr. Eligbam and Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)

FARM COMMUNITY
Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Accueil

ASIA

INDIA

Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935
Bangalore, Karnataka—34/A, 9th 'B' Cross, West of Chord Rd., Mahalaxmi Layout, 560 086 (mail: P.O. Box 5181)/ 80418
Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/ 66499
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125

Bombay, Maharashtra—Hare Krishna Land, Juhu 400 054/ 626-860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 26674
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatri Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Pargonas
Gauhati, Assam—Post Bag No. 127, 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Madras, Tamil Nadu—232 Kilpauk Garden Road, Madras 600 010
Māyāpur, W. Bengal—Shree Māyāpur Chandrodaya Mandir, P.O. Shree Māyāpur Dham (Dist. Nadia)
New Delhi—M-119 Greater Kailash I, 110 048/ 642058
Pandharpur, Maharashtra—Hare Kṛṣṇa Āsrama, across Chandrabhaga River, Dist. Sholapur, 413304
Silchar, Assam—Mahaprabhu Colony, Malgram, Cachar District, 788002
Surat, Gujarat—21-A Dhawalgiri Apts., Athwa Lines, 395 007/ 87668
Tirupati, A.P.—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/ 2285
Trivandrum, Kerala—P. B. No. 5098, Fort Post Office, 695023
Trivāḍavan, U.P.—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Marhūrā/ 178

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

RESTAURANTS
Bombay—Govinda's (at Hare Krishna Land)
Trivāḍavan—Krishna-Balarām Mandir Guesthouse

OTHER COUNTRIES
Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Purtha-Osoth, New Road/ 233-2488
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Jalan Rawamangun Muka Timur 80/ 4835-19
Kathmandu, Nepal—Sri Kunj, Kamaladi
Tehran, Iran—Keshavarz, Dehkehdeh Ave., Kamran St., No. 58
Tel Aviv, Israel—P.O. Box 48163, Tel Aviv 61480
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541

LATIN AMERICA

BRAZIL

Belem, PA—Av. Gentil Bitencourt, passagem MacDowell, 96 (entre Dr. Moraes e Benj. Constant)
Belo Horizonte, MG—Rua Gonçalves Dias, 2411, Lurdas 30.000/ (031) 335-1551
Curitiba, PR—Rua Pres. Carlos Cavalcante, 1090, São Francisco 80.000/ 234-0573
Fortaleza, CE—Rua José Lourenço, 2114, Aldeota
Manaus, AM—Rua Leopoldo Neves, 387
Pôrto Alegre, RS—Rua Tomás Flores, 327, Bonfim/ 27-3078
Recife, PE—Ave. 17 de Agosto, 257, Parnamirim 50.000/ (081) 268-1908
Rio de Janeiro, RJ—Rua da Cascata, 70, Tijuca
Salvador, BA—Rua Alvaro Adorno, 17, Brotas 40.000/ (071) 244-1072
São Luiz, MA—Rua Deputado José Maria, 93-Fatima
São Paulo, SP—Rua Bom Pastor, 798 (mail: Caixa Postal 4855-01000)/ 279-7836

FARM COMMUNITY

Pindamonhangaba, SP (New Gokula)—Ribeirão Grande (mail: C.P. 108, 12.400 Pinda)

COLOMBIA

Bogotá—Carrera 3A No. 54-A-72/ 255-9842
Bucaramanga—A.A. 3806/ 51444
Cali—Avenida 5B Norte, 23D-35/ 684234
Medellin—Villa Rica 2 Transversal 75, No. 72B-110/ 345753

FARM COMMUNITY

Granada (Rádha—Colombia-Īśvara Mandir)—Cundinamarca, A.A. 55051 (contact ISKCON Bogotá)/ 2559842

RESTAURANTS

Bogotá—Govinda's, Calle 74, No. 12-30/ 2494447
Silvania—Govinda's, Al Cado do la Gasolineira, Cundinamarca, (mail: P.O. Box A.A. 55051)

MEXICO

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

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Gauda-Maṇḍala Bhūmi)—(contact ISKCON Mexico City)

OTHER COUNTRIES

Arequipa, Peru—Leticia 204
Buenos Aires, Argentina—CC 80, 1602 Florida
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongüen, 588/ 23150
Crabwood Creek, Guyana—Orant 1803, Sec. D, Corentyne, Berbice
Cuzco, Peru—Calle Plaza San Francisco No. 360 (altos)
Georgetown, Guyana—24 Uvitlung Front, West Coast Demerara
Guayaquil, Ecuador—Tungurahua No. 504 y 9 de Octubre/ 368026
La Paz, Bolivia—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes)/ 785023
Lima, Peru—Jiron Junin 415/ 28-94-91
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—Oriente 654 y Venezuela (mail: P.O. Box 2384)/ 511083
San Jose, Costa Rica—100 mtrs. sureste de aptos Torre Blanca Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)
San Salvador, El Salvador—67 Avenida Sur No. 15, Colonia Escalon
Santiago, Chile—Estudiantes, 150
Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254/ (809) 688-7242
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas

FARM COMMUNITIES

Guayaquil, Ecuador (Nuevo Nilácala)—(contact ISKCON Guayaquil)

Guyana—Seawell Village, Corentyne, East Berbice

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

Dpto. de La Libertad

RESTAURANTS

Cuzco, Peru—Calle Procuradores No. 36
Guayaquil, Ecuador—Govinda's (at ISKCON Guayaquil)
Lima, Peru—Azangaro 149
Quito, Ecuador—Govinda's, Esmeraldas 853 y Venezuela/ 511083
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 3G8/ (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 Gurley Ave., 75223/ (214) 827-6330
Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461
Detroit, Michigan—383 Lenox Ave., 48215/ (313) 824-6000
E. Lansing, Michigan—319 Grove St., 48823/ (517) 351-6603
Fullerton, California—2011 E. Chapman Ave., 92631/ (714) 870-1156
Gainesville, Florida—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 Coelho Way, 96817/ (808) 595-3947
Houston, Texas—1111 Rosalie St., 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 Watskesa 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 Sclerhorn 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—Bhaktivedanta Institute & Fellowship, 84 Carl St., 94117/ (415) 664-2397
Seattle, Washington—3114 E. Pine St., 98122/ (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 Rio 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/ (707) 895-2300
Port Royal, Pennsylvania (Gitā-nāgari)—R.D. No. 1, Box 163, 17082/ (717) 527-4101
Roadhouse, Illinois—Rt. 1 Box 70, 62082 (contact ISKCON St. Louis)/ (314) 535-8085
Three Rivers, CA (Bhaktivedanta 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)—Bhaktivedanta Manor, Leetchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244
Worcester, England—Chaitanya College at Crome Court, Severn Stoke, Worcester WR8 9DW/ (090 567) 214

FARM COMMUNITIES

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

RESTAURANT

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

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 Valpetrosa 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 Volta 15/L, Loc. Tetti Gariglio, 10025 Pino Torinese (TO)/ (11) 840-957
Varese—Via Volta 19, 21013 Gallarate (VA)/ (331) 783-268

FARM COMMUNITY

Florence (Villa Vrindavana)—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.)